

Communication as Panacea for Avoidance of Intercultural Inaccuracies among Hausa and Yoruba Cultures of Nigeria

Sharifatu Gago Ja'afaru, PhD¹ & Kelvin Inobemhe, PhD¹; Kamal Jaafar Habu² Felix Ugber³

^{1,2} Independent Researchers, Abuja, Nigeria
sharifatujaafaru@gmail.com; kamarjaafar6@gmail.com

^{1,3} Nasarawa State University, Keffi, Nigeria
inobemhekelvin@gmail.com [Corresponding Author]

Abstract

The ethnic and linguistic diversity represented prominently in the Hausa and Yoruba cultures, continues to produce rich cultural exchange and recurring intercultural imprecision based on stereotyping, misinterpretation and communication failures. This conceptual paper explores the possibility of using intentional communication practices to minimise such inaccuracies between the two ethnic groups. The study is based on Gudykunst's (2005) model of Anxiety/Uncertainty Management and Hall's (1976) High/Low Context Communication model and is discursively reviewed by referring to secondary literature in order to develop a conceptual model between cultural knowledge and communication skills and intercultural avoidance and inaccuracies. The paper highlights key cultural variations between Hausa and Yoruba communication patterns such as different uses of proverbs, greetings, religious expressions and non-verbal expression, drawing on documented incidents like the 1999 Sagamu clash, and on the studies of Hausa-Yoruba relations in Sagamu, Agege and Funtua. It states that active listening, cultural-sensitivity training, structured feedback mechanisms, and judicious use of proverbs are practical, low-cost ways to minimise misunderstandings and promote respect. The paper concludes that intentional competence-based communication is a potential means to intercultural harmony and has implications for national cohesion, peace building and policy making in Nigeria's multi ethnic federated state.

Keywords: Communication, Cultures, Indigenous, Hausa, Yoruba

Introduction

Nigeria is a country that is characterised by its cultural diversity with people of distinct traditions, hundreds of languages, a mix of religious beliefs with Christianity, Islam, and indigenous orientations, many ethnic nationalities of which Hausa, Igbo, and Yoruba are considered to be major and a record of over 250 ethnic groups. These groups, their religious beliefs, languages, and cultures give Nigeria a rich and multi-faceted national identity. The country's ethnic composition and geographical settings of the groups provides a unique side

to the identity. While the Hausa lies up North, there are the Yoruba people predominantly settled in the South-West of the country while the Igbo are in the South East region of Nigeria. Ijaw, Edo, Fulani, Tiv, Ibibio, Efik are some other significant groups in the country giving it the unique identity.

Aside, ethnic composition and religious orientation, the country's cultural diversity is further manifested through the language (communication), art and music, festivals, and social structures. The diversity is reflected in the communication as the many ethnic groups in the country speak over 500 languages and dialects (Kori-Siakpere et al., 2024). This is a major reflection of a country with great cultural diversity reflected in the language culture. Relatedly, the beautiful art of the people is in the rich traditions displayed in hand-woven fabrics like Aso-Oke, Akwete, Odabo, and so on. This is further strengthened through the vibrant drumming, traditional folktale music mixed with modern styles, and the unique dances styles of the people of Nigeria.

Across Nigeria are festivals and traditional cultural celebrations in form of initiations into age grade among others. In the North of the country, various emirate councils and kingdoms host colourful festivals as in Grand Durbars on an annual basis to display the rich cultural richness of the people. This is closely related to the Osun-Osogbo festival, the Ojude Oba festival of the Ijebu-Ode people, the World Ifa festival, the Olojo festival and more in the South West of Nigeria. Additionally, the Igbo are known for New Yam festivals, Ofala prominent with the Onitsha kingdom among others. Among the people of Bini in Edo State is the annual Igue festival celebrated by the Oba of Benin on a yearly basis. These festivals across Nigeria showcase the beauty of the local traditions of the different ethnic groups.

The social structure is another unique aspect of Nigeria's cultural diversity with significant variations across the various regions of the country. Complex social structures are visible

across kingdoms in the Yoruba (South-West) (Tellier, 2022). This is also the case in the South-South regions of Nigeria. The Igbos are known to practice distinct community structures in which each local community tends to assume an autonomous status with its own king and kingdom. According to Okwesili (2023), this is consistent with the socio-political structures of the society that dates back to the pre-colonial period. In the core North, particularly the Hausa-Fulani dominated society, the social structure is more organised (Salihu & James, 2024). Roles and responsibilities at each institution are clearly marked and outlined for clarity.

Being two of the top three Nigeria's largest ethnic groups, the Hausa and Yoruba shape the country's political, socio-economic and cultural fabric through significant trade networks, strong community values, and unique histories as well as other traditions rooted in spiritual and artistic values. The two ethnic groups contribute to the country's diverse identity and development. While Yoruba land is known by the city-state practice of the Oyo people, Hausa is prominent for the northern Islamic trade centres. Throughout the federation, the Hausas are known for trade exporting leather and gold to different parts of Nigeria and the West African region. The people are known to be predominantly Muslims with rich political heritage with centralised emirates headed by Emirs.

The Yoruba, on the other hand, are known to represent ancient civilisation with rich and powerful pre-colonial kings and kingdoms like the Oyo Empire and Ife having advanced political structures. The Yoruba people are also popular and celebrated for their rich oral traditions in myths and proverbs, vibrant crafts, and alluring arts. This also includes their traditional beliefs and modes of worship, particularly the Ifa traditional religion with great influence across the West African region (Ibrahim, 2020) and beyond (Ogungbemi, 2024). The interesting note about the shared cultural significance of the Hausa and Yoruba people of Nigeria lies in their distinct languages, histories, and cultures which form part of the

multicultural identity of the nation. The two groups have complex cultural exchange and inter-ethnic relations (Bamgbose, 2025). This is the case despite the coexistence on account of trade and migration.

Nevertheless, there are glaring differences between the two ethnic groups further exacerbated by inherent challenges in their interactions due to cultural inaccuracies. These challenges stem from colonial divisions, historical legacies, and cultural differences. The issues are numerous – from the social norms, to language nuances that usually fuel stereotypes, misinterpretations and misrepresentations, and conflicts, the ethnic groups are faced with challenges in the quest to cohabit in a diversified Nigerian state. Though the two groups have co-existed in many years through historical ties and religio-cultural exchange (Islam), the fault lines are often exploited by politically exposed persons and institutions. The result has been heightened tensions in major cities including Lagos.

Though studies have been conducted to show relationships and challenges in the interrelationships between Hausa and Yoruba (Gatawa, 2013; Hazzan, 2024; Olubomehin, 2012; Tijani, 2008), not much attention has been given to the communication difficulties that stem from intercultural inaccuracies. Furthermore, little is known about the misrepresentations and misinterpretations of certain cultural practices in the two powerful and popular ethnic groups in Nigeria. This is also further made complex due to the dearth of knowledge of the use of communication to address the issues. Therefore, this study's attempt is to examine the use of communication to avoid intercultural inaccuracies among Hausa and Yoruba.

Statement of the Problem

Cultural inaccuracies and misunderstandings are the two common causes of a wide range of issues in intercultural relationships (Lobanova, 2020). In essence, there are cases of

stereotypical or distorted and inaccurate portrayal of a people's cultural practices, beliefs, and values. These usually result in misrepresentation and misunderstanding which often breeds disrespect or disregard for certain cultures. Failure to respect the cultural practices of one another, religious differences, and stereotypes are the commonest sources of the misunderstandings with history of some escalations into conflicts (Bamgbose, 2023; Olubomehin, 2012). One of the memorable one was the 1999 Hausa-Yoruba clash that occurred in Sagamu (Oladipo, 2012).

Communication barriers are common denominators of the many conflicts that have bedeviled Nigeria as frictions arising from language barriers constitute serious issues for the many ethnic groups in the country. This is buttressed by Jegede (2024) with the assertion that Nigeria's history and ethnic composition is beautifully reflected in the multiplicity of languages which also exacerbate political tensions and social divisions. Across Nigeria, the communication barriers arising from language differences are a notable source of concern due to the misunderstandings. The differences in social behaviours and non-verbal communication also contribute significantly to misunderstandings as there is no adequate cross-cultural dialogue and awareness (Li, 2025; Pang et al., 2024; Siaw et al., 2025). Once influenced by economic and political factors, these underlying communication issues are known to have led to series of conflicts between Hausa and Yoruba (Abiola, 2025; Bamgbose, 2025).

Despite the issues, not much attention has been given to the ways to arrest the ugly incidences of conflicts through communication neither are there concerted efforts aimed at playing up strategies necessary to avoid the inaccuracies arising from the interactions between the two cultures. Religious and cultural practice-related clashes and conflicts arising from misconceptions and stereotypes have lasting impact on the persons from the ethnic groups. This has been seen in the clashes among ethnic nationalities in Nigeria highlighting

the urgent need for solution. Against this backdrop, this conceptual study is about the need to leverage communication as a means to address intercultural inaccuracies among Hausa and Yoruba cultures of Nigeria considering past events and cases of misunderstandings and misconceptions.

Objectives

The objectives of the study were to:

1. Identify the main sources of intercultural inaccuracies between Hausa and Yoruba distinct cultures.
2. Examine how planned, deliberate, and targeted communication strategies mitigates the challenges

Literature Review

Previous studies of the Hausa-Yoruba relations in Nigeria have tended to focus on historical, religious, and socio-political issues, rather than communication. Gatawa's (2013) research into the Hausa and Yoruba communities in Agege, Lagos, investigates the prehistory of interethnic integration through trade, but does not address how communication practices enabled or undermined that integration to much of the twentieth century.

Likewise, the factors identified by Bamgbose (2025) as being sources of tension in the interconnected lives of Hausa and Yoruba communities in Sagamu include interference in chieftaincy affairs, conflicts over the Oro festival, indigenous land rights and disagreements over commission payments (laada), while some of these issues are not treated in detail, the mechanisms used to prevent or resolve them are given cursory attention.

Dangiwa and Ndawayo (2022) has written a story about Hausa-Yoruba relations in Funtua, Katsina State where he highlights multilingualism and the linguistic exchange in everyday life as a basis for peaceful coexistence, thereby providing helpful evidence that language serves as social glue. But the study is limited to one locality and it is not generating a transferable communication framework. Salihu and James (2024) show how the colonial dominance of the regions resulted in the deepening of the North-South divide between Hausa-Fulani and other groups, whereas Kori-Siakpere et al. (2024) explain how Nigeria's linguistic diversity with more than 500 languages continues to limit the ability to communicate across cultures in shared institutional spaces.

Together, the works in this volume have established that Hausa-Yoruba relations have always been mediated through trade, marriage, religion, and the language, with the language difference being an official reason for conflict. But the literature has not yet explored how misunderstanding can be created as Hausa and Yoruba interlocutors interact with each other, nor has it systematically suggested communication-oriented approaches to preventing such inaccuracies. This void is enough to warrant the current conceptual analysis of Hausa-Yoruba relations that moves away from the historical and religious backdrops of the relationship to the communicative processes that can be purposefully managed to prevent cultural inaccuracies.

Conceptual Framework Development

This study's conceptual model is supported by three concepts. Cultural knowledge is an individual's knowledge and understanding of another group's values, norms, conventions, and nonverbal repertoire. Communication skills (or communication competence) is the practical knowledge of how to use it appropriately and effectively in interaction which includes listening, seeking feedback, adapting language, proverbs and non-verbal skills. The

outcome variable of this study was avoidance of intercultural inaccuracies, which is a measure of the reduction of stereotyping, misrepresentation and communication breakdown, and the increase in accurate understanding between Hausa and Yoruba interlocutors.

The model suggests that cultural knowledge and communication skills are not separate entities but are tied together. Knowledge of culture without communicative competence can be of no use, such as someone knowing that proverbs are a powerful and persuasive device in the Yoruba speech yet not knowing when or how to use one well; and communicative competence without cultural knowledge can lead to exchanges that are technically correct but culturally insensitive, such as the one who knows how to speak the language well yet does not know when or how to say it well. Theorised to decrease the intercultural inaccuracies and avoidance between Hausa and Yoruba interlocutors, it is the interaction between the two, which is facilitated by active listening, cultural-sensitivity training, feedback mechanisms and the strategic use of proverbs. This is shown in figure 1.

As illustrated in Figure 1, what happens in the zone of interaction between cultural knowledge and communication skills is the reduction of intercultural avoidance and inaccuracies that can be measured in the field; it is not cultural knowledge nor communication skills in isolation that produce such reduction.

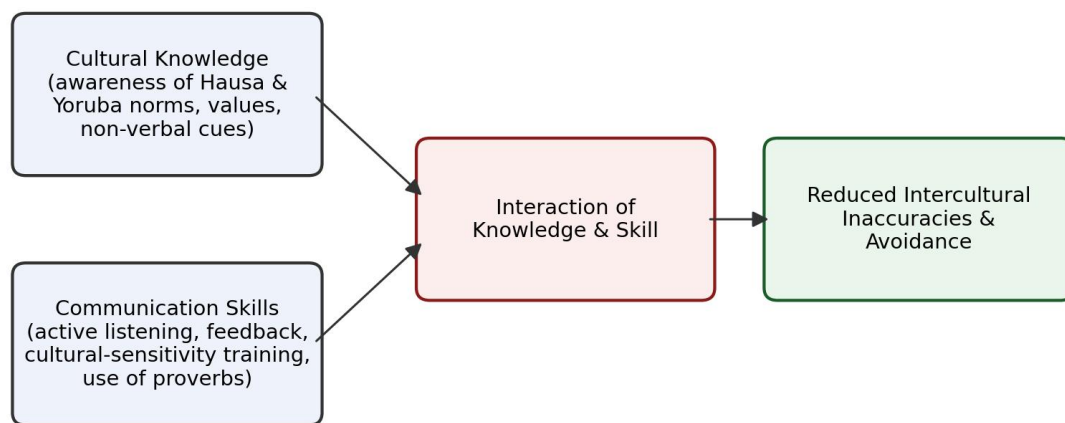


Figure 1. Conceptual model linking cultural knowledge and communication skills to the reduction of intercultural inaccuracies between Hausa and Yoruba interlocutors.

Theoretical Framework

The present study is based on the theory of Anxiety/Uncertainty Management (AUM) by Gudykunst (2005) and supported by High-Context/Low-Context Communication theory by Hall (1976). According to AUM theory, when people meet unfamiliar persons as “strangers”, they require adaptable communication skills, mindfulness and cultural knowledge to reduce anxiety and uncertainty to a tolerable level to enable them to better understand the other person’s behaviour (Gudykunst, 2005). If applied to Hausa-Yoruba interaction, much of the “disrespecting” or “offending” that is read into interaction between the two peoples may stem not from the other’s bad intention but from the uncertain norms of that person’s communicative use, for example, the norm of how direct a request can be, or how disagreement can be expressed without offending.

This theory also suggests that a series of planned, regular, and purposeful intercultural encounters (proposed via active listening and cultural-sensitivity training) can gradually diminish this anxiety and foster intercultural understanding. A distinction between high-context and low-context communication cultures, as introduced by Hall (1976), adds to the AUM theory in order to account for certain misunderstandings occurring. High-context

communicators use a lot of background information, proverb, indirectness, and non-verbal clues, whereas low-context communicators use lots of explicit and literal verbal communication. The Hausa and Yoruba communication patterns are characterised by high-context elements, with different elements highlighted in each culture.

The present study is guided by layering Hall's theory on AUM onto Yoruba and Hausa collectivists' face-sensitive social structures, which explains why both cultures are likely to use indirect and harmony-preserving communication strategies when handling disagreement. The three theories combined provide a psychological (AUM), linguistic-cultural (high-/low-context) and relational (face-negotiation) foundation for the conceptual model developed in this study.

Methods

This study is conceptual as the researchers relied on secondary data sources to explain the concepts. The data were also adopted to advance points through discursive position in order to affirm that communication can be used to address the cultural inaccuracies among Hausa and Yoruba cultures of Nigeria. The literature review section of the study provides a rich and solid point upon which the conceptual framework is designed for the study. Secondary data in journals, books, chapters, and online articles provide the point of analysis for the study.

Following the convention of conceptual scholarship (Jaakkola, 2020; MacInnis, 2011), the sources were purposefully selected from peer-reviewed journal articles, book chapters, and the reputable institutional publications around Hausa-Yoruba relations, Nigerian ethnic communication, and intercultural communication theory published mostly between 2012 and 2025, with some foundational theoretical works included for their enduring conceptual significance (Berger & Calabrese, 1975; Hall, 1976). They were thematically read and sorted according to the two goals of the study, with a discursive, hypothesis-building method of

linking identified cultural nuances, theoretical propositions, and documented cases into a single conceptual model, rather than testing hypotheses with primary data.

Discussion

1. Defining Cultural Nuances

The communicative culture of Hausa and Yoruba has a general high-context pattern (Hall, 1976) and differ in particular conventions which leave space for misinterpretation. Greeting protocol is another example, Hausa greeting exchanges are generally status-marked, elaborate and sequential, and if an interlocutor does not follow this form, they might be perceived as rude and disrespectful, as Hausa-Fulani society is more “organised” and hierarchical, with a focus on social status (Salihu & James, 2024).

In addition age and status-specific prostration and kneeling conventions that incorporate the many-layered chieftaincy and complex kingdom system of Yoruba society (Tellier, 2022) can be misinterpreted as a conscious slight if their absence is not taken as a sign of unfamiliarity. A second nuance is the use of the proverb. Proverbs are used indirectly as correctives and as repositories of shared wisdom in both cultures, but the exact proverbs, their register and circumstances in which their use might be considered appropriate differ, such that a proverb intended as gentle guidance by a Yoruba speaker may be entirely missed, or read as evasive, by a Hausa listener unfamiliar with its reference, and vice versa.

A third nuance is religious idiom, in which Hausa public discourse is often awash in Islamic invocation and formulaic blessing, and Yoruba discourse is layered with both Islamic and Christian references, alongside Ifa and orisa ones as needed (Ibrahim, 2020; Ogungbemi, 2024): thus, a religiously coded remark that is meant to be taken as an expression of courtesy in one culture can be read as proselytising or exclusionary in the other. Other non-verbal

factors, such as eye-contact norms, toleration of silence and acceptable physical distance during the conversation, also distinguish between the two cultures. Kenjabaeva (2024) states that such granular cultural knowledge, which includes communication behaviours, values, norms and styles, is a prerequisite for preventing misunderstandings in cross-cultural communication, which is the reason why the four nuances outlined above are relevant to this conceptual model.

2. The Role of Communication Strategies

Communications can be used to address the inaccuracies and misunderstandings arising from interactions between different ethnic groups (Dharma et al., 2025; Odoemelam et al., 2025). This has been established in different scenarios in which communication was used to address conflicts between parties in communal settings (Modeyin et al., 2025a; Modeyin et al., 2025b; Touitou, 2020). Accordingly, the same avenue can be explored to address misunderstandings in intercultural frictions between Hausa and Yoruba of Nigeria. A few of the actionable strategies that can be leveraged include active listening, training on cultural sensitivity, feedback mechanisms, and the use of proverbs to find a common front.

Active listening is a major strategy that is useful for navigating cultural differences. This is chiefly because the strategy emphasised that the listener ensure precise and dutiful focus on the listener while observing the nonverbal cues in the communication, and judgment is also suspended to have a full and accurate understanding of their perspective (Cuncic, 2025; Ellis, 2025; Rehkopf, 2023). Accordingly, the act of actively listening to a speaker, particularly when there are cultural differences provides the opportunity to identify underlying assumptions, confirm the understanding, foster empathy and also encourage clarity. This is created because of the non-judgmental environmental which enables speakers to make speak clearly and elaborately. This can also be practiced in the intercultural interactions between

Hausa and Yoruba of Nigeria as part of communication solutions to cultural inaccuracies and misunderstandings.

Training on cultural sensitivity presents another opportunity in form of appropriate strategy required to address cultural inaccuracies and misunderstandings between Hausa and Yoruba ethnic groups of Nigeria. Through training on cultural sensitivity, a great awareness required for the promotion of respectful intercultural interactions is fostered because the aim of such training is to improve intercultural communication and relationships (Balzer, 2024; Shepherd, 2019; Teibowei, 2024; Zhang, 2023). Aside enhancing awareness, cultural sensitivity training can reduce bias, improve interactions, and help prevent incessant conflicts because potential misinterpretations and offenses can be avoided altogether. According to Kenjabaeva (2024), knowledge of cultural differences, for instance, can help avoid misunderstandings and misinterpretations through awareness about the cultural nuances inherent in communication behaviours, values, norms, and styles.

Feedback mechanism is one of the crucial communication strategies that can be activated to address cultural inaccuracies and misunderstandings. Through feedback mechanism, a safe and structured space for open dialogue, mutual learning and knowledge acquisition, and corrective action is created. According to Singh (2023), quality of communication is enhanced through the feedback mechanism as the two-way information exchange is facilitated. Misunderstandings and inaccuracies can be addressed in a two-way communication that rests on feedback mechanism. In the same vein, communication is susceptible to missed opportunities, misunderstandings and misrepresentations when it is one-sided due to the absence of proper feedback mechanism. A communication environment that prioritises feedback mechanism has elements such as safe and accessible channels, empathy and active listening, clear process and follow-up, as well as cultural competence training opportunities. Some of the benefits are manifested in early issues detection and

mitigation, building inclusivity and trust, continuous improvement through learning, and the correction of cultural inaccuracies.

The use of proverbs is an effect strategy used to bridge cultural gaps through the gentle and gradual correction of misunderstandings or inaccuracies by leveraging metaphors to offer wisdom that reinforce values, guide behaviours and prevent direct confrontations yet foster empathy. This makes proverbs vital tools preserving cultural identity and conflict resolutions in society, particularly in the case of elders that prioritise their use as part of the oral traditions to teach and maintain harmonious coexistence. Through the use of proverbs, shared cultural assumptions are created and the deep-seated beliefs expressed in proverbs can be useful in the promotion of intercultural understanding. It is established that proverbs are used as crucial tools for addressing conflicts (Agbaje, 2002; Ajibiye, 2025). Accordingly, intercultural misunderstandings can be addressed through the use of proverbs as they can be used as cultural anchors as societal morals, values and experiences are embedded. Aside, the foregoing, proverbs also reinforce identity and acts as cognitive tool that help listeners apply wisdom to certain situations (Al Khanaif sawy, 2023).

3. Case Studies and Examples

With the help of three cases, it is shown how the conceptual model created in this study could be applied in practice. The first is the legendary Hausa-Yoruba violence in Sagamu, Ogun State in 1999, which became a full-fledged inter-ethnic conflict with repercussions in Kano, where Hausa traders clashed with those in Yoruba Oro (ritual festival) in Yoruba land, killing a Yoruba participant (Oladipo, 2012). The episode highlights a failure to communicate and a failure to understand, a failure of cultural knowledge to understand the restrictions and meaning of Oro, and a failure to have an instant feedback or mediation process to counter

rumour and anxiety, as predicted by AUM theory, that unmanaged uncertainty increases conflict (Gudykunst, 2005).

The second case is taken from Bamgbose's (2025) later research on inter-religious relations in Sagamu, and they found that, apart from the passage of time, the use of the Hausa language, inter-ethnic marriages, religious festival participation and the symbolic role of the Akarigbo as the "father of all" promoted trust and peaceful coexistence in the years that followed the clash.

The third case is that of Gatawa (2013) who describes the coexistence of Hausa and Yoruba in Agege, Lagos, where continued informal communication prevented the sort of misinformation that occurred in Sagamu, leading to generations of Hausa people able to speak Yoruba social codes. Competition over trade and unresolved rumour rather than religion or ethnicity per se is often the immediate cause of inter-ethnic violence in Nigerian urban contexts generally; this is illustrated by Albert's (1993) historical research on Hausa-Igbo relations in Kano from 1953 to 1991, which demonstrates that communication-based solutions can be transferred across the Hausa-Yoruba dyad.

The model's value comes to light when applied to a hypothetical negotiation between a Hausa trader and a Yoruba trader, over a delayed shipment; a Hausa who initiates the negotiation with an extended greeting sequence is met by a Yoruba who responds with a proverb, indicating patience but not a direct complaint, and a trader lacking familiarity with the cultural nuances of the other party might mistake both actions as "trading" (evasions); on the other hand, with an active listening mode and a simple feedback mechanism both traders will have the opportunity to confirm their understanding before taking action, preventing that kind of inaccuracy that escalated into the Sagamu clash.

Conclusion

This study's main goal was to advance points to support the use of communication as tool for avoiding intercultural inaccuracies among Hausa and Yoruba cultures of Nigeria. It was established in the study that there are cultural nuances between the two major ethnic groups with specific cases of such differences mentioned. However, various communication strategies such as active listening, training on cultural sensitivity, feedback mechanism, and the use of proverbs are considered as effective to address cases of cultural inaccuracies of misunderstanding between the cultures. In essence, the study established the nuances and advanced the solution to the issues. The conclusion of the study is that though there are glaring differences and misunderstandings between the cultures, there are communication solutions to the problems.

Conceptually, the current study offers extension of the typical application of the Anxiety/Uncertainty Management theory of Gudykunst (2005) and Hall's (1976) high- and low-context framework to the intra-national, inter-ethnic context of Hausa and Yoruba communication in Nigeria, and proposes a conceptual framework linking cultural knowledge and communication competence to the minimisation of intercultural inaccuracies, via four practical strategies: (1) active listening, (2) cultural-sensitivity training, (3) feedback mechanisms, and (4) deliberate use of proverbs.

In addition to theory, the association of planned intercultural communication with Nigeria's overall process of national integration is applicable. Communication based strategies when institutionalised (schools, media, community, religious institutions) have the potential to reduce the frequency and intensity of the kind of misunderstanding which led to events like the Sagamu clash of 1999 (Oladipo, 2012), strengthen the economic and social ties that already exist between Hausa and Yoruba communities in cities like Agege and Sagamu (Gatawa, 2013; Bamgbose 2025), and provide a communication based approach to ethnic harmony that can be extended to other major and minor ethnic groups in Nigeria. The

integration of communication competence into normal intercultural interaction is offered as a small but manageable step toward national development and conflict mitigation in a nation where politicians regularly resort to ethnic fault lines for their own limited ends.

Recommendations

The researchers recommend that:

1. Educational programmes should be designed by relevant authorities such as government agencies in charge of national orientation and culture (National Orientation Agency –NOA, Ministry of Culture and Tourism) to ensure that intercultural dialogue is sustained to teach people on the need for tolerance and understanding of various cultures in Nigeria.
2. Public awareness campaigns can also be championed by the National Orientation Agency and other development partners and international donor agencies to promote intercultural understanding as part of the larger efforts to prevent inaccuracies or misunderstanding. This will also reduce intercultural frictions and instances of conflicts that arise from misunderstandings.
3. Future studies should focus on the intersection between cultural dialogue and knowledge of proverbs within the African continent, particularly with focus on Hausa and Yoruba cultures to understand the nuances. A greater knowledge of the differences can be a starting point to build synergy and promote cultural tolerance and mutual respect.

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