

**CONTRIBUTIONS OF ARCHAEOLOGY TO NATIONAL DEVELOPMENT:
NIGERIA IN PERSPECTIVE**

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Abstract

Development signifies a positive change, expansion, growth, and transformation. Thus, national development frees man from nature's servitude and economic backwardness. Archaeology plays a very vital role in today's socio-cultural, political, and economic development by unveiling the past ways of life of a people. This shows that the understanding and conservation of archaeological resources enhance the present and the future of a nation. Unfortunately, the public's consciousness and perception of archaeology in Nigeria are still low despite archaeology's sufficiently long history in the country. Most people assume that the study of archaeology is a useless and fetishistic practice. This is because of the lack of political will, which stems from a lack of understanding of the importance of archaeology in the life of a nation. The government at all levels in Nigeria pay little or no attention to archaeological studies. Hence, the need for the study. The paper addressed why and how the study of the past is relevant to today's national development. An overview of institutions that manage cultural properties and the history of archaeology in Nigeria were examined too. The method employed in gathering the necessary information was qualitative. Secondary sources, such as internet materials, books, periodicals, and journal articles relating to the study area, were used to obtain information.

Keywords: *Archaeology, Development, National Development, Nigeria*

Introduction

Nigeria is a culturally diverse country with over 250 local languages. These various cultures have very rich historical backgrounds with diverse cultural heritages and artistic expressions. This is what the National Commission for Museums and Monuments Act ("NCMM Act") identified as "cultural property" (Cultural Property News, 2020). For the report, "cultural property" means physical items that are part of the cultural heritage of Nigeria, that is, items such as historic buildings, works of art, archaeological sites, libraries, and museums, as well as "antiquity" as defined under the NCMM Act. Therefore, Nigeria's cultural property is more numerous than has been documented or accounted for. Yet, Nigeria is world famous for its Nok terracotta artifacts from Northern Nigeria. Nok terracotta artifacts have been said by experts to be the earliest attempt at portraiture. In addition to the Nok terracotta artifact, Nigeria is famous for bronze heads from the former Benin Kingdom (now part of present-day south-western Nigeria); clay ceramic or terracotta heads and copper-alloy and bronze ornaments from the former Ife Kingdom, which is now located in present-day Osun State in Nigeria; and the Igbo-Ukwu bronze, which is believed to be

dated as far back as the 9th century. The Igbo-Ukwu bronze was first discovered in 1939 in the present-day southeastern part of Nigeria (Cultural Property News, 2020).

The local people are incredibly proud of their heritage. The heritage comes in the form of ancient places of worship, artifacts, old towns, and monuments, to mention but a few. These heritage resources have experienced development over time. The development came as a result of man's trying to adapt to his present environment and overcome his life challenges. Development is what every society yearns for. It is critical and essential to the sustenance and growth of any nation. A country is classified as developed when it is able to provide a qualitative life for its citizens (Lawal & Oluwatoyin, 2011). However, there must be some prerequisites for a country to be in a phase of development, including socio-political and economic stability. Despite having enormous human, cultural, material, and environmental resources at its disposal, Nigeria has struggled with development issues for the past 50 years.

Nigeria is permanently hunted by the specter of development. Each Independence Day actually rolls by yearly in search of development. Two years after independence, the first National Development Plan policy was formulated between 1962 and 1968 with the objectives of developing opportunities in health, education, and employment and improving access to these opportunities. This plan failed because fifty percent of the resources needed to finance it were to come from external sources, and only fourteen percent of the external finance was received (Oggunmeka, 1995). The collapse of the First Republic and the commencement of civil war also disrupted the plan. After the civil war in 1970, the second national development plan from 1970 to 1974 was launched. The plan priorities were in agriculture, industry, transport, manpower, defence, electricity, communication and water supply and the provision of social services (Oggunmeka, 1995). The third plan laid emphasis on rural development and efforts to revamp the agricultural sector. The fourth plan (between 1981–1985) recognized the role of social services and health services. The plan was aimed at improving the living conditions of the people (Oggunmeka, 1995).

In the recent past, various strategies for development have also been tried with little or no results. Among these were the structural adjustment program (SAP), Vision 2010, the national economic empowerment and development strategy (NEEDS), and the creation of development centers. Currently, there is no defined methodological strategy for attaining the seven points of the current administration's Vision 2020 plan.

However, the prior development plans were unsuccessful because there was little to no public engagement. The vision plan is also hampered by poor governance. Development is an illusion in places where there is poor governance. Most of our leaders lack any feeling of dedication to growth (Lawal & Oluwatoyin, 2011). Nigeria is run by corrupt officials who use the government to advance their own financial interests instead of the interests of the people. Growth and dishonesty cannot coexist. Another problem is that Nigeria has a single economic sector. The nation's survival is largely dependent on crude oil, to the detriment of other resources. The lack of economic diversification makes sustainable development impossible. Similarly, budgetary allocation at universities neglects archaeology and favors other disciplines.

Archaeology as a discipline is crucial to the advancement of the country. Every location has a past, and every past is significant for the development of the present. The physical remnants of inhabitants contain a comprehensive and significant record of their histories and cultures.

Archaeology is about people as well as objects, excavations, and exhibits. We base our decisions for the future on what we have learned from those who have come before us. For instance, the items left behind by our ancestors at archaeological sites can be used to reconstruct entire generations (Omotoso, 2023).

The archaeologists revealed in their study that early human groups during Stone Age times adopted various strategies for coping with the physical and cultural demands of their environment through inter-group relations for common development. Despite having a sufficiently long history in the nation, it is regrettable that the public's understanding and impression of archaeology in Nigeria are still low. The study of Folorunso (2020) revealed that 31% out of 200 students sampled from selected secondary schools in Ibadan could not describe what archaeology and archaeologists do. This shows that most people knew little or nothing about archaeology in Nigeria. Poor implementation of Nigerian cultural policy, especially in cultural development, undermines the contributions of archaeology via national development. These were the reasons why the researcher embarked on this study. The paper examined the contributions of archaeology to national development from Nigeria's perspective. Secondary sources, such as internet materials, books, periodicals, and journal articles relating to the study area, were used to obtain information.

Brief Literature Review

Archaeology and National Development

Development is seen as an idea that embodies all attempts to improve the conditions of human existence in all their ramifications (Gboyega, 2003). Naomi (1995) believes that development does not involve only economic growth but also some notion of equitable distribution, the provision of health care, education, housing, and other essential services, all with a view to improving the individual and collective quality of life. Development is the process of changing a traditional civilization into a modern one; this process is often referred to as modernization (Sapru, 1994; Ihenacho, 2014). Raising the standard of living, promoting education, maintaining good health, and providing equal access to new and exciting opportunities are all crucial components of development (Ihenacho, 2014). Therefore, national development encompasses all aspects of life as they affect the nation. The National Development Plan from 1962 to 2007 focused on wealth creation, employment generation, poverty reduction, and value orientation. Recently, Vision 20:2020 was launched. Vision 20:2020 is a perspective plan which aims to make Nigeria a fully developed economy (Iheanacho, 2014). Iheanacho (2014) asserts that although development planning has been a consistent phenomenon in Nigeria's administrative system, it is worrisome that these plans have not achieved the expected results. This is evident from widespread poverty, dilapidated infrastructural facilities, massive unemployment, low capacity utilization, technological backwardness, short-life expectancy, urban congestion, excessive debt burden, environmental degradation and high incidence of diseases which beset the country. A review of the various plans clearly demonstrates that the country is still very far from where it was anticipated it would be today, (Obikeze & Obi, 2004). Simply put, this is the outcome of poor execution of the strategy, distortions, or even non-implementation.

According to Lawal and Oluwatoyin (2011), national development is a broad expansion of a nation's socioeconomic, political, and religious environment. Development planning involves processes that ensure that national policies and strategies are realized and that development concerns at all levels are fully integrated into the overall national development thrust (Datta, 2010).

Despite the series of development plans and visions introduced by successive Nigerian governments since independence, the country has failed to produce much-needed sustainable development. Iheanacho (2014) notes that development plans in Nigeria have failed to achieve their desired objectives due to the many challenges that bedeviled the plans. These challenges are corruption, lack of plan discipline, lack of commitment, absence of relevant data, overambitious development plans, lack of continuity of government programs, public service inefficiency, and public and private sector partnership. The main focus of this paper is to bring to light how archaeological activities and findings are appropriate resources not only for understanding the past but also for the purpose of adequately informing future plans.

Regardless of Nigeria's huge potential in natural and human resources, it is obvious that Nigeria is still an underdeveloped country. Archaeological activities and findings have the ability to provide positive answers to the general development of a nation, as has been experienced in Nigeria in particular. The term archaeology literally means "the study of ancient history." Since archaeology involves the study of the remains of previous human behavior, some people see it as the science of trash. Archaeology is more than that; it is of great importance to society and Nigeria at large. Archaeology is the study of past human behavior through the systematic recovery and analysis of material remains or objects (Pennsylvania Historical and Museum Commission (PHMC), 2020). These remains, called artifacts, are collected not as an end in themselves but as a means of obtaining information about their makers, the lives they lived, and how they related to the environment (Andah and Okpoko, 1994). Anything created by or utilized by man to accomplish goals is considered an artifact, whether it be made of stone, wood, clay, copper, or iron. These artifacts, whether large or small, are evidence of past cultures. Thus, artifacts are proof of those before us and serve as a physical connection to our past (PHMC, 2020). Andah & Okpoko (1994) note that the interest of archaeologists was in finding out who, how, why, and when prehistoric humans lived. Apart from artifacts, others are ecofacts and features, which sometimes supplement ethnographic data. From these items, the archaeologist extracts his data by subjecting them to thorough laboratory analysis. All human societies, according to archaeologists, left behind tangible evidence of their behavior, belief systems, and social structures in addition to their material legacy. Archaeologists continue to use these data to reconstruct past human cultures (Gubam & Nomishan, 2020).

The discipline involves surveying, excavation, and eventually, the analysis of the collected data to learn more about the past. Archaeology uses a variety of knowledge, information, and analytical techniques from the human, social, and natural sciences. In broad scope, archaeology relies on cross-disciplinary research like geoarchaeology, anthropology, geography, history, geology, bioarchaeology (the study of human remains), zooarchaeology (the study of animal remains), paleoethnobotany (the study of stone tools), and experts who uncover and interpret maps or analyze archaeological sites (Omotoso, 2023). The longest record of human habitation is found in archaeology. The oldest Achaean sites are located in eastern Africa, in the Rift Valley, and on the South African plateau. Between 500,000 and 250,000 years ago, tribes of *Homo erectus* appear to have colonized the lower Nile and Easter Sahara, as well as the northwestern coasts of Morocco (Jebel Irhoud) and Algeria (Ogundele, 2008; Omotoso, 2023). Archaeology holds a more important place in society than many people realize. Not only is it important for historical research, but it also has a great deal of community and economic value.

Archaeology is divided into prehistoric and historical archaeology. Prehistoric archaeology is the study of material remains from cultures that did not have written records. Although prehistoric peoples left remains such as tools, pottery, ceremonial objects, hearts, and dietary refuse. Our understanding of prehistoric cultures, therefore, is largely dependent upon archaeological research (Agbaje-Williams, 1990). Such a society can only be studied through excavation and laboratory analysis of cultural material

remains. Prehistoric archaeologists focus their studies on lithic analysis, which is the study of prehistoric stone artifacts, or ceramic analysis, which is the study of archaeological pottery remains. Through such analyses, archaeologists have the ability to determine such things as the origin of the material and the function of the artifacts (Omotoso, 2023). Historical archaeology studies the written history of the remains of cultures. These written documents from the past include diaries, court hearings, census records, tax records, deeds, maps, and photographs. An archaeologist gains a better understanding of the past and human behavior through the use of documentation and archaeological material evidence (Pennsylvania Historical and Museum Commission, 2020).

Nomishan, Gubam, and Tubi (2021) note in their study that a myriad of obstacles has been affecting archaeology's ability to operate successfully compared to other disciplines in social science and the humanities. This was attributed to many reasons, one of which is the poor attitude of the government and some Nigerians towards the discipline. The destruction of Nigeria's cultural assets has also been exacerbated by colonialism and illegal commerce. Regarding the preservation and restoration of the many cultural properties (archaeological sites) that the colonial overlords stole, not much has changed (Cultural Property News, 2020). In order to move forward and improve Nigeria's cultural property management system, it appears that the government needs to direct more funding towards cultural institutions. Nigerians also need to be properly educated on the intricacies of Nigeria's cultural property (Cultural Property News, 2020). Nigeria also has to initiate a cultural policy that is workable. Cultural policy remains a process that provides for the preservation of the arts and culture of a people, which are foundational to their history and of utmost importance for growth and development (Towse, 1999). Cultural policy prevents the mindless sweeping away of cultural heritage, which results in orderly change, societal stability, and the maintenance of the cultural roots of a people. A sound historic and cultural background is a solid foundation to build the future upon," (Timi-Ekubo, 2019). As it stands, the cultural heritage legislation and management in Nigeria are elementary. The shift in the government's interest to agriculture and then to crude oil had a detrimental effect on the development of policies relating to cultural property (Cultural Property News, 2020). This work highlights the contributions of archaeology to national development, with special reference to Nigeria.

Archaeology in Nigeria

The history of archaeology in Nigeria goes back to the colonial era (Andah & Folorunso 1992). The first archaeological excavations in Nigeria, though unscientific by current standards, took place in Ife in 1910. Leo Frobenius, the German anthropologist, visited Ife in November 1910 to find out about the Yoruba sacred cities he had heard of in 1908 in Timbuktu and Ouagadougou. Frobenius dug up several buried terracotta figurines and also made the local people search for artifacts, as the legend said; the ancestral god had gone down below (Frobenius 1913, cited by Eyo 1974: 100 in Folorunso, 2011). Bernard Fagg, a trained archaeologist and colonial assistant district officer with the Nigerian Administrative Services, began what might be referred to as salvage or rescue archaeology in Nigeria by compiling archaeological artifacts recovered from the tin mining areas in 1939 following the discovery of terracotta pieces in tin mines at Jos Plateau in 1928. In 1944, Bernard Fagg found the Rop rock shelter and began the first-ever scientific archaeological dig there. Microliths, which are small stone objects, pottery ingredients, and human skeletal remains, have been discovered in the Rop Rock Shelter. A radiocarbon date of 25 B.C.–120 is also obtained (Fagg 1972 in Bbabalola & Ajekigbe, 2007). Bernard Fagg also carried out an archaeological investigation at Taruga in Nok Valley, which yielded terracotta figurines, iron smelting

furnaces, iron slag, iron objects, pottery, bowls and pots, and hammer stones. The site dates the metallurgy industry and popular Nok culture to about 300 B.C. (Nzewunwa 1983).

Other archaeological sites in Nigeria include Ugwuagurockshelter, Ugwuagu habitation site, Okochiri, Agadagbabou, Onyoma, OgolomaKoroama, Saikiripoga, in the south south and Niger delta region; Egbejoda, Benin, OrileOwu, Ilesha, OrileJaye, Umunda, OkpeIgara, Afikpo, Umuekete, and IsiugwuObukpa in Southwest and Southeast regions; SamunDukiya, Mai Idon Toro, DustsenKongba, in the Middle Belt; Yelwa, Kasabo, Sawuni, Old Warra, Monai, Old Bussa and Ulaira are situated within the Middle Niger Valley; while Birnin Kudu Rock Painting, Geji Rock Painting, Bama Kursakata, Shilma, Daima, KariyaWuro, and Kufena Complex are in the Northern axis (Bababalola&Ajekigbe, 2007).

The practice of professional archaeology, therefore, started in Nigeria in 1943 with the first scientific excavations carried out at the grove of OsanganganObamak in on the Modakeke side of Ife (Folorunso, 2011). The colonial administration in Nigeria responded favourably when urged to protect the archaeological heritage and thereby aided the birth of the practice of archaeology in the country. Politicians and nationalists during the colonial period showed interest in the protection of cultural heritage as they used the evidence of the past to justify their call for an end to colonial rule. Abubakar Tafawa Balewa while introducing the Antiquities Bill in 1953 stated that, in contrast to what had been imported,...our antiquities and traditional arts are Nigerian ... and owing to the absence of written records, the old arts of Nigeria represent a large part of the evidence of our history; it is necessary to protect and preserve our history and artistic relics because of their importance to Nigeria and in order that our people today and in the future may study and get inspiration from them.

Between 1959 and 1964, Professor Thurstan Shaw, who had been invited to Nigeria by the country's Department of Antiquities in 1958, explored the Igbo-Ukwu site in southeast Nigeria. The excavation concentrated on three sites, namely Igbo-Isaiah, a storehouse of regalia, Igbo-Richard, a burial shrine and Igbo-Jona, a pit in which some ritual objects were kept (Andan&Folorunso 1992; Anozie 1992). Thurstan Shaw also worked around Iwo-Eleru rock shelter. The site is located about 24km from Akure and is estimated to be 10km from Isarun village near Igbara-Oke in Ondo State, Nigeria. From the numerous excavation units sunk at Iwo-Eleru in 1965, two occupational phases were identified: the historic phase associated with pottery material and the Late Stone Age phase associated with microliths of varying dimensions. Of special interest in the later phase is the occurrence of human skeletal remains with Negroid characteristics dated to about 11,200–200 BP (Shaw & Daniels, 1984).

Compared to other parts of the world, archaeology is not a very common course of study in many African universities, especially in Nigeria. Out of a total of more than 100 universities in Nigeria, only five have fully fledged Departments of Archaeology. The oldest of these departments was established in 1971 at the University of Ibadan (UI) under the direction of Professor Thurstan Shaw, who was then a Research Professor at the Institute of African Studies, University of Ibadan. The second-oldest department, at the University of Nigeria, Nsukka (UNN), was established in 1981, while the most recent ones were established in 2006 at the Ahmadu Bello University, Zaria (ABU), the University of Jos, and the Federal University, Lokoja. (Gundu, 2008; Nomishan, Gubam, & Tubi, 2021). Other universities in the country only offer archaeology as a course offered by students in history departments. Some state universities have made attempts to establish archaeology departments but have not succeeded. For instance, Ibrahim Badamasi Babangida University Lapai in Niger State and Taraba State University Jalingo tried to establish archaeology departments, but these efforts could not yield positive results because of reasons like lack of funds and adequate academic staff, amongst others (Nomishan, Gubam, & Tubi, 2021).

The National Commission for Museums and Monuments (NCMM) was empowered to regulate archaeological research in the country. Mainly, the Directorate of Research at the NCMM is responsible for conducting and coordinating archaeological research in the country. The problem inherent in the structure of archaeology in Nigeria is the fact that the archaeologists in the NCMM do not realize and appreciate their limitations in matters of archaeological investigations. They frequently mistakenly identify themselves as researchers despite not having any formal training in the field, having little to no actual research experience, and occasionally exploring archaeological sites without a clear research plan. This was the cause of the research reports after archaeological studies not being released frequently. As far as archaeology is concerned, the Directorate of Research of the NCMM has nothing or very little to show for it. In Nigeria, this is more so disheartening in a nation where on a regular basis archaeological sites are being destroyed due to developmental projects like road construction, building bridges, constructing drainage systems, and erecting residential and commercial buildings.

Contributions of Archaeology to National Development: Nigeria in Perspective

No nation can ignore its past because every nation builds its future on its past. Any nation that toils with its past relics of unity and development is doing so at its own peril. The three major values of archaeology are human value, community value, and market value. These could be described as the past, present, and future. Archaeology as a discipline contributes immensely to national development. Below are the contributions of archaeology to national development, with special reference to Nigeria.

Archaeology Identifies How and Why Cultures Change.

The goal of archaeology is to understand how and why human behavior has changed over time. Archaeologists search for patterns in the evolution of significant cultural events such as the development of farming, the emergence of cities, or the collapse of major civilizations for clues as to why these events occurred. Ultimately, they are searching for ways to better predict how cultures change and how to better plan for the future. Archaeologists look at long-term patterns in human behavior to understand change and help us better prepare for the future. This adds to the development of a nation like Nigeria by helping the government know why things happen the way they do and making a policy that suits the situation at hand in order to better the nation.

Understanding patterns and changes in human behavior enhances our knowledge of the past. It aids us in planning, not only our future but for generations to come. Many people believe that public archaeology is critical to understanding, protecting, and celebrating our rich and diverse cultural heritage. Archaeologists recognize the importance of this role and are developing various mechanisms of media outreach, publications, the internet, and public programs, to publicize the contributions of archaeology.

Archaeology has Educational Value and Enhances Critical Thinking.

One of archaeology's most important qualities is that it provides historical information on past societies which we have no written documents. Archaeology brings to our understanding that modern society is a direct descendant of past societies. Through archaeology, we have the potential to learn a great deal about

whom we were and who we are now. In Nigeria, a lot of communities do not have clear written documents of their history. The few recorded history were warped out due to a lack of ethics in preservation. It is only through archaeological investigation that the history of such communities is retrieved, recorded and documented. It helps to show linkages between states and communities. Without archaeological investigation, the history of past societies would certainly remain a mystery to us in the present day.

In classrooms, learning about archaeology helps students develop various skills across many disciplines, including critical thinking. Students learn to appreciate history from different frames of reference, developing sensitivity to other people and diverse cultures. Archaeological findings provide a framework for questions about the economy, politics, cultural geography, ecology, agricultural practices, and food procurement.

Archaeology Provides a History and Heritage to many Cultures

Nothing would be known of the cultural developments of prehistoric peoples if it were not for archaeology. As a result, archaeological investigations have the potential to provide new insights into the past and to reshape our understanding of history. Eze-Uzomaka (1996) notes that in Nigeria, archaeology has helped some members of the public become more patriotic and supposedly more history conscious than they were before. Archaeological or historic remains give us valuable insight into our ancestors' lives. They provide concrete evidence, sometimes the only evidence, of thousands of years of human activity and settlement. This is why protecting and preserving these fascinating artifacts is so important. Every archaeological site or monument destroyed means that part of the record of our past is lost (The Planning Service, 1999). For instance, part of the Ugwuele archaeological site has been destroyed by the quarry industry, resulting in the loss of the material remains of that area. Archaeology is giving the study of history the opportunity to revisit countless records of past events in a calculated effort to ascertain their validity and authenticity (Omotoso, 2023).

The Eurocentric view of Africa lacking history before the arrival of Europeans is insulting to the vast array of African rich history, culture, religion and knowledge of science halted by European invasion and eventual subjugation (Omotoso, 2023). Archaeologists through chronometric dating methods and palynology of sites have proved that Nigeria has a good background history before the coming of the Europeans. A lot of artifacts discovered during excavation show that Nigeria has a rich history and culture. It is quite unfortunate that at times these material remains are dumped at a place where they would be forgotten and eaten up by termites. These material remains should be sent to museums for conservation and protection. Our past is our cultural heritage, and how we choose to use this information for future generations is an important role for archaeologists.

Community Importance

Archaeology has the ability to bring communities together in a variety of meaningful ways. Through archaeology, one's national, cultural, and ethnic identity can be preserved and solidified. In Nigeria, archaeology reveals the cultures of people which are answerable to migration experienced by the ancestors in the olden days. This helps to trace the origin of cities and towns in Nigeria. Archaeological study reveals that a particular town is the original ancestor of a place. Numerous archaeological artifacts in various communities inspire pride in the locals who view them and learn about their histories; for

instance, Igbo-Ukwu discoveries have elevated the town to a position of international renown. Tourists and visitors from all over the world have flocked to the location. Due to the cultural value it represents, the place has drawn tourists and visitors from all over the world.

A historical town is known through archaeological investigation. Such an area attracts government attention in terms of development. Historical kingship was felt upon the unearthing of an archaeological site. All across the world, from nations to ethnic groups to small communities, archaeology has the ability to unite people of common heritage in ways that nothing else can. An ethnographic research and reconnaissance survey are conducted by an archaeologist to learn more about the community and the excavation site before they travel to the village for real fieldwork. The archaeologists arrange meetings with the town's traditional head, who now invites the community's female and young leaders to his council of elders to brief them on the fieldwork project. Conflicts between the researchers and the host community are avoided by doing this.

In Nigeria, cultural and modern festivals attract people from different parts of the world. The African Festival of Arts and Culture (FESTAC) in 1977, also known as the Second World Black and African Festival of Arts and Culture (the first was in Dakar, 1966), was a major international festival held in Lagos, Nigeria, from January 15 to February 12 (Jonathan, 2014). The festival brought together artists from all over Africa and its diaspora. The month-long event celebrated African culture and showcased to the world African music, fine art, literature, drama, dance, and religion. About 16,000 participants, representing 56 African nations and countries of the African Diaspora, performed at the event (Karen, 1977; Toyin, 2002).

The reproduction of the Benin royal masks made by Erhabor Emokpae served as the festival's official symbol (Toyin & Genova, 2009). The National Theatre, Iganmu, Lagos, and the Nigerian National Council of Arts and Culture were both founded as a result of the festival's hosting (Apter, 2005). Both regional and global media outlets covered this incident. In Nigeria, there are many other celebrations that display artifacts discovered via ethnographic study. Archaeologists' ability to identify sites, excavate, analyze, and present the objects found in our museums for public consumption has greatly benefited the public through the knowledge and training they have acquired and used to address societal issues (Gubam & Nomishan, 2020).

Archaeology Rebirths Technology

Archaeology has facilitated the rebirth of forgotten technologies for many ages. Restoring past indigenous knowledge was made simple through the study of archaeology. In their research, archaeologists expose the knowledge of traditional and indigenous technology in Nigeria to the global community. A lot of indigenous technologies and industries that have lost their background for years are unveiled through archaeological investigation. One of the examples is the discovery of the Dufuna canoe in 1987 by Mallam Ya'u, a Fulani headman (Garba, 1996; Ujorha, 2002; Adewumi, 2014). He was digging a well when he hit a hard object at 4.5 meters. He informed the village chief about the discovery (Adewumi, 2014). In 1989 and 1990, the University of Maiduguri carried out an initial exploration of the site. A joint research project funded by the University of Frankfurt and Maiduguri by Professors Peter Breunig and Garba Abubakar was carried out; wood samples were taken and dated by two German laboratories (Adewumi, 2014). The radiocarbon dating of a sample of charcoal found near the site dates the canoe from 8,500 to 8,000 years old (6000 BC), linking the site to Lake Mega Chad (Gumnior & Thiemeyer, 2003). The canoe is 8 meters (26 feet) long (Africa Times Editor, 2018).

In 1994, an archaeology team from Germany and Nigeria excavated the site, and the canoe was dug out over two weeks by fifty labourers and was found to be 8.4 meters in length, 0.5 meters wide, and 5cm thick (Adewumi, 2014; Richard, 2008). The canoe was found in a waterlogged state, resting on a sandy bed while layers of clay lay between it and the surface, which protected it in an oxygen-free environment (Adewumi, 2014). Examination of the canoe showed that the bow and stern had been skillfully worked to points and that the work was carried out by "core axe-like and pick-axe bifacial tools of micro-lithic appearance" (Adewumi, 2014). The skill of the construction showed a long development, which means that the canoe was not a new design. The canoe has shown that people in the Niger area had a history of advanced technology and that they had mastered the three major items of neolithic culture, which included the fashioning, standardization, and utilization of tools according to set traditions. It gives concrete evidence of transportation by sea as well as providing evidence of some form of long-distance commercial activity indicative of existing political and economic structures (Nigeria Galleria, 2020). The excavated canoe is presently preserved and exhibited at a museum complex in Damaturu, Yobe State's capital, built by the National Commission for Museums and Monuments (NCMM).

The production of iron has been credited with the great civilizations in the history of mankind, which include agricultural sophistication, technological transformation, the emergence of complex societies, and the development and establishment of political systems. Early ironworking centers in the Nigerian region were Taruga, located near Abuja and falling within the NOK culture zone. On this site, iron smelting furnaces, iron slag, wrought iron, pottery, and other items were found. Carbon samples obtained from the furnaces produced the following dates: 440+ 14 OBC100 BC and 280 + 12 OBC (Egbefo&Salihu, 2014). Other sites are RS 63/32, located on the west bank of the River Niger near Yelwa; Thama, located in the northeastern zone of Nigeria in the Chad Basin; and Tse-Dura, located in the Middle Benue Valley. Iron objects and furnace fragments were found in association with pottery, clay pipes, stone tools, and animal bones (Egbefo&Salihu, 2014).

Archaeological sites such as Nok, Ife, Igbo-Ukwu, Benin, and the Katsina-Ala basin provide evidence of centers of ancient civilizations that were able to produce materials from iron, copper, bronze, brass, and, in some cases, silver (Andah, 1988). The people were also able to produce beautiful terracotta figurines from clay. Iron smelting sites were found in many places in the Nsukka area of Nigeria. Some of the areas were Umundu, Lejja, Orba, Opi, Nsukka University Farm, Owerre-Enu, Ekwegbe, Onyohor, and Obimo. Nsukka people are known for blacksmithing to date. This helps to show that Nigeria had sound technology before the arrival of the Europeans. Archaeological investigations in Nigeria usually expose pottery sherds of different sizes with creative designs. Inyi in the Oji River, Nrobo in Nsukka, Isuochi, and many others have produced pots to date. However, the artifacts recovered during archaeological discovery reveal the development of early technology, social life, and the religious and political lives of people. The relevance of archaeology in contemporary Nigerian society cannot be overemphasized.

In Nigeria, sculpture and other cultural expressions go beyond aesthetics. They represent the minds of their ancestors. They try to unite people with the object and their environment. Indigenous technologies portray the culture of a particular area. In Nigeria, ethnic groups could be represented by the cultural objects they produced. For instance, in the Jos Museum, a pot was exhibited that is of Igbo origin, specifically Inyi in Oji River Local Government Area. It was grooved, which is a major technique of decorative motif in Inyi pottery. The background information on the label of the pottery products is Igbo Origin, without specifying the state or town where it comes from.

Archaeology Shows Agricultural Development

Archaeological evidence showed agricultural production, which enhanced technological development and led to the emergence of permanent settlement and inter-human integration. On the site of Daima (Borno State), seeds of domesticated sorghum, as well as the bones of cattle, were found. This site dates from the 6th century BC. Also, from analysis of pollen from deep-sea cores in the Niger Delta, there is evidence for the domestication of the oil palm about 3000 BP. In NOK, Tera Cotta figurines of fluted pumpkins represent agricultural activity in the area. At the site of Iwo-Eleru, glass-edged trapezoids looking like parts of a composite sickle were found. Other evidence comes from rock art found at the sites of Birnin Kudu (Kano State) and Barkano and Geji (Bauchi State). At these sites, artistic representations of cattle have been found on rock surfaces, and it has been suggested that these may be representations of domestic cattle. Later, exchange other food items with other inhabitants. Agricultural production spreads very quickly due to intra-community interactions.

Archaeology Paints a Picture of Daily Life

People's daily routines aren't typically documented in the same level of detail that the archaeological record does. The daily lives of groups like slaves, miners, and other early immigrants, who were little chronicled by historians, are also depicted by archaeology. Archaeology can also help provide information on groups that have often been neglected in traditional historical accounts, such as ethnic minorities and women. Archaeology, like history, exposes modern society to the lifestyles of past societies with the aim of offering an opportunity for reference. It is through such studies that present societies can shape their day-to-day lives in a better way and plan a sound future. Therefore, archaeology as a discipline is relevant to the development of Nigeria.

Archaeology Provides a Balanced Description of the Past

In today's world, books, newspapers, television, and the internet appear to document everything. However, what is written and what people really do frequently diverge. Modern media often provides a story with "spin" that indicates an editorial view of what genuinely happened. Although the written or historical record may be tremendously useful, it is often biased by the people recording the events, either intentionally or unintentionally, due to social prejudices. Archaeology frequently provides a more objective account of our past than the historic record alone. They provide a clear interpretation of each piece of material found by engaging in qualitative interviews and descriptive analysis.

The Intellectual Importance of Archaeology

Archaeological work is important because history is valued. Archaeology teaches the real African values that all people (particularly the youth) need to have. These values provided the peace and security that characterized most pre-colonial societies in Nigeria. These values include 'respect for elders and acknowledgement of the sacrosanct nature of human lives," which were taught to children from infancy to adulthood. These good African values have since been included in the curriculum of archaeology in Nigerian universities (Gubam&Nomishan, 2021). Additionally, anyone who deviated from social standards and morals was subject to punishment, and in certain cases, they were expelled from the country. However, this has been ignored for a very long time and is currently having a negative impact on our societies and people. It needs to be restored.

By knowing our human past, we can appreciate who we are and where we came from accordingly. By studying the past, all of us can use this knowledge to inform our decisions about the future (Smith & Harris, 2020). A recent poll commissioned by the Society for American Archaeology asked members of the general public why they thought archaeology was important. Overwhelmingly, they responded that understanding the modern world was the foremost benefit and that we should learn about the past in order to improve the future. Archaeologists also see intrinsic aesthetic, cultural, and spiritual reasons for humans' interest in their past (Smith & Harris, 2020). They also suggest that the field contributes significantly to international affairs and to shaping modern values.

The Economic Role of Archaeology

Exchange of commodities has been in existence since the Stone Age. The emergence or development of metals and agriculture leads to long-distance trade. Evidence of these trades is found in Cross River, Igbo-ukwu, Ife, Benin, the Jukun, and the Niger Delta. The Igbo-Ukwu bronzes, therefore, tend to suggest trade contacts with the copper-producing regions such as Katanga in the Congo, the Zambia copper belt, the Mauritania region, and the northern region of Nigeria. Ife had a thriving economy, which was seen in the importation of pricey items from the north, such as textiles and copper swords. Due to this affluence, some businesses, such as brass casting and bead manufacturing, flourished. The emergence and spread of Trans-Saharan trade, which led to the formation of urban and commercial centers, is associated with the prosperity of the Ife, Benin, Old Oyo, Kano, Katsina, Kanem Borno, Ijo, and Igbo societies (Egbefo & Salihu, 2014). Archaeology offers employment to thousands of people in every country as curators, conservators, cultural officers, guides, and teachers. Archaeological research offers job opportunities to unskilled laborers as well as those in the area where the work is being done. There's no doubt about it: archaeology is tremendously important to the world of tourism industry. Families and friends from all over the world flock yearly to such iconic sites as the temples in Greece, Machu Picchu in Peru, and the Great Wall in China. Museums fill up on a daily basis with curious visitors anxious to peer at the archaeological collections on display. As a result, there are local, regional, and national economies all over the world that thrive on the economic benefits that archaeological tourism produces.

Archaeology Boosts the Tourism Industry

Archaeology is represented in the discipline or practice of tourism by the "Cultural Tourism". Archaeology is one of the cardinal pillars holding the tourism sector of Nigeria together (Gubam & Nomishan, 2020). Holloway (1989), in Okpoko and Okpoko (2002), defines tourism as "the temporary, short-term movement of people to destinations outside the places where they usually live or work. Archaeological sites, as well as the artifacts they contain, form part of tourism resources. Archaeological resources in Nigeria are vibrant, diverse, and challenging and can therefore be packaged for tourism development in the country and beyond (Gubam & Nomishan, 2020). The archaeological materials possess salient historical and tourism potential. Archaeological data can be romantic, aesthetic, and thus entertaining to the public. Archaeological materials retrieved during fieldwork by the archaeologist are kept in museums and galleries, where they are displayed to attract domestic and foreign tourists. In Old Residency, Calabar, Cross River State, visitors and tourists pay ₦100.00 per person when going to the gallery.

Archaeological sites like the Nok site, the Ugwuele site at Uturu, Ile Ife, and Igbo Ukwu, among others, are visited by academic scholars (Okpoko & Okpoko, 2002). This shows that archaeology has grown

beyond a mere academic exercise in the classroom. All the artistic exploits of cultures have continued to generate a lot of tourist interest as well as provide a source of international reputation for Nigeria (Gubam&Nomishan, 2020). Tourists are interested in buildings of historical and architectural significance like ancient city walls, cemeteries, Ilojo Bar (in Lagos), Omo-Ukwu temple (in Abia State), Osun Oshgbo shrine (in Osun State), Keffi Madaki house and compound (in Bauchi State), and burial places of important personalities in locations such as Zaria, Kano, Gumel, and Lokoja. Ethnographic materials like wardresses, traditional and royal crafts, leather works, calabash decorations, woven cloths, ornaments, pottery, and wood carving, which are displayed in the museum, have continued to attract tourists (Nomishan, 2018).

Nigeria is blessed with a lot of archaeological potential as well as archaeological tourism resources (Ogundele, 2006). Ekechukwu (1990) suggests that archaeology and tourism create an avenue by which the cultural and natural resources of a nation, as well as its people and attitudes, can be augmented in the presence of economic, social, political, and cultural instructions in order to achieve development in the desired direction. In other words, archaeology and tourism are seen as a recipe for preferred development in a multi-dimensional manner.

The Socio-cultural Role of Archaeology

By revealing to humankind its biological and cultural past, archaeology creates a sense of pride in one's own tradition and a sense of self-awareness and confidence for those who have lost these virtues, mainly due to colonial domination (Miller, 1980). Archaeology can also restore confidence that is lost due to ignorance of one's environment. It is a worldwide phenomenon for ancient features such as monuments, statues, figurines, petroglyphs, and mounds to be surrounded by myth. Archaeology as a discipline solves the problem of these misconceptions and informs us of the true use and context of these things. Archaeology has made an undeniable contribution to the development of Religions like Christianity and Islam. It has been able to make these faiths more realistic than fantastical through chronometric dating and excavation on the sites that are described in the Bible and the Koran (Harris 1987). In Nigeria, the study of archaeology brings mutual understanding and respect among people of different religious backgrounds. It revives and maintains good virtues within a community.

The Political Role of Archaeology

As Fagan (1985) argues, archaeologists have made major contributions to the resolution of modern land disputes. An archaeologist helps to clarify the first occupation of a place. In Ogbodu Aba, seven burial chambers were discovered with human skeletons. Burial goods lay in some chambers. There are iron implements found within the site; these include axe blades, primitive shaving blades, barbed spearheads, and agricultural implements (Chikwendu, 1981; Eze-Uzomaka, 1996). From an oral interview, there is no account of such a method of burial among the people of Ogbodu Aba. This shows that there was a community that was the first occupant of the place before the discovery. Archaeology gives a view of the Nigerian past, present, and future. Historic buildings like monuments stand as a reminder of some of our political leaders and stages of politics in Nigeria. Traditional houses in Igwe, in south-eastern Nigeria, give information about the real political system of the past rulers. The Old Residency Museum at Calabar is a historic building built by the colonialists in the early days. It was built in 1884 on top of Consular

Hill. The building is a prefabricated structure of Scandinavian red-pine wood shipped in knockdown parts from Britain to old Calabar. This building was the seat of the British colonial administration for the Southern Protectorate of Nigeria. The old colonial building in Calabar is well preserved and has been drawing tourists from different parts of the world (Nigeria Gallaria, 2020). It was put in place about 130 years ago, and it is still in good shape and gives one a better understanding of the kind of buildings the colonial masters were staying in. The old residency museum houses the world's largest quantity of original Nigerian artifacts and documents. There are museums in all the states of Nigeria. They have galleries where they exhibit the objects, of which a lot are artifacts recovered during excavation or Renaissance surveys. In Nigeria, in the quest for political independence, the nationalists used the country's rich archaeological heritage to counter the colonial narrative that the Africans were incapable of self-governance. On the attainment of independence, the politicians failed to protect and promote the archaeological heritage (Folorunso, 2020).

Creates Job Opportunity

In the early days, it is difficult for professional archaeologists to get jobs in Nigeria. Today, the reverse is the case due to the relevance of archaeology in national development. Archaeologists could be a tutor or a lecturer in higher institutions. They are cultural resource managers in museums, art centers, cultural houses, galleries and National Theatres. Archaeologists were the curators in any established museum in Nigeria and they work in international organizations like the International Council of Museums (ICOM). The majority of past and present Directors of National Commission Museums and Monuments (NCMM) were archaeologists. They are employed as travel agents in immigration in order to monitor illegal transfer of antiquities.

Archaeology is studied in four universities in Nigeria. The students are exposed to the practice of archaeology through field trips. During the fieldwork, members of the community were involved. They, first of all, inform the traditional ruler of the area about their visit. A research guide was employed temporarily from the place visited. The research guide takes both the lecturers and students around and helps with running simple errands. Mapunda (1991) notes that archaeological research offers job opportunities to unskilled labourers. Artefacts and cultural materials collected from the site were sorted, categorized, and labeled. After the fieldwork, the students present their reports to the lecturers for assessment. Later, the cultural materials are stored in the departmental museums. At the University of Nigeria, Nsukka, the Department of Archaeology and Tourism have a departmental museum situated at a place known as Archaeology Village. The universities have produced many archaeologists that have contributed to society and research such as Dr. Anozie, Prof David Ajamu Aremu, Charles Turstan Shaw, Sowunmi Margaret Adebisi, and many others. Archaeology offers employment to thousands of people in every country as curators, conservators, cultural officers, guides and teachers.

Conclusion

The work revealed the contributions of archaeology to national development with special reference to Nigeria. Nigeria has rich archaeological sites, which broadened the people's interest in the importance of appreciating their culture. The evidence of archaeological investigation from different sites shows advanced socio-cultural, political, and economic development. Intercultural understanding is enhanced through the exploitation of metals, agricultural production, and trade networks. The study is useful to policymakers, archaeologists, researchers, and the public. The work is a clarion call to the Federal

Republic of Nigeria to enact and implement policies that will support the management of archaeological activities for sustainable development. Having unveiled the contributions of archaeology to national development, there is a need to extend the teaching of the subject to the primary and secondary school levels without confining archaeological education to university education curricula only. This will provide children with the opportunity to grow up with African cultural norms and values that promote good behavior, neighborliness, respect for elders and human lives, and tolerance. The introduction of archaeology at various educational levels will help nurture citizens with good behavioural traits from childhood to adulthood. With this training, Nigerian citizens will experience interhuman cooperation, which we need to build the nation. It will also strengthen our unity in diversity and provide the country with the opportunity to make sustainable progress.

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