

Assessment of Intercultural Competence in Leadership Development for Youth in Lagos State, Nigeria

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Certification

This is to certify that Eyitayo Adewale ADELAKUN with Matric Number LCU/PG/001658 carried out this research work titled “Assessment of Intercultural Competence in Leadership Development for Youth in Lagos State, Nigeria” in the Department of Politics and International Relations, Lead City University, Ibadan, Oyo State, for the award of Doctor of Philosophy Degree in Intercultural Studies and that this work has not been previously submitted.

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Dedication

This research is dedicated to Jesus Christ, my Lord and Saviour.

Do Not Copy, Lead City University, Nigeria

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Abstract

Leadership is inevitable for human existence. The reality of globalisation, cultural diversity, workforce, and the working environment of Lagos State makes intercultural competence an essential skill for leadership. Supporting this, several scholars argued that intercultural competence is an ability to lead effectively and act appropriately among people of different cultures with fairness and equity. Globally, youths are recognised as a formidable and essential part of the population of every society whose strength and dynamism are indispensable for growth and sustainable development. Therefore, youth leadership development is fundamental to the future of any society and national development. Against this background, the research examined youths' awareness of cultural diversity, intercultural competence, and its relevance in leadership development. The study adopted descriptive survey research design while a structured questionnaire was used for data collection among the selected youth-focused voluntary organisations in Lagos State. The findings reveal the manifestation of cultural superiority among youths in Lagos State. The research discovers that many youths lack in-depth knowledge of cultural diversity and intercultural competence. They have wrong perception that intercultural competence is the knowledge of cultures that are superior to other cultures. Some youths also consider intercultural competence as a skill needed to promote one's culture excellently among other cultures in any situation. To say that one culture is superior to other is derogatory and negates the general concept of culture as what shapes human life, identities, and values. Therefore, the study recommends that government should integrate intercultural education into school curricula at all levels of education. In addition, family, youth organisations, policymakers in public and private organisations, and religious institutions should create a working relationship that will harmonise individual cultural, social, and tribal identities.

Keywords: Intercultural competence, Leadership development, Strategic Leadership, Youth

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List of Acronyms

Abbreviation	Meaning
TI	Transparency International
UNESCO	United Nations Educational Scientific and Cultural Organisation
FEA	Forum on Education Abroad
COP	Council of Europe
BCTL	Baptist College of Theology Lagos
UN	United Nations
AYC	African Youth Charter
NNYP	Nigeria National Youth Policy
DMIS	Developmental Model of Intercultural Sensitivity
UCISL	University of Cambridge Institute for Sustainability Leadership
EFCC	Economic and Financial Crime Commission
ICPC	Independent Corrupt Practices Commission
NDDC	Niger Delta Development Commission
IYA	IBILE Youth Academy
LCYD	Lagos Community Youth Development Initiative
SDGYA	Sustainable Development Goal Youth Alliance
SDGs	Sustainable Development Goals
PDP	People's Democratic Party
USDoD	United State Department of Defense

US	United State
UK	United Kingdom
AACU	American Association of Colleges and Universities
AAMC	Association of American Medical Colleges
ASPH	Association of School of Public Health
AACN	American Association of Colleges of Nursing
NASW	National Association of Social Workers
NSCLAS	National Standards on Culturally and Linguistically Appropriate Services
RNA	Russian News Agency
IPS	Institute of Policy Studies
NEI	National Education Initiative
SNEI	Singapore National Education Initiative
RHD	Racial Harmony Day
IFD	International Friendship Day
PRC	People's Republic of China
CME	China Ministry of Education
CESEM	Chinese English Syllabus for English Majors
CCECR	Chinese College English Curriculum Requirements
CHSCS	Chinese High School Curriculum Standard

Chapter One

Introduction

1.1 Background to the Study

The historical evolution of leadership is traceable to the creation of the world. Biblical history provides background knowledge that in the beginning of the world nothing worked until there was a person to care and lead other creations for mutual and peaceful coexistence. Thus, leadership is as old as human existence. From the time immemorial, leadership began from the family and extends to every institution of life. Hence, family is usually regarded as the smallest unit in the society yet, forms a foundation for Leadership at any level such as community, organisation and nation as a whole.

Essentially, Leadership and good governance are crucial to human existence. It is decisive to realizing any giant stride taken in pursuit of development anywhere in the world¹. It is like a measuring rule or yardstick for the success or failure of every institution all over the world. The circumstance of every nation is determined by the quality and vision of her leaders². On several occasions, the value of a nation or organisation is a reflection of its leadership. In a deeper sense, the success or failure, collapse or survival, progress or retrogress of a business, organization and even a state depends largely on the effectiveness of leadership³.

For this reason, one can presume that the happening or the occurrence in every country of the world is a true reflection of the personality of its leadership. No country in the world can grow and develop beyond the inputs and vision of its leadership. In other words, input determines output. The political structure, economic development and social life of any country are largely hinged on leadership formation, vision, style, determination and effectiveness. Against this background, Africa countries, particularly, Nigeria is what it is today as a result of cruel and self-

centered leaders. It appears that nothing is working in the black nations which Nigeria belongs because of leadership dilemma. The reverberation effects of the failure of leadership is visible and being felt across all sectors and segments of the Nigerian society¹.

Evidences show that Nigeria is among the countries of the world endowed with natural and valuable resources that are capable of improving socio-economic status and living standard of the citizenry, but reverse is the case because of leadership deficiency and undeveloped human capacity⁴. When Nigeria was under colonial rule, there was agitation for independence and freedom for self-rule and doing things in our own way. The movement signalled strong prospects and liberation from colonial rule⁵. It showcased hope to break the yoke of colonialism and transform Nigerians from slavery to independent people. People hoped for a better and prosperous country but bad leaders and leadership turned the hope to hazard

Although several opinions that the problem of leadership in Nigeria began after the independence from colonial rule. History has it that prior to that time, Nigeria was noted for its richness in agricultural produce through which she earned its foreign exchange, and built its reserve. In the formative period, Nigeria was the world's largest exporter of cash crops such as cocoa, groundnuts, palm-oil and food crops like cassava, yams, and sugarcane⁶.

Furthermore, investigations show that the first generation leaders after independence had sense of patriotism and service when they assumed the leadership of the country. During their time, it seems they had template for growth and sustainable development across the regions in the country before the military forced their way to the governance and truncated the leadership freedom received from the colonial rule. Perhaps, if Nigeria's self-rule leadership foundation was

not truncated by the military autocracy, Nigeria would not have been struggling with leadership crisis.

It is a general opinion that to whom much is given much is expected, but Nigeria has failed beyond measure despite the abundance of the human and natural resources available. It is expected that Nigeria would provide a strong, selfless, efficient and effective leadership formation for the rest of Africa. Expectation was high that Nigeria would showcase sustainable democratic platform and political stability for the entire black nation.

There is no doubt that Leadership in a country like Nigeria with different ethnic groups and cultural identities requires intercultural competence. In Nigeria context, intercultural competence is crucial for leadership responsibility in any platform, either political or public service. With current happenings in Nigeria, it seems that the present leadership and administration refuse to acknowledge or neglect the fact that Nigeria state is an agreement of different nations, organized together by the colonial master. Citizens were living as members of their ethnic groups and in small autonomous ethnic group such as Hausa, Igbo and Yoruba in their different geographical location before the advent of Nigeria⁷. As a result, Nigeria can be categorised as multinational state.

Instead of strength and blessing, the amalgamation of 1914 has become a tragedy for contemporary Nigeria because of inability of leadership intercultural sensitivity and competence. From the body language and attitude of the current leadership in Nigeria, citizens are also sensing and regarding themselves far more of their native or tribe such as Hausa, Yoruba, Igbo, Fulani, etc than citizens of Nigeria. Lack of Intercultural competence to handle multicultural realities and diversities in the Nigerian context has polarised the country. This makes leadership

challenge in Nigeria becoming more complex on daily basis. Intercultural competence is a major challenge for the species of people who are emerging as leaders in contemporary Nigeria.

In Global corruption perception index, Transparency International (TI) described Nigeria as Africa's biggest economy typified as corrupt and fast-paced with weak institutions⁸. During the political campaign, many people struggled to gain leadership positions with promise to promote fairness, equity, and develop balanced structure that will enhance oneness and development across culture and ethnic groups. Nigeria leadership and administrative system is characterised with corruption. What we are seeing around is self-enriching leaders who are also sponsoring and promoting ethnics' agenda. The so called "Giant of Africa" has become the epicentre of corruption in Africa and globally. Almost all institutions in Nigeria are performing below citizens' expectation because of leadership corruption. Nigeria is not a bad country to live in as some think, but only a victim of leadership that lacks value for welfare and development of the citizens. Nigeria's leaders are in sharp contrast to growth and sustainable development.

Leadership is crucial for sustainable development and good governance all over the world. In relation to this, the drive for any nation to attain or transit to modern level of development largely rests on the leadership. Evidences show that Nigeria has what it takes both human and natural resources to develop and rank among the developed countries. On the contrary, Nigeria is suffering in abundance of its wealth of natural resources. Though the problems of Nigeria are enormous, all began and revolved round the leadership. This is because leadership determines the altitude of any country in terms of growth and sustainable development.

General overview of leadership situations and challenges in Nigeria is crucial for this study because, leadership struggle cuts across every state and it has become an issue of concern and

debate all over the country at different fora over the years. However, this study is situated within the context of Lagos State with focus on youth leadership development. Among several factors that constitute leadership development, this study focuses on assessing intercultural competence for leadership development among youths in Lagos State, and possibly will serve as a template for the country. The reason is that Lagos is a cosmopolitan state which comprises several people from diverse ethnic or cultural background not only Nigerians, but across the world. Thus, Lagos State represents the true picture of Nigeria as a multi-cultural country. This study also intends to investigate the need for intercultural competence in raising leaders as well as leadership that will perform excellently in divergent cultural background and drive Nigeria to a save haven.

1.2 Statement of the Problem

Youth leadership development is building generations of future leaders. Youths are emerging generational leaders with the motivating power to initiate change, and the driving force to mobilise themselves for community and national development. Several voluntary youth-focused organisations in Lagos State are collaborating with the Government on youths' development by creating several platforms and empowerment initiatives. As a result, attention has been given to issues that affect youth minds and dynamics of leadership such as pathway to leadership, self-discovery, entrepreneurship, goal setting, creative thinking, and how youths can imbibe good values and learn to give back to society by serving voluntarily at any level both in the state and country at large. However, attention has not been given to intercultural competence as one of the indispensable skills for leadership, especially in a multicultural context like Lagos State. Therefore, examining youths' awareness of cultural diversity, intercultural competence, and its

relevance in leadership development will likely benefit every youth who is interested in leadership and inquisitive in learning new skills that will add value to their leadership potentials.

1.3 Aim and Objectives of the Study

This research aims to investigate the necessity of intercultural competence in leadership development for youth in Lagos State in order to improve leadership performance and effective service delivery among youths in Lagos State without disparity, nepotism or ethnic discrimination. The objectives of the study are to;

- i. appraise the level of awareness of cultural diversity among youth in Lagos State.
- ii. identify the level of youth's awareness about intercultural competence
- iii. access the relevance of intercultural competence in leadership development
- iv. ascertain ways of developing intercultural competence among youth in Lagos State.

1.4 Research Questions

The following research questions are addressed in this study:

- i. What is the level of awareness of youth in Lagos State about cultural diversity?
- ii. What is the level of awareness of youth about intercultural competence?
- iii. To what extent is the relevance of intercultural competence in leadership development?
- iv. In what ways can intercultural competence be developed among youth in Lagos State?

1.5 Hypotheses

The following hypotheses were tested to draw statistical inferences from the research data while analysis of variance (ANOVA) was used to analyse the variance among mean scores of the participants.

Ho1 - The effect of age and gender of respondents on the level of their awareness of cultural diversity amongst youths in Lagos State.

Ho2 - The effect of age and gender of respondents on the level of their awareness of intercultural competence amongst youths in Lagos State

Ho3 - The effect of age and gender of respondents on the level of the relevance of intercultural competence in leadership development

Ho4 - The effect of age and gender on the level of their awareness of the ways by which intercultural competence in leadership development

1.6 Significance of the Study

This research is significant to academic with focus on leadership and intercultural studies specialisation. It would benefit Lagos State government by expanding its scope of youth leadership development initiatives programmes to the essential of intercultural competence for leadership development in Lagos State working environment. In the light of this, youths with leadership potential or who desire leadership positions would have correct orientation and in-depth understanding of cultural diversity, how to lead, work or operate appropriately and effectively among people of different ethnic nationalities across the nation. Likewise, the entire Lagos inhabitants would be more enlightened of the reason to live together in harmony irrespective of one's cultural affiliation and orientation.

It is relevant to the head of schools and teachers in Lagos State to develop additional administrative and teaching skills in working among staffs and students from different cultural background. Similarly, it would advance the knowledge of School Curriculum Developers in

Lagos state in designing and proposing subject or course that would improve students' knowledge and required skill to serve or work effectively in a multicultural context beyond Lagos state.

Also, it would enable both public and private sectors' policy makers to upscale their knowledge in policy making on the principle of fairness and equity in a multicultural situation. It would contribute to the existing literatures and publications for further research on leadership formation in Lagos state and Nigeria. Finally, the research discoveries and recommendations would be good template for Nigeria, and further research in the area of study.

1.7 Scope of the Study

There are different levels of leadership and types of leaders, but this study is confined to leadership among youth in Lagos state. In view of this, the target population in this study are youth leaders and members among selected youth organisations in Lagos State. The decision is based on the possibility of having members from diverse cultural background and their proximity in the process of research findings. Similarly, there is a need for youth with leadership potentials to understand cultural diversity in Lagos State and the importance of intercultural competence in any assigned responsibility in Nigeria. Acquiring intercultural competence will provide ability to see through the eyes, hearts, and minds of people different from one's own ethnic or culture. The intention is to ascertain the significance of intercultural competence on efficient leadership performance and effective service delivery in Lagos state and Nigeria in the 21st century.

1.8 Limitations of the Study

The limitations of a study are those characteristics of design or methodology that impacted or influenced the application or interpretation of the results of the study. Generally, they are the constraints that may affect the outcome result or the general usage of the findings of a study. In this study, the researcher identified some limitations that formed the basis of further research. One such limitation is a paucity of research information and data on intercultural competence in Nigeria. Whilst there is a plethora of information on different multicultural communication and intervention programs, but there is a shortage of quantitative data that triggered these interventions. Most literature simply focused on intercultural communication rather than intercultural competence, thereby inadvertently equating intercultural communication to intercultural competence. Thus, the researcher had to rely on literature review articles from non-Nigerian resources.

The researcher also relied on and obtained his sample size from a questionnaire administered via google forms. Whilst the method of administration provides an easy, quick, reliable, and smarter way of conducting the research, the researcher may have inadvertently excluded individuals with limited internet exposure from the study. Based on data obtained from the Nigeria Bureau of Statistics, the active internet subscribers in Lagos stood at 17.83 million out of an estimated 20 million population, thus accounting for 89% of the population⁹. This may infer that about 10% of the eligible population may have been excluded from the research.

During the study, the researcher observed that more males responded to the questionnaire than females. This is despite the fact the questionnaire was administered in a gender-neutral environment and groups (over the internet) with equal opportunities to access the questions. While the sampling bias was not a direct consequence of design error, it may have had an impact

on the outcome of the analysis, as there were indications that gender could potentially impact the level of awareness of intercultural competence among youth in Lagos State. Finally, the research only covered youths that are residents in Lagos State. Despite being a melting pot of race, tribes and ethnicity in Nigeria, the geopolitical zonal origin of the youth population in Lagos could have been skewed towards a zone in Nigeria and the impact of the zonal distribution was quite noticeable.

1.9 Operational Definitions of Terms

Culture: Culture is a way of life, what shapes human life, identity, value, how people conduct themselves and manage their society.

Intercultural Competency: It is the acquired capacity to function effectively and act appropriately in a given position or situation in a multicultural context or divergent ethnic society. It is a capability to lead or work efficiently and effectively among people of different ethnic nationalities with fairness and equity

Leadership Development: It is an intentional leadership structure developed for building emerging leaders' competence to engage others in effective leadership roles, procedures and processes across ethnic or cultural background.

Strategic Leadership: It is defined as leadership formation for developing emerging leaders with adaptive capacity to appropriately and effectively serve in culturally diverse context. It is conceptualised as leadership formation or structure for developing emerging leaders, particularly young people with leadership potentials for efficient performance and effective service delivery in a culturally diverse society.

Youth: Youth is a stage of transition from upbringing to a mature stage that one can make a decision and responsible in life. For this study, youth are considered as people between the ages of 17 – 45 years.

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 Understanding Culture and its Diversity

The study on culture has different dimensions and meanings due to individual understanding, discipline and experience¹. Culture is generally defined as a way of life, what shapes human life, identity, behaviour, and value². Another individual views culture as everything that people have, what people do, how people behave and perform as members of a society³. This concept is all encompassing. It describes what constitutes the life of a person. Every society is governed by a culture which in turns has direct impact on the life of the people either good or bad. Therefore, culture can also be referred to as the total way of life in a particular society. Culture involves a guide, behaviour, beliefs, values, language and mode of dressing which are peculiar to a society⁴.

In addition, United Nations Educational Scientific and Cultural Organisation (UNESCO) conceptualised culture as the complex whole which includes knowledge, beliefs, arts, morals,

laws, customs, and any other capabilities and habits acquired by a human as a member of society⁵. For anthropologists, culture is considered as basic customs and worldview by which a group of people are ruled, how they relate with their natural, physical, and social environment⁶. In this context, culture can be described as codes of conduct that governed people's behaviour, attitude, character and interpersonal relationship among people living in a particular location.

In the context of this study, culture is a way by which people conduct themselves and manage their society. Culture is what characterised a certain society, how people decided to live and relate with everything that makes up their society both material and non-material features for peaceful coexistence. In relation to this, culture is categorised as material culture and non-material culture. Material culture is all the basic needs of life such as food, clothes and shelter, which every society is needed for survival. For instance, apart from shelter, provision of machineries and security apparatus are necessary for adequate protection of the people and their properties. In most cases, the cultural context of a society determines the security architecture and approach to the safety of the society. For non-material aspect of culture, they are hidden values which are not physically seen, but evident in the ways of life of the people either inherited or learned. They are language, music, style of government, rules and regulations, and everything that associates to the way of life⁷.

In essence, culture goes with certain terms and conditions that giving identity to human existence, and guiding their lives and their activities. Life experience shows that culture has some characteristics which are general to all cultures of the world. These characteristics are, culture is learned, shared, symbolic, integrated, and dynamics⁸. In addition, culture is cumulative,

transformed, diverse, ideational, provides permissible behaviour patterns, helps to provide solutions to problems, and enhances effective growth and development of individuals⁹.

One of the important characteristics of culture is diversity. This makes every nation of the world a unique entity. Equally, it is worth noting that every culture in the world is unique and important irrespective of size and location. In the light of this, a scholar defines cultural diversity as a reality of co-existence of human beings with different identities of life¹⁰. In the same manner, another person view cultural diversity as where a group is made up of individuals from different cultures or ethnic nationalities, taking to account individual personal identity such as languages, religious, sexual orientation, ethnicity, gender age¹¹.

In relation to the above definitions of cultural diversity, no culture is superior or better than the other culture all over the world. The uniqueness of cultural diversity is evident in human existence because, human beings are interdependent on one another. One of the advantages of cultural diversity is that it is considered as expression of human creativity which adds moral value and influences members of the society to share from one another's cultural value². The world is designed in way that no human being is absolute; we need one another to survive. In the same way, in a multicultural context, every culture is needed for survival and peaceful co-existence.

However, rather than cultural diversity to add value to human existence it now becomes a threat to societal communal living anywhere in the world. It saddens the heart that Nigeria is what it is today because of neglect or failure to recognise the existence of cultural diversity across the nation. According to Vanguard News, Nigeria has several ethnic groups, majority of which are the Igbo, Hausa and Yoruba with about 371 people group with different cultural orientation¹².

Rather than blessing, cultural diversity has become a tool of oppression, domination, nepotism, injustice, disparity and discrimination in the hands of political actors and influential citizens in Nigeria.

In relation to Lagos State which is the context of this study, the state is a home of people across cultural background and nationalities in the world. Several factors such as location, business opportunities, commerce and industries are responsible for accommodation of different cultural groups and individuals within and outside Nigeria. The impact of cultural diversity is evident in so many areas in the state. For instance, non Lagosians are also actively involved in governance and administration in the State. People from other cultural background are recognised, they can vie for political office and can be voted for. Over the years, several individuals such as Rauf Aregbesola - Osun State, Opeyemi Bamidele- Ekiti State, James Abiodun Faleke- Kogi State have done this. At present, the following people like Jude Emeka Idimogu, Desmond Elliot, Engr. Joe Igbokwe, occupied political offices at one level of government or the other in Lagos State.

Cultural diversity positions Lagos State as a confluence and center of excellence among other states in Nigeria. It promotes business life and economy of the state. As a result, Lagos State is relatively peaceful because, the growth and development of the state is a collective responsibility of all the inhabitants regardless of each one's cultural and ethnic affiliation. No member of Igbo land whose business and investment is thriving Lagos will promote crisis in the state. Inter-marriage among people is another factor that also contributes to increase in diversity of cultural heritage in Lagos State. Several cross cultural activities that are happening in Lagos State possibly informs the claim of some people that Lagos is no man's land.

During election, there are some locations in Lagos State that Yoruba candidate cannot claim absolute ownership. For example, in Ojo Alaba area, it will be difficult if not impossible for any Yoruba candidate to emerge as a political leader without the support of Igbo community or cultural group. That is one of the effects of cultural diversity in Lagos State. It makes people to depend on each other to progress and succeed in every life endeavour. This situation calls for reason to upscale leadership development programs among youth in Lagos state. Intercultural competence is an added value required skill for effective leadership, service delivery and performance in Lagos State.

2.1.2 Concept of Intercultural Competence

Several important trends of the late twentieth century have transformed the world into a global village such as technology development, globalization of the economy, the development of multiculturalism and intercultural relationship¹³. Intercultural competence is a global trend in the academic discipline because of the cross cultural relationship, diplomacy and political relationship, economy and transaction across the world. This makes intercultural competence to be an essential need that demands so much attention in the contemporary scholarship. It is a necessity for leadership formation in a culturally diverse state like Lagos State and Nigeria as a whole. Apart from the Nigeria situation, the experience of globalization in the world has brought about massive shifts in the way people relate for several decades.

As a result, several frameworks associated to the development of intercultural sensitivity, intercultural communication, intercultural competence, and relevant concepts have been conceptualized by different scholars¹⁴. For this reason, several conceptual understandings of intercultural competence lead to varieties of theoretical approaches and models from both qualitative and quantitative research. In the course of this research, several publications reveal that since the emergence of intercultural studies some important components have been evolved to assess and evaluate intercultural competence among people.

The subject of intercultural competence is not a new trend globally. Globalisation has given birth to integration and expansion of the world system. This has become the reason and inevitable process by which the countries of the world, including the system they operate integrated and expanded their frontiers. The implication is that whether political globalisation, economy globalisation, social globalisation or technological globalisation, the dynamic of globalisation means that no country in the world can be insulated from globalisation. In relation to globalisation, intercultural competence is required of leaders around the world to relate well and pursue unity of purpose.

Similarly, with the increase of international travel, the accelerated drive in global communication through the World Wide Web and the increasingly interdependent global economy, the way leaders and organizations approach business has dramatically changed¹⁵. The implication of this is that the world has become a unified entity. In essence, whatever happens in one location can be accessed in another location of the world at the same time. What makes it possible is advancement in information communication Technology. Hence, this observation informs the

focus of this study on the essential of intercultural competence to operate appropriately and perform effectively in a given position among people from diverse ethnic nationalities.

In today's extremely connected and divided world, intercultural interactions have become a salient feature. In addition, the working life environment is global and characterised by multicultural and Multidisciplinary teamwork in global networks¹⁶. Invariably, all the multinational companies comprise workers from diverse cultural background and disciplines from various fields of study. This is not limited to multinational organisations, several local factories and investments have upgraded their working structure, process and procedure in order to accommodate expertise from relevant disciplines irrespective of their ethnic or cultural background. The increase in the level of intercultural relations and multidisciplinary team work is everyday experience in Nigeria and the world as a whole.

Scholars have looked into several factors responsible for leadership failure in Nigeria, these include greed, nepotism, ineptitude, etc, but less attention was given to the challenge of intercultural competence. In contemporary time, many professional fields acknowledge the importance of intercultural competence in conducting work ethically and efficiently, especially when serving racial minorities and diverse populations¹⁷. The subject of intercultural competence has gained great deal of attention from various field of learning such as intercultural studies, religion, sociology, psychology, management, education and missions studies for decades.

In recent time, nearly every discipline or field of study tread the path of intercultural relation and communication competence because, humankind is a relational being. Apparently, the current trend of globalization required intercultural competence for leadership effectiveness, service

delivery and performance. It would take an interculturally competent person to lead or walk efficiently and effectively in this era of globalisation where the nations of the world depend on each other for survival and sustainable development. Likewise, multicultural reality in Nigeria is begging for intercultural competent leaders and leadership. This is one of the ways to overcome nepotism and prejudice that characterised governance and administration in Nigeria.

Research on intercultural competence utilized assessments of individuals' attitudes, personalities, values, and motives, usually through short self-reports surveys or open-ended interviews when the course started¹⁴. The issue of competence is personal and individual self-development in any field of study or discipline in life. Intercultural competence is a self-development and skill acquired to work among people from different cultural background or in a multicultural society effectively without struggle.

Historically, the first focus on intercultural competence begins with the westerners started working as Peace-corps volunteers in 1950s in other countries who found communication with people from those cultures is hampered by their cultural differences. Yet, it became more popular after 1980s with the expansion of communication technology and multinational business, study abroad programmes and immigrant issues¹⁴. In other words, nothing starts in a vacuum. Originally, change in working environment and intercultural communication informed the need for intercultural competence. The reality of individual cultural orientation and differences in a multi ethnic society and multinational corporation cannot be trivialised for effective service delivery and performance. Apart from studying abroad and immigrant challenges, missionaries and diplomatic corps are also confronted with the challenge of cultural difference. Often, several of them experienced culture shock and attrition on the field as a result of lack of intercultural

competence. The attention given to the study and research on intercultural competence in western world and several other developed countries in contemporary time is overwhelming.

Obviously, the issue of context and conceptual understanding of any phenomenon, especially in academic research is crucial. This gives a basis for various definitions and conceptual understandings of intercultural competence. Many researchers have defined the concept in a variety of ways and have been investigated through different variables, such as cross-cultural adjustment, intercultural understanding, intercultural effectiveness, cross-cultural awareness³.

Several individual have explored different parameters to express the concept of intercultural competence in relation to their discipline and context of operation. Hence, it is also important to note that intercultural competence is a term often interchanged with multicultural competence, global citizenship, transnational competence, cross-cultural skills, intercultural communication, intercultural sensitivity, and cultural intelligence¹⁸.

Among several conceptions, intercultural competence mostly described as a working tool necessary to interact with foreigners either in hosting them or in keeping contact for future projects with former participants now referred to as friends¹⁹. With the above description, culture is so crucial to human existence. In a practical sense, humankind and culture are inseparable. It then means, mutual relationship and peaceful coexistence among the people of different cultural background depends largely on the level of intercultural competence of both the host and the foreigners. In a multicultural society like Lagos State, intercultural competence is a power tool for efficient leadership performance and effective service delivery to the citizenry with fairness and equity.

Again, another scholar describes intercultural competence as the ability to communicate successfully with culturally different people using one's intercultural knowledge, skills and attitudes²⁰. With this description, intercultural competence revolves round individual knowledge of cultural diversities, skills, attitudes and communication competence. Effective communication is a necessity for leaders, leadership performance and service delivery in a country formed by amalgamation of different ethnic backgrounds and nations.

Furthermore, in relation to tourism and foreign missions, intercultural competence is the ability to bring the culture of origin and the foreign culture into relation with each other, as well as to be culturally sensitive and apply a range of strategies to establish and maintain contact with the members of the target community²¹. Critical examination of this definition unveils the necessity of intercultural competence for explorer and missionaries. Intercultural competence is a skill required of a missionary to advance in cross cultural or frontier missions. Intercultural competence is the ability to develop targeted knowledge, skills and attitudes that lead to visible behaviour and communication that are both effective and appropriate in intercultural interactions²².

Intercultural competence enhances cultural sensitivity and provides remedy for culture shock when working in a culture different from one's culture. It is recognition of one's culture and ability to relate with other culture in an acceptable way. Intercultural competence enhances capacity to break new frontiers, crossing cultural boundaries and geographical locations. The study on intercultural competence is not exclusively associated to international relations but, it is also associated with domestic experiences as a result of ongoing migration dynamics within the national borders as well²³.

In relation to the Nigeria context, leadership challenge in Nigeria also connects to deficiency in intercultural competence. It seems that the present political leadership and public service administration choose not to recognise that Nigeria is a coalition of diverse ethnic and cultural background. The leadership seems less concerned about the amalgamation of 1914 which gave birth to Nigeria as single entity or unified nation. Otherwise, nepotism, disparity or all sorts of marginalisation that characterised governance and administration in Nigeria would not have surfaced.

The current situation in Nigeria affirms the fact that the leadership of Nigeria does not possess intercultural competence to lead the country efficiently and effectively. Lagos State is a replica of the Nigerian situation because of the accommodation of different ethnic nationalities. This makes intercultural competence essential for youth with leadership potentials, and those who desire leadership position. It takes interculturally competent leader to lead a state like Lagos and the country as a whole.

Also, intercultural competence can be described as a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself²⁴. It enables one to have a good command of language and right choice of word when dealing with people from different cultural background. For instance, Lagos State working environment demands leadership at levels to possess intercultural communication competence in order to perform effectively and appropriately.

Intercultural Competence is a set of congruent behaviours, attitudes, and policies that come together in a system, agency or amongst professionals and enables that system, agency or those

professionals to work effectively in cross-cultural situations²⁵. In actual sense, effective leadership revolves round good behaviour and right attitude towards the subordinate in an organisation without cultural or ethnic bias and sentiment. It is expedient for members of professional bodies or organisations to acquire intercultural competence for their training and expertise to be outstanding in cross cultural situation.

Similarly, intercultural competence can be described in terms of interaction, communication and cultural harmony²⁶. This is directly related to the subject of communication, relationship and culture. Culture is a very broad concept which comprises values, beliefs, attitudes and ways of life, norms, traditions, language and worldview. In another way, intercultural competency can be described as the ability to relate and communicate effectively when individuals involved in the interaction do not share the same culture, ethnicity, language, or other common experiences²⁷. The emphasis is understanding and awareness of other cultures rather than focusing on one's own culture.

To be interculturally competent, tolerance of people different from one's culture and collective harmony are important components. This is related to another concept intercultural competence is the ability to think and act in intercultural appropriate ways¹⁴. It is the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes²⁸. Ability to think, act and communicate are interwoven and interrelated in a practical sense because, one leads to other. On this note, intercultural competence is pivot in which working or leading a multicultural society, state or nation effectively rest upon. For this study, intercultural competence is conceived as acquired capacity to function effectively and act appropriately in a given position or situation in a multicultural

context or divergent ethnic society. It is a capability to lead or work efficiently and effectively among people of different ethnics' nationalities with fairness and equity. Intercultural competence is crucial for leadership assignment in a multicultural context such as Lagos State, and Nigeria as a whole.

2.1.3 Basic Models and Components of Intercultural Competence

Several cross cultural activities that characterised both local and international societies responsible for ongoing research on intercultural competence. As a result, the contexts for intercultural competence research cuts across several academic disciplines and fields of studies. Similar to this, it also expands to foreign study, global development, cross-cultural training, expatriates living overseas, and migrant acculturation²⁹. Over the years, several scholars have tried to investigate the components and descriptive features of intercultural competent. However, some of the derived components are products of different models explored by scholars over the years. These models are categorized as compositional models, co-orientation models, developmental models, adaptational models, and causal path models³⁰. On the other hands, these models are not absolute on their own or enough to measure leadership intercultural competence, but they are basis for several theories adopted for intercultural learning and development.

A. Models of Intercultural Competence

- 1. Compositional Model:** This model comprises of individual potentials and abilities necessary for intercultural engagement. In other words, compositional model focuses on some components of intercultural competence such as attitude, skill, and knowledge required in intercultural situation. Though this model provides essential components needed for performance and productivity, there are so many debates among scholars that

this model is devoid of a clear evidence of networking among the components in relation to individual performance and productivity.

2. **Co-orientational Model:** This model has a connection with other models, and unravels some related features which are significant for intercultural interaction. In the same vein, the model is considered potent to address possible challenges related to intercultural engagement with focus on the particular outcome of intercultural interactions³⁰.
3. **Developmental Model:** Intercultural competence is a developmental skill that takes process and procedure without time frame because, development is a life experience. Thus, this model recognises the processes, stages and effective ways in which intercultural competence development usually takes place including relevant orientation, progression of development, and emotional change that are inevitable in intercultural or cross cultural context. But this model is limited to validate the requisite personality traits which responsible for the progression of learning and development³⁰.
4. **Adaptational Model:** As the name suggests, adaptation is an important and unavoidable requirement to survive intercultural situation. Supporting this claim, some individuals also emphasised that adaptational model focuses on possible change of experience, understandings, attitudes, and behaviours during interaction with people from different cultural backgrounds or ethnic nationalities³⁰. The basic foundation for adaptational model is based on the fact that human beings usually move from one cultural context to another. Therefore, adaptation is a function of necessary adjustment to the norms and cultural practice of a new society in order to engage in intercultural relationship appropriately and effectively. Adaptation to the culture of the new community is a way to

secure acceptance of the land for effective performance, mutual and interpersonal relationship.

5. **Causal Process Model:** This model conceived intercultural competence as a theoretical linear system with some decisive influential variables important for developing competence for intercultural situation³⁰. In the process of intercultural development, this model also recognises some components which are connected to other models of intercultural competence.

B. Components and Indicators of Intercultural Competence

Most of the researches conducted on intercultural competence primarily used research instruments to achieve this purpose, and the area of assessment focuses on individuals' attitudes, personalities, values, and motives³¹. At the formative years of research on intercultural competence education played a major role to discover some of these components. Due to ongoing research and different approaches to the study on intercultural competence, the components are varied. For instance, a researcher considers the following as components of intercultural competence, world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, ability to practice one's profession in an international setting³².

Also, a group of scholars at New Zealand conducted a study on school teachers teaching foreign language lesson. Their intention was to investigate those teachers' understanding and practice of intercultural teaching through foreign language lesson at New Zealand³³. Through their study they discovered attitude, knowledge and skill as essential components of intercultural competence. Relating to this, the reports of a qualitative case study on language teaching conducted by a group of scholars from State University of Surabaya, Indonesia also confirmed

that language teaching requires integration of intercultural components such as attitudes, knowledge, and skill³⁴.

Nevertheless, further studies through Council of Europe reveal that attitudes, knowledge, and skill are not enough to describe or revere an individual as intercultural competent person until all these components are appropriately and effectively put into practice through action in cross cultural or intercultural situation³⁵. On this note, Council of Europe categorised the components of intercultural competent into following areas which are adopted for this study. It is important to note that each component has its features which are so explicit in their publication.

- i. **Constituent Features of Attitudes:** Review of several studies described attitude as fundamental and rider for other component of intercultural competence. Attitudes have some indicators such as curiosity, openness, respect, and tolerance³⁶. These indicators actually reflect one's emotion and feelings about people from other cultural background in the society. Attitude describes one's sense of right judgment and perspectives about people with different set of values, beliefs and behaviours³⁷. Attitude is fundamental to openness to other people, interest their cultural values and readiness to work together. In addition, empathy and tolerance are products of attitude. All these features of attitude are necessary for effective leadership in cross cultural context because, leadership occurs in the context of relationship. Intercultural assignment demands tolerance of others and willingness to empathise with them in a challenging situation. In summary, some individuals opined that in order to maintain culturally competent attitudes in any given intercultural society, attitude is central to awareness and openness to people from different cultures, and the value places on their cultural beliefs and understanding³⁸.

- ii. **Constituent Features of Knowledge and Understanding:** – Knowledge and understanding is being acquainted with people. It is gaining familiarity and awareness of existence of people from other culture without disparity or discrimination. In line with United Nations Educational, Scientific and cultural Organisation (UNESCO) research publication, relevant knowledge and understanding for intercultural competence are Knowledge and understanding of one's culture, other cultures, specific culture, general culture, sociolinguistic awareness, cultural adaptation process, ethnocentrism, ethnorelativism, culture shock, and reverse culture shock³⁹. There is a general saying that where there is ignorance abuse is inevitable. Therefore, one of the path ways to combat discrimination, racism, and inequality that are prevalent in our society is needed for every citizen to create interest to get adequate knowledge and understanding of cultural beliefs, values, practices and nature of other people's cultural orientation. The beauty of our society is that there is uniqueness in our cultural diversity.
- iii. **Constituent Features of Skills Involved in Intercultural Competence:** Skill is the ability to utilise knowledge acquired overtime efficiently and effectively. It is a learning power of doing something competently⁴⁰. Skill is one of the essential components of Intercultural competence for effective leadership and appropriate interaction among people from different cultural backgrounds whether within one's home country or in another country of the world⁴¹. The required skills are skills of discovery and interaction, and skills of interpreting and relating⁴². Apparently, nearly all the researches and articles consulted are explicit about the necessity of skill to act and respond appropriately in intercultural situation. In view of this, there is a link between skills development and attitude formation such as respect, empathy, tolerance of ambiguity, sense of right judgment, interest, curiosity, and openness regarding

persons of other cultures⁴³. Obviously, issues and situations of life usually determines attitude that one will manifest. Relating to this, skills are required to respond to different cultural change and managing people involved without favouritism.

Skill is an intelligent way of discovering the plight of people from different cultural orientation, interpreting their feelings, and relating with them appropriately. Leadership involves effective communication skills. But any leader who is deficient in communication skills among people of diverse cultural and ethnic background is not far from failure. Communication deficiency is capable to set a stage for ambiguity and misunderstanding that can cause intercultural conflicts. In other words, manifesting correct attitudes like openness, curiosity, respect, tolerance and empathy is good, but lack of skills to interpret any cultural challenge, relate with it, identify with the party involves and making appropriate judgment can jeopardise the peace of the organisation or nation as the case may be.

- iv. **Relevant Actions Required for Intercultural Competence:** Essentially, action speaks louder than voice. Action is related to behaviour, conduct and manner of engaging with people different from one's own culture. Definitely, one's action is crucial during intercultural interaction or dialogue. Action is central to the application of all other components. Having acquired the required attitudes, knowledge and understanding, and skills, required action is needed to showcase one's competency in intercultural engagement.

Leadership involves actions to demonstrate one's attitude, knowledge and skill regardless of any context one is leading. Action is more critical for leadership when working among people of diverse cultures and ethnic nationalities. As important other components might be, they must be demonstrated by the appropriate actions. Effective leadership also involves good interpersonal relationship, mutual cooperation. Action plays important roles in communication, interaction,

respect for people from other culture, and intervention during intercultural conflict³⁵. Action can mar or enhance effective intercultural and international relationship among workforce in any given multicultural society. In a situation of intercultural conflict and division among people from different cultural affiliation leadership is expected to act appropriately as a mediator. Leadership has duty to represent the interest of every cultural group, advocate for common right attitudes towards every member of any society or nation irrespective of their origin and cultural identity.

2.1.4 The Origin and Concept of Leadership

The origin of leadership is traceable and rooted in the account of the creation. Leadership began since the existence of man on the surface of the earth. Since the beginning of the world, where there is human beings leadership is inevitable. Then, leadership becomes a determinant factor for the success of every human institution. It is largely argued that Leadership is always a skill in demand because, every major event or change in history was orchestrated by great leadership⁴⁴. Leadership requires skill and competence to advance the vision and mission of an organisation or a nation.

Supporting this claim, one of the renowned leadership experts argues that nothing happens without leadership, whatever conditions, circumstances or predicament in which a person, family, community, organisation or nation may find itself, someone led it there⁴⁵. In other words, nothing thrives or progresses without somebody driving it. Beginning from the family setting, organisation or nation, leadership determines the direction and success of anything. This has made the concept of leadership to gain more attention over the years from the early Greek philosophers such as Plato, Socrates and several leadership experts in the world⁴⁶. As human

beings and knowledge increase, the concept of leadership has gained more attention both at local and international level. For instance, the current trend of the globalisation has made the field of leadership to attract interest from several individuals around the world.

Apparently, the concept of leadership is practically impossible to monopolise because of differences in experience, worldview and school of thought. Therefore, there is no generally acceptable definition or concept of leadership among the available publications on leadership. It is noteworthy that several things constitute one's understanding and knowledge about an issue or subject of discussion. One of the parameters that informs one's understanding, opinion and position on any issue is personal experience. On the other hand, the way leadership is conceptualised is strongly influenced by one's theoretical support. Similarly, one of the relevant leadership publications for this study highlights four challenges that make consensus on a common definition of leadership practically impossible.

- i. The challenge of process: that is, lack of agreement on whether leadership is derived from the personal qualities of a leader, or whether a leader induces followership through what he or she does (i.e. a social process).
- ii. The challenge of position: is the leader in charge (i.e. with formally allocated authority) or in front (i.e. with informal influence)?
- iii. The Challenge of philosophy: does the leader exert an international, causal influence on the behaviour of followers or are their actions determined by context and situation or even attributed retrospectively?
- iv. The Challenge of purity: is leadership embodied in individuals or groups and is it a purely human phenomenon? In addition to these relatively theoretical contentions, the author distinguished between attitudes towards coercion⁴⁷.

Against this background, leadership has been conceptualised in different ways based on individual perception. Word has different meaning to different people depending on individual level of understanding and possibly experience. One of the books reviewed in this study highlighted some classification system which several scholars have developed over the years to describe the concept of leadership. For instance, for some scholars, leadership occurs in groups⁴⁸. That is, practically leadership is only possible amidst groups of people. This places a person over people with common pursuit to achieve it.

The place of influence is central in this concept of leadership. Thus, for scholars in this school of thought, leadership is influencing people to get things done regardless the number, group or location. The issue of influence could be conscious or unconscious. Though opinion differs, but essentially anyone that has the capacity to motivate a group of people and move them in a particular direction possesses a measure of influence over that group, whether they accept or not. Basically, the art of leadership is influence⁴⁹.

For another group of scholars, leadership is conceptualised from personality perspective, that is, leadership is a combination of special traits or characteristics that some individuals possess⁵⁰. This is supported by a special report written by the rector of Baptist College of Theology Lagos (BCTL) that leadership is conceptualised as innate dynamics to lead others to achieve goals⁵¹. This suggests that leadership is a manifestation of inborn capacity that a person possesses to lead or influence people to achieve certain goals. These traits or inborn capacities are factors that position a person for leadership roles, to lead, instruct and give direction to people to achieve a goal in a given period of time.

On the contrary, some individuals conceptualised leadership as a process⁵². This school of thought promotes divergent opinion that leadership is not inborn or traits that a leader possesses, but rather a transactional event that occurs between a leader and the followers. This concept presents leadership as interactive experience among group of people. Also, the concept defies restriction to people with special ability to lead. This concept gained support by the sixth President of United States of America in one of his speeches that, “if your actions inspire others to dream more, learn more, do more and become more, you are a leader⁵³. This is related to view of scholars who considered leadership as a transformational process that enables followers or subordinates to perform or deliver beyond expectation. Leadership requires action to mobilise people to advance a course. By implication, anyone who takes responsibility to initiate ideas, motivate and mobilise others to achieve it is a leader.

Consequently, some describe leadership in terms of the power relationship that exist between leaders and followers⁵⁴. This means leadership has to do with power and authority exercise over people to influence them and advance a course. Leaders have great impact on their followers either positive or negative. Similarly, some scholars conceptualised it from skills perspective, which are knowledge and skills that enhance effective leadership⁵⁵. This view suggests that leadership requires certain skills for efficient performance and effective service delivery.

2.1.5 Principles and Fundamentals of Leadership

Service is the nucleus of leadership. It is a vehicle that conveys vision and sacrifice in leadership in every establishment of life⁵⁶. Service is what actually defines leadership at any level. Effective leadership is a function of service. Leadership without service is nothing but a disservice to the people. Hence, at present leadership has become a mere status and means of lording over people

in the society. Several people assume leadership without intention of serving people, but just to have authority over people and enrich themselves. The principle of leadership is first built on service to the people.

In the same vein, another author describes leadership as both an art and science. As an art it requires natural skills, as a science it requires education to sharpen natural skills, and also involves character and conduct⁵⁷. As service is crucial to leadership so is the skill. Service requires certain skills for efficient performance and effective delivery to the people. Skill is one of the demands of leadership necessary for serving people. However, the place of education cannot be ignored. Generally, one goes to school to get knowledge and training to get skills.

Similarly, it is often said that influence can take a person to any position, but character will sustain the person. Supporting this, one of the renowned author and leadership experts emphasises that a leader is only safe and secure as his or her character⁵⁸. Skill is essential for leadership position, but character gives credibility to the service of a leader. Character and conduct has to do with the personality of a person. It showcases the true picture of a person. In other words, apart from skill the person of a leader sometimes determines the performance. Leadership influence largely relies on the person of a leader. In most cases, leadership failure is not lack of skill, vision, resources or competence but lack of character. Among several factors that make an effective leader character cannot be ignored. Many are times people choose a leader they want to follow based on attitude, conduct and character of the person.

Again, leadership principle and influence is possible where there is a group of people. It is obvious that a leader is usually chosen from a group of people with the understanding that all the group members cannot direct the affairs of the group at the same time⁵⁹. There is a need to select

a person, not necessarily the best but the one who displaces leadership potentials among the group. Therefore, leadership is not a lone ranger task, but a collective responsibility. The role of a group to the success of any leaders cannot be undermined. A leader without followers is not different from a stranded person.

Since the art of leadership is service to the people, those who aspire to move to Leadership position should be ready to pay the necessary price such as rejection, pressure, suffering, physical cost, spiritual cost, emotional cost and loneliness⁶⁰. It is a pity that many people aspiring leadership position without counting the cost. That is why some people believe that leadership is one of the most difficult tasks. Both the success and failure of any human institution or organisation rests on leadership. Many are times serving people and providing leadership can be burdensome. In a situation where a group comprises people from diverse cultural background, opinion could be different, ethnic bias and discrimination are also inevitable. This is why leadership at any forum requires intercultural skill and communication competence.

2.1.6 Concept of Leadership Formation and Development

Life experience teaches that leadership is inevitable for human existence. In fact, the pre-existence nature, style and development of leadership are explicit in the account of the creation as recorded in the Holy Bible. Leadership is fundamental to the affairs of any human community, state, or nation, for direction, growth and sustainable development. The subject of leadership appears to be over flogged in academic field and among leadership experts across the globe. There are so many academic researches and publications on leadership challenges in Nigeria, but it remains a recurrent phenomenon.

Nigeria is wretched of selfless leaders. Even, the current leadership and administration that the citizens regarded as a deliverer and agent of change is characterised with nepotism. Some of the leaders see themselves as tribal leaders rather than the leaders of the whole Nigeria. The situation is not limited to the political leaders and managers, but also to the Nigeria public service arena.

Apart from Nigeria, most developing countries of the world are also far to the solution of leadership deficiency. Scholars have several definitions and concepts of leadership, but what is evident is that the context of leadership determines the concept. Despite several research works on leadership challenge in Nigeria, there is no doubt that leadership predicament demands radical attention in terms of formation or development. Then Nigeria situation demands a new leadership and leaders that will understand and effectively relate with their people and people from other cultural orientation and affiliation either in the public service or political office.

Leadership formation is a concept of developing people for leadership task. It is developing people to be truly capable of leading and discovering hidden individual talent and organisational potential⁶¹. This aligned with the fact that leadership formation is a designed structure for developing individual leadership competence and organisation performance. In other words, leadership formation and development are synonymous. It cuts across private or public sector administration not only in Nigeria, but the world at large. Therefore, the idea of leadership formation and development has ultimate goal of enhancing leadership capacity, competence, productivity, efficient performance and effective service delivery to the citizens.

However, there was a debate whether leaders are born or made, but the place of formation or development is crucial for leadership responsibility. The reason for this argument originates from early theories of leadership which suggest that great leaders emerged because of an innate

combination of leadership ability and character⁶². This forms a basis for the school of thought that leadership is innate, that is, leaders were born not made. The proposition is related to divine or natural leadership instinctive and capacity given to individual. It then means, leadership development is unnecessary if leaders were born.

On the contrary, there was counter argument that leadership capacity and competence can be learned. This means everything that qualifies a person for leadership position can be learnt and developed. In this sense, leadership development is not out of place for leadership performance and competence. Leadership development demands experiential reality, acquiring leadership knowledge and skills for effective leadership performance. Acquiring leadership knowledge and skills have positive impact on the leader's performance, organisation productivity, and service delivery.

Nevertheless, some scholars have stressed that the need to develop leadership has been evolving in response to the internal and external pressures confronting organizations⁶³. It is obvious that the context is changing due to globalisation and technological advancement in contemporary time. Internal pressures arise from changes in organizational structures which likely pose a challenge to the traditional role of the leader while external pressures arise from the uncertainty, unpredictability as well as a variety of problems that are too complex to be solved by some leaders⁶⁴. No leader is immune from leadership threat either domestic or external. Therefore leadership challenge is inevitable at all levels. It now becomes the duty of a leader to develop adversity quotient. That is the ability to handle any challenge and turn it to a platform to advance the organisation or the nation as the case may be.

For instance, the workforce both in private and public institutions comprises people from different cultural and ethnic background. The multicultural combination of workforce has changed the organisation working structure and environment. The multicultural reality of Nigeria demands new leadership formation and development. More so, the current trend of globalisation is a challenge which requires new leadership formation and development. The nations of the world are forming alliance and cooperate together in areas such as economy, security and international relations.

Several scholars from different fields of studies have argued that leadership development is the starting point for organizational leadership in terms of developing the organization to address its strategic challenges, reach its goals, and visions⁶⁵. It is a prerequisite for any organisation to accomplish its desired goals, visions and missions in accordance to the culture, structure and policy of the organisation. In every organisation, success or failure usually lies on the leadership. Organisation structure and policies are good, but a neglect of leadership development is harmful to the health and productivity of any organisation. Leadership development if correctly designed or structured, contributes immensely to the growth and development of the leader and the organisation. But, if wrongly constructed, it can be dangerous and negatively affect the leader and the organisation.

It is important to examine the criticism of some scholars on the concepts of leader and leadership development. Obviously, both concepts are difficult to define separately. This informs the reason both words are often used interchangeably. Several researches intend to examine leadership development but focusing on leader's development, and vice versa⁶⁶. Further review reveals the challenge associating with the challenge of differentiating between leader and leadership

development. The challenge results from individual understanding of leadership. For instance, some researchers conceived leadership as an individual experience, and focus on the behaviours and skills of leaders. This suggests that leadership is a function of training individual leaders and developing their skills and competencies⁶⁷.

Likewise, another author holds similar view that leadership development is based on individual leader, how the need to contribute, improve individual and organizational performance⁶⁸. Leadership development in this perspective focuses on grooming and developing emerging leaders for leadership role in an organisation or nation. On the other way, it aims to add value to the organisation productivity and service delivery. In relation to nation, it aims at raising and building emerging future leaders that will sustain growth and development programmes or policies designed by the formal leaders.

For some individuals, leadership development is conceptualised as an expansion of a person's capability to be effective in a leadership role and process⁶⁹. Literarily, this concept seems to promotes self-growth and development. It implies that leadership development is a platform for a person to obtain knowledge, skill, and ability primarily connected to being effective in leadership roles⁷⁰. A person can only give what he or she has. In other words, it presupposes that if a leader develops knowledge, skills and competence, it is possible to be more effective in leadership responsibility.

It is noteworthy that leadership development is extensive and extended to formal and informal leadership assignment. In relation to development of an individual, people perform leadership responsibility in a formal way as well as informal way either at work, family, community, or in a group⁷¹. This in essence affirms that leadership formation and development is not limited to

official leadership responsibility such as national assignment or organisational platform. The development of individual for leadership role and competence can happen at any level of life or forum in the society.

Leadership development encompasses capacity building and skills acquisition. With this assertion, some scholars argued that leadership development takes place in three domains which are: leading oneself, leading others and leading the organization⁶⁵. It is obvious that leadership formation begins with ability to lead oneself. A person who cannot lead himself cannot lead others. This means individual personal development forms a basis for one's ability to lead others and the organisation. The three domains are interrelated process of learning and developing leadership potentials among the youth and emerging leaders. In this context, leadership development is a deliberate means of developing one's leadership or individual leadership potentials at any level in the society.

On the contrary, leadership development has also been considered as a social process that involves everyone in the organization while special attention is placed on the development of interpersonal relationships⁶⁶. Another group of scholars argued that leadership is beyond individual experience, but a complex experience that encompasses the interactions between leaders and their social and organizational environment⁷². This forms a basis and reason why some leadership experts in contemporary time advocating for adopting a holistic approaches that can bridge leader development to leadership development⁷³. In agreement to this, it is glaring that both leader and leadership development are different sides of the same coin. In other words, both concepts are depending on each other. They are difficult to separate because, neglect of one

is an injury to the other. In order to promote healthy working environment and meet the demand of the time, developing leader and leadership is inevitable.

Similarly, leadership development is referred to as the processes of development involving multiple individuals, such as groups, teams, networks, or entire organizations⁷⁴. In other words, leadership development also involves collective growing and developing organisation, or group of people for leadership task in order to increase performance of that organisation or group of people. For instance, in some organisations leadership development is limited to top executive managerial level. But several organisations have changed their leadership development policy and extend it to all members of the organisation irrespective of their rank or cadre. This is done to prepare and engage all members of the organisation in leadership roles and processes.

Supporting the above view another group of authors conceptualised leadership development as the development of human cultural capital within the entire organization and working with system processes, collective practices and organizational cultures, where leadership is developed as an outcome of shared work and interaction⁷⁵. The implication of this is that leadership development is shared responsibility. Nobody gets to the top alone. In organisation context, leadership development primarily focuses on the cultural structure of the organisation policy and members of the organisation for better productivity. In this case, leadership development becomes a collective labour and joint effort of all members of the organisation regardless of their designation.

In relation to training, leadership development is regarded as a process whereby facilitators use a series of activities or mental exercises designed to prompt participants' reflection on learning experiences and thereby advance their knowledge and skills in order to increase performance and

productivity⁵⁹. More so, leadership development is a continuous exercise that has no definite end as long as a person occupies leadership position at any level. Basically, leadership development focuses on leaders. It involves assessment of leader's character and enables them to understand their level of personal character development, and identify how to improve where it is necessary. It is a continuous process of helping leaders at every level to develop their character and to acquire, reinforce, refine their knowledge and skills⁶⁰.

In actual fact, the development of an individual's capacities and social interaction environment of the organisation is crucial for becoming an accomplished leader in the current context and enabling organizations to survive and succeed in today's highly competitive environment⁷⁶. The objective of leadership development is to expose leaders to new leadership skills and reinforce their knowledge in order to live above the challenges of the time. As the context is changing, several challenges are unfolding which require new training scheme or curriculum in order to survive modern-day reality.

As a practice and process, leadership development is a lifetime. For national growth and sustainable development, youth leadership development should be a consistent exercise in Lagos State and Nigeria national life. This must go beyond paper policy, but an intentional practice in order to acquaint the contemporary youth with leadership culture of the nation and contemporary leadership culture. Leadership development is an experiential process aiming to improve performance and productivity.

2.1.7 Leadership Personalities and Perspectives

In contemporary time, it appears that nothing is working again in the world because of leadership problem. There is no doubt that our society is what it is today as a result of bad leadership.

Unfortunately, no human institution is exempted from leadership predicament, including the religious institution that is expected to provide a template for good leadership for the society. Virtually every institution or organization in the world is struggling with leadership crises.

Many people struggled to gain leadership positions but failed to perform because they do not understand who a leader is, and what he does. They lack understanding of right leadership as a result of their ignorance of leadership demand. As part of the review works and publications for this study, a review of Biblical narratives and record prescribe some figurative pictures of a leader and leadership with some different unique personalities and perspectives which are relevant to this study. They are highlighted below:

1. Leadership is Stewardship: An aggregate view of dictionaries consulted defined stewardship as conducting, supervising, or managing of something. The careful and responsible management of something entrusted to one's care. Leadership is serving and managing of resources to achieve a purpose. In that case, leadership position is stewardship. Leadership is stewardship of the people and resources, to successfully leading, guiding, and directing them to be effective, productive and accomplish a mission. A leader is a steward of whatever resource gives to him or her to manage or control. A leader is a steward because certain things are entrusted in his hand.

The idea of leadership applies to every human being because; we are all stewards of the resources entrusted to us by God. Leading like a steward involves a number of unique attributes and behaviors. A steward manages people and resources for efficiency and growth. Managing resources on behalf of organization or nation requires accountability. Therefore, a leader is responsible and accountable. A leader serving as a steward works at a proper time, always at

duty post, leads with humility and integrity, serves the purpose of the organization, leads by example how a job is to be done and develops stewardship in his subordinate.

2. Leadership is a Service (Servant Leader): Service is act of serving others. This means in every service there must be a servant. Servant-leader terminology is developed in reading a story of an individual Journey to the East⁷⁷. The story pictures an individual who followed a company of men on a journey as a servant to the group. As the man served, he also kept the group alive in spirit through singing. But when the man disappeared, the group was devastated and unable to progress in the journey⁷⁷. The incidence inspired the author to discover that great leader is seen as servant. In a seminal essay presented by the author of Servant leadership, he raised two fundamental questions regarding the roles of servant and leader. The author asked, “servant and leader- can these two roles be fused in one real person in all levels of status or calling? If so, can that person live and be productive in the real world of the present?” The response is yes because, for him leadership is bestowed on a man who is by nature a servant⁷⁷. That means leadership is something given, or assumed that can be taken away while servant nature is the real person, not bestowed or assumed, and not to be taken away. Emphatically, in that seminar essay the author stressed that becoming a servant-leader begins with natural feeling that one wants to serve first⁷⁷.

In a general sense, a servant is a person who serves somebody else. It suggests someone who performs a particular task or gets something done for another person. Ironically, that is what leadership does. The art of leadership is serving people to achieve a goal. In actual fact, a leader is a servant. In Biblical narratives, a leader does not demand to be served but to serve. By implication, leadership is a call to service as some leadership experts argued. This raises a pertinent question why some people are so ambitious and desperate to assume leadership

position. The truth is not far from the fact that, those who are ambitious and desperate to assume leadership only want to enrich themselves not necessarily wanted to serve.

Leadership is not a status to brag or oppress the followers. It is not just to be on top and preside over others, but is a service to all, not exempting the opposition among our team. One of the renowned author and leadership experts described servanthood as the ability to put others ahead of yourself and your personal desires. It is more than being willing to put your agenda on hold. It means intentionally being aware of your people's needs, available to help them, and able to accept their desires as important⁷⁸. The following marks and attributes are fundamental to the development of servant-leaders, listening, empathy, healing, awareness, persuasion, contextualisation, stewardship, foresight, commitment and building commitment⁷⁹.

i. **Listening:** This attribute is an important skill for the servant leaders. It is a deliberate self-developed attributes in order to function effectively as a leader. Listening is paying careful attention to one's inner thought and to others. It encompasses thoughtful attention to what other people said in order to give appropriate response.

ii. **Empathy:** Servant-leaders are empathetic listener. They labour to feel the way others are feeling. They identify with people and recognize their uniqueness in the group or the organization they lead.

iii. **Healing:** In every human organization disagreement or dispute is inevitable. Ability to heal or settle dispute promote transformation and integration in any organization. In this regard, servant-leaders have strengths and potential to mend the broken relationship among the group or people under their watch. Oneness is always their desire in all situations.

iv. **Awareness:** This is one of the components of intercultural competence. It is an unavoidable component in leadership development, especially for intercultural context. Awareness is

knowledge and recognition of existence of others. servant-leaders aware of people's needs and ready to help them. The understanding of oneself and awareness of others empower servant-leaders in leadership assignment.

v. Persuasion: This is the opposite of coercion. This reveals a sharp distinction between autocratic style of leadership and servant-leadership concept. Persuasion has to do with conviction of others to agree on certain decision within a group or organization. Servant-leaders would go to any length to convince their subordinates in order to reach consensus rather than enforcement by the autocratic leaders.

vi. Conceptualization: This is related to ability to think beyond day-to-day realities. Servant-leaders showcase great potential to discover new concept that can promote the productivity of the organization rather than focusing on day-to-day activities of what leaders do.

vii. Foresight: This characteristic enables one to identify the possible outcome of a situation. It enables the servant-leaders to understand the lesson from the past, the realities of the present, and the likely consequences of a decision for the future. Servant-leaders are usually looking forward, seeking for future opportunity that can improve organisation productivity.

viii. Stewardship: Servant-leaders operate as stewards. Their priority is to serve the need of others and not to be served. Servant-leaders like stewards are conscious that they are responsible and equally accountable to people.

ix. Commitment to the growth of people: Servant-leaders recognise hidden potentials among their workforce. Therefore, they are interested in the growth and development of their subordinates for efficient performance and effective service delivery in the future.

x. Building community: This is possible because:

- a. A servant leader recognizes that he is a servant first.

- b. Recognises his position as service not a status.
- c. Lays aside his right and privileges to serve others
- d. Place priority on serving others rather than other serving him.
- e. Puts others ahead of himself and accepts their desires as important
- f. Releases authority to the subordinate
- g. Recognises that he is responsible and accountable to those he leads
- h. Willing to sacrifice anything for the benefit of his people.
- i. Does not just give order, he also follows the order.
- j. Recognises his limitation, appreciates others' worth and recognizes he is not above or too big for any job.

3. Leadership is Shepherding: Shepherding is the occupation of being a shepherd. A shepherd is naturally a person who is tending or taking care of sheep. He is a caretaker of sheep. A shepherd is somebody who is providing guidance, and responsible for the caring of a group of people. The Bible record figuratively refers to a shepherd as a leader. In summary, a shepherd is a person who leads, guides, rules, cares for or looks after

Every effective leader performs the role of a shepherd who is watching, tendering and looking after sheep. The Bible contrasts the attribute and character of a shepherd to the hireling (John10:11-13). In the face of trouble and danger, the hireling will first protect himself, but the shepherd will protect the sheep. If the situation gets out of hand, the hireling will run away, but the shepherd will stay and care for the sheep. This view suggests that leadership position is beyond leading others, but watching, caring, guiding, protecting, and as the case may be. This is a clear indication that the art of leadership demands a heart of a shepherd. Leader as a shepherd has these attributes:

- i. Feeds his people, not feeding on them
- ii. Leads with humility and integrity of heart.
- iii. Cares for the needs and safety of his people.
- iv. Prefer to die for his followers to be saved.
- v. Places value on his people as himself
- vi. Places the interest of his people above his own.
- vii. Leads the way and first to move whether the road is rough or dangerous.
- viii. Guides the movement of his people and the direction to follow.
- ix. Know everyone and their needs per time.

2.1.8 Leadership Formation Relevant to Intercultural Competence

Leadership is central to this research. As a result, the researcher considers it necessary to review leadership framework that is relevant to the study. A review of organisation affairs and several literatures unveil that the emergence of leadership theories was borne out of a need to develop organizational effectiveness and efficiency. Since the emergence of leadership theories, for several decades, traditional leadership theories have permeated and oversaturated the field of leadership study with its ideologies and conceptualizations⁸⁰. But in contemporary time, the field of leadership study has witnessed an incredible surge of interests in both the entries of new theoretical leadership concepts and frameworks over the years.

Intensive study on leadership reveals that no single leadership theory is appropriate to all situations and contexts. Perhaps this constitutes the reason strategic leadership is construed as an amalgamation of various leadership styles and theories⁸¹. Therefore, strategic leadership theory contains several ideas on how to lead effectively and efficiently in any context. This forms a basis for the researcher to consider strategic leadership concept as an option for this study.

In concept and principle, strategic leadership has a link to intercultural competence in the contest of this study. For instance, some scholars proposed that strategic leadership is having the adaptive capacity to appropriately respond to the dynamism and complexity of the external environment⁸². To appropriately respond to the dynamism and complexity of the external environment requires a level of intercultural competence.

Lagos State has dynamic cultural composition which makes its external environment complex. The external environment is all encompassing. It comprises different people group, governance and administration. The political architecture or structure in Lagos State is not the same with other states in Nigeria. For this reason, in support of intercultural competence framework and approaches, this study also considers the practicality of adopting strategic leadership concept as part of leadership formations among youths in Lagos state. In addition, strategic leadership hypothesis is one of the ways to develop the youths for political office and public sector administration in Lagos State.

The common opinion is that leadership predicament and misrule in Nigeria affects the entire Africa continent. As a result, the nature and extent of Africa's leadership challenge have been explored from multi-theoretical perspective findings. Amongst other issues, some individuals argued that leadership challenge in Africa is ethical in nature⁸³. In other words, leadership challenge among the black race is largely rooted in lack of value and moral principles. Often, several leadership developments and trainings stress the essential and value of diversity, but ignore or failed to acknowledge the challenge of inequality, discrimination, and oppression that may occur in such context. Across academic disciplines, theories take on a variety of shapes, some offer researchers the ability to make predictions, some offer thick description of a specific

phenomenon, and others provide models for understanding⁸⁴. Nevertheless, no single leadership theory is appropriate to all situations and contexts.

Strategic leadership involves vision and thinking that includes both theoretical and practical aspects⁸⁵. History has it that strategic leadership theory was developed and expanded from Hambrick and Mason in 1984 with the aim of examining how the top managers influence strategic decision-making⁸⁶. Not only that, the rationale of strategic leadership theory and research is also to understand how much influence top executives in an organization have over performance⁸⁷. The principle of strategic leadership theory is not only applicable to the organization and their top executives. It goes beyond organisation boundaries, it is also relevant to leaders and leadership of the nations in the world and all spheres of life.

Strategic leadership is about multi-functionality, striving to understand and align the external with the internal environment⁸⁸. This theory of leadership prepares an organization to better respond to future trends⁸⁹. Therefore, if appropriately apply, strategic leadership theory is effective to develop youth for leadership performance and service delivery in Lagos state and Nigeria public sector. One of the best ways for a serious government to respond to the future trend is developing the youth who will take over the leadership and sustain any growth or development achieved. It is largely agreed that it is easier to mould young people than to mend adult. The fact is that today's youth are the leaders of tomorrow who will be saddled with leadership responsibilities in all spheres of life.

However, assessment of several articles on leadership confirms that there is no mutual agreement among scholars and leadership experts as which theory or model can be considered as most effective. This is because some leadership skills are timeless, while others evolve with the

changing marketplace⁹⁰. The fact is that a single theory cannot explain all situations because, it has both strengths and weaknesses⁹¹. In view of this, some scholars have examined the evolution of strategic leadership theories from different perspectives⁹². Leadership comprises strategic thinking and planning, giving direction, relating the part to the whole, corporate spirit, developing today's and tomorrow's leaders, building partnerships, and making it happen⁹³. Attempt to proffer solution to the trend of leadership challenge, strategic leadership becomes a new and global leadership formation few decades ago. Since then, it has gained popularity and received global attention among scholars and leadership experts in contemporary time.

More so, strategic leadership is a term used broadly to refer to either a type of leadership style or to leadership at the top levels of the firm⁹⁴. Supporting this view, several scholars have defined strategic leadership practice as a leader's ability to anticipate, envision, maintain flexibility, think strategically and work with followers to initiate changes that create a viable future for the organization⁹⁵. For future occurrence, strategic leadership refers to the ability of leaders to predict and coordinate the activities of the organization to successfully achieve the goals and objectives⁹⁶. From various scholars' views, strategic leadership is characterised with several virtues which can be found among youths.

In Lagos State, youths have been involving and engaging in leadership positions both at the political platforms and public service. Strategic Leadership is a characteristic of a leader who brings about advancement to an organization and begins with a good vision and successful practices⁹³. Apparently, strategic leadership has become leadership development adopted by organisations in the 21st century. The reason is that it is central to the effective implementation of strategy⁹⁷. It becomes a paramount practice in leading contemporary organizations due to the

unpredictable operating environment which is becoming more and more volatile, uncertain, complex and ambiguous⁹⁸. Based on several opinions, strategic leadership has served as a major ingredient for successful performance of any organization operating in the ever dynamic and complex environment of the 21st century.

Another scholar describes strategic leadership as the ability to influence others to voluntarily make day to day decisions that enhance the long-term viability of the organisation while maintaining its short term financial stability⁹⁹. Essentially, influence is crucial to leadership responsibilities. The present day youth are well coordinated in terms of influence and mobilisation in order to pursue any agenda. In the context of information uncertainty and resource scarcity, strategic leadership is required to confront the reality of environmental turbulence and a continuous need for appropriate organizational change in order to achieve performance goals¹⁰⁰. Lagos State is prone to environmental turbulence due to its composition of people from diverse cultural background and nationality. This makes intercultural competence and strategic leadership so crucial for leadership in Lagos State, particularly leadership formation among youths.

Available literature reveals that most of the hypothesis on strategic leadership focused on top executives officers and organization performance. In view of this, some individuals describes strategic leadership in terms of characteristics of top-level managers and the distribution of top management team members' traits while others referred to strategic leadership as ability¹⁰¹. In support of the latter, strategic leadership is considered as the leadership ability to foresee, plan and empower others to create strategic change where and when it is necessary. In response to leadership challenges, on several occasions Nigeria youth have displayed capacity to lead

themselves, the community and nation at large. They have shown leadership capacity to create strategic change that can make Nigeria better.

Similarly, strategic leadership is conceptualised as the functions performed by individuals at the top levels of an organization that are intended to have strategic consequences for the firm¹⁰². Perhaps, this is why strategic leadership is mostly adopted by the organisations both for-profit and non-profit private organisations. Many organisations considered strategic leadership as a catalyst for organisation performance. Leadership is largely defined by effective service and efficient performance, not a title. This idea reveals that the Nigerian situation demands developing future leaders who will change the narrative of self-serving leaders who are lording over the people rather than serving them.

Nevertheless, the direct effect of strategic leadership on performance is contested and hence inconclusive due to possible moderating and mediating influence of the external environment and organizational change respectively¹⁰⁰. Similar to this opinion, some individuals argued that the existing framework and concept of strategic leadership typically either reduce strategic leadership to the creation of meaning, vision, and setting the objectives of the organization or merely specify who strategic leaders are. This leads to the argument that strategic leadership is an inconsequential determinant of performance because of various constraints they face or due to some randomness or chance effects¹⁰⁰.

But studies show that strategic leadership is not only concerned with the possession of distinctive capacity needed to acquire skills and learning of new information and ideas. In other words, strategic leadership is a dynamic leadership formation which has the capacity to handle any leadership challenge. Intercultural competence and strategic leadership are effective formation

for developing young emerging leaders who will be able to adapt and respond appropriately to the cultural reality and diversity of Nigeria. Today's leaders need to have the ability to handle changes in the face of rapid globalization in a successful way. Strategic leadership formation is essential for evolution of new leadership and leadership philosophy that will promote efficient performance and effective service delivery in Nigeria without nepotism or favour of any tribe over the other.

Several studies have shown that strategic leadership actions significantly influence performance¹⁰³. Likewise, it is a foundation for organizational performance¹⁰⁴. Beyond organisation platform, strategic leadership is a leadership formation which offers emerging leaders with the skills and tools they need to successfully capitalize on the forces and events that shape their world, allowing them to become architects of the future within their responsibility¹⁰⁵. It creates platform for youth in leadership to see big picture and find new ways for their team to contribute maximum value over the long run by operating from a more strategic point of reference while still delivering on today's expectation¹⁰⁶. In this era of interconnected world, it is largely argued that if our young people do not learn about other societies, they may well be unable to cope with the complexities of their own¹⁰⁷.

Strategic leadership is all encompassing to manage intercultural reality and drives a nation towards coping with ethnic challenge. It offers diversities of leadership concepts and skills needed for intercultural relationship and global transactions. We are living in a society of great cultural diversity, this intercultural contacts affect everyone at all levels of the global community, international trade, immigration and refugees, and other numerous situations developing in the

world¹⁰⁸. The world has become a global village, and this creates room for global development. Not only that, global development is directly and inevitably influenced by global advancement.

Lagos is strategically located for economy, trade and commerce. As a result, it becomes a home of people from diverse cultural background. This enables every inhabitant to have access to any government development initiative programme. Lagos State is committed to youth leadership development without disparity or cultural bias. As part of Lagos State youth leadership development initiative programmes, the Ministry of Youth and Social Development organised leadership training in 2021 and tagged “Transformational Leadership Training for Young people. However, there is still a need to develop youth for strategic leadership, because of cultural diversity of working environment in Lagos State. Similarly, Nigeria leadership challenge demands strategic attention and intercultural orientation. As a multicultural nation, the way forward to leadership failure in Nigeria demands strategic leadership approach and intercultural competence. Nigeria needs to invest in youth to acquire strategic approach to leadership and create platform to pursue national goals that will enhance efficient performance and effective service delivery to the citizens.

In this study, strategic leadership hypothesis is conceived as a formation or structure for developing emerging leaders, particularly young people with leadership potentials for effective service delivery and performance in a culturally diverse society. More so, strategic leadership is a dynamic leadership formation that is possible to proffer solution and desire change in contemporary Nigeria. It is about creation of effective leadership structure needed to develop youth and young generation leaders for leadership capacity and competence in multicultural context.

2.1.9 Concept of Youth Formation and Development

Youth formation and development are fundamental to the future of any nation and national development. Generally, the word youth can be used interchangeably as young people. In view of this, youth formation constitutes young people with exceptional strength and ability to influence change and development in the society. This is because youth is regarded as the appearance, freshness, vigour, or strength, etc¹⁰⁹. Globally, youths are recognized as a formidable and essential part of the population of every society whose strength and dynamism are essential in the process of growth and sustainable development¹⁰³. In several developed countries, youths enjoyed special preference and engaged in community development and country at large. This enables developed countries to place priority on youth development.

A review of several publications on the concept and definition of youth revealed some difficulties attached to the understanding of youth. Basically, there is no unified concept and definition of youth among academic circles. More so, the concept of youth has physical, biological, sociological and cultural dimension. For instance, western societies considered youth as life stages between childhood and adulthood and becoming independent from dependent¹¹⁰. This concept is related to sociologists' thoughts that youth is a transition between childhood and adulthood¹¹⁰. The sociologists' idea connotes that youth is a stage of transition from upbringing to a mature stage that one can make a decision in life.

From the biological concept, youth is the period between puberty and parenthood¹¹¹. All these concepts and descriptions suggest that youth can be regarded as a formative year from one stage of life to another. It is an evolving stage of life that enhances self-discovery, self-determination and changing of status at all levels of life. Cultural understanding of youth is a distinct social

status with specific roles, rituals and relationships¹¹². Similarly, social anthropologists adopt cultural orientation to describe youth in terms of their behaviour, cultural beliefs, family lives, social, political organisations and their relationships with each other¹¹⁰. The social anthropology definition of youth is comprehensive and all encompassing. It is construed as developmental stage through experiential changes in status, attitude and character formation. It is a period of responsibility and active participation in social engagement and community development. It is an experiential reality that can shape one's life to be self-sufficient, self-responsible and self-dependence.

Usually, youth life is guided and influenced by socio-cultural norms and environment of living in a given period of time. Supporting this view, youth is described as a time of experimenting with roles and identities, still void of the burden of social norm and obligations, yet slowly preparing the young people for their lives as full members of the social collective¹¹³. This concept presents youth as a period of development and preparation to become fully recognised as members of the society. The development period follows processes and challenging. One of the challenges is the demand of the socio-cultural reality and the traditions of the society. The contemporary youth love to do things in their way and style of life without conscious of the norms of their environment. Often, they are eager to operate differently, in a way that sometimes pushes them against the cultural reality of the society.

Another conceptual understanding of youth formation is related to age bracket. For example, the United Nations (UN) defines youth as persons between the ages of 15-24, African Youth Charter (AYC) states that youth or young people refers to people between the ages of 15-35years, while in 2009 the Nigeria National Youth Policy (NNYP) describes youth as persons between 18-

35years¹¹⁴. For this study, youth are considered as people between the ages of 17 – 45 years. The conception of youth in terms of age describes youth with physical appearance, freshness and maturity. Youth are young people in their formative period, growing in experience and knowledge of life. It is a developmental period of life when young people develop self-awareness, self-esteem and emotional intelligent. Youth age is considered as a period of vibrancy, middle or prime time of life. Invariably, youth constitutes larger percentage of Nigeria population. Aside Nigeria record, in every country of the world youths is a dominant population.

In line with youth dominance and demographic record in the world, the United Nation over the years recognised that the imagination, ideals and energy of young people are vital for the continuing development of the societies in which they live¹¹⁵. As a result, developed nations and serious government do not neglect youths in their planning for growth and sustainable development. The common understanding is that youth are the leaders of tomorrow, but it appears to be empty statement that is not true to Nigeria national life.

Meanwhile, some individuals challenged that slogan and changed the narrative that “youth are the leaders of today” not tomorrow again. In that case, youth development is fundamental and foundation for the future of any nation in the world. The ability to see the future and anticipate the consequence of decisions made now will require us to go beyond simply relying on past experience¹¹⁶. In some situations, the experience of the past is obsolete. The reason is that the world is evolving every day, and research is ongoing globally through science and technology.

Experience shows that without gaying-saying, youth are the lead actors in developmental move across the globe. Across the world, it is on record that youth are recognized as a formidable and critical segment of the population of every society whose strength and dynamism are essential in

the process of development engineering¹¹⁷. With this assertion, necessity is laid on every nation striving for sustainable development to invest in youth development.

Studies show that the glory of any nation and capability to achieve sustainable development depends on the vibrant and visionary youths. The question that likely arises is how true is this claim? It is largely argued that youth has highest population in the world. Further argument disclosed the youth in the black nations constituted 19% of the global youth with estimation of 226million in 2015¹¹⁸. While Nigeria youth constituted close to 70 percent of the country's population¹¹⁹. These reports indicate that globally, there is urgent need for a youth driven society in order to develop global community. On the other hand, Nigeria future is hanged on the impact of youth in governance and administration. In contemporary time, youth is regarded as a product of modernity¹¹⁷. The modernity image of youth is embedded in their potential, creativity and ability to make things happen in their location at a given time.

Youths are emerging generation leaders with motivating power to initiate change, and driving force to mobilise themselves for community and national development. They are individuals who appreciate the relevance of service and the need for being positioned to deliver it¹¹⁷. This enables them to be conscious of the need for readiness and preparation for leadership. More so, young emerging leaders have a more democratic view of leadership, they believe in what you offer to them rather title. This is obvious in their response to leadership challenges in Nigeria. Several protests organised by Nigeria youths were characterised by self-sacrifices, dedication, commitment and readiness to serve the nation.

Youths in their attitude and behaviour and in the course of day to day work demonstrate the commitment and potential to take on leadership roles and responsibilities. They have self-

awareness of their leadership potentials, ready for development and clear the way for a new era of leadership. Young people believe in learning new skills and development in the areas that will add value to their leadership potentials. It is derived from review of several researches that youth concepts of leadership are useful and applicable not only to the local community, but nation's political leadership and public service administration.

One of the fundamental challenges facing Nigeria is default of leadership development. It saddens the heart that despite diverse potentials evidence in Nigerian youth, the present leadership referred to them as lazy people without any deliberate effort to develop them either for community or national assignment. Youth leadership is needed in nation building¹²⁰. However, one can only give what he has. In recent times, due to several agitations and protests led by young people in the country, some individuals have tagged this generation as generation of protesters. The predisposition is that there is no adequate preparation for leadership that youth are demanding for.

Youth leadership development is building a generation of future leaders. In actual fact, youth development set a nation in motion against generational gap and extinction of national identity. Rather than to invest in youth development that will enable young people to maximise their potentials for nation building, political actors and managers are using them as political tools. One of the best ways to change old leadership narratives in Nigeria is to deliberately invest in youth formation both for public sector administration and political leadership. Deliberate youth development is a pathway to effective leadership succession and sustainable development. Both learned and unlearned young boys and girls with diverse potentials needed for nation building and sustainable development have become miscreants on the street. The root cause is lack of

intentional youth development by the leadership in charge. The population of youth in Nigeria demands intentional and genuine youth development.

2.2 Theoretical Review and Framework

2.2.1 Fantini Framework of intercultural competence

Critical studies in contemporary time involve a theoretical review of the theories that underlie a study in academic research. In essence, theoretical framework in academic research is a collection of interrelated ideas based on theories, propositions and general set of assumptions about the phenomena of the investigation¹²¹. Theoretical framework gives bearing and guiding principles to understand a phenomenon of study and helps interpret the findings.

In the first place, this is undergirded by Fantini theoretical perspective of intercultural competence. This framework is rooted by his perception of intercultural competence as a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself¹²². The two key words effectively and appropriately are crucial for assessing intercultural competence of an individual or a leader. Further studies on this framework reveal that intercultural competence also encompasses several components which include various characteristics, three areas or domain (i.e., relationships, communication, and collaboration), four dimensions (i.e., knowledge, attitude, skills, and awareness), host language proficiency, and developmental levels¹²³. The implication of this for Lagos state and Nigeria as a whole is that every citizen should understand the ethnic and cultural demography of the nation.

The matter of effective and appropriate performance during interaction cannot be overemphasised for assessment of individual's intercultural competence in a multicultural state

like Lagos. The fact is that Lagos State is a cosmopolitan centre and multi-ethnic state in Nigeria. For that reason it requires leadership and leaders across the state either political, traditional, or religious leaders to acquire intercultural competence. Multicultural reality in Lagos State requires every leader, or potential leaders in the state to seek for knowledge and ability to relate, interact and perform effectively and appropriately. It is noteworthy that the common perception of intercultural competence among the scholars is based on effective and appropriate performance, interaction or communication. Nevertheless, they have some areas of divergence in their expression and assessment of intercultural competence.

In order to corroborate Fantini framework of intercultural competence, there is a need to understand the interface between attitudes, knowledge, skills, internal and external expected outcomes in the development of intercultural competence¹²⁴. This is very crucial for leadership development and intercultural competence among youth in Lagos State. Cultural composition of Lagos State has enabled several people, including youths from other cultural backgrounds to occupy leadership positions, either political, traditional or public service. Presently, several young people are involving in politics, and therefore engaged as political leaders such as commissioners, house of assembly members, local government chairmen and councillors irrespective of their cultural background. As a result, effective leadership performance and efficient service delivery in Lagos State with multi-cultural population requires a measure of intercultural competence. In summary, the components mentioned above are highlighted below¹²⁵.

- 1. Requisite Attitudes:** This dimension contains the respect for other cultures, openness to intercultural learning and other cultures, curiosity and exploring. Openness and curiosity involve willingness to risk and to move beyond one's comfort zone¹²⁵. Respecting others

means placing value on them, holding them in high esteem or referencing them. These attitudes are foundational to the development of knowledge and skills needed for intercultural competence

2. **Knowledge and Comprehension:** In the first place, it is having understanding of one's culture, its influence on one's life and personality. Secondly, it is conscious of other people's culture and worldview, having the information about their culture and understanding life from their cultural orientation and reality.
3. **Skills:** This is obtained through training, and it enhances capacity to acquiring and processing knowledge received. Skill in the context of intercultural competence is the ability to give appropriate attention to people from different ethnic background, studying their cultures, understanding their cultures, assessing their cultures and relating their cultures to one's culture in an acceptable manner.
4. **Desired Internal Outcome:** It is largely argued that one's attitude, knowledge and skills determine the internal outcome. This dimension encompasses adaptation to new cultural environments, flexibility about choosing and using the appropriate communication styles, and empathy¹²⁵. This in a way means that intercultural competence demands familiarity with people from different cultural affiliation, and mindful of the choice of words when interacting with them.
5. **Desired External Outcome:** Process model describes the combination of attitudes, knowledge and skills, as well as the internal outcomes, are demonstrated through the behaviour and communication of the individual, which become the visible outcomes of intercultural competence experienced by others. As a result, this description formed a basis for agreement among intercultural scholars that intercultural competence is the

effective and appropriate behaviour and communication in intercultural situations¹²⁶. The idea is that based on one's intercultural knowledge, skills and attitudes, one must have developed effective and appropriate behaviour and communication skills when encountering in intercultural situation.

It is noteworthy to emphasise that among these components, process model of intercultural model posits that the foundational stage of learning and developing intercultural competence begins with one's attitude. Usually, attitude is a mental position or emotional feeling toward something, individual or group of people. Supporting this view, aggregate of dictionaries consulted described attitude as a settled way of thinking or feeling about someone or something which usually reflected in a person's behaviour. This perhaps informs the reason Fantini, the scholar who proposed the framework of intercultural competence placed more emphases on the importance of attitude in the development of intercultural competence. In actual sense, attitude is essential or crucial to developing interest in the language and people who are from different cultural background. Thus, attitude determines one's perception and feeling about people, especially people different from one's cultural background. Therefore, attitude is not out of place as the first component in the development of intercultural competence. It requires a positive attitude to be actively involved in the activities or events different from one's culture.

As proposed by Fantini, communication is one of the essential components and indicators to measure individual intercultural competence. Therefore, intercultural competence also involves ability to communicate effectively and appropriately in an intercultural situations based on one's intercultural knowledge, skills and attitudes¹²⁷. To corroborate this, apart from knowledge of others, knowledge of self, skills to interpret and relate, skills to discover and to interact, valuing

others' values, beliefs, and behaviour, and relativising one's self, linguistic competence is an important framework of analysis of communication between two people from different cultures¹²⁸.

Linguistic has to do with the study of speech including the units, structure, and modification of language. Effective and appropriate communication with other people different from one's culture and language demands a careful choice of words when interacting on any matter. Words have meaning within the context of usage. The meaning of a word in one culture is not always the same in another culture. Cross cultural communication is similar to intercultural dialogue. Supporting the claim above, European council describes intercultural dialogue as a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect¹²⁹. The skills of discovery and interaction include a range of communication forms, both verbal and non-verbal modes, and the development of linguistic, sociolinguistic, and discourse competencies¹³⁰. For this reason, education is fundamental to the development of youth for leadership and intercultural competence. Education plays a vital role in getting knowledge and skills for any life endeavour.

Language is an essential tool of communication, and is very crucial for intercultural engagement and interaction. Leadership in Lagos State and working environment demands every inhabitant to develop interest in other people's language different from one's language for peaceful coexistence, efficient performance and effective service delivery. The skill and knowledge of intercultural competence can be better acquired through education. The essence of any research

work is to educate people on the identified gap and provide possible solution. Thus, education is fundamental to effective communication, skill and knowledge of intercultural competence.

2.2.2 Developmental Model of Intercultural Sensitivity (DMIS)

Research among scholars in North American context produced a different model of intercultural competence which has been generally examined and explored in modern scholarship. Critical studies reveal that this model was developed with a grounded theory approach and then gained much attention as a dynamic model that reveals the process of accumulation of experience and changes in attitudes¹³¹. Human nature and individuals' emotional intelligence are not the same. Hence individual's response to cultural diversity is likely to be different as well. Developmental model of intercultural sensitivity basically describes how people behave when they encounter people from different culture. In addition, this model also indicates how people develop over time, particularly when in contact with people from different cultures or find themselves in different cultural locations. In view of this, Intercultural sensitivity aids or enhances one's development of intercultural competence.

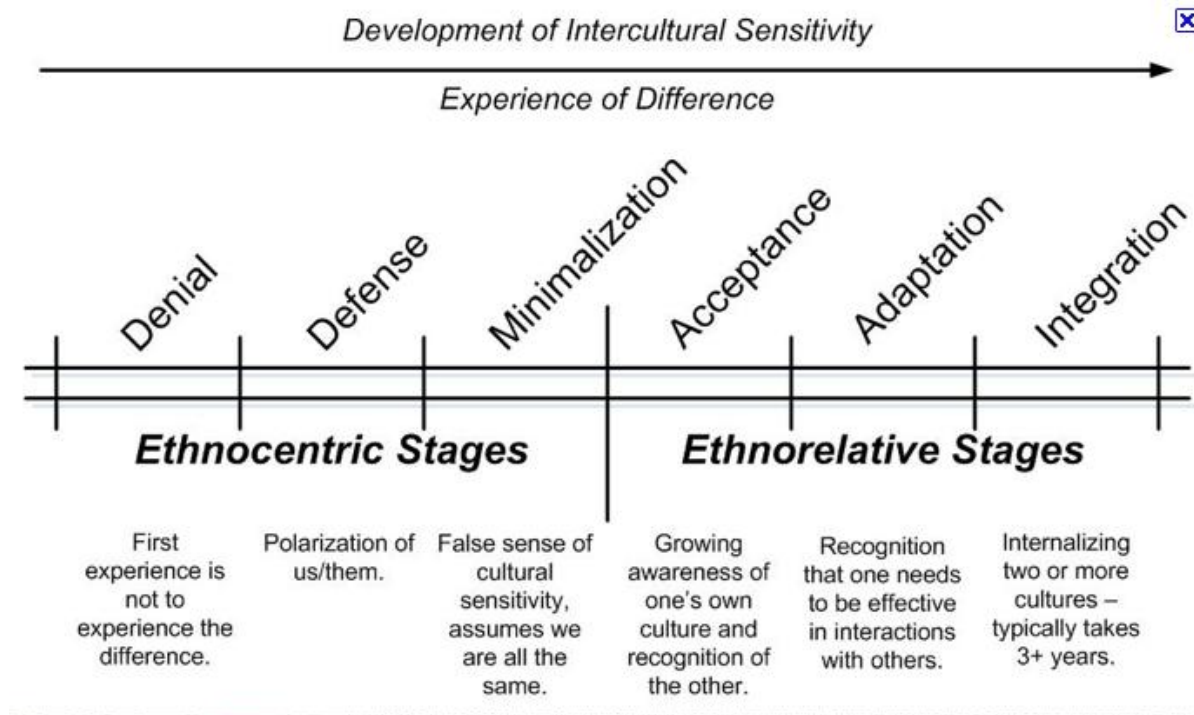


Figure 2.2 DMIS Model Diagrammatic Representation (Adapted from Bannet)

The above diagram presents six stages of Developmental Model of Intercultural Sensitivity, but divided into ethnocentric stages and ethnorelative stages.

Different Experiences in Ethnocentric Stages

1. Denial: the individual denies the difference or existence of other cultures by erecting psychological or physical barriers in the forms of isolation and separation from other cultures.
2. Defense: the individual reacts against the threat of other cultures by denigrating the other cultures (negative stereotyping) and promoting the one's culture.
3. Minimization: the individual acknowledges cultural differences on the surface but considers all cultures as fundamentally similar.

Different Experiences in Ethnorelative Stages

1. Acceptance: the individual accepts and respects cultural differences with regard to behaviour and values.

2. Adaptation: the individual develops the ability to shift his frame of reference to other culturally diverse worldviews through empathy and pluralism.
3. Integration: the individual expands and incorporates other worldviews into his own worldview.

Developmental Model of Intercultural Sensitivity is a framework that systematically projects individual's experience with different cultures. In other words, people do not perceive issue directly; rather their experience of issue is built up through a pattern, and thereby used the pattern to form their perception on the issue. A typical example is that if a Yoruba boy with orientation that the acceptable way of greeting elders is prostrating, and then relocates to Igbo community where their young people do not prostrate, he may have an ethnocentric worldview that Yoruba culture is the best way to greet and show respect to elders.

Naturally, when people change environment and move to another culture different from their own, they are very likely to experience culture shock. The experience usually creates struggle with one's cultural orientation, and against new culture. Usually, ethnocentric worldview is usually responsible for culture shock. People who experienced culture shock have several issues to resolve through their new cultural encounter. However, encounter and experience of different cultural settings will afford young people in leadership the challenge of intercultural competence. Cross cultural experiences will create opportunity for understanding of different cultural situations. The Developmental Model of Intercultural Sensitivity provides a template for youth in leadership to develop alternative knowledge and experience that go with experience of people from another culture.

For some decades in the field of intercultural competence, this has been considered as an essential framework for analysis of several assessment tools developed to addressing

intercultural sensitivity and cross-cultural competence¹³¹. It is worthy to note that Developmental Model of Intercultural Sensitivity provides a framework that would enable people to move from their ethnocentric situation to a more ethnorelative situation. The implication is that moving from one's ethnocentric situation to a more ethnorelative situation enhances youth intercultural sensitivity and the potential for intercultural competence.

The theories and frameworks for the development of intercultural competence are related and interwoven. Most of the theories of intercultural competence centre on communication, personality, attitude, and behaviour. However, further studies reveals that there is a need to examine the gap between knowing and doing, that is, between what a person know to be interculturally competent and what that person actually does in intercultural situations¹³². This view is based on the reality that a person may be vast in the knowledge of intercultural competence, have genuine enthusiasm to show them, but act contrary. It underscores the fact that knowledge and intention of a person can be at variance to his or her behaviour.

There is a line of divergence between knowledge, motive, intention and behaviour. This is relevant to the current situation in Nigeria. Several political actors and office holders would present their manifestos and colour it with principle of justice and equity, but manifesting discriminatory behaviour when they assume the position of power. The issue is that attitude usually forms a basis for discrimination. Hence, in the context of Lagos state, it requires youth leaders with shared and different identities to learn and grow together without ethnic discrimination in order to maintain peace, justice and equity in the state.

In essence, the development of intercultural competence is a lifetime event or learning. It is a progressive process of acquiring knowledge, skills and attitudes required for intercultural

competence. Intercultural competence is a life time skill that requires continuous learning as a person lives or engages in intercultural assignment. In other words, no one graduates from learning intercultural competence. Equally, there is no point at which one can be certified to have acquired everything that qualifies a person to be interculturally competent. Developmental model of intercultural sensitivity is explicit on required components for leadership development among youth, the dimension of learning and accessing intercultural competence. The present youth are eager to take over leadership at any level. In this wise, the theories undergirded this study are relevant to catch them young principle because, it is better to mould young people than to mend adult.

2.3 Review of Empirical Studies

2.3.1 Practical Features of Leadership Development

Leadership responsibility requires several features for efficient performance and effective service delivery to the people. Over the years, leadership development is evolving and undergirding by several leadership theories on daily basis. What is responsible for this is the significance of leadership to human existence and institutions of life. Leadership development is considered as one of the predictors for leadership capability, performance, service delivery and productivity. In leadership studies, virtually every feature of effective leadership and development has its foundation in one leadership theory or the other. In all the publications reviewed, some leadership scholars have laboured to categorise leadership development into three categories which are leader-centric development theory which places the individual at the core of leadership development, relationship-focused development theory which emphasizes the dynamic that exists between leader and follower (and the situation in which this dynamic occurs), and

leadership development theory that look beyond individuals to recognize leadership in collectives and groups¹³³.

Consequently, in search for methodology for developing leadership skills, qualities and design a new global programme to support future global leaders in the UK and overseas, the British Council (BC) commissioned University of Cambridge Institute for Sustainability Leadership (UCISL) to conduct a literature review on leadership and leadership development¹³⁴. In addition, the British Council also intended to explore and discover current trend from existing leadership theories and leadership development programmes and how leadership is developed at present. The analysis of University of Cambridge Institute for Sustainability Leadership (UCISL) addressed the learning outcomes – the knowledge, values and behaviour that a learner will be able to demonstrate upon completion of the learning process¹³⁴.

Among several leadership development frameworks proposed and published by several scholars, cooperate bodies or professional institutions, this study considers leadership theories of learning analysed by the University of Cambridge Institute for Sustainability Leadership (CISL analysis) relevant to this study. From the analysis of University of Cambridge Institute for Sustainability Leadership the following practical features highlighted below are considered necessary alongside intercultural competence for youth leadership development in Lagos State.

1. Behavioural Development: This is rooted in behaviourist theory, and it considers learning as an experience through conditioning, reinforcement or repetition that leads to a permanent change in behaviour. It emphasises that learning is an active phenomenon, not passive¹³⁵. Behaviourist theory of leadership development is similar and relevant to behavioural approach to intercultural competence. Behavioural deficiency is harmful for leadership position and productivity. This

provides support for leaders to develop acceptable behaviour that merges current change and organisation demand. Behaviour is one of the key elements of measuring intercultural competence of a leader. In this era of globalisation that every community in the world is becoming multicultural society, behavioural development is essential to prepare leaders for any change in organisational structure and intercultural assignment.

2. Cognitive Development: This has to do with internal events, i.e. making mental connections and inferring or building on knowledge. How information is conveyed is as important as what is conveyed. Effective and appropriate communication is very important for effective leadership performance especially, in a multicultural organisations and location such as Lagos State. Cognitive development focuses on being, thinking, and reasoning capacity of a leader¹³⁶. It also deals with leadership intelligence and communication competence required for leadership in cross cultural situation. Leaders in contemporary need to upscale their cognitive sense of operation in order to survive culture shock that may arise as a result of cultural diversity which characterised every human institution at a time like this. Cognitive development is a leadership skills that emerging leaders and youths in Lagos State who are aspiring leadership position should possess for effective leadership performance and accomplishment.

3. Social and Situational Development: Since leadership is service to the people, then, social relationship is key to effective leadership. Social development usually enhancing sharing experience and learning among the workforce in any organisation. In other words, it gives credence to the value of social interactions, settings and factors in learning skills and gaining knowledge¹³⁷. Actually, the power of leadership primarily resides within the context of operation. Thus, in relation to the focus of this study, the condition of social environment of the state is

paramount for leadership effectiveness. Lagos State is a confluence location where people from diverse cultural background are living together and doing business.

As the context is changing the demand of leadership is becoming more difficult and requires new paradigm of leadership development. Social development will enable a leader to behave appropriately and act effectively in every situation of life or in a working environment. Therefore, it is relevant to prepare and develop the kind of leadership that can lead Lagos State among the youth. Similarly, it is obvious that different situations will require different forms of leadership¹³⁸. Social development is indispensable building mutual commitments and interpersonal relationships that are essential for effective leadership within a given social context and situation. Every leader needs social development to survive unexpected or unforeseen situation which likely to affect organisation structure, production and service delivery. Effective leadership entails flexibility and ability to appropriately respond to any situation and explore the situation to advance the management of the organisation and what it does.

4. Transformational Development: This is focused on improving the capacity and performance of the emerging leaders, and developing them to maximise their potential¹³⁹. This also enhances leaders upscale their skills and advance to another higher level of leadership. In support of this claim, some leadership scholars argued that transformational leaders are those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity¹⁴⁰. Transformational development is a leadership feature that motivates and encourages both leaders and followers to challenge the status quo and strive for excellence performance. Transformational leadership set young and emerging leaders to engage in personal problem-solving activity through creative thinking and innovation.

5. Constructive Development: This is essential to promoting and improving leadership development beyond knowledge acquisition, accumulation and comparison of new information with existing knowledge. In actual fact, constructive development primarily sets a platform for youth and emerging leaders how they can play a constructive role in organisation and the country at large. It has do with creation and construction of new ideas in order to improve performance and productivity

2.3.2 Approaches to Leadership Development

Leadership development is a process which requires several approaches to achieve desire outcomes in an organisation. The effect of globalization and diverse cultural composition that characterized the current workforce demand different leadership development perspectives and approaches to be able to address issues in place of work such as management, respect for authority, responsibility, and communication, among others¹⁴¹. Essentially, some individuals categorized leadership development into three areas which are: techniques used to develop leaders, theories that underpin leadership development offering, and competencies that leadership development opportunities aim to build¹⁴². However, the context of the organization and leadership skills the organization needs in a moment usually determines Leadership development approach. Most organizations design their leadership development based on current trend across the globe and the challenge of the moment. This study recognizes that there are numerous leadership development techniques and approaches, but few are addressed below:

- 1. Experiential Learning Leadership Development:** Experience shows that people learn better through participation and experience. This involves several activities that are relevant to participants' needs in order to help participants to learn through doing. Experiential

learning is possible diverse ways such as on-the-job learning, stretch assignments, learning through mistakes, internships, apprenticeships, volunteering, team exercises, or group activities¹⁴².

- 2. Action Learning Leadership Development:** This approach was derived from experiential learning and gained prominence through some individuals in United Kingdom¹⁴³. Action learning is centered on process of reflection and practical way of solving problems through experience. It is a participatory technique of leadership development. Action learning usually encourages collective training whereby the participants would work with their colleagues in the organization on a task. This enables participants to become aware of their own system of values¹⁴⁴. It also enable participants to observe their actions attentively, reflect on their experience, develop avenues of understanding and experimenting new ways of seeing, thinking, and doing¹⁴⁴. Action learning technique covers other area of practical leadership skills and competencies such as communication, team-building, and decision-making¹⁴⁵.
- 3. One-on-One Support/Personalized Relationships Leadership Development:** This approach places emphasis on personal relationships and individualized support through mentoring or coaching. It is a developmental relationship designed to develop personal and professional competency of emerging leaders and those already occupying leadership position¹⁴⁶. Experience teaches that mentoring is a support relationship involving intergenerational transfer of knowledge, strengths, and experiences from one person to another, usually mentor to a mentee¹⁴⁷. Mentoring is an effective leadership development approach which creates avenue for every effective leader to reproduce him/herself.

In relation to the above view, study reveals that mentoring development approach orchestrates platform for networking¹⁴⁸. It is pouring of one's wealth of experiences, leadership capacity and professional competences to another person who so desires to learn. Opinion differs based on individual understanding that mentoring include both coaching and counselling. But grammatically, coaching occurs when an individual's performance is observed and advice for improvement is offered based on the coaches' experience and expertise¹⁴⁹. It is a form of guidance designed to develop emerging leaders' and youth with leadership potentials. Both mentoring and coaching shared similar process and outcome results when adopted as leadership development approach¹⁵⁰.

- 4. Reflection and Self-Awareness Leadership Development:** In most cases, leadership development is effective when individuals involved reflect and are aware of certain weakness and deficiencies that is affecting their performance. On this note, some people believed that leadership development is most powerful when it is by individual¹⁵¹. Personal reflection and self-awareness make leadership development more meaningful and impactful to the participants because, it is based on self-assessment. This suggests that self-assessment and reflection are valuable approach to effective leadership development.
- 5. Culturally Specific Leadership Development:** This approach is related to identity-based leadership development. The evidence of cultural diversity requires Leadership development approach that can build healthy intercultural relationship in the nation and organization context. Culturally specific leadership development approach is appropriate to address the effects of systemic oppression within an organization¹⁵². The implication is that, the content of leadership development program should enable individuals with shared identities to learn and grow together¹⁴². Those who proposed this approach suggested that

identity-based leadership development can cover many identities such as gender, sexuality, nationality, race, ethnicity, disability status, or intersecting identities¹⁴². This will enhance good intercultural interaction and competence. In contemporary times, leadership development program should place value on uniqueness of individual cultural identity and affiliation.

6. **Network Approach Leadership Development:** to leadership development recognize the value of interpersonal connections between multiple individuals irrespective of cultural background or ethnic nationality. The current situation of Nigeria and global context of the organization require cultural harmony. This can be achieved through networking approach to leadership development. Likewise, several individuals also revealed that the benefits of network approach include opportunities for peer-to-peer support, help to discover partners, offer new perspectives to issues, create door-opening relationship, and provide opportunities to share cultural values that may lead to personal and collective advancement of the organization¹⁴².
7. **Collective Leadership Development:** Collective leadership development techniques place the focus of development on a group rather than the individual, emphasizing the mobilization of people and resources across race or cultural difference to improve the people. It is largely argued that collective leadership development recognizes that in many critical situations, groups of individuals lead together¹⁵³. When a group of people developed together regardless of their cultural background, there is tendency for cultural bounding to happen among the group, which in turn can translate to effective intercultural relationship. Similarly, collective leadership development approach is appropriate to build strong

interpersonal relation, improve individual leadership competence through shared knowledge, and improve organization productivity.

2.3.3 Youth Response to Leadership Challenges in Nigeria

Leadership illness spread across all the developing countries in Africa. The issue of getting the right leadership to fight corruption and propel good governance has been a recurring decimal in Nigeria and Africa in general¹⁵⁴. Not only in Africa, several developing countries of the world are suffering on how to create a context of stable political and socio-economic environment for policies and programmes to be implemented. Experiences since the dawn of political independence show that leadership predicament is foundational. In other words, Nigeria has been taken captive by corrupt and bad leadership since early period of its existence. Some individuals hold similar opinion that since the flag off of political independence in 1960, Nigerian leaders and their regimes have been deeply engrossed in excessive acts of corruption and bad governance¹⁵⁵. Corruption has been one of grievous challenges affecting leadership performance and service delivery not only in political institution and public sector, but in Nigeria society at large.

Several scholars stressed that the menace of corruption is as old as the society itself and cuts across nations, cultures, races and classes of people¹⁵⁶. Corruption has eaten deep across all sectors in Nigeria. What sadden the heart is that, despite all the anti-graft agencies and corrupt practices institutions such as Economic and Financial Crime Commission (EFCC), and Independent Corrupt Practices Commission (ICPC) set up by the government as watch-dogs against corruption, it continues to thrive in every institution of government and the society at large. For instance, anti-graft agencies have tried some high power political and public service leaders who are considered to have enriched themselves with public funds. The compounding

issue of anti-graft laws and policies in Nigeria is that the heads, those who are put in place to take charge in ICPC and EFCC have always been accused of corruption themselves, what a paradox? The recent case of Economic and Financial Crime Commission (EFCC) and Niger Delta Development Commission (NDDC) chairman show that leadership corruption in Nigeria is a reality not a myth. The effect is not only hampering leadership performance, but also undermining service delivery. The challenge of leadership corruption classified Nigeria among corrupt nations in the world.

Nigeria has been consistently rated among the most corrupt countries in the world by Transparency International in its Corruption Perception Index. It was on record that in 2011 Nigeria was ranked 143rd out of 183 countries. In 2012, Nigeria was rated 139th out of 176 countries and in 2013, Nigeria was placed at the 144th position out of 177 countries. In 2014 and 2015, Nigeria ranked 136 out of 175 and 170 countries respectively¹⁵⁷.

We have several bad news and cases of how political leaders and public service office holders are siphoning and embezzling the funds meant for public projects, infrastructure, workers' salary and welfare. It is an unfortunate situation in Nigeria that one person or group of people because of their leadership authority and influence consuming what is meant for the general society. Leadership corruption history in Nigeria contributes majorly to the poor service delivery and optimum performance in political and public sector administration in Nigeria.

History has it that Nigeria as country has experienced different leadership styles from the first republic to the fourth republic. In the history of Nigeria, though not in full practice even at some point Nigerian and up until present day democracy has practiced mixed system¹⁵⁸. Despite transition from one form of leadership to another, Nigeria is still in a reverse motion. This confirms someone observation's that Nigeria is plagued by leadership failure¹⁵⁹. Leadership

failure affects service delivery and performance not only in public sectors and political institution, but all institutions of life. In relation to service delivery and performance, leadership has no duty than to serve the citizens. But leadership in Nigeria is characterised with culture of selfishness, self-centeredness and corrupt practices. Meanwhile, lack of political will is a product of bad leadership. Rather for those in power at the legislative and executive level to take action that will enforce efficiency and effectiveness in service delivery to the populace, they are only concerned about themselves and family.

The experience of young people in terms of poor education, unemployment, insecurity, social vices, etc has made many to conclude that Nigeria is a failed country. This is a paradox for a country richly blessed with massive human and natural resources. Nigeria is regarded as the “Giant of Africa” but no evidence of that appellation in terms of leadership performance and service delivery to the citizenry. Those placed at the helm of affairs whose duty it is to pilot the government has dragged the giant of Africa to the mud¹⁶⁰. The level of leadership corruption in public service administration and political bigotry which have subjected the citizens to abject poverty gave birth to a dramatic event tagged “End Sars Protest” in the year 2020. It is obvious that the “End Sars Movement” is more than a call to end police brutality, but it echoes Black lives matter protests¹⁶¹. It is unique on its own merit because it is a movement of a guild of youth in the most populous black nation on earth.

The movement offered a platform for the young people to create a functional nation of their dream, and demonstrated capacity to envision a better way of leadership and how to be governed in their fatherland. Nigerian youths demonstrated leadership potentials and requested for a change of leadership. They demonstrated emerging generational leadership in terms of selfless

service, accountability, transparency, competency, and overwhelming efficiency which are virtues of leaders in every developed country. After spending several days on the road, the situation scared the political leaders because, the protest only has surface colouration of fight against police brutality, but in a deeper sense, it was nothing but a demand for total change of leadership and governance.

The campaign was a demand for selfless leadership and good governance. Young people are demanding for servant leaders. The leaders that will put the citizens needs as priority. Youths in Nigeria proofed beyond reasonable doubt that, if given opportunity they have capability not only to challenge government on bad leadership, but also have potentials to change the existing narratives of bad image of the country among international community. One thing that is unique about “End Sars Movement” is unity in diversity. This is another area that the current leadership of Nigeria failed in their allegiance to the service of the country. The leadership style is characterised with nepotism and prejudice in terms of appointment and response to ethnic issue such as Fulani herdsmen killing in some parts of the country.

Actually, ethnicity and nepotism have been described as primordial relations which underscore everything in the Nigerian national life¹⁶². The result of leadership failure has caused ethnic and tribal sentiments, and disintegrated the national identity. The loyalty is more to ethnic affiliation than to the country. Inability to manage the Nigerian ethnic and cultural diversity reveals that Nigeria leadership is deficient in intercultural competency.

Surprisingly, young people in Nigeria display intercultural competency in a way during endsars movement. They formed a guild of young leaders across the states despite their differences in religious and ethnic background. It is obvious that young people in Nigeria has leadership

potentials to lead without prejudice. The young emerging leaders in Nigeria are ever ready for leadership opportunity. In contrast to generations that came before them, today's emerging leaders have a more egalitarian view of leadership, they don't consider individuals leaders simply based on title alone¹⁶³.

Young people have potentials, skills and proficient at bringing diverse individuals together and facilitating teamwork. At industry and organisation level, young emerging leaders are placing greater value on being industry influencers and having organizational impact. Several protests are evidences that young people in Nigeria are hungry for leadership opportunity. More so, happenings and social media have shown that young people in Nigeria are coming together to lead and co-create programs and initiatives at all levels in the country. Youth are capable of clearing a path for a new era of leadership that will create a new Nigeria.

2.3.4 Youth Development Initiatives in Lagos State

Several sources have revealed that youth constitute larger percentage of the population of the world. This affords youth to occupy a strategic place in every nation of the world in contemporary time. Therefore, youth are emerging generational leaders who must be developed for nation building and sustainable development. They are potential future leaders needed to prepare, mentor and be engaged for the development of the state and the country at large.

Globally, the quest for a new generation of leaders and those who will exercise uncommon leadership qualities have become a serious concern. As a result more leadership training institutions are opening across the globe. In the light of this, since 1999 that Nigeria returned to democratic leadership and governance Lagos State has narrative of youth leadership development initiatives over the years.

History has it that successful governors of Lagos state have different leadership development initiative programs and training over the years. Each of them understands the necessity of youth development and adopted diverse approaches relevant to their vision and administration. During the administration of Governor Bola Tinubu he created the Ministry of Youth, Sports and Social Development. The ministry is a channel and platform created by the state government to take care of the youth life and development. More so, the ministry is an agent of the government charge with the responsibility to plan, devise and implement the state policies on youth, sport and social development¹⁶⁴. Through the ministry of youth, sport and social development, several leadership empowerment and capacity building for young people in the state were initiated from one dispensation to another.

For instance, as part of former Governor Bola Tinubu's administration on youth development programme, he inaugurated academic competition which was anchored by the New Era Foundation. The initiative is to produce young scholars. Since then, the competition has led to annual "One Day Governor" event till today¹⁶⁵. The event in a way has enabled young people to have sense of ownership in the government. Objectively, the event can be regarded as introduction or orientation to leadership. It affords young people to see beyond now and envision a bright and greater future no matter their present condition. Annually, "One Day Governor" event has set a platform for young people to provide leadership for the state. The uniqueness of the event is that the winner is based on merit and without cultural discrimination. It sets the young people on motion for a leadership journey and big dream beyond their present age. It is a way of raising the hope of youth and preparing them for leadership competence. The event has

become a sensitization program for youth to prepare for the leadership of the state and the nation by extension.

In May 14 2009, the administration of Mr Babatunde Raji Fashola re-launched uniformed voluntary organisations and associations which included Boys Scout Movement, Girls Guide, Red Cross, and Boy's Brigade among others in Government schools. The philosophy behind this move by the state governor is to catch them young. It is assumed that nobody becomes an effective leader when he gets to a position or is appointed to a position. Effective leaders have been taking responsibility either for themselves or their colleagues. In this sense, leadership responsibility requires that only those who can look after themselves can be entrusted to look after others and can be expected to put themselves forward while their needs take the backstage¹⁶⁶. Therefore, the intention of the state government is to inculcate the virtues of leadership in young people in the state. The uniformed voluntary organisations and associations have common values and ideologies for the development of the minds and bodies of young people, equipping them with skills, leadership performance and virtues of service delivery. All the organisations have their programmes of activities and social service benefits at different levels in the state.

In October 2016, Lagos state youth policy was designed and domesticated as one of the strategic ways to develop youth in the state. The policy provides a decisive structure for guiding the state's approach to ensure youth's growth and development. This youth development policy is holistic and integrated, requiring the support and active involvement of all relevant ministries, departments and agencies, youth organisations, the private sector, civil society and the public in the implementation and realization government intervention plans for youth development¹⁶⁷. In

addition, another leadership development initiative tagged IBILE Youth Academy was inaugurated by Lagos State Government in February 7, 2017. The academy came alive through the Ministry of Youth and Social Development with the intention that youth are the resources that must be groomed and harnessed for the overall development of the state and Nigeria¹⁵². The foundation of this academy is rooted in the philosophy that the dearth of good leaders is the death of progress in any organisation, whether in the public or private sector.

More so, the birth of IBILE Youth Academy is in tandem with the fact that corruption is the fundamental challenge confronting Nigeria, but poor leadership is real problem facing the country at the moment. The Commissioner for Youth and Social Development noted that citizenship, altruism, patriotism and volunteerism are critical values that are difficult to come by these days, especially among the youths. Therefore, the goal of the academy was designed to inculcate in the youth the virtues of citizenship, leadership and volunteerism for development of their personality, society and state and the nation by extension¹⁶⁸.

The leadership development initiative focused on the dynamics of leadership such as self-discovery, entrepreneurship, volunteerism, goal setting, creative thinking, team building, effective communication and public speaking. Apart from these, there are several leadership training programs that focused on leadership competence and effective service delivery among youth organisations in the state. One of the reasons for youth leadership development initiatives is a response to leadership default witnessed by young people in Nigeria.

The failure of Nigeria leaders to provide good leadership and effective governance is not hidden to citizens. Both young and old are feeling the heat of bad leadership and service delivery by Nigeria leaders¹⁵¹. So, the academy usually organises leadership training program in different

centres across the five administrative divisions of Lagos State. The understanding is that youth constitute major resources for growth and sustainable development in the state. Then without grooming and preparing them for future, the future of the state is at risk. In order to have successful transition from one generation to another generation, it is imperative for the state to take breeding of young leaders as a matter of urgency. The training exercise will enable the state government to develop youth potentials for leadership, maximise and harness it for development of the state.

Another leadership development platform created by Lagos State Government is Transformational Leadership Training tagged “Engaging Young People in Nation Building”. This was designed for emerging leaders Lagos State to build their capacities as leaders of tomorrow and enable them play their part in Nation development, upscale their leadership capacities and inculcate in them the spirit of transformed leaders who are thoughtful, responsible, articulate, noble, self-governing, foresightedness, open to learning, respectful, mannered, excellent, devoted to societal development¹⁷⁰. The training covers the three senatorial districts in Lagos State every year, and it encompasses several leadership lessons such as leadership as a cycle, pathway to leadership and leading change as transformational leader¹⁷⁰.

Apart from the government’s development platforms and initiatives for youth development, there several registered non-governmental organisations that are major on youth development in the state. Primarily, the basis is that Nigeria youths possessed vast potentials and several initiatives that if empowered they can affect the state positively. One of the activities of the organisation is summer school program for young people and youths in Lagos state. This organisation focuses on the issues that affect youth minds and also to bring new innovations to meet the contemporary

demands of young people. Teaching youth how to imbibe good values and learn to give back to society by serving voluntarily when need be¹⁷⁰

Similar to this organisation is Lagos Community Youth Development initiative (LCYD). This organisation is a platform where youth and young adults who are committed to transforming communities and society, who can initiate, mobilise and engage every stakeholder to address issues affecting the well-being of the people in their respective communities¹⁷¹. In addition, the organisation creates opportunities for young adults to connect and network, to develop skills, and utilise those skills for the purpose of community development. Lagos Community Youth Development affords youths in the state to support the activities of the local and state government in the area of community services and monitoring of government projects in the communities across Lagos State. It creates environments that provide constructive, affirmative, and encouraging relationships that are sustained over time with young adults and peers.

Consequently, Airtel one of the leading telecom operators in Nigeria also engaging in youth development by organising intensive capacity building workshop for selected youths across the state. Their training encompasses life coaching sessions, and skills acquisition trainings in order to be outstanding in their lives endeavour. The platform was created to offer young people in the state with the essentials of leadership and governance, how to scale up their leadership potentials, network, brainstorm, initiate and implement specific programmes to accelerate their personal development and effectiveness¹⁷².

In recent time, as part of Lagos State effort towards ensuring that youths are favourably positioned to contribute their quotas to the state, government created a platform for strengthening collaboration with the organisations involved in youth development in the state through the

Ministry of Youth and Social Development¹⁷³. The reason is that Lagos state Government recognises youths as powerful agents of change with a lot of agility, energy, innovation, resilience and creativity that should be harnessed for all-around development of the state¹⁷³.

The interactive session was an attempt to bring youths closer to the government, hear their views on several government policies and initiatives. During the occasion some of them were empowered not only for leadership, but also provided subventions to aid their businesses and careers. In a way, the state government intends to make youth responsible in the state development and nation building. In order to recognise the effort of these organisations, the state government provided subvention to them and commend their efforts in the task of building youths in the state.

Through all the youth leadership development initiative programmes, policy and intervention, Lagos State has been consistently striving to work and engage civil society groups, organised private sector, academia, philanthropist and others to support youths in various areas, including empowerment, entrepreneurship, political inclusion, citizenship, protection of rights and education. The reason is that recent analysis unveils that more than 50% of the population in Lagos State are below 30years, and youth are believed to constitute about 50 percent of the population¹⁷⁰. As a result, the situation led the state government to devise means to develop policy for youth leadership capacity.

The current governor has approved several programmes such as Police Youth Dialogue, IBILE Youth Academy, and Grant-in-Aid, and Transformational Leadership Training, etc for youth development in the state. Nongovernmental and voluntary organisations have taken

responsibility to create supportive learning environment that can take care of youth development, their strength and interest to make them thrive in their life endeavours.

2.3.5 Youth Engagement in Leadership and Governance

In recent time, the slogan “youth are the leaders of tomorrow” is becoming unpopular and discredited among youth in our society. The fact is that the slogan is no longer in tune with the present day reality¹⁷⁴. Also, what will happen tomorrow is determined by what happens today. It is becoming a known fact for everyone to accept the reality that youths are really the leaders of today and not tomorrow. The level of development and advancement we are experiencing today across the globe is not without the input of youth. Over the years, critical evaluation of leadership and governance in Nigeria reveals that those in leadership are just recycling themselves. As a result, most of the youth leaders often do not see themselves as decision-makers because some adult leaders fail to adequately pass on the skills, experience, opportunities and motivation needed to lead¹⁷⁵. The situation affects raising and nurturing of youth leadership from actively participating in national development process.

Meanwhile, recent development in the world ascertains that a nation’s youth population constitutes the greatest assets of the Nation. They also constitute the most vibrant segment of the populace, and it is the vibrancy, energy, education, resourcefulness and engagement that determine the prosperity of the society. But if the vitality and vibrancy in the youth is not

engaged, where then is the place of the partners for today and the leaders for tomorrow in our society¹⁷⁶.

In Lagos state, the leadership over the years have been engaging youth and exploring their potentials in state development, especially since the time of democratic governance in Nigeria. The present Governor Mr Babajide Sanwo-Olu engaged a good number of youths to be part of policy formulation and implementation of his administration's agenda. Lagos State Government is investing massively into infrastructural and human development for sustainability of the state developmental programmes. The leadership of the state decisively seeking for youth's cooperation by engaging them in governance and administration. Some of them hold key leadership position in government in order to align the policy framework of the state government with their group plans and move Lagos forward.

Lagos State government also launched Sustainable Development Goal Youth Alliance (SDGYA) as another dynamic platform for youth engagement in leadership and governance. According to a source, the initiative is the first ever government-initiated but youth-led Sustainable Development Goals action, designed towards creating an effective platform for partnership with youths in achieving the 2030 Agenda. It was published that through the alliance about 9,000 youths leading interventions across the Sustainable Development Goals in Lagos State have been engaged¹⁷⁷. Youth are potential leaders with power to influence their group across the state towards achieving sustainable development goals. One of the active members of Lagos Sustainable Development Goal Youth alliance also unveiled that the initiative emerged from the conviction that youths represent a formidable and potent force through which positive impact can be made in all spheres of human endeavours and where meaningful engagements with them is a

prerequisite for achieving the Greater Lagos agenda and by extension, the Global Sustainable development Goals¹⁷⁸.

Literally, how can a nation or a state discuss future without engaging youth in the discussion? It is a universal reality that any nation that denies its youth the necessary enabling environment to actively participate in nation building and development does it at its own peril¹⁷⁹. Upon this background, Lagos State has engaged youths and given them leadership seat for collaboration on government sustainable development goals policies across the community in the state.

In actual sense, youth engagement in leadership and governance at any level of government, local, state or federal is an enduring pathway for meaningful participation in governance and administration. Youths in Lagos State are given opportunity and enabling environment to thrive and maximise their potentials for state development. Lagos State government has positioned some youths in the state among the active architects in the state's development policy and implementation.

Lagos State runs a government of inclusion with a level-playing ground for every Lagos inhabitants to contribute to the growth and development of the state. In the area of political leadership, governance and administration, the present Lagos State Executive Council is a combination of experienced hands and young people. For instance, young people among the executives and ministry heads are the Commissioner for Agriculture, Ms. Ruth Bisola Olusanya, Commissioner for Finance, Dr Rabiun Olowo Onaolapo, Special Adviser on Innovation and Technology, Olatunbosun Alake and Special Adviser on Sustainable Development Goals (SDGs), Solape Hammond. Youth engagement cuts across every arm of government in Lagos State.

Apart from the executive council, there are several youths among counsellors, Local Government chairmen, members of the House of Assembly and several administrative leadership positions in Lagos state. Through several leadership initiatives and interventions established by Lagos State government many youths have been engaged in the state cabinet while several have been selected as state Ambassadors across five administrative divisions in the state. Lagos State government places priority on youth empowerment and leadership development. This enabled several youth opportunity to develop their potentials and engaged in the state affairs. Due to youth demographic record, there is a need for the Lagos State to double their effort by engaging more competent and intelligent youth in the state affairs and development initiatives.

2.3.6 Dynamic of Cultural Diversity in Lagos State

Lagos state is basically a Yoruba environment and originally inhabited by the Awori group of the Yoruba people. This is contrary to the claim of some people that Lagos is no man's land that is Lagos is a free world. Obviously, Yoruba people are the major ethnic group. However, despite its Yoruba identity, the state is a global socio-cultural melting pot attracting Nigerians, Africans and foreigners alike. More so, there are other pioneer immigrant settlers such as Egun, Edos, Saros, Brazilians, Kannike/Tapa, etc, which are collectively called Lagosians but more appropriately referred to as Ekos¹⁸⁰.

Likewise, other ethnic groups represented in Lagos State however, include the Hausa, Igbo, and Fulani. Small minorities of American, British, East Indian, Chinese, white Zimbabwean, Greek, Syrian, Lebanese and Japanese are also present in the city. In the mid-19th century, many ex-slaves of Afro-Brazilian and Afro-Cuban descent and emigrants from Sierra Leone created communities in Lagos, along with ex-slaves from the Americas¹⁸¹. As a result, Lagos State is a

port city and the most heavily populated city in Nigeria. Lagos state population comprises people from diverse cultural background.

Lagos State is unique and stand out in Nigeria because of its accommodation of diverse cultural or ethnic groups. In the light of this, cultural diversity can be described as the variety of human societies or culture in a specific region, or in the world as a whole¹⁸². The nature of cultural diversity in Lagos State is fundamentally based on the fact that Lagos State is a strong attraction for migrants, whose population represents a culturally heterogeneous composition of several people groups and nationalities hailing from other areas of Nigeria and West Africa, which have made Lagos the dynamic melting pot it is today¹⁸³. This gives Lagos State a cosmopolitan status and location with diverse people groups and ethnic nationalities among other states in Nigeria. The situation is attributed to its sound economic base, strategic maritime location and socio-political importance which induced a high rate of migration to the state

Lagos is situated on an Island and protected from the Atlantic Ocean by sand splits. The state served multiple parties as a strategic port, and comprises marshland, sand, sea beds and series of low-lying islands that encase the city's eponymous lagoon. Lagos State is a nexus for a recent wave of social and creative entrepreneurship, which has catalysed a surge in cultural consumption as well as increased investment, though mostly private business¹⁸⁴. Cultural diversity in Lagos State shapes coexistence, tolerance among ethnic nationalities, political structure and leadership.

Lagos State is a cosmopolitan location with people from diverse ethnic and cultural background. It is recognised as the commercial nerve-centre and location for all ethnic nationalities in the country. As a result, public service and political leadership comprises non-indigenes in the state. More so, non-indigenes have become a fundamental factor in Lagos State politics, leadership and

administration. No state in Nigeria that has cultural tolerance and open playing field for leadership aspiration either in civil service or political office. Irrespective of one's ethnic or cultural identity, Lagos State political ideology is regarded as the most inclusive and diverse in Nigeria.

The environment in which a person lives and grows up contributes immensely to the worldview and approach of that person to life. It influences their views, values, sense of humour, and involvement in the growth and development of the environment. For instance, non-indigenes of Lagos State dominate market and business life which in turn contribute to economic development. Quite a number of the industries and private organisations are established by non indigenes of Lagos State. In the light of this, business and economy development in Lagos State largely rest on accommodation of people from diverse cultural affiliation and background.

Another conception of cultural diversity is that it is the existence of different cultural identities within a group, organisation or institution all working towards common goals and objectives¹⁸⁵. In Lagos State, irrespective of cultural orientation and affiliation people are collaborating together toward the development of the state in all ramifications, whether economy, business, politics, or leadership, etc. The level of cooperation among people reveals that in Lagos State, cultural discrimination is not really pronounced as happening in some states in the country. It appears that Lagos inhabitants have accepted the reality of heterogeneous composition of the state and reason to live in harmony in order to achieve developmental goals of the state.

In actual sense, cultural diversity is considered as the representation in one social system of people with distinctly different group affiliations of cultural significance¹⁸⁶. This indeed describes and showcases the political structure of Lagos State. In the light of this, diversity of

culture recognises the worth of every culture and people group within the state. Since Lagos state is an assemblage of ethnic nationalities, the political structure of Lagos State provides equal opportunity for political participation and leadership aspiration. Lagos State is exceptional in terms of cultural tolerance and acceptance, especially for leadership in public service and political platform. The population of other ethnic groups has caused a significant demographic shift in Lagos state.

For example, it is on record that during 2015 election several Igbo aspirants emerged victorious in some local governments under the People's Democratic Party (PDP). This development stirs up interest in the participation of Igbos in Lagos politics¹⁸⁷. Initially, history has it that before ethnicity came into Nigeria, Lagos has been another comfortable place of abode for Igbos. In Lagos state, they have the number and resources to affect Lagos state economy, political architecture and governance. It is evident that democracy grooms people and groups to articulate, protect and promote group interests¹⁸⁸. Fundamentally, cultural diversity is one of the instruments that make Lagos politics unique and different from any state in the country. It has also enhanced the evolvement of democracy and political dynamism in Lagos State.

Essentially, Lagos State is comparatively peaceful. It is characterised by open arms and cultural tolerance because indigenes of other neighbouring states have ruled Lagos state and continue to play important roles in Lagos governance. For instance, record shows that an Igbo man was Commissioner for Budget in Lagos State for almost a decade¹⁸⁸. Presently, leadership and administration in Lagos state comprises indigenes from another ethnic group. Some of them are serving as special adviser to the governor, Members of House of Assembly, and in some agencies of the government.

2.3.7 Influence of Cultural Diversity on Leadership

The issue of leadership and culture is getting more attention in contemporary scholarship and organisation platform. The reason for this attention is rooted in leadership challenges that are arising due to the manifestation of cultural diversities in every sector both public and private organisation. In clear terms, culture influences leadership. It is important to first note that culture is a way of life, customs, and script of a group of people¹⁸⁹. Culture also means a learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people¹⁹⁰. United Nations Educational, Scientific Cultural Organization (UNESCO) also has explicitly description of culture as the set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing all the ways of being in that society which include art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs¹⁹¹. Generally, the descriptions of culture reveal some shared dynamic qualities of a group of people that make the unique among others.

Evidently, cultural affiliation and environmental factors shape one's lifestyle, worldview, attitude, character formation and response to issues either in the place of work or any social gathering. In today's working environment, workforce comprises people from different backgrounds with varied cultural identities and ethnic nationalities. In order to achieve organizational goals and efficient performance, it is imperative for the labour force to relate together. However, leadership has important role to play by first demonstrating intercultural competence, that is, act and communicate effectively without cultural bias and discrimination.

In addition, globalization has greatly contributed to increase in ethnic and cultural diversity among corporate organizations and nations of the world. It also has greater impact on leadership

task, performance service delivery. Globalization is increased interdependence on international trade, social, political, technical, diplomacy, worldwide telecommunication systems, and cultural exchange between nations¹⁹². This makes intercultural competence an essential skill for contemporary young leaders in various organizations, and in Nigeria political and public administration. The trend of cultural diversity requires people to build relationship with other people different from their culture in order to understand some perspective of their cultures, values and where their loyalties lie.

Conceptually, cultural diversity is the representation of people with distinctly different group affiliations of cultural significance in one social system¹⁹³. Virtually every society in the world has become a heterogeneous society due to increase in international business connection, intermarriage, foreign study and the likes. Thus, leadership performance in a multicultural context rests on the ability of the leaders to understand and recognize individual personality and cultural difference.

In the light of this, cultural approach to leadership is crucial to leadership development in any context either organization, community, group of people and nation at large. Every system has its own merit and demerit. In the same way, diversity in culture within a nation or any human institution can contribute positively or negatively to the growth and development of the nation or organization depending on leadership approach adopted. For example, some scholars argued that many leadership development programs only focus on the importance of diversity without explicitly acknowledging inequalities, discrimination, and oppression which may have characterized the choice of personnel for any position¹⁹⁴.

Meanwhile, cultural diversity has its uniqueness, but when leadership approach is faulty the organization may be polarised. When this happens, inequality, discrimination, and oppression are unavoidable. All these are capable of instigating members of the same identity to share their grievances in order to fight others collectively. In the same vein, insensitivity of leaders to the cultural reality of their nations or organizations will create platform for opposition, hostility and unhealthy relationship. The hostile or oppressed party may gather together to pursue different ambitions against the unity of the nation or organization.

Actually, an organization with people from diverse cultural identities and ethnic nationalities likely to experience intercultural conflict, but leadership approach should create a working relationship that will harmonize individual social and racial identity. For this reason, leadership development scheme should be all-encompassing. Apart from promoting emotional competence, relational competence and several other known skills required for leadership task, intercultural competence should also be given priority like and other skills. Leadership development scheme should take cognizance of differences in cultural background and social orientations of individuals in the nation, and within the contexts of the organization.

In order for a leader to act appropriately and perform effectively in intercultural contexts, some scholars proposed that such leader needs to develop five cross-cultural competencies which are relevant to the aim and objectives of this study. They are mentioned below:

1. A leader needs to understand business, political, and cultural environments of operation
2. Leader needs to learn the perspectives, taste, trends, and technologies of many other cultures.
3. Leader needs to be able to work simultaneously with people from many cultures

4. A leader must be able to adapt to the living and communicating in other cultures.
5. Every leader needs to learn to relate to people from other cultures from a position of equality rather than cultural superiority¹⁹⁵.

Furthermore, it is worth mentioning that there are other several competencies required of every leader who desire excellence performance and optimum results.

2.3.8 Global Narrative of Intercultural Competence Development

The essential of intercultural competence for leadership task is a global trend in contemporary time. It cuts across geographical locations and boundaries in the world. It is therefore imperative for this study to examine narratives of intercultural competence development across the globe, especially in Africa continent, Europe, Arab world and Asian continent for in-depth knowledge and understanding how other countries in the world are developing their citizens in intercultural competence. Youth leadership development skill takes different forms and patterns across the world. The value that each nation places upon the development of its citizen is not always the same. However, every cultural group in the world is unique in their leadership development initiatives and approaches.

2.3.8.1 Narrative of Intercultural Competence Development in Africa

It is important to note that much has not been done on the subject of intercultural competence in Africa in order to get wider knowledge and shape our understanding about its imperative for leadership performance. Hence, Africa societies offer opportunity for inquiry and research into

the subject of intercultural competence, its implication for leadership, and application for every field of study and professional work. Several academic publications emphasise that the African continent is a residence to nearly one billion people, a population about three times the size of the United States and the second largest continent in the world. Africa demographic record contains about 3,000 ethnic groups and several languages, each with its own cultural system and values.

Similarly, Africa people are dispersed across the 54 countries in the continent that emerged in the aftermath of the European scramble for and partition of Africa that occurred from 1884 to 1914¹⁹⁶. In the East and West Africa there are several Arab people, in the East and Southern Africa there is a thriving Asian population comprising mostly Indians, and in West Africa there exists also a small Lebanese population, while in Southern Africa, there is a significant European people, comprising mainly Afrikaners, the English and Portuguese¹⁹⁶. The narrative of intercultural competence in Africa is rooted in the understanding of traditional Africa culture.

A scholar writes that traditional African culture encompass sub-Saharan African core values, beliefs, cultural thought and behaviours as they existed prior to European colonisation¹⁹⁷. Though, traditional Africa culture is still evident in the rural areas and to some extent in the urban areas of Africa, but not without European orientation. Africa has enduring traditional cultural values, beliefs, and worldviews that shape Africans' behaviours and attitudes to life and existence. However, some scholars argued that the influence of colonialism on African history, for example, scramble for and the partition of the continent has great impact on African life and communication pattern.

The emergence of Francophone and Anglophone has strong impact on linguistic groupings and communication practices in the continent. The source added that the trans- Atlantic and trans-Saharan slave trades and age-old ethnic conflicts cannot be ignored in understanding communication processes and cultural patterns in Africa¹⁹⁶. In Africa setting, people are usually being formal in their manner of communication and behaviour, and this is demonstrated in their use of formal titles, reverence and nonverbal behaviours like tone of voice, eye contact, etc. All of these are traditional Africa cultural values orientation developed to show reverence for age, social status, or people in authority across many cultures within Africa settings¹⁹⁶. But the dominance of European greatly affects Africa identity and language of communication. It is generally believed that the best way to enslave a person is to take away his or her language because language gives identity to a person or group of people.

Among scholars and publications available, there are several perspectives to the understanding of traditional African culture. One of the scholars in Nigeria expresses and highlights vital views of the concept of Africa culture which are ethno-cultural pluralism, cultural dualism, and Africanity. Ethno-cultural pluralism denies the existence of purely authentic African Culture, while Cultural dualism stresses the impact of western culture in Africa, and argues that contemporary Africa stands between African tradition and western tradition.

In other words, cultural dualism is a combination of diverse cultural traits in a particular cultural context. Africanity upholds the existence of specific authentic African Cultures and their impact on the behaviour and worldview of the African. It does not deny the existence of ethno-cultural pluralism or cultural dualism, but gives prominence to the reality of African Culture present all over Africa and functional over and above the unique cultures of different ethnic groups in the

continent¹⁹⁸. There is no doubt that Africa has its original cultural value. But in actual fact, the experience of colonialism has tremendous impact, both positive and negative on Africa people. This makes it necessary to review history Africa at different records of time in order to understand the original Africa culture and changes over time.

In another dimension, a scholar from South African unravels some of the African core values, beliefs, and cultural thoughts which are imperative for developing intercultural competence of individual in Africa context. They are highlighted below:

- i. The consensus and common concept of *Ubuntu*. The word *Ubuntu* is an Africa philosophical concept which has several expressions from several scholars. The former South Africa President, Nelson Mandela reviewed several expressions of *Ubuntu* that “we are human only through the humanity of others; that if we are to accomplish anything in this world, it will in equal measure be due to the work of and accomplishments of others”¹⁹⁹. In other words, human beings are interdependent on one another.
- ii. The emphasis on community rather than the individual: Africa is a communal society not an individualistic society like western countries in the world.
- iii. Hospitality and friendly disposition of Africans. In this regard, friendship in Africa is perceived not as a temporary affair. Friends become part of family to the extent that long-time friends are considered cousins²⁰⁰. All these cultural values are rooted in communal lifestyle in Africa and enhance accommodation of people from different cultural affiliation. Intercultural competence demands one to understand that humankind needs one another to survive and succeed in live. The communal life, hospitality and friendship lifestyle in Africa set a good platform to develop intercultural competence.

Also, among Kenya scholars, somebody stresses three cultural traits that make up the African personhood, and describes them as important landmarks in the general description of the phenomenology of the African mind²⁰¹. The three cultural traits are itemised below:

- i. Congenital trait of sociality or sociability
- ii. A virtuous natural endowment of patience and tolerance
- iii. A natural disposition for mutual sympathy and acceptance

He argued that these traits have their bases from ancient cultural traditions and environmental conditioning in Africa. These cultural traits project Africans identity, self consciousness and existence of others. With these cultural African cultural traits, developing intercultural competence is possible. The development of intercultural competence begins from Self identity and recognition others' personality. Awareness of existence of others and recognition of their personalities are practical ways to overcome cultural divide and ethnic superiority in Nigeria.

In Ghana, a scholar linked the principle of intercultural competence to four cultural themes which are:

- i. Relationship of the African to the spiritual/metaphysical world: One of the renowned African philosophers argues that Africans are notoriously religious, yet one cannot draw a line in the African worldview between what is secular and what is spiritual²⁰².
- ii. Relationship to time: Time is considered in terms of connections, that is, how much time one takes to connect with others.
- iii. Relationship to work: Notions about work can best be explained in terms of gains from work and its benefits to the common good of the community. It is expected that the rich in family should be responsible for the welfare of other family members and provide their needs.

- iv. Relationship to the individual or community: Communal life is authentic life pattern in African community. African way of life is built on self and community relationship²⁰³.

Critical study of the existing publications on African cultural profile reveals some cultural variability which are critical to the development of intercultural competence in African contexts. These descriptions are approach to self and other, approach to social relations, approach to time, approach to work, and communication forms and styles¹⁹⁶. Africa places value on self and relationship with people either in the family or in the community. An average Africa person loves to be respected. Therefore, it is expected to treat people the way you expected to be treated. Thus, African approach to self and other is based on the philosophy that respect is a reciprocal. In terms of social relation, African social life cuts across family setting, society and community. Beside, African people love to share and relate with one another in every occasion and situation of life. Also, several activities bring people together through peer group, neighbourhood and association as the occasion demanded.

African approach to time is not limited to weather condition or time of the day. The events of life such as birth, death, joy, bereavement and so on are also time of life which reveals the uniqueness of the African understanding and approach to time. The situation of life usually determines people's response and reaction in a particular time. African approach to work is based on the principle that work is an antidote to poverty. The value of hard work, commitment and dedication are highly esteemed in the Africa society. The reason is that work gives identity to people and respect in the society. Communication forms and styles are also critical to development of intercultural competence in Africa. For instance, the tone of communication in

Africa is encapsulated with respect. Usually, Africa recognises status, age, social class in the process of communication.

Again, how Africans manage circumstance of life in their cultural setting cannot be overlooked when inquiry African development of intercultural competence because, human action is guided by one's cultural orientation, and expressed through specific activity or circumstance in life. In other words, life circumstances or activities are practical means to understand peoples' knowledge and orientation to life. For instance, Africans' orientation to the issue of divorce is contrary to Westerners' orientation. In traditional Africa society, marriage is a family affair, especially among the elders of the family. The bride and the groom have little or no effort in the foundation of their union.

As a result, marriage agreement usually takes place between the elders in the family of the bride and the groom. In the process they will share kola nut as a sign of their relationship and agreement of marriage contract. When the issue of divorce arises, those elders must sit again to approve it. The Yoruba people in South West Nigeria have a saying regarding divorce or report of marriage problem between married couple that "eyin agba te je sebi, e pe ara yin jo", meaning the elders that share kola nut of marriage agreement gather yourselves again. It is mandatory for the elders from both bride and groom family to sit down again for the dissolution of the marriage in the case of divorce. But in western culture, marriage is an individual affair. Anyone between husband and wife can opt out at his or her own will and file for divorce without the consent the family, except the court.

In African cultural profile, people share certain fundamental values that guide the day to day life of the people and activities. Africans development of intercultural competence demands in-depth

understanding of African culture, adequate knowledge about the African personality in his or her cultural context, adequate knowledge of situational and relational contexts in Africa, in order to determine appropriate and effective behaviours or actions in those contexts. But this cannot be achieved without education system.

In a nut shell, the reality of cultural diversity in Nigeria requires intercultural competent leaders both at the political and public administration sector. Several leadership challenges in Nigeria have been addressed, but little attention is given to the challenge of intercultural competence. Therefore, the challenge of intercultural competence is demanding for the attention of scholars in intercultural studies and research. However, it is noteworthy that attempt has been made by some theological institutions and universities to include intercultural studies in their curriculum in order to meet global leadership requirement. But, research shows that unlike some other countries in the world, deliberate attempt has not been made by the Nigerian government on the essential of intercultural competence for leadership and citizens' development.

2.3.8.2 Narrative of Intercultural Competence Development in Europe

Based on Europe facts History, Europe is believed to have been derived from Greek, a name of a princess in Greek mythology. In 6BC Greek geographers used Europe as a geographical name²⁰⁴. On the contrary, one of the European scholars argued that the concept of Europe is beyond a mere geographical name, as the collective term used to identify a group of people. It was initially emerged for the purpose of defining the members of societies that had supposedly reached the height of progress and civilization, something distinguishing them from the other people in the world²⁰⁴. Similarly, Europe is the world's second smallest continent, comprises 50 countries, 47

of which are united as the Council of Europe, while 28 countries are in the European Union which sets economic and political laws for the region²⁰⁴

Like the African continent, Europe is also a home for several people from diverse ethnics and cultural affiliation across the world. Europe is considered as the home of the Greeks who founded western civilization, and comprises states which generally have a long history and very distinct constitutional and cultural traditions²⁰⁵. Western civilisation that began in Europe opened a new page in human affairs and created dramatic transformation in the world. It became a global trend because it affects education, economy, politics, rule of law, diplomacy and international relations.

European core value are democratic rule, freedom of speech, the independence of judicial system, right to privacy, respect for human right, rule of law, and democracy²⁰⁶. The essentials of intercultural competence gained prominence in Europe because of its dynamic nature of cultural diversity. This reality of cultural diversity has both positive and negative effect on mutual existence and working conditions in the continent at all levels. The situation makes intercultural competence to be a persistent phenomenon to ascertain individual's ability to deal with growing cultural diversity across the continent. In the light of this, as in other regions of the world awareness is increasing on various conflicts due to daily growing of cultural diversity in the Europe²⁰⁷.

In the European society, several challenges are emanated from intercultural conflict, socio-cultural rift, ethnic discrimination, nepotism etc. Invariably, these challenges contribute to the absence of social cohesion and mutual relationship among people in the society. Intercultural competence becomes one of the essential needs to combat these challenges. It is a necessary

virtue for individuals who are working in international setting to deal constructively with interpersonal matter among people from different cultural affinity, diverse attitudes, values, norms, belief systems and ways of life²⁰⁷. To this effect, all arms are on deck, scholars, experts, foundations and organisations in Europe were taking responsibility to promote tolerance, integration and cultural dialogue both within Europe and others from different cultural background.

Council of Europe is one of the organisations which was created to promote intergovernmental co-operation in the domains of democracy, human rights and the rule of law throughout Europe. The council was charged with the responsibility of promoting mutual understanding either, multicultural or intercultural understanding, competence or dialogue. The organisation is committed to the urgent need to develop means for developing intercultural competence in many aspects of European lives in order to sustain its democratic society²⁰⁸. Across the world education is critical to the growth and development of any society. It has the capacity to expose citizens to leadership development, relationship and how to live together in culturally diverse societies.

In Europe, intercultural education is considered as one of the five key areas that government took deliberate action to develop and safeguard human rights, democracy and the rule of law and to promote mutual understanding which is a core value of European society²⁰⁸. As a response to the rate of contacts between people of different cultural values, norms, orientations and polarisation process in Europe, the International Commission on Education for the twenty-first century in collaboration with Council of Europe and all international partner organisations and institutions launched a project tagged “Learning to live together”. The intention was to pursue intercultural education with the overall objective of “learning to live together”. The goal is to promote:

1. cross-fertilisation (learning and benefiting from one another);
 2. cultural relativism (equality of cultures, no discrimination);
 3. multiple identities (development of a personal identity which draws on more than one culture);
 4. diversity/pluralism (no discrimination and exclusion, but creative use of pluralism and mutual acceptance of diversity)
 5. interaction (joint learning, negotiation of intercultural questions and conflicts);
 6. new collective identities (European citizenship, global citizenship)
 7. cultural hybridisation (development of values, attitudes and ways of living together that benefit from cultural pluralism).
 8. ecumenical/interfaith dialogue (communication across religious communities);
- co-operative learning (learning together and learning from each other, project work, etc.)²⁰⁹.

In order to achieve the goal of learning to live together through intercultural education, Council for Europe targets all those in the educational field, and involved them in policy making and teaching. The targeted people were in-service teacher trainers, policy makers, school and curriculum developers, teachers and school heads²¹⁰. This found a basis in the description of the United Nations Educational Scientific and Cultural Organisation that schools is one of the principal institutions in society with the task of developing the potential of the learners through teaching and the developing of abilities, attitudes and values that empower them for life in society.

Education is considered as a basis for building total person in a globalised society. Thus, one of the goal of introducing intercultural education was an attempt to create enabling environment for the future generation to survive in a culturally diverse society. It is crucial to take the bull by the horn, that is, to educate the children and young people on the essential of intercultural competence for living and working among multiethnic or multicultural context in which they will find themselves later in the future. Through introduction of intercultural education into their educational policy and curriculum, European nations have created a viable platform to deal with the problem of marginalization, discrimination, racism and all social disorder that are prevalent in the continent. Intercultural education remains a viable instrument to develop intercultural competence in order to eliminate ethnocentric and promote ethno-relative character among European inhabitants.

2.3.8.3 Narratives of Intercultural Competence Development in USA

Some of the early researches in the field of intercultural training are credited to American researchers because, some scholars unravelled that most of the measuring components of intercultural competence were designed by American researchers and primarily for America context²¹¹. History has it that the significance of cultural awareness has been integrated into application of military science in United State for centuries. This awareness has led to intercultural training because, scholars in the early 19th century acknowledged that in depth knowledge and understanding of values, beliefs, and behaviours of one's opponent was a crucial strategy for victory on the battlefield²¹¹.

As a consequence, intercultural competence has been a major significance of intercultural training for the Department of Defense (DoD) for several years in the United State of America²¹². Further investigation unveils that United States Department of Defense (USDoD) has adopted

several dynamic equivalent words such as cross-cultural competence, cultural capabilities, and culture-general competencies alongside intercultural competence to describe the skills and knowledge that are universally essential and relevant in any culture²¹³.

In contemporary time, the subject of Intercultural competence has witnessed unprecedented advancement in different dimensions and countries of the world. Some scholars emphasised that this advancement is largely based on social and political life of many countries of the world like the United States (US) and United Kingdom (UK) where intercultural studies have been institutionalized²¹³. In the United States intercultural training events occur in a variety of settings ranging from the in-residence classroom, an online course, a pre-deployment training facility, and many other government and private development initiatives fora, like California's Fort Irwin National Training Center, one of the model training sites to prepare people for intercultural situations and challenges in service²¹¹.

The reality of multicultural nature of the United States of America became a challenge for professionals, policymakers, and educationalists. Since education plays a foundational role in developing and equipping people, it then becomes a matter of necessity for elementary schools and tertiary institutions in America to include intercultural learning and competence in schools²¹¹. Then the United State Government integrates intercultural development into their education system at all levels. However, some scholars hold opinion that higher institutions remain advance platform for students to develop intercultural competence²¹⁴. As a result, United States of America universities have taken responsibility to develop several intercultural related programs to equip fresh graduate for leadership assignment or service in any culture of the world.

To that effect, the American Association of Colleges and Universities (AACU) designed a guide to promote intercultural learning with focus on intercultural competence development²¹⁵

As the context changes American leadership does not cease to intensify effort on intercultural competence training and development in every sector of the government. Aside education sector, intercultural training has extended to health sector in order to improve quality of health care services to all inhabitants irrespective of cultural identity and ethnic nationality. In relation to this development, the significance of intercultural competence had also led some US accredited professional bodies such as Association of American Medical Colleges (AAMC), Association of School of Public Health (ASPH), American Association of Colleges of Nursing (AACN), National Association of Social Workers (NASW), and National Standards on Culturally and Linguistically Appropriate Services (NSCLAS) to form alliance and advocate for cultural competency training in educational institution²¹⁶.

Apparently, for intercultural competence training and development USA has effective platforms scholarship were directed through dissimilar academia of Australia as well as USA²¹⁷. This is because, the 21st century labour force and working environment demands intercultural competence skill for efficient performance and effective service delivery.

2.3.8.4 Narrative of Intercultural Competence Development in Arab World

Arab world is a composition of nations and people with different cultural orientations and identities. For several decades, it is evident that cultural diversity is responsible for the complexity within the Arab world. Therefore, the complexity and diversity experiencing among Arab nations placed a demand for intercultural competence in the region. Nevertheless, the essential of intercultural competence for a nation cannot be totally divorced from its cultural

narratives and practices. This creates opportunity for scholars to adopt several perspectives to the study of history and culture of Arab world.

In the first place, an individual argues that Arab is not a race, religion, or nationality²¹⁸. On the contrary, another individual claimed that Arab is a cultural and linguistic term, and it refers to those who speak Arabic as their first language, and united by culture and history²¹⁹. But traditionally, Arabs have their roots in the Arabia Peninsula, the modern-day Saudi Arabia and Yemen and were associated most closely with Bedouin tribal traditions²²⁰. The existing record shows that before Muhammad, Arabs were regarded as a peripheral people inhabiting the Arabian Peninsula and its suburbs, many of whom were nomadic tribesmen and later relocated out of the desert to create the largest land empire in history²²¹. It is also on record that when Arab nations declared their independence, they struggled to be united as one nation. These perhaps are responsible factors which some individuals premised their arguments and regarded Arab as a singular culture.

On the other hand, the recent growing of diversity set a platform for debate among contemporary scholars that Arab culture should no longer be seen as singular but rather as a group of diverse social customs representing an entity within the Arab world²²². An individual argues that Arab States manifest a considerable degree of diversity amongst themselves, more than the diversity that exists amongst ethnically heterogeneous states such as those of Western Europe²²³. The Arab world comprises 22 countries which are geographically different. Each geographical location has diverse communities and ethnic groups such as Kurds, Armenians, Berbers and many more²¹⁸. As a result, they have regional languages which are Arabic, Aramaic and Hebrew.

It is also important to note that ancient Arab practiced paganism, Judaism, Christianity and later Islam²²³. Presently, Arabic has become a major language while Islam is dominant religion.

Without exception, leadership across the world demands intercultural knowledge and competence. About two decades ago, history has it that there was an uprising and protest against the leadership in Arab territories on December 18, 2010. The event was tagged “Arab spring”. On the other way, some people regarded the event as “Arab Awakening”. It started as a strong protest and eventually gravitated to revolution and civil rebellion. Also, many leaders in some parts of Arab world such as Tunisia, Egypt, Libya and Yemen were removed from leadership position²²⁴. It is generally believed that Arab spring event was a response to the way and manner by which the leadership handled governance and administrative affairs of government and inequality.

Other reasons which are responsible for the protest were based on several antecedents of authoritarianism, or absolute monarchical system of administration, violations of inalienable rights of citizens, political mismanagement and nepotism. It was also caused by unequal distribution of the wealth of nations and its concentration in the hands of few elements in the society²²⁵. Arab springs also emanated from selfishness of some leaders and how they polarised the region. The incident attracted reactions from international communities.

Since the event of Arab spring some of the nations in Arab world are still experiencing all kinds of divisions and polarisation as a result of leadership intercultural failure. Religion is another area of diversity that contributes to socio-cultural and political leadership in the Arab world. Meanwhile, Islamic religion and Arabic language are dominant features of Arab culture. The

influence of Islamic religion and Arabic language are evident in leadership style and governance, political institution and socio-cultural life among nations in the Arab world. Above all, Arab world is regarded as collectivist cultures whereby individuals are more concerned about collective needs of the society rather than personal need.

Individual usually pays primary attention and gives priority to the needs of their group and will sacrifice personal opportunities by placing a premium on group harmony, cohesion, and stability²²². Thus the Arab world is not an individualistic society in which individual can keep to oneself, but based on relationship and communal living. Relationship plays significant roles in leadership performance, business interaction and organisational relations in the region. In Arab world, communication competence is foundation for developing intercultural competence. Language and culture are inseparable; both are dependent on each other. For instance, language is used to teach culture and pass it from one generation to another.

In Arabic world, development of intercultural competence begins at early stage of life through learning language and principle of communication. Children are usually taught a certain dialect and acquired the linguistic signs of this dialect in order to develop linguistic competence, associated practical and cultural competences²²⁶. Arab world approach to intercultural competence begins with effective communication. Modern standard Arabic was introduced into Arabic education system in order to form a foundation for communication competence and learning new cultural practice. Meanwhile, Arab's experience of European colonialism really affects their language and communication pattern and cultural system. But at present communication ability and language fluency are means of survival in the region. In other words,

sound knowledge of their language enhances deeper understanding of the Arab culture, to effectively and appropriately harnessing the resources in the region.

In addition, another approach to intercultural competence is traced to interconnected patterns and associations that run throughout the Arab world which are general family bond and tribal groupings²²². Ordinarily, association promote effective interpersonal relationship and social harmony. It fosters common interest in a context regardless of individual cultural background. Relationship is more valued and central to Arab customs. It is a precondition for effective human management and development of intercultural competence. Friendship encourages recognition and acceptance of people from different cultural identity. Study reveals that association and friendship custom are fundamental to intercultural competence model or approach in Arab world. In relation to the prominent definition and concept of intercultural competence among scholars, an appropriate way of interaction with people different from one's cultural background and effective way of serving them thrive on the principle of association and friendship as exist in the Arab world.

2.3.8.5 Narratives of Intercultural Competence Development in Singapore

The effect of globalisation cuts across education, economy, international relations, and diplomacy and several human institutions in the world. For instance, like other developed countries, economic development and foreign studies had caused rapid growth in the population of both residents and non-residents due to the increasing need for immigrants and a larger foreign workforce in Singapore²²⁷. As a result, the evidence of growth and development recorded in Singapore are not without the effort and contributions of the immigrants. As a nation, Singapore is exceptional in creating environment to maintain peace and harmony amongst her

different ethnic, racial and religious groups. The rapid increase in numbers of immigrants and workforce environment create needs for intercultural competence not only for the leadership, but for all inhabitants in order to sustain the value of multicultural reality in Singapore.

The foundation for Singapore's ability to accommodate several people irrespective of their cultural and religion affiliations is traceable to its national pledge. In this regard, several scholars have argued that the description of Singapore's context and its narrative on diversity is rooted in their national pledge which states that "We, the citizens of Singapore, pledge ourselves as one united people, regardless of race, language or religion to build a democratic society based on justice and equality so as to achieve happiness, prosperity and progress for our nation²²⁸. Therefore, this places an obligation to every citizen to resist racism, nepotism and discrimination of any kind. It is expected that all inhabitants in Singapore would be culturally accommodating, promoting equality and social cohesion.

In an interview granted by the Prime Minister with Russian News Agency (RNA) on Tuesday May 17, 2016, he said that Singapore maintains harmonious balance between different ethnic groups and religion is based on Government's policy of integration, that is ability to see people of different races and religions come together in schools, housing estates, workplaces and during National Service as they work and live together in a multi-cultural context²²⁹. With this claim, raising a culturally competent leaders and citizens is a concern for the government of Singapore. Intercultural relations and competence is a daily pursuit for the Singaporean government by deliberately developed policy against cultural or ethnic divide in the country.

Surprisingly, promoting equality, peace and harmony in diversity in Singapore was not without challenges. For example, there was tension between the native Chinese and non-native Chinese,

particularly those from mainland China, and also the native Indians and Indian emigrants²³⁰. The research conducted by social anthropologist at the National University of Singapore unveiled that some local Chinese hardly have anything in common with Chinese immigrants. Several researchers also claimed that native Singaporeans of various races believe they have more in common amongst themselves than with immigrants from similar ethnic backgrounds²³¹.

In addition, another researcher from Institute of Policy Studies in Singapore also unveiled in his findings that despite the fact that Singaporeans promote the values of cultural diversity, there is still in-group preference because some among them rather prefer to relate and work with people from their cultural background than people different from their cultures²³². Evidences from various researchers and scholars reveal that intercultural harmony and competence is still work in progress in Singapore. Nevertheless, the challenge of ethnic superiority, racial riots and discrimination were recurrent issue when Singapore became an independent nation in August 9, 1965. In other words, since the independence, it has become a concern that the way to survive as a nation was to build a common identity and sense of belonging among citizens of different races and religions²²⁹. It calls for interculturally competent leaders to actually promote equality and sense of belonging among citizens of different ethnic and cultural background.

Since intercultural competence involves learning process, the government of Singapore had created several platforms and policies that would aid the skill and knowledge of intercultural competence. The first platform the government of Singapore harnessed was its education sector. The government launched National Education Initiative (NEI), and deliberately made policy to develop school as a solid foundation to promote unity in diversity, to build social integration, develop intercultural relations and competence. Through National Education Initiative,

government also implemented the mother tongue language policy which requires every child to study his/her mother tongue as a second language²³³. The philosophy behind the policy is that Singapore understands and recognises the reality of its cultural diversity, thereby gives sense of belonging to people from different cultural background. Singapore education policy affords individuals from different cultural affiliation to maintain their sense of identity, cultural values and worldviews. It is a known fact that education is fundamental for human development and nation building.

In addition, Singapore Education Initiative places emphasis on meritocracy, multiracial and multi-religious harmony, through which Singapore schools observe Racial Harmony Day (RHD) and International Friendship Day (IFD)²³⁴. Some individuals described these events which annually observed as memorial of the communal riots that broke out on 21 July 1964 between Malays and Chinese, and equally to reminding Singaporeans of the essential of intercultural understanding for preserving their common goal of living together in harmony²³⁵. Around the world, Singapore is one of the countries that deliberately invested in developing intercultural competence from the early stage of life. Students from different cultural backgrounds attended the same schools with indigenes and taught by teachers from various ethnic backgrounds without discrimination.

The Overview of Singapore National Education Initiative encompasses Multicultural Education and Culturally Relevant Education. The initiative enables students to develop effective and appropriate knowledge to relate with colleagues and people different from their cultural orientation. On the other hands, Singapore education policy places a demand on teachers to acquire knowledge of intercultural competence to their initial teaching training. More so,

engagement with students from diverse cultural affiliations adds to teachers' experience and knowledge of intercultural competence. Singaporeans scholars explicitly noted that the idea of culturally relevant education, integrating ethnic and cultural diversity content into education curriculum was to develop students' and teachers' intra and intercultural competence²³⁶. The initiative was a deliberate consciousness against social inequality and ethnic bias in the country. Likewise, Singapore education policy is catching them young initiative with aim to develop and prepare young people for intercultural engagement in the future.

Another important sector that Singapore government explored to promote ethnic or cultural equality and develop intercultural competence is housing sector. In the area of housing, Singapore has implemented an ethnic integration policy to prevent cultural or ethnic divide, and to ensure that people from different cultural background live in close proximity and have opportunities to interact in common spaces²³⁷. In clear terms, the housing policy defies hostility, nepotism and cultural discrimination. The possibility and effectiveness of these policies actually depend on the leadership. What Singapore is made up today is a true reflection of their leadership in the past and present time. Singapore leadership promotes togetherness and provide unity environment to achieve their national pledge. Therefore, intercultural competence contributes to leadership performance and service delivery in Singapore.

2.3.8.6 Narratives of Intercultural Competence Development in China

China is the largest of all the Asian countries and has the largest population of any country in the world. The great majority of the population is Chinese (Han), and as result, China is often characterised as an ethnically homogeneous country²³⁸. On the contrary, China still has 56 minorities, each of them with their respective identity, culture, language and religion. The

dominance of the Chinese over other ethnic minorities made their leaders to portray China as a country with a monolithic society. Even in the Chinese region there are people group with different cultural orientation and languages. Another source disclosed that China has many close cultural links with other parts of the world, especially within East Asia and Southern Asian. The Chinese community and its cultural elements have spread across the globe due to Ancient China's influence and becoming one of the most prominent cultural forces in the world, and the predominant culture in Asia²³⁷. Though the majority people group paraded China as single ethnic group but social harmony is not perfectly achieved. The reality is that Chinese dominance and supremacy are enough reasons for cultural conflict with minority people group.

Apparently, there are several factors responsible for the need for intercultural competence in the Republic of China. In the first place, China is one of the countries in the world that sets a stage for world globalisation. The contribution of China to development of science and technology cannot be overestimated. Some Chinese scholars rightly argued that, the People's Republic of China (P.R.C) are key players in the movement of globalisation in the twenty first century. It requires skill of intercultural competence to appropriately interact and effectively serve every people group in the country, and to unlock people's potential in the development of intelligence, knowledge, and creativity for a peaceful and productive society²³⁹. In addition, the opening up to foreign trade and investment and implementing free-market reforms in 1979, China has been among the world's fastest-growing economies, with real annual gross domestic product (GDP) growth of 9.5% in 2018²⁴⁰. The economic reform had developed several joint ventures in business and professional careers in People's Republic of China

The situation made China to surpass the United State of America as the world's largest economy. The advancement of China's technology and economy attracted influx of foreigners and several business institutions across the world. Not only that, several multinational organizations had invaded the region while local companies improved their products to measure with international market. China traditional operation and administration has been challenged and reshaped by the forces of globalization as employees, clients and suppliers have become more diverse in their cultural backgrounds and expectations about the workplace²⁴¹. In this case, China's contact with people from different cultural affiliations necessitates both citizens and leadership to acquire knowledge of intercultural competence. Similarly, China needs foreign professionals and business persons who are interculturally competent for social harmony, international cooperation, and to reduce the danger in doing cross cultural business.

Against this backdrop, cross cultural contact and the move of globalisation gave birth to the field of intercultural communications in China. In China intercultural competence became a priority and competent need to measure with the trend of globalisation and the multicultural reality of the country. Intercultural competence became a national pursuit that propelled the government of China to introduce it into its education system. China Ministry of Education (CME) was saddled with the responsibility of making a policy to include intercultural competence in their education scheme and curriculum at all levels.

In the first place, intercultural competence was integrated into intercultural communication studies and foreign language education. Both disciplines have intercultural competence as their central focus, and rapidly developed with increasing awareness and demands to measure with the trend of globalisation²⁴¹. Also, intercultural competence was included in Chinese English

Syllabus for English Majors (CESEM), and requires that students should have intercultural awareness, tolerance, and flexibility in real intercultural contexts. In addition, the Chinese College English Curriculum Requirements (CCECR) made intercultural competence important and relevant as English knowledge and proficiencies for English major students.

Similarly, Chinese High School Curriculum Standard (CHSCS) proposed that English education in High school should encompass cultural knowledge, awareness, and skills in intercultural communication. In 2015, the policy of Chinese College English Curriculum Requirements (CCECR) extended to Colleges and Universities in China to include intercultural communication as one of the compulsory courses in English education²⁴². The government of China makes a deliberate effort to develop citizen's intercultural competence from the grass root. Apart from home, school is fundamental to one's growth and development. China government and all its education agencies are worthy of emulation for making a working policy to develop students intercultural competence and prepare them for multicultural context.

2.4 Conceptual Model

The increase in the level of intercultural relations and multidisciplinary team work is everyday experience in Nigeria and the world at large. In view of this, effective leadership in contemporary time requires intercultural competence. For this reason, scholars from different locations of the world have different ideas and descriptions of intercultural competence. Among several conceptions, intercultural competence is popularly described as a complex of abilities needed to perform effectively and appropriately when interacting with people from different language and cultural background. In the context of this study, intercultural competence is conceptualised as the required capacity to function effectively and act appropriately in a given

position or situation in a multicultural context or divergent ethnic society. It is a capability to lead or work efficiently and effectively among people of different ethnic nationalities with fairness and equity.

2.5 Summary of the Gap in Literature Reviewed

Several works and publications unravelled the concept and essential of intercultural competence from different disciplines and perspective such as cross cultural or frontier mission, multinational business, study abroad, intercultural dialogue and communication. Also, study revealed that many voluntary youth-focused organisations in Lagos State have some initiatives related to youth development. However, the subject of intercultural competence in leadership development for youth in Lagos State has not receive attention. There is no significant emphasis on the necessity of intercultural competence in leadership development for youth in Lagos State. This forms a basis for the gap that the study tried to fill. In view of this, the study focused on youth leadership development with particular attention on the relevance of intercultural competence for effective leadership and effective service delivery. The multicultural reality of Lagos State demands intercultural competence for leadership position or assignment.

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Chapter Three

Methodology

3.1 Research Design

Leadership is a social phenomenon that requires intercultural competence in a multicultural state like Lagos State. In view of this, this research adopted descriptive survey design. This was done through three qualitative research methods: structured questionnaire and interaction with relevant publications to the study. The method enhanced the collection of the data based on the level of awareness, thought and perception of selected youth about intercultural competence and its relevance for leadership development. This involved a careful record of observation and analysis of information obtained from a representative population sample. Thus, the research presents explicit information on the level of awareness of intercultural competence among youths in Lagos State.

3.2 Population of the Study

The population of this research consisted voluntary youth focused organisations identified with the Lagos State Chapter, Coalition of Nigerian Youth on Security and Safety Affair. The following three organisations, Royal Ambassadors of Nigeria Lagos State Baptist Conferences, Lagos Community Youth Development Initiatives and IBILE Youth Forum were selected to gather information to achieve the aim and objectives of the study. It is noteworthy that the three selected organisations are members of National Youth Council of Nigeria, Lagos State Chapter. Also, members of the selected organisations belong to several youth organisations within Lagos State, and country at large. All these factors are responsible for the choice of the selected organisations for this study.

3.3 Sample and Sample Techniques

The study selected 306 youths comprises of both leaders and members of the selected Youth Organisations. The sample also comprises one hundred and sixteen (116) female respondents,

one hundred and eighty eight (188) male respondents while two (2) respondents refused to specify their gender. The respondents cuts across youths who are residing in Lagos State from different cultural backgrounds and geopolitical zones. The study adopted a purposive stratified random sampling method to select a specified number of respondents from different youth organisations. This sampling technique allowed the division of the target population into smaller groups, organised them and then drawn a sample from each group separately¹. Hence, the choice of purposive stratified random sampling is considered relevant and best for this study since it involves a selected group of youths among selected Youth Organisations. The idea of purposive sampling is described as a strategy used to target a select information-rich group to capture extensive quality information². Often, it is usually a preferred technique for qualitative research because it enhances focus on the targeted population³. The respondents were purposively selected at random from the targeted population.

3.4 Description of the Research Instrument

The research used both primary and secondary sources. Structured questionnaire was used as primary source. This is one of the commonly used tools for collecting data and information in qualitative research. The questionnaire was developed and structured to gather data in a way that the respondents were free to respond to the questions based on their understanding of the focus of the study. The information gathered was used as the data for the study. The research also depended on secondary data, review of several scholarly article, theses, conference presentations, online publications and other related documents to the study.

3.5 Validity of the Research Instrument

Validity expresses the degree to which a measurement measures what it purports to measure. There are several varieties including face validity, construct validity, content validity and

criterion validity. These validity tests are categorised into two broad components namely, internal and external validities. Internal validity refers to how accurately the measures obtained from the research met its design objectives whereas external validity refers to how accurately the measures obtained from the study sample described the reference population from which the study sample was drawn³. The draft of the questionnaire was presented to the professionals in measurement and evaluation for scrutiny. Their suggestions and ideas, and the instructions of the supervisor were collated into the final draft of the questionnaire before sending out to be administered by the respondents. To ascertain and establish the validity of the instrument, the final copy of the instrument was subjected to a pilot study among youth in selected youth-focus organisations in Lagos State.

3.6 Reliability of the Research Instrument

Reliability is the extent to which an instrument would give the same results if the measurement were to be taken again under the same conditions⁴. To assess the reliability of the questionnaire, the test-retest method was used to determine the stability and equivalence of the research instrument. Specifically, the researcher administered the survey with a group of respondents and repeated the survey with the same group at a later point. The outcome of the two-time points was then compared for reliability. The analysis from the administered questionnaire was used to determine the reliability of the research instruments. Also, the following factors were taken into consideration for the reliability of the research instrument: the relevance of the data to the research questions; application of the data to the sampled population in this study, and application of data to the time frame of this study.

3.7 Method of Data Collection

This study gathered data through primary and secondary sources. The choice of this method is to gain an in-depth understanding of the respondent's perception of the focus of the study. The primary data was largely generated through a field survey using a structured questionnaire to investigate issues from different perspectives and ascertain the originality of the research. The questionnaire contained both open and closed-ended and was designed in such a way that the respondents were able to identify their level of awareness about intercultural competence. The questionnaire was divided into 2 major sections. Section A considered the demography of respondents, while section B contained sub-questions for the four research questions. Responses to the sub-questions were collated through a 5-point Likert scale. A Likert Scale is a type of psychometric response scale in which responders specify their level of agreement to a statement typically in five points: (1) Strongly disagree; (2) Disagree; (3) Neither agree nor disagree; (4) Agree; (5) Strongly agree⁵. The questionnaire was administered among the youth of the selected organisations who focused on youth leadership developments via an electronic platform. The selected electronic platform is Google Form ®. The link to the form is;

<https://forms.gle/KQpb9EQhEqLC4dAy8>

Google forms are widely used to create surveys easily and quickly since they allow researchers to ask questions and collect diverse types of information simply and efficiently. The Forms was designed and integrated with a Google spreadsheet which allowed the researcher to collect the spreadsheet view of the collected data⁶. To restrict the unwholesome repetition of responses by the same respondents, the email address of the respondents was used as a unique identifier of the respondents. All fields of the questionnaire were also marked mandatory before submission to ensure the researcher collects a complete report for each questionnaire. The researcher was also committed to ensuring the data privacy of the respondents and analysis of the data in such a way

that the identity and confidentiality of respondents are protected. The researcher also adopted limited usage of secondary sources of data as archival, literary and internet materials to understand the research variables and achieve research objectives.

3.8 Method of Data Analysis

The data collected from the instrument was scored and analysed. The research questions were analysed using mean scores, percentages and frequency count. The outcome of the analysis was converted to bar charts, pie charts, line graphs and tables. Further analysis of the data was done using descriptive statistics and the hypothesis was analysed using a two-way analysis variance (ANOVA) test.

An ANOVA test determines whether a statistical operation has outcomes that are useful or not. In essence, it allowed the researcher to determine whether to reject or accept a null hypothesis. The two-way ANOVA test reveals whether the two important variables affect the outcome of a dependent variable. The researcher then used the result to work out variances and to carry out an f-test⁷. All the statistical tests were done using Microsoft Data Analysis Tool Pack and Integrated with Microsoft Excel for easy display and graphical illustration⁸.

The understanding based on valid inferences will be developed to frame a model to understand the necessity of intercultural competence in leadership development for youth in Lagos state. Primarily, the proposed framework will prove to be of great significance for future research in intercultural studies and other relevant fields of learning. It will also help to deepen the youth's understanding of effective leadership and intercultural competence. This will in turn prepare Nigerian youths and young adults for efficient leadership performance and effective service delivery in contemporary Nigeria.

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Endnotes

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Chapter Four

Results and Discussion of Findings

4.1 Demographic Data Presentation

In this study, demographic analysis refers to the study of a population based on factors such as age, geopolitical zones of state of origin, and gender. The essence of the demographic data is to statistically express information that would enable the researcher to determine the response pattern of the respondents along the demographic lines. A total of three hundred and six (306) respondents participated in the research study. The researcher further analysed the demographic data into the respondents' age, gender, and geo-political zones. An analysis of the demographic data is presented below:

4.1.1 Age Distribution of Respondents

The researcher considered demographic data of the youth population within Lagos metropolis. The researcher leaned on the definition of youth as contained in the Africa Youth Charter and the sociological definition of a youth age to determine the expected age range of his respondent. The age of the respondents ranged from 18 years to 45 years, to cover for the extended period of youthful age.

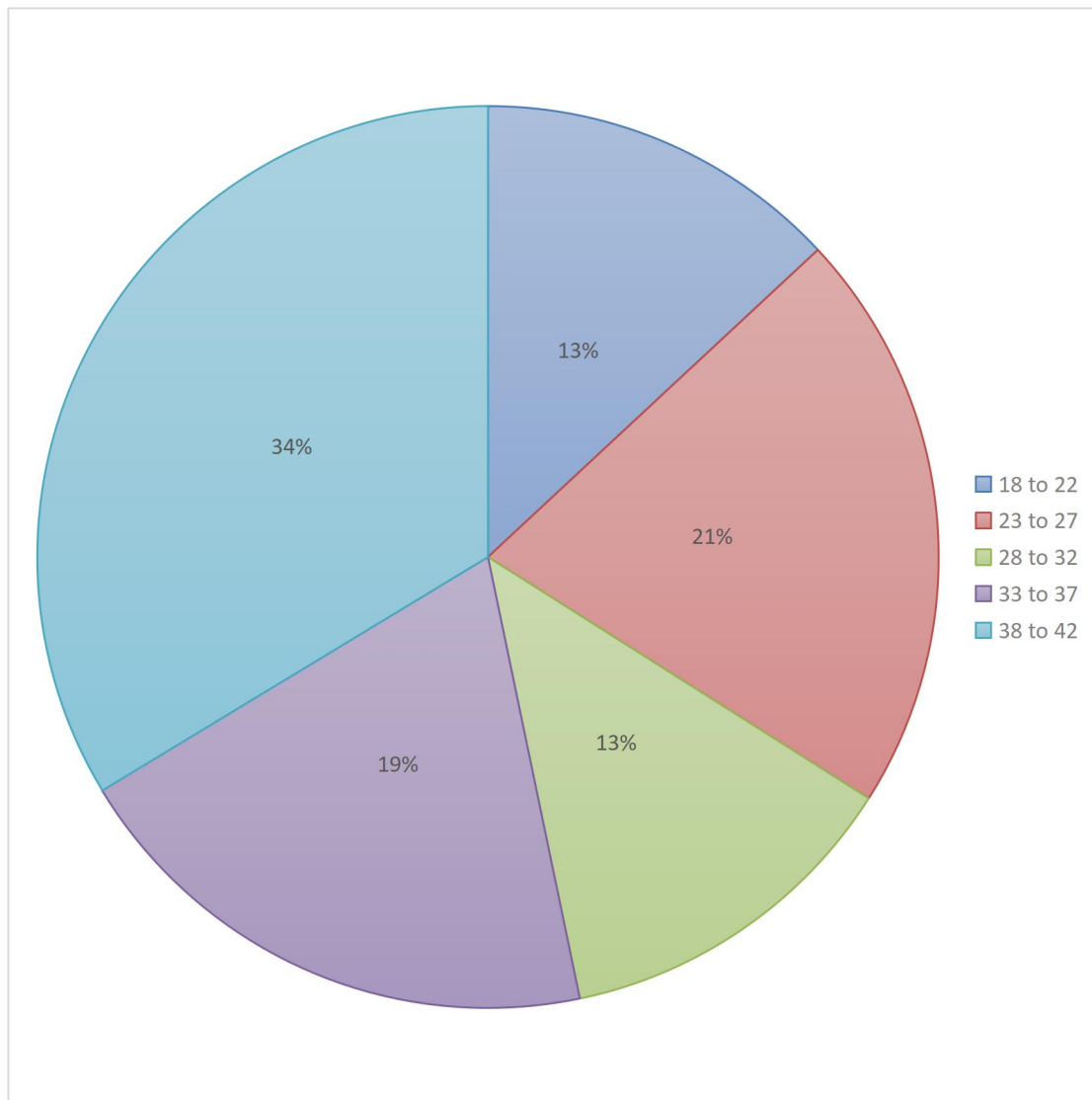


Figure 4.1: Frequency distribution of the age of respondents

Source: Field Work, 2022

The pie chart below shows the age distribution of the respondents. Out of the 306 participants, respondents from the age of 38 to 42 years accounted for 34% of the distribution with 103 responses, whilst the least frequency of respondents was from the 18 to 22 and 28 to 32 years age group as shown in figure 1, above.

4.1.2 Gender Distribution of Respondents

Based on the gender distribution, there were significantly more male respondents than females as shown in the table below:

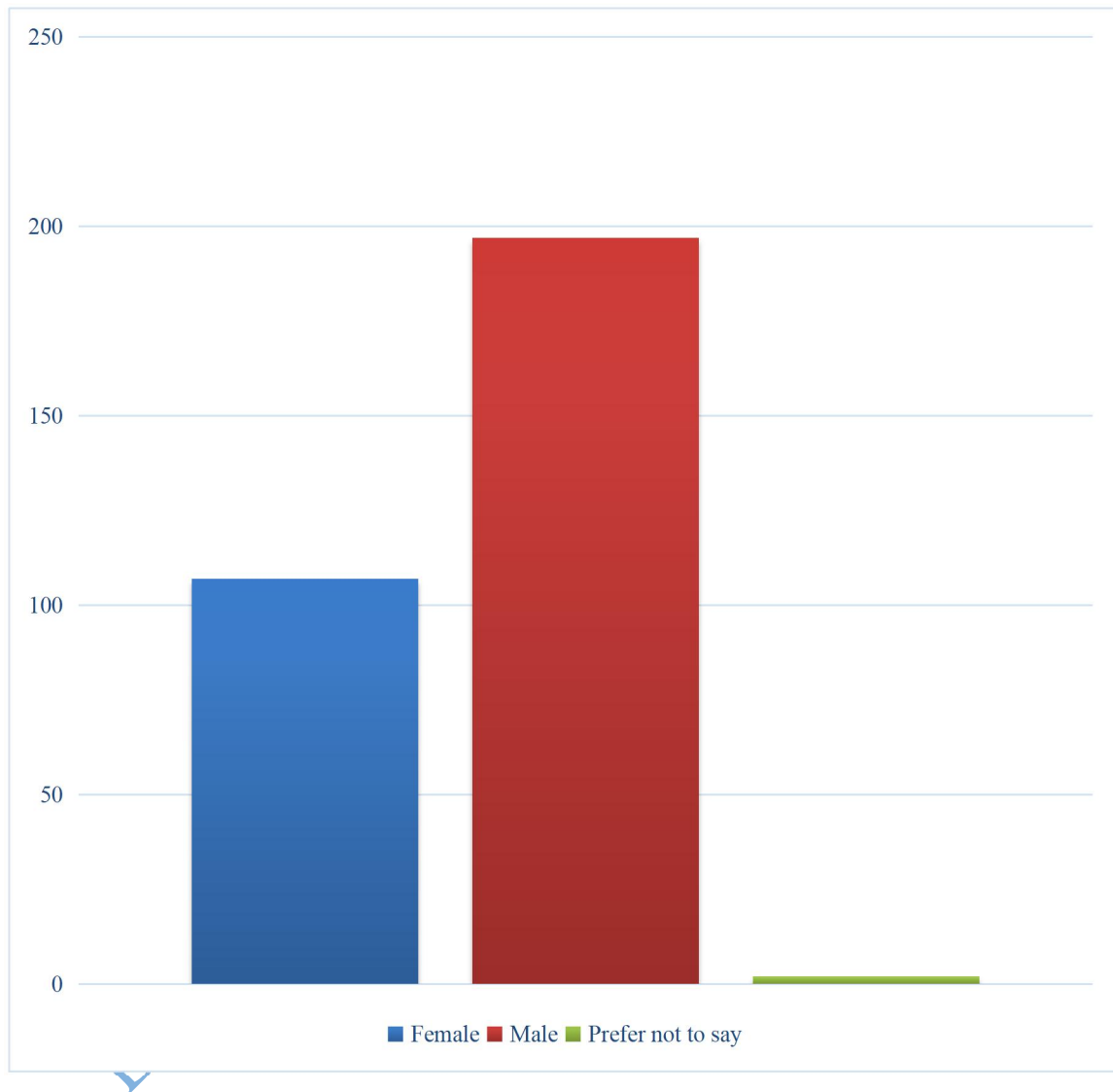


Figure 4.2: Bar chart distribution of the gender of respondents

Source: Field Work, 2022

Based on the above distribution, the researcher observed that there were 90 more responses from the male than female category.

4.1.3 Distribution of Respondents by geopolitical zone

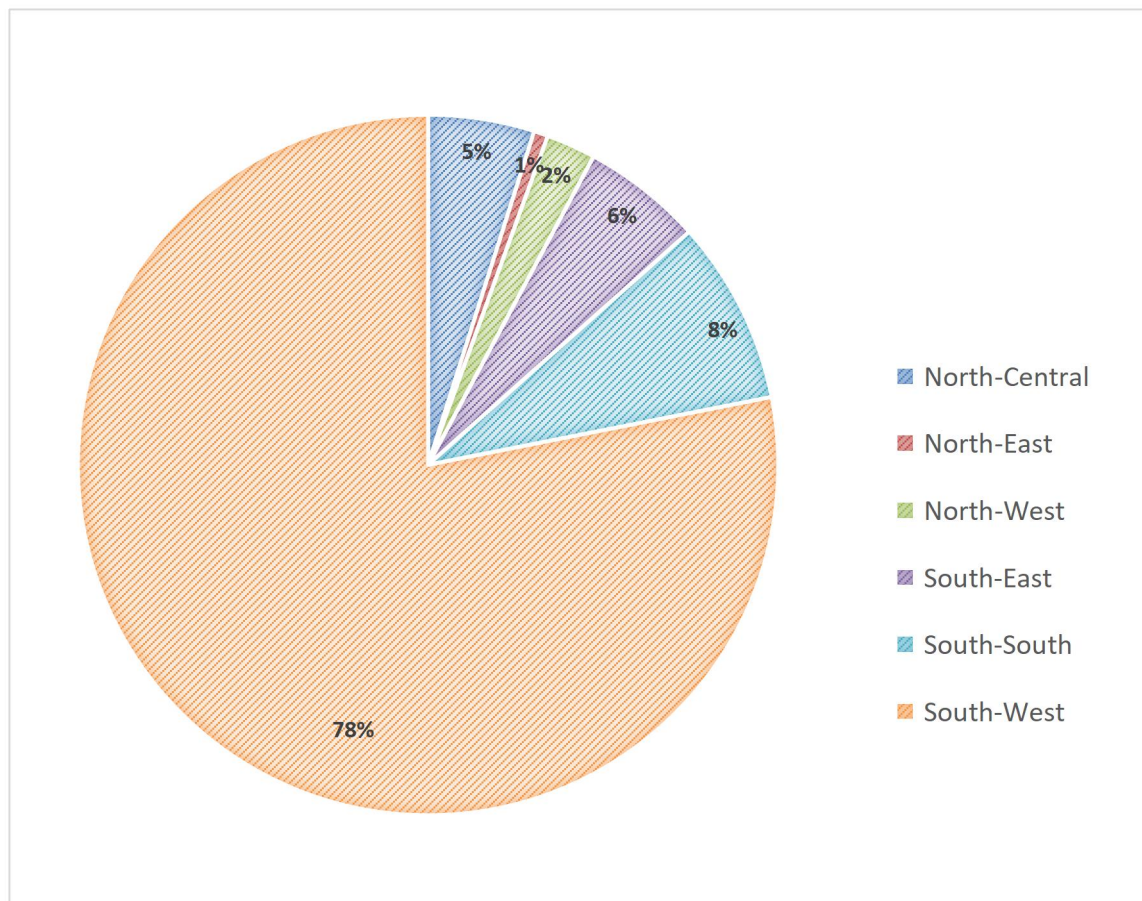


Figure 4.3: Distribution of the respondents by the geopolitical zones

Source: Field Work, 2022

An analysis of the respondents shows that the majority (78%) were from the southwest region while other regions accounted for 22% of the population. Further analysis of the respondents via interplay of the geopolitical zone and gender distribution is shown below:

Table 4.1: Interplay of the geopolitical zone and gender distribution of respondents

Geopolitical Zone & Gender	Frequency
North-Central	15
Female	6
Male	9
North-East	2
Male	2
North-West	7
Female	4
Male	3
South-East	17
Female	11
Male	6
South-South	26
Female	13
Male	13
South-West	239
Female	73
Male	164
Prefer not to say	2
Total	306

Source: Field Work, 2022

Further analysis of the southwest geopolitical zone reveals that the male gender accounted for the majority (69%) of the respondents within the zone. This pattern was, however, different for the south-south region with an equal number of male and female respondents, and further differed from the response patterns observed in the southeast zone which was essentially female-dominated. Interestingly, the respondents from the Northeast region were entirely the male gender, as shown in the table above.

4.2 Presentation of Research Questions

4.2.1 Research Question One: What is the level of youth awareness of cultural diversity in Lagos State?

This section of the research seeks to determine the level of youth awareness of Lagos State's cultural diversity. To enable the researcher to determine the level of youth awareness of cultural diversity, five questions were further formulated and presented in the table below. All 306 participants responded to the above questions. A summary of the responses of the participants is shown in the table below:

Table 4.2: A summary of responses on youth awareness of cultural diversity in Lagos State

S/N	Description	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1	Lagos State is a no man's land, therefore, it does not belong to any cultural group	28	41	42	120	75
2	Every culture is unique and important, but some are superior to others	34	81	26	108	57
3	Achieving cultural diversity and cultural humility involves a commitment to learning over a lifetime	94	184	16	10	2
4	Cultural diversity recognises individual personal identity, languages, religious, sexual orientation, ethnicity, gender or age?	145	143	6	11	1
5	Cultural diversity is a reality of co-existence of human beings with different identities of life in particular place?	170	128	5	2	1

Source: Field Work, 2022

Most of the responses followed a pattern, besides sub-questions 1 and 2 that showed some degree of observable variations. Thus, the researcher further analysed the response in the above table using descriptive statistics. The analysis of the sub-question 1 is presented below:

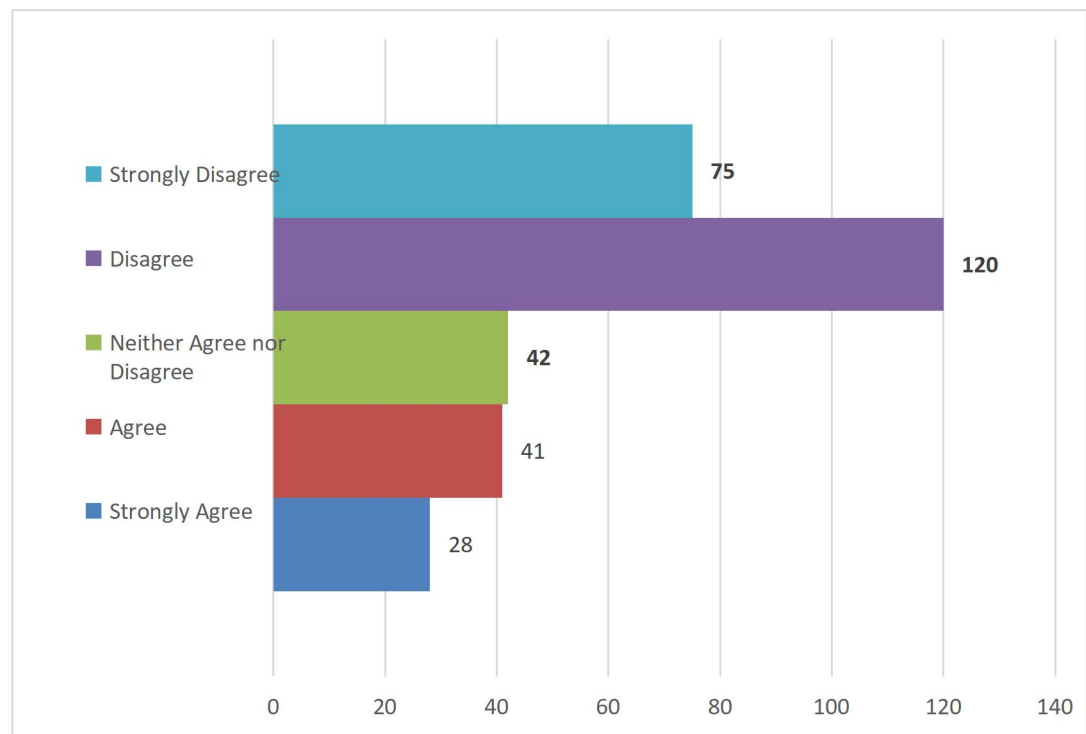


Figure 4.4: Lagos State is a no man's land, therefore, it does not belong to any cultural group

Source: Field Work, 2022

Based on the above observation, 120 respondents disagreed that Lagos State is a no man's land whilst 75 respondents strongly disagreed with the same statement. These numbers represent 64% of the total respondents. Another 14% of the respondents were indecisive on the question whilst 23% positively affirmed that Lagos is a no man's land. Based on the result, there is a downward trajectory towards agreeing that Lagos is no man's land.

Given the above, it became imperative to determine the extent to which the respondents agree that cultural diversity recognises individual personal identity, languages, religion, sexual orientation, ethnicity, gender or age. 94% of all the respondents recognized that cultural diversity includes personal identity, languages, religion, sexual orientation, ethnicity, gender and age, while only 4% disagreed with the assertion. 6 respondents, 2% of the sample size, neither agreed nor disagreed with the statement. The analysis of the responses is presented in figure 5 below.

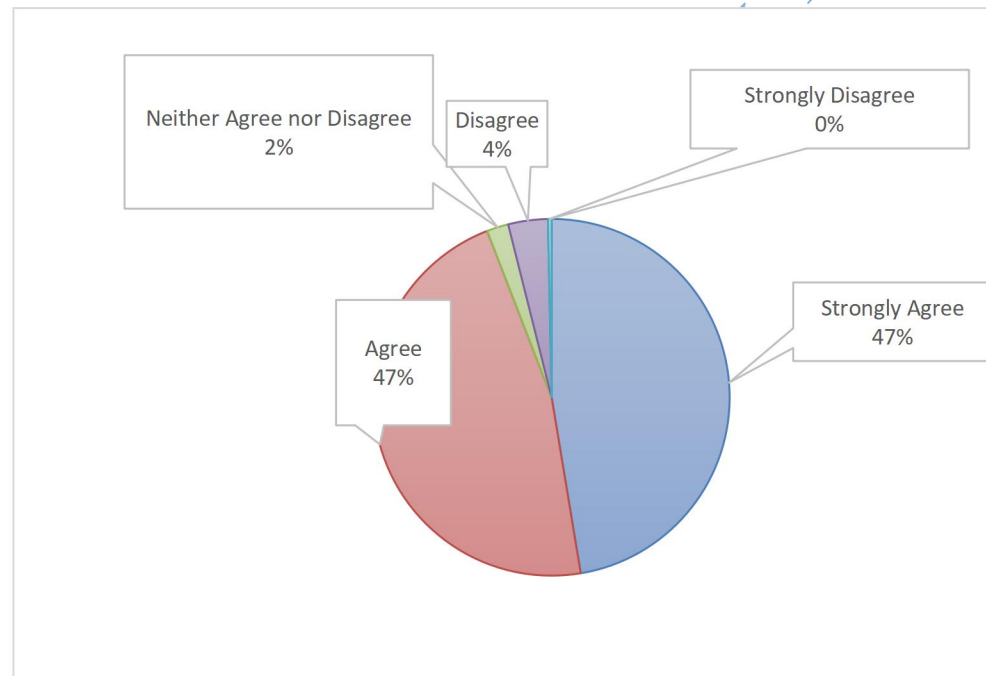


Figure 4.5: Does cultural diversity recognise individual personal identity, languages, religion, sexual orientation, ethnicity, gender or age?

Source: Field Work, 2022

To further test the awareness of youth in Lagos, the researcher sought to test the opinion of the respondents on cultural superiority. This is given that Lagos is a melting pot of different cultures. Interestingly, the analysis of the response was quite polarized as shown in the figure below:

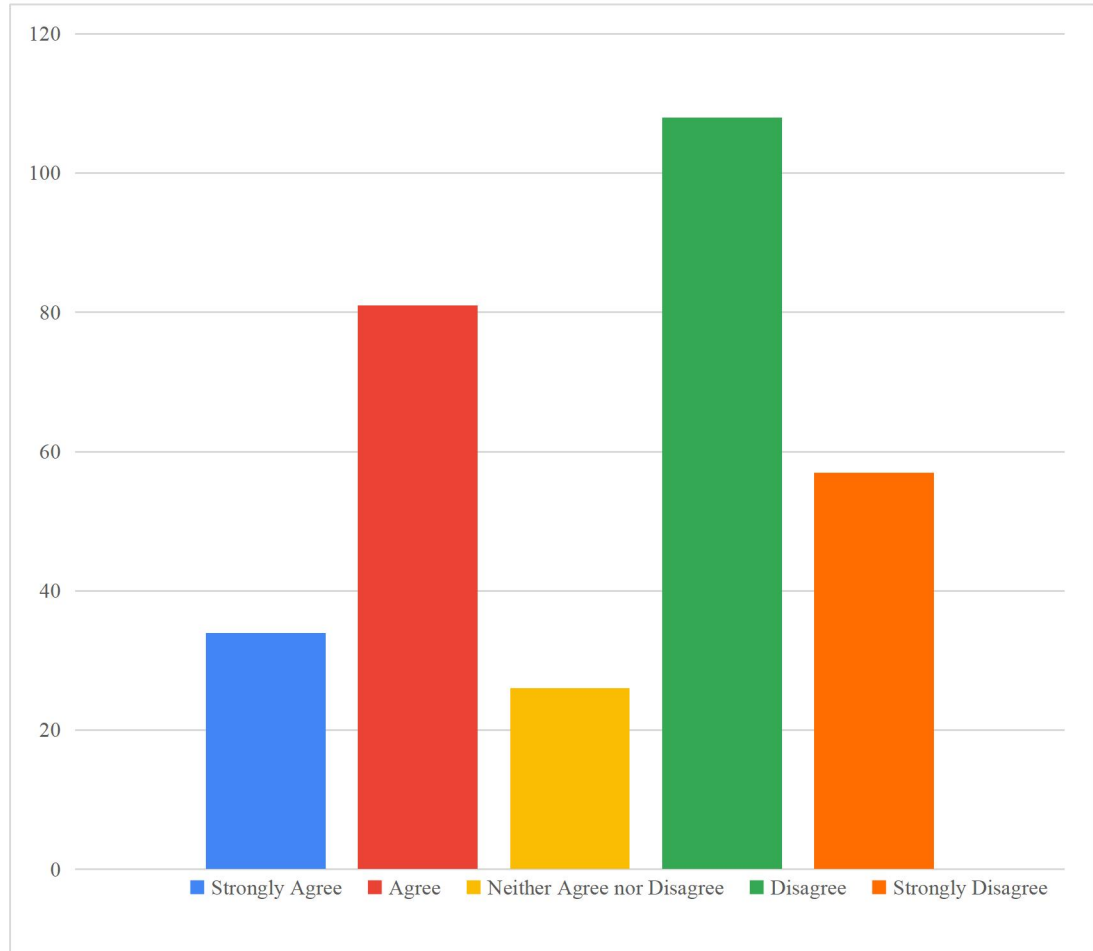


Figure 4.6: To what extent do you agree with this statement- Every culture is unique and important, but some are superior to others.

Source: Field Work, 2022

From the figure above, 108 and 81 respondents disagreed and agreed with the statement respectively, whilst 57 and 34 respondents strongly disagreed and strongly agreed respectively. Twenty-six respondents neither agreed nor disagreed. Furthermore, over 90% of the respondent at least agreed that achieving cultural diversity and cultural humility involves a commitment to learning over a lifetime. Similarly, over 97% of the respondents at least agreed that cultural

diversity is a reality of the co-existence of human beings with different identities of life in a particular place.

Given the responses above, it became imperative to further analyse the above response by determining their weights and the descriptive statistics of the responses. Sub-questions 1 and 2 are inverse questions, so weights from 1 to 5 were assigned from strongly agree to strongly disagree respectively. However, sub-questions 3 to 5 were assigned normal weights from 5 to 1 from strongly agree to strongly disagree respectively. The descriptive statistics are presented in the table below:

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Table 4.3: Descriptive Statistics on the level of youth awareness of cultural diversity in Lagos State

Description	Highly Aware	Aware	Neither Aware nor Unaware	Unaware	Highly Unaware
Mean	541	546.4	57	58	13.2
Median	470	512	48	22	2
Standard Deviation	238.47	117.56	46.28	65.28	16.39
Kurtosis	-2.07	1.72	-0.29	0.92	-2.89
Skewness	0.43	1.28	0.86	1.32	0.68
Range	565	304	111	158	33
Count	5	5	5	5	5

Confidence Level= 95.0%

Source: Field Work, 2022

The mean score of the awareness level of participants was higher than the mean score of participants that were unaware of the cultural diversity of Lagos state. The data was also tested for skewness and kurtosis to determine the normal univariate distribution. The coefficient of skewness ranged from 0.43 to 1, whilst the kurtosis level ranged from 1.72 to -2.89. All the data were analysed at a 95% confidence level.

4.2.2 Research Question Two: What is the level of youth awareness of intercultural competence in Lagos State?

This section of the research seeks to determine the level of awareness of youth residing in Lagos State on their intercultural competence. To enable the researcher to determine the level of youth awareness of intercultural competence, five questions were further formulated and the result are presented on the table below.

Table 4.4: A summary of responses on youth awareness about intercultural competence in Lagos state

Description	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Intercultural competence is the recognition of one's culture and ability to relate with other cultures in an acceptable way	152	146	4	2	2
Intercultural competence is knowledge of cultures that are superior among a group of cultures	33	92	36	112	33
Intercultural competence is the ability to think, communicate, and act effectively and appropriately among people from different cultures	162	132	10	2	
Intercultural competence is a skill needed to promote one's culture excellently among other cultures in any situation.	95	138	28	39	6
Intercultural competence enhances flexibility, openness listening, observing, interpreting, and seeing different values in other cultures.	158	139	6	2	1

Source: Field Work, 2022

The response pattern of the respondents was similar to sub-questions (i), (iii) and (v). In this instance, it was observed that strongly agree>agree>neither agree nor disagree>disagree >strongly disagree. In effect, over 90% of the respondent at least agreed with the assertion stated in the questionnaire. The trend graph of the respondents is shown in the figure below:

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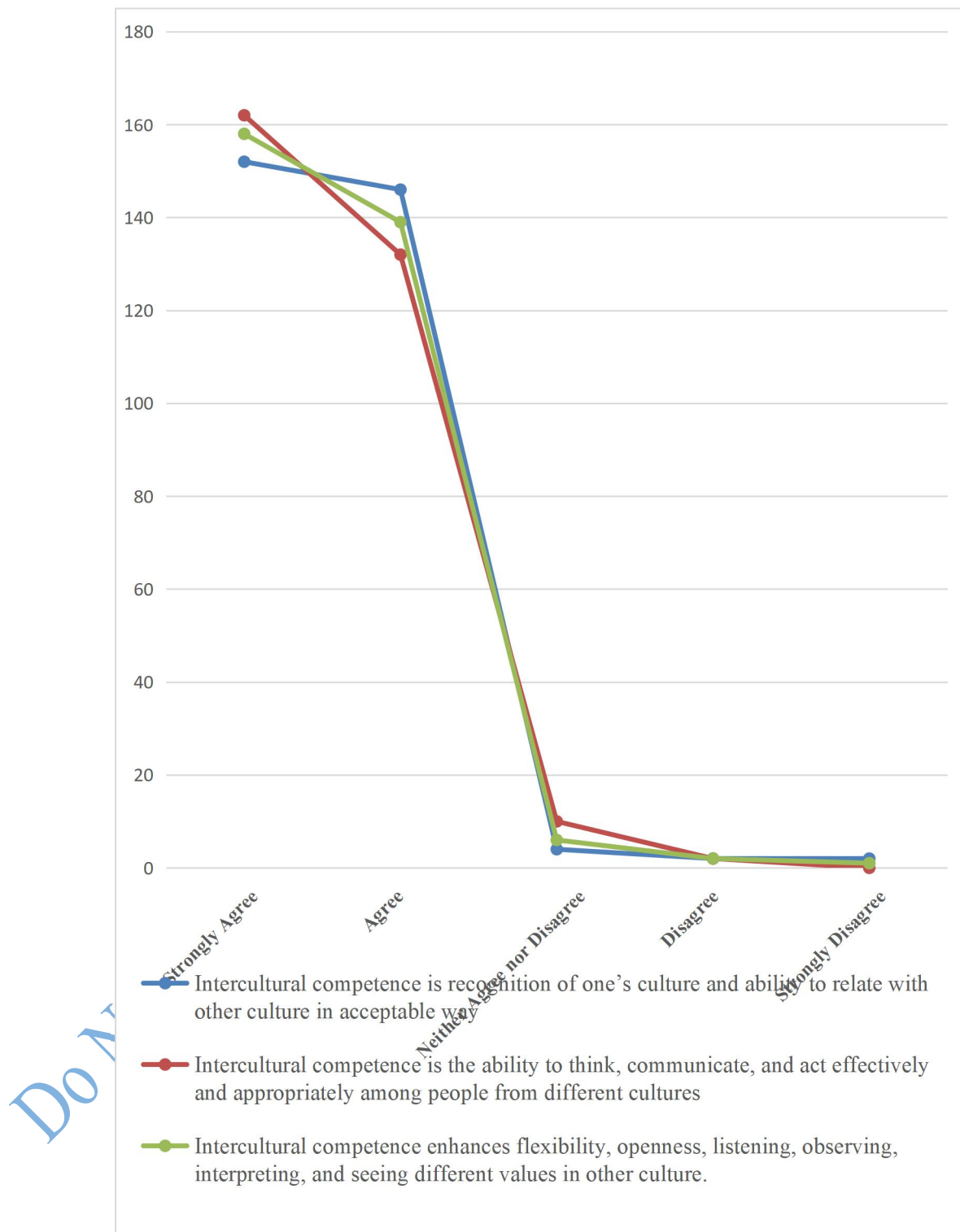


Figure 4.7: Response pattern of participants on sub-questions (i), (iii) and (iv)

Source: Field Work, 2022

The researcher inversed sub-questions (ii) and (iv), to prevent response bias. The outcome of the responses of the participants is presented in the graph below:

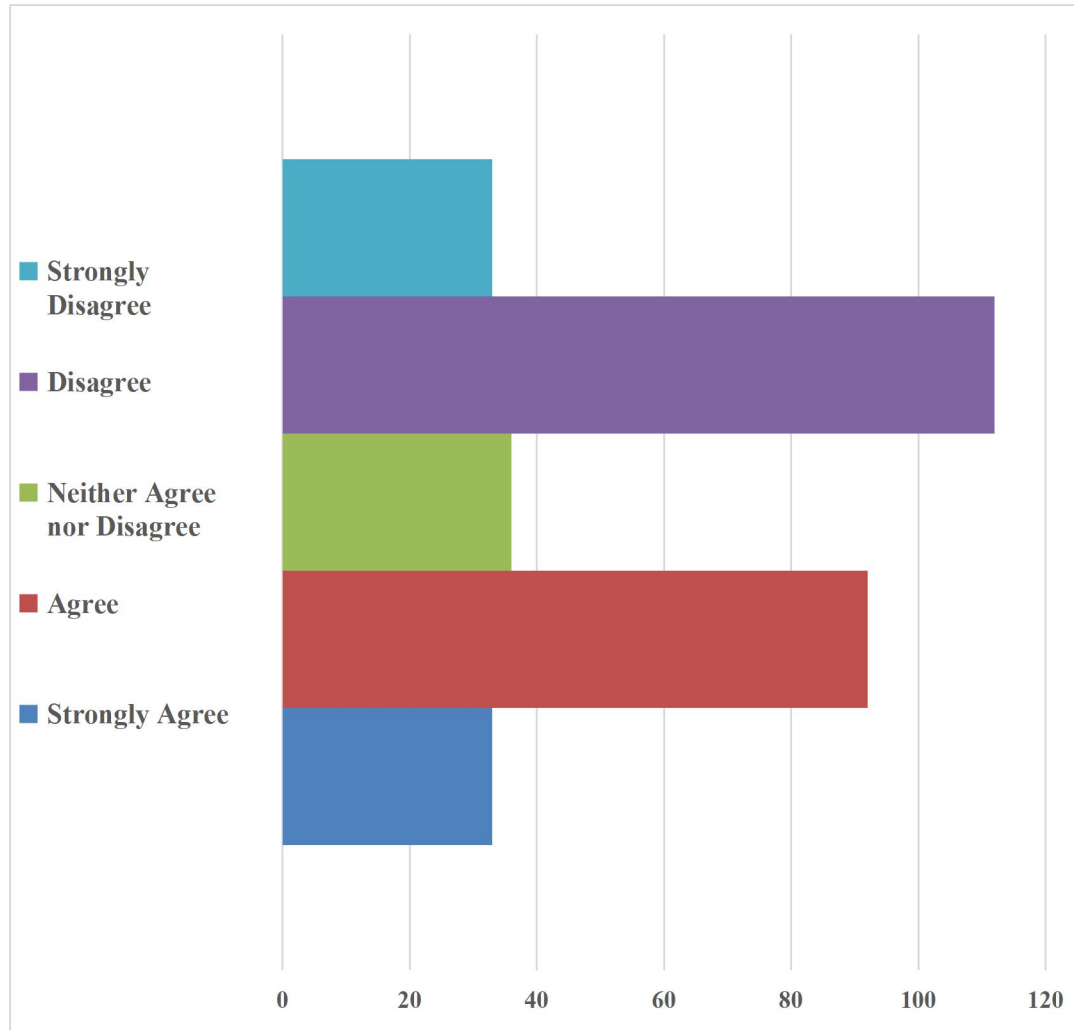


Figure 4.8: Intercultural competence is knowledge of cultures that are superior among a group of cultures.

Source: Field Work, 2022

Based on the above chart, it can be observed that the responses are polarized, unlike the response observed in (i), (iii), and (v) sub-questions. “Agree” and “Disagree” responses accounted for the highest frequency with 30% and 37% respectively. “Strongly agree”, “Neither disagree nor agree” and “Strongly Agree” accounted for 11% of each of the responses.

Despite being inversed, an analysis of sub-questions (iv) shows that at most 76% of the respondents agreed that “Intercultural competence is a skill needed to promote one’s culture excellently among other cultures in any situation”, while at most 15% disagreed with the statement. The responses of the participants are represented in the figure below:

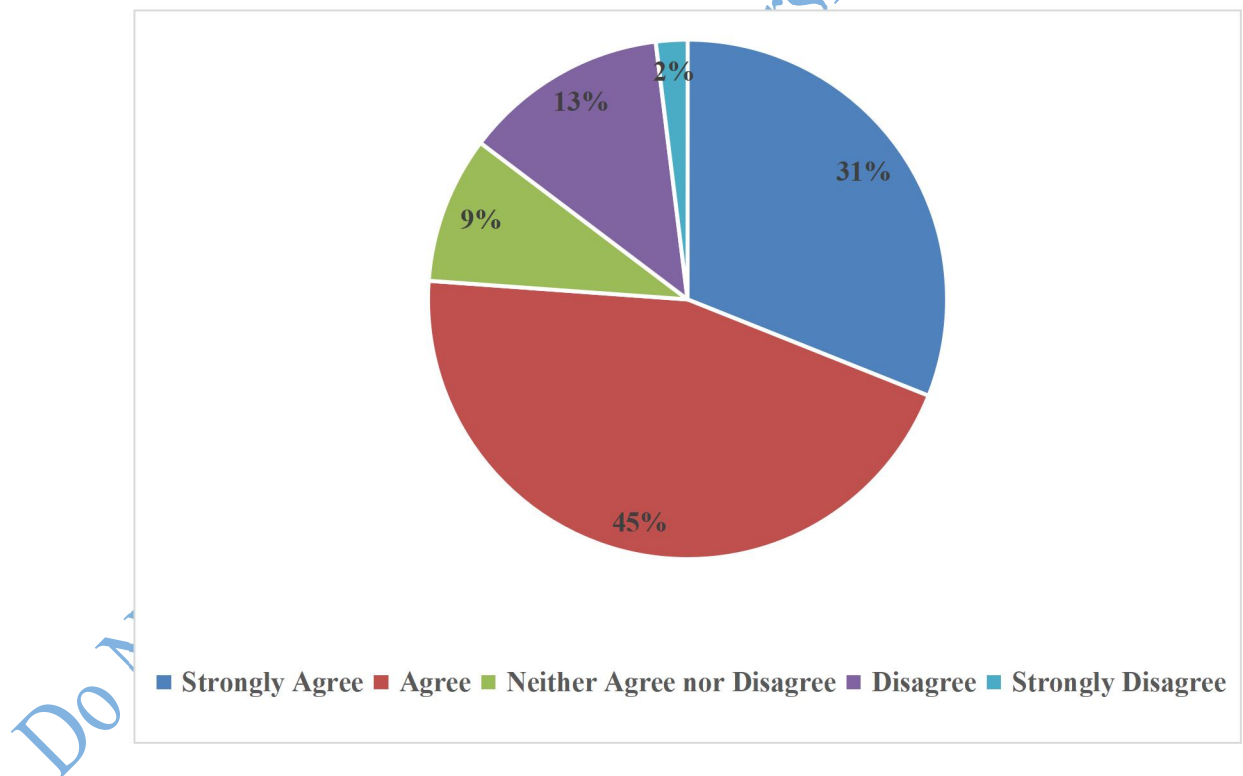


Figure 4.9: Intercultural competence is a skill needed to promote one’s culture excellently among other cultures in any situation.

Source: Field Work, 2022

The researcher further analyzed the participant’s responses by determining the weights of each response and corresponding scores. Sub-questions (ii) and (iv) are inverse questions, so weights

from 1 to 5 were assigned from strongly agree to strongly disagree respectively, while sub-question (i), (iii), and (v) were assigned normal weights from 5 to 1 representing strongly agree to strongly disagree respectively. The descriptive statistics information in the table below

Table 4.5: Descriptive Statistics on youth awareness about intercultural competence in Lagos state

<i>Description</i>	<i>Highly Aware</i>	<i>Aware</i>	<i>Neither Aware nor Unaware</i>	<i>Unaware</i>	<i>Highly Unaware</i>
Mean	511	454.4	50.4	94.4	26.2
Median	760	528	30	4	2
Standard Deviation	380.89	174.37	42.97	127.99	40.89
Kurtosis	-2.91	3.29	-2.23	-1.7	2.57
Skewness	-0.67	-1.8	0.68	0.89	1.69
Range	780	428	96	272	95
Count	5	5	5	5	5
<i>Confidence Level= 95.0%</i>					

Source: Field Work, 2022

The mean scores of the awareness level of participants were higher than the mean score of participants that were unaware of intercultural competence. Specifically, the highest mean score of 511 was recorded for “Highly Aware” whilst the least mean score of 26.20 was recorded for “highly unaware.” The data was also tested for skewness and kurtosis to determine the normal univariate distribution. The coefficient of skewness ranged from -1.80 to 1.69, whilst the kurtosis level ranged from -2.91 to 3.29. All the data were analysed at a 95% confidence level.

4.2.3 Research Question Three: To what extent is the relevance of intercultural competence in leadership development?

This section of the research seeks to determine the extent of the relevance of intercultural competence in leadership development. To enable the researcher to address the issue, twelve questions were formulated. Based on the responses record, over 90% of the respondents were positively inclined towards the above questions, and there were no outliers. The line graph below illustrates the observable trends from strongly agree to strongly disagree.

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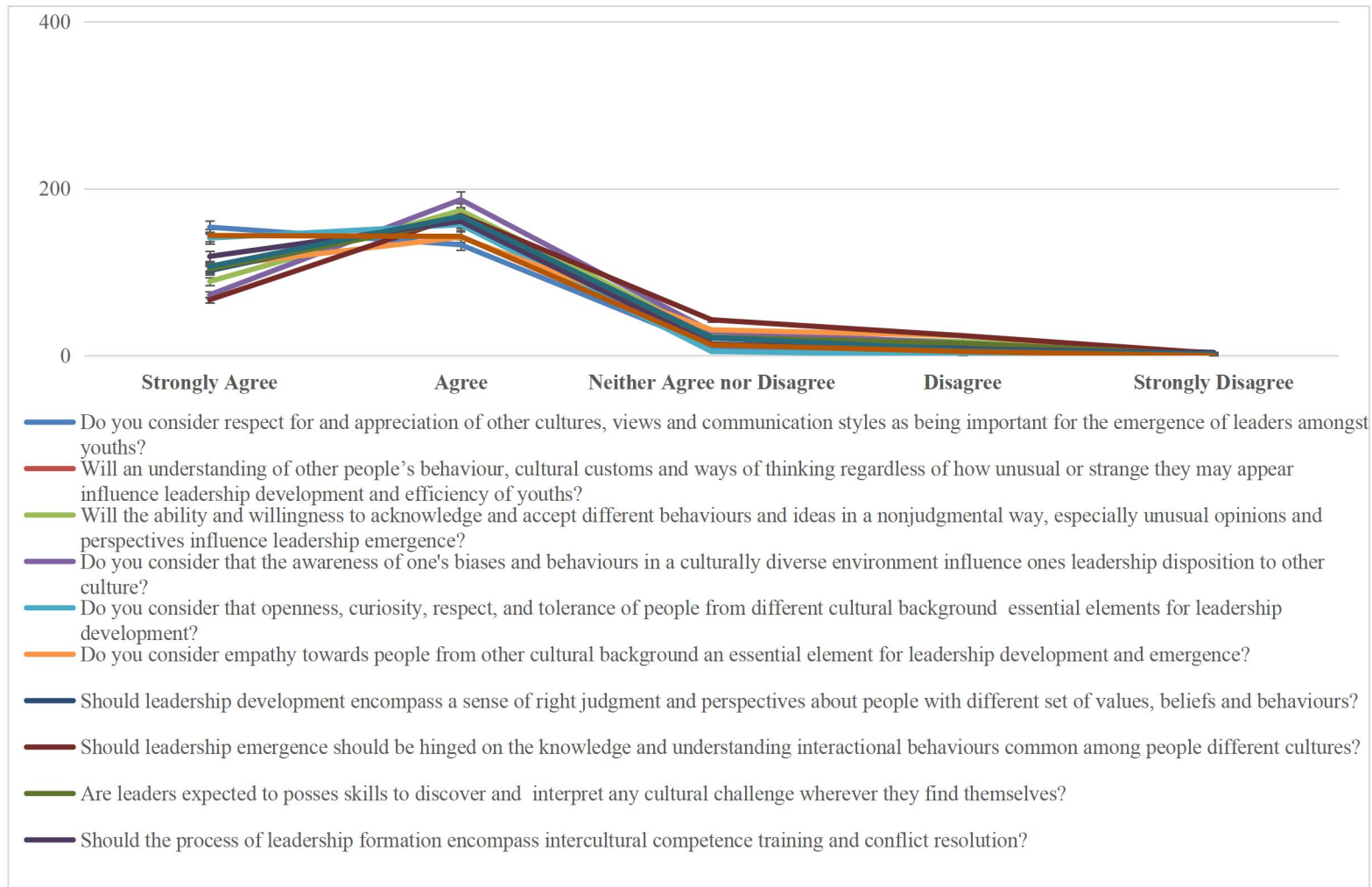


Figure 4.10: The relevance of intercultural competence in leadership development

Source: Field Work, 2022

The researcher further analysed the participant's responses by determining the weights of each response and corresponding scores. Weights from 5 to 1 were assigned from strongly agree to strongly disagree respectively for all the sub-questions. The descriptive statistics information is shown below:

Table 4.6: Descriptive Statistics on the relevance of intercultural competence in leadership development

Description	Highly Relevant	Relevant	Neither Relevant nor Irrelevant	Irrelevant	Highly Irrelevant
Mean	547.08	641.67	65	23.67	1.67
Median	532.5	654	66	20	1
Standard Deviation	134.19	59.68	30.52	14.69	1.15
Kurtosis	-0.52	0.14	0.63	-0.63	-0.05
Skewness	0.16	-0.33	0.42	0.49	0.79
Range	435	216	114	46	4
Count	12	12	12	12	12

Confidence Level= 95.0%

Source: Field Work, 2022

Generally, the mean scores on the relevance of intercultural competence to leadership development were higher than the mean scores of participants that considered intercultural competence irrelevant to leadership development. Specifically, the highest mean score of 641.67 was recorded for "Relevant" whilst the least mean score of 1.67 was recorded for "highly irrelevant." The data was also tested for skewness and kurtosis to determine the normal

univariate distribution. The coefficient of skewness ranged from -0.33 to 0.79, whilst the kurtosis level ranged from -0.63 to 0.14. All the data were analysed at a 95% confidence level

4.2.4 Research Question Four: In what ways can intercultural competence be developed among youths in Lagos State?

This section of the research seeks to determine the different ways of developing intercultural competence among youths in Lagos State. To enable the researcher to address the issue, seven questions were formulated. Similar to the response pattern in research question 3, over 90% of all the respondents at least agreed that the ways mentioned in the above sub-questions have a role to play in developing intercultural competence amongst youths in Lagos state.

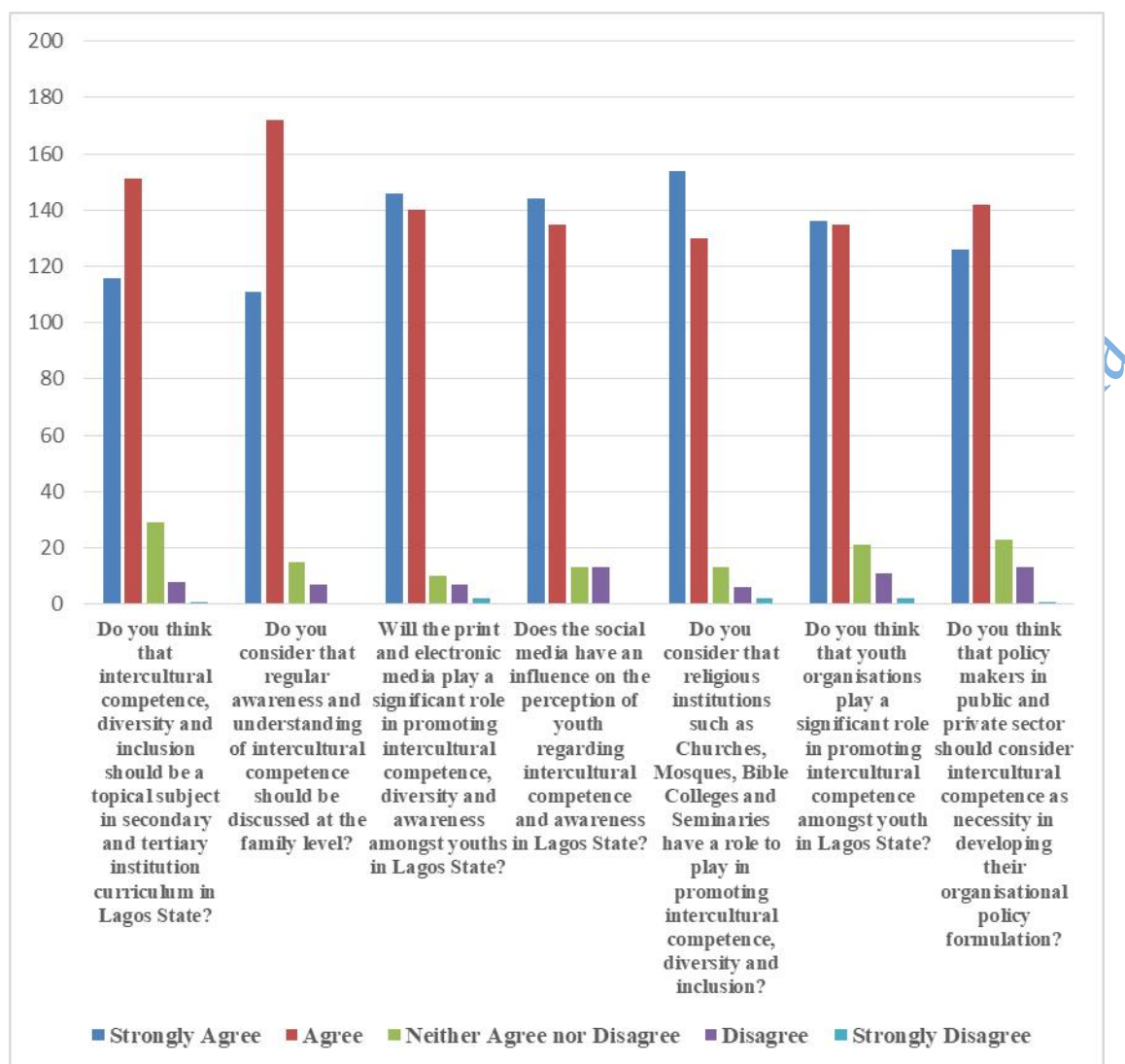


Figure 4.11: Ways of developing intercultural competence among youths in Lagos State

Source: Field Work, 2022

The researcher further analyzed the participant's responses by determining the weights of each response and corresponding scores. Weights from 5 to 1 were assigned from strongly agree to strongly disagree respectively for all the sub-questions. The descriptive statistics information is shown below:

Table 4.7: Descriptive Statistics of ways of developing intercultural competence among youths in Lagos State

Description	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
Mean	666.43	574.29	53.14	18.57	1.14
Median	680	560	45	16	1
Standard Deviation	80.66	56.8	20.4	5.97	0.9
Kurtosis	-1.53	2.65	-0.66	-2.09	-1.82
Skewness	-0.25	1.6	0.69	0.4	-0.35
Range	215	168	57	14	2
Count	7	7	7	7	7

Confidence Level= 95.0%

Source: Field Work, 2022

In the above analysis, the mean scores on the different ways of developing intercultural competence differed from each class of response. Respondents that strongly agreed with the ways enumerated in the sub-question had the highest mean scores, while the least mean score

was observed for the strongly disagree responses. The standard deviation of the dataset ranged from 80.66 to 0.90, the skewness ranged from -0.35 to 1.60, whilst the Kurtosis ranged from -2.09 to 2.65. All the data were analysed at a 95% confidence level.

4.3 Hypotheses Testing

The researcher, further used hypothesis testing, to draw statistical inferences from the research data. In this instance, analysis of variance (ANOVA) was used to analyze the variances among means scores of participants. The researcher considered the method to be an ideal statistic to test the variation. Specifically, the researcher used a two-way ANOVA test to compare the variance between the age and gender of the respondents in relation to the research questions. To eliminate systematic biases and allow an equal representation of gender across all the age groups, the researcher randomly selected 12 male and 12 female respondents across the different groups. In effect, 120 respondents from the population were selected based on stratified random sampling. The strata ensured that the researcher had a completely randomized block design for his analysis across the different hypotheses to be tested as shown below.

Table 4.8: Block Design of Respondents for Hypothesis Testing

<i>AGE</i>	<i>MH1</i>	<i>MH2</i>	<i>MH3</i>	<i>MH4</i>	<i>FH1</i>	<i>FH2</i>	<i>FH3</i>	<i>FH4</i>
18 to 22	12	12	12	12	12	12	12	12
23 to 27	12	12	12	12	12	12	12	12
28 to 32	12	12	12	12	12	12	12	12
33 to 37	12	12	12	12	12	12	12	12
38 to 42	12	12	12	12	12	12	12	12
Grand Total	60	60	60	60	60	60	60	60

Key: M- Male, F- Female, H- Hypothesis
Source: Field Work, 2022

The mean score of each block was subsequently analysed using the two-factor ANOVA to determine the significant level of variation. Each hypothesis was tested at a 5% level of significant i.e., $\alpha = 0.05$. The following parameters in the ANOVA table are explained below:

Table 4.9: ANOVA Table Parameters

Key	Description
SS	Sum of Squares
Df	Degree of Freedom
MS	Mean Square
F- value	The variance of the group means (Mean Square Between) / mean of the within the group variances (Mean Squared Error)
P-Value	The value that determines the rejection region of a Null hypothesis
F- Critical	The value of the F-statistic at the threshold probability α of mistakenly rejecting a true null hypothesis or committing a Type-I error)
A	Significant Level

Source: Indrayan & Malhotra, 2017

Hypothesis One: There will be no significant relationship between the age and gender of respondents on the level of their awareness of cultural diversity amongst youths in Lagos State.

Ho: There is no significant relationship between the age and gender of respondents on the level of their awareness of cultural diversity amongst youths in Lagos State

H₁: There is a significant relationship between the age and gender of respondents on the level of their awareness of cultural diversity amongst youths in Lagos State

The test statistic for the hypothesis is given below

Table 4.10: Summary of Descriptive Statistics of Respondent for hypothesis One

Summary	Male	Female
Count	60.00	60.00
Sum	260.00	257.00
Average	4.33	4.28
Variance	0.21	0.24

Source: Field Work, 2022

Table 4.11: Summary of ANOVA Test Statistics Hypothesis One

Source of Variation	SS	df	MS	F	P-value	F crit
Age	1.86	4.00	0.46	2.11	0.08	2.45
Gender	0.07	1.00	0.07	0.34	0.56	3.93
Interaction	0.17	4.00	0.04	0.20	0.94	2.45
Within	24.26	110.00	0.22			
Total	26.37	119.00				

$\alpha=0.05$ Rejection Region: F value > F-critical

Decision: The p-value obtained from the ANOVA is greater than α , retain and accept H_0 .

Source: Field Work, 2022

Based on the above analysis, the calculated F-values of the age and gender parameters were lower than the F-critical value, whilst the P-values were greater than the α . The researcher, therefore, concluded that there is no significant relationship between the age and gender of respondents on the level of their awareness of cultural diversity amongst youths in Lagos State. The null hypothesis is retained.

Hypothesis Two: There is no significant relationship between the age and gender of respondents on the level of their awareness of intercultural competence amongst youths in Lagos.

Ho: There is no significant relationship between the age and gender of respondents on the level of their awareness of intercultural competence amongst youths in Lagos

H_a: There is no significant relationship between the age and gender of respondents on the level of their awareness of intercultural competence amongst youths in Lagos.

Table 4. 12: Summary of Descriptive Statistics of Respondents for Hypothesis Two

Summary	Male	Female
Count	60.00	60.00
Sum	214.80	226.60
Average	3.58	3.78
Variance	0.18	0.23

Source: Field Work, 2022

Table 4.13 Summary of ANOVA Test Statistics for Hypothesis 2

Source of Variation	SS	df	MS	F	P-value	F crit
Age	1.84	4.00	0.46	2.37	0.06	2.45
Gender	1.16	1.00	1.16	5.97	0.02	3.93
Interaction	0.61	4.00	0.15	0.79	0.54	2.45
Within	21.37	110.00	0.19			
Total	24.98	119.00				

$\alpha=0.05$, **Rejection Region:** F value > F-critical

Source: Field Work, 2022

Decision: The p-value of the age obtained from the ANOVA is greater than α . However, the p-value of gender was lower than the α value. The interaction of age and gender also showed a significant degree of variation.

Based on the above analysis, the cumulative calculated F-value was lower than the F-critical value, although the P-value of “gender” was lower than the α . Nevertheless, the P-value of the interactions between age and gender was greater than the α value. The researcher, therefore, concluded that there is no significant relationship between the age and gender of respondents on the level of their awareness of cultural competence amongst youths in Lagos State. The null hypothesis is retained. However, given the above result, gender as a standalone variable had a significant effect on the level of awareness of intercultural competence amongst youths in Lagos State.

Hypothesis Three: There is no significant relationship between the age and gender of respondents on the relevance of intercultural competence in leadership development

Ho: There is no significant relationship between the age and gender of respondents on the relevance of intercultural competence in leadership development

H_a: There is a significant relationship between the age and gender of respondents on the relevance of intercultural competence in leadership development

Table 4.14: Summary of Descriptive Statistics of Respondents for Hypothesis Three

Summary	Male	Female
Count	60.00	60.00
Sum	252.42	248.83
Average	4.21	4.15
Variance	0.19	0.15

Source: Field Work, 2022

Table 4.15 Summary of ANOVA Test Statistics for Hypothesis Three

Source of Variation	SS	df	MS	F	P-value	F crit
Age	0.99	4.00	0.25	1.49	0.21	2.45
Gender	0.11	1.00	0.11	0.65	0.42	3.93
Interaction	0.89	4.00	0.22	1.34	0.26	2.45
Within	18.22	110.00	0.17			
Total	20.20	119.00				
$\alpha=0.05$						

Rejection Region: F value > F-critical

Source: Field Work, 2022

Decision: The p-value obtained from the ANOVA is greater than α , retain and accept H_0 .

Based on the above analysis, the calculated F-values of the age and gender parameters were lower than the F-critical value, whilst the P-values were greater than the α . The researcher, therefore, concluded that there is no significant relationship between the age and gender of respondents on the level of their awareness of the relevance of intercultural competence in leadership development. The null hypothesis is retained.

Hypothesis Four: There is no significant relationship between the age and gender of respondents on the level of their awareness of the ways by which intercultural competence can be developed among youths in Lagos State.

Ho: There is no significant relationship between the age and gender of respondents on the level of their awareness of the ways by which intercultural competence can be developed among youths in Lagos State

H_a: There is a significant relationship between the age and gender of respondents on the level of their awareness of the ways by which intercultural competence can be developed among youths in Lagos State.

Table 4.16 Summary of Descriptive Statics of Respondents for Hypothesis 4

Summary	Male	Female
Count	60.00	60.00
Sum	236.40	232.60
Average	3.94	3.88
Variance	0.25	0.29

Source: Field Work, 2022

Table 4.17 Summary of ANOVA Test Statistics for Hypothesis 4

Source of Variation	SS	df	MS	F	P-value	F crit
Sample (Age)	3.48	4.00	0.87	3.43791	0.01092	2.45421
Columns (Gender)	0.12	1.00	0.12	0.47505	0.49212	3.92739
Interaction	0.60	4.00	0.15	0.59678	0.66571	2.45421
Within	27.86	110.00	0.25	2	5	3
Total	32.07	119.00				
$\alpha=0.05$						

Rejection Region: F value > F-critical

Source: Field Work, 2022

Decision: The p-value obtained from the ANOVA is greater than α , retain and accept H_0 .

Based on the above analysis, the calculated F-values of the age and gender parameters were lower than the F-critical value, whilst the P-values were greater than the α . The researcher, therefore, concluded that there is no significant relationship between the age and gender of respondents on the level of their awareness of the ways by which intercultural competence can be developed among youths in Lagos State.

The null hypothesis is retained.

4.4 Discussion of Findings

The discussion of findings in this study begins with demographic information as designed in the questionnaire. The demographic information covered age, geopolitical zones, and gender. This study focused on the assessment of intercultural competence in leadership development for youth in Lagos State. Given this, the nature and location of the study necessitate demographic

information of the respondents to ascertain the age range of the expected respondents about the literature review. From the findings, the age range of the respondents is aligned with the Africa Youth Charter and the sociological concepts of youth age.

The age of the respondent ranged from 18 years to 45 years, to cover for the extended period of youthful age. Significantly, male respondents are more than female respondents. What is responsible for this gender gap could be gender discrimination and female marginalisation in leadership engagement in our society. Supporting this view, some scholars also affirmed that even though females share some qualifications with males, several factors such as cultural orientation and abhorrent social tradition affect female voice and engagement in leadership matters¹. Likewise, another scholar also argued that low involvement or engagement of the female gender in leadership has to do with the manner of gender structure in our society². There is a need to intensify effort in advocating for an increased involvement of women in leadership, governance and administration in our society.

Research Question One: What is the level of youth awareness of cultural diversity in Lagos State?

The result reveals that the level of youth awareness of cultural diversity in Lagos State is high. All the questions set to investigate the level of youth awareness about cultural diversity in Lagos State comprise some components scholars agreed upon to measure individuals' intercultural competence. For example, a larger percentage of respondents' responses on questions 2,3, and 4 aligned with the conceptual understanding of cultural diversity as a reality of the co-existence of human beings with different identities of life³.

Likewise, another scholar also corroborates the assertion that cultural diversity takes cognizance of individual personal identities such as languages, religion, sexual orientation, ethnicity, and

gender age as mentioned in the questionnaire⁴. Achieving cultural diversity and cultural humility, involves a process and developmental pattern. These were confirmed by some of the theoretical frameworks that undergirded this study. The process model posits that the development of intercultural competence is a lifetime event or learning while the developmental model is recognized as a dynamic model that reveals the process of accumulation of experience and changes in attitudes⁵.

On the contrary, about 14% of the respondents were indecisive whilst 23% positively affirmed that Lagos is a no man's land. Based on the result, there is a downward trajectory towards agreeing that Lagos is a no man's land. The factor responsible for these individuals' claims is not far from the fact that Lagos State is a global socio-cultural melting pot attracting Nigerians, Africans and foreigners from different parts of the world. More so, there are other pioneer immigrant settlers such as Egun, Edos, Saros, Brazilians, Kannike/Tapa, etc, which are collectively called Lagosians but more appropriately referred to as Ekos⁶.

Moreover, contrary to the claim that Lagos is a no man's land, Lagos State is a Yoruba environment and was originally inhabited by the Awori group of the Yoruba people. In an event tagged "Lagos History Lecture" held at the Eko Hotels and Suites, Victoria, Lagos on Wednesday, May 25, 2017, several personalities from Lagos argued against the claim, and considered it an aberration and ignorance to say that Lagos is a no man's land⁷.

Meanwhile, during the event, all the speakers did not deny the contribution of non-indigenes to the development of Lagos State. The researcher also disagreed with the claim based on the founding and responses of the respondents by geopolitical zone in fig 4.3. The analysis of the respondents shows that the majority (78%) were from the southwest region while other regions

accounted for 22% of the population. This is an indication that some people are original settlers and occupants before other people joined them. During interaction with one of the respondents, he lamented that the question is critical because he asked himself how he would feel if anybody says his place of origin in the south-south is a no man's land. The implication is that every location has indigenous occupants whose culture, tradition, and identity must be recognized and respected.

Another grey area of founding in this study is the manifestation of cultural superiority by some respondents. For instance, about 81 respondents agreed that every culture is unique and important, but some are superior to others. To say one culture is superior to another culture negates the general definition or concept of culture as a way of life, what shaped human life, identity, behaviour, and values⁸. It can be considered inhuman to say one's way of life, identity or value in life is superior to others. It will also contradict the motive of the Creator and the principle of existence because; human beings are interdependent on one another. No cultural group can survive alone without others. Though those respondents recognized the uniqueness of every culture, unfortunately they could not understand that the world is designed in a way that no human being is absolute; we need one another to survive no matter the size or location of any cultural or ethnic group.

Research Question Two: What is the level of youth awareness of intercultural competence in Lagos State?

From the analysis of the findings, over 90% of the respondent at least agreed with this assertion stated in the questionnaire. Though awareness of intercultural competence is high among the youth, but there is a seeming challenge of in-depth understanding among a few respondents in (Sub questions (ii) and (iv)). The respondents' opinion is contrary to the conceptual understanding of intercultural competence among scholars and the theoretical frameworks that this study rests upon. The respondents are also in sharp contrast to the global concept of intercultural competence.

For instance, the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in its research publication emphatically stressed that relevant knowledge and understanding for intercultural competence are knowledge and understanding of one's culture, other cultures, specific culture, general culture, socio-linguistic awareness, cultural adaptation process, openness, ethnocentrism, ethno-relativism, culture shock, and reverse culture shock⁹. This intercultural competence is the recognition of the uniqueness of all cultures and their values. The people who belong to this school of thought tend to promote cultural superiority, discrimination and bias. Hence, youth organisations and Lagos State government need to emulate Europe, Singapore, China, USA and the Arab World and place priority on intercultural education and competence at all levels of their learning institutions and organisational platforms.

However, from the ANOVA test, the respondents' distribution revealed a significant effect of gender on the level of awareness of intercultural competence amongst youths in Lagos State. Several findings have been conducted on the effect of gender on intercultural competence from different parts of the world. Some scholars used the Intercultural Effectiveness Scale (IES) to

examine intercultural competence among foreign students. From their findings, the female students had a high level of understanding of cultural differences compared to male students in intercultural interactions¹⁰. The implication is that females seem to exhibit some of the components of intercultural competence better than males.

On the contrary, another researcher conducted research among Indonesian English Teachers to ascertain whether gender influences their intercultural competence or not. The researcher used a self-assessment tool and other relevant measuring instruments designed by the Pestalozzi Programme and the Intercultural Cities project of the Council of European Commission and the European Wergeland Centre to assess their attitude, knowledge, and skill which are major components of intercultural competence. The researcher ascertained that there was no significant effect of gender on intercultural competence among the population of the research, the Indonesian English Teachers, and equally affirmed that intercultural competence is needed by everybody in this era of globalisation¹¹.

Above all, there was no mutual agreement among the scholars on whether gender affects knowledge of intercultural competence or not for several factors. One of the factors is differences in the location and data used for analysis. However, today's working environment and globalisation experience make intercultural competence an essential part of every human's life. It then means the knowledge of intercultural competence does not exempt anyone regardless of gender to survive in a multicultural situation. This is also open to further research in our society.

Question Three: To what extent is the relevance of intercultural competence in leadership development?

Based on the responses to the above questions, over 90% of the respondents were positively aligned with the relevance of intercultural competence in leadership development. The analysis of the responses revealed that the mean scores on the relevance of intercultural competence in leadership development were higher than the mean scores of participants that considered intercultural competence irrelevant to leadership development. Leadership development is crucial to human existence and is considered to be one of the predictors of leadership capability, performance, service delivery and productivity.

Supporting this, the British Council commissioned the University of Cambridge Institute for Sustainability Leadership (CISL) conducted a literature review on leadership and leadership development for developing leadership skills, and qualities and design a new global programme to support future global leaders in the UK and overseas¹². Therefore, Lagos State and the country at large should consider the culturally specific leadership development approach necessary for emerging youth leadership development.

This is corroborated by a scholar that a culturally specific leadership development approach is appropriate to address the effects of systemic oppression among a group of people from different cultural affiliations¹³. All the leadership development theories and theoretical frameworks reviewed in this study comprise some of the components of intercultural competence needed for leadership development.

Research Question Four: In what ways can intercultural competence be developed among youths in Lagos State?

Similar to the response pattern in research question 3, over 90% of all the respondents at least agreed that the ways mentioned in the above sub-questions have a role to play in developing

intercultural competence amongst youths in Lagos State. A review of the narrative of intercultural competence in some continents and developed countries of the world such as Europe, the United States of America, the Arab World, Singapore and China disclosed the importance of education for the development of intercultural competence. For instance, in 2011 some prominent individuals presented a paper titled “Living Together: Combining Diversity and Freedom in 21st Century Europe” emphasised that educationalists and education authorities in all member states should consider intercultural competence as a core aspect of school curricula¹⁴. Following this, the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education observed that intercultural competence can be developed not only in formal education, but also in other categories of education which are informal education¹⁵.

Similarly, the role of education in developing and equipping people necessitates elementary schools and tertiary institutions in America to include intercultural learning and competence in their schools¹⁶. Then the United States Government integrates intercultural development into their education system at all levels. Meanwhile, some scholars hold the opinion that higher institutions remain an advanced platform for students to develop intercultural competence¹⁷. As a result, most universities in the United States of America have taken responsibility to develop several intercultural-related programs to equip fresh graduates for leadership assignments or services in any culture of the world. To that effect, the American Association of Colleges and Universities designed a guide to promoting intercultural learning with a focus on intercultural competence development¹⁸.

In addition, because intercultural competence involves a learning process, the government of Singapore had created several platforms and policies that would aid the skill and knowledge of

intercultural competence. The first platform the government of Singapore harnessed was its education sector. The government launched National Education Initiative and deliberately made a policy to develop the school as a solid foundation to promote unity in diversity, build social integration, and develop intercultural relations and competence. Singapore Education Initiative emphasizes meritocracy, and multiracial and multi-religious harmony, through which Singapore schools observe Racial Harmony Day and International Friendship Day¹⁹.

The use of electronic and social media to develop intercultural competence is possible through the contribution of China to the development of science and technology. Some Chinese scholars rightly argued that the People's Republic of China (P.R. China) are a key player in the movement of globalisation in the twenty-first century, and it requires the skill of intercultural competence to appropriately interact and effectively serve every people group in the country, and to unlock people's potential in the development of intelligence, knowledge, and creativity for a peaceful and productive society²⁰.

Concerning family, communal life is an authentic life pattern in the African community. The African way of life is built on self and community relationships²¹. The communal life, hospitality and friendship lifestyle in Africa set a good platform to develop intercultural competence. In the Arabic world development of intercultural competence begins at an early stage of life in the family through learning the language and principles of communication. Children are usually taught a certain dialect and acquired the linguistic signs of this dialect to develop linguistic competence, and associated practical and cultural competencies²².

The Arab world's approach to intercultural competence is traceable and rooted in interconnected patterns and associations that run throughout the Arab world which are general family bonds and

tribal groupings²³. Religious institutions and associations promote effective interpersonal relationships and social harmony. No religious group is mono-ethnic. Religious institutions foster common interests in a context regardless of individual cultural background. Experience shows that religion creates a platform for cross-cultural relationships which in turn makes people develop an interest in one another's language and cultural values.

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Chapter Five

Conclusion

5.1. Summary of Findings

Cultural diversity involves recognising the differences and peculiarities that existed in a given society. Such peculiarities can exist in form of differences in beliefs, languages, interests, skills, sexual orientations, gender and physical attributes like facial colours, ethnicity, and disabilities among others. Interestingly, the study investigated the level of awareness of cultural diversity in Lagos State with a focus on the youth populations in the metropolis. Critical issues like ethnic groups' mutual suspicion, intolerance, unceasing allegations and fears of domination have taken the centre stage in Nigeria's socio-political discussions and such have flooded the economic, political and social relationships in Lagos metropolis. These among others have given the research credence for its importance in understanding and addressing such contemporary socio-political crises. Succinctly put, the major strength of the research lies in its recognition of the relationship between intercultural competence, development and peaceful coexistence.

In addition to the above is the recognition of the interconnectedness of all things in society, majorly, the human population and the need for an intensified education on cultural awareness and discouragement of prejudice of any sort. Summarily, the nexus between cultural-specific leadership training and developing intercultural competence for the youths in Lagos Metropolis and the general Nigerian population is core to national development and maintenance of the national fabric and this cannot be underestimated.

The study has addressed critical research questions, however, it failed to take into cognizance that the Nigerian political class often weaponise the cultural differences among the population in Lagos State and the whole country at large to achieve individual political aims and objectives.

They appeal to ethnic sentiment rather than national development to drive sympathy and support to achieve various socio-political objectives. Hence, the need to investigate the effect of political party affiliation on the level of awareness of cultural diversity, the importance of intercultural competence, and the ways by which intercultural competence can be developed among youths in Lagos State.

5.2. Conclusion

Leadership engagement at any level requires several skills for efficient performance and effective service delivery. The reality of cultural diversity and intercultural relations in contemporary times has made intercultural competence an indispensable skill to operate in a culturally diverse location effectively and appropriately. As a result, leadership formation and development should be all-encompassing for emerging youth leaders in Lagos State and Nigeria as a whole. More than ever before, the present world is characterised by intercultural relations and interactions. Therefore, there is a need to adopt an intercultural approach to youth leadership development in Nigeria. All hands must be on deck to promote Nigeria's cultural diversity and how to utilise it for growth and sustainable development.

5.3. Recommendations

1. Recommendations for the Youth Organisations

The leadership of various youth organisations in Lagos State should review their organisational leadership development scheme to recognise the differences in cultural background and social orientations of individuals within their organisations. Apart from common knowledge of leadership, youth organisations should adopt an intercultural cultural approach to foster the leadership development of their members.

2. Recommendations for Educators and School Curriculum Developers

No doubt, education plays a foundational role in developing and equipping people. It becomes a necessity for educators and education authorities to acquire intercultural competence to meet the demand for education at the global level. School curriculum developers should include intercultural learning and competence in elementary, secondary and tertiary institutions' curricula. School curriculum developers should be aware of the wave of foreign studies, intercultural relations and globalisation and therefore give priority to related courses on cultural diversity and intercultural competence. This will prepare our students for intercultural integration and engagement anywhere in the world.

3. Recommendations for the Government

The researcher recommends that political leaders and public administrators should consider cultural diversity as a topical issue in Lagos and the country at large. The Nigerian Government should integrate intercultural development into the education system at all levels. Government should make a policy and endorse intercultural education and learning with a focus on intercultural competence development. Since Lagos states is an assemblage of diverse cultural and ethnic nationalities, Government should make sure that all its policies recognise the worth of every culture and people group within the state more than ever before. Government should not only identify the reality of cultural diversity but also deal with inequality, discrimination and oppression which are capable of affecting people's appointment into political office and engagement in civil service administration.

4. Recommendations for the Public and Private Sectors

Lagos states workforce and working environment comprise people from diverse cultural identities and ethnic nationalities. Hence, public and private sectors should create a working relationship that will harmonise individual cultural, social and tribal identities.

5. Recommendations for Nigeria Citizens

Peaceful coexistence is a function of many factors, more importantly in a multicultural state like Lagos. The reality of cultural diversity, workforce and working environment of Lagos State requires every inhabitant to develop intercultural competence. This involves openness, empathy, respect, tolerance, interest in other cultures, and knowledge and understanding of other cultures. It involves recognizing the natural inhabitants of a community, respecting their cultural values and considering every culture as unique and important. These are some of the components of intercultural competence that every citizen should acquire to promote peace, fairness and equity. It will equally help to avoid nepotism, and ethnic or cultural discrimination in society, governance and administration.

6. Recommendations for the Religious Institution

Religion is one of the instruments of interaction in our society. Unfortunately, it has become a political tool that politicians use to achieve political ambition. The leadership of all religion should integrate intercultural learning and competence in their religious activities to build a united congregation regardless of individual cultural identity and affiliation. Nigeria is a multicultural country.

5.4 Contributions to Knowledge

This study has unveiled the need to intensify efforts on awareness of fundamental knowledge of cultural diversity among youth and every citizen at all levels in the society to promote beauty in our diversity and shun cultural prejudice or discrepancy. The uniqueness of cultural diversity is evident in human existence because human beings are interdependent on one another. It is sacrosanct that no culture is superior or better than the other all over the world because every culture is needed for survival and peaceful coexistence. The world is designed in a way that no human being is absolute. We need one another to survive.

Similarly, this study has discovered that intercultural competence is an indispensable skill needed to function effectively and act appropriately in a given position or situation in a multicultural context or divergent ethnic society. This study discovered that intercultural competence is crucial for leadership development, especially among youth because of cross-cultural relationships, diplomacy, political relationship, economy and transaction across the world in contemporary times.

More so, through findings and the researcher's experience in cross-cultural missions, he proposed Intercultural Adversity Theory (IAT) in addition to the existing theories on the subject of intercultural competence. Adversity can be described as tragedy, misfortune, difficulty or hard times in life. During cross-cultural missions or intercultural operations, people are likely to experience culture shock, difficult situations, and cross-cultural tragedy. As a result, some of these unpleasant situations caused attrition for several missionaries working in a culture different from their own. Attrition is responsible for the sudden or untimely departure of missionaries or workers from the field of service different from their own cultures. Hence, intercultural adversity

theory is needed as a framework to equip emerging leaders for multicultural assignments. More importantly, Intercultural Adversity Theory (IAT) is relevant to predict and prepare for unforeseen challenges related to intercultural engagement, circumstance, or multicultural environment.

Consequently, through findings and the researcher's experiences of leadership among youths and young adults at different platforms over time, he noted that several unpredicted issues of life are making leadership a difficult task in this era of globalisation that development is a daily experience all over the world. Therefore, the researcher also proposed Adversity Leadership Development Theory (ALDT) as a necessary framework for leadership development in contemporary times. Leadership is critical in a time of adversity, and no leader, organisation or nation in the world is immune to it. For instance, Covid 19 pandemic is a global tragedy that shut down the entire world unexpectedly and several organisations and countries are still battling with its effect to this moment. In times of adversity, one of the greatest responsibilities of a leader is decision-making to move on. Intercultural Adversity is needed as a framework for leadership development to face any challenges and situations in life. It concerns with necessary skills and capacity for youth and emerging leaders to overcome unprepared challenges and societal changes of the time.

5.5. Suggested Areas of Further Research

1. There is a need to research the effect of socio-demographic identity on the level of awareness of intercultural competence among the inhabitants of Lagos State
2. There is a need to research the essence of the intercultural approach to leadership formation and development

3. There is a need to research how to maximise cultural diversity and uniqueness of every culture for nation-building and sustainable development.
4. There is a need to research several other competencies indispensable in leadership formation and development for youth in contemporary times.

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Appendix 1
Questionnaire
Lead City University
Department of Politics and International Relations
Intercultural Studies and Administration Program

This researcher is a doctoral student of the above-named institution. The questionnaire is designed to carry out research on “**Assessment of Intercultural Competence in Leadership Development for Youth in Lagos State, Nigeria.**” You are required to be open and honest in responding to all questions. Your response will be anonymously recorded and treated with a high degree of confidentiality. The information in this study will be used only for research purposes and in ways that will not reveal who you are. Extant laws and research procedures may require me to share information with the university faculty who are responsible for monitoring and evaluating the quality of this study. You will not be identified in any publication from this study.

Section A: Background Personal Information

1. What is your age range 18 -25 [☐], 26 -35 [☐], 36 – 40 [☐], 40+[☐]
2. Which Geo-political zone is your state of origin _____
3. Please indicate your gender Male [☐] Female[☐]

Section B: Youth Awareness of Cultural Diversity

No	Statement	Agree	Strongly Agree	Disagree	Strongly Disagree	Neither Agree nor Disagree
1	Cultural diversity is a reality of co-existence of human beings with different identities of life in particular place.					
2	Cultural diversity recognises individual personal identity, languages, religious, sexual orientation, ethnicity, gender, age					
3	Every culture is unique and important, but some are superior to others					
4	Lagos State is a no man's land, it does not belong to any cultural group					
5	Achieving cultural diversity and cultural diversity involves commitment to learning over time					

Section C: Youth Awareness Intercultural Competence

1	Intercultural competence is recognition of one's culture and ability	Agree	Strongly Agree	Disagree	Strongly Disagree	Neither Agree nor
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	to relate with other culture in acceptable way.					Disagree
2	Intercultural competence is knowledge of cultures that are superior among group of cultures.					
3	It is the ability to think, communicate, and act effectively and appropriately among people from different cultures.					
4	It is a skill needed to promote one's culture excellently among other cultures in any situation.					
5	It enhances flexibility, openness, listening, observing, interpreting, and seeing different values in other culture					
6	Intercultural competence is a skill required of every leader to identify people from reputable culture and work with them					

Section D: Relevance of Intercultural Competence

1	Do consider respect for and appreciation of other cultures, view and communication styles as being important for the emergence of leaders amongst youth					
2	Will an understanding of other people's behaviours, cultural customs and way of thinking regardless of how unusual or strange they may appear influence leadership development and					

	efficiency of youths?					
3	Will ability and willingness to acknowledge and accept different behaviours and ideas in a non-judgmental way, especially unusual opinions and perspectives influence leadership emergence?					
4	Do you consider that one's biases and behaviour in a culturally diverse environment influence one's leadership disposition to other culture					
5	Do you consider openness, curiosity, openness, respect, and tolerance of people from different cultural background essential elements for leadership development?					
6	Do you consider empathy towards people from other cultural backgrounds an essential element for leadership development and emergence?					
7	Should leadership development encompass a sense of right judgment and perspectives about people with a different set of values, beliefs and behaviours?					
8	Should leadership emergence be hinged on the knowledge and understanding of interactional					

	behaviours common among people from different cultures?					
9	Are leaders expected to possess skills to discover and interpret any cultural challenge wherever they find themselves?					
10	Should the process of leadership formation encompass intercultural competence training and conflict resolution?					
11	Should leadership responsibility include strong active, interactive, and participative dimensions of Intercultural competence?					
12	Do you consider that a leadership development plan should include skills, knowledge and understanding of intercultural competence?					

Section E: In what Ways can Intercultural Competence be developed among Youths in Lagos State?

No	Statement	Agree	Strongly Agree	Disagree	Strongly Disagree	Neither Agree nor Disagree
1	Do you think that intercultural competence, diversity and inclusion should be a topical subject in secondary and tertiary					

	institution curricula in Lagos State?					
2	Do you consider that regular awareness and understanding of intercultural competence should be discussed at the family level?					
3	Will the print and electronic media play a significant role in promoting intercultural competence, diversity and awareness amongst youths in Lagos State?					
4	Does social media have an influence on the perception of youth regarding intercultural competence and awareness in Lagos State?					
5	Do you consider religious institutions such as Churches, Mosques, and Seminaries have a role to play in promoting intercultural competence, diversity and inclusion?					
6	Do you think that youth organisations play a significant role in promoting intercultural competence amongst youth in Lagos State?					

Bio-data

A. Personal

Name: Eyitayo Adewale ADELAKUN
Date of Birth: 13th September, 1976
Home Town: Ilora, Oyo State.
Local Govt.: Afijio.
Nationality: Nigerian
Phone Number: 08024983928, 09034427772.
E-mail: eyitayoadelakun@gmail.com

Marital Status: married

Place of Service: Heritage Baptist Church, Simawa, Ogun State 2020 till date

B. Institutions Attended

Lead City University, Ibadan	2020 till date
Bethany International University, Singapore	2018-2019
Beulah Bible College & Seminary	2015-2016
The Nigerian Baptist Theological Seminary, Ogbomoso	2011-2015
Ladoke Akintola University of Technology, Ogbomoso	1999-2004
Community Commercial High School, Ilora-Oyo State	1995-1996
Ilora Baptist Grammar School, Ilora-Oyo State	1989-1994
Local Authority Primary School Aro, Ilora-Oyo State	1983-1989

C. Academics & Professional Qualifications

Doctor Philosophy in Intercultural Studies (in view)	2023
Master of Arts in Intercultural Studies	2019

Master of Biblical Theology	2016
Bachelor of Theology in Missiology (B.TH.MISS) – NBTS Ogbomoso	2015
Bachelor of Technology Elect/Elect (B.TECH) – LAUTECH Ogbomoso	2004
Proficiency Certificate in Management- Nigerian Institute of Management	2007
Graduate Member Nigerian Institute of Management (GMNIM)	2009
Certification in Advanced Leadership Skill (Haggai Institute)	2015
Certificate in Essentials of Expository Preaching - The Stephen Olford School of Preaching	2015
Advance Certificate in Leadership and Governance (Upward BAO Consulting)	2021

D. Working Experience

MT Communications Limited, Lagos: - Admin/Site Manager	2008-2009
Royal Power and Energy Limited Lagos: - Field Service Engineer	2009
Nehemiah Memorial College Sabongida, L/ SLG Plateau State (NYSC): Teacher	2006-2007
Eunice Tutorial College, Gbagada Estate Lagos: - Laboratory Attendant	1996-1997
Group Eleckro Power Nigeria: - Attendant	1997-1998

E. Supervised and Vacation Ministry Experience

New Generation Baptist Church, Owolake Agric Ogbomoso – Student Pastor
 Caretaker Baptist Church, Ogbomoso – Student Pastor
 Araromi Baptist Church, Moloney Lagos – Discipleship/ Teenager’s Ministry

F. leadership Experience

Office Boy Prefect, L.A. Primary School Aro, Ilora –	1988
Member, Electoral Commission, Electrical & Electronic Students Ladoke Akintola University of Technology Ogbomoso	2000
Vice President, Royal Ambassadors “JC Pool Chapter”NBTS, Ogbomoso.	2012
Chairman, Constitutional Review committee RANBTS, Ogbomoso.	2012
Member, Nominating Committee, Missiology Students Fellowship, NBTS, Ogbomoso	2013
Vice President, Bachelor Degree Students Fellowship NBTS, Ogbomoso	2013-2014
Chairman, Constitution Drafting Committee, Bachelor Degree Students Fellowship	2014

President, Royal Ambassadors “JC Pool Chapter”NBTS, Ogbomoso	2013-2015
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H. Church

Secretary, RA Atanda Baptist Church Ilora	1992 -1994
Assistant Parade Commandant, RA Atanda Baptist Church Ilora.	1995-1996
Youth Pastor, Araromi Baptist Church Moloney, Lagos.	2008-2009
Youth Evangelism Secretary, Araromi Baptist Church Moloney, Lagos.	2009-2010
Member, Nominating Committee Araromi Baptist Church Moloney, Lagos.	2010
Pastor, Heritage Baptist Church, Simawa Ogun State	2020 till date

I. Association

Chairman, Nominating Committee, the Defunct RA Atanda Baptist Association.	2003
Ranking Officer, Royal Ambassadors JT Ayorinde Baptist Association, Lagos.	2010
Director, Royal Ambassadors JT Ayorinde Baptist Association, Lagos.	2015

J. Conference and Convention

Member, Nominating Committee the Defunct Oyo West Baptist Conference RA.	2003
Chairman, Resolution Committee for the defunct OYWBC RA camping exercise.	2008
Member, Executive Council and Ranking & Ethics Committee the defunct Royal Ambassadors Lagos Sate Baptist Conference	2010
Zonal Coordinator, Gathering of Eagles, defunct Royal Ambassadors Lagos Sate Baptist Conference.	2010
Coordinator, RA Baptist College Ijegan Lagos Conferences	2011
Chairman, Constitutional Drafting Committee Royal Ambassador LCBC	2010
Chairman, Investiture Committee, Royal Ambassadors LCBC	2010
Ranking & Ethics Officer, Royal ambassadors Lagos Central Baptist Conference	2015
Deputy Director, Royal Ambassadors Lagos Central Baptist Conference	2016
Director, Royal Ambassadors Lagos Central Baptist Conference (LCBC)	2016
Member, Student and Youth Advisory Board (SAYAB) LCBC	2016
Member, National Executive Council Royal Ambassadors of Nigeria	

Other Societal Affiliation

Member, Anti-Social Vices Club of Royal Ambassadors of Nigeria.

Convener/Coordinator, Anti Sexual Violence Club.

Member, International Centre for the Advancement of Reproductive Health (CIFARH) Jos.

Director of Crisis Resolution, Coalition of Nigeria Youth on Security & Safety, Lagos State Chapter

Awards

NYSC State Merit Award: - The Best Corp Member in Plateau State (2006 NYSC Batch B-) By the Executive Governor of Plateau State, Air Vice Marshal Jonah David Jang Rtd. 2007

Honorary Chieftaincy Title: - The GAMPYAL GA Sabongida (A Man who Moves us forward) by Sgt William Danbana Rtd, the Ponzhi of Sanbongida Community, Langtang South Local Government, Plateau State 2007

Award of Excellence: - The outstanding Royal Ambassador, JT Ayorinde Bap. Ass. 2010

Merit Award: - Royal Ambassadors, Araromi Baptist Church, Moloney Lagos- 2011

Merit Award: Royal Ambassadors AnuOluwapo Association, Oyo Baptist Conference 2013

Meritorious Award: Royal Ambassadors Lagos Central Baptist Conference 2020

Appreciation Award: Men Missionary Union JT Ayorinde Baptist Association 2020

Appreciation Award: Royal Ambassadors Lagos Central Baptist Conference 2022

Meritorious Service Award: Men Missionary Union Lagos Central Baptist Conference 2022

Publications

1. Thesis/Dissertation

- a. Eyitayo A. Adalakun (2014). Theory of Far Field Radiation Characteristics of an Aperture Antenna Using Cos-Square Distribution. Unpublished Bachelor of Technology Long Easy in the Department of Electronics and Electrical Engineering, Faculty of Engineering, Ladoke Akintola University of Technology, Ogbomos.

- b. Eyitayo A. Adedokun (2015). Mission Dei and the Church: The Challenges of the 21st Century. Unpublished Bachelor of Theology in Missiology Long Essay in the Department of Mission and Theology, Faculty of Theology, The Nigeria Baptist Theological Seminary, Ogbomosho.
- c. Eyitayo A. Adedokun (2019). Indigenous Church Planting as Panacea to Religious Syncretism in Bassa. Unpublished Master of Arts Dissertation in Intercultural Studies, Bethany International University, Singapore (Crowther Center Abeokuta).
- d. Eyitayo A. Adedokun (2023). Assessment of Intercultural Competence in Leadership Development for Youth in Lagos State, Nigeria. Unpublished Doctor of Philosophy in Intercultural Studies and Leadership Administration, Faculty of Management & Social Science, Lead City University, Ibadan, Oyo State, Nigeria.

2. Published/Unpublished Books

- a. Eyitayo A. Adedokun (2015). "Information for Ranking Examination for Royal Ambassadors Lagos Central Baptist Conference (Unpublished).
- b. Eyitayo A. Adedokun (2022). "The Chronicles Royal Ambassadors Lagos Central Baptist Conference", Lagos: Published by Awesome Concept, 2022.

Scholarly Articles/ Conference Presentations

- a. Eyitayo, A. Adedokun (2022). "Optimizing Pastoral Care as a Resource for Sustainable Development in Nigeria Public Sector Administration". Journal of Nigeria Association of Pastoral Counsellors, 2nd Edition, 141-150.
- b. Eyitayo, A. Adedokun and Tunde Oseni (2022). "Intercultural Competence as an Indispensable Skill for Church Leadership and Doing mission in contemporary time". In Leadership, Mission and Church Growth in Africa: A Festschrift in Honour of His Eminence Dr Samuel Chukwuemeka Kanu Uche at the Department of Religious Studies, University of Ibadan. Ibadan: Zenith Book House Ltd, 391-333.
- c. Abiodun Omolara Adedokun & Eyitayo, A. Adedokun (2022). "Biblical Framework for Mission and the Challenges in the 21st Century Church" In Leadership, Mission and Church Growth in Africa: A Festschrift in Honour of His Eminence Dr Samuel Chukwuemeka Kanu Uche at the Department of Religious Studies, University of Ibadan. Ibadan: Zenith Book House Ltd, 2774 – 287.
- d. Eyitayo, A. Adedokun and Tunde Oseni (2023). "Intercultural Competence and Youth Leadership Development in Lagos State". Vol. 8(01), Lead City Journal of Social Science, LCJSS/v8/01.

- e. Eyitayo, A. Adalakun (2016). Biblical Descriptions of Leadership, a Lecture delivered at Leadership Training Conference of Royal Ambassadors, JT Ayorinde Baptist Association, Lagos.
- f. Eyitayo, A. Adalakun (2022). Intercultural Competence as a Required Skill for Youth Leadership Development. A Paper Presented at Leadership Training Royal Ambassadors of Nigeria, Lagos state Baptist Conference.
- g. E. A. Adalakun, Y. A. Adewale, A. O. Adalakun, & O. O. Afolabi, (2023) Church Involvement In Mission And Its Challenges In The Twenty-First Century, In African Christianity and the Expansion of the Global Mission Enterprises: A Festschrift in Honour Reverend PA Etim Akpan Udoh.
- h. E. A. Adalakun, R. I Obasa, A. O. Adalakun & A. Atowoju (2023). Holistic Social Ministry In Evangelism And Missions Enterprise Of The Twenty-First Century Church, In African Christianity and the Expansion of the Global Mission Enterprises: A Festschrift in Honour Reverend PA Etim Akpan Udoh.
- i. R. I Obasa, E. A. Adalakun, & A. Atowoju (2023). Intercultural Communication and Church Leadership Administration in Lagos Pluralistic Society, *Lagos State, Nigeria*. Journal of Nigeria Association of Pastoral Counsellors.

Leisure Interests

I enjoy all kinds of sports, lectures, seminar and travelling.

Signature

Date

The University Compliance Certification

This is to certify that the thesis by Eyitayo Adewale ADELAKUN in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University Format and Style.

Signature

Date

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