Assessment of Public Relations and Power Relations Dynamics in Nigeria's Multicultural Society

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Abstract
Nigeria as a multicultural society has diverse cultural values that should be effectively harnessed to the advantage of her citizens. Public relations professionals and those who head or aspire to head the nation must leverage on the diversity to manage the desired changing environment through reputation management, public perception and operate in the public interest to the advantage of stakeholders. Public relations plays an important role in establishing and managing relationships with stakeholders. Relatedly, power relations can occur anywhere and it is a set of actions upon other actions. This implies that in power relations, each party has its objectives; hence it might do whatever it takes to dominate the other party while pursuing its objective. In a multicultural society such as Nigeria, public relations must be sealed up to strive for fairness in the Nigerian project. This study assessed the critical role of public relations in the preceding analysis by encouraging equal rights and opportunities of citizens in all spheres of human endeavours while also highlighting the minority syndrome. The study is anchored on the Advocacy Theory and adopts literature review as methodology where secondary data were used entirely for analysis.

Keywords: Public Relations, Multicultural Society, Minority, Diversity and Inclusion

Introduction
In a multicultural society such as Nigeria, public relations has a great role in power relations among the many regions and political parties that are involved in power contestations in the country. Multicultural public relations as a subset of public relations practice helps the profession see diversity as part of its daily practice that connects with an organization's values (Mundy cited in Arthur, 2020). The multicultural perspective also removes the "western-centric, corporate-centric lens" and helps nations forge meaningful relationships with diverse stakeholders.

Multicultural society describes the characteristic of a society that has many different ethnic or national cultures mingling freely. It can also refer to political or social policies which support or encourage such coexistence. In a multicultural society, people share different views and interpretations of their world. These interpretations might include national identity, race, religion, geographic location, interpersonal relationships, power relations and a host of other factors.

Power relations on the other hand refers to how power especially political power is shared among subcultures, regions and even political parties. Power is an important factor for the interactions among ethnocultural communities (Makariev, 2020). Whether they are to be ones of segregation, or assimilation, or harmony, this depends a lot on their relation with power. According to most theories, power is the control on the behaviour of someone else. To exercise power over someone is to make him/her act irrelevant of his/her own will or interest. As far as the social forms of power are concerned, in the typical case this control involves the legitimacy of and use of force, if necessary. So, the monopoly over political power of one community "at the expense" of another is a prerequisite for cultural discrimination or assimilation of the group in the inferior position. On the contrary, if power is shared in a more or less just way by two or more ethnocultural communities, this situation will be unfavourable for the development of a truly multicultural society. This seems to be the current situation in Nigeria. In Nigeria, ethnic, religious, communal, social and political conflicts have been threatening the fragile unity of the Nigerian nation. Ugwuanyi and Odigbo (2012) are of the opinion that this problem has been exacerbated by the win-at-all-costs attitude of some Nigerian politicians. To worsen the matters, terrorism dimensions to violence have now entered the Nigerian social history and political diary, with bombings and news of bombings and kidnapping for ransom being heard every day.

Diverse reasons have been adduced by many social commentators to explain this social anomaly in Nigerian society. "Boko Haram" a group campaigning for the imposition of Sharia law on some states of the Nigerian federation, blames western education, unemployment and political injustices as being behind their actions (Ugwuanyi and Odigbo, 2012). So is Islamic State for West Africa Province (ISWAP). Since after the 2011 general election, arson, wanton destruction of lives and property have been unleashed sporadically on the police, public, churches, innocent people and even the international community which the United Nation's building bombing in Abuja typifies (Ugwuanyi and Odigbo, 2012). Constant kidnapping for ransom by bandits, militancy and clamour for self determination by various groups including the Indigenous People of Biafra (IPOB) in South East Nigeria abound. Ethnic clashes between communities for political and economic reasons as well as herders and farmers clashes are some of the diversity and power relations dynamics that Nigeria is currently grappling with.

Emeagwali (2000) cited in Ugwuanyi and Odigbo, (2012) averred that the roots of the present crisis in Nigeria stems from a lack of understanding of the Nigerian constitution and the peoples' poor appreciation of nationhood enshrined in the constitution. Hence, ethnic cleavages take precedence over the spirit of nationhood. Angaye (2003) pointed out that it is the divisive interplay of politics, ethnicity and religion in Nigeria has led to the recent spates of micro-nationalism, and militancy of the various ethnic movements like the Movement for the Emancipation of Niger Delta (MEND), the Movement for the Survival of Ogoni People (MOSOP), the Movement for the Actualization of the Sovereign State of Biafra (MASSOB), the Odua People's Congress (OPC), the Boko-Haram and many more; all seeking self-determination, local autonomy, separate identity, resource control and true federalism. All these have given vent through accusations and allegations of neglect, oppression, domination, exploitation, victimization, discrimination, marginalization and rotation of major political offices (Ugwuanyi and Odigbo, 2012).

Kukah (2007) cited in Ugwuanyi and Odigbo, (2012) blames greed, unbridled quest for power and a culture of materialism for the crisis. This is despite the wise counsel by some of our founding fathers like Awolowo, that in the process of bringing out the best that is in man and of enabling him to live a healthy and happy life, the agencies of politics and religion must work in close and harmonious cooperation.

People have tried to proffer solutions to the numerous issues highlighted above but it would seem the issues so far have deferred solutions. According to Ugwuanyi and Odigbo (2012) all these have been a source of worry to well-meaning Nigerians and the international community or friends of the country as many solutions put into place by the government of Nigeria with supports from the United Nations and other international NGOs aimed at keeping lasting peace in Nigeria's social and political life have refused to bring the desired succour to Nigeria and Nigerians. However, public relations and other communication experts are of the view that confronting these problems through public relations and conflicts/crisis management tools would do the magic.

Conceptual Framework and Literature Review

Public relations

Public relations is a concept that has avalanche of definitions. Harlow (2007) cited in Keghku (2011) found 472 definitions of public relations after examining books, journals and magazines on public relations and asking 83 public relations executives for their definitions. Similarly, by 1996, Nwosu counted more than 600 definitions of public relations. Thus, Nwosu (2006) came up with a classification of these definitions which brought about the non-sensical, commonsensical and technical or professional categories.

According to Nwosu (2006), the non-sensical views public relations as bribe, propaganda, window-dressing and cover-ups of organization's dirty deals. The commonsensical trades in doing good and ensuring that you are caught in the act and making friends, keeping and working with friends to achieve your objectives. The professional or technical category considers public relations as a management function that identifies the needs of an organization and those of its internal and external publics and synergises these together by implementing a programme of actions and communications so as to have symbiotic relationship between them.

Ajala (2001) defines public relations as the totality of an organization or individual's performance aimed at earning public favourability which results in continued growth mutually beneficial to the organization (or individuals) and the society within which it operates. The role of the public relations practitioner is to devotedly protect such earned favourability. According to this concept of public relations, it is possible to group each item into one of these; the team, the play strategies/tactics, facilitators and the goal. An organization and its management including the public relations professional and all categories of staff collectively are linked to the team with the practitioner acting as the team's "centre forward". The centre forward is skillful in the use of strategies/tactics such as research; communications, planned programmes and actions designed to reach the organization's publics both internal and external.

Keghku (2005) notes that, public relations, like communication, which are interwoven is the instrument used by an organization to attain its goals and objectives. This is achieved through planning and well-executed programmes which are intended to influence public opinion in a manner that the relationship between the organization and its publics remain favourable for the purpose of sustaining the goodwill and understanding of such publics for corporate survival.

Hendrix (1995) asserts that one way of defining public relations has been simply to invert the term. So it becomes "relations with publics". This can be modified as "interrelationship with publics". It is the replica of the nature of modern public relations which sees it as an interactive form of communication that allows for exchange of information between the audience (publics) and an organization in a manner that is beneficial to both parties.

To Black (1989), public relations is the art and science of achieving harmony with environment through mutual understanding based on full information. The "environment" as used here comprises the internal and external publics which an organization such as tertiary institution must live harmoniously with via mutual understanding usually created by truth and full information. This implies that public relations is concerned with the management of communications between an organization and its publics.

Furthermore, Theater (1996) cited in Asemah (2010) defines public relations as the planned and sustained effort to establish and maintain goodwill and understanding between an organization and its publics. The author simplified the definition by saying public relations is about reputation; "the result of what you do, what you say and what others say about you". Apart from individual scholars' definitions of public relations, there exist institutional associations' definitions of public relations. Keghku (2005, p. 5) posits that as far as 1960, the International Publics Relations Association (IPRA) in a meeting at the Hague stated that:

> Public relations is a management function of a continuing and planned character, through which public and private organizations and institutions seek to win and retain the understanding, sympathy and support of those with whom they are or may be concerned by evaluating public opinion about themselves, in order to correlate, as far as possible, their own policies, and procedures, to achieve by planned and widespread information more production cooperation and more efficient fulfillment of their common interests.

The Institute of Public Relations (IPR), United Kingdom commonly called British Institute of Public Relations (BIPR) and now referred to as Chartered Institute of Public Relations (CIPR) in 1969 states that public relations is the planned and sustained effort to establish and maintain goodwill and mutual understanding between an organization and its publics (Aina, 2001). Also, at a meeting of more than thirty national and regional public relations associations in Mexico, 1978 quoted by Ajala (2001) adopted a definition usually called "the Mexican Statement". It says, "public relations is the art and social science of organization trends, predicting their consequences, counseling organization leaders and implementing planned programmes of action which will serve both the organization's and public interest".

Several scholars and authors observe that this is the best and most acceptable definition of public relations, universally. For instance, Black (1989) submits that of all the current definitions of public relations, the best is the Mexican Statement. That explains why most researchers and authors almost always make reference to the Mexican Statement in an attempt to elucidate the subject matter of public relations. This study also adopts the Mexican Statement, 1978. This is because of the encompassing nature and scope of the definition i.e. organization trends and predicting their consequences, counselling organization leaders and implementing planned programmes of action. This could be applicable to power relations management in a multicultural society like Nigeria.

Power Relations

Power is an interpersonal relationship in which one person or group has the ability to cause another person or group to take an action that it would not have taken otherwise. Power is the social production of an effect that determines the capacities, actions, beliefs, or conduct of actors. Power does not exclusively refer to the threat or use of force (coercion) by one actor against another, but may also be exerted through diffuse means (such as institutions) (Ashley and Empson, 2012). Power may also take structural forms, as it orders actors in relation to one another (such as distinguishing between a master and a slave), and discursive forms, as categories and language may lend legitimacy to some behaviours and groups over others. The term authority is often used for power that is perceived as legitimate or socially approved by the social structure. Power can be seen as evil or unjust; however, power can also be seen as good and as something inherited or given for exercising humanistic objectives that will help, move, and empower others as well.

Power relations is a practice in conflict resolution where multiple groups distribute political, military, or economic power among themselves according to agreed rules (Ashley and Empson, 2012). It can refer to any formal framework or informal pact that regulates the distribution of power between divided communities. According to Makariev (2020) mutual tolerance in the relations among cultures is undisputedly one of the values of democracy. A social order cannot be democratic, if it involves discrimination or assimilation of minority cultures by the mainstream one. That is why, the close coexistence of cultures within one and the same country or geographical region forces the issue of arranging the relations among them in a harmonious pattern.

Culture is very significant in the modern definition of power and social order (Cimdina, 2006). Institutions have unique constraints and frameworks that are normally referred to as organizational culture, which are developed for relational and political significance. These conditions are both political and historical in nature and enable authorities to govern their subjects. From the traditional sense, culture was seen as a set of morals and codes of conduct that were supposed to be adhered to by all the members of the society. For these codes of conduct to be adhered to, there had to be a government as a symbol of power to regulate and enforce the elements of culture (Cimdina, 2006). This perspective is still being held, but what has changed is its scope that has been expanded to include intellectual activities.

The political community is a symbol of power, and culture is a very important instrument in fostering social-political integration. Very fundamental political principles, such as freedom and democracy, can only become vibrant in an environment where cultural heritage is highly valued. The current cultural differences have been brought about by power, which has led to a completely new national consciousness. The days when kinship was used to define the social structure of a given society are long gone, and political administration is what is now used to define the cultural structure and orientation of a particular society (Swartz, 1997). These changes came with colonialism, which completely dismantled the traditional social set up.

The population of a given society is the one supposed to actualize culture in totality as a way of demonstrating social expression. Culture is being taken for granted in recent times because the ideals that it was used to represent have been eroded by modernity. In modern times, the basic elements of culture, such as culture and codes of conduct are imbedded in constitutions established by governing authorities (Cimdina, 2006). The set of laws contained in a constitution are enforced by agents of power such as the police. The constitution represents the cultural aspects of a given society or community which makes culture to be defined in totality without isolating specific elements. Political and historical forms of culture have been integrated and it is therefore very difficult to analyze specific forms of culture.

One of the major preoccupations of people within a society is to gain power whether political or economic. There are two ways of attaining power and this can either be offensive or defensive. The offensive strategy involves doing everything possible in order to be better than others in all aspects. The ultimate objective of this strategy is to ensure that those concerned completely dominate others within the society. The defensive strategy works in a reverse manner where an individual is always on the look out and does everything possible to deal with their opponents who might want to control and manipulate them using the offensive strategy (Swartz, 1997). Those using the defensive strategy have a set of rules that govern their strategy. These rules are later consolidated into principles.

The proponents of the defensive strategy are expected to be well grounded in their cultural knowledge for them to deal with primitive and oppressive offensive strategies. Cultural principles must be applied together with appropriate communication principles in order to attain power using the defensive strategy. A combination of rules, values and principles form the basic elements of religion. Religion plays a major in bringing order and stability within a society. Groups can be formed within the society to deal with offensive rivals but this must not be at the expense of values and principles (Storey, 2010).

The most important value in a group is loyalty and it is important for every member of a particular group to always propagate the values and principles of the group (Swartz, 1997). It is important to regulate power otherwise it can lead to its abuse by those in authority. Principles and values are very essential attributes used to regulate power in the society. Culture and power are necessary in the process of fostering interpersonal interactions within the society and it is therefore very important to clearly define and regulate the two elements.

From a common definition of power, it is important to note that power includes having influence and control over other people or the society in general. Those with power have the ability to influence decisions and opinions within a particular group depending on their level of authority or influence. Apart from granting influence, there are other perspectives through which power can be defined (Storey, 2010). The meaning of power has been evolving with time with different institutions having the power to perform different roles in the society. Access to both physical and natural resources by an individual is a form of power.

The ability to affect and shape attitudes can also be defined as power. The values and personalities within the society are shaped by those in positions of influence who in the end determine the actions of people. It is impossible for this to happen if the element of power is not available. An individual with power is able to make people act in a way that would have been different in the absence of power. Any social action is governed by cultural values and rules that are enforced by power.

The nature of power differs from one culture to another but the difference is very minimal as a result of globalization and modernization. The nature of power in the society is almost similar in almost all parts of the world and this is a very important point to note when discussing power and culture. Since culture involves the beliefs, values and attitudes of particular society, power complements it by shaping and enforcing its elements (Storey, 2010). A legitimate authority has the power to ensure that the people are empowered through access to opportunities and information technology.

When people become knowledgeable, their attitudes and mental capacities are automatically transformed to enable them lead a better life. There is no need of having culture if people are living in captivity without knowing their rights. It is important for those in authority to ensure that all the members of the society are granted their rights. It is the responsibility of those in power to make decisions that have a positive influence on their subject. The cultural structure of a society or an organization determines whether the society or organization becomes successful or not (Storey, 2010).

Multicultural Society

A multicultural society is a society with diverse cultures, races and ethnicities. Multiculturalism is the view that cultures, races, and ethnicities, particularly those of minority groups, deserve special acknowledgment of their differences within a dominant political culture.

According to Grazian (2010), that acknowledgment can take the forms of recognition of contributions to the cultural life of the political community as a whole, a demand for special protection under the law for certain cultural groups, or autonomous rights of governance for certain cultures. Multiculturalism is both a response to the fact of cultural pluralism in modern democracies and a way of compensating cultural groups for past exclusion, discrimination, and oppression. Most modern democracies comprise members with diverse cultural viewpoints, practices, and contributions. Many minority cultural groups have experienced exclusion or the denigration of their contributions and identities in the past. Multiculturalism seeks the inclusion of the views and contributions of diverse members of society while maintaining respect for their differences and withholding the demand for their assimilation into the dominant culture.

Multiculturalism stands as a challenge to liberal democracy. In liberal democracies, all citizens should be treated equally under the law by abstracting the common identity of "citizen" from the real social, cultural, political, and economic positions and identities of real members of society. That leads to a tendency to homogenize the collective of citizens and assume a common political culture that all participate in. However, that abstract view ignores other politically salient features of the identities of political subjects that exceed the category of citizen, such as race, religion, class, and sex (Griswold, 2013). Although claiming the formal equality of citizens, the liberal democratic view tends to underemphasize ways in which citizens are not in fact equal in society. Rather than embracing the traditional liberal image of the melting pot into which people of different cultures are assimilated into a unified national culture, multiculturalism generally holds the image of a tossed salad to be more appropriate. Although being an integral and recognizable part of the whole, diverse members of society can maintain their particular identities while residing in the collective.

Some more radical multicultural theorists (Parenti, 2006 and Putnam, 2000) have claimed that some cultural groups need more than recognition to ensure the integrity and maintenance of their distinct identities and contributions. In addition to individual equal rights, some have advocated for special group rights and autonomous governance for certain cultural groups. Because the continued existence of protected minority cultures ultimately contributes to the good of all and the enrichment of the dominant culture, those theorists have argued that the preserving of cultures that cannot withstand the pressures to assimilate into a dominant culture can be given preference over the usual norm of equal rights for all.

Theoretical Framework

Advocacy Theory

This study is anchored on Advocacy Theory. This theory was formulated by Paul Davidoff and Linda Stone Davidoff in 1965. It is a pluralistic and inclusive planning theory where planners seek to represent the interests of various groups within society. Davidoff (1965) was an activist lawyer and planner who believed that advocacy planning was a necessary method for representing the low-income and minority groups who were not always on equal footing with the rich and powerful. The theory stems from the desire to facilitate people to defeat barriers while achieving their objectives (Grande, 2004). Davidoff understood that not all stakeholders are equally represented and involved in the planning process, thus, leaving the groups of lower socioeconomic status vulnerable to the interests of larger public institutions or private companies. Without sufficient protection and care, the concerns and opinions of these individuals were left unheard and unaccounted for when developing plans. Davidoff realized that it was necessary to implement a humanistic, grassroots and pluralistic (Davidoff, 1965) system where planners would advocate for the interests of the oppressed and powerless.

In practice, Grande (2004) has averred that advocacy planners use their experience and knowledge within the field of planning to represent the ideas and needs of their clients. These clients are often groups of lower socioeconomic standing who are unable to access the resources, tools or skills to represent themselves. Advocate planners work with these disadvantaged groups to develop plans which incorporate and preserve their social and economic needs.

The plans are then produced in front of a planning commission where they consider the various pros and cons of each plan produced by other advocate planners. This is what Davidoff claimed would lead to a rigorous and systematic legal methodology of fair notice and hearings, production of supporting evidence, cross-examination and reasoned decision (Davidoff, 1965).

Davidoff believed that upholding the political ideology of democracy through the planning process led to three major improvements within his discipline. First is the raising of the public's awareness. By employing a method of participatory planning and engaging with the wider community, this helps the public to realize that planning is not simply a process engaged by well educated men of science, rather that the best planners are the people themselves. It is the realization that the public has the freedom and choice to develop plans according to their needs (Davidoff, 1965).

Secondly, this ideal structure for advocacy planning allows planners to compete among themselves while representing the views of their clients. Healthy amounts of competition should in fact raise the standard and quality of planning practices and outcomes. Davidoff acknowledges that conflict keeps people honest (Davidoff, 1965).

Thirdly, O'Hare (2010) has averred that rather than critiquing the planners and institutions that support them, those that are critical are given the opportunity to instead provide input and feedback on the plans with which they disagree. Creating an environment that encourages positive attitudes towards constructive participation. However, simply providing a platform for expression is not always sufficient. Participatory and democratic planning requires a certain level of critical consciousness from the individual participating, otherwise they may struggle to identify problems without being aware of the larger social and economic forces that influences their choices. Moreover, aspects of capacity building and advocacy can themselves, somewhat ironically, serve to restrict autonomy by creating an over-dependence upon facilitatory bodies and advocates (O'Hare, 2010). The role of the advocate then, must be not only to provide assistance in developing an appropriate plan for the committee to judge, but must also be to encourage the people to be free, informed, participating to the fullest degree, working together cooperatively, possessed of an understanding of their problems and those of their fellow men.

This theory is relevant as it calls for the involvement of all groups especially in a democracy such as we have in Nigeria in power sharing deals to avoid the cry for marginalization often identified with groups who are often left out in such power deals. It calls for all regions, religions, and all ethnicities to be carried along in positions of power if Nigeria is to enjoy the progress it so desires.

Empirical Studies

Link between Inequality and Development in a Multicultural Society

According to Mançon (2021) inequality has a direct impact on growth (due to the decline in domestic demand linked to the middle classes), the concentration of wealth, the economic opportunities of populations, social cohesion, well-being, crime (due to the feeling of social injustice), political stability. Excessive inequality is therefore detrimental to development and can also affect the effectiveness of development aid. Intra-country inequalities have increased considerably in emerging countries over the past thirty years, so this is a dimension that must be borne in mind when dealing with development policies.

Ferreira, Gisselquist and Tarp (2022) study found that recent decades have witnessed sharp rises in inequality of income and wealth in many countries (though neither globally nor everywhere) as well as in the observed level of inequality of opportunities in access to basic services, such as health and education. Concern with these trends is paramount in Goal 10 of the Sustainable Development Goals approved by the United Nations General Assembly in 2015, aiming at "reducing inequality within and among countries." The COVID-19 pandemic, which has both reflected and exacerbated inequalities, further spotlights this objective.

Pursuing this goal can obviously be justified from an ethical perspective. The case is also made in instrumental terms, with reference to potential negative effects of inequality on a variety of socioeconomic and political outcomes. The World Development Report (2006) drew attention to the implications of high levels of inequality for long-term development (World Bank 2006).

Indeed, economists in particular have long been concerned with the relationship between equity and efficiency; interestingly, the old classical view, contrary to the 2006 report, suggests a contradiction between equality and development.

Brink (2016) has averred that in the tradition of classical political economy, ranging from Adam Smith to Karl Marx, the question of 'distribution' of income remained intertwined with politics. The 'marginal revolution' in the discipline, however, decoupled economics from politics. Consequently, the question of distribution of income merely became a technical rather than a political economic issue. This remains true of the dominant neoclassical economic theory of our contemporary epoch. But the Great Recession of 2008 was a major setback for neoclassical economic thinking. It created room for more heterodox economic ideas to get back into the limelight. Especially since the publication of Thomas Piketty's Capital in the 21st Century', the political economy of distribution has gained a lot more traction among academia, policy circles, politicians and media. The highly skewed distribution of income perpetuates socio-economic inequities. From a moral and ethical standpoint, inequality is an obvious issue of concern for almost everyone on the political spectrum. But how does socio-economic inequalities impact processes of economic development requires careful analysis.

According to Mançon (2021) economists have historically struggled to conceptualise the relationship between income inequality and economic growth. Early development economists envisioned rising income inequality an unavoidable outcome of the processes of development. The most famous account of this relationship was presented by an American economist, Simon

Kuznets, in the 1950s. He argued that the inverted U-shaped curve best explains the relationship between inequality and economic development (per capita income).

According to Kuznets cited in Mançon, (2021), at an early stage of development, income inequality would rise as the size of economy grows. This rise in inequality is explained due to structural changes in economy, ie, share of industry increases and agriculture decreases, both in terms of Gross Domestic Product (GDP) and employment. This is explained on the premise that there is relatively less inequality in agrarian economy (rural spaces) vis-à-vis industrial economy (urban spaces). Therefore, when people move from rural to urban spaces, at aggregate level the country experiences a rise in inequality and this process continues until a state of equilibrium is achieved. Moreover, differences of income in agriculture and industry also contribute towards rising inequality. But once an economy fully industrializes, inequality would reduce because sectoral differences would diminish. Moreover, it is argued that political consciousness of people in urban spaces would increase with education and inclusive institutions would be built with time. As a result, social safety nets and progressive taxation regimes would promote more egalitarian distribution of income.

Mançon (2021) has averred that inspired by Kuznets' hypothesis, policymakers in many developing countries remained indifferent to rising inequality on the assumption that inequality would eventually decline by the organic processes of development. There is a plethora of studies which show that there is no empirical evidence in support of Kuznets' theory. On the contrary, empirical evidence suggests that relationship between growth and inequality is much more complex (Mançon, 2021). In some countries such as Nigeria, inequality is worsened with the rise in per capita income whereas in other countries such as South Korea, inequality has reduced with the rise in per capita income. In other words, it can be inferred that policy regimes determine the direction in which inequality would go as a country undergoes economic development.

Political economist Joan Robinson famously noted: "The purpose of studying economics is not to acquire a set of ready-made answers to economic questions, but to learn how to avoid being deceived by economists". Millions of people around the world were adversely effected by the austerity policies which were championed by some economists. Thousands of low income and working people in Pakistan were also at the receiving end of defunct economic theories in the past. For example, in 1960s policymakers in Pakistan opted for the doctrine of 'functional inequality' which was considered gospel at the time. The argument was that higher inequality leads to faster growth due to structural and incentive mechanisms. Structural mechanisms refer to a shift from low productivity sector (agriculture) to high productivity sector (industry) of the economy (News Desk, 2020). General Ayub Khan's government incentivized industrialists to acquire higher rates of profit on their investments. The share of profits in total income improved substantially vis-à-vis share of wages; consequently, a massive level of income inequalities emerged. Society became highly polarized. But the real irony was that it was justified by many economists of the time (News Desk, 2020).

Now moving fast forward, in a marked departure from the days of functional inequality, the Planning Commission acknowledges today that inclusive and indigenous economic growth is the only way forward. It is noted in Pakistan Vision 2025 that the well-being of human beings is the ultimate goal of economic development and economic growth only serves as a means to achieve that end (News Desk, 2020).

At the global level, it is estimated that 40 per cent of the total global income is earned by the richest 10 per cent. On the other hand, only 2 to 7 per cent of the total global income is earned by the poorest 10 per cent. If we only look at the countries of the global south, at an aggregate level, income inequality increased by 11 per cent since 1990. The rising inequality can fuel social, economic and political conflicts. That is why inequality has made it to the UN Sustainable Development Goals (SDGs) list alongside poverty (News Desk, 2020).

Studies also show that donor actions tend to increase inequality when, for example, they are directed towards financing infrastructure located in industrial clusters, rather than in remote locations where the poorest people live. Two conditions have been highlighted as crucial for public aid for development to reduce inequality in partner countries: (i) aid must be targeted towards the poorest; (ii) institutions in partner countries must ensure that aid actually reaches the targeted populations (News Desk, 2020).

Finally it seems there is some consensus that the rising level of income inequality must be avoided. The next question is how to minimize income inequality. Piketty (2021) suggests a progressive taxation regime as a policy instrument to minimize inequality and promote inclusive growth. Redistribution of income and/or wealth implies that some would 'gain' and others would 'lose'. Therefore, it is obvious to expect resistance to such policy measures from those who are bound to lose in the short run. This takes us back to the tradition of classical political economy the relative bargaining power of classes/groups determines the distribution of income in an economy.

Public Relations, Diversity and Inclusion

Public relations research has explored issues of diversity, and the role of diversity in the public relations process, in different ways. Much of the research has reinforced public relations' role as an organization's champion for diversity (PR Coalition, 2005; Brunner, 2005; Mundy, 2015). Additional studies have explored the perspectives and experiences of diverse groups within public relations (Waters, 2012; Pompper, 2004). That said, while a few studies have explored the ways in which the public relations function has (and has not) incorporated diversityfocused communication (Uysal, 2013; Hon and Brunner, 2000), a gap remains regarding how public relations can more effectively make diversity a central and proactive part of the public relations process. As Austin (2010) found, diversity often is treated as something distinct from public relations' core responsibilities.

Accordingly, this study responds to scholars' calls to examine the best ways for public relations to incorporate diversity initiatives into the communication function of organizations (Brunner, 2008) and for public relations practitioners to help organizations move beyond simply managing diversity and explore how diversity can positively influence organizational behaviour (Uysal, 2013). Relationships are central to the public relations process (Ferguson, 1984). One way in which the public relations function can manage relationships and reinforce its place as a management function is to take ownership of organizational diversity programmes (Brunner, 2008). Moreover, today's diversity-driven initiatives must not be limited to recruiting and hiring a diverse workforce; organizations, and in turn the public relations function, must determine ways to effectively convey to stakeholders the tangible benefits of a diverse workforce and better integrate diversity values into organizational culture.

Several areas of organizational management and human resources diversity and inclusion research contribute to this study and help fill the gap in public relations literature. First, research has emphasized the central importance of diversity and inclusion initiatives to today's organizations and the primary importance of all organizations to define what diversity and inclusion means to them. Second, research has outlined how organizational approaches to diversity and inclusion have changed over time, including the increasing importance of an organization's leadership team in championing diversity and inclusion initiatives. Third, stakeholder theory research helps explain how organizations can best engage stakeholders respective to their relative position, driven by the diversity of their needs and expectations. Finally, and perhaps most importantly, diversity and inclusion literature also demonstrates the parallel themes and communication mandates that have emerged in organizational management and public relations research.

Ten years of organizational management research increasingly has emphasized the importance of diversity and inclusion to organizations. Henderson and Williams (2013), in their introduction to a special issue for the Journal of Public Policy and Marketing, argued, it is no longer a viable strategy for organizations to stick their collective 'heads in the sand.' Instead, private and public sectors should enact policies to ensure active interest in and respect for diverse marketplaces throughout the globe. They added that in the process of defining diversity and inclusion, organizations also must consider factors related to product, price, place, promotion, and marketplace interaction. Roberson (2006) echoed that today's organizations must proactively define what diversity and inclusion means for them, understand the various approaches to those definitions, as well as what that means in action. Not surprisingly, Roberson (2006) found that organizations typically define "diversity" based on the varied demographic composition of groups within that specific organization. "Inclusion" is defined as the level of employee involvement and how an organization formally integrates a focus on diversity into programming. Roberson (2006) added, therefore, that organizations must distinguish between what it means to manage diversity, versus what it means to manage inclusion.

How scholars have addressed diversity and inclusion changed over time. Oswick and Noon (2014) outlined the growth of diversity and inclusion-focused organizational management research from 1970s-2010s. They explained that during the early 1990s, research began to highlight the business case for diversity, which simultaneously reflected a move away from an equality-based rationale. The authors clarified that during this shift programmes such as Equal Opportunity and Affirmative Action became viewed as, "old, tired, failing and reliant on regulation, while managing diversity is new, fresh and full of potential guided by the free market. As Kelly and Dobbin (1998), and Kulik (2014) explained, research began finding that organizations found more stakeholder buy-in when they were able to diversity and inclusion programmes to competitiveness and economic benefit rather than government mandates or organizational quotas. Heitner, Kahn and Sherman (2013) summarized, the tangible benefits became the business case; intangible benefits lost footing in the literature. Pandey, Shanahan, and Hansen (2005) in their study of organizations profiled on Fortune magazine's "Diversity Elite" list found that those organizations effective in promoting diversity initiatives, and recognized publicly for successful diversity and inclusion, can lead to shareholder perspectives equating diversity and inclusion success with positive overall organizational performance, and in turn, potential financial gain.

Scholars have noted that this move toward tying diversity and inclusion to an organization's bottom line has limitations. Tatli (2011) explained, for example, that the 1990s' shift toward diversity as a performance-related business objective created a limiting dichotomy for diversity-focused research. Church and Rotolo (2013) added, "having research in hand that demonstrates the impact of diversity and inclusion interventions in organizations is very important," but diversity and inclusion is one of those areas that should transcend a pure empirical rationale or need for justification. The authors explained that beyond tying the benefits of diversity and inclusion to an organization's bottom line, diversity and inclusion must become part of an overall business model and central to organizational culture. Moreover, Kulik (2014) emphasized that diversity management efforts take time. Accordingly, the resulting benefits may be hard to evaluate and express in financial terms.

A 2009 Report by the Society for Human Resource Management found that today's global corporations have four main rationales for diversity and inclusion programmes. First, diversity and inclusion increases an organization's talent pool and internal efficiency. Second, organizations argued that valuing diversity is a moral obligation; it is simply the right thing to do. Organizations highlighted competitiveness and sales as the third most important rationale, followed by government requirements. Similar to Kulik's (2014) study, the report also highlighted that one of the main challenges for diversity and inclusion is how to measure a programme's impact. The study found that most organizations, regardless of where they are located, have difficulty making a quantitative business case for diversity, that is, documenting the link between greater diversity and an improved bottom line. Oswick and Noon (2014) added that similar to the 1990s shift from equality toward diversity-focused rationales, more recent research has shifted away from a focus on diversity, and toward a focus on inclusion as the rationale for diversity and inclusion programmes, which echoes Roberson's (2006) call for today's organizations to understand clearly what it means to manage inclusion versus managing diversity.

Overall organizational attention to diversity and inclusion, however, must move beyond the internal stakeholders' leadership and employees and address all stakeholder perspectives, where a stakeholder is defined as any group or individual who can affect or is affected by the achievement of the organization's purpose (Freeman, 1984). Here, stakeholder theory provides key insight, particularly when addressing diversity and inclusion. In addition to Freeman's fundamental definition of stakeholder, scholars (Brower & Mahajan, 2013), often cite Brenner and Cochran (1991) in explaining, Stakeholder theory of the firm posits that the nature of an organization's stakeholders, their values, their relative influence on decisions and the nature of the situation are all relevant information for predicting organizational behaviour. In other words, stakeholder theory emphasizes an organization's understanding of, and responsiveness to, stakeholder needs, expectations, and demands. Understanding the diversity of internal and external stakeholders therefore is central to organizational effectiveness.

In this regard, Brower and Mahajan (2013) argued that how the public perceives an organization's "Corporate Social Performance" (CSP) depends on responsiveness to the diversity of stakeholder demands and a focused marketing/branding programme that reflects an organization-wide strategic commitment to diversity. They proposed three factors influence an organization's CSP: sensitivity to stakeholder demands, the diversity of those demands, and the degree of stakeholder scrutiny and corresponding risk. Conversely, an organization's failure to recognize the impact that various stakeholders can have on its outcomes may significantly handicap its future opportunities. Their findings echo public relations' corporate social responsibility (CSR) literature, which has found the importance of diversity to responding to public needs and expectations; effectively conveyed diversity programs may increase an organization's public legitimacy. As Hon and Brunner (2000) posited, diversity as social responsibility provides public relations with its greatest opportunity because no other organizational function is charged with balancing organizations' and public interests in this way.

This study builds on Brunner's (2008) and Uysal's (2013) call for research that explores how organizations can make diversity a more central piece of the public relations process, and move beyond simply managing diversity programmes, to actively conveying diversity values to key publics. In so doing, this study looks to build on existing diversity and inclusion literature and potentially contribute to a new generation of diversity-focused public relations research.

Public Relations Messaging in a Multicultural Society

Mundy (2020) has outlined in the following sections to provide a core set of best practices that could help organizations update their diversity and inclusion initiatives and make them more central to communication planning.

Pay Attention

Most participants in Mundy (2020) study indicated that while it might seem like common sense, organizations could transform simply by "paying attention." This process occurs in two major ways. First, participants explained that organizations must have honest conversations about who they are in terms of diversity and inclusion. Each organization operates in a unique diversity and inclusion context with unique challenges and opportunities. Too often, however, organizations do not proactively define those diversity and inclusion markers. The former inhouse communication executive explained, for example, "Companies need to define diversity and inclusion for themselves, and it has to tie back to the business goals. According to Mundy (2020), you have to be able to say, here's what diversity means to us. The HR manager for a city agency echoed, "You have to realize where your community is, who they are. Do research." What this means varies. The community relations manager for an accounting firm explained her challenge is reaching racial minorities and women. "We have the same challenges that a lot of industries in the field have. It's a fight for talent. I think it's a human resources issues. I think it's a public relations issue." Moreover, participants added that organizations must think beyond the "traditional" markers of diversity, and consider categories such as diversity of religion, diversity of ability, and diversity of age. For example, one participant from the National Park Service argued, "Inter-generational understanding is critical…. I've seen baby boomers frustrated with Millennials and vice versa. We had a meeting about this, but Generation X was totally left out."

Second, while these foundational definitions regarding organizational diversity are important, participants consistently emphasized that all organizations must do a better job listening to and asking questions of all organizational stakeholders. The strongest of these comments, however, came from public information officers working for organizations with broad reach. As the PIO for a major public university explained, "If we don't start talking to people who don't look like us, talk like us, we're never going to understand and it will never be a complete picture…. It's the kind of thing that if you're not paying attention to it, you don't notice it." She added that the goal is to develop an organization that "reflects the population that you serve. It's when you have that diversity, you're going to hear issues expressed differently, or perhaps issues you haven't thought of at all that we ought to be paying attention to." A PIO for a major state agency added, "Sit back and take it all in. The more you listen, the more information you pick up. Listen twice as much as you talk." Finally, the PIO for a major regional university health system perhaps best summarized, "Ask questions. Don't assume and hope that you know.

There's something really respectful about people being willing to ask questions. Keep learning. Things change all the time. This is the starting point that allows you to ask questions." He provided the example of a panel he attended discussing how to make a healthcare system work better for transgender individuals. He explained that even though it was really just a group of individuals sharing their story, it was a great educational opportunity in terms of problematic policies as well as communication needs and practices. They raised issues that otherwise would have never been considered. As the communication manager for a state district court argued, organizations cannot have the mindset, "Well, no one's complained about it, so why is it a concern right now." That said, participants also emphasized that paying attention can prove difficult or ineffective without formal structural dynamics in place to aid the process.

Embed Structure in Leadership

To help organizations pay attention, participants argued that successful diversity and inclusion programmes benefit from a consistent set of formal best-practices that help organizations understand the diversity of their internal and external stakeholders, and lay the foundation to drive the internal and external conversation. First, an organization's leadership must help drive the process. As the communication manager for a public city agency explained,

> "It has to start, and come from the leadership team walking the walk and talking the talk." A PIO for the U.S. Department of Interior echoed, "It's always leadership. There's just no replacing the fact that the leadership has to talk about diversity, has to email about diversity; they have to host events and really be driving that."

Most participants emphasized that employees take their cues from leadership. If a leader is focused on diversity and inclusion, it will prime employees to do the same. This dynamic carries into where the actual diversity and inclusion function is housed, and many participants argued that in order for it to become part of an organization's culture and better-integrated into communication efforts, it must move out of departments such as the human resources or equal employment opportunities (EEO) office. The Department of Interior PIO explained, "Don't put it in an EEO office. If I had to do it, I would put diversity in the planning section of our organization. I would put it somewhere where every part of the organization has to touch it or pass through it. And I wouldn't even call it diversity."

Embed Structure in Programming

Participants in the Mundy (2020) study also emphasized that it is important to provide formal spaces for employees to address issues of diversity and inclusion. In particular, participants highlighted the benefits of (1) in-person and online collaboration opportunities, (2) face-to-face training, and (3) affinity groups comprising employees who represent or support a specific diverse. In terms of online collaboration, the director of health policy for a national nursing group explained,

> "We are using more virtual communities internally. We post a lot of stuff: articles, legislation. We're doing more and more of that, where we give them more and more information and we want them to have robust conversations among themselves, not driven by staff." Many participants emphasized the value of in-person collaboration. The senior director of marketing for a large health business coalition clarified that these initiatives do not have to be major undertakings, explaining, "I think even a monthly session or taking time during a weekly staff meeting…. When you're not a minority I don't think you can appreciate what that feels like. We just recently formed a culture club to talk about what's good, not so good about how we operate."

Most participants also highlighted the benefits of training, but particularly in-person training that moves beyond the standard new hire orientation and annual sexual harassment and ethics training, which is required by many organizations and often offered online. The chemical company executive explained that her company has mandatory online training annually, which includes a module dedicated to diversity and inclusion. She added, however, "Most people when taking these modules have it playing but they're multi-tasking while it's playing. So I don't know how effective those things are, but it's a nice demonstration." Of course, the size of an organization affects the kinds of training possible. Voices might be lost in a large organization, while a small organization might not have the capacity to support extensive programming. The vice president for a grant-funding community foundation said that even though her organization comprises fewer than ten employees, "I wish there was a structure in place, where we could be exposed just a little bit more each year, every day, to learn that not everybody's like us and that that's actually a good thing." The marketing manager for a major international publishing company offered similar insight, explaining that she wished she had the opportunity, "once a month or once a quarter, to learn about other cultures, because my company is global and you have to work with people from different countries." These face-to-face opportunities, participants argued, also could be driven by the employees themselves. For example, the Department of Interior PIO explained that her area is exploring,

> "a peer-to-peer model that is unrelated to a person's position or status…. We train them to become agents of change the person in the room who says, 'I'm going to model this behaviour, even if I'm not perfect. I'm going to talk to people in the moment about things.'"

Participants argued that affinity groups offer the third way diversity and inclusion can contribute to organizational effectiveness. Most participant comments indicated that if organized and managed effectively, these groups can help build morale, formally contribute to business decision-making, and provide a direct platform through which they can liaise with and advise management. One corporate communications manager explained that while her accounting firm does not have affinity groups, such a group could focus on "having resources available, and just doing things like increasing morale, having speakers come in… more of a support group." An educational professional relayed her prior corporate experience, arguing, "Affinity groups are invaluable. They provide a safe space sometimes to vent, sometimes to get advice, sometimes to learn and grow. Utilize those groups, not just to assist the employees but also to get advice from the employees…. Find spaces for groups to dialog." There is also a need, however, to convey the tangible benefit of such groups broadly. The former in-house communication executive explained, for example, that her prior company effectively managed affinity groups, but they had "reached a lifecycle stage where most people were wondering what the business benefit was."

To that end, beyond providing a support network these groups can become a resource. They can provide valuable counsel and feedback regarding campaign planning and messaging, or decisions made at the executive level. The state circuit court communication manager explained, for example, "I would hate to launch a new program or product where we didn't get specific input from, say a race, where a certain word is offensive. From a communication perspective, that's a nightmare." The educational professional echoed, "I believe it's one of the reasons the groups are there…. to have a discussion about what should be the right move." Accordingly, participants emphasized that conveying the benefits of D&I—the positive influence it has, from morale to marketplace—requires effective, sincere communication outreach to internal and external stakeholders.

Communicate: Tell why; show how

Participants argued that to truly embed diversity and inclusion as a positive contribution to organizational culture, operational effectiveness, and marketplace competitiveness, organizations must make diversity part of their internal and external communication planning. First, participants emphasized that organizations must explain to internal stakeholders why D&I initiatives are important. Too often, organizations fail to go beyond communicating that diversity *is* important, and actually explain in tangible terms *why*. Doing so is crucial if an organization seeks true cultural buy-in from internal stakeholders. The former corporate head of in-house communication explained, for example, "Companies have to first be clear as to why they want to communicate about D&I…. There are lots of reasons to communicate about diversity and inclusion. The why has to be upfront and center, and super clear." The senior director of marketing for a health coalition echoed that communication starts by telling employees what their organization does and offers in terms of diversity and inclusion. He explained, "I do see employers that boast about their diversity and the benefit offerings they have in place. Mine has done nothing." Finally perhaps the chemical corporation executive best summarized the importance of "explaining why" to stakeholders. She argued,

It's how you talk about it. You shouldn't say, 'We need to do this to hit our targets.' Rather, 'We're a global company, and we need diverse ideas, and we need to understand different cultures. We need to hire people who challenge us. And that's what makes organizations innovative and quick to change.' Everyone now knows we need to be diverse, but they're not exactly sure why. It's not about numbers. It's about being a cutting edge, more globally prepared company. Nobody's told them that."

That said, even those companies that effectively pay attention, embed diversity in organizational leadership and programming, and proactively explain why D&I is important, often fall short in communicating these diversity and inclusion -specific values beyond an organization's walls. Here, participants emphasized that it is important for organizations specifically to *show their publics how* diversity values contribute to the daily life and decisionmaking of an organization. Doing so reinforces that the organization is prepared to address the diverse needs and expectations of the communities it serves. Accordingly, participants provided best practices that allow organizations to do so strategically and ethically.

Participants argued that organizations must move beyond first-generation messages that explicitly discuss diversity. Rather, while communicating about organizational products and services, organizations must ethically reflect diversity through their images and spokespersons, and participants emphasized that the messenger often is more important than the message itself.

The former in-house communication executive explained, "One of the blogs I created was for employees to tell their story about why they came to the company to work, why they stayed. diversity and inclusion was not called out specifically, but it reflected a good mix of ages and races, different backgrounds. So inherently it was telling the diversity story." The participant from the Department of Interior conveyed the challenges of engaging the immensely diverse Native American population, explaining that using visibly identifiable pictures of Native Americans can be complicated, because of the wide spectrum of identities across those communities. The first thing people ask with such images is, "Who's not there?" Instead, she had in-depth conversations regarding what the organization could show "from a resource perspective that speaks to those who care about our organization." Ultimately, they decided on the image of a fish. As she explained, "It's culturally significant. It's economically significant. It's recreational.

We can hit four groups with just a picture of a fish." Deciding on spokespersons and images, however, can be tricky. The communication director for the grant-funding organization acknowledged, "It's incumbent on us to tell those diverse stories. It's also very challenging." She told the story of a gay couple who donated funds for a student scholarship. In a subsequent communication campaign, the organization included a video of the couple explaining why they funded the scholarship. The story was about the scholarship, but the message conveyed the diversity of the donors (and organization). As she explained, "there's a balance between 'look we have gay donors' versus 'look, these are our donors.'" She concluded, "I think the key is to make those stories as relatable and universal as possible. Then, suddenly it's, 'Oh these are people in my community. I see myself reflected in that too.'" In the process, organizations must take caution to not show something they are not. The PIO for a major state agency explained that he once asked why more Black people were not included in PR materials. His manager argued that the organization only had an 18% Black population, and "we need to show what we have. If we have 80% white people, publications should have 80% white people."

Having the right messenger, however, is just the first step. In order to move beyond firstgeneration diversity messaging, organizations must do much more than simply show a diverse face in a brochure or video. Participants repeatedly emphasized that truly successful communication initiatives must include face-to-face interaction; organizations dedicated to understanding the diversity of their key publics must be physically present in, and have conversations with, the communities they serve. As the chemical corporation's communication executive explained, "It's important to have a presence in the country where we're doing business, so we work with local people who know that culture, who understand the dynamics." Similarly, the senior PIO for the university-driven health system argued, "You can come up with all sorts of programs and campaigns saying, 'Hey, we're serving your community.' But if you're not physically there, it's just lip service. Being there shows we're human. We care. You don't get that if you limit your communication to social media and web stuff."

Providing spaces for face-to-face interaction also benefits the organization and helps drive important conversations between the organization and its publics, as well as conversations among the various publics. The community outreach director for a New York non-profit echoed,

"The face-to-face interactions are the most effective… and bringing so many people who might not necessarily have run into each other, together at the table at the same time. The idea is to expand upon the dialog." The health coalition senior director of marketing and communications summarized, "It's one thing to read an article and think, 'Hmm that's interesting.' But if you're sitting around a table face to face, you don't have a choice to put it down or close out the email. Hearing a story, or even repeating a story that's going to be much more memorable."

Discussions

Discussion in the review of literature show that there is relationship among power dynamics, inequality and development in Nigeria. Studies reviewed showed variously that inequality has a direct impact on growth (due to the decline in domestic demand linked to the middle classes), the concentration of wealth, the economic opportunities of populations, social cohesion, well-being, crime (due to the feeling of social injustice), political stability. Excessive inequality is therefore detrimental to development and can also affect the effectiveness of development aid. Intra-country inequalities have increased considerably in emerging countries over the past thirty years, so this is a dimension that must be borne in mind when dealing with development policies (Mançon, 2021).

Ferreira, Gisselquist and Tarp (2022) study also found that recent decades have witnessed sharp rises in inequality of income and wealth in many countries (though neither globally nor everywhere) as well as in the observed level of inequality of opportunities in access to basic services, such as health and education. Concern with these trends is paramount in Goal 10 of the Sustainable Development Goals approved by the United Nations General Assembly in 2015, aiming at "reducing inequality within and among countries." The COVID-19 pandemic, which has both reflected and exacerbated inequalities, further spotlights this objective. The World Development Report (2006) drew attention to the implications of high levels of inequality for long-term development (World Bank 2006). Indeed, economists in particular have long been concerned with the relationship between equity and efficiency; interestingly, the old classical view, contrary to the 2006 report, suggests a contradiction between equality and development.

Findings show that the best ways public relations help in achieving power relations in Nigeria's multicultural society is for public relations to incorporate diversity initiatives into the communication function of organizations (Brunner, 2008) and for public relations practitioners to help organizations move beyond simply managing diversity and explore how diversity can positively influence organizational behaviour (Uysal, 2013). The study found that relationships are central to the public relations process (Ferguson, 1984). One way in which the public relations function can manage relationships and reinforce its place as a management function is to take ownership of organizational diversity programmes (Brunner, 2008). Moreover, today's diversity-driven initiatives must not be limited to recruiting and hiring a diverse workforce; organizations, and in turn the public relations function, must determine ways to effectively convey to stakeholders the tangible benefits of a diverse workforce and better integrate diversity values into organizational culture.

Findings also show ways public relations practitioners can convey messages regarding power relations and diversity values to key publics in Nigeria. Mundy (2020) has provided a core set of best practices that could help organizations update their diversity and inclusion initiatives and make them more central to communication planning. They include paying attention.

Participants were unanimous that organizations could transform simply by "paying attention." This process occurs in two major ways. First, the organizations must have honest conversations about who they are in terms of diversity and inclusion, recognizing that each organization operates in a unique diversity and inclusion context with unique challenges and opportunities. Second, while these foundational definitions regarding organizational diversity are important, participants consistently emphasized that all organizations must do a better job listening to and asking questions of all organizational stakeholders. The strongest of these comments, however, should come from public information officers working for organizations with broad reach.

To help organizations pay attention, the study found out that successful diversity and inclusion programmes benefit from a consistent set of formal best-practices that help organizations understand the diversity of their internal and external stakeholders, and lay the foundation to drive the internal and external conversation. First, an organization's leadership must help drive the process. The study found that employees take their cues from leadership. The study also found that it is important to provide formal spaces for employees to address issues of diversity and inclusion. In particular, participants highlighted the benefits of (1) in-person and online collaboration opportunities, (2) face-to-face training, and (3) affinity groups comprising employees who represent or support a specific diverse.

The study also found that providing spaces for face-to-face interaction also benefits the organization and helps drive important conversations between the organization and its publics, as well as conversations among the various publics. The face-to-face interactions are the most effective and bring so many people who might not necessarily have run into each other, together at the table at the same time. The idea is to expand upon the dialogue.

Conclusion

Based on evidence in the study, it is apt to conclude that public relations is capable of playing an effective in helping Nigeria solve the problems of agitation regarding power sharing in the country. This can be achieved if the political actors and political parties understand the important role diversity and inclusion right in their political parties. Public relations should be properly instituted in political parties and should not be used for reputation management alone but all aspects of public relations including diversity and inclusion of all the diverse interest that make up the multicultural society called Nigeria. As it is evidence in the study, Public relations helps complex, pluralistic society to reach decisions and function more effectively by contributing to mutual understanding among groups and institutions. It serves to bring private and public policies into harmony as well as provide a variety of institutions in society such as political parties, businesses, trade unions, government agencies, voluntary associations, foundations, hospitals, schools, colleges and religious institutions to achieve their goals, these institutions must develop effective relationships with many different audiences or publics such as employees, members, customers, local communities, shareholders and other institutions, and with society at large.

Recommendations

The study therefore makes the following recommendation:

i. The problem of inequalities in the distribution of wealth, power and status in the country should always be taken seriously and adequately addressed by making sure all regions, religions and indeed all ethnicities are represented in all sectors being it political or economic.

ii. Integrated stakeholders meetings should be held from time to time at both national, states, local governments and community levels to sieve the feelings and opinions of the populace. These harvests of opinions will then be factored by policy makers into their social and security plans for the nation.

iii. The incorporation of public relations and marketing communications practitioners into our national conflict-management committees for better results. They have the training to discern issues in the natural environment that could be pregnant with crisis and advise governments on how to proactively nip such in their buds.

iv. Public Relations Department should be established in all government institutions including political parties at national, state and local government levels and core public relations practitioners should man such departments so establish as the practitioners can better understand the issues of diversity and inclusion in organizations.

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