

Journal of  
**International Relations  
and Policy**

(JIRP) **Cultural Diplomacy as a Key Component of Economic and  
Political Diplomacy: The Lessons For Nigeria**



**CARI  
Journals**

## Cultural Diplomacy as a Key Component of Economic and Political Diplomacy: The Lessons For Nigeria



<sup>1</sup>Alex Tamunomiegbam,<sup>2</sup>Dr Frank Amugo,<sup>3</sup>Dr Kia Bariledum,<sup>4</sup>Charmaine Afolabi

Post Graduate Student: Rivers State University

Department of History and International Diplomacy, Faculty of Humanities

School of graduate schools, Rivers State University

<https://orcid.org/0009-0007-9346-489X>

*Accepted: 9<sup>th</sup> Aug, 2023 Received in Revised Form: 24<sup>th</sup> Aug, 2023 Published: 7<sup>th</sup> Sep, 2023.*

### ABSTRACT

**Purpose:** The purpose of this study is to examine the impact of cultural diplomacy as key component of economic and political diplomacy: the lessons for Nigeria using UAE as a benchmark for comparison.

**Methodology:** The paper used liberal theory to demonstrate the link between cultural and economic diplomacy. This being qualitative research, the paper was anchored on secondary sources, which included textbooks, journal publications, government and newspaper publications. The secondary data collected was thoroughly subjected to content analysis.

**Findings:** The study revealed that cultural diplomacy builds "trust" between countries. This lays the groundwork for political, economic, and military agreements. The goal is to develop durable relationships among the peoples beyond the changes in political leadership, and this is to be done via the trajectory of culture.

**Unique contribution to theory, practice and policy:** this study's findings have far-reaching implications for diplomatic theory, policy formulation, and practical applications. By recognizing the power of cultural diplomacy in building trust, fostering economic growth, and preserving cultural heritage, nations and international actors can work collaboratively to create a more interconnected and harmonious global community.

**Keywords:** *Culture, Diplomacy, Economic-diplomacy*

## 1. INTRODUCTION

Cultural diplomacy occupies a pivotal role in contemporary international relations, acting as a bridge between nations characterized by cultural complexities and disputes. As cultural boundaries expand, the value of cultural diplomacy in conveying national values and understanding global cultural dynamics becomes indispensable. Cultural diplomacy's paramount objective lies in facilitating cross-cultural dialogues and connections, particularly between the Western world and the Muslim community, echoing the sentiments expressed by Bound et al. (2007) as cited in Papaioannou (2017). This process isn't solely orchestrated by nation-states; non-state entities also play a substantial role in this domain.

Rooted in history, the practice of cultural diplomacy is as ancient as the interactions among civilizations. Although the term "cultural diplomacy" is recent, its existence spans millennia, evident in the interactions of explorers, merchants, artists, educators, and other "informal ambassadors" who fostered cultural exchanges. The pivotal contact points across cultures throughout history—be it trade routes enabling information exchange, or exchanges of cultural artifacts—constitute the bedrock of cultural diplomacy's early foundations.

According to Gould et al. (2004), cultural diplomacy functions as the "expressive life" of nations within foreign policy, necessitating substantial investments and careful planning. Often linked to "public diplomacy," it encompasses aspects of art, education, and emotion, demanding specialized expertise. However, cultural diplomacy faces challenges, with Radcliffe's observations revealing imbalanced soft power dynamics rooted in self-interest. Notably, cultural diplomacy can contribute significantly to nation-building, educational capacity-building, and the betterment of human conditions through educational assistance.

On the other hand, Spencer-Oatey (2008) highlights culture as a pivotal instrument in establishing and nurturing international relations, joining hands with politics and commerce as diplomatic tools. Though history has predominantly emphasized political and economic diplomacy, the cultural facet's growing prominence shapes the contemporary diplomatic landscape. While universal solidarity remains an overarching goal, the balance between cultural diversity and unity poses a significant challenge in the execution of cultural diplomacy.

Culture and heritage, as asserted by Linton (2011), extend beyond mere surroundings to encompass identities and belongings. This timeless concept finds embodiment in cultural objects, communicating messages of dialogue, tolerance, and identity restoration. While cultural diplomacy serves as a vital social extension, challenges inherent to its execution are acknowledged.

Soft power's relationship with culture is delineated by Berridge (2005) as power over culture, reflecting the quantifiable impact of cultural soft power on a nation's influence. However, this power carries risks and rewards, influencing a nation's image and foreign relations. In light of this, the paper delves into cultural diplomacy's impact as an integral component of economic and political diplomacy within the intricate framework of international relations.

## 1.2 Statement of the Problem

The African continent, with its diverse cultural heritage, faces ongoing underdevelopment challenges. While some progress has been made, pervasive poverty and social instability persist, including in countries like Nigeria (Smith, 2019; Johnson et al., 2020). In the evolving global landscape, cultural diplomacy's potential as a tool for economic advancement and foreign policy influence remains underexplored, particularly its role in engaging investors (Nye, 2004; Papaioannou, 2017). This study focuses on Nigeria and the UAE to uncover untapped insights into how cultural diplomacy can catalyze socio-economic progress in Africa (Hocking & Melissen, 2015; Snow, 2019). By understanding and harnessing these insights, this research aims to guide Nigeria and the continent towards a more prosperous future through strategic cultural diplomacy (Ogbeidi & Aghedo, 2018; Abu-Absi & Abu-Abbass, 2021).

## 2.1 Literature Review

**Culture:** Culture encompasses a group's shared ideas, values, practices, and social behaviors, defining their identity. Taylor (1971) defines culture as a complex totality that includes religion, art, morality, tradition, and acquired skills and habits (Sotubo & Chidozie, 2014, p.64). Despite being intangible, culture is integral to human civilizations and their existence (Taylor, 1971).

Previous studies have extensively explored the definition and significance of culture in shaping societal identity and behavior. However, research gaps remain regarding the dynamic interactions between culture and other diplomatic concepts, such as how cultural diplomacy influences economic and political relations and how cultural norms are navigated in modern diplomacy.

**Diplomacy:** Diplomacy is a process where participants, typically diplomats representing states, engage in communication within the international relations system to achieve goals peacefully (Miegbam & Bariledum, 2022, p.50). Diplomats fulfill roles in public diplomacy, strategic information gathering, and conflict resolution by finding common ground through dialogue (Miegbam & Bariledum, 2022).

These studies examined the roles and practices of diplomats within traditional and multilateral diplomacy. However, there is a need for deeper exploration into the evolving role of diplomats in an interconnected world, where non-state actors and new communication technologies play increasingly significant roles.

**Cultural Diplomacy:** Cultural diplomacy involves implementing a state's foreign policy plan through cultural means to promote understanding and overcome barriers between nations (Gumenyuk, et al., 2021, p.1550). It combines cultural activities with foreign policy goals, promoting cultural influence and international peace (Gumenyuk, et al., 2021).

These reviewed works highlighted the central role of cultural diplomacy in international relations. However, more research is needed to delve into specific strategies and outcomes of cultural

diplomacy, especially in fostering economic ties and political alliances. Research gaps also exist in understanding how cultural diplomacy interacts with other forms of diplomacy.

**Public Diplomacy:** Public diplomacy involves activities by diplomatic authorities directed at the foreign public to influence public opinion in line with the state's objectives (Pajtinka, 2014). It encompasses a range of operations that aim to shape perceptions and relationships between nations (Ryniejska-Kiedanowicz, 2009). However, there is a need to explore how cultural diplomacy and public diplomacy intersect and amplify each other's impact. Additionally, research gaps persist in examining the ethical implications and potential risks of public diplomacy tactics.

**Economic Diplomacy:** Economic diplomacy employs government resources to enhance economic development through trade expansion, investment attraction, and trade agreements (Teleanu, 2016). It encompasses international economic concerns and policies that enhance prosperity (Teleanu, 2016).

Previous studies have explored economic diplomacy's role in trade and investment. Yet, more research is necessary to analyze how economic diplomacy aligns with cultural and public diplomacy, fostering a holistic approach to international relations. Research gaps exist in assessing the effectiveness of economic diplomacy in achieving long-term diplomatic and economic goals.

Any diplomatic effort that serves to advance a state's economic interests might be considered an example of economic diplomacy. However, this definition is very broad. It also encompasses diplomacy that makes use of economic resources with the intention of accomplishing a certain aim in the realm of foreign policy. In its most basic form, economic diplomacy is fostering international trade and attracting foreign direct investment. This is something that is sometimes referred to as commercial diplomacy.

## 2.2 Theoretical Framework

The utilization of liberal theory, attributed to classical scholars such as Immanuel Kant (1795), Jeremy Bentham (1789), and Giuseppe Mazzini (1843), serves as a robust foundation for unraveling the potential nexus between cultural diplomacy and economic advancement. This theoretical framework is deeply entrenched in the contention that liberal democracies inherently cultivate an environment conducive to peace and mutual collaboration. The liberal philosophy constitutes an extensive political paradigm that transcends national boundaries, encapsulating not just governmental entities but also encompassing individuals, communities, and international institutions. This expansive perspective posits that the landscape of international relations is no longer confined solely to state dynamics; rather, it encompasses a rich tapestry of shared norms, values, and customs across global contexts (Keohane, 2017).

Embedded within liberal theory are principles that underscore the indispensable role of cooperation and collective engagement among states and international organizations to engender stability and prosperity. The seminal conceptualization by classical liberal theorists, epitomized by figures like Kant and Mazzini, proposes that the establishment of international institutions



engenders a climate of trust, thus promoting cooperation and the prevalence of global peace. Integral to this perspective is the acknowledgment of cultural norms as influential determinants that shape instinctive decision-making and behavioral paradigms. This notion of shared cultural standards significantly influences not only individual actions but also the manner in which nations interact on the global stage. This intricate web of interdependence is underscored, serving as a catalyst for economic growth and cooperative endeavors (Moravcsik, 2000; Puchala, 2005).

The application of liberal theory within the context of cultural diplomacy and economic expansion presents a potent analytical framework. It facilitates an in-depth comprehension of the intricate interplay between cultural nuances and economic decisions within a globalized context. Inextricably linked to the objectives of cultural diplomacy, the liberal framework underscores the pivotal role of collaborative partnerships that transcend geographical confines. Through a liberal lens, the synergy between cultural diplomacy and economic growth is unveiled, elucidating the mechanisms that propel traders, investors, branding initiatives, and educational ventures. The theoretical premise of liberal philosophy amplifies the significance of nation-states' collaborative endeavors over coercive measures, ultimately fostering harmonious international relations and conflict resolution (Hurrell, 2007).

Evidently, the liberal theory encapsulates the essence of cultural diplomacy's interwoven relationship with economic prosperity. As nation-states harmonize their efforts, guided by shared norms and values, the doors to mutual growth and understanding swing open, fostering a milieu where peace and cooperation flourish. Thus, the application of liberal theory enriches the discourse on cultural diplomacy, providing a theoretical scaffold that illuminates the path to sustainable economic advancement and positive international relations.

### **2.3 The UAE: Cultural and Economic Diplomacy in Action**

The United Arab Emirates (UAE) offers a compelling case study of the intricate interplay between cultural and economic diplomacy. With a population of 10.08 million in 2022 and a population density of 102.20 km<sup>2</sup>, the UAE boasts a diverse demographic landscape, with expatriates constituting 88.52% of the population (Dubai Government website, 2022). Leveraging its Ministry of Foreign Affairs and International Cooperation (MoFAIC), the UAE strategically employs its global network of embassies and missions to promote trade, attract investments, and strengthen economic ties on bilateral and multilateral levels (Vision 2021; 2071 Centenary Plan).

The UAE's economic diversification strategy centers on sectors such as tourism, logistics, finance, real estate, and renewable energy (Gumbi, 2019). By prioritizing education, technology, artificial intelligence, healthcare, and industrial production, the UAE aligns its economic pursuits with future-oriented sectors (Gumbi, 2019). Embracing a liberal approach, the UAE has facilitated Foreign Direct Investment (FDI) by allowing foreign ownership of 100% in various economic sectors, emphasizing high-value, technologically advanced areas (FDI Law of 2018).

The UAE's international investment efforts extend to sovereign wealth funds, enabling significant investment in energy, industry, communication technology, infrastructure, healthcare, and renewable energy (Gumbi, 2019). Diplomatically, the MoFAIC engages in bilateral agreements, Double Tax Agreements, and Investment Protection and Promotion Agreements (Gumbi, 2019). The UAE's emphasis on trade facilitation, bolstered by its strategic geographic location and membership in the World Trade Organization since 1996, cements its position as a regional and global trade hub (Gumbi, 2019).

The MoFAIC's economic diplomacy is synergistic, involving partnerships with investment promotion agencies, private sector entities, sovereign wealth funds, and more (Gumbi, 2019). Demonstrating its commitment to international collaboration, the UAE ranks highest in development spending and aids over 147 nations (Gumbi, 2019). These efforts manifest Sheikh Zayed's vision of tolerance, peace, and stability, with over 200 nationalities coexisting harmoniously (Gumbi, 2019). Recognized as a global soft power leader, the UAE's pursuit of innovation, tolerance, and diplomacy has earned it the 18th spot in the Global Soft Power Index for 2020 (Gumbi, 2019).

In 2018, the Assistant Minister's Office for Cultural Affairs was established to consolidate the UAE's soft power strategy under the guidance of His Excellency Dr. Zaki Nusseibeh and later, His Excellency Omar Saif Ghobash (Gumbi, 2019). This office empowers diplomats with training in cultural diplomacy to build relationships rooted in creativity, tolerance, and altruism, furthering the UAE's diplomatic endeavors (Gumbi, 2019).

In conclusion, the UAE's approach to cultural and economic diplomacy exemplifies a harmonious integration of soft power strategies, showcasing its commitment to innovation, tolerance, and collaboration on the global stage (Gumbi, 2019).

### **3. METHODOLOGY**

#### **3.1 Research Design**

This study adopts a qualitative research design to explore the intricate interplay among cultural diplomacy, economic growth, and political diplomacy in the Nigerian context. Qualitative research facilitates a comprehensive investigation of complex phenomena, uncovering underlying themes and patterns (Mills, 2014).

#### **3.2 Data Collection**

The data collection methodology in this study exclusively relies on the utilization of secondary data sources. Pertinent secondary data, encompassing government policy documents, international accords, scholarly articles, and media coverage pertinent to cultural and diplomatic engagements, constitute the foundation for analysis.

#### **3.3 Data Analysis and Presentation**

The qualitative data amassed, sourced from secondary materials, underwent a process of thematic analysis. Thematic analysis entails recognizing recurrent patterns, themes, and implications within the secondary data corpus (Braun & Clarke, 2006). The data underwent systematic scrutiny, coding, and categorization, leading to the identification of themes reflecting the interconnections among cultural diplomacy, economic growth, and political diplomacy. These ascertained themes are expounded in a narrative format, fortified by direct citations excerpted from the scrutinized documents and publications.

By embracing a qualitative research design that centers exclusively on secondary data sources, this study seeks to unveil valuable insights into the role of cultural diplomacy in shaping Nigeria's economic and political diplomatic endeavors. The identification of thematic patterns within secondary data contributes to a deeper comprehension of the lessons Nigeria can draw from the incorporation of cultural diplomacy into its diplomatic strategies.

#### **4. THEMATIC ANALYSIS**

##### **4.1 The Role of Cultural Diplomacy in International Relations**

Cultural diplomacy holds a pivotal role in international relations, constituting a key component of political diplomacy. As nations recognize the significance of cultural engagement within diplomatic strategies, the importance of cultural exchange as a diplomatic tool to cultivate cross-national understanding has surged (Jaramillo Jassir, 2015). Notably, the growth of cultural diplomacy is driven by several objectives, including the establishment of a foundation of trust among nations. This trust becomes a cornerstone for forging political, economic, and military agreements. The aspiration is to foster lasting connections between peoples, transcending shifts in political leadership, thereby promoting stability (Jaramillo Jassir, 2015).

A central duty of cultural diplomacy is the creation of an agenda that propels state collaboration despite political conflicts. Furthermore, it seeks to provide a neutral platform for meaningful interactions among ordinary individuals, often bridging divides between nations with strained diplomatic ties (Jaramillo Jassir, 2015). Utilizing cultural diplomacy offers a flexible and universally acceptable approach to engaging with countries, including those with which diplomatic relations are strained or limited (Jaramillo Jassir, 2015).

The three core objectives of cultural diplomacy are the preservation of national identity, elevation of a nation's international standing, and the promotion of mutual understanding (Papaioannou, 2017). Regardless of the state's role, these goals remain fundamental. Central to safeguarding national identity is the principle of cultural self-determination, as upheld by the UNESCO Declaration on the Principles of International Cultural Cooperation (November 4, 1966). Elevating a nation's prestige in the global arena stems from the belief that disseminating cultural values, beliefs, and traditions contributes to projecting a positive image internationally (Papaioannou, 2017). This approach rests on the understanding that mutual ignorance fuels hostility, while fostering understanding engenders global peace (Papaioannou, 2017).



The practice of cultural diplomacy, once the domain of state institutions, has evolved significantly since World War II due to shifts in the international relations landscape. The emergence of new diplomatic actors, both governmental and non-governmental, coupled with advancements in communication technology, has reshaped the field (Papaioannou, 2017). This transformation occurred amidst cultural and religious divides, particularly evident in the relationship between the Muslim world and the Western world (Papaioannou, 2017). Scholars such as Deutsch (1988), cited by Papaioannou (2017), highlighted the importance of educational institutions and research facilities in this evolving landscape.

The 21st century witnesses a surge in cultural tensions between the Western and Muslim worlds, attributed to diverse factors such as migration, terrorism, foreign policy, and differing interpretations of freedom (Papaioannou, 2017). While some, like Samuel Huntington, view these divisions as inherent and predict a "clash of civilizations," others advocate for cross-cultural dialogue and understanding as a solution (Huntington, 1993; Papaioannou, 2017). The establishment of organizations like "The Alliance of Civilizations" (AoC) reflects efforts to foster cooperation, mutual understanding, and counter extremism on a global scale (Papaioannou, 2017).

#### **4.2 Role of Cultural Diplomacy in Promoting Nigeria's National Image in the Commonwealth**

Cultural diplomacy stands as a potent tool for bridging gaps between diverse interests, fostering political and economic dialogues, and nurturing mutual understanding and respect among nations (Olatunji & Jeariogbe, 2020). Nigeria, since its independence, has taken a significant leadership role not only within West Africa but across the entire African continent. With a foreign policy centered on Afro-centric principles, Nigeria's focus on the well-being of African nations has been unwavering (Gumbi, 2019, citing Akinterinwa, 1988). Positioned as a hegemonic force in the West African Sub-region, Nigeria leverages its robust economy and human resources to assertively advocate for Africa's interests in the global arena (Gumbi, 2019, citing Akinterinwa, 1988).

Nigeria's commitment to peace and collaboration is evident through its participation in organizations like the African Union (AU) and the Economic Community of West African States (ECOWAS), engaging in conflict resolution and peacekeeping efforts (Gumbi, 2019). Nigeria's inclination towards arbitration and conciliation, stemming from the African ethos of "our brother's keeper," underpins its commitment to peaceful dispute resolution (Gumbi, 2019). This cultural mindset has also found expression through initiatives like the Technical Aid Corps (TAC), reflecting Nigeria's dedication to sharing its expertise and fostering goodwill in Africa and the Caribbean (Gumbi, 2019). This approach echoes the sentiment that cultural diplomacy carries significant weight, often transcending formal diplomacy in contemporary international relations (Iyorwuese, 2011).

Nigerian artists and musicians, acting as cultural ambassadors, have played a substantial role in projecting Nigeria's diplomatic stance based on citizen diplomacy (Robertson, 1991). Through

music, film, literature, and various cultural expressions, Nigeria's cultural diplomacy extends far beyond political negotiations, creating friendships, attracting global attention, and nurturing relationships with nations worldwide (Robertson, 1991).

### **4.3 The Nigerian Case of Cultural Diplomacy**

People all around the globe admire the vast array of traditions that make up Nigerian culture for the reason that it is so diverse. There are around 250 different ethnic groups that call modern-day Nigeria home. Igbo, Hausa, and Yoruba are the three biggest and most powerful ethnic groupings in Nigeria respectively. The Fulani, the Ijaw, the Kanuri, the Ibibio, the Tiv, and the Edo are some of the other minor groupings. Before the arrival of Europeans, the histories of these many ethnic groups were distinct and independent from one another. Their British colonists came up with the idea of combining all of these disparate regions into a one nation and calling it Nigeria. The country of Nigeria may be found in West Africa, on the east coast of the Gulf of Guinea, and just to the north of the equator. Cameroon lies to its east, Niger and Chad to its north, and Benin to its west. It also has a border with Chad to the east. The total land area of Nigeria is about equivalent to that of California, measuring at 356,669 square miles (923,768 square kilometres).

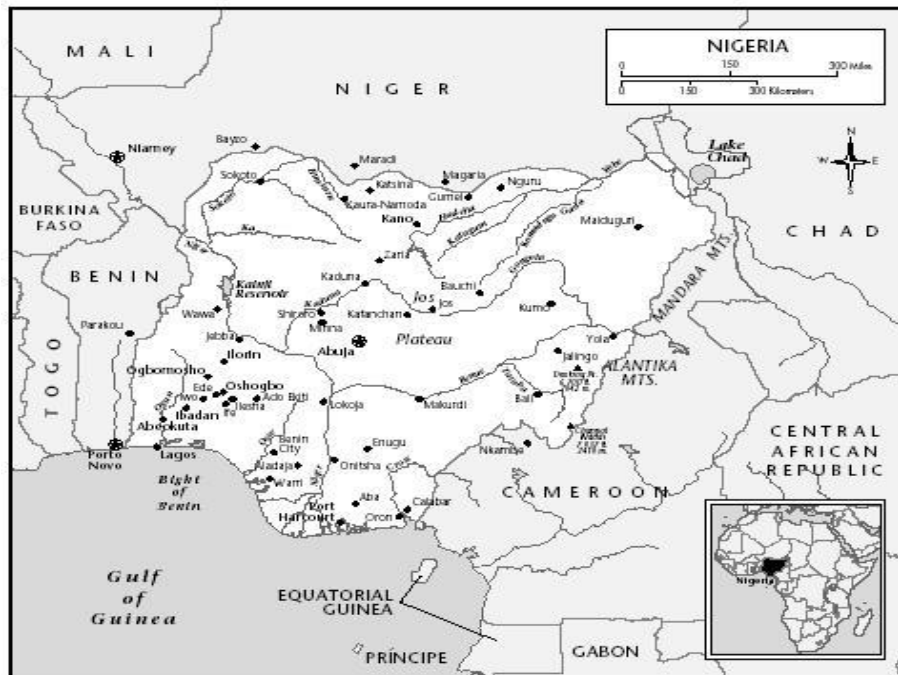
The savanna, tropical forests, and coastal wetlands are the three primary types of ecosystems that may be found in Nigeria. The cultures of the people who live in these geographical zones are profoundly influenced by their environments. Because of the savanna's arid climate and vast grasslands, grain cultivation and herding are important components of the Hausa and Fulani way of life. The Yoruba, the Igbo, and others who live in this region rely heavily on agriculture as their primary source of income. The damp tropical woods to the south are ideal for cultivating fruits and vegetables. Due to the scarcity of dry ground, the minor ethnic groups who live near the shore, such as the Ijaw and the Kalabari, are constrained to maintain their communities in a more compact layout. Due to the area's proximity to streams, lagoons, and salt marshes, fishing and the trading of salt are integral parts of daily life in the region.

The confluence of the Niger and Benue Rivers in the middle of the nation forms the shape of a "Y," which may be seen as dividing Nigeria into three distinct regions. This "Y" symbolises the borders of the three main ethnic groups, with the Hausa in the north, the Yoruba in the southwest, and the Igbo in the southeast. In general, the Yoruba are the largest of the three groups.

In terms of politics, Nigeria is composed of thirty-six different states. On December 12, 1991, the capital of the State was relocated from Lagos, which was the country's most populous metropolis, to Abuja. The city of Abuja is located in a federal area that does not belong to any one state. Lagos continues to serve as the nation's financial, commercial, and diplomatic hub despite Abuja's status as the country's formal capital. This is because Abuja's infrastructure is woefully inadequate. The most people live in the nation of Nigeria, which is located in Africa. According to an expansion by Worldometer of the most recent statistics provided by the United Nations, the population of Nigeria as of Wednesday, October 19, 2022, was calculated to be 217,849,697. It has a population

density of more than 345 people per square mile, making it the most populous nation on the African continent. Nigerians make up around 16% of the total population of Africa. The number of people living in Nigeria is consistently increasing at a rate of roughly 2.6 percent per year. The average age of a Nigerian is only 24 years old. It is estimated that about 45 percent of the population is under the age of fourteen.

Nigeria is a multinational state that is home to over 250 unique ethnic groups that together identify with over 500 different languages. These people also come from a broad range of cultural backgrounds. Over sixty percent of the overall population may be attributed to Nigeria's three biggest ethnic groups: the Hausa, Yoruba, and Igbo. The Hausa are found in the north, Yoruba in the west, and Igbo in the east. In terms of the ethnic composition of the population, the Hausa-Fulani make up 29% of the total, followed by the Yoruba with 21%, the Igbo with 18%, the Ijaw with 10%, the Kanuri with 4%, the Ibibio with 3.5%, and the Tiv with 2.5%. In Nigeria, some of the most important metropolitan areas are Lagos, Port Harcourt, Ibadan, Kaduna, and Kano.



Source: <https://www.everyculture.com/Ma-Ni/Nigeria.html#ixzz7iECSbvb5>

### Figure 1. Some Cultural Heritages of Nigeria

Marguba in Aremu (2001, p.14) identifies the following cultures of the Nigerian people which have been described as most memorable cultural destinations in Nigeria today. They include:

#### Northern Nigeria:

1. Annual Argungu festivals in Kebbi State.

2. Annual Sallah Durbar in Katsina State
3. Gidan Hausa in Kano State
4. Farribachama Annual festival of Adamawa State

### **Southern Nigeria**

1. Eyo masquerade of Lagos state
2. The Bakor Yam festival in Cross River state and The Calabar Carnival
3. Osun – Oshogbo festival in Osun State
4. Imo Awka masquerade ceremony in Awka, Anambra State
5. The Bole Festival in Port Harcourt, Rivers State

In addition to the aforementioned, Nigerian cultures are renowned across the world for their one-of-a-kind new yam festivities, which are held in almost every community across the country. The agricultural expertise of Nigerians is shown during New Yam Festivals, as is the country's cultural appreciation for the worth of toiling away. Traditional marriage rites in Nigeria are rather distinctive, such as:

1. The Igba-Nkwu, Ikuaka or “knocking, Ime Ego, all practiced by the Igbo people.
2. “Mo mi i mo e”, Igbeyawo, all practised by the Yoruba people.
3. Kayan Zander, Fatihah, Kai Amariya, “Sadaki’ all practised by the Hausa people.
4. ”Ware Ogiga Obolo, practised by ijaw people
5. ‘Oyiboseme’, Iyaa, all practised by the ibani people

These events such as:

1. The Fattening Room Experience called IRIA, practised by Ijaw tribe.
2. Kalaegerebite when a woman has attained menarche practised by ibani culture.

Along other feasting feasts, are meant to instil chastity and virtue in young women in preparation for their transition into adulthood.

Other indigenous celebrations of Nigeria that need to be conserved include:

1. The Eyo festival in Lagos, which takes place in the state of Lagos.
2. Pategi Regatta in Niger State.
3. Moremi Festival at offa.
4. Awon mass wedding ago festival at Owo in Ondo state.
5. Boat Regatta in Rivers state.

## 6. Epe Boat Regatta.

Other Nigerian cultural heritages include the blacksmithing industry, brass-casting, bronze works, and metal-working industries that are practised throughout Nigeria. Terracotta; wood carvers constructed beautiful stools and doors; engravings on walls and rocks, etc

The pursuit of civilization has resulted in the loss of some of these abilities, which may have led to successful businesses and high-paying employment, but instead they have been replaced with ones learned elsewhere (Anigbogu & Onyima, 2013). For example, Aremu (2008) reports that after mining in traditional metal-working industries, the spongy mass of metallic iron known as the bloom is often sold to blacksmiths, who use it to fabricate a variety of objects. These objects include farm implements, hunting and fishing materials, palm wine tapping tools, weaving implements, household utensils, wood carving tools, ceremonial staff, military weapons, and political royal swords, seats, and sceptre a. Aremu (2008) also reports that This suggests that the blacksmithing business was present in almost all aspects of pre-colonial and post-colonial Nigerian life, and as a result, its relevance and value to the people of that time period was unquestionable. It is also clear that this regional industry was responsible for the creation of job opportunities as well as business opportunities, starting with the miners and continuing on to the blacksmiths, distributors, and even customers of items produced by the blacksmithing sector (Anigbogu & Onyima, 2013). Taking into consideration the avalanche of advantages that may be obtained from Nigerian cultural heritages, there is a pressing need for a clarion cry to intentionally maintain Nigerian heritages in spite of the formidable hurdles that are confronting its preservation. As a result, these factors may have an impact on diplomacy via our tourism, music, and entertainment sectors, which can ultimately contribute to economic expansion in the following ways:

The biological and natural as well as cultural heritages of Nigeria are a boon to the country's tourism industry. The country of Nigeria is home to around 29 game reserves, 1129 forest reserves, 4 game sanctuaries, 2 strict nature reserves, and 8 national parks; however, it is unknown how many Nigerians have been to these locations or are even aware of their existence. How many of these locations are kept up in a satisfactory manner?

## 4.4 SUMMARY OF MAJOR FINDINGS

The followings are the major findings in the study:

- 1) Cultural diplomacy builds "trust" between countries. This lays the groundwork for political, economic, and military agreements.
- 2) Cultural diplomacy bridges the gap between people with diverse interests.
- 3) Cultural diplomacy has increased the economic potential of the United Arab Emirate.
- 4) The influence of modernization, Christianity, commerce, civilization, change, development, looting, and antiquarians, among others are the major challenges of preservation of cultural heritages in Nigeria

## **5. CONCLUSION AND RECOMMENDATION**

### **5.1 conclusion**

Based on the major findings highlighted below, the study concluded that cultural diplomacy is a catalyst for economic and political development of a nation. Cultural diplomacy transcends political difference between nations in the international system. State with common culture are more stable than others. Due to the urge important it has been situated within the core national interest of States. Cultural diplomacy builds "trust" between countries. This lays the groundwork for political, economic, and military agreements. The goal is to develop durable relationships among the peoples beyond the changes in political leadership, and this is to be done via the trajectory of cultural diplomacy. However, the proliferation of Western ideas through globalizations and its allies' institutions have become a litmus test for the preservation and sustainability of indigenous culture in Africa.

### **5.2 Recommendations**

Based on the identified findings, the study recommended that:

- 1) The government should create policies that attract foreign investment in Nigerian tourism sector
- 2) The governments and the stakeholder should tackle insecurity in the country and enable a safe and conducive environment for tourism
- 3) The governments should create a national maintenance policy of all historic landmarks in the State
- 4) The governments should create a blueprint for the regulatory bodies to implement across all regions.
5. The governments should create and store artifacts and historical records in Nigerian Museums
6. The governments should create and invest in the National festival and publicize them globally to attract international tourists
7. Nigerian foreign policies should be cultural oriented to build trust between and among States in the international system.

### **5.3 Contribution to Theory, Policy, and Practice**

This study sheds light on the substantial impact of cultural diplomacy, offering insights that contribute to theory, policy, and practice in both national and international contexts.

The study contributes to diplomatic theory by emphasizing the pivotal role of cultural diplomacy in building trust among nations. It affirms that cultural diplomacy serves as a foundation for political, economic, and military collaborations. This insight aligns with the concept of soft power, highlighting how cultural connections and shared values can foster positive relationships,



transcending political differences. The study enriches diplomatic discourse by highlighting the potential of cultural diplomacy to foster stability and deepen connections between countries.

The study's findings offer practical policy recommendations for both national and international stakeholders. Firstly, the study suggests that governments should develop policies that attract foreign investment to the tourism sector. This not only boosts the economy but also supports the preservation of cultural heritage through increased tourism activities. Additionally, addressing security concerns to create a safe environment for tourists is deemed crucial. Implementing a national maintenance policy for historic landmarks and creating regulatory blueprints can ensure the preservation of cultural sites and artifacts. The study underscores the significance of national festivals and recommends that governments invest in these events to enhance their global visibility and draw international tourists. Moreover, it highlights the need for cultural-oriented foreign policies to foster trust and understanding among states.

In terms of practical implementation, the study's recommendations provide a roadmap for governments and stakeholders. By attracting foreign investment, improving security, and enhancing the visibility of cultural festivals, countries can tap into the economic potential of their cultural heritage. The establishment of a maintenance policy and regulatory frameworks safeguards historical landmarks, artifacts, and records, ensuring their preservation for future generations. Cultivating cultural diplomacy as a cornerstone of foreign policy contributes to building lasting relationships and overcoming international challenges.

## REFERENCES

- Abu-Absi, S., & Abu-Abbass, M. (2021). Culture and diplomacy: A complementary relationship between hard and soft power. *Journal of Political Studies*, 28(1), 215-238.
- Akogun, J. F. (2006): Community knowledge and use of existing Recreational Facilities in Bida, Niger State, Nigeria. Ado-Ekiti, Masters in Recreation and Tourism Thesis (Unpublished). University of Ado-Ekiti
- Akpabio, I. (2007). Impediment to Tourism Sector Investment, Kaduna, *African Hospitality and Tourism Magazine*, 11(1) pp 16-18
- Bentham, J. (1789). *An introduction to the principles of morals and legislation*. T. Payne and Son.
- Berridge, G.R. (2005). *Diplomacy: Theory and Practice*. Palgrave Macmillan
- Bound, K., Briggs, R., Holden, J., Jones, S., (2007). *Cultural Diplomacy*. Demos, London, UK.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Cousins, J, Foskett, D, & Gillespie, C (2006): *Food and Beverages Management (2nd Ed)*. India, Darling Kindersley pvt Ltd-Pearson Education

- Davis, B, Lockwood, A and Stone, S (1999): *Food and Beverages Management*, (3rd Ed.), Oxford, Butterworth – Heinmann
- Deutsch, K., 1988. *The Analysis of International Relations*. Prentice Hall, USA.
- Eluyemi, O. (2002). *The Preservation of Nigerian Cultural Heritage: Challenges & Prospects*. Fourth BasseyWaiAndah Memorial Lecture. Textflow Limited.
- Fagbile, A (2006): *The Development of Eco Tourism in Nigeria*, Abuja, July – Rose Enterprise pg 16-50
- Fasuyi, T. A. (1973). *Cultural policy in Nigeria: Studies & Documents on cultural policies*. Paris, UNESCO
- Gameo – Indigenization. <http://www.gameo.org/index.php?title=indigenization#mw-head>.
- Gould, H. G., Marsh, S. & Mary, D. (2004). *Culture: Hidden Development. A practical working guide to Culture and Development for the international development sector*. Creative Exchange,
- Gumbi, K.S. (2019). *The role of cultural diplomacy in promoting Nigeria's national image in the commonwealth*. [https://www.academia.edu/19334107/the\\_role\\_of\\_cultural\\_diplomacy\\_in\\_promoting\\_nigeria\\_national\\_image](https://www.academia.edu/19334107/the_role_of_cultural_diplomacy_in_promoting_nigeria_national_image)
- Gumenyuk, T., Frotveit, M., Bondar, I., & Horban, Y. & Karakoz, O. (2021). Cultural diplomacy in modern international relations: The influence of digitalization. *Journal of Theoretical and Applied Information Technology*, 99(7), 1549-1560
- His Excellency Zaki Nusseibeh, Minister of State <https://www.opcd.ae/>
- Hocking, B., & Melissen, J. (Eds.). (2015). *Diplomacy in the digital age*. Brill.
- Hornby, AS (1995): *Advanced Learner Dictionary*, (8th Ed), Oxford University Press,
- Huntington, S., 1993. *The Clash of Civilizations*. *Foreign Affairs*, 72(3), pp. 22-49
- Hurrell, A. (2007). *On global order: Power, values, and the constitution of international society*. Oxford University Press.
- ILO (1980): *Employment in Hotel and Catering Industry*, Geneva, International Labour office
- Jaramillo Jassir, M., (2015). *Poder Blando y Diplomacia Cultural*. Universidad del Rosario, Colombia.
- Johnson, T. A., Stifel, D., & Levine, R. (2020). Cultural diplomacy and foreign policy. *Annual Review of Political Science*, 23, 309-328.
- Kant, I. (1795). *Perpetual peace: A philosophical sketch*. C. F. Gauss.

- Keohane, R. O. (2017). International institutions: Two approaches. *International Studies Quarterly*, 25(4), 721-732.
- Linton, R. (2011). *The cultural background of personality*. Routledge,
- Mazzini, G. (1843). *The duties of man and other essays*. Effingham Wilson.
- Mills, J., Bonner, A., & Francis, K. (2014). The development of constructivist grounded theory. *International Journal of Qualitative Methods*, 13(1), 1-8.
- Moravcsik, A. (2000). The origins of human rights regimes: Democratic delegation in postwar Europe. *International Organization*, 54(2), 217-252.
- Nigeria Tourism development Cooperation (2014). [www.ntdc.org](http://www.ntdc.org), Retrieved on Thursday 25th May
- Nye, J. S. (2004). *Soft power: The means to success in world politics*. Public Affairs.
- Ogbeidi, M. M., & Aghedo, I. (2018). Cultural diplomacy as a tool for economic empowerment in Nigeria. *International Journal of Development and Sustainability*, 7(3), 1192-1204.
- Ogundele, S. O (2000). *Fundamentals of archaeology: An introduction*. Ejimasons Nigeria Enterprises.
- Ogundele, S. O. (2014). *Understanding Contemporary Archaeology*. John Archers Publishers Limited.
- Olatunji, K. & Jeariogbe, Y. (2020). Cultural diplomacy as tool for political, economic growth. <https://guardian.ng/art/cultural-diplomacy-as-tool-for-political-economic-growth/>
- Omozuwa, J. (2011): *Contemporary Issues in Hospitality Management*, Ilorin, Grace Excellent Publisher,
- Pajtinka, E. (2014). Cultural diplomacy in theory and practice of contemporary international relations. [http://www.politickevedy.fpvmv.umb.sk/userfiles/file/4\\_2014/pajtinka2.pdf](http://www.politickevedy.fpvmv.umb.sk/userfiles/file/4_2014/pajtinka2.pdf)>.
- Papaioannou, K. (2017). Cultural diplomacy in international relations. *IJASOS- International E-Journal of Advances in Social Sciences*, 3(9), 942-944
- Papaioannou, K. J. (2017). Towards a complex understanding of cultural diplomacy: A critical review of concepts, approaches, and agendas. *International Journal of Cultural Policy*, 23(2), 205-224.
- Puchala, D. J. (2005). Of sovereignty, stateness, and selfhood: Critical reflections on the 'sovereignty-as-process' construct. *Alternatives: Global, Local, Political*, 30(2), 191-217.
- Radcliffe, S. (2006). *Culture and Development in a Globalizing World. Geographies, actors, and paradigms*. Routledge
- Rana K. S. (2006). *Inside Diplomacy 2nd Ed*. Man as Publication

Ryniejska-Kieldanowicz, M. (2009). Cultural Diplomacy as a Form of International Communication. <https://interarts.net/descargas/interarts664.pdf>

Smith, K. E. (2019). Cultural diplomacy and the United Kingdom: A critical analysis. *International Affairs*, 95(5), 1031-1049.

Snow, N. (2019). The role of cultural diplomacy in shaping national reputation and identity: An Australian case study. *Place Branding and Public Diplomacy*, 15(3), 144-156.

Spencer-Oatey, H. (2008). *Culturally speaking. Culture, communication and politeness theory*. 2nd edition. Continuum,

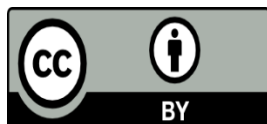
Swarbrooke, J. (1995): *The Development and Management of visitor Attractions*, Oxford, Butterworth – Heinemann Pg.7

Teleanu, S. (2016), *Economic diplomacy*. <https://www.diplomacy.edu/topics/economic-diplomacy/>

Wikipedia (2015) Indigenization. The free encyclopedia. <http://www.wikipedia.org/wiki/indigenization>. 23, November 2015.

Wikipedia 2014: [www.wikipedia.com](http://www.wikipedia.com). Retrieved on Thursday 25th May.

World Tourism Organization (WTO 1997): *International Tourism; A Global Perspective*. Madrid, World Tourism Organization



©2023 by the Authors. This Article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>)