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1 Multi-Cultural Integration in Federal States: Catalyst for 2 National Development in Nigeria

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6 **Abstract**

7 Challenges of multi-culturalism among federal nation have continued to attract scholarly
8 discourses on the need for the citizens of such states like Nigeria to chart a common course for
9 their development through the creation of synergies that foster unity against their divisive
10 tendencies. Debates here focus on problems of obnoxious and divisive tendencies that work
11 against citizens' integration for greater national development, with emphasis on charting a
12 course for their development. This paper focuses on helping Nigeria's federal system overcome
13 their challenges by fostering the principles of unity in diversity, cultural integration and their
14 commitment to common national ideals.

15

16 **Index terms**— multi-culture, integration, federal state, catalyst, nation development, Nigeria.

17 **1 Introduction**

18 The need for the re-invigoration of the unique and unifying aspects of the over four hundred and fifty diverse
19 cultures of Nigerians can never be overemphasised. Unifying the culture of a multi-ethnic federal system such as
20 Nigeria remains the sine-qua-non to the various developmental challenges daunting the nation, (Elaigwu, et al,
21 (1996).

22 The problem here is principally cultural diversity within which exist obnoxious practices which are being
23 manipulated for divisive tendencies against the integration of Nigerian citizens for greater national development
24 under a federalist structure. The divisive tendencies found in the culture, religion and ethnic differences have
25 worked in so many ways to keep the citizens at daggers drawn to the jugular, with each segment or section of the
26 country seemingly unwilling to let down their positions, in even matters that require simple dialogue to record
27 success, (Coleman, 1958) Debates in this domain have seen analysts arguing that causing cultural re-invigoration
28 for national integration based on federalist principles to come to the fore in all Nigeria's national life remains the
29 major catalyst for the acceleration of their national development projects. Here the need for greater campaign
30 for a cultural rebirth remains the only catalyst for national development in Nigeria commonly identified unifying
31 factors which must be made to gain ascendancy over the micro cultural tendencies that separate the people.

32 The objective here is for citizens to identify and either do away with or whittle down the obnoxious aspects of
33 the peoples' culture that need to be discouraged, while reaching across the frontiers of their ethno-religious and
34 social differentials to create latitudes for citizens to be re-oriented towards the evolution of the spirit of sacrifice
35 and service to nation building. Efforts towards addressing these issues have in recent times seen greater emphases
36 being placed on wide ranges of actions that strengthen the unique principles of federalism as the guiding elements
37 for this nationbuilding project in Nigeria. Taken from a generic perspective the efforts have to be made for the
38 evolution of motivating forces that can galvanize citizens into adapting and blending specific aspects of their
39 culture that cut across the nationalities into an equilibriums for the good purposes of creating the same into a
40 national cultural character, (Awolowo, 1947).

41 Such actions are required as driving forces that can encourage an all inclusive movement of citizens towards
42 contributing their best of efforts for the overall development of Nigeria. Here progressive transformation of the
43 unique aspects of our various cultures into definite compacts that can accelerates national development across
44 the physical, environmental, infrastructural, political and socio economic frontiers of the nation, remains the best
45 option for all citizens.

3 THE PROBLEM

46 This paper is therefore of the view that culture when appropriately blended with federalist principles and
47 characteristics can serve as the catalyst for national development in heterogeneous societies such as Nigeria. This
48 of course is attainable through the creation of deliberate nationalistic compacts, symbols, attributes and the
49 creation of processes for sourcing out the unique collaborative aspects of the peoples' lives found in our norms,
50 ethos, ethics, religion and values. When identified, these attributes can be nationalized and sustained as essential
51 ingredients of national live. It involves deliberate efforts at drawing positive strength from the peoples' diverse
52 cultures and blending them together as national ideals based on relentless and positively oriented long term agenda
53 built into compacts of transformational programmes that positively impact human capacity, national capital and
54 natural resources fused together to foster good life for Nigerians, pioneered by a purposeful nationalistic political
55 leadership.

56 Unfortunately, it is disheartening to note however that despite the humongous natural and enormous human
57 resources as well as material and environmental endowments of Nigeria, the nation has for the past six decades,
58 been struggling with various forms of culturally motivated political and socio-economic challenges that continue
59 to hamper her citizens' integration to a united nation-state within which every citizen is offered equal access to
60 the prerequisites of their existence to foster overall national development. This is a pathetic situation that has
61 caused Nigeria to be tagging along far behind most of her contemporaries in national development. In the light
62 of this situation, concerns by scholars and political leaders have continued to rise with efforts being sought for
63 the creation of pathways through which the nation's diverse cultures can be positively harnessed and conditioned
64 under the unique principles of federalism to act as a catalyst for national development in Nigeria, (Chukwuma,
65 1999).

66 To address these challenges posed by the cultural diversities facing Nigeria's development efforts, it is therefore
67 advanced that urgent steps must be taken by drawing lessons from nations of the World with similar multi-cultural
68 configurations whose success stories are open note books for us to learn from. This is being advanced with the
69 belief that by drawing strength from the experiences and success stories of many developed nations with similar
70 cultural diversities, Nigerians will put hands to the plough by working assiduously in the renewed drive for a
71 cultural rebirth among the various nationalities anchored on federalism for grater national development across
72 all frontiers of Nigeria's existence.

73 2 II.

74 3 The Problem

75 The problem studied here is principally that cultural diversity within which exist obnoxious and divisive tendencies
76 have worked against the integration of Nigerian citizens for greater national development under a federalist
77 structure. It is on record that the divisive tendencies found in the culture, religion and ethnic differences among
78 Nigerians have worked in so many ways to keep the citizens at daggers drawn to the jugular, with each segment
79 or section of the country seemingly unwilling to let down their positions, in even matters that require simple
80 dialogue to record success, (Heywood, 2007).

81 Concerned citizens have argued that solutions to the existing development malady pervading in Nigeria's
82 political and socio-economic frontiers can be traced to the vicissitudes of multi-cultural chauvinism. It is further
83 argued that as much as citizens and government may have made efforts through various forms of initiatives and
84 policies to cause national development in Nigeria, there are still intractable cultural challenges that continue to
85 debilitate such efforts leading to the existent national under-development across the land. Analysts and scholars
86 of African development argue that the pride of citizens in their nations lie in their un-interrupted attainment of
87 higher level of development across all the frontiers of life, with citizens acknowledging that indeed they and their
88 nation are developing. Among many developed nations, these acknowledgements are evidenced in existent social
89 security, political stability and citizen participation in nation building, economic viability and general stability
90 of national cohesion anchored on good governance.

91 Whereas many multicultural nations can be counted as either developed or developing based on the existence
92 of identifiable development evidence and conditions of good life for citizens and whereas there may be records
93 showing that their journey to development was even more tortuous than others, what accounts for their
94 development are often found in artefacts of their deliberate efforts at encouraging themselves in efforts at whittling
95 down those factors that divide and separate them, while amplifying and bringing to the fore their uniting and
96 unifying factors.

97 The Nigerian case has remained that of a group of people whose differences have variously battered them,
98 evidenced in the six decades of existence under series of daunting challenges which nations. While many nations
99 with similar circumstances have resolved and overcome such challenges using the age old tested and trusted
100 federalist principles and characteristics that include compromise and consensus, bargains for the adoption of
101 positively oriented policies that promote peace and unity and other dynamic approaches which cause people to
102 grow in leaps and bounds, Nigerians have continued to totter and stumble under negative pressures of divisive
103 cultural practices that are detrimental to their desired overall development goals, (Nnoli, 1978).

104 Nevertheless, this paper's contention is that whereas peoples' cultures may carry inherent characteristics and
105 differentials that separate them distinctly from others, which remains sacrosanct for their individual identity as
106 well the additional glamour they may require in the midst of many cultural groups, there is also the need for

107 considerations of the need to whittle down peculiarities in such cultures that may not bond them with others
108 around them. Here higher benefits to groups relations amidst their cultural differences, now found to be tied
109 together by fate, omission or commission, with evident diffusions found in their social relations such as marriages
110 and diverse economic activities now existing as federations cannot be easily wished away, (Onah, and Ibietan,
111 2010).

112 There is therefore a need for the daunting challenges of cultural differences among Nigerians to be vigorously
113 addressed through concerted efforts that promote tolerance, compromise and consensus for greater national
114 development in Nigeria.

115 **4 III.**

116 **5 Objective**

117 The major objective of this study is to encourage Nigerian citizens to identify and either jettison or whittle down
118 the obnoxious aspects of their culture that need to be discouraged, while building on the stronger ties that bind
119 them as a united people. Here the focus is on seeking for ways Nigerians can use the positive and dynamic aspects
120 of their culture as a catalyst to build a federation of peoples of with differences uniquely blended to accommodate
121 each other for national development.

122 The focus is on the dynamic attributes of culture as a way of life which are acquired, transmitted and
123 internalized by people purposely neither for the sake of culture in itself nor for discriminatory purposes, but
124 for reasons of unity in multiplicity for the overall interest of the peoples' development. Here a synergy is needed
125 to be established among the various peoples to understand that contemporary practices among developed societies
126 is that culture has taken on a dynamic perspective within which the peoples' lives in totality are being impacted
127 for purposeful and meaningful life, devoid of rancour and other vicissitudes found in moribund cultures.

128 In essence, this study seeks to cause Nigerians to revisit their cultures to weedle out extract aspects that
129 can be re-invigorated and blended with the cultures of others in this union called the federal republic of Nigeria,
130 for purposes of their overall national development. This is achievable through effective citizens' engagement in
131 actions that sequence their entire culture to project the unique aspects of their cultural characteristics, qualities
132 and values, with a determination to forego aspects of this same culture that put stress on their relationship with
133 others in the union.

134 **6 IV.**

135 **7 Conceptual Clarifications**

136 At this point in our discourse, it is important that we create conceptual clarification of some of the key concepts
137 that have been given pr-eminence in this study.

138 **8 a) What is Culture?**

139 We may wish to start here by simply asking; what is culture and what importance is its discourse as a catalyst
140 to our contemporary development? A rhetoric and obvious simple question some may say.

141 Conceptually we can see culture as the dynamic ways of a people's life that encapsulates the totality of
142 their persons, language, religion, social relations, religion, arts, norms and values, around which such a people
143 congregate to pursue definite forms of their lives, ??Otite and Ogionwo 1990). Literature on culture exist in
144 their gamut to include those of scholars that have traversed the world seeking out different peoples' ways of life
145 for purposes of history and comparative studies needed to chart new path ways for the general development of
146 mankind. Out of these efforts, diverse definitions and conceptualization of culture have emerged for us to study
147 and adopt and or adapt to enable us fit into the ever increasing new normal of life.

148 Culture as a way of life involves the sum total of a people's ideas, intellectual, literary, customs, traditions,
149 dos and don'ts as well as their values, ethics, ethos, religion and social relationships, (Nnoli, 1978) which are in
150 some case wordlessly written in their hearts and memories, but are codified in the people's entire life. This came
151 through ages from pre-Eurocentric African traditional societies where documented literature was not developed
152 as aspects of such cultures of a particular people which they have acquired, internalized and transmitted through
153 their surviving generations for ages.

154 Taylor, (1891), opines that culture is that complex whole of man's acquisition of knowledge, morals, beliefs,
155 arts, custom and technology as well as other capabilities acquired by such people as members of a given society'.
156 The relevance and usefulness of a people's culture is its guide to their daily life forms which are determinants of
157 the trajectory of their survival in any given environment. A people's culture can last the test of time, subject to other
158 their engagement in activities that protect and sustain their identity and ways of life. Without prejudice to other
159 forms of argument about culture, we establish here that culture is a dynamic aspect of human existence that
160 gives meaning to the lives of the persons it concerns. In its dynamism, culture is an aspect of human abilities to
161 adjust and adapt to changing circumstances in their lives. Its survival or extinction over ages remains a function
162 of the intervening variables which impact it at varying degrees, ??Otite, etal, 1990).

9 B) FEDERALISM

163 There are basic characteristics of the culture of a people which arise from their knowledge of life acquired over
164 ages regarding their communicative arts, their language, skills, norms, ethics and other essentials of life such as
165 religion, food, social habits and relationships which are embedded in their value systems and are transmitted from
166 one generation to another, (Levine, 1963). Here we identify channels, mediums or agents of culture under three
167 basic categories of the primary, secondary and tertiary that exists in each society to play specific roles subject to
168 the age and position of the individual concerned. For primary culture, the agents are fundamentally the family
169 which starts from the mothers the moment an individual baby is born. Here the mothers and siblings starts
170 off the teaching of the individual about their culture through body languages and other intangible psychological
171 processes that include psycho drama, songs, lullabies and body movements, (Deneulin and Shahani, 2009).

172 The second stage is often entwined with the first stage at a point when the individual has acquired
173 communication skills. This involves a combination of information acquired from family and relevant others
174 outside the family among peer groups, at play grounds, within the definite culture at the market places, schools,
175 churches and religious places where stipulated regulations play great roles in shaping the individual's assimilation
176 of his or her culture. Through some delicate balancing the individual develops an ability to sieve through the
177 languages, spoken and unspoken communication and other traditional activities that strengthen stages one and
178 two and prepares the individual towards the third and final stage, (Almond, et al, 2009).

179 At the third stage, gamuts of cultural dynamics unfold, intertwined with contact with external cultures that
180 impinge on the primary and secondary culture already acquired and internalized. Such impacts often come
181 from forces of culture contact between a dominant culture such as contact with neighbouring ethnic groups,
182 colonization and western civilization or negative experiences such as natural disasters, conquest of war and other
183 vagaries of life which impact negatively on the existing culture to disorganize communities, force or compel them
184 to learn alien culture.

185 In today's imperialist globalization of the lives of men under western culture at all cost, modern day socio-
186 economic dominance and marginalization of the weak and helpless by the strong and opportune class, ??Ibiam,
187 & Itumo, 2014), as well as other invisible forces of economic demand, supply and social relations have also
188 impacted peoples' culture to the extent that we are experiencing a new cultural normal of disorderly behaviours,
189 crime and various actions of men that call to question the continuity and essence of life. This third level of
190 culture constitutes a major factor in the dislocation of many cultures of societies of today arising from the
191 ever increasing pre-dominance of forces of Information and Communication Technology (ICT) that continues to
192 wage psychological war fare of Eurocentric indoctrination of the youths of weak societies into forming deviant
193 attitudes and behaviours that are avers to acceptable norms, displaying of strange actions and engaging in vulgar
194 indoctrinations through social media manipulations and anti-social relationships, (Igwe, 2005).

195 The dynamics of culture require therefore that all persons develop the capacity for adjustment between their
196 culture and those of others in the human society. Here a unity of purpose needs to be mobilized through agents
197 of re-socialization to help or guide citizens towards social actions that can be internalized and adopted greater
198 national integration projects, (Yehezkel, 1960). This is possible based on a purposeful cultural re-birth and
199 re-invigoration of federalist principles with emphasis on strengthening the unifying, progressive and inter-related
200 aspects of our various cultures, sustained for greater national development.

201 9 b) Federalism

202 Federalism can be conceived as an association of states formed for certain common purpose but in which the
203 member states retain a relatively large measure of their original independence, ??Wheare, 1963). Within this
204 domain exist federal principles which essentially entail a legal division of powers and functions among levels
205 of government within a written constitution guaranteeing and reflecting the divisions of such powers, duties,
206 obligations and other rules guiding the union. Suffice it for us to argue further that as much as other variants,
207 conceptions and formulations of the meaning of federalism exist under other scholars, Wheare's work provides us
208 the basic tenets or elements of federalism, (Wheare, 1946).

209 The view here is buttressed by the fact that indeed all other definitions of federalism emerge on the basis of
210 diverse interpretations of the same subject which summary can be subsumed under the same basic tenets of; (a)
211 the existence of at least two levels of government, (b) the existence of constitutional division of powers among the
212 levels of governments, (c) evident mechanisms for each level of government being coordinate and independent,
213 (d) guarantee of financial autonomy for each level of government must be financially independent. Here each level
214 of government must have guarantees of relative opportunities for performing their functions without necessarily
215 depending or appealing to others for assistance. (d) There must be Supreme independent judiciary. In terms
216 of the amendment of the constitution, no level of government should have undue power over the amendment
217 process. He maintains that once a country is able to satisfy these conditions, such country is said to practice
218 federalism.

219 In spite of the confusion over its definition, virtually every scholar of federalism accepts that it involves a system
220 of government in which there is a formal division of power between a central government and the constituent
221 units, each having autonomous power on certain matters on which it is not subordinate to the other. Therefore,
222 it can be deduced that federalism is a system in which a state's governmental powers are constitutionally shared
223 between the central authority and the component or federating divisions in recognition of the unique ideals and
224 other dynamic aspects of the ways of the peoples' life, (Oyovbaire: 1985) and Etzioni, 1962).

225 Most scholars here belief that federalism is an attempt to cope with the problem of power sharing and other
226 peculiarities existing among the multinationals living together within a single nation -state. It also deals with
227 the evolution of political ideologies and institutional arrangements that guarantee every constituent within the
228 union the relative identity, without necessarily subsuming them totally into the union under other larger and
229 more powerful groups.

230 Federalism is a broad social formula which Yehezkel, (1960), sees as an arrangement in which people that are
231 different but historically linked decide to stay together, or are compelled by circumstances beyond their control
232 to stay under one central government with each of them still retaining some relative aspects of their separate
233 identities but stay in the union bounded by a covenant to remain one. This occurs in forms that create linkages
234 between the people and institutions created by them based on principles of governing device that bring peoples
235 with diversities together, through mutual consent; to live under one central government without denying them
236 the right to enjoy their diverse peculiarities, and without sacrificing their individual identities, ??Elazor, 1960).

237 Here the issue of managing the individual identities of culture and the multiple ways of life of the groups in
238 the federation becomes paramount. This must be considered in the circumstance as a means of preventing a
239 single group defined in cultural racial, class or linguistic terms from dominating the others and monopolizing the
240 consumption of public goods, ??Jinadu, 1979). Since culture deals with the peoples' total way of life, adjustments
241 within federal states to accommodate the various shades of identities remain a major project for political leaders
242 and managers of the institutions of the given state. Successes recorded here by many federations of our time
243 have shown that indeed cultural dynamism remains the solution to all the challenges to the integration and
244 development of multi-cultural nations.

245 **10 c) National Integration**

246 As much as the concept national integration has attracted diverse interpretations from social scientists and
247 humanists, a simple consensus exist to show it as it is that cord that binds or holds a society together for their
248 mutual benefits. National integration is a process of bringing together, culturally distinct and discrete groups into
249 a single territorial unit for purposes of convenience of governance, ??Weiner, 1965). This involves the deployment
250 of specific approaches designed to overcome the challenges of multi-cultural cleavages and territorial nationality,
251 with a focus on eliminating or reducing incidences of subordinate parochial loyalties.

252 Ogunojemite, (1987), agrees no less here when he avers that national integration is a political phenomenon
253 which covers a vast range of human relationships through the efforts of leaders at recreating a common identity
254 for their new union by forging a common ground of universal interest among the diverse groups, by discouraging
255 incidences of discrete cultural loyalties while questing for unified nationalist purposes founded through evolutional
256 processes that enthroned strong sense of nationhood on the peoples being integrated.

257 National integration deals with encourage peaceful co-existence among the nationalities of multicultural
258 societies living together within a definite nationstate based on their creation of unifying constituents for mutual
259 benefits. Citizens here are encouraged to reorder their lives within their cultures to enable them integrate into
260 the emerging order common self identity for their development, (Ake, 1996).

261 The Nigerian case has remained that of decades of chequered journey towards development with the elites and
262 ruling class goading the citizens into holding tenaciously to the divisive aspects of their culture at the detriment
263 of their developmental. The Nigerian case is evidenced by the continued national challenges confronting all and
264 sundry, within which the nation is crawling and creeping around under the burden of religious and cultural crises,
265 insecurity, economic decay amidst humongous wealth pillage and corruption as well as political and leadership
266 ineptitude and various other forms of debilitating factors that keeps holding the nation down in underdevelopment.
267 While other nations are leaping and galloping to developing, Nigeria has steadily been falling into the abyss of
268 under-development, arising from the challenges of national integration which the ruling class have refused to
269 address, as they continue their quest for self aggrandizement and ethnocentric posturing, (Goddy, 1969).

270 V.

271 **11 Development**

272 Development is a concept that can be approached from multi-dimensional perspectives to the extent that its
273 definition remains controversial and circumstantial. Here we can aver that the concept development, involves
274 many aspects of life. Development means the improvement of society and the people within it in their social,
275 political and economic life as well as causing transformations in the use of a society's goods, natural and physical
276 as well as phases of the life of men as they interact with each other and nature within a given society, (Ake,
277 1996).

278 Development deals with motivating people towards improvement in their lives with emphasis placed on
279 positively impacting the entire gamut of society and nature, (Igwe, 2005). This involves the pursuit of some
280 form of profound transformations in the life of the people from stages of stagnation and decay to improve
281 standard of life in a progressive manner that causes existence to appreciate positively.

282 Development can also be seen as 'an idea that embodies all attempts to improve the conditions of human
283 existence in all ramifications, ??Collins, 1994 and Daniel, 1970). It deals with improvement in material well being
284 of all citizens, in a sustainable way such that today's consumption does not imperil the future, with emphasis

285 on addressing the factors that cause poverty and inequality of access to the good things of life and all other
286 considerations that negatively impinge on a society's socio-cultural and economic relationships.

287 Keith in ??Ibiam, 2014), posited that development is the sine-qua-non for the actualization or fulfilment of
288 man's efforts as he interacts with matter and his fellow men. Here the ultimate purpose of development is to
289 expand the capabilities of people, to increase their ability to lead long and healthy lives, to enable them to
290 cultivate their talents and interests, and to afford them an opportunity to live in dignity and with self respect.
291 It deals with citizens seeking to improve personal and group emotional and psychological well being as well as
292 physical security and livelihoods.

293 Alan, (2000) identified three ways of understanding development viz; (i) as a vision, targeted at describing or
294 measuring the state of well being for a reasonable number of citizens in that society, (ii) as an historical process of
295 social change in which societies are transformed over long periods for the benefit of all citizens; (iii) as consisting
296 of deliberate efforts aimed at improvement in societal agencies, including governments, all kinds of organizations
297 and social movements, to cause commensurate improvements in infrastructural development, economic growth,
298 justice and social equality.

299 The world summit for social development held in Copenhagen in 1995 concluded that poverty reduction and
300 full employment should be crucial aims for development among weaker countries. The summit recognized that
301 a necessary condition to meet these objectives was for nations to endeavour to create an appreciable increase in
302 the rates of growth. It was implicitly acknowledged that economic growth is not in itself sufficient to achieve all
303 the goals set by the summit. The quality of these growths also matters (UNRISD 2000).

304 As communities continue to grow, their local officials, leaders and political office holders as well as help
305 agencies become constantly challenged by the needs of the citizens. It is expected that efforts should be put
306 in place to balance fiscal, social, economic and environmental goals. One aspect of this challenge is deciding
307 how much and what type of new development policies, goals and programmes communities can accommodate
308 without compromising the day-to-day quality of life for citizens. Here socio-economic development objectives
309 are set out to promote long-term sustainability areas such as economic prosperity, a healthy community life and
310 social well-being.

311 In Africa, efforts at development seem to have remained at copying of western artefacts with a total disregard
312 for deliberate efforts at a people oriented industrialization standards, economic affluence, advanced technology,
313 urbanization and democracy, ??Nnoli, 1981). Nnoli's sees the contemporary Eurocentric approach to African
314 development as not only a deliberate process of deepening the rapacious exploitation of the resources of Africa
315 by the Western nations, but also a deliberate subjugation of African and indeed third world nations to second
316 slavery. Onyemelukwe, (1977), argues further that development in a national context refers to the processes of
317 positive transformational change, particularly in areas of infrastructure, improved human capacity expansion
318 and optimum utilization of the various natural and capital resources of the given society for the benefit of the
319 greater number of citizens. It is a deliberate effort targeted towards the enhancement of the average individual's
320 scope for self-fulfilment, for the purposes of the people's socio-economic and general welfare. Here we deal with
321 wider issues of not economic growth, but also the expansion of the scope of equitable distribution of social goods,
322 provision of health care, education, housing and other essential services to give impetus to the improvement of
323 the individual's and collective's quality of life.

324 Unfortunately, African development challenges are seen as being more of self inflicted injuries that the much
325 bandied about western capitalist exploitation of the continent. African scholars have argued that through the
326 complicity of local petty-or comprador bourgeois, the continent has witnessed decades of underdevelopment
327 occasioned by the penetration and deepening of imperialism in Africa for the benefit of the advanced economies
328 and at the detriment of those being exploited.

329 We can therefore posit here that African archaic socio-cultural and religious practices, coupled with the
330 challenges of leadership ineptitude, lack of public service accountability and corrupt political leadership have
331 all contributed to pose challenges to the development of the nations of the continent, (Adebayo, 1986). The
332 continent's tenacious cleaving unto ethnocentrism, cultural bias, sectionalism, intolerance of the relevant others
333 an most importantly wide spread of corruption among political leaders within the domain of specific nations have
334 denied the people the needed creativity to fashion out dynamic ways of propelling their nations to greater heights
335 and benefits of development, (Campbell, 1996).

336 12 VI.

337 13 Theoretical Underpinnings

338 The theoretical base of this paper is the group theory, also referred to as the doctrine of pluralism. This F theory
339 avers that government and politics involves the competition for the control of power and resources among groups.
340 This theory posits that in heterogenous societies, various groups exist and compete among themselves leading to
341 the emergence of aggregates of views, opinions and positions arrived at through a consensus that prevents the
342 over dominance of a particular group in public affairs, ??Polsby, 1980).

343 This theory is a collective name adopted for the diversity of scholarly generalizations about the role of groups
344 societies regarding their influence on the formation and emergence of public policies. Varma, (1993), posits that
345 the intellectual roots of the group theory lies in the doctrines of pluralism as developed by a number of 20 th

346 century English writers that include John Figgis, F. W. Maitland and G. D. H Cole. These scholars argue that
347 in most pluralist societies such as those found in federations that are made up of complex groups, there is always
348 the presence of competition among the groups, with each group contending for control over political power and
349 available socioeconomic resources. This theory furthers that in many multi-cultural nations that have tried to
350 foster federalism, the threat to their dreams remains exertion of the interests of specific groups in the union above
351 those of others, (Lord and Hutchison, 1993).

352 This theory is often used by scholars to discuss issues of power distribution among groups that engage in
353 coalitions to create aggregates of common interests in various areas of interest. Group theories also discuss the
354 varying issues of trade unions, interest groups, Professional associations etc, as the mobilize to lobby and influence
355 government policies in given States. A great deal of importance is placed on the study of the group in societies
356 under which the activities of specific groups are focused on to establish a clear understanding of the intrigues
357 such groups engage in to achieve their objectives in society. As a particular group seeks to realize her interests,
358 certain intervening factors have often played out to constitute threat to the interests of others, which in some
359 circumstances may lead disharmonies between such groups. If such interventions are not adequately checkmated
360 and mitigated, such disharmonies are known to have degenerated into conflicts and other forms of instability in
361 society.

362 In Nigeria's multi-cultural system where diverse ethnic groups compete over the available scarce socioeconomic
363 resources, various forms of antagonistic relationships have continued to rear their heads up to create tension in
364 the polity, a situation that have continued to bedevil nation's development. Such group interests which the ruling
365 class have deliberately intertwined with ethno-religious and cultural dimensions have amplified the divide and
366 rule tendencies among the citizens, with the members of each groups remaining at daggers drawn against each
367 other for conflicts and wars over issues that could have been amicably resolved, (Ekekwe, 1980). Ekekwe furthers
368 here that such conflicts have remained a veritable socio-economic and political gain to the ruling class based
369 on the hegemonic pressures such ruling class bring to bear on obnoxious aspects of the diverse cultures of the
370 multiple groups.

371 14 VII.

372 15 Overview of the Nigerian Nation-State

373 As much as the Nigerian nation-state remains a child of circumstance in the first instance, as was occasioned
374 by British colonial socio-economic interests, other contending factors such as cultural diversity, political crises,
375 leadership ineptitude, sectionalism and corruption have continued to plague the nation's efforts at uniting the
376 citizens for greater development. Dating back to 1914 British amalgamation of the over 250 multicultural ethnic
377 groups doting the landscape within the sub-Saharan region, was the overt reason and need for the convenience of
378 governance of the multi-cultural groups as a single country. Covertly however was for easy facilitation of British
379 and subsequent Euro-American rapacious exploitation of the vast mineral deposits littering across the lands of
380 the communities so amalgamated, (Adebayo, 1986) and Ejimofor, 1987).

381 To achieve their set objectives of keeping the people of these areas at daggers drawn at the each other's jugular
382 over unnecessary differences, the principles of indirect rule was introduced to colour the doctrine of divide and
383 rule under which the cultural and other obnoxious ethno-religious differences were amplified, (Baradat, 2012).
384 Thus while the natives feuded for nothing, the Europeans explored, exploited and expropriated their resources.
385 This remains the bane of the development crises of Nigeria, that has deterred the citizens from uniting, not
386 necessarily to cause anyone of them to jettison their unique cultural ways, but uniting under the aegis of the
387 federalist principles to guide them through their challenges to greater heights.

388 In consideration of the difficulties of continuing with the colonial unitary administrative system which was
389 encountering challenges among the multi-cultural groups in Nigeria and in preparation for the 1960 independence
390 and self rule, federalism was adopted in the 1954 constitution designed under Oliver Lythleton, with relative
391 autonomy granted to the regions in some matters including establishment of regional civil service and judicial
392 system. Thus, by 1960 when Nigeria became independent, federalism was formally enthroned as a means of
393 accommodating the various ethno-religious and multi-cultural constituents that formed the Nigerian nation-state,
394 ??Tyoden, 2000).

395 As much as federalism may have been adopted in post 1960 independence of Nigeria as the most feasible
396 political resolution to the various challenges often faced by nations made up of multi-cultural© 2022 Global
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398 Volume XXII Issue VIII Version I 95 () configurations, (Aliyu & Isa, 2018), the one of most challenging factor
399 to Nigeria remains the prospects of adopting a multi-cultural Integration approach as the catalyst for nation
400 development. The fact remains that since Nigeria still remains a multi-cultural nation-state that comprises of
401 over 250 ethno-cultural nationalities whose culture contains over 450 indigenous languages, (Otite and Onigu,
402 1990), with diverse groups existing together under a political unit and being peoples with variants of interests,
403 certain conflict areas will continuously remain encountered. The conflict of interests which became glaring with
404 the political domineering ideologies of the three most dominant groups of the Igbo, Yoruba and Hausa Fulani
405 battling over who takes control of the corridors of national power and socio-economic resources, orchestrated by
406 British colonial divide and rule principles, remains a daunting challenge needing solutions.

407 Whilst multicultural diversity among most modern federal nation-states have served as sources of strength for
408 development, the Nigerian case has remained bedevilled by overwhelming challenges that continue to exacerbate
409 the mutual suspicion and conflict among the citizens. It is also argued that the failure of federalism to bring
410 together these diverse nationalities and serve as a source of strength, unity and development have resulted from
411 numerous agitations among citizens of Nigeria who have continued to clamour for the revisiting of the constitution
412 and cause a restructuring of the country if the unity of this nation is desirous.

413 16 VIII.

414 Discussion and Analyse: Understanding Culture as the Catalyst for Nigeria's National Development

415 From our discourse so far, we can argue that among culturally heterogeneous societies there are existent
416 vestiges of obnoxious and archaic cultural differentials that discourage profound and accelerated development
417 among the citizens. As much as these are existential facts of human existence, it is also on record that many
418 multi-cultural nation -states have surmounted their ethno-religious and cultural differences to foster a federal
419 system that stand as examples of development to the world, (Elaigwu, 1996).

420 Unfortunately, Nigeria's decades old development challenges may have a great portion placed at the doorsteps
421 of her primordial cultural practices and its interference in the nation's development under which the cultural
422 differences among the citizens have been deployed for political and socio-economic gains by the elite and ruling
423 class with access to the corridors of state power for vested interests, (ibiam & Itumo, 2014). While other nations
424 with similar cultural diversities have harnessed and modernized the humane and motivational aspects of their
425 cultures, Nigerian rulers have continued to seek for the most obnoxious aspects of their multi-cultures for the
426 purposes of divide and rule which furthers the crises and conflicts bedevilling the country's development.

427 In Nigeria's federalism, cultural differences among the people have remained a veritable tool in the hands of
428 the ruling class to cause misrule and underdevelopment. The ruling class as a group remain a mix grill of retired
429 military officers and political jobbers whose vested interests have blindfolded them to the challenges of their
430 nation's development needs. Even so, both the military and civilian political rulers are not completely to blame
431 here as it is common knowledge that the followership here, found among the Nigerian citizens also have a great
432 portion of the blame to appropriate. Both the leadership and followership have played various roles that have
433 caused the Nigerian ship of state to stray too far into the abyss principally for the refusal of various groups that
434 configure the Nigerian federation to encourage cultural adjustment for the good of all. All the various ethnic
435 and religious groups have done for the past six decades is their refusal to adjust to accommodate others while
436 cleaving unto their moribund cultures tenaciously against the wisdom of nationalistic ideals bonding the citizens
437 of other federal nationstates such as the USA, Switzerland, New Zealand, Canada, to mention but a few. ??noli,
438 (1981), posits here that for Nigeria and by extension Africa to develop, the citizens must take the trajectory
439 of a dialectical revolutionary dimension, with the totality of the society rising to engage in the construction
440 of categories of existence for individuals and collectives to interact with their environment to create compacts
441 that transcend beyond antediluvian modes of existence. In this regard, Nigeria needs to engender meaningful
442 development by creating specific development options and compacts, (Ake, 1996), that collates the dynamic
443 aspects of our ways of life and integrate them into a national culture to foster lasting development in the nation,
444 beyond sectionalist sentiments.

445 There is need for deliberate limitation of ethnicity and religion as instruments for self fame and aggrandizement
446 by the elite and ruling class in the Nigerian national project. Political jobbers across the regions who have for
447 decades mobilized ethnic differentials among Nigerians as veritable tools to gain easy access to the corridors of
448 power from where they engage in illegal wealth accumulation at the detriment of the large population must be
449 made to account for their excesses based on a re-invigoration of the aspects of our culture that promote national
450 unity, peace and cooperative existence.

451 There are also issues of feudalist practices amidst modern political practices in Nigeria that negate the ideals
452 of democracy and good governance under the pseudo and crude capitalist exploitation in vogue in Nigeria. These
453 combinations are indeed channels of resource waste under which functions are duplicated across the multiple
454 tiers of government from the local government levels through the states to the federal levels which in turn draws
455 wasteful resource strength from the nation sovereign wealth, (Ikelegbe, 2005).

456 When almost every autonomous community in Nigeria has a traditional ruler with a legion of traditional chiefs
457 amidst elected numbers of local government councillors as ward by ward representatives of such communities who
458 draw wages from the sovereign wealth, the net effect is humongous waste of resources needed to development of
459 the nation. In some regions of the nation these numbers are so large that it seems each family there has become
460 an autonomous community, leading to bloated annual budgets that draw resources from the national wealth
461 reserves to foot their wag bill, whereas such resources could be pulled together for better national development
462 projects, if such unnecessary expenditures are not engaged in by the government.

463 It is indeed a caricature of modern democracy and the principles of competitive liberal economy for a developing
464 nation such as Nigeria in dare need of much resources to engage her resources needed for national development
465 wasteful recurrent expenditures such payment of monthly wages and allowances to feudal lords, traditional rulers
466 and political appointees that do not yield dividends to the nation's wealth creation processes.

467 It is common knowledge that modern democracy discourages luggage carrying in the journey of development
468 by encouraging the use of available scarce resources to achieve much development strides, (Levine, 1963). Modern

469 democracies such as the federation of the USA, that Nigeria models does not encourage resource waste on declining
470 and near dead political institutions such as the feudal estates that do not add value to their development. Added to
471 these facts is that utilitarianism demands that equitable wealth distribution should be the hallmark for profound
472 development. This is achievable through resource control to discourage waste on infrastructures and institutions
473 that should be consigned to the centres of museum and monument.

474 There are other obnoxious cultural practices that need to be eliminated in areas such as land tenure under
475 which traditional practices that give land rights to unproductive individuals and groups, who often do not use
476 such land for productive purposes. In some cases, evil invocations, injunctions and restrictions are placed on
477 fertile lands and water resources reserved as evil forests, shrines and sacred land or water; whereas citizens of
478 such communities are in dare need of such lands and water resources for agricultural and industrial production
479 that can add economic advantage to citizens and the nation.

480 At the lower ebb, some moribund cultural practices that exist include but are not limited to issues such as
481 early child marriage, child slavery, child bonding for debt re-payment by lazy poor parents, denial of early child
482 education and total denial of the girl child's access to formal education and choice of social relationships. Others
483 are discriminatory religious practices, injustices meted out to accused persons in alleged criminal and civil cases.
484 There are also cases of denial of fair hearing for accused non-adherents of specific religions in some regions of
485 Nigeria where access to appropriate judicial processes as well as the invocation of jungle justice are prevalent,
486 leading to serious physical or psychological injuries as well as rampant cases of amputation of limbs and summary
487 death by gruesome means.

488 There are other practices that include mutilation of body parts through incisions, tattoos and tribal marks,
489 female genital mutilation that challenge the victims health and reproductive capabilities. There are issues of
490 traditional child labour and slavery, outcast injunctions against individuals and families, denial of marital rights
491 and discrimination against widows and orphans. There are also practices of the denial of citizens' rights to
492 property ownership and even life leading to despondence among many citizens who are affected, thus generally
493 debilitating the socio-economic productivity of those affected and which cumulatively adversely impacts national
494 development as resources needed for greater national development projects are diverted for humanitarian ministry
495 actions, within which other challenges of transparency, probity and accountability have been reverberating across
496 the land in recent times. Elsewhere exist cultural practices such as ancestral and deity worship and servitude
497 that bonds affected families' girl child to a shrine for life as penance for offences committed against such deities
498 and demy gods by any family member, other the victimized child.

499 There are other identifiable obnoxious practices inherent in our cultures such as religious intolerance under
500 which a group sees others of different religion as infidels, thus creating unhealthy relationships among citizens of
501 the same country who are expected to join hand together to move the ship of state forward for grater development.

502 **17 IX. Conclusion and Recommendation**

503 This paper has carefully discussed multicultural integration in a federal nation-state, the catalyst for Nation
504 development in Nigeria, based on an examination of the problems posed to our national development by some
505 of our peoples' cultural practices. It was established that for the nation to successfully execute her development
506 projects and achieve desired results, aspects that tend to put pressure on the cohesion of the citizens at a united
507 front must be discouraged while those areas that foster our unity in diversity must not only be encouraged, but
508 reinvigorated and projected as our nation's development front burner.

509 Using lessons drawn from the driving forces behind the rapid development of some of our contemporaries, this
510 paper established that, for viable strategies needed to engender sustainable development in Nigeria to come to
511 fruition, some of the inhibiting factors in our cultural practices have to be whittled down drastically. For those
512 holding tenaciously to deprecating aspects of their culture that inhibit our capacity to adjust our lifestyle to
513 accommodate persons of other cultures who we encounter in our daily life, let it be expressly explained to them
514 that they have not only been undermining our overall national development, they have also been assembling
515 building blocks that will form aspects of the high rise walls of obstacle to the development of their future
516 generations.

517 We argue that when the children of those who have seen the wisdom in jettisoning cultural obscurity today to
518 pave way for cultural dynamism that guides their today towards a better tomorrow; begin to enjoy the benefits of
519 their fore bearers' decision, the children of those who have refused to bulge and heed the clarion call for cultural
520 dynamism, by holding tenaciously to their archaic culture; will have the only choice of tagging along the tail end
521 of the benefits of cultural renaissance being advocated as guide to Nigeria's development drive.

522 We recommend therefore that deliberate efforts must be made at sieving out debilitating cultural barriers to
523 Nigerian's unity of purpose as a united people by utilizing existing essential ingredients of their culture with their
524 human and material resources to cause profound transformation of the nation for the benefit of all citizens. To
525 achieve this, there is need for the enthronement of honest dedicated and credible Leaders who are selfless, honest,
526 committed and focused on the performance of the various duties assigned to them in the national development
527 project.

528 There should be more equitable distribution of resources among the constituent units of the federation with
529 power shared based on formula designed to accommodate the various interests of the units tat make up the
530 federation. Here various segments should be provided opportunities to be part of the national development project

17 IX. CONCLUSION AND RECOMMENDATION

531 based on principles of equity and fairness in such a manner that gives the constituents a sense of partnership in
532 the development of their nationstate.

533 Opportunities should be created to accommodate citizens' interest in political appointments, with emphasis
534 on gender equality and more gender inclusiveness as well as greater government involvement in the provision of
535 welfare services and security of lives and properties for citizen, based on a people oriented processes of development
536 that go beyond the lip services of the world and indeed Nigerian leaders.¹

¹Multi-Cultural Integration in Federal States: Catalyst for National Development in Nigeria

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