NOTES TO CONTRIBUTORS

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Instructions for Authors

1.   Manuscripts for publication consideration in JATR should not exceed 7500 words excluding abstracts, notes and references.

2.   Manuscripts should be prepared in Microsoft Word Document using APA 6 th edition referencing style.

3.   It is expected that every manuscript should be accompanied by an abstract of not more than 150 words. Authors are advised to list a minimum of four keywords and a maximum of six keywords immediately below the abstract.

4.   The abstract should be formatted using Times New Roman and 11 points for the font size. The abstract should be ordered in single line spacing, and should contain the problem logic, i.e. what the research is all about, or the issue which the research is meant to address. The abstract is also expected to highlight the specific objectives of the research, method of research, findings, implications as well as recommendations.

5.   Font type for the body of the manuscript should also be Times New Roman, 12 points for font size and 1.5 line spacing. Page alignment should be "Justified" while paragraph style should be the indented mode with one tab in 0.5inches.

6.   Manuscripts submitted to the journal shall undergo plagiarism check, and only those that meet the acceptable threshold shall be recommended for publication.

7.   Surname of authors should appear first, written in capital letters and separated by a comma. Example: EZEH, Nneka Roseline.

8.   Authors must conform to the British English spelling style.

Journal of Archaeology and Tourism Research
(JATR)

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The Journal of Archaeology and Tourism Research (JATR) is a peer-reviewed journal published twice a year (June and December editions) by the Department of Archaeology and Tourism, University of Nigeria, Nsukka, Nigeria. It publishes original papers addressing recent research and developments in archaeology, tourism, history, cultural studies, indigenous knowledge systems hospitality management, leisure studies, event management and related disciplines. The Journal encourages debate over the nature, meaning and practice of archaeology and tourism as well as their link to history, identity, memory, place and place attachment, etc. Articles may include issues emerging from Archaeological research, Heritage Studies, Museum Studies, History, Tourism Studies, Sociology, Anthropology, Memory Studies, Cultural Geography, Law, Cultural Studies, and Interpretation and Design. JATR publishes articles, reviews, research reports, brief notes that fall within the scope of the journal. JATR welcomes papers from every part of the world but has special interest in sub-Sahara Africa, Nigeria in particular. All correspondences including manuscripts should be addressed to:

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Editor

Dr. Elochukwu A. Nwankwo

Isoberliniadoka (Doka), Large grain guinea corn; *sorghum bicolor (Gamji)* and *Terminaliaspp (Baushe)* are used for making good looking mortar and pestle. However, (*Kirya*) specie is most preferable because of its strength.
The craft of mortar and pestle has undergone several changes as a result of difficulties involved such as, energy and skills viz a viz social and economic development since time immemorial. On account of its cultural significance, especially to Hausa community of Tudun Wada, Zaria, Nigeria, the craft of mortar and pestle continued to survive side by side with the modern electronic grinding machines; to the extent that new couples take them along to their matrimonial homes.
The goal of this paper is to conduct ethnographic study of mortar and pestle production among the Tudun Wada people of Zaria, Nigeria. Specifically, the study attempts to provide a comprehensive data on the processes of mortar and pestle production. Secondly, the study attempts to examine the symbolic and artistic importance of mortar and pestle in Tudun Wada traditional society.

Statement of Problem
The art and craft of making mortar and pestle is currently facing serious threat by way of extinction due to the availability of alternatives, such as modern blenders and grinders. Modern electronic machines perform the functions of mortar and pestle with less time and energy. It is observed nowadays that a section of households use mortar and pestles because they cannot afford the modern blenders and grinders. While those who can afford the modern machines, use mortar and pestles when there is power interruption. Therefore, the continued existence and use of mortar and pestle is influenced by magnitude of power supply and affordability of the modern machines. With a stable power supply, more people prefer to use modern machines to save time and achieve better result. As the economic power of citizens improves, there is the likelihood that a far greater percentage of the people will abandon mortar and pestle for modern blenders and grinders. This challenge posed a great threat to the survival of mortar and pestle production in Tudun Wada, Zaria. In order to save the knowledge of the craft from going into extinction, this research therefore, attempts a comprehensive ethnographic study of pestle and mortar production with the aim of proffering ways by which this heritage can be save from going into total extinction.The aim of the ethnographic study is to understand the processes involved in the making of mortar and pestle vis- a-vis their meaning and functions. The objectives of this research are as follows:

- To study different techniques of mortar production;

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Ethnographic Study of Mortar and Pestle Production in Tudun Wada, Zaria

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Abstract

This paper is on ethnographic study of mortar and pestle production in Tudun Wada, Zaria, Kaduna State. The paper documented stages of mortar and pestle production, and the implication of pestle and mortar business to the local community. The paper also highlights the challenges facing the craft, which, if not attended to, may lead to its extinction. Oral interviews and participant observation were used in gathering data for the study. The paper concludes that, in a growing economy like that of Zaria, small and medium industries, such as mortar and pestle making should be given the needed attention and support, as it holds great potential for youth employment, and will contribute to the growth of Gross Domestic Product (GDP) of the larger community.
Keywords: Mortar, Pestle, Production, Ethnography, Tudun Wada

Introduction

Mortar and pestle making is an old craft among the Hausa community of Northern Nigeria. According to Encarta dictionary (2019), mortar is defined as hard, heavy bowl designed to hold substances to be ground into small pieces of powder by means of club-shaped tool pestle. Larinde and Ajayi (2015) also define mortar as a cylindrical shaped wood bowl with a hollowed out interior cut out of a stem, while pestle is described as a club-shaped tool of about 2 to 5 metres long tree stem with about 3 to 6 diametre used together with a mortar. All the definitions above emphasize association between mortar and pestle.

Despite the availability of different tree species in the study area, not every tree species is suitable for making mortar and pestle. According to Mal Hassan (pers. comm, 2019) a good knowledge of the environment is required to identify suitable tree species for making mortar and pestle. He opines that tree species for making pestle and mortar are selected based on their strength and durability. Tree species such as Mahogany; *Khayasengalensis* (*Madaci*), (Makarho), Shea; *Vitellariaparadoxa (Kadanya)*, (Kawo), Locust tree;*Perkiabiglobosa (Dorawa)*,

his father used to travel to Kachiya forest and camp. During the camping, his father, with the help of bush rangers, identified good species of trees and fell them down and cut them into different sizes. The woods are then transported back to Zaria for mortar and pestle making. Sometimes a skeleton of mortar are carved right there in the forest to reduce the weight and make it easy for transportation. According to Hassan, (2019), one of the criteria used in the selection of suitable tree species is hardness and workability. Nowadays, there is deforestation, therefore, cutting trees and accessing the forest has become very difficult for the craftsmen. An alternative way of sourcing raw materials is for some of the craftsmen to relocate to community close to forest and liaise with some community members who know the terrain and sneak into the forest, fell trees and make rough mortar and pestle and sell to those in the cities for finishing and marketing.

    Fig.2: Procured wood

Carving the hollow: The second process is carving the mortar from the procured wood. Axe (gatari) is used to make hollow. The process is carefully executed using a reasonable force that would not break the sides of the wood. The work is done in a standing posture with the artisan using force to chop the middle of the wood intentionally to create a hole. The depth of the hole is not completely achieved in this stage.

- To examine the functions of mortar and pestle;
- To identify raw materials and tools associated with mortar and pestle production.
- To examine threats to mortar and pestle production.

Research Methodology

Being a qualitative research of some sort, the researcher is mindful of the methods that help in achieving the set objectives. The following methods were adopted as primary data-gathering techniques: in-depth interview, field observation, Purposive Sampling, Focus Group Discussion; while secondary sources of data were sourced through unpublished theses and academic journals.

In-depth Interview: Interviewing is the process of directing a conversation to collect information , . During the course of this research, formal, informal and semi-formal interview sessions were held in obtaining relevant information. Unstructured question guide was used in asking questions during the production of mortar and pestle.

Purposive Sampling: Purposive sampling is a strategy where participants or variables are selected according to pre-selected criteria relevant to research objectives Purposive sampling is designed to provide information rich cases for in-depth study . Purposive sampling was used in the selection of respondents with in-depth knowledge of the craft, and of the use of end product of the craft. Two craftsmen that inherited the craft were interviewed, and five vendors having been in the business for a long time were also interviewed. Consumers were also not left out as ten people both males and females were interviewed. Tape recorder, field note and videotaping were also used in documenting different sessions of the interview.

Observation: According to , observation is the act of perceiving the activities and interrelationships of people in the field setting. The researcher observed the activities of mortar and pestle making after establishing a form of familiarity with the craftsmen. The observation was targeted at procurement of raw materials, working and re-working of the procured materials, treatment and selling of the product.

Participant observation: Participant observation is a unique method because it combines the researcher's participation in the lives of the people under study while also maintaining a professional distance . The researcher established some sort of familiarity with informants at the point of entry into the community under study. The community members were very comfortable with the researcher among them which helped in gathering

valuable information. The researcher used the opportunity to study the craft from an insider perspective with much privilege information. Field note and sensory experience were the basic tools used.

Focus Group Discussion: This method aims to obtain data from a purposely selected group of individuals rather than statistically representative sample from broader population . In the course of this research, focus group discussion was organized with selected group of artisans and community members and different questions pertaining to the craft and use of mortar and pestle were addressed. The researcher records important points raised and related to the production, forming, working, re-working and marketing of mortar and pestle during the conversation. Field note was used to record the points.

Secondary Sources of Data

Desktop sources: Written sources as information that is documented in form of writing enables the study of societies that existed even before writing was introduced (. The use of written sources is to gather information about the area of study and on other aspects such as origin of the people, information about the historical and geographical backgrounds, aspects of the culture of a particular people in a given region or area, cultural practices among others which are imperative to the research.

Study Area

Tudun Wada, Zaria is located east of the ancient city of Zaria. The area lies at 11^0 04'58.09N and 70 43'02.03E with an elevation of 646 metres above sea level. The area is predominantly Hausa Fulani settlement by highly cosmopolitan because of the high presence of higher institutions. The area is dotted with Institute of Administration, Kongo Campus, Ahmadu Bello University, Zaria, Ahmadu Bello University Teaching Hospital, Nuhu Bamalli Polytechnic, and Federal College Education (F.C.E Zaria).
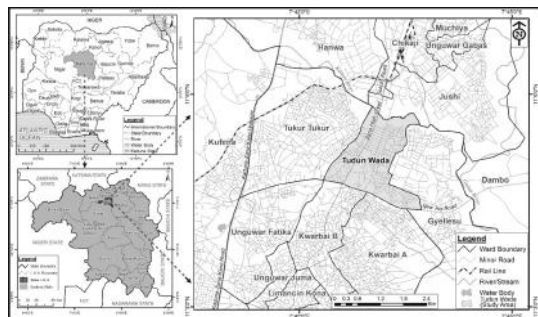

Fig. 1: Administrative map of Tudun Wada, Zaria (Inset: Map of Nigeria and Kaduna State)

Source: Cartographic Unit, Ahmadu Bello University, Zaria as modified from https://www.openstreetmap.org/Map=6/9.177/8.674

Findings
Different Species of Trees used for Mortar and Pestle Making
This research has established that the dominant types of tree species used for mortar making in the study area are:

      i.   Mahogany; *Khaya sengalensis*;(*Madaci*),
      ii. (Makarho),
      iii. Shea; *Vitellaria paradoxa (Kadanya)*,
      iv. (Kawo),
      v. Locust tree; *Perkia biglobosa (Dorawa)*,
      vi. Isoberlinia doka (Doka),
      vii. Large grain guinea corn cv; *sorghum bicolor (Gamji)*
      viii. Terminalia spp (Baushe)
      ix. (Kirya); *proposes Africana*

Wood species such as (*Marke*) are only used when the above-mentioned species are not available. Nowadays, these species of trees are only found in Taraba and Benue State. Therefore, the craftsmen of Yan Turame Tudun Wada Zaria get their supply from either of the two states mentioned above.

Mortar and Pestle Production Process
There are different stages of mortar and pestle production which are unique to Yan Turame Tudun Wada, Zaria. Each stage requires knowledge and skills to be able to do it with precision (Aminu, Pers.comm, 2019). The stages are as follows:

   I.   Procurement of raw materials: Woods are cut down from different species of trees found in Zaria and environs. The forest within and outside Zaria served as a reservoir of tree species suitable for mortar and pestle making. Tree species such as Mahogany; *Khaya sengalensis*;(*Madaci*), (Makarho), Shea; *Vitellaria paradoxa (Kadanya)*, (Kawo), Locust tree; *Perkia biglobosa (Dorawa)*, *Isoberlinia doka (Doka)*, Large grain guinea corn cv; *sorghum bicolor (Gamji)* and *Terminalia spp (Baushe)* and (Kirya) are prominent amongst them. According to Hassan, (Pers. Comm, 2019), in the past forty years when he was only at the age of fifteen,

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Different Sizes of Mortar and Pestle

There are five different sizes of mortar and pestle as observed in Yan Turame, Tudun Wada, Zaria.

Fig. 9: Different sizes of mortar

Consumers' Perspectives

The main aim of this section is to interrogate and document the end-users perspectives about mortar and pestle through observation, focus group discussion and interview methods. All the respondents were judgmentally sampled from the Tudun Wada community of Zaria. From observation, mortar and pestle are used as house utensils for pounding or grinding substances mostly by women. According to Anna (pers.comm, 2019), the technique used in identifying good and qualitative mortar from the producers is "when you hit the pestle directly into the mortar, it makes a strong sound as if one hit iron". She further identified (*Kirya*); *proposes Africana* used to be the strongest and most preferred, this was confirmed by the craftsmen. Other respondents re-echoed what Anna explained. Hassana (pers.comm, 2019), also said that even though the mortar is good, nevertheless, they also administer special treatment to prevent it from cracking. Palm-nut oil is used for at least one week on the mortar and pestle.

Fig.3: Making a hole

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Fig. 8: Mortar treated with Top Bond

Staging of Renewable Energy in the Black Forest - A Tourism Niche with Potential?

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Abstract
The Black Forest offers renewable energy as a specific tourist destination in the form of bioenergy villages (BEV). Particularly expert tourists tend to visit them. The results of two quantitative surveys on the supply and demand side show that there is, up to now, an untapped potential among experience-oriented tourists for this type of niche tourism.

Keywords: Renewable energy, energy tourism, Black Forest, sustainability, bioenergy villages

Introduction
Tourism in connection with renewable energy (EE) represents a niche whose potential is often not fully utilized and sometimes not even known. The first travel guide on this topic "Germany – Discover Renewable Energy" appeared in 2010 in the Baedeker publishing house and was the first in this medium to point to this touristic trend (Frey 2014). Tourism that focuses on renewable energy as a point of attraction is conceptually categorized by Frantál and Urbánková (2014) as *special interest tourism* within energy tourism in general with interfaces to industrial tourism, cultural and *heritage* tourism as well as adventure tourism. Jiricka et al. (2012) additionally state that, with this topic, it's important to differentiate between expert tourism and experience-oriented tourism, due to the fact that both tourists with a specialist background as well as interested laypersons are target groups for renewable energy tourism.

The two target groups display different demand patterns: the expert only travels to a location for a single day. They are interested in gaining knowledge about the topic of renewable energies that they can apply in their positions as entrepreneurs, mayors or scientists. **Experience-oriented tourists** prefer to experience the topic of energy in an entertaining manner, via exhibitions, tours or amusement parks. They integrate energy tourism

Fig.10: Buyers checking mortar and pestle for durability

Fig. 11: Transactional Negotiation

Fig. 12: Young girl grinding substances

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Conclusion

Mortar and pestle making remains one of the early industries that impacted the social and economic life of both the makers and consumers of the product. The research has revealed a synergy that has a long history of existence between man and his environment. The environment has to a large extent provided man with different species of tree from which man uses his skills and experience in harnessing the environmental resources for his daily needs. The art and craft of making mortar and pestle is currently facing a serious threat of extinction due to several alternative modern inventions in forms of blenders and grinders. Modern electronic machines perform the functions of mortar and pestle with less time and energy.

The methods employed have contributed a lot in data gathering from the first process of procurement of raw materials to the finishing stage. The data revealed how the carvers consciously beautify their product using different tools and techniques for consumer appreciation. From the researcher's observation, mortar making is not just a wood carving but rather a systematic endeavor that requires a lot of energy, skills, and experience. They also revealed that the market target is women who use the product for pounding and grinding substances using different sizes for different needs. Eighty percent of the people interviewed reported variations in the pattern of use for their plural needs. Therefore, the data speaks volumes on the importance of mortar and pestle for daily needs.

The paper concludes by arguing that, in a growing economy like that of Zaria, small and medium scale industries such as that of mortar and pestle making should be given the needed attention and support for their existence as it holds great potential for youth employment and will contribute in the growth of GDP of the larger community. Thus, the research has largely contributed to knowledge by identifying, documenting and studying different artistic elements in mortar and pestle production that were not examined by previous works.

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sample size for the corresponding question (n=…).
For the second research question, an empirical survey in the form of oral interviews was carried out locally (by students) using standardized questionnaires.
The survey was conducted by the students in Titisee (Black Forest) on March 17, 2018. Titisee was selected for the interviews because, as an all-season destination, there is always a high percentage of foreign visitors and we wanted to include their perspective along with that of the local tourists. The interview participants were selected in a random manner: each person that crossed an imaginary line at each survey location was addressed. 340 of the 700 people addressed participated (response rate: 49%).

A descriptive statistical evaluation was carried out. Due to the *Item Non Response* issue described above, each question or answer here will also be accompanied by the sample size for the corresponding question (n=…).

Results

The BEV surveys were answered by individuals with different responsibilities. The information was twice provided by the board of the bioenergy village, twice by an operator and once by a coordinator of visitor enquiry. While most of the bioenergy villages (four BEVs) used different types of plants to produce renewable energies, one of the BEVs only used one type. Figure 1 provides an overview of the types of facilities/energy sources used to produce renewable energies. This displays the frequency of the answers in percent.
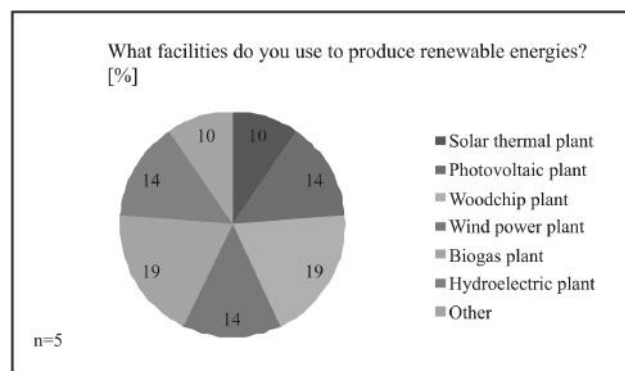
into their vacation experience, which additionally keeps them in the region longer. As a target group, experience-oriented tourists have potential that has not yet been fully tapped (Jiricka et al. 2010).

Renewable energies are often linked to tourism as energy sources for touristic activities, such as in the form of solar panels on hotel roofs or boats with electric motors. In this rather everyday form, renewable energies do not yet in themselves qualify as tourist attractions; they require touristic staging and marketing. Renewable energies can be limited by popular protests which can also be directed against renewable energies, e.g., against wind turbines which "ruin" the landscape, or biogas plants that release foul scents or solar power plants that are blinding to look at. In general, the topic of renewable energies is not exclusively associated with positive feelings.

In the long term, the Black Forest, as a low mountain range, will experience difficulties profitably operating ski resorts in winter due to climate change and will thus lose an essential source of tourism income. This raises the question whether promoting renewable energies as a tourist attraction could be one of the possible alternatives for this destination. For this purpose, both bioenergy villages on the supply side as well as experience-oriented tourists representing potential demand were surveyed in the Black Forest. The results provide a first glimpse of the potential for this special form of tourism in a German low mountain range.

Literature Review
The existing literature on the topic of tourism and renewable energies is primarily related to renewable energies employed by tourism service providers as energy sources, particularly on islands or in country areas (Dalton et al. 2009, Michalena et al. 2009, Michelana & Tripanagnostopoulos, 2010, Chaoqun, 2011). This is plausible in so far as peripheral tourist areas often rely on renewable energies due to the often existing necessity of using a decentralized and/or self-sufficient energy supply.

Research on energy tourism that is not only limited to the use of renewable energies by touristic service providers is, according to Frantál & Urbánková (2014), a research area that is only now emerging and with a correspondingly few number of studies. The authors also point out that energy tourism, in the form of info centers, tours, viewing platforms, etc. are successfully being used by energy companies to cultivate their image and increase social acceptance. These companies plan for a touristic co-use

of their facilities from the outset and this is predominantly being implemented by renewable energy companies. Often, the still innovative character of the **facility**can offer a basis for touristic staging and can contribute to sensitizing visitors to more climate-friendly energy forms (Albrecht et al. 2013). Renewable energy tourism can thus be sustainable in two regards: the attraction is designed to offer a sustainable travel experience and, at the same time, can, by touching on the topic, inspire and motivate the experience-oriented tourist to integrate sustainable energy forms in their everyday lives (Jiricka et al. 2010). At the same time however, old industries using energy sources such as coal are also being promoted as touristic destinations. Here the focus is not on the future, but frequently nostalgically on the past, in the sense of *industrial heritage tourism* (Edwards & LLurdésiCoit 1996, Conlin & Jollife 2011). Another variation is the new touristic staging of investment ruins: the „Fast Breeder" in Kalkar, which never went into operation, was converted into an amusement park while mostly maintaining its original architecture (Nabiyeva, 2014).

The atomic power plant in Bataan, which was never opened after the Chernobyl disaster, shows how different the perception and the purpose of energy tourism can be for the very same attraction (Oshini 2012). As an accessible atomic power plant, it is a successful touristic attraction and is intended to facilitate the acceptance of atomic power. At the same time, Greenpeace organizes tours there with the opposite intention (Frantál&Urbánková 2014).

Given this background, the following research questions were posed using the regional example of the Black Forest:

- To what extent is touristic staging of renewable energies taking place in the Black Forest?

- To what extent are renewable energies as touristic attractions interesting for experience-oriented tourists in the Black Forest?

Method
The initial research question primarily includes an analysis of bioenergy villages (BEV). According to the State Institute for the Environment, Measurements and Nature Conservation Baden-Württemberg (LUBW, **no year of publication**), a bioenergy village covers „at least 50% of its energy demand (electricity and heat) from locally produced bioenergy". In addition to using photovoltaics and wind power, the required electricity is frequently produced by a biogas plant and fed into the grid. The thermal

energy produced using a wood chip firing system for example, supplies houses with heat and warm water the whole year round. The citizens support the idea of the BEV and are integrated in the decision-making process. The bioenergy plants are often locally owned (ibid).

Only one overnight accommodation has been included as an example in the analysis.

Data was collected by students using an empirical survey in the form of an email survey containing a standardized questionnaire ('Touristic interest in bioenergy villages and the experience of renewable energies in the Black Forest' and 'Touristic interest in renewable energies in the Black Forest').
This questionnaire involved an explorative survey. The questions were intended to provide an initial impression of bioenergy villages, touristic interest in BEVs and how people experience renewable energies. The questionnaire correspondingly consisted of questions about the BEV itself, (touristic) offerings, the visitors themselves, touristic marketing of the BEV as well as an estimate of the touristic potential of BEVs and renewable energies. The questionnaire for the overnight accommodation was designed in the same way as the BEV questionnaire.
The survey was aimed at all bioenergy villages in the Black Forest listed as existing BEVs on the homepages of the Agency for Renewable Resources (the Fachagentur Nachwachsende Rohstoffe e. V. - FNR - https://bioenergiedorf.fnr.de/karten/ bioenergiekommunen/ 13.04.2018) and/or the State Institute for the Environment, Measurements and Nature Conservation Baden-Württemberg - LUBW (http://www.energieatlas-bw.de/praxisbeispiele/bioenergiedoerfer/bestehende-bioenergiedoerfer#Teaser).
The overnight accommodation was included in the survey based on its cooperation partnership. The survey results from the overnight accommodation however were not analyzed in detail and therefore not included in the overall scope of this publication.
The survey started on April 19, 2018 and was completed on May 7 or on May 18, 2018 (extension). Five of the 17 BEVs we contacted participated in the survey (response rate: 30%). Three of the BEVs mentioned that they would not participate in the survey due to a lack of touristic marketing. The other BEVs did not respond to our request.
Based on of the low sample size (n=5), a quantitative evaluation probably does not make sense. Still, in order to get a better overview of the results, the data will nevertheless be partially displayed in quantitative form. Due to the fact that not all participants responded to all questions (*Item Non Response*issue*),* each question or answer will be accompanied by the

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cannot or do not provide an experience.

Based on the explorative nature of this study and the low sample size, the survey only provides an initial and very limited glimpse into the topic of staging renewable energies in the Black Forest.

The participants in the survey on 'Experiencing Renewable Energies on Vacation and Recreation Trips' were primarily experience-oriented tourists (see above). The majority of the survey participants were day trippers, followed by overnight guests in Titisee-Neustadt and overnight guests in other locations. Residents of Titisee-Neustadt represent only a small percentage of the survey participants (Figure 5).
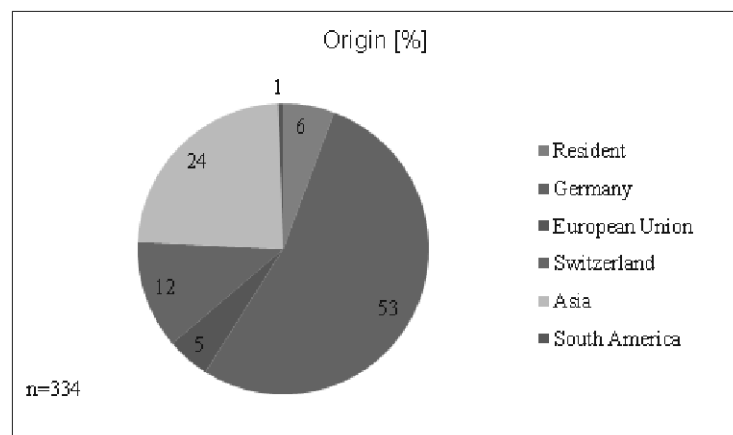

Fig. 5: *Purpose of stay in Titisee-Neustadt [%]* **(Own representation, 2018)**

The origin of the interview participants can be seen in the Figure 6 below:

Fig. 6: *Origin [%]* **(Own representation, 2018).**

The distribution of men and women in the survey is relatively balanced at 44% and 56% respectively (n=315). The average age of the interview participants was 44 years. The distribution of the different age groups can be seen in Figure 7.

Fig.1: *Facilities used to produce renewable energies (frequency in percent)* **(Own representation, 2018).**

All participating bioenergy villages organize events for people to be able to experience renewable energies or to ‚get to know' the BEV. One of the activities mentioned by all BEVs was tours. In addition, the category 'miscellaneous' and the category ‚educational trail' were both mentioned once.
According to the surveys, the most frequent visitors are above all school classes, student groups as well as politicians and businesspeople (see table 1).

	Never	Rarely	Frequently	Very often	n.a.
Private person	0	2	1	0	2
School classes	0	0	5	0	0
Student groups	0	0	4	1	0
Politicians and businesspeople	0	1	3	1	0
Miscellaneous	0	0	1	0	4
Total	0	3	14	2	0

Table 1: Frequency of visits from different visitor groups(Own representation, 2018)

The country of origin provided by the visitors can be found in the following Figure 2. This displays the frequency of the answers in percent for each answer category.
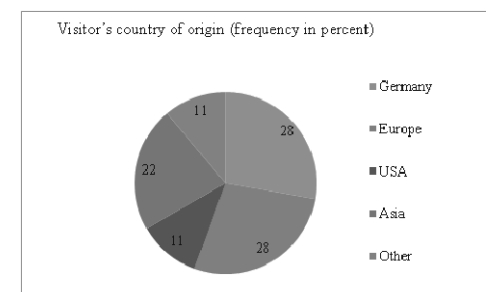

Fig.2: Visitor's country of origin (frequency in percent) **(Own representation, 2018).**

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The following Figure 3 shows how high the BEV estimates the percentage of the **groups of origin**, measured against the total number of visitors. The average value for the fiveBEVs is displayed.
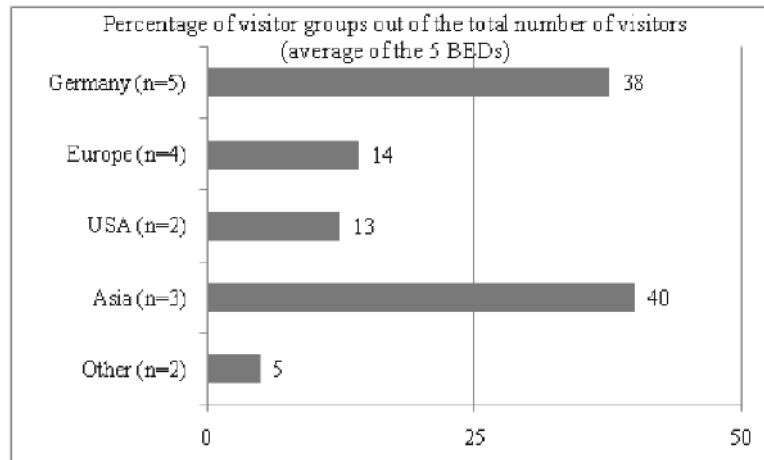

Fig. 3: Percentage of visitor groups out of the total number of visitors (average of the fiveBEVs) **(Own representation, 2018)**

All 5 bioenergy villages plan to continue offering their programs and events in the next five years. Some of the programs/events will remain the same as they are now; in some cases, the offerings will be changed to match demand.

Different channels are used for marketing purposes. Three of the BEVs have their own homepage. While two of these BEVs mentioned this as the only marketing channel, the third also uses print media and social media. Another one of the fiveBEVs listed print media and 'via third parties' as marketing channels used. The fifth BEV did not provide any information.

Finally, the survey participants were asked whether they think BEVs and renewable energies will become more significant touristic attractions. Regarding the BEVs, three of the five who participated said no. A somewhat less pessimistic picture can be seen in their estimate of renewable energies as a touristic attraction. Here only two of the five surveyed did not see a strong future potential for renewable energies as a touristic attraction (see Figure 4).
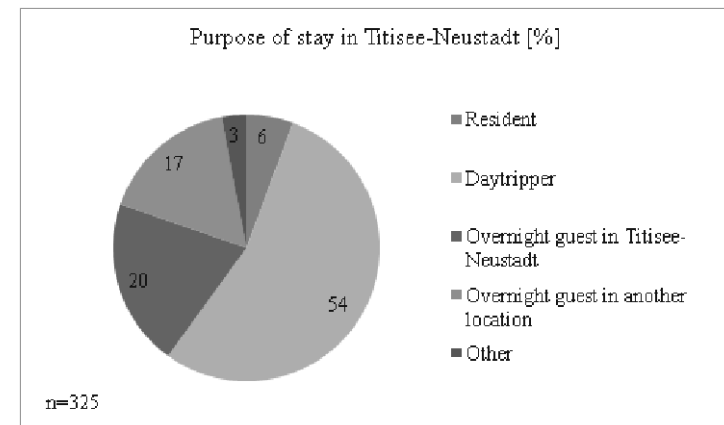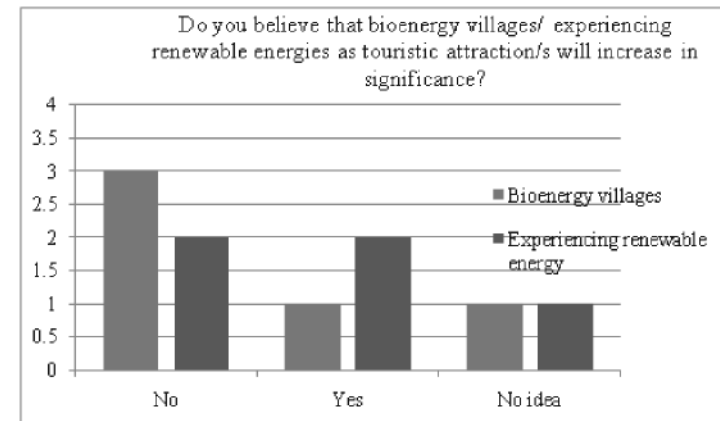
Fig. 4: Estimate of BEVs and renewable energies as touristic attraction/s. **(Own representation, 2018).**

The research question, to what extent there are bioenergy villages in the Black Forest that are marketed for tourists or are open for visitors, can only be partially answered based on the low sample size of this study. All fiveBEVs offer tours. The target group primarily involves school classes, student groups or individuals from politics and business. In addition to Germany and Europe, the Asian countries appear to be a (niche) market for experiencing BEVs/renewable energies. In terms of the type of staging, based on of the current offerings, which are primarily in the form of tours, education seems to win out over experience, which does not mean that tours

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the Black Forest. Renewable energies as touristic attractions can only be one piece of the overall transition to a post-ski era in the Black Forest.

Conclusion

Touristic staging of renewable energies is taking place in the Black Forest, primarily in the form of bioenergy villages. Demand is dominated by expert tourists. An expansion of the marketing and offer design for the experience-oriented tourist target group has so far not taken place.

Exper[...] e-oriented touris[...] for using renew[...] renewable energi[...] of supply (bioer[...] tial of this touris[...] uggests an intere[...]

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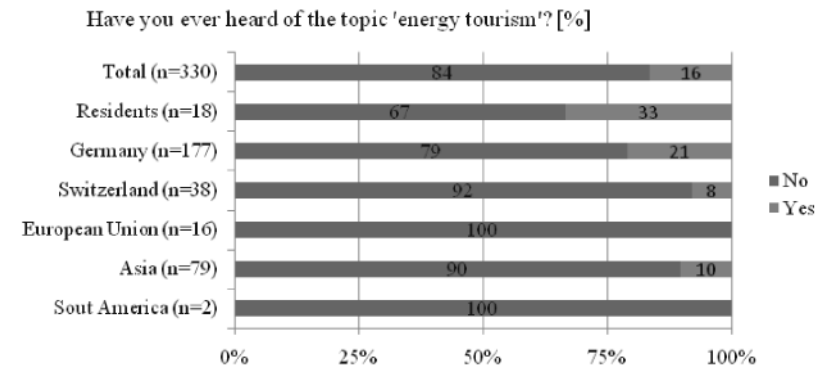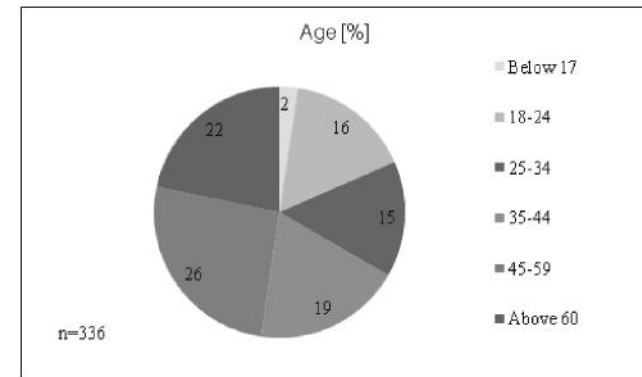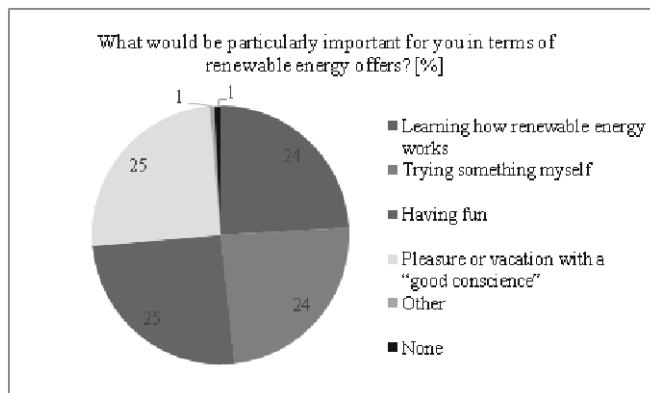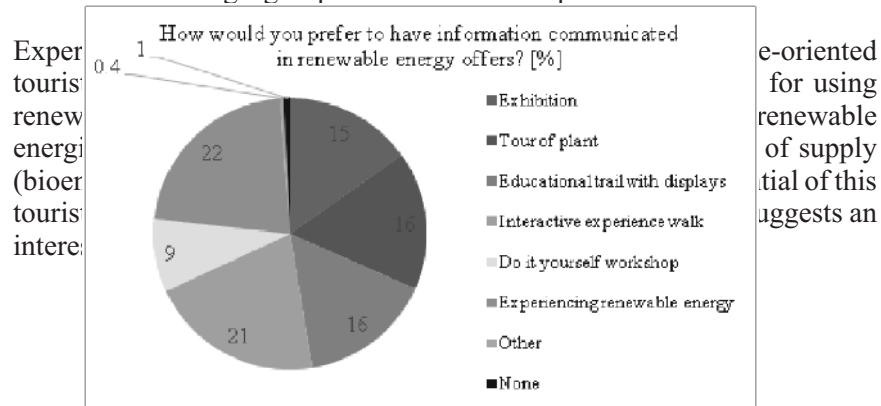
method they would prefer in the renewable energy offers from provided answer categories. Also here, a maximum of three categories could be selected. The results, displayed using the frequency percentage for each answer can be found in Figure 13. Figure 14 provides an overview of which aspects ... ortant in conside... o select a maximu...

General interest in renewable energies [%]
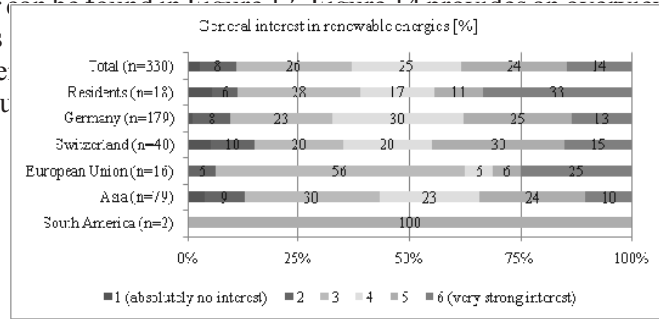
Fig. 13: *Preferred form that information is communicated [%]* **(Own representation, 2018)**

What type of renewable energy are you particularly interested in? [%]

n=331

Solar energy
Wind energy
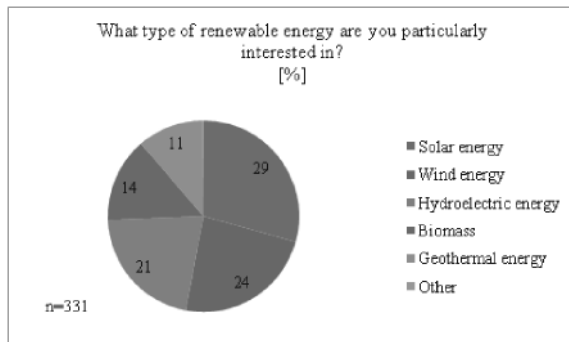Hydroelectric energy
Biomass
Geothermal energy
Other

Figure14: *Important aspects for renewable energy offers [%]* **(Own representation, 2018).**

Discussion

Touristic demand in bio-energy villages is primarily rooted in expert tourism. ... which provide e... ven that the p... een fully tap... s no surprise ... or pessimis... the same tim... l.

Interest in experiencing renewable energies during vacation and for recreation in the Black Forest [%]

1 (absolutely no interest)   2   3   4   5   6 (very strong interest)
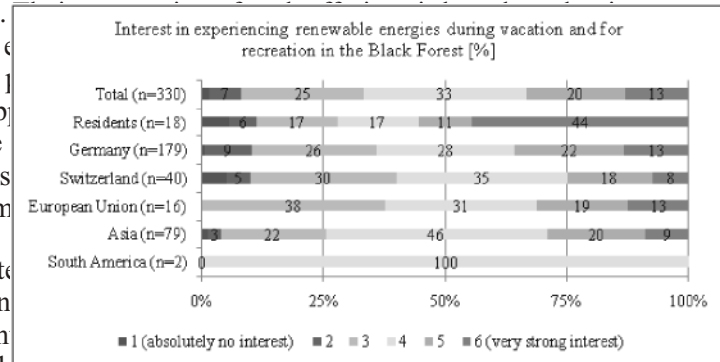
The latt... rom experien... hey represen... sm. The high percentage of Asian tourists in the sample can be explained by the fact that the location of the survey, Titisee, has become a hot stopover point for Chinese tourists who come here particularly for shopping during their European tours.

Experience-oriented tourists overall displayed a certain amount of interest in renewable energies, both in general as well as in experiencing renewable energies on vacation and for recreation, although the concept of „energy tourism" as such was mostly unfamiliar. The most attractive offers appear to be electric mobility, wind turbines, and solar vehicles and power plants. The type... were experienc... s were listed in ... iting a solar café... offers should ... nents. Experien... as the 'having f... red by tourists ir...

Which renewable energy topics/offers in the Black Forest would you be particularly interested in? [%]

n=334

Biogas plants
Wind turbines
Dams
Electric mobility
Solar vehicles
Solar plants
Other
None
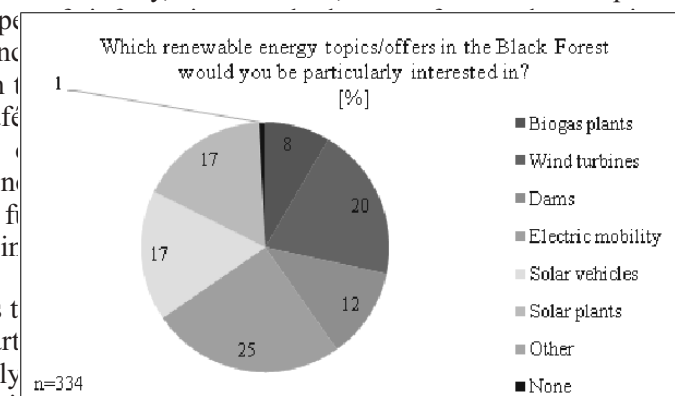
It needs t... esee is only part... s were randomly ... on the supply side, with its equally very small number of cases, also cannot be viewed as representative. It does however display interesting tendencies that open further research options in this developing field.

Energy tourism with a focus on renewable energies does have potential in domestic and foreign source markets. However, due to its niche quality, it is unlikely to be able to compensate for the loss in income from ski tourism in

Evaluating Contemporary Curatorial Practices and the Roles of Curators in Cultural Tourism

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Abstract

The relevance of curators in tourism development cannot be overemphasized. In terms of exhibitions in museums and galleries as well as arrangement, organizing and management of natural and man-made monuments for touristic appeal, one can easily identify the efforts put in place by curators. The activities of curators enable visitors and tourists alike to not only appreciate the exhibits in museums/galleries (either artworks or artefacts/monuments) but get educated, entertained and exposed to exotic pleasures. Curators also have significant and remarkable impacts on artists which affects them and their audience among whom are tourists. In this text we will identify some definitions of a curator; a glance at curatorial practice; and several types of tourism products/events in which curatorial practices are engaged. The text will be anchored on the Stakeholder theoretical framework for its theoretical perspective.

Keywords: Curator, Exhibitions, Cultural Tourism, Tourist

Introduction

Who is a curator? Where can he/she be found? What relevance is he/she to tourism? These are questions that might be roving about in the mind of tourism scholars, especially those who felt that tourism studies should be'straight jacket' affairs. But one quickly calls to mind Okoli's (2014) concern citing Stabler et al (2010) about the definition and conceptualization of tourism. He stated that there are fundamental and unresolved issues concerning the subject-matter thus there appears not to be a consensus on how to articulate a theory of tourism which will definitely define and conceptualize tourism to inform the future direction of its study.

LUBW Landesanstalt für Umwelt Baden   -Württemberg   (http://www.energieatlas-
        bw.de/praxisbeispiele/bioenergiedoerfer/bestehende-bioenergiedoerfer#Teaser_
        Anker 13.04.2018)

Michalena, E., Hills, J. &Amat, J. P.   (2009). Developing sustainable tourism, using a multicriteria
        analysis on renewable energy in Mediterranean Islands. *Energy for Sustainable Development*,
        13, 129-136.

Michalena, E. & Tripanagnostopoulos, Y. (2010). Contribution of the solar energy in the sus   tainable
        tourism development of the Mediterranean islands. *Renewable Energy*, 35 (3), 667-673.

Nabiyeva, K. (2014). Renewables as Tourist Attractions? Only in Germany.   *Climate Central*.
        Retrieved December 11, 2018, from   http://www.climatecentral.org/news/renewable-energy-
        as-tourist-attractions-in-germany-17558

Oshini, N. (2012). A Nuclear Plant, and a Dream, Fizzles. *The New York Times*. Retrieved December
        7, 2018, from https://www.nytimes.com/2012/02/14/world/asia/bataan-nuclear-plant-never-
        opened-now-a-tourism-site.html

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        Tourism*. Stiftung Offshore Windenergie/REM Consult.

Chaoqun, C. (2011).   Researches on application of the renewable energy   technologies in the
        development of low-carbon rural tourism. *Energy Procedia*, 5, 1722-1726.

Conlin, M. V. & Jolliffe, L. (Hg.) (2011).   *Mining Heritage and Tourism: A Global Synthesis*   .
        Abingdon: Routledge.

Dalton, G. J., Lockington, D. A. &Baldock, T. E. (2 009). Case study feasibility analysis of renewable
        energy supply options for small to medium-sized tourist accommodations. *Renewable Energy*,
        34 (4), 1134-1144.

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        of Tourism Research*, 23 (2), 341-362.

Frantál, B. &Urbánková, R. (2014). Energy tourism: An emerging field of study.   *Current Issues in
        Tourism*, 20 (13), 1395-1412.

Frey, M. (2014). *Deutschland. Erneuerbare Energien erleben.* Ostfildern: Karl Baedeker Verlag.

Jiricka, A., Salak, B., Eder, R., Arnberger, A. & Pröbstl, U. (2010).   Energetic tourism: exploring the
        experience quality of renewable energies as a new sustainable tourism market. In Brebbia, C.
        A. & Pineda, F. D. (Hg.). (2010). *Sustainable Tourism IV*. Southampton: Wit Press, 55-67.

        successful branding of 'energy -tourism'. In: Keller, P., Laesser, Ch. (Ed.). ,   *New Challenges
        for Tourism Promotion 6*, Erich Schmidt Verlag: Berlin, 85-103.

LUBW – Landesanstalt für Umwelt Baden   -Württemberg (o. J.) Bioenergiedörfer in Baden   -
        Württemberg. Was ist ein Bioenergiedorf? URL: https://www.energieatlas-
        bw.de/praxisbeispiele/bioenergiedoerfer abgerufen am 13.12.2018.

particularly strong magnets for tourism."

Profile of a Cultural Tourist: Johnson (2020) defines those tourists who travel mainly for cultural reasons as cultural tourist. The primary impact of a cultural tourist is travelling to experience and learn from different cultures, thereby generating increasing interest and demand for cultural products. According to Johnson (2020), cultural tourists can be grouped into 4 cohorts or categories which depend on the primary motivation for travel. They are; Heritage Enthusiasts, Visual Arts Enthusiasts, Wine and Culinary Enthusiasts and Performing Arts Enthusiasts. In this context, our interest is that aspect of cultural tourism that deals with the visual arts (contemporary Nigeria visual arts) as the demanding cultural product. Whilethe curator is the "culture broker" or vendor of these cultural productions, he redefines the economic value of these contemporary works of art through his exhibitionary practice/prowess which is expected to emit the touristic viability/attraction in the art exposition or festival (i.e. biennials) as the case may be.

Johnson (2020) described the demographic profile of an average cultural tourist especially in North America (USA and Canada) as a well-educated person, well-to-do and specifically interested in cultural experiences. Another typical demographic description is that an average cultural tourist is matured, either retired, have higher education, have managerial or professional occupations, take longer trips, tend to shop more, spend more per trip and spend more in the destination they visit. Not only is the cultural tourist the largest and fastest growing branch of the tourism market, but cultural tourists tend to stay longer and spend more money in their chosen destination (Johnson, 2020).

Museums/galleries and living history sites (such as theatre and monuments) are the highest visited tourist attractions because cultural tourists are keenly interested in authentic and quality learning experience. They seek these experiences because knowledge of other places and society/culture helps them develop and refine who they are. Museums and galleries of art as a tourist destination provide windows to the past as well as opportunities for tourists to encounter the creative spirit in their respective locations; visitors seek these experiences to help them understand themselves and the culture they are visiting.

Theoretical Framework
For the purpose of this text, we will anchor the study on Stakeholders' Theory. Popa, Blidisel and Bogdan (2009) in Adediran (2018) refer to

It is also agreed that tourism "appears to breach a single disciplinary boundary that requires a specific methodology framework" and it is on this bases that this discussion stands.

Curation is an act of preservation, presentation, interpretation and care of art collection in a gallery or museum. To curate in either museum or gallery is also the caring of collection in them either as works of art or artefacts by curator. The art and business of curating has become versatile, diversified and increasingly professional. Curating or curatorial practices involves exhibition management which is the initiation, presentation, interpretation and planning of works of arts in exhibition settings. Emphasis is also placed on the administrative skills necessary to mount exhibitions, the production of visual and written documentation and functions of a curator both in the gallery and exhibition.

Though it is not within the purview of this text to delve into some trending theoretical issues/perspectives in contemporary curatorial practices, but in recent time the role of the contemporary curator has displaced artists and art historians from participating or involve in the process of constituting meaning in artwork curation (Von Bismarck, 2007 in Ogbechie, 2010). This looks like an in-house fight as Ogbechie (2010) further observed that artists in this era of modernism claimed an avant-garde status and possess the authority to define the horizon of meanings of their work. But contemporary curators have mostly usurped this role and curatorial practice according to Ogbechie is increasingly assuming "a form of installation art in which curators aggregate artworks and objects to construct a structure of interpretation for contemporary practice" (Ogbechie, 2010).

Von Bismarck (2007) in Ogbechie (2010) defined curatorial practices as the "process of establishing connections for objects from a wide variety of sources." Thus according to Ogbechie this definition lends credence to the assumptions or what he called the "ensuing installations created by the contemporary curators" that they possess a new position of authority which lays claims to "special powers to interpret the processes of connection." In other words it means that the curator's work as a creator of connections and narratives between different forms of art and cultural objects is quickly replacing the work of the artist they are suppose to curate (Ogbechie, 2010). The above theoretical digression precipitated this discussion in the sense that while the curator is gradually assuming more roles in the visual culture industry, it is has become necessary to articulate his importance also in cultural tourism industry.

Research Method

This paper relied on in-depth analysis of literature as the method of data-gathering. Secondary sources of data such as unpublished theses, academic journals, books and public library (the Internet) were perused for the study. Thematic analytical procedure was used to analyze and interpret findings. Thematic analysis is concerned with examining texts for themes that cut across data sets.

A Curator, his Gallery, Exhibition and Tourism

What is the relationship between a curator, his gallery, exhibition and tourism? Without the presence of an art exhibition curator, it will be difficult or impossible to appreciate art exhibitions in galleries which are also veritable tools of cultural tourism. It is important to note that major art festival such as biennials, triennials and quadrennials and their success anchors on professional curation under the direction of an experienced curator.

One cannot agree less that museum and gallery are bound by a common history and objective which is the retrieval of relevant objects of culture especially works of art which are conserved not only for education of humanity according to Ugiomoh (n.d) but for tourism purposes. The curator of such tourist centers (museums and galleries) are "seen as medium through which the value content especially the way knowledge of the past, which resides in the work can be transmitted to allow the diversity of interests always gained" and tourism contents generated with the curator as the "conductor."

In another forum the writer identified what takes place within the exhibition arena. He noted that within these arenas, the exhibiting artist is an intellectual who is not just showcasing his creations but intends to make people see it and react to it. This they can do by criticizing his works in form of discourse, writing and talks/dialogue. This is the point where the curator has a role to play. He is the one to stir up the art appreciation, criticism and educational 'ingredients' in the works of art on display. Of course the curator also through his/her skills stirs the 'appettite' for art consumption among the tourists through information and interpretation. This is imperative because the artist does not necessarily involve his audience (or tourists) while producing his work but he tries to carry his audience/viewers along by sharing their experience through his works, thus the curator becomes the meeting point (Nnadozie, 2018).

The artwork bridges the artist and his/her viewers/tourists thus the artist needs an effective and efficient communication between himself, his expression (artwork) and the consumers (audience/viewers or tourists) and who is better to handle this if not the curator. Therefore the curator builds the bridge or is the bridge and creates the much needed communication or he is the communication between the artist, the exhibition and the tourist. The method he applies affects the success of the exhibition in this context.

Cultural Tourism and Cultural Tourist

Cultural tourism is the subset of tourism concerned with a traveler's engagement with a particular country or region's culture, specifically the lifestyle of the people in those geographical areas, the history of those people, their art, architecture, religion(s), and other elements that helped shape their way of life (Richards, 1996). Richards (1996) define cultural tourism as "the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs." Some of these cultural needs may include the "solidification of one's own cultural identity," by observing and appreciating the exotic "others" (cultures). FinallyDemonja (n.d) opinion will suffice; he referred to cultural tourism as "journeys that include visits to cultural resources, regardless of whether it is tangible or intangible cultural resources and regardless of the primary motivation."

Contents of Cultural Tourism: The contents or what make up cultural tourism include tourism in urban areas with emphasis to historic or large cities and their cultural facilities such as museums and theatres. The next content is tourism in rural areas showcasing the traditions of indigenous cultural communities such as festivals, rituals and their values and lifestyle, as well as niches like industrial tourism and creative tourism (OECD, 2009).

Cultural Tourism Destination: Cultural tourism destination is regarded as living tourism areas, this is in line with the definition, thus locating cultural tourism destination is literally "visiting any culture other than one's own," which involves travelling to a foreign country or another nation so to say.

Apart from visiting other countries as destination, domestic cultural tourism include historical sites, modern urban districts or "ethnic pockets" of town, theme parks, natural ecosystems, fairs/festivals. The one related to this discuss is art festivals/events such as exhibitions (biennials). Borowiecki and Castiglione (2014) noticed that "cultural attractions and events are

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compound and Ilorin central mosque among other architectural design of native buildings among the numerous ethnic nations in the country which are touristically viable too.

Thus museums in their architecture, presentation, staff and statement about themselves are places that assert values which are also suppose to emit tourist attractions, of course under the watchful eyes or supervision of a curator. See fig. 1-6. Different museums and their architectural styles in the United States of America and Nigeria:

Stakeholders' Theory as those relationships between the company and all the various groups inside and outside the organization who have interest in

Fig.1: Institute of Art, Chicago   Fig. 2: National Museum, Jos

Fig. 3: Museum of Modern Art, New York   Fig. 4: National Museum, Katsina

Fig. 5: National Gallery of Art, Washington   Fig. 6: National Museum Kano
(GidanMakama)

Contemporary art galleries either big or small have department of curatorial services whose main objective is to organize exhibitions among other functions and the staff of the curatorial service are designated curators especially in government culture institutions for example the National Gallery of Art, Nigeria (NGA). In larger galleries like NGA, the designated curator's primary functions are to conduct original research on art objects and guide the organization in their collecting.Of course these should involve multiple curators each assigned to specific collecting area either as a curator of sculpture, prints and drawings, paintings, textile, ceramics etc and often operating under the direction of a head curator or head/director of department. In NGA there is a body of curators reporting to a director of curatorial services who in turn report to the Director-General who is the head of National Gallery of Art, Nigeria.

Role of Curators in Cultural Tourism

Kelly (n.d) observed that in recent years the definition of the role of the curator has undergone both a dramatic change, and continues still to be refined and challenged. Michael Brenson in Kelly (n.d) best reflects these changes through the potential key characteristic of contemporary curators such as an aesthetician, diplomat, economist, critic, historian, politician, audience developer and promoter. We will emphasis at this juncture that the last two characteristic are in tandem with this discourse which are **audience developer** and **promoter of cultural tourism**.

Promoter of Cultural Tourism: The key aspects of the curatorial role in this context include: to arrange/organize exhibitions; curators choose which objects to display and organize the loan of exhibits from other collections if they need to. They also organize the transportation, insurance and storage of objects. Curators make sure that objects are displayed in a clear and attractive way; they also co-ordinate and in many cases, write and compile exhibition catalogues and the texts that accompany exhibits and all these are tourism items which originate with the activities of curators.

Large museums or galleries often employ education officers to involve schools or promote tourism in their organizations. Curators may liaise with them to produce slides, work sheets and demonstrations which are tourism products too. From these roles of a curator, we can deduce that curators are the main organizers of cultural tourism especially in cultural institutions such as museums and galleries.

Audience Developer through Mega-exhibitions: Exhibition is the most important consideration for the museum/gallery curator. Biennial is bi-annual art exhibition festival which according to Thea (2009) is a form of artistic/creative laboratory for experimentation, investigation and aesthetic liberation where the curator's experience and knowledge are tested. Thea also observed that curators negotiate venues for artistic expression, intellectual critiques and humanistic concerns in their own societies and others and that is why we agree with Kelly (n.d) that curators are audience developers which is a veritable tool for tourism. Curators through innovation and spectacle could contribute to a biennial's host city's transformation into a transnational marketplace for not only elite consumers but tourists of all class. Some major biennial cities with such transnational marketplace and tourist potentials include Venice, Vienna, Las Vegas, Berlin, Sao Paulo, Dakar and Cairo to mention but few.

There are several international/independent curators who have successfully curate international and reputable biennials, thus contributing to the development of tourism worldwide. They include: Rirkit Tiravanija; Mary Jane Jacob; Charles Esche; Massimilliano Gioni; Ali Subotnick; Maurizio Cattelan and Nigeria's late Okwui Enwezor and late Bisi Silver, just to mention but few (Thea, 2009). These international curators have transformed exhibitions from private collections to public museums and galleries and now biennials. These achievements wereas a result of increase in globalization and internationalization of creativity, thus bringing exotic arts and visual culture to the limelight.

Museums and Galleries as tourist edifice: As administrators of these cultural institutions as well as tourist attractions, curators have the responsibility of making their museums/galleries touristically viable. For instance Diepeveen and Van Laar (2001) observed that what people see when they visit an art museum is strikingly consistent. They see buildings in a neoclassical style, buildings made of stone, with a rigorous symmetry regulating their appearance, and these architectural elements have a clear historical reference. The messages this kind of architecture conveys are prestige, stability and grandeur. In Nigeria, some ancient architectural relics are accommodating our National Museums. A typical example is the "Gidan Makama" which is the present site of National Museum Kano. GidanMakama was the architectural splendor of the 14th and 15th century Habe Dynasty in Kano. At the National Museum, Jos is also situated a museum specially dedicated to Traditional Nigerian Architecture (MOTNA). It is the only of its kind in sub-Saharan Africa. This Museum of Traditional Nigerian Architecture (MOTNA) includes: Bight of Benin; Katsina palace; Kano City wall; Mbari house (Owerri); Tiv and Rukuba

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Richards, G. (1996). Cultural Tourism in Europe. CABI, Wallingford.

Museums/Galleries Tourism Contents and Services: What other impacts of the curator to tourism attraction is felt in an art museum or gallery? Of course it is the curatorial arrangements/administration put in place to enhance and control the environment within the gallery. Diepeveen and Van Laar (2001) observe that the walls are usually freshly painted, often white with the lighting system subtle and computerized. Tourists feel the air conditioning and see the vibration and humidity recorders and controls in their neat Plexiglas boxes. The artworks themselves are accompanied by signs that forbid flash photography with tiny descriptive labels that tourists have to stoop to read.

Works of art are set in expensive and ornate frames all positioned to aid tourist viewing pleasure. These are accompanied by discreetly placed security, such as alarms, cameras, vitrines (sealed displayed cases), ropes, warning plaques, and stoic, unsmiling guards with very good posture (Diepeveen and Van Laar, 2001). All these are curator's efforts in service to tourism. Fig.7-8. some exhibition officers articulating display pattern in preparation for an exhibition and a curator conducting visitors/tourists round an exhibition:

Fig. 7: some exhibitions officers   Fig. 8: A curator with Gallery
visitors

Recommendations and Conclusion

Recently with the dynamic changes and innovations taking place in visual culture in particular and cultural resources in general and the increased complexity of numerous museums and cultural institutions, more professional fields are emerging in the business of curation. Such include public history, art management/administration and curating/curatorial practice and exhibition management. This text also suggests that there should be a professional program in the area of curation/curatorial practice that will deal extensively with tourism management/studies. The purpose of this program shall be to postulate how curators can be able to organize exhibitions in such ways that it will be 'touristically' attractive and relevant especially in art biennials and other large scale international exhibitions. It will serve as new curatorial vision and this program shall connect and initiate the much needed synergy between the visual culture and tourism as well as stir critical thoughts on "tourism and gallery studies."

Tourism is a versatile study and this text tried to locate a place for art and museum/gallery curator within the purview of tourism. Curators through curatorial practice are projecting and extending the frontiers and boundaries of knowledge in various visual cultures imbibed in their arts. It is the job of the curator to continue heralding the aesthetics of creative differentness in various cultures as well as the 'aestheticization' of these various arts for tourism purpose at the same time expanding the barriers of culture and tourism studies.

This is where art biennials become very important; Nigeria which is one of the cultural superpowers in the world is overdue for an art biennial. The cultural resources management authorities should wake up to this call, the era of "statement of intent, public lecture or beautifully crafted and well-rehearsed interviews by officialdom" according to Jegede (2020) should cease. It is time for action, in this time of recession and the search for diversification, Nigeria needs the biennial to boost our cultural tourism. Of course, we have enough human resources in the caliber of domestic and international curators at the nation's disposal.

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communities to open up their lifestyles need to be taken into consideration to ensure the integrity of the projects (Denman 2001). Many of the community-based ecotourism projects take place in remote, ecologically diverse and therefore highly vulnerable areas of the world (Zeppel 2006). They are often protected areas and the last places where a community's intangible cultural heritage is nurtured and passed on. How ecotourism can be truly sustainably introduced to an area like this and what the role of the indigenous peoples should be needs careful examination.

Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support system."(WTO, 2005).

In other words, sustainable tourism development is ecologically sustainable, economically viable as well as ethically and socially equitable. It respects the fragile environmental balance that characterizes many tourism destinations, particularly in environmentally sensitive areas; and it is based on a long term perspective. Tourism is said to be sustainably developed if it meets the needs of the present generation without compromising the ability of the future generations to meet up with their own needs. This is in line with the world tourism organization definition that sustainable tourism is a tourism development that "meets the needs of the present tourists and host region while protecting and leaving opportunities for the future, leading to management of all resources in such a way that economic social and material needs can be fulfilled while maintaining the cultural integrity essential ecological processes and all the life support systems (WTO, 2014). In other words, tourism development becomes sustainable if they are environmentally compatible, socially acceptable and economically beneficial to the present and future stakeholders. Thus while the resources of the environment could be exploited to promote the living conditions of the present, they should not be done in such a way as to prevent the future generations from benefiting from it. That is to say that if tourism is sustainably developed, it will continue forever to provide all the essential life support to the host destination.

Globally, Indigenous tourism is commonly viewed as a means of facilitating socio-economic bene?ts to Indigenous individuals, communities and host regions. Like all forms of tourism, the development,

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Abstract

The study examined the influence of Tourism development on host communities in Ohafia L.G.A. The objectives of the study were to determine the various tourism resources in the selected sites; to identify the various types of tourism developments, to ascertain the role of the tourism development on the socio-cultural life of host communities, to determine the influence of tourism development on the sustainability of the tourism resources. Three hundred and ninety-seven questionnaires consisting of two sections were administered to the respondents. The data generated from the questionnaires were analyzed using mean, frequency and standard deviation. The study found that the various tourism resources in Ohafia were Nkpogolo forest reserve, Mmori River, Ufutiti water fall and Ezieofri cave, Achichi shrine in Elu community, ObuNkwa and Ugwuaaba in Asaga community. The role of tourism development on the socio-cultural life of the host community was also identified, more so, the role of tourism development on socio-economic variables of the host community was identified and finally, the influence of the tourism development on sustainability of the host community was identified. In conclusion tourism development plays a vital role in the sustainability of our culture and norms as it has a way of preserving our natural and cultural heritage. The study therefore recommends that the government should partner with traditional rulers or indigenous bodies to help in the planning and development of the cultural tourism in the host communities. Policies and practices that ensure sustainability of natural and socio-cultural lives, socio economic variables and preservation of the natural heritage of the host communities should be developed. Host community should participate in the maintenance process of the natural or indigenous heritage of their land to give the host communities a sense of ownership and control over the national resources or heritage of the communities, government should ensure that tourism developers carry out environmental impact assessment (EIA) before commencing any development in the community for sustainable tourism.

Introduction

Preserving local tradition and the conservation of biodiversity can be seen as two of the more central objectives of the steadily growing ecotourism industry (Denman 2001, Honey 2008, Scheyvens 2009). Ecotourism projects involving local communities are often offered as opportunities to gain economic benefits while protecting the natural environment and cultural heritage of vulnerable areas (Cobbinah 2015). They are promoted as solutions to increase participation and more strongly integrate local people in development goals. When evaluating the obstacles, threats, failures and successes of these projects the attention is generally drawn to what the economic impact has been for the community and local people (Denman, 2001). However the economics is only one side of the story. As noble as the goals of ecotourism and especially community-based ecotourism may be and despite its great potential as a sustainable and profitable business for the locals, the other possible profits and losses that it causes need to be critically evaluated as well.

Local communities are confronted with new worldviews and ideas about livelihood and interacting with their surroundings at the tourism-indigenous intersection. The communities often hold a vast storage of local and indigenous knowledge that is being dipped into by outsiders seeking to amplify their own experience and understanding of these cultures (Zeppel, 2006). And it is not only the tourist that brings in new influences to local communities. The other stakeholders such as national and local government, other businesses, other indigenous communities and different institutions and organizations involved in conservation and preservation contribute to mixing the new with the traditional and autochthonous in protected areas promoting ecotourism. The traces left behind by this interplay in tourism are not only monetary but also cultural and may challenge the very basis of what and how the indigenous people know about the world.

Conserving natural surroundings tends to be thought of as inherent to a traditional indigenous way of life (Heyd, 2005). This is usually due to the fact that in order to protect indigenous culture and knowledge you need to protect the location where it was born; without the land there is no culture. Therefore participation of indigenous communities in projects such as ecotourism, which aim to protect these cultures, is valuable and nowadays often also desired by the other parties involved (Cox 2009). Yet community-based ecotourism cannot be seen as a "one-size-fitsall" model. The particular context of each project and the willingness of the

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implementation and management of Indigenous tourism should arguably be underpinned by the principles of sustainable development and natural

Villages	Male	Female	Total
Asaga	3,949	4,861	8,810
Ebem	4,275	5,266	9,541
Amaekpu	4,271	5,041	9,312
Elu	3,201	3,528	6,729

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stakeholders (Okolo, 2006). Sustainability theory attempts to prioritize and integrate social responses to environmental and cultural problems. The sustainability theory is set to help maintain ecological (environmental) integrity and diversity, meet basic human need, and keep options open for future generation. Sustainability theory will also support empowerment of individuals to be involved in the decision that influences the environment and quality of lives.

Kavita, Swratz & Green (2017) carried a research on "Sustainable cultural Tourism in Nigeria: Issues and challenge". The study revealed the challenges and issues faced by the local communities through their participation in tourism and the nature of cultural heritage tourism and the challenges and benefits that cultural heritage tourism has on the host community as a tourism offering. Review of policies and framework for cultural heritage initiatives was used to analyse the data collected. The results of this study show that the development of cultural heritage tourism were encouraged by the tourist's demand for new travel destination and products, successful cultural heritage tourism will occur when tourism value chain is aligned with basic ideas of community-based tourism development. This study is related to the present study because it examines the sustainability of socio-cultural environment of the host community.

Nigeria is richly endowed with a wide range of indigenous, cultural and natural attractions which can form the basis of flourishing tourist market. Ironically most of these indigenous resources and other cultural and natural attractions have not been harnessed or even documented at a time most countries accept the need to increase competitiveness in the global tourism market as a means of sustaining growth and development (Whitney-Squire, 2016). The greater number of the population due partly to ignorance and lack of tourism awareness failed to see and understand that indigenous resources in the forms of shrines, monuments, caves, grooves and the endowed natural landscapes which are part and parcel of their daily lives are objects of beauty and tourism potentials with high economic values. This situation has led to mismanagement and loss of invaluable resources. The indigenous resource potential of Ohaofia and its environs have not been fully brought to the lime light so as to join other tourist attractions in the country for their sustainable development. It is in view of these stated problems and others that led this researcher to embark on the research of influence of indigenous tourism development in cultural sustainability of Ohafia and its environs and how these resources can be used in sustainable

tourism development.

Methodology
The main objective of the study is to evaluate the influence of Tourism Development on Host Communities: A study of Ohafia L.G.A. Specifically, the work

1. Examine the various tourism resources in Ohafia.
2. Identified the various types of tourism development on the tourism resources in the study area.
3. Ascertained the role of the tourism development on the socio-cultural life of the host communities in Ohafia.
4. Determined the influence of the tourism development on the sustainability of the host community.

Research Questions
1. What are the various tourism resources in Ohafia?.
2. What are the various types of tourism development on the tourism resources in the study area?
3. What are the roles of the tourism development on the socio-cultural life of the host communities in the study area?
4. What are the influences of the tourism development on the sustainability of the host community?

Research Design: This study adopted the survey research design.
Areas of the study : The study areas was obu-Nkwa in Asaga, Ezie –Ofri Cave in Amekpu, Nkpogolo forest reserve in Ebem, Achichi square, Ifutiti water ffall in Amaekpu, UgwuAaba in Asaga and Mmori river in Ebem all in Ohafia L.G.A.   Ohafia is a Local Government Area in Abia State, in southeastern Nigeria.
Population for the Study
The population for the study includes the residents and residents of Asaga Ohafor, Amaekpu, Elu, and Ebem in Ohafia Local Government of Abia State. The total population for the study was 34392, with a breakdown of the various communities as:

process, education, social organizations, innovation, materialism, laws, religion, values with mean 4.33, 4.35, 4.36,4.36, 4.39, 4.39, 4.37, 4.38, 4.31, 4.28, 4.26, 4.29, 4.31, 4.32, 4.30, 4.30, 4.31, 4.26,4.26, 4.31, and 32 respectively. The decision rule states that any mean from 3.0 and above is accepted while mean below 3.0 is rejected. This shows that tourism development have a big role to play on the socio-cultural life of the host community.

The role of tourism development on the Socio-economic variables of the host community
Table 3.1 Role of tourism development on the Socio-economic variables of the host community

S/N	Socio economic variables	Total score	Mean (X)	Standard deviation	Decision
1	Economic growth and developments	1037	2.96	1.687	Reject
2	Source of income to the host community	1071	3.06	1.687	Accept
3	Infrastructural development to the host community	1073	3.07	1.689	Accept
4	Level of education	1480	3.03	1.654	Accept
5	Creating employment opportunity to the host community	1047	2.99	1.699	Reject
6	Income and assets	1093	3.12	1.681	Accept
7	Health and lifestyle	995	2.84	1.723	Reject
8	Quality of neighbourhoods	1088	3.14	1.723	Accept
9	Occupation	1053	3.01	1.727	Accept
10	Race and ethnicity	1096	3.13	2.776	Accept
	Total	11033	24.25		
	Grand Mean		2.43		

Table 3.1 above examined the role of tourism development on the socio economic variables socio economic variables of tourism. Among the ten items stated seven were accepted by the respondents while three items were rejected. The decision rule states that any variable less than 3.0 should be rejected while variables above 3.0 should be accepted. Variable with the highest mean is quality of neighbourhood with mean of 3.14 followed by race and ethnicity with a mean of 3.13, followed by income and assets with a mean of 3.12, followed by infrastructural development to the host community with a mean of 3.07, followed by source of income to the host community with a mean of 3.06, followed by occupation with a mean of 3.10 while creating employment opportunity to the host community, economic growth and development, health and lifestyle were rejected with

Source: National Population Commission, 2006
Sample for the study: The sample size of 397 was determined from the population of one thousand three hundred and eighteen (10318) using Taro Yamane formula.
Sample and Sampling Techniques: The sampling technique used were proportionate stratified random sampling and purposive sampling.. Proportionate stratified random sampling was used for this study to ensure greater representativeness of the sample in relation to the population and guarantee that the minority constituents of the population are represented in the sample. Proportionate stratified random sampling was used to select the areas where indigenous activities take place while purposive sampling was used to select the respondents who fit the purpose of the study.
Instrument for data collection: The instrument for data collection of this study was a twenty (20) items structured questionnaire.
Data collection technique: The researchers administered 397 copies of the questionnaire by hand to the respondents. The respondents were given some days to respond to the questions after which the copy of the questionnaire was collected from the respondents.
Data analysis technique: Simple descriptive statistics was used to analyze the information gotten from the data. Simple descriptive statistics, such as mean, percentages and frequency distribution were used to analyze the data generated.
Results and discussion
Research question 1: What are the various tourism resources in Ohafia?
Table 1: Tourism resources in Ohafia L.G.A

Communities	Tourism resources
Ebem	Nkpogolo Forest Reserve and Mmori river
Amaekpu	Ufutiti water fall and EzieOfri cave
Elu	Achichi square
Asaga	Obunkwa shrine and Ugwuaaba

Source: Researchers Field Survey, 2018

Table 1 showed the identified tourism resources in the study area as:
Nkpogolo Forest Reserve
Mmori River
Ufutiti water fall
EzieOfri cave

Achichi square
Obunkwa shrine
Ugwuaaba

Research Question 2

1. **What are the various types of tourism development in the selected sites in Ohafia   L.G.A?**

Table 2 Types of tourism development in the selected sites in Ohafia L.G.A

S/N	Types of tourism development in Ohafia L.G.A	Total score	Mean (X)	Standard deviation	Decision
1	Eco tourism	1626	4.65	.660	Accept
2	Religious tourism	1056	3.02	1.358	Accept
3	Sports tourism	934	2.69	1.060	Reject
4	Recreational tourism	1578	4.51	.845	Accept
5	Cultural tourism	1550	4.43	.992	Accept
6	Political tourism	898	2.57	.966	Reject
7	Shopping tourism	1605	4.59	.766	Accept
8	Social tourism	1625	4.64	.661	Accept
9	Pleasure tourism	1617	4.62	.682	Accept
10	Professional/business tourism	913	2.61	1.667	Reject
11	Rural tourism	1434	4.10	1.407	Accept
	Total	**14836**	42.43		
	Grand mean		3.86		

Table 2 presents the mean response of various types of tourism developments. The tourism developments includes eco-tourism , religious tourism, sports tourism, recreational tourism, cultural tourism, political tourism, shopping tourism, social tourism, pleasure tourism, business tourism and rural tourism. The decision rule states that any mean below 3.0 is considered rejected while mean above 3.0 is accepted. Among the eleven item statement eight were accepted while three were rejected. The result above shows that eco tourism, social tourism, pleasure tourism, shopping tourism, recreational tourism, cultural tourism, rural tourism, and religious tourism were accepted with a mean score of 4.65, 4.64, 4.62, 4.59, 4.51, 4.43, 4.10 and 3.02 respectively while Sport tourism, political tourism and business tourism were rejected with mean score of 2.69, 2.57 and 2.61 respectively.

Research Question 3

1. **What are the role of tourism development on the socio-cultural life of the host community?**

Table 3 Role of tourism development on the socio-cultural life of the host community?

S/N	Role of tourism on socio-cultural life of the host community	Total score	Mean (X)	Standard deviation	Decision
1	Attitude	1516	4.33	1.070	Accept
2	Child rearing	1522	4.35	1.067	Accept
3	Cross cultural differences	1925	4.36	1.084	Accept
4	Cultural deprivation	1525	4.36	1.052	Accept
5	Cultural identity	1537	4.39	1.040	Accept
6	Cultural change	1532	4.39	1.040	Accept
7	Discrimination	1528	4.37	1.045	Accept
8	Ethnic identity	1534	4.38	1.039	Accept
9	Ethnic values	1508	4.31	1.085	Accept
10	Sociological concepts	1499	4.28	1.104	Accept
11	Family structure	1491	4.28	1.104	Accept
12	Power and politics	1502	4.26	1.125	Accept
13	Regional differences	1491	4.29	1.090	Accept
14	Religious belief	1502	4.31	1.088	Accept
15	Religious practice	1509	4.32	1.086	Accept
16	Social process	1511	4.30	1.091	Accept
17	Education	1508	4.30	1.091	Accept
18	Social organization	1505	4.31	1.085	Accept
19	Innovation	1508	4.26	1.144	Accept
20	Materialism	1490	4.26	1.144	Accept
21	Laws	1490	4.31	1.085	Accept
22	Religion	1508	4.32	1.086	Accept
23	Values	1505	4.30	1.091	Accept
24	Language	1511	4.32	1.086	Accept
	Total	33644	103.66		
	Grand Mean		4.32		

Table 3 above shows the role of tourism development on the socio-cultural life of the host community. 24 item were stated and among the 24 item statement all the items were accepted by the respondents as the role of tourism development on the socio cultural life of the host community. The items are Attitude, child bearing practices, cross cultural differences, cultural deprivation, cultural identity, cultural change, discrimination, ethnic identity, ethnic value, sociological concept, family structure, power and politics, regional differences, religious belief, religious practice, social organization, innovation, materialism, laws, religion, values and language.

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a mean of 2.99, 2,97 and 2.84 respectively.

S/N	variables	Total Score	Mean (X)	Standard deviation	Decision
1	Helps in preservation of the natural heritage	1100	3.14	1.526	Accept
2	Helps in preservation of invasive species	1104	3.15	1.540	Accept
3	Maintenance of healthy environments	1038	2.97	1.569	Reject
4	Norms and culture of the host community are preserved for future generation	1087	3.11	1.523	Accept
5	Preservation of threatened species	1010	2.89	1.527	Reject
6	Conservation of lifestyle or individual culture of a community	1096	3.13	1.540	Accept
7	Conservation of natural eco system	1131	3.23	1.537	Accept
8	Lifestyle development of the host community	1136	3.25	1.513	Accept
	Total	8702	24.87		
	Grand mean		3.11		

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host communities and helped in learning other people's culture, preserving the natural heritage for future generation.

Conclusion

This work has attempts to evaluate the influence of indigenous tourism development in cultural sustainability of selected sites in Ohafia. The various tourism sites in Ohafia were identified in this study, the types of tourism developments in the study area were also identified and they includes eco-tourism, recreational tourism, cultural tourism, pleasure tourism, rural tourism, social tourism, recreational tourism and so on. The role of tourism developments on the socio-cultural life of the host community was identified in this study including the socio economic variables which includes occupation, income and asset, creating employment opportunity, economic growth and development. Also influence of tourism development on the sustainability of the tourism resources was also examined and the result shows positive and negative influence in terms of preservation of natural heritage, preservation of invasive species, maintenance of healthy environment, conservation of lifestyle and conversation of threatened species.

Indigenous tourism contributes to the economic improvement of cultural tourism to the host communities for sustainable tourism through the provision of jobs, trades, preservation of natural heritage and structural development.

Recommendations

The following recommendations were drawn from the findings of the research work:

1. The government should partner with traditional rulers or indigenous bodies to help in the planning and development of the cultural tourism in the host communities.
2. Policies and practices that ensure sustainability of natural and socio-cultural lives, socio economic variables and preservation of the natural heritage of the host communities should be developed.
3. Host community should participate in the maintenance process of the natural or indigenous heritage of their land to give the host communities a sense of ownership and control over the national resources or heritage of the communities.
4. Government should ensure that indigenous stakeholders carry out environmental impact assessment (EIA) before commencing any building and development in any community for sustainable

tourism environment.

5. Village heads should create awareness on indigenous practices to help in checking traditional fanaticism and give room for cultural tolerance in the host communities.
6. Proper health care should be built in the community so that the entire tourist will be properly examined before allowing into the community.

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groups hijack the media and education (historical education) - two vital means of knowing what happened in the past. An example is the case of the North American Indians in textbooks authorized by the Quebec Ministry of Education. The texts were simplified and distorted to fit the white society's stereotyped image of native people (Fawcett and Habu1994:217). Under this situation, historical education is prone to ideological manipulations and distortions, which favour the aristocrats and inevitably relegate weaker groups to the background.

In *Education and Archaeology in Japan,* Fawcett and Habu (1994) set out to examine the nature of historical education, and the related issue of archaeological research in Japan, putting into consideration the potential political implication of Archaeology (Smith, 2004).

The article is a product of careful research into Japanese historical education. It was written in a simplified English language, which enhances easy understanding of the paper's focus of inquiry. The organization of the paper is equally beautiful, as it has nine sub-headings, with each sub-heading leading coherently to the next. However, the article is not perfect, like every other work of man; it has its own deficiencies, which the review shall point out. First it is pertinent to recapture the salient points in the paper.

Paper Summary

In Japan, history (official history) has been an important avenue of defining Japanese national identity since 1883 (Fawcett and Habu, 1994: 217). In the last 100 years, there has been a drastic change in the interpretation of Japanese ancient history; the most dramatic and rapid transformation was in 1945 after Japan was defeated in the Second World War. Before 1945, mythological texts, which promote emperor worship ideology, were used to describe Japanese prehistory and history, but after the Second World War, Archaeology became the major tool of interpreting Japanese past. Thus, Fawcett and Habu (1994) identified two major phases of historical education in Japan - prewar and postwar historical education. Before looking into the nature of historical education in prewar and postwar Japan, it is necessary to understand how the writers of this article perceived 'nationalism' and 'ideology' in Japan.

'Nationalism' and 'ideology' have specific meanings in Japan; the term 'ideology' refers only to explicitly state political ideologies: communism

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Book Chapter Review

Fawcett, C. and Habu, J. *Education and*
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Abstract

*The paper presents a critique of 'Education and Archaeology in Japan',
which is a chapter in the book (The Excluded Past: Archaeology in
Education) edited by Stone, P.G. and Mackenzie, R. (1994). The reviewer
strongly agrees with the verdict of the contributors of the book chapter –
Fawcett, C. and Habu, J. - that historical education in Japan is biased and
ideological due to political reasons. Events such as changes in contents of
historical text, Professor Ienaga Saburo's lawsuits against the Ministry of
Education over authorization of textbooks, and the restrictions on
archaeological knowledge, lend credence to this assertion. A main demerit
of the paper is the apparent lack of details in the account of some events in
'Education and Archaeology'. This will likely restrict understanding,
especially if the reader does not have prior knowledge of Japanese role in
the Second World War. However, 'Education and Archaeology in Japan' is
highly readable, because it is constructive and thought-provoking.*

*Keywords: Archaeology, Education, Official History, Second World War,
Japan*

Introduction

The official history of a nation is usually influenced by government;
because it is thought that regulating what people know about their history is
relevant for effective social control. More often than not, however, how
history is controlled is determined by the opinions and ideologies of
dominant groups in a country. In order to influence history, these dominant

century scholar - Yamagata Banto (1748-1821), found all of the beliefs about the 'age of the gods' ridiculous and scorned those who faithfully expound them. In the preface to *Yume no Shiro* (Instead of Dreaming), he wrote:

> *In the section on the age of the Gods, I have destroyed the ancient theories that were handed down* to *the present day. I cannot escape from the charge that I have argued against the foundations of the august imperial house. In the section on the historical succession of emperors, I have criticized the national histories, including the theory of the divine ancestors... (Brownlee, 2000:219).*

Generally, historians of prewar Japan, for fear of attracting the wrath of a government that fiercely defended the imperial authority, kept mute over the historical distortions and falsifications. Brownlee (2000:220) remarked that "it is shocking to discover that prior to 1945, academic historians in Japan, publicly professed believe in historical myths that they knew to be untrue". Those who challenged the 'imperial ideology' received as their 'reward' dismissal from duty, harassment, or even jail terms. A case-in-point is Kume Kunitakes challenge of the *Shinto* religion, which culminated in his dismissal from the Tokyo Imperial University in 1892. Thus, prewar Japanese historians were caught between the demands of nationalism to which the imperial ideology was central, and the need to affirm scientific historical truth. As Brownlee (2000) put it, "rampant nationalism and political pressures forced prewar historians to develop a double standard by which historical truth might be circulated privately, but the state mythology was affirmed in public. This double standard solution was the formula developed by Mikami Sanji (1865- 1939).

From the foregoing, it suffices to argue, following the lead by Fawcett and Habu (2000), that historical education In Japan is not neutral; it is biased and distorted for political reasons. From the Look of things, it is very difficult to separate politics from education in Japan. In fact, since 1945, Japanese education has been as involved with politics as ever before. What this means is that the teaching of both contemporary and ancient Japanese history may continue to be very sensitive issues in Japanese educational policy.

and nationalism. Fawcett and Habu argue that if an idea, statement, or book is declared ideological, it is by implication, biased. They concluded that ideologies are distortions of knowledge and as such, diametrically opposed to idea systems derived from 'science', a body of knowledge considered to be neutral, value-free and, therefore, non-ideological. Nationalism in contemporary Japan, on the other hand, refers to those view points and government policies that echo pre-war values (militarism, imperialism and notion of Japanese superiority).

Japanese historical education before 1945 focused on imperial history, the origins of the Japanese nation and the imperial thought were explained by the mythological and quasi historical tales of the *Nihon Shoki* (The chronicles of Japan) and *Kojiki* (A Record of Ancient Matters) texts.

Archaeology became the basis for interpreting Japanese ancient past following the USA occupation of Japan in the latter half of 1945. The major preoccupation of the Supreme Council of Allied Powers was to change the political philosophy of Japan. The Supreme Council of Allied Powers (SCAP) aimed to introduce the principle of democracy in young Japanese to counter pre-war nationalism. As a result of this, courses like Geography, Ethics and History were suspended because text books used in these courses were rife with ultranationalist doctrines. Archaeology became a popular discipline, archaeologist were aware of the potential political importance of their work, and they used studies of prehistoric people to counteract the effects of pre-war ideology (see Titus, 1924).

In the immediate postwar period, historical materialist interpretations of prehistory and history were used to reconstruct ancient lifestyles and determine relationships between the prehistoric subsistence base and the social structure. However, historical materialism would soon lose its place in Japanese archaeology, one of the reasons being frustration suffered by young archaeologists as a result of ideological manipulation.

In contemporary Japan, discussions about Archaeology and Ideology revolve around debates over the effects of specific ideologies, such as nationalist ideology on Archaeology, and on historical education. Archaeologist, educators, and others interested in educational policy are constantly wary of a return to nationalist values in Japan. Fawcett and Habu, in the note attached to this paper, cited a newspaper article (March 15, 1989), where the *Mombusho* (Ministry of Education) announced the

drastic revision of guidelines for primary, middle and high school textbooks. The new guidelines mean that primary school children will soon be exposed to the *Kojiki* (A Record of Ancient Matters) and *Nihon Shoki* (The Chronicles of Japan). Many historians and archaeologists are worried that this development might result in the merging of myth and history when teaching about the ancient Japanese past, a situation that occurred before 1945.

> *The question that has continued to preoccupy archaeologists and educators since the war is whether historical education, as manifested in textbooks, has really been purged of ideology; can Japanese historical education be considered neutral and free of ideology? (Fawcett and Habu 1994:218).*

Critique

The stand taken by Fawcett and Habu is very clear, in their opinion, they have argued that historical education in Japan is biased, ideological, and therefore, not neutral. In making this conclusion, they raised certain points like changes in contents of historical texts, which were as a result of nationalist influence, Professor Ienaga Saburo's lawsuits against the Ministry of Education over authorization of textbooks, and the restrictions on archaeological knowledge, for example, the 1958 guidelines which specifically warned authors against delving too far into Archaeology.

The writer strongly agrees with the verdict of Fawcett and Habu - that historical education in Japan is biased and ideological. The teaching of both ancient and contemporary history has continued to be very contentious issues in Japanese educational policy. Some scholars have questioned the validity of the mythological texts that were used as the basis for explaining the origin of Japan in prewar era. The myths were used to legitimize the imperial ideology and to establish *Shinto* (Way of the Gods) as the official religion of the Japanese state. The 'imperial ideology' is based on the *Shinto religious* belief, that the emperor was divinely descended from the mythic sun goddess (Brownlee, 2000). Thus, the mythological texts, *Nihon Shoki and Kojiki,* were used to protect the interest of those who claim to have descended from the imperial line - the politically and economical dominant groups. In line with the aforesaid, Brownlee (2000) argued that:

> *The ancient Japanese court produced six national histories between 720 - 901 ..., The first of the national histories, Nihon Shoki, is full of obvious fabrications. First, the author imposed the Japanese past, which had no known chronology, an invented chronology based on Chinese calendrical system. According to this chronology, Emperor Jinmu began his reign in 660 B.C.E. and ruled for 76 years. Later rulers were slotted in place. Lacking empirical data, the authors of Nihon Shoki drew on Japanese myths and inserted material and quotations from Chinese works, which they presented as actual fact.*

Brownlee (2000) argued that in addition to *Nihon Shoki,* other historical *recordings* in early Japan were subject to distortion or embellishment, especially in family genealogies. Brownlee remarked that genealogy was the source of power, *place* and preferment in the imperial state, such that leading families sought either to justify or improve their positions by demonstrating superior descent. The best rewards were reaped by those who could cite ancestors from the 'age of the gods'. The ranking of the mythological deities was well understood, so families attempted to prove they were descended from the most important deities. When these claims became a common practice, the government in ninth century set-up a commission to look into the genealogy of the so called great families, the result of the enquiry was shocking:

> *They lie about their great grandparents, and they falsify their grandparents. They freely embellish their genealogy. They show proof that they are descended from deities and cite imperial origins. They falsely claim the right to wear ceremonial headdress (Shinsen Shojiroku - New Compilation of the Register of Families, 815, cited in Brownlee 2000).*

In the Tokugawa period (1603-1867), skeptics questioned the imperial ideology; notable among them was the Confucian scholar, Arai Hakuseki (1657 - 1725). He argued that the tales of the 'age of the gods' were originally tales of humans that had been distorted (see Farris, 1998: 1 and Brownlee, 2000). Brownlee (2000) has also remarked that the nineteenth-

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tourism development as the same gap was observed in the 2005 Tourism Development Plan, especially the aspect of heritage development for tourism. Given the enormous tourist potentials that abound in the country, Nigeria's tourism sector is performing below expectation. This abysmal performance is proven by the world ranking of tourism which ranked Nigeria 116th position in 2013 and slip further to 129 out of the 136 in 2017; while other African countries like Ghana, Cameroun, Angola, Kenya, Ethiopia, and South Africa were ranked higher than Nigeria (Akighir and Aaron 2017).

Despite the abundance of tourist sites and destinations in Nigeria, evidence suggest that the country has not fully realized the benefits that the tourism sector has to offer (Oloyede, 2020). The capacity of these symbolic representations of people's values, identity, and heritage to earn Nigeria substantial revenue is not in doubt but not much of these have been mainstreamed and harnessed into the global tourism industry (Bankole, 2013). Today, some cultural festivals such as the Argungun Fishing Festival in Kebbi State, Osun Osogbo Cultural Festival in Osun State, Tiv Puppet Show (Kwag-hir) in Benue State and Durbar Displays in Northern Nigeria, Atilogu Dance in Anambra State, Awon Mass Wedding Festival in Shoo, Kwara State, Eyo Masquerade Festival in Lagos State and Bakor Yam Festival in Cross Rivers State, which originally started as local activities have become, national and international tourists delight (Aina and Olatuni, 2017).

Heritage tourism in Nigeria is acknowledged as one of the fastest growing and important industries that can enhance economic growth and development at both urban and rural areas. If the growth potentials imbedded in Nigeria, heritage resources could be harnessed through proper utilization and management; Nigeria stands to benefit a lot in heritage tourism development. Therefore, certain factors that are critical to effective heritage resources management for tourism development in Nigeria are considered and discussed in this paper.

Nigerian Heritage Resources
Nigeria is a country endowed with outstanding and diverse heritage resources such as arts, crafts, sports, parks, cultural and historical heritage, good tropical weather, lush vegetation, and variety of wildlife, cultural practices, indigenous knowledge and technology, tribes and ethnicities among others. These resources do not only possess intrinsic beauty and value, but are also one of the key assets of tourism. (Ezenagu, 2020). These

Heritage Resources and Tourism Development: Issues in Management of Heritage Resources for Tourism Development in Nigeria

Introduction

Tourism is a major item of international trade and, perhaps the biggest international business activity after all. International tourism is the largest single item in the world's foreign trade and for some countries; it is already the most important export industry and earner of foreign exchange (Aremu, 2014). Domestic and international tourism continue to be among the foremost vehicles for cultural exchange, providing a personal experience, not only of historic cultural expressions, but of the contemporary life and society of other cultures and people (Ruoss and Alfore 2013). Every year substantial percentage of the world population travel in unrestricted movements both within the country and outside (Attahiru et al, 2020). Indeed, this growth has brought I about high employment worldwide, increasing wealth of nations, improving balance of payments and as a veritable tool of human development (Ndajiya et al., 2014). The link between culture and tourism is the most visible contribution to local development. According to Ruoss and Alfare (2013), 37% of the global tourism has a cultural motivation. When tourism is identified as part of an overall development strategy, the identification, protection, and enhancement of heritage resources is vital for any sustainable effort.

Heritage resources promote tourism and they are considered to be likely more viable in Africa owing to its rich cultural and natural heritage. (Raji and Agbu, 2020). Therefore, heritage resources are significant drivers that have the potential to develop and promote tourism, with significant impacts on environmental, social and economic life of the community (Donovan, 2008; Ezenagu, 2020) as such, it has become a commodity aimed to fulfil the needs of the contemporary tourist. Thus, heritage tourism has the ability to create employment; serve as a mechanism for protecting natural environments; preserving historical, archaeological and religious monuments; stimulating the practice of local cultures, folklore, traditions, arts and crafts, and cuisine; and, the generation of foreign revenue, financial returns on investment, taxation on tourists and tourist products, and, linkages to other local industries such as agriculture and fisheries.

African countries such as Nigeria, Cameroon, Eritrea, Sierra Leone, Angola and Zambia, for one reason or another, have limited tourism development, but have considerable potential for future development. Though this assertion was made some years ago, Nigeria has not made much progress in

Even the legal frameworks operating in some of the African countries including Nigeria were gazetted in the 1970s or early 1980s before strong links between heritage protection and environmental stewardship were forged (Chirikure, 2013). In the entire sub-Saharan region, only Botswana, Namibia and South Africa have legislation which makes it mandatory for impact assessments (Chirikure, 2013). Therefore, there is the need to review the country's heritage legislation in line with the global best practices.

Nigeria Tourism Development Plan

The 2005 Nigeria Tourism Development Master Plan considers that heritage resources are strategic elements in the Nigerian tourism product but that her historical and cultural sites are in decay; and that with improvements in their development, presentation and packaging the heritage resources can be highly marketable. One of the objectives of 2005 Nigeria Tourism Development Plan is to develop sustainable tourism by capitalizing on heritage diversity as the basis for promoting domestic and international tourism. However, the implementation of the plan was expected to build momentum and raise the profile of tourism in Nigeria amongst the general public, stakeholders, private sector tourism interest, Federal and State Government officials and potential investors but for years of its implementation, tourism sector of the Nigerian economy has not significantly improved (Akighir and Aaron 2017).
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Poor policy and plan implementation also negates proper management of heritage resources in Nigeria. Without doubt, several policies especially in the area of tourism have been formulated in the country over the years. Although some of these policies appeared lofty and laudable, they have usually failed at the implementation stage. The Nigerian Tourism Master Plan that would have set the tone for a holistic development of the sector is riddled with discordant tunes from stakeholders, implementing the plan hence, the scanty activities thriving in the sector (Alamai, Hussaini & Fatima, 201 8). The implication of this is uncoordinated implementation of tourism activities among the various stakeholders and there seems to be lack of political will on the side of the government to implement the tourism development plan.

Community Participation

Involvement of local community in heritage resources management is crucial because there are so many stakeholders in heritage beyond the practitioners, governments, researchers and developers. The 1972

heritage resources manifest as natural, cultural and built heritage; and are both tangible and intangible. Numerous among the intangible ones are Osun Osogbo festival in Osun State; Eyo festival in Lagos; Durbar festivals Kano, Katsina, Maiduguri and Kaduna; Argungu fishing festival in Kebbi State; Mmanwu, and Calabar festivals in the south eastern Nigeria among others. While the tangible ones include Dye Pits of Kano State, Sukur Kingdom, Osun Osogbo Sacred Grove, Esie Stone Sculptures, the Great Kano Wall, Old Residency, Calabar, Old Katsina College, Bilikisu Sungbo Shrine, Dufuna Canoe, Water House, Ita Yemoo, Ogbunike Cave, Agbele Rock Formation and Ikom Monoliths.

The management of these heritage resources dates back to the pre-colonial era when heritage management was the sole responsibility of the communities. Cultural heritage were preserved in royal palaces of tribal kingdoms and empires by kings, heads of families and kindred, deity priests in charge of shrines and sacred grooves among others (Fasuyi, 1973; Onyima, 2016). Towards the twilight of Nigeria independence, the intervention of some foreigners who saw the need to preserve Nigerian cultural heritage propel the then colonial government to conserve Nigerian heritage, but focus was more on the preservation of the fabrics, development of museums, declaration of monuments, inclusion of teaching of Nigerian arts, culture and history in schools (Onyima, 2016; Fasuyi 1973).
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In 1979, National Commission for Museums and Monuments was established by decree 77 of 1979 now NCMM ACT Cap 242 Laws of the Federation 2004 with the mandate to manage the nation's heritage. Nigeria joining in the ratification of the UNESCO 1972 Convention concerning the Protection of the World Cultural and Natural Heritage and the establishment of the National Commission for Museums and Monuments brought about a more inclusive approach to heritage management in the country. There are however, other public institutions, aside from the NCMM, that are statutorily charged with the responsibility of managing Nigeria's rich, diverse and huge heritage resources. A few of them are Ministry of Culture and Tourism at the federal and state levels, the National Film and Video Censors Board (NFVCB), Nigeria Film Corporation (NFC), Centre for Black and African Arts and Civilization (CBAAC), National Gallery of Arts (NGA), National Copyright Commission (NCC), National Council for Arts and Culture (NCAC) at national and state levels, Nigeria Tourism Development Corporation (NTDC) and the Institute of African Studies in Nigerian Universities.

Nigeria heritage resources in status can be categorized into community, state, regional and national using a set of criteria. At the national level, heritage resources with intrinsic outstanding national value and significance beyond the community, states and regional appeal where they are located are recognized as national heritage. As a result, about 65 have been officially gazetted in the National Register and declared as national monuments by the Federal Government. While two (Sukur Cultural Landscape and Osun Osogbo Sacred Grove) which have been proved of having outstanding universal value have been enlisted as UNESCO World Heritage Sites with 13 other sites on the UNESCO tentative list. Presently, over a hundred sites are going through the process of declaration as national monuments. There are also artistic heritage of great cultural significance from ancient communities of Igbo-Ukwu, Benin, Ife, Nok and Esie and other parts of the country that are kept in over 35 national museums. There are some that are also kept in private and institutional museums across the country and beyond.

Factors Relevant to the Effective Management of Heritage Resources for Tourism Development in Nigeria

The desire to promote the values of heritage resources and the realization of the possible impact of heritage tourism in their economy has propelled countries to increase their effort to develop them (Onyejegbu, 20 14). Tourism development in Nigeria is encumbered with many systemic problems (Bankole, 2013) and good heritage management practice ensures that conservation and tourism are complementary factors in the management of heritage sites (Okpoko and Okonkwo, 2005).
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Raji and Agbu (2020), contend that the problems that hinder heritage tourism development in Nigeria are lack of awareness of the public, communication on the significance of preservation of these heritage sites, negative human activity due to absences of strong legislations, infrastructural and funding problems. While Emeghara (2015), posits that the most prominent of the impediments that are associated and connected with effective heritage resources management are improper funding, lack of proper collaboration amongst professionals in the field of heritage resources management, dearth of qualified and trained manpower and lack of public appreciation and awareness of the value of cultural resources. Others include absence of a comprehensive inventorization (register) of all cultural resources or property in Nigeria, absence of effective legislation on the prevention of destruction of cultural resources by developers and poor

policy implementation.

The interplay of some of the heighted challenges are expressed in this paper using some of the topical issues that can contribute to effective management of heritage resources and tourism development in Nigeria.
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International Regulatory Framework

Nigeria is linked to the international community through bilateral and multilateral cooperation agreements and has ratified some international conventions among which are conventions and regulations relating to environment and heritage resources management. These international conventions have formed the foundation for most national laws and regulations. For instance, the 1972 UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage requires state party in article 5 to take effective and active measures which could be legal, scientific, technical, administrative and financial for the protection, conservation and presentation of the cultural and natural heritage situated on its territory. It also requires that State Party in article 6 not to take any deliberate measures which might damage directly or indirectly the world cultural and natural heritage situated on the territory of other States Parties. In 2015, UNESCO developed a policy to ensure coherence with the UN sustainable development agenda as enshrined in the 2030 Agenda for Sustainable Development which recognizes the protection and safeguarding of the world cultural and natural heritage as a specific target of one of its 17 'Sustainable Development Goals'.

In as much as the international organizations have put in place a process that will ensure protection of heritage resources they have their limits within the notional framework as they are not legally binding. For example, regulatory framework on the need to control and conduct impact assessment on heritage resources are limited to developmental projects with which they have direct stoke (Awonusi, 2019). Thus a few cultural heritage resources in the country are captured as majority fall outside their jurisdictions. Nigeria as a signatory to the convention has not done enough in this wise; apart from having legal framework and establishing heritage institution, appropriate national guidelines and policies that can leverage on legal and institutional framework to trigger private sector and other relevant stakeholders' participation in heritage resources management have not been put in place. In relevant national institutions where these policies and guidelines exist, there is no adequate consideration for heritage resources protection.

Due to the absence of conservation plans for most of the heritage sites in the states of he nation, these historic cores are physically disrupted by insensitive modern development (Sanusi, 2002). Instead of being conserved for future generations, ancient cities, public squares for gathering and socio-cultural interaction and buildings are torn down to make way for modern infrastructure. Where Impact Assessment is done, due consideration is not given to impact on heritage resources. Even the listed monuments are not spared. Kano City wall, Benin moat among others is faced with serious threat from development activities. In 2016, llojo Bar was lost out rightly to unregulated development activities. There is therefore the need for the enforcement of Environmental Impact Assessment (EIA) as well as Cultural Heritage Impact Assessment (CHIA) on developers before development permits at all levels of government are issued; as there is the need to properly integrate heritage sites and spaces into land use planning.

Technological Tools

One of the greatest challenges facing heritage conservation is lock of critical baseline assessments, monitoring, and measurement of conservation progress. New models such as Building Early Warning and Threat Monitoring Systems, Creating Internet-Based Expert Collaboration and Training Platforms as are needed to better define the economic and cultural value of heritage sites, and to guide effective and efficient conservation investments and practices. For instance, proper mapping of cultural sites will bring to the fore easy location, maintenance and attraction to cultured tourism sites as it will help government agencies to know the state of every cultural cum historical sites within their domain (Lawrence-Hart and Hart, 2019).

Africa's lack of risk management protocols for its heritage assets has exposed them to conflicts and other unforeseen disasters. Robust risk management frameworks require the establishment of up-to-date inventories and GIS databases for management purposes and are crucial for saving heritage during disasters and conflict. According to (Lawrence-Hart and Hart, 2019), remote sensing and geospatial technology will provide the tourists with the location of interest and other associated characteristics prior to their visit and also help them to preview the location in either 2 or 3-dimensional view.

If we must enjoy the gains of tourism, it is important to apply the use of

Convention on World Heritage recognizes that a good heritage conservation strategy requires the active participation and involvement of

understandably limited. Heritage protection is often not given sufficient resources when compared to other endeavours such as defence, agriculture and health. Because of resource scarcity, most heritage institutions are underfunded. Restricted funding can result to inadequate staffing levels, training, and equipment which invariably compromise on delivery. The lack of political will or official neglect, due to non-commitment of enough finance to develop conservation through education and training, has led to progressive abandonment and destruction of our heritage sites. Despite the opportunities presented by heritage resources, funding for their preservation remains anaemic.

There is also the need to fund research in heritage resources management as some of the Nigeria heritage resources have not been investigated due to poor funding leading to inadequate information on heritage resources for conservation and management purpose. There is therefore the need for the private sector to be involved in heritage resources management through Public Private Partnership (PPP) as reliance on government budgetary allocation is not adequate. Public sectors are therefore encouraged to partner with the private sectors for sustainable heritage resources management. Other sources of funding especially through grant and social responsibility of cooperate organizations should also be exploited. The NCMM has gone into same (PPP) initiatives and MOU's signed. It is hoped that the dividend of these will soon manifest.

Responsible Heritage Tourism
Tourism has always been a tool for economic development, but, for developing countries, it is an increasingly important export as the economic, social and environmental impact remains very uneven between and within developing countries (Oluwatuyi and lIeri, 2016). While craving for the influx of visitors to heritage destination, it must be ensured that it is responsible so as not to impact negatively on the priceless but fragile heritage resources. Heritage tourism offers incentive for preserving and enhancing cultural and natural heritage, since the revenue it generates can be channelled back into initiatives that aid its long-term survival (WTO, 2012) hence, responsible and sustainable tourism must be advocated.

Unregulated tourism can threaten the very asset it relies upon. In what is known as the "tragedy of the commons." Tourism operators and developers use heritage assets and resources for which they do not have to pay, causing environmental changes and deterioration. They do not always consider overuse in business decisions. Some heritage sites sometimes suffer from

being a "common good," belonging to everyone and no one. Open access to heritage resources often leads to overharvest and overuse. Even when they are regulated, there is the need for tourism management plan. When it was observed that there are influx of tourists into some of our fragile heritage sites and its attendant challenges tourism management plan were proposed for some of our sites. In 2015, the National Commission for Museums and Monuments had to prepare Tourism Development Plan on Osun-Osogbo Sacred Grove to take care of the challenges pose by tourism especially during the annual Osun-Osogbo festival. There are also management plans for same sites.

Heritage Resources and Land Use Development
Heritage resources land use, especially the immovable ones do not exist in isolation; they co-exist with other land uses and activities on both the rural and urban landscape. In many developing countries, there is a drive for economic transformation which takes along with it related changes in land use population distribution, and income levels. Modernization often wins out over that of heritage resources preservation, and even national-level heritage protection does not guarantee that a major cultural asset will survive. These developmental pressures are seen as a driving force of heritage loss in many developing countries and effective strategies for sustainable development based on a holistic conservation of sites and the environment are often lacking (Florian 2020). Developers often see heritage as an obstacle to development and somehow in opposition to the process of modernization. Thus, the long-term worldwide benefits of cultural heritage are often discounted against opportunities for short term domestic economic development (GHF, 2010).

Heritage sites and landscape are gradually giving way to urbanization in Nigeria in the form of residential and office building, roads construction, and other economic activities (Ekundayo, 2015). Rapid urban change overwhelms city centres, neighbourhoods, farms, forests, landscapes, landmarks; on the other hand urban decline leaves these resources stranded. Nigeria is one among the many African countries where heritage properties have not enjoyed adequate protection in the face of factors such as construction works and urban renewal (Folorunsho, 2020) because heritage sites have not .been appropriately integrated into physical development action plan at the local level of planning in Nigeria (Awonusi, 2014); one non-compliance with the established procedures, rules, regulations and guidelines in the planning and execution of development projects (Ugwu, et. al., 2018).

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generating revenue at international, national, regional and local levels. Tourism is not an isolated economic venture which benefits only the wealthy, as does the industrial sector (Ayodele 2002). It has the capacity to trickle down the economic ladder, touching on the poor, middle class and the rich. Tourism creates income for persons working in hotels, restaurant, cafes, travel agents and destination management organisations (DMO), artists, traders and transport enterprises, hence improving the economy at large. Tourism inspires motivation and exploration for leisure, business, recreation, holiday, sports, health, study, religion, visitation (family and friends), mission and meetings. International tourism receipts at current prices excluding the expenditure on international transport increased each year at an average rate of 13 per cent, growing from US$ 2 billion in 1950 to US$ 18 billion twenty years later and US$ 423 billion in 1996 (Seth, 2006). At the national level tourism's revenue-earning potential and contribution to national economies is equally impressive; in 1995 the USA earned more than $58 billion in international tourism receipts (Seth, 2006). Tourism can also benefit economies at regional and local levels by injecting revenue into urban and rural areas, creating employment opportunities, stimulating the creation of new business enterprises and contributing towards extra inward investment through the promotion of a sensitive image of an area.

In recent years, the impact of tourism on host governments and residents has been a growing area of concern as it has become widely recognized that planners and entrepreneurs within the tourism industry should take the views of host communities into account if the industry is to be sustainable in the long term and promote meaningful tourism development (Allen *et al*., 1988). Additionally, commercial tourism ventures have been hampered or terminated due to excessive negative resident's sentiments towards tourism development. Factors that influenced residents' support for tourism development, such as perceived impacts (Yoon *et al.,* 2001; Gursoy*et al.,* 2002), community attachment (Nicholas *et al.,* 2009), spatial factors (Yoon *et al.,* 2001; Harill and Potts, 2003) and economic dependence (Yoon *et al.,* 2001), have been extensively studied. However, while most of these studies concentrated on the impacts on the local community, relatively few studies have been conducted on personal impacts, such as personal economic benefit or cost, psychology, family relationships and quality of life, and the relationship between these personal perceived impacts and attitude toward sustainable tourism development. Additionally, recognizing the residents' sense of place also influences their perceived impacts and support for local tourism development (Lee, 2013). Another factor related to residents' understanding of place and tourism development in a historic village is the perception of sustainable tourism development potential, which can

IMPACT OF TOURIST ACTIVITIES ON HOST COMMUNITIES OF OLUMO ROCK, OGUN STATE

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ABSTRACT

This research was carried to investigate the impacts of tourist activities in Olumo rock, Abeokuta on host community. The study population of this research comprised staff of Olumo rock, residents of the community and tourists. One hundred and twenty(120) questionnaires were purposively administered to the staff of Olumo rock and tourists for the study while snowball method was also used to select the residents.The respondents agreed on the various tourist activities in Olumorock are social events, visit to the exhibition gallery, festivals, rock climbing, ticketing. The respondents have also revealed that this activities have impacts on the host community, these impactsare ofdifferent forms, such aseconomic growth, infrastructural growth, influx offoreigners, acculturation and cultural education. The challenges hindering the tourist activities are lack of funds, poor power supply, poor public awareness, lack of children's playground and also faulty elevator. The study concludes that tourist's activities in olumo rock Abeokuta have impacts on the host community.

Keywords: Tourism Impact, host community, Olumo rock

Introduction

Tourism has been identified as one of the most powerful economic, social, cultural, and political forces in the world today (Collins-Keiner and Gatrell, 2006). The development and sustainability of many local and national economies presently depend on numerous benefits in which tourism, particularly ecotourism generates (Yunis, 2003, WTO, 2004).Revenue earned from tourism operations can be expended on conservation of natural resources such as national parks and ancient monuments, which often provide initial motivation for travel and tourism. Tourism is presently the world's largest export earner and is considered to be the world's biggest common industry (Metilelu, 2005). This claim is based primarily on tourism's economic performance and potential, creating jobs and

Source: Field Survey, 2021
The above table shows the positive impact of tourist activities on host community, it was revealed that Foreigner inflow and acculturation has the highest mean of 3.80 and 3.75 respectively, followed by infrastructure growth with a mean of 3.55 while Revenue/economic growth and cultural Education are the least with a mean of 3.43 each.

Table 4: Challenges Hindering the Tourist Activities

Variable	SA	A	U	D	SD	MEAN	RANK
Lack of fund	75.0	20.0	5.0	-	-	3.59	4th
Poor power supply	80.0	20.0	-	-	-	3.58	5th
Poor Publicity and Awareness	65.8	28.3	5.	-	-	3.60	3rd
Lack of Children playground	60.0	27.5	12.5	-	-	3.80	1st
Faulty Elevator	62.5	34.2	3.3	-	-	3.70	2nd

Source: Field Survey, 2021
The above table shows the challenges hindering the tourist activities in OlumoRock, it was revealed that Lack of Children playgroundhas the highest with a mean of 3.80, followed by faulty elevator with a mean of 3.70 while poor power supply is the least with a mean of 3.58.

DISCUSSION
The research work revealed that majority of the respondents in the study are between the age range of 21-30 years and 30 years and above. The result equally shows that the educational qualification of majority of the respondent in HND/BSC.Majority of the respondents agree that the tourist's activities in Olumorock Abeokuta have impacts on the host community and also there are challenges facing the tourist's activities.The findings from the research shows that the tourist activities associated with Olumorock Abeokuta are social events, visit to the exhibition gallery, festivals, rock climbing and also ticketing.It was also deduced from the research that these tourist's activities have impact on the host community, these impacts are revenue/economic growth, infrastructural growth, foreigner inflow, acculturation, cultural education.The research work also revealed the challenges facing tourist's activities in Olumorock to be lack of funds, poor power supply poor publicity and awareness, lack of children playground, and also faulty elevator.Therefore, the above discussion indicates that there are tourists activities involved with olumo rock

influence their judgment of tourism industry developing in a particular place, and then affect their attitudes.Therefore this study evaluate the impact of tourist activities in Olumo rock on host community. It is believed that the findings of this research provide detailed information on the impact of tourist activities in Olumo rock on its host community.

Methodology
Study Area
Abeokuta is the state capital of Ogun State in southwest Nigeria. It is situated on the east bank of the Ogun River, near a group of rocky outcrops in a wooded savanna; 77 kilometers (48 mi) north of Lagos by railway, or 130 kilometers (81 mi) by water.
The place is named Abeokuta because it has a big rock which allowed many warriors to hide whenever war arises and had always been victory at all times.
The city was established in early 19th century as a place of refuge from the ravaging slave trade of the era. Its prominent leader, Sodeke, fought many wars to wade off Ibadan, Dahomey and other cities that were waging wars to get captive for sale as slaves. A historical city built around a rock by the Egba, the name 'Abeokuta' literarily means "underneath the rock." It is symbolic as it bears tales of the city's past. Originally, the settlers lived under the Olumo Rock. The rock has caves where they hide from invaders. The rock also provided a vantage point where the settlers monitored the movement of their enemies and strategised to defeat them. Today, the rock is a leading attraction and reference point in the city.

Study Population and Sampling Techniques
The study population of this research comprised of staffs of olumo rock, Abeokuta ogun state, residents of the community and tourists. The sampling size was put at 120 respondents. Purposively select staffofolumo rock, the residents and tourists for the study. Snowball method was also used to select residents, the tourist were selected using accidental method.Data obtained were analysed using descriptive statistics.

Resultsand Discussion
Table 1: Demographic Characteristic of the Respondents in the study area

DEMOGRAPHIC	Variables	FREQUENCY	PERCENTAGE (%)
Age	less than 20years	36	30.0
	21-30years	42	35.0
	31 and above	42	35.0
	Total	**120**	**100**
Sex	Female	54	45
	Male	66	55
	Total	**120**	**100**
Profession	Student	60	50
	Civil servant	24	20
	Entrepreneur	36	30
	Total	**120**	**100**
Education Background	SSCE	24	20
	ND/NCE	30	25
	HND/BSC	48	40
	Others	18	15
	Total	**120**	**100**
Marital Status	Single	66	55
	Married	54	45
	Total	**120**	**100**
Religion	Christianity	66	55
	Islam	54	45
	Traditional	-	-
	Total	**120**	**100**

Sources: Field Survey 2021

The above table revealed that (30%) of the respondents fall below 20 years, (35%) of the respondentsfall within 21-30 years, while (35%) of the first rank fall within 31 and above. (54%) of the total respondents are male while (64%) of the respondents are female. The distribution shows that there were more male respondents. (50%) of the total shows the respondents are students, (20%) of total shows respondents are civil servants and (30%) are entrepreneurs. Above result shows (30) of the respondents are SSCE holders, (40%) HND/BSC holders (25%) are ND/NCE holders and (15%) fall within others.(55%) of the respondents are Christians, (45) are Muslims and (0%) are traditional.(55%) of the respondent are single, (45%) are married and (0%) divorced rate.

Table 2: Tourist Activities Associated with Olumo Rock

Variable	SA	A	U	D	SD	MEAN	RANK
Social event	60.0	27.5	12.5	-	-	3.65	2nd
Exhibition Gallery	54.2	29.2	5.8	1	-	3.73	1st
Festival	68.3	20.6	11.7	-	-	3.61	3rd
Rock Climbing	71.7	17.5	10.8	-	-	3.51	4th
Ticketing	75.0	15.0	10.0	-	-	3.37	5th

Source: Field Survey, 2021

The above table shows the tourist activities associated with Olumo Rock, it was revealed that exhibition Galleryhas the highest with 3'73 and ranked (1st) in the table followed by Social event with 3.65 which also ranked (2nd),festival with 3.61 which also ranked (3rd), Rock climbing with 3.51 which also ranked (4th) while ticketing well ranked (5th) with 3.37.

Table 3:Positive Impacts of Tourist Activities on Host Community

Variable	SA	A	U	D	SD	MEAN	RANK
Revenue/economic growth	80.0	20.0	-	-	-	3.43	4th
Infrastructural growth	75.0	15.0	10.0	-	-	3.55	3rd
Foreigner inflow	56.7	30.0	13.3	-	-	3.80	1st
Acculturation	65.0	25.0	10.0	-	-	3.75	2nd
Cultural Education	80.0	20.0	0	-	-	3.43	4th

Abeokuta, also these activities have impacts on the host community, these activities also have challenges to it and must be rectify as soon as possible for effective positive impacts on the host community.

CONCLUSION

This study clearly revealed that the tourist's activities in Olumorock Abeokuta have impacts on the host community. The staffers, tourist and community agreed that the tourist activities in terms of Revenue/Economical growth, infrastructural growth, foreigner inflow, acculturation, cultural education. Also it was observed that there are challenges to the tourist activities in Olumorock such as lack of fund, poor power supply, poor publicity and awareness, faulty elevator, lack of children's playground. Possible solutions like provision of funds, publicity and awareness, provision of supporting facilities and stable power supply was proffer to the challenges.

RECOMMENDATIONS

Based on the observation of the study, the following recommendations are hereby made for more effective positive impacts of tourist activities on host community in olumo rock, Abeokuta.

- Government should provide more funds for proper functioning of the tourist activities.
- Professional officers should provide for online publicity and public relation.
- Playground facilities should be provided for children.
- The need for power supply at especially for proper running of the elevator cannot be overlooked; therefore government should provide facilities for stable power supply.
- Noted from the interview from some of the staff, the olumo rock used to function better when it was privatized, privatization might be a good option for its effective impacts.

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