Harnessing Cultural Diversity: An Approach for Solving Divergence for Unity and Development

Felix Tersoo Gbaeren PhD
Department of Political Science,
School of Secondary Education (Arts and Social Sciences)
College of Education, Katsina-Ala,
P.M.B. 2008, Katsina-Ala, Benue State, Nigeria
08065759023/08079488692
telixon@gmail.com

John Iorlumun Dankaro
Department of History,
Akawe Torkula Polytechnic
P.M.B. 102211 Makurdi, Benue State, Nigeria
08069501096
dankarojohn67@gmail.com

Abstract

Harnessing cultural diversity for unity involves recognizing and celebrating the differences between various cultural groups, while also finding common ground and shared values to bring people together. It is about embracing and leveraging diversity to build bridges, foster understanding and create a sense of community. In that context, we must make the most of the world's cultural diversity, as it fosters development and social cohesion. Culture is more than the arts and literature. In its widest sense, culture embraces everything from your choice of what to wear each day to the traditions, beliefs, and values of your family and community. Suffice to say that, it includes all forms of artistic expressions and creativity. It is also the language one speaks, place of worship, the things that move one emotionally and the sources of meaning in one's life. Cultural diversity plays an important role in sustainable development because it fosters economic growth, helps individuals and communities to expand the life choices, therefore, it is important to adopt to change and raising the resilience of social-ecological systems. It creates a rich and varied world, which increase the range of choices and nurtures human capacities and values and therefore, it is a mainspring for development. The paper is qualitative and has utilized secondary sources of data and has anchored its argument on multiculturalism theory as a framework of analysis. The paper therefore attempts to establish a dialectic link that, cultural diversity and cultural participation strengthen, tolerance, social cohesion and principles of inclusivity, it is an average and driving force of development. The paper recommended that, by harnessing cultural diversity, we can break stereotypes and prejudices, enhance creativity and innovation, enrich our understanding of the world, build stronger, more resilient communities.

Keywords: Culture, Diversity, Unity, Development

Introduction

Nigeria is a country that is rich in cultural, ethnic and religious differences, which have the potential to either divide or unite its people. However, it is the later path that the nation must embrace wholeheartedly despite the contending issues that inimical to divide the

country's homogeneity. Nigeria's diversity should be celebrated, cherished and seen as a source of strength that can propel the country forward on the path of progress and unity with over 390 ethnic groups and multiple languages, the country is a melting pot of diverse traditions, customs, and beliefs. This diversity has the power to fuel creativity, innovation, and economic growth, technological advancement, industrial growth, educational attainment propels by the advances in information and communication technology and of course by embracing and harnessing the collective wisdom and unique perspectives of its people, Nigeria can tap into its full potentials when the appropriate environment is created for the utilization of the available human and material resource brought together under veneer of unity in diversity. The union has richly endowed the country with availability abundance of natural resources, virile, energetic able bodied young men, intellectually trained human capital that are making exploits in divergent areas of human endeavours.

It is imperative for leaders to utilize this opportune moment to come together and reinforce the importance of unity amidst diversity. Political, traditional and religious leaders, must rise to the opportunity and actively promote an inclusive and harmonious society that is capable of harnessing the divergent views from diverse ethnic groups. They should prioritize policies that foster social cohesion, respect for one another, and equal opportunities for all Nigerians regardless of their background, status, place of origin etc. Students dialogue and cultural exchange and promotion should be aimed to encouraged and promote coherence, teamwork and vanguards targeted to harness the notion of cultural integration.

Education plays a pivotal role in shaping attitudes and perceptions. It is essential to instill in the younger generation the values of tolerance, empathy, inclusivity and appreciation for diversity. By integrating these principles into the curriculum, Nigeria can cultivate a generation of citizens who understand and embrace the beauty of their country's diverse heritage. Educational institutions should also encourage dialogue and cultural exchange, creating platforms for students to learn from one another's experience and foster mutual respect. Exchange programme imbibed by the Federal Government through Unity schools and the National Youth Service Corp are some of the ways through which the integration crusade is purported to have been championed. If those vistas are genuinely serving the purpose for which they have been created the integration course would have significantly achieved the desired goal. It is quite disillusioned that the good intention for establishing some of the agencies is presently been defeated as a result of insecurity across the country as a whole.

Furthermore, the media has a crucial role to play in promoting a positive narrative of unity in diversity. Media outlets should actively showcase the accomplishments, contributions, and success stories of individuals from various backgrounds breaking stereotypes and highlighting the shared values that unite Nigerians. By focusing on stories of collaboration, cultural exchange, and inclusive initiatives, the media can inspire citizens to embrace their differences and work together for a brighter future.

In order to fully harness the strength of Nigeria's diversity inclusive policies must extend to all sectors of society, political representation, economies opportunities, and social programs should be accessible to all citizens, regardless of their ethnic or religious background.

The treaty of this paper is to interrogate the phenomenon of cultural diversity, an approach for solving divergence for unity and development. The paper is divided into five sections, with introduction, conceptual clarification, theoretical framework and section four discusses the heterogeneous/diversity of the country and unity in the diversity, and the last section conclude with suggestions.

Conceptual Clarifications
There are certain concepts that are susceptible to different interpretation, which requires clearing of cobweb and unraveling their obfuscation as used in the paper.

The Concept of Culture

Culture is undoubtedly an Omnibus terminology which can mean a variety of things, depending on the context in which it is used. Many people would however, appreciate it as the configuration of a people's learned behaviors that are transmitted from one generation to another.

Smith, Stanley & Shores (2017 as cited in Ikechukwu, Egwuma, Chukwudike, Uchenna & Nnamdi 2022) defined culture as "a fabric of ideas, ideals, beliefs, skills, tools, aesthetic objects, methods of thinking, customs and institutions into each member of a society is born". To (Havighurst & Neugarten 2016 as cited in Ikechukwu, Egwuma, Chukwudike, Uchenna & Nnamdi 2022), culture consists of patterns and produce of learned behavior: the etiquette, languages, food habits, religious and moral beliefs, system of knowledge, attitudes and values together with the material things and arts produced by a group of people.

According to an Anthropologist, Tylor (1972) cited in Ebimgbo & Okoye (2017) culture is that "Complex whole which includes knowledge, belief, art, morals, law, custom and other capabilities and habits acquired by man as a member of society". Implied in this definition is the fact that culture is all encompassing. It covers all spheres of endeavor and capabilities acquired by man as a member of society. This definition also brings out the connotation that it is culture which defines man as a member of a particular society, thus a culture-neutral man is a man without society. Therefore, Kluckhohn (2019 as cited in Ikechukwu, Egwuma, Chukwudike, Uchenna, & Nnamdi 2022), has seen culture as representing the distinctive way of life of a group of people, their complete design for living.

Culture is therefore, the totality of a people's ways of life. It is the distinctive way of life of a people, their complete design for living. It also refers to the gamut of knowledge, beliefs, customs, traditions and skills that are available to members of a society. It is very necessary to point out that culture is learned (through socialization) and is share by all members of a society). Given this reality, we can modify the insightful definition of Tylor and see culture as that complex whole and set of learned and shared beliefs, customs, skills, knowledge, practices, and traditions common and peculiar to the members of a society.

The concept of culture can be classified into three main categories, namely: cultural specialties, cultural alternatives, and cultural universals. Cultural specialists are those aspects of culture which only some adults in the society are supposed to know and practice. They often consist of the vocational calling of individual members of the society through which they can earn their living. Cultural alternatives are different methods and technique of doing things which are accepted by society. Cultural universals are the most difficult aspects of culture to change. They are the ways or patterns of life, beliefs, ideals, customs and traditions which every member of society is expected to practice (Folarin, Olanrewaju & Ajayi, 2021 as cited in Ikechukwu, Egwuma, Chukwudike, Uchenna, & Nnamdi 2022).

□□Diversity:

This encompasses acceptance and respect. It means understanding that each individual is unique, and recognizing our individual differences. This can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political beliefs or other ideologies.

In the words of Skidmore (2023), diversity refers to the ways in which people are different. The amalgamation of the citizens of Nigeria has shown that ethnically, the country is changing rapidly. The different ethnicities also bring about various cultures, religions, and worldviews. Since businesses, companies, politicians, etc. will serve and directly impact all citizens, it is important that they embrace diversity. This helps to ensure that ideas, opinions, suggestions, and governing laws are representative of the people who are differently merged.

□□Cultural Diversity

Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, as in the global monoculture, or a homogenization of cultures, akin to cultural decay. The phrase "cultural diversity" can also refer to having different cultures respect each other's differences. It is also sometimes used to mean the variety of human societies or cultures in a specific region, or in the world as a whole. The culturally destructive action of globalization is often said to have a negative effect on the world's cultural diversity.

The many separate societies that emerged around the globe differed markedly from each other, and many of these differences persist to this day. As well as the more obvious cultural differences that exist between people, such as language, dress and traditions, there are also significant variation in the way societies organize themselves, in their shared conception of morality and in the ways they interact with their environment. Cultural diversity can be seen as analogous to biodiversity (Erbas, 2018 as cited in Ikechukwu, Egwuma, Chukwudike, Uchenna & Nnamdi 2022).

By analogy with biodiversity, which is thought to be essential to the long-term survival of life on earth, it can be argued that cultural diversity may be vital for the long-term survival of humanity; and that the conservation of indigenous cultures may be as important to human kind as the conservation of species and ecosystem is to life in general. It is clear from the above explanations that cultural diversity is a form of appreciating the differences in individuals. The differences can be based on gender, age, sex, ethnicity, sexual orientation, and social status. Cultural diversity, also known as multiculturalism, is a group of diverse individuals from different cultures or societies. Usually cultural diversity takes into account language, religion, age, and ethnicity.

Theoretical Framework

Multiculturalism theory describes the manner in which a given society deals with cultural diversity. Based on the underlying assumption that members of society often very different cultures can coexist peacefully, multiculturism expresses the view that society is enriched by preserving, respecting and even encouraging cultural diversity. In political philosophy, multiculturalism refers to the ways in which societies choose to formulate and implement official policies dealing with the equitable treatment of different cultures. The proponents of the theory are Charles Sanders Pierce, William James, George Santayana, Horace Kallen, John Dewey, W.E.B. DuBois and Alain Locke. Multiculturalism was developed from cultural pluralism. The theory was developed over a long period of time, with contributions from many scholars. While it is difficult to pinpoint a single year or even decade of its development, there are notable events and publications that have helped shape the theory. In 1782, French American Immigrant J. Hector St. John de Crevecoeur wrote "Letters from an American Farmer", in which he described the melting pot theory of multiculturalism in 1911, Franz Boas published "the Mind of Primitive Man", which argued that culture not race, determines a person's identity. In the 1930s Ruth Benedict published patterns of culture which further established the importance of culture and shaping identity. In the 1940s and 1950s, American anthropologists continued to develop the concept of multiculturalism. In the 1960s and 1970s Canada adopted multiculturalism as an official policy, with the Canadian Multiculturalism Act being passed in 1988. In the 2000s, multiculturalism continued to be developed and refined, with a greater emphasis on the "salad bowl" theory, which encourages the preservation of different cultures.

According to Longley (2020), multiculturalism describes the manner in which a given society deals with cultural diversity. Based on the underlying assumption that members of often very different cultures can coexist peacefully. Multiculturalism typically develops according to one of the two theories. The "melting pot" theory or the "salad bowl" theory.

Multiculturalism can take place on a nationwide scale or within a nation's communities. It may occur either naturally through immigration or artificially when jurisdictions of different cultures are combined through legislative decree, as in the case of French and English Canada. Proponents of Multiculturalism believe that people should retain at least some features of their traditional cultures. However, opponents say that multiculturalism threatens the social order by diminishing the identity and influence of the predominant culture, as it is portrayed by the Hausa/Fulani of Northern Nigeria. They have dominated some of the minority ethnic groups in the North and some part of Middle belt especially in Plateau State where small ethnic groups cultures are gradually going into extinct.

The two primary theories or models of multiculturalism as the manner in which different cultures are integrated into a single society are best defined by the metaphors, commonly used to describe them the "melting pot" and the "salad bowl" theories.

The Melting Pot Theory

The melting pot theory of multiculturalism assumes that various emigrant groups will tend to "melt together", abandoning their individual cultures and eventually becoming fully assimilated into the predominant society. Typically, the theory used to describe the assimilation of immigrants into the United States, the melting pot theory is often illustrated by the metaphor of a foundry's smelting pots in which the elements iron and carbon are melted together to create a single, stronger metal-steel. In 1782, French-African Immigrant J. Hector St. John de Crevecoeur wrote that in America, "individuals of UK nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world".

The melting pot model has been criticized according to (Longley 2020) for reducing diversity, causing people to lose their traditions, and for having to be enforced through government policy. For example, the U.S Indian Reorganization Act of 1934 forced the assimilation of nearly 350,000 indigenous people into American society without any regard for the diversity of their heritage and life styles. It is also common among the Hausa/Fulani of the Northern Nigeria where minority ethnic groups are smelted into the culture and ways of life of the Hausa/Fulani.

The Salad Bowl Theory

A more liberal theory of multiculturalism than the melting pot theory is the salad bowl theory which describes a heterogeneous society in which people coexist but retain at least some of the unique characteristics of their traditional culture. Like a salad's ingredients different cultures area brought together (unity in diversity), but rather than coalescing into a single homogenous culture, retain their own distinct flavours. In the United States, New York City, with its many unique ethnic communities like "Little India, Little Odessa and Chinatown" is considered an example of a salad bowl society. In Nigeria, there are over 290 ethnic groups which retain some of their cultural heritages. The salad bowl theory asserts that it is not necessary for people to give up their cultural heritage in order to be considered members of the dominant society. For example, African Americans do not need to stop observing Kwanzaa rather than Christmas in order to be considered "American". The Tiv people in America still observed their cultural heritage through their umbrella organization, Mzough U Tiv in America (MUTA).

On the negative side, the cultural differences encouraged by the salad bowl model can divide a society resulting in prejudice and discrimination. This can also be attested to the incessant ethnic-religious violence and conflicts arising from crisis among ethnic groups in the country. The recent Muslim-Muslim presidential ticket imbroglios is a good example of people attaching importance and beliefs to their culture and religion than being patriotic and retaining their heritage.

Importance of Diversity

Multiculturalism is the key to achieving a high degree of cultural diversity. Diversity occurs when people of different races, nationalities, religions, ethnicities, and philosophies, come together to form a community (like the Nigerian state). In the words of Jonas, (2007) Foy and Kim (2018); Longley (2020), Marshal (1998) a truly diverse society is one that recognizes and values the cultural differences in its' people.

Proponents of diversity argue that it makes humanity stronger and may in fact, be vital to its long term survival. In 2001, the General conference of UNESCO took this position when it asserted in its Universal Declaration on Cultural Diversity that "… cultural diversity is as necessary for human kind as biodiversity is for nature".

Today, countries, workplaces and schools are increasingly made up of various cultural racial and ethnic groups. By recognizing and learning about these various groups, communities build trust, respect and understanding across all cultures. Communities and organizations in all settings benefit from the different backgrounds, skills, experiences and new ways of thinking that come with cultural diversity.

National Youth Service Corps in Nigeria

According to Ajila (2021), the ethnic and regional politics that created a hostile socio-political atmosphere within a decade after the independence of Nigeria served as a major factor that led to the establishment of the National Youth Service Corps (NYSC) on 22 May, 1973 through Decree No 24 under the administration of General Yakubu Gowon. This divisive atmosphere was birthed in the course of colonial role and groomed by nationalists within a decade after independence. The British carved out the country named Nigeria. "Like many other African nations, Nigeria was an artificial structure initiated by the British which has failed to consider religious, linguistic, and ethnic differences". Nigeria is made up of various ethnic groups numbering over 300 who speak different languages, but there are three major ethnic groups which include, the Yoruba, Hausa/Fulani and Igbo. The Hausa lived by a traditional autocratic, Islamic hierarchy with emirs and the sultan at the top. The Yoruba like the North, were governed with traditional but less autocratic Obas (a King in Yoruba land). The Igbo lived in an autonomous, democratic society. Although the Igbos also have Kings, decisions made in general meetings were banding. The different systems of government among these people produced divergent sets of customs and values. These and other ethnic groups in their prior semi-independent states, Kingdoms and empires were brought together to form colonies and protectorates of the British in the Niger River Area.

The divergent values were also enhanced by the arrangement of the British colonial government. In the North, it was convenient for the British to rule through the indirect rule system, based on the Kind of system of administration they met on the ground. The British colonial government had a far-reaching influence on the degree and decision of Christian Missionary penetration. Christianity, whose handmaiden was western education, was not allowed in the North. This further widened the gap between the North and the South (Ubah 1988 as cited in Ajila 2022).

During the years of British colonial administration, the Northern Emirs were at the helm of affairs, they protected their religious, political and cultural lifestyle, limiting the impact of the Europeans on the South. Thus, the North, at the time of independence 1960, was the most underdeveloped area in Nigeria, compared with other regions, but it was demographically populous than the other regions thereby, having greater political power due to the British amalgamation. Within the decade of political independence, there was a power struggle for the economic resources which exacerbated problems of national integration. The dissatisfaction with sharing arrangements creates political upheaval which resulted in coup' d' etat and subsequences culminated in the 30 months Civil War.

At the end of the war, it was realized that ethnic and regional politics were salient in Nigeria's disintegration. Steps were therefore, taken to promote national integration in both policymaking and implementation. This effort gave birth to the National Youth Service Corps (NYSC) in 1973 as an instrument to promote peaceful coexistence among all ethnic groups in Nigeria. The choice of youth for the programme was based on the fact that they are considered as agents of change and also the backbone of every society. A way of achieving this was for the youths to imbibe and nurture a sense of common belonging and national consciousness which would transcend political, social, state and ethnic loyalties. The programme aimed at enhancing reconciliation and restructuring of inter group relationships between and among youths of the different ethnic groups in Nigeria. The NYSC is a current scheme for every Nigerian youth who obtains their degree from Universities or Polytechnics and has not exceeded thirty years old. That is university and Polytechnic graduates can partake in the Nigeria National Youth Service Corps (compared to other countries where post-secondary school students are the target). Medical students are allowed to defer their program until the completion of their one-year professional apprenticeship.

In essence, the objective of the National Youth Service Corps in Nigeria is targeted at building complete citizens who can relate with one another without fear or favour and can be called to be leader at any point in time. The purpose of the scheme according to (Onwebiko 2021) is primarily to inculcate in the Nigerian Youth the spirit of selfless service to the community and to emphasize the spirit of oneness and brotherhood of all Nigerians, irrespective of culture or social background.

Sports

The introduction of the National Sports Festival in 1973 as a means of fostering unity and cultural integration after the Nigerian Civil War and a host of phenomena's cannot be overemphasized. Sports has therefore, contributed to the oneness of the geographical entity called Nigeria and has equally brought about our binding spirit, harnessing our diversities, sports have detribalized Nigeria and buried ethnocentrism as implicated in selection of competent and skilled players from all parts of the country.

Several cultural benefits abound in sports. Sports generally help to develop a strong and positive community identity since cultural diversity is dependent on community, it is imperative to mention here that youth sport contributes to the unification, integration or cohesion of the identity of any community. It is exciting to meet people from different languages and yet brought together through sports. During sporting events like the Globacom Premier League, Olympics and Would Cup Soccer, Nigerian Professional Football League (NPFL) and other sporting fiestas people display their national costumers and country colors in the form of flags, shirts and other visual things. This helps people to learn from and appreciate each other's culture and bring them together to harness cultural diversity for sustainable development.

It is pertinent to note that sports in Nigeria has grown from a humble beginning as an entertainment and recreational part time activity to prominent phenomenon and a lucrative gold mine, braking cultural difference among tribes and regions through its impact, and harnessing our diversities by its influence felt in all spheres of lives of the citizenry. Therefore, it is incumbent upon us to acknowledge youth sports as a veritable tool indispensable for sustainable development in Nigeria as a nation-state. The enormous potential of sport, its global reach, its universal language, and its impact on communities in general and young people in particular is a fact and is increasingly recognized around the world. The possibility to play and enjoy recreation and sports in a safe and healthy environment is a human right embedded in numerous international instruments such as the Convention on the Rights of Persons with

Disabilities (CRDP) and the Convention on the Elimination of all Form of Discrimination Against Women (CEDW).

According to Agbana (2018), the mass media owe their audience the duty of promoting the diverse culture present in Nigeria. Though it is a daunting and complex task, it is rewarding and worth the trouble because all Africa and by extension, the larger society will know more about the rich and diverse Nigerian culture. The present state of indigenous cultures in Nigeria is rather worrisome because the media, which are meant to encourage the promotion of these cultures, have simply focused on westernization. Overtime, television has become a potent force to be reckoned with in the promotion of socio-cultural values and norms in any civilized society. Apart from terrestrial TV stations that have come up with special entertainment programs, like emergence of cable TV such as Startimes, DSTV, GOTV, etc. have helped even more.

There is no doubt that the impact of the media on people's lives is broadly considered within what has been described as "media effects". Research has shown that teenagers who frequently watch entertainment TV get to learn a great deal of cultural values they were taught by their parents or elders. Also, foreign viewers get to learn about the rich and diverse Nigerian culture.

Film and Culture

According to Jonah (2024) over the years, the medium of film has come to be closely associated with the culture industry. In Nigeria, such a role for the film industry is still evolving although certain factors are altering the profile, of what could be regarded as the country's culture, while the film industry itself is undergoing a crucial transition from analogue to digitization. In the words of (Mgbejume, 1989 as cited in Jonah 2024), the immense potential of film was recognized even during the colonial times. The federal information apparatus earlier acknowledged film as the most effective medium for the promotion of cultural values both internal and externally (Goodman, et al 2018).

Festivals:

Festivals are an excellent way to unite diverse cultures as they:
1. Celebrate shared traditions and customs
2. Showcase unique cultural practices and performances.
3. Bring communities together, fostering social cohesion.
4. Provide a platform for cultural exchange and learning.
5. Promote cross-cultural understanding and appreciation.
6. Encourage inclusivity and diversity.
7. Offer a shared experience, creating a sense of belonging.
8. Preserve cultural heritage and traditions.
9. Foster creativity and artistic expression
10. Create a joyful and celebratory atmosphere, transcending cultural boundaries.

Festivals have the power to unite people across cultures, ages, and backgrounds, promoting a sense of community and shared humanity. By celebrating our differences and communities, festivals help build bridges between cultures, fostering a more harmonious and inclusive society.

Marriage: Marriage can play a significant role in promoting culture in several ways.
1. **Cultural exchange:** Marriage between individuals from different cultural backgrounds can facilitate the sharing and learning of each other customs, traditions and values. e.g. the marriage between the Tiv in Benue state and Udam in Cross River state has provided an opportunity for the two ethnic groups to learn the language, customs and other ways

of life, the gilinya dance of the Udam in Cross river state is perfectly perform by the Tiv people of Benue state. The marriage between Tiv and Jukum in Taraba state has afforded the Jukum people of Taraba state to learn from the Tiv the act of farming etc.

2. **Preservation of heritage:** Marriage can help preserve cultural heritage by passing down traditions, language, and customs to future generation.

3. **Cultural fusion:** Marriage can blend different cultures, creating a new and unique cultural identity.

4. **Family ties:** Marriage strengthens family bonds and reinforces cultural connections between extended family members. Those who married other ethnic group during their NYSC service years are sponsored by the Federal Government for promoting culture integration.

5. **Cultural education:** Marriage can provide an opportunity for cultural education as partners learn about each other's cultural practices and traditions.

6. **Community building:** Marriage can bring together people from different cultural backgrounds fostering community building and cultural understanding.

7. **Language preservation:** Marriage can help preserve language, can help preserve languages by passing them down to future generation.

8. **Traditional practices:** Marriage can continue traditional practices and customs, such as cultural dress, music, and food.

Overall, marriage can be a powerful way to promote cultural understanding exchange, and preservation enriching the lives of individuals and communities.

Conclusion

In the final analysis therefore, harnessing cultural diversity for unity involves recognizing and celebrating the differences between various cultural groups while also finding common ground and shared values to bring people together. It's about embracing and leveraging diversity to build bridges, foster understanding and create a sense of community.

Every culture in Nigeria has unique diets, mode of dressing, mode of production, language, greetings, marriage, mode of socialization, political system that could be annexed for development. In fact, everything is unique from one culture to the other but modal systems could be discovered and appropriated for national development. As discussed, historical account disclosed these cultural systems were effective and galvanized and could still be useful in contemporary in Nigeria's society for optimal development.

Suggestions

The paper suggested ways to harness cultural diversity for unity.

1. Inclusive decision-making by involving people from diverse backgrounds in decision-making process.

2. Government should create spaces for people to share their stories and experiences.

3. Government should create a forum where people, traditional dress and attire are encouraged by weaving traditional clothing to promote cultural expression.

4. Cultural ambassadors: Appoint cultural ambassadors to promote cross-cultural understanding.

5. Arts and cultural expression, encourage art, music, and literature that reflect diverse cultures among students vis-à-vis the larger society. Integrate cultural education into school curricula and workshop, work place training.

6. Dialogue and storytelling to create space for people to share their stories and experiences.

These initiatives can help build bridges, foster empathy and create a sense of community, ultimately harnessing cultural diversity for unity.

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