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The Use of History and Culture in the Development of Tourism in Nigeria

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Abstract

Nigeria has expressed the willingness to change from the mono-resource economy borne by petroleum. There has been the realistic desire to develop and utilize the tourism industry in diversifying the economy as the fortune from the oil and gas sector dwindles by the day. An evaluation of this feeling shows that cultural tourism above other aspects of the industry is one that Nigeria is better positioned to do well in, judging from what rich traditions and cultural heritage can be seen through the nation's past historical experience. This paper depicted the huge potentials laden in Nigeria's cultural tourism advocates proper appropriation of such and involvement of all for optional utilisation of the resources therein. In the same vein, it exposed and decried the notable societal ills such as insecurity in the country bedevilling the efforts being made in this respect and proffered suggestions on how to improve on the extant provisions bring forth new ones and gainfully support the development of the industry.

Key Words: history, cultural tourism, diversified economy

Introduction

Recently, Nigeria has harped more on the diversification of her economy. The direction of such diversification is the tourism industry of the nation. The potentiality of tourism is huge and needs to be systematically harnessed for optional benefit to be made from it. As such the determination of the aspect and the characteristics of it should be underscored from the conception of the idea of the use, in revamping the economy. From the lot, it is the cultural tourism that is advocated for and should be pursued with vigour. Cultural tourism in this instance is hinged on the history, traditions, culture, norms, values and the entire trajectory of

a people's behaviourism. Over the years, successive generations of experts (Tafawa Balewa, E. J. Alagoa) in this area in Nigeria have observed, determined and evaluated the use of the various historical and cultural systems enshrined in the tourism industry. Some of such have been recorded, demonstrated and they have given birth to the institutionalisation of certain governmental bodies/agencies/ parastatals. In this discussion, efforts are made to further express the use, more vividly, and to encourage everybody to be part of their evaluation and re-evaluation of the good of the land and people of Nigeria. First, the terms (history, culture and tourism) are explained as they synergize and relate to the discourse. This is followed by the rationalisation of the potentials serving as the use of history and culture in development of the industry.

History

History is an enquiry into the past of a given place with a view to understanding the past here in the present, and using the knowledge therein to better our lot today and perhaps in the future. The historical occurrences of a given place to some extent stand as the reflections of the body of developments of such people in history. History when studied is beneficial to all in the sense that mistakes of the past are avoided and the gains of same adopted and harnessed into the present rationalizations of our living, in order that we get better.

Nigeria has a history that is rich and enduring. The heritage of our past is so fascinating that we cannot but celebrate such from time to time. We relish on such in time of need and would at sometimes prepare such in a beneficial manner that would mean that not just us but others from outside our country can come to appreciate such treasures. From the north to the south, to the east and the west, there are developments in this regard that we can cash-in on.

The pre-colonial, colonial and post-colonial experiences of our dear country can be interfaced in the tourism development of our land. These however, are entrenched in the cultural resources of Nigeria and need to be approached from such perspective. Nigeria may not have such fascinating and wonderful tourist destinations as pyramids in Egypt, safari or wildlife in Kenya, fanciful architectural designs in Dubai and beautiful cities in especially the West but she has such treasures in her cultural system that need to be properly harnessed and profited from.

Understanding the Concept of Culture

In 1871, Edward Tylor defined culture as "that complex whole which includes knowledge, believe, art, morals, law, customs, and any other capabilities and habits acquired by man as member of society". Tylor's attempt to state the dimensions of culture was limited as the extent is very wide. It is similar to the efforts made by other scholars in this direction. Culture has also been described as the unique human attribute that enables man to adapt properly in his own environment. It is the summation of all products of human hands and mind. Culture is both conservative and elastic. One good manner of understanding culture is by looking at the attributes of it. These include that culture is learnt, shared, invented, preserved, transmitted and dynamic.

Culture is categorised into two namely; tangible (material) [e.g. house, clothes and pots] and intangible (ideational, abstract, or non-material) [e.g. songs, names, and philosophical dealings]. When an aspect of a people's culture becomes so enduring or conservative, it becomes its tradition and an aggregation of such results into the people's heritage. The dynamism of culture makes it to be elastic and therefore, permits innovation and change. Culture can grow in or out and can be influenced both internally and externally.

Culture is vital for the survival of peoples in their particular dwelling places or environment. The transformation of the natural resources found in one's environment gives rise to cultural resources. Cultural resources in Nigeria include:

1. Objects of material culture of historic value
2. Ethnographic objects of historic importance
3. All national monuments
4. Historic sites and antiquities *in situ*
5. Archaeological objects and sites.
6. Natural sites and specimens that are rare.
7. Human settlements of historic significance.

They also include beliefs, festivals, diets, dances, architecture, stones, wood, iron, and landscapes.

The management of cultural resources is essentially concerned with determining what tangible or abstract elements of culture would be retained from the past as well as with how such would be used in the present and future. The resources encapsulate the ethos of a people's life. They form a link of the old and new and even future generations of a people representing their traditional heritage. In such way they ensure continuity by providing the knowledge of how to continue using their norms and values to survive and thrive. They indicate levels of interaction and relationship between groups, thereby consolidating the sense of unity and purpose between them. In essence, cultural resources can be said to have economic, aesthetic, symbolic or associative and informational values.

Economically, cultural resources are revenue getters (from both within and outside). It can earn large amount of foreign currency through dealings on indigenous great objects of antiquity. The aesthetic value of cultural resources lies in how appealing and pleasing some of the landscape and artefacts can be appreciated. With regard to the associative value, they serve as physical link to the past out of which a people survived, while their information value are observed in the materials which such cultural entities are made in as well as the spatial association and distribution of them which constitute sources of information especially about the past.

Cultural resources are classified into two: movable and immovable categories. Whereas the moveable cultural properties include artefacts and the products of arts and craft, the immovable ones would include monuments, landscapes and sites. The Federal Government of Nigeria has made the law guiding operators in the industry which is found in Decree 77 of 1979. The procedures for dealing with the cultural resources such as declaring a monument is the responsibility of National Commission for Museums and Monuments (NCMM), so that although the identification of monuments can be done by States, LGAs or institutional authorities with adequate personnel to do so, the ownership of such, belongs to the Federal Republic of Nigeria. NCMM has in reality been the body doing most of the job of identifying, protecting and conserving monuments in the country. The job is so enormous that they are not able to do it all with the cumbersome financial requirement for renovating and maintaining such monuments.

Tourism and the Potentials in our Land

Tourism is an economic activity that concerns the movement of people from their area of residence to another destination in a given time for leisure, business, education enlightenment, religion etc. Tourism is often classified into domestic and international tourism. The natural

world economic forum index for Tourism destination is based on its attractiveness to business development and investors' friendliness but not just on its natural attractiveness. Every destination has the nexus of its attractions. The tourism industry can serve as a powerful link to some other sectors. The scope of tourism therefore, is verse.

The potentiality of tourism in Nigeria is huge with every State of the Federation having many tour entities, majority of which are not developed or harnessed to add to the national revenue acquisition. Domestic tourism is sometimes overlooked but its potentials are good for business. In Nigeria, the Niger Delta area has a long coastline and multi-culture with long period of interaction with Europeans, the multinational crude oil and natural gas companies with their production installations and built facilities. There are other peculiarities of the Niger Delta environment which include beaches with sunshine, sand, the fauna and flora, an atmosphere with friendly climate. There is no aspect of human life that tourism cannot be developed from. Every region is endowed with peculiar potentials. Moreover, tourism assumed diverse forms with an appeal of each to a particular class of tourists together with their implications for the country's infrastructure and revenue earnings from the industry.

With a population of over 170 million people, the business therein should not be in doubt. Both the domestic and international tourism should be encouraged so that people can be involved and more revenue accrued. People simply want to get out of boredom sometimes arising from monotonous living and operation and get to be happy where such cord can be struck in them.

The heterogeneity of Nigeria makes for the vibrancy and diversity in the cultural heirloom. This means that cultural and traditional patterns of the peoples present the dimensions of the Nigerian tourism industry. The aspects of tourism that Nigeria can deal with, especially in the meantime, is cultural tourism, for instance, Medical Tourism. The hundreds of ethnic groups combined, have a beehive of cultural activities that define the huge potentials of the industry in Nigeria as earlier mentioned. Such indigenous festivals as wrestling (e.g. *Egelege, Mgba*), fishing festivals e.g. *Arugungu*, yam festivals e.g. *Iri-ji ohuru, Omerife* or *Omerinmo*, music and dances (e.g. highlife, *Ekombi, Abia, Swam, Agana, Saki, Nwatam*), folklores, myths, oral literature, masquerades (e.g. *Ijele, Agaba, Ekpo, Wonda, Oki*), sports, and game of both aquatic (e.g. boat regatta) and terrestrial (e.g. *Eyo*) kinds, define the richness of the cultural tourism of the land.

What remains is to have a regulatory framework for the development of tourism industry in Nigeria. This will include the legislation on the tourism potentials that will give backing to the activities of the people in the sector. Proper legal backing (including policy formulation) would ensure that the gains made from the industry are sustained and further developed. Cultural tourism is delicate and would if not properly managed, create cultural involution.

The Nigerian masses, especially around the rural areas, should be made to have the awareness and actually be directly involved in the business of the tourism in their areas. By being directly involved, some of such rural dwellers should be trained in the necessary areas where they can be useful in the dealings. This is because tourism employs both the skilled and less-skilled categories of labour. As such proper planning should go with tourism development in Nigeria. Being a multi-cultural nation, the cultural, political, economic, social and religious dimensions should be considered while planning for any developmental entity in the land. This is needful as short term gain should not becloud long term development.

In line with this idea, good infrastructural development is advocated. It should include accessibility or link points (seaport, airport, bus terminals), modest transport system (taxi network e.g. UBER), sub-ways, underground passages, water routes, etc., accommodation (hotels, motels, camp-base, floating hotel, yacht, etc.), electricity and water systems, internet accessibility, shopping malls, small scale service providers [speed post, food supply/provision (*abacha*, *nkwobi*, *bole* and fish, *furad'numu*) etc.], banking (ATM, POS, E-transact, etc.), health, educational (Wi-Fi etc.) and other social amenities).

Getting Involved in the Business of Tourism in Nigeria

Anyone who finds an artifact should alert the police or any other governmental relevant authority, the chief or traditional ruler of the place. The awareness should be such that the local operators are encouraged to visit museums from time to time and participate in workshops and other activities in and around them aimed at promoting cultural tourism development in the country. In this way, the philosophy behind the establishment of museums which is the promotion of national identity, national consciousness and cultural independence, is ensured.

Operators of cultural resources such as tourism experts would do so much to get the interest of concerned individuals and groups. In archaeology, for instance, we encourage volunteers and armatures to join the archaeologists in dealing with the business of the discipline. Sometimes, such persons are paid and encouraged to alert the professionals once they come across any material considered relevant to our affairs. There should be steady awareness drive toward getting the people to help in this regard. In archaeology, one of the new and unique areas of the discipline is Gorilla Archaeology which entails policing and ensuring the protection of cultural materials found in a given place. Even professionals in other areas are now made to interface with the cultural resource managers. For instance, the police, customs, immigration, armed forces are sensitized, prompted and sometimes charged of securing our borders to ensure that antiques are not taken away from Nigeria illegally; such professionals and even the general public are to be aware of what to watch out for, which can promote the development of tourism in Nigeria. Some of our cultural arts such as folklores, moonlight plays, indigenous holidays, festivals and arts and crafts should be continued with. They do not only bring sense of pride and identity but they serve as seed bed upon which tourism can be developed. There should be effective EIA operations in the nation so that developers do not set back the more, the trend of tourism development in Nigeria.

The educational policy in Nigeria which favours science and technology at the detriment of the art discipline should be corrected. Disciplines being studied complement one another. In very many areas of our land can be found elements of our cultural practices which can help in promoting tourism, but which are not properly harnessed and so not profitable to the people. Ignorance is hard to treat and the general public is suffering a lot from it. It should be dealt with seriously. The locals know a lot about their environs than anyone can imagine and not involving them in tourism development is making a costly mistake.

Funding of efforts being made towards actualisation of cultural tourism enhancement is one serious problem facing the development of the industry and should be tackled with the seriousness it deserves. Talk is cheap, implementation begins with the willingness of Government and others to co-operate and fund the activities therein. Tourism is business and business begins with ideas to be paddled with funds. It takes efforts, resources including funds to get to achieve that.

Above all these is the security situation in the country. There is need for peace actualisation in the country so as to allow tourism to thrive. Without adequate security or relative peace, tourism cannot grow. Tourists are people seeking happiness and relaxation, or leisure; they cannot be put to danger. The efforts at window dressing insecurity in some quarters should be discouraged. UNESCO has tried to encourage such peaceful operations around tourism destinations by, for instance, declaring war or conflict free zone at monuments sites, museums and such tourist destinations. Even this has recently suffered some setbacks because some militants have taken undue advantage of it by deliberately attacking such places to the disdain of the right thinking people of our world.

The appendix is list of cultural resource centres and monuments that have been declared in Nigeria. Many more are still unknown or declared.

Conclusion

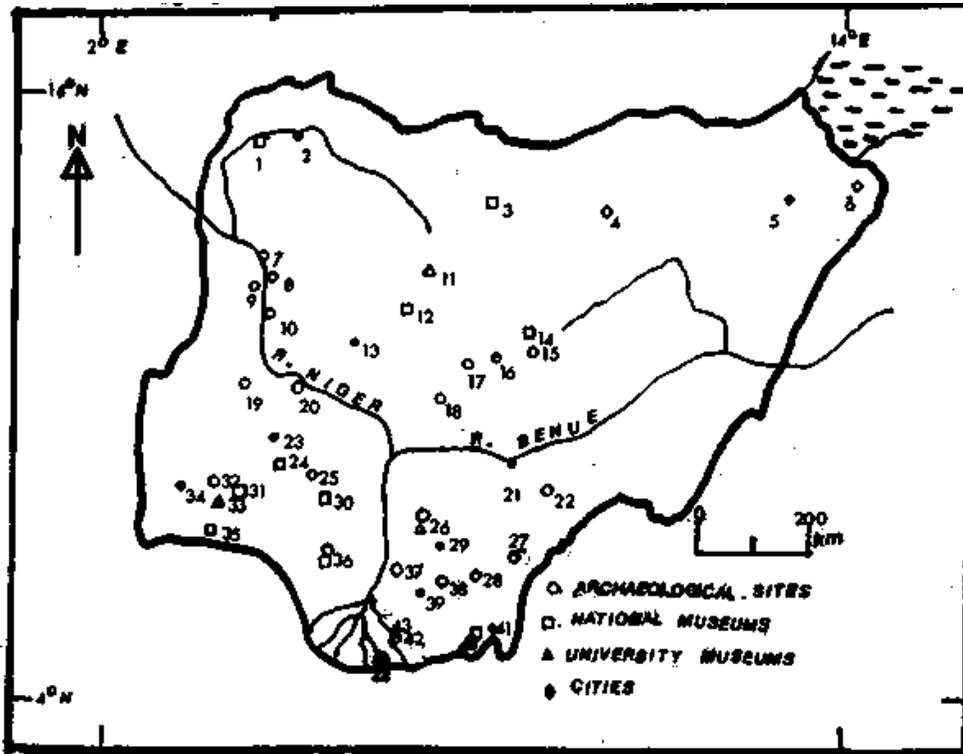
Let us all join hands to promote the tourism of Nigeria. It may well be the next petroleum to survive our dear Nigeria.

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APPENDICES

(A) Map of Nigeria showing culture resource centres (Nzewunwa 1983)



LEGEND FOR THE NIGERIA CULTURE RESOURCE CENTRES ABOVE

- | | | |
|-------------------|-----------------|-------------------|
| 1. Argungu | 20. Tada | 38. Ugwuele |
| 2. Sokoto | 21. Makurdi | 39. Owerri |
| 3. Kano | 22. JGatsmaAla | 40. Oron |
| 4. Birnin Kudu | 23. Ilorin | 41. Calabar |
| 5. Maiduguri | 24. Esie | 42. Okochiri |
| 6. Daima | 25. IwoEleru | 43. Port Harcourt |
| 7. Baha | 26. Nsukka | 44. Ke |
| 8. Yelwa | 27. Cross River | |
| 9. RS63/32 | Monoliths | |
| 10. Ulaira | 28. Afikpo | |
| 11. Zaria | 29. Enugu | |
| 12. Kaduna | 30. Owo | |
| 13. Minna | 31. Ife - | |
| 14. Jos | 32. Asejire | |
| 15. Mai Idon Toro | 33. Ibadan | |
| 16. SamunDukiya | 34. Abeokuta | |
| 17. Nok | 35. Lagos | |
| 18. Taruga | 36. Benin | |
| 19. Old Oyo | 37. Igboukwu | |

(B) National Monuments

The scheduled monuments in Nigeria as at 1st June, 1982 include the following

MONUMENTS	DESCRIPTION	DATE OF DECLARATION
Gidan Madakin, Bauchi State	The house and compound at Kaffin Madakin, 28 miles North of Bauchi known as GidanMadakin, Bauchi, which was built in 1860 by the celebrated master-builder BabbanGwani of Zaria.	16th Feb. 1956.
Rock Paintings Birnin Kudu	The rock shelter containing polychrome cave paintings in the hill known as Dutsen Mesa at Birnin Kudu in Kano State and land within a radius of three hundred feet of the rock shelter.	16th Feb., 1965
First Mining Beacon	The first mining beacon to be erected in Nigeria, which was set up at Tulden Fulani, at Mile 24 on the Jos—Bauchi Road, by the Late Lt, Col. Henry William Laws, C.M.C.D.S.O. on 19th Sept., 1905 together with the land within a radius of one hundred feet.	16th Feb., 1956.
Lugard Bridge	The steel foot bridge originally erected by the Late Lord Lugard at Zungeru in 1904 and re-erected in 1954 in the Kaduna garden.	16th Feb., 1956
Kufena Zaria	The hills known as Kufena near Zaria and an area of farm land within 300 feet of the foot of the hill.	
Forof Causeway Plateau State	The stone-built Causeway at Forof, near Bokkos in Plateau State, together with an area of land including the stream within a radius of three hundred feet of the centre of the Causeway.	16th Feb., 1956
Tading Causeway Plateau State	The stone-built Causeway at Tading, near Bokkos in Plateau State, together with an area of land including the stream within a radius of three hundred feet of the centre of the Causeway.	16th Feb., 1956
Batura Causeway Plateau State	The stone-built Causeway at Batura near Bokkos in Plateau State, together with an area of land including the stream within a radius of three hundred feet of the centre of the Causeway.	16th Feb. 1956
Kwandon Kaya Bauchi State	The cairn of stones at the foot of Pankshanu pass near Mile' 31 on the Jos-Bauchi Road, known as Kwandon Kaya which was set up by the army of the Emir of Bauchi, Yakubu I to commemorate the submission of the Pagan tribes.	16th Feb. 1956.
Makama's House, Kano	The house and compound in Kano known as Makama's house (GidanMakama).	23rd April, 1959
Rabeh's House, Diwa	The house and compound in Dikwa, Borno State, known as Rabeh's House (fort). Built in 1894.	23rd April, 1959
Rock Paintings Shadwanka, Bauchi.	Shadawanka Rock Paintings in Bauchi State.	19th March, 1963.
Shira Rock Painting	The ancient City of Surame in Sokoto State. Although abandoned about 260 years ago, the walls still stand to a height of 15 to 20 feet. It includes the line of the main roads of the <i>aria</i> lying within a distance of 3,000 feet on the crest of (he walls.	5th August, 1965.
Surame Sokoto State.	Found in Shira town in Azare in Bauchi State within a radius of 3 miles of the town and the land covering a radius of 300 feet of the centre of each site. There are ten different sites containing rock paintings.	5th August, 1965.
Ata Ogu Mound Idah	Ata Ogu Tumulus, near the Palace of the Ata of Idah	15th Dec., 19 4.
Tsoede's Tomb at GwangwadeKotangora	Tsoede's Tomb and the area within the surrounding wall at Gwangwade, Auna District of Kotangora, Niger State.	15th Dec., 1964.

Rock Shelter Dutsen Murufu Dutsen Zango, Birnin Kudu	Rock shelter called DutsenMurufu and DutsenZango at Birnin Kudu, Kano State.	15th Dec., 1964
C.M.S School House Lokoja.	In the course of declaration.	
Turunku, Zaria	The town walls of Turunku and the whole of area within 100 feet on either Turunku.	
Katsina City Walls	The city of Katsina from KofarSauri to KofarYandaka and the whole of the area within 100 feet, subsequently suggested 50 feet on either side of the crest of the city walls of Katsina from KofarSauri to KofarYandaka.	
Habe Mosque Maigana	Mud Building at Maigana, Kaduna State.	
Habe Mosque Bebeji.	Mud building at Bebeji, Kano State.	
Maijimina's House Wushishi	House which was occupied by the first British army officers (Site).	
Government House, Zungeru	Lugard Administration Headquarters.	
Gobiran Minaret	The building in Katsina known as Gobiran Minaret.	15th August, 1957.
Dayspring Relics Jebballorin.	The relics <i>of</i> the steamer "Dayspring" at Jebba Station.	15th August, 1957.
Okuta Fort Borgu	The old West African Frontier Force fort situated at Okuta and the area with three hundred feet of the ¹ perimeter wall of the fort.	15th August, 1959.
Yeshikera Fort	The old West African Frontier Force fort situated at Yeshikera and the area within three hundred feet of the perimeter wall of the fort.	23rd August, 1959.
Rock Paintings, Dutsen Danusa	The rock paintings DutsenDanusa near Gumalel in Zungur District of Bauchi State and the area within a radius of six hundred feet thereof.	23rd April, 1959.
Ilojo Bar, Lagos	The building known as "Ilojo Bar" Nos. 6 Alii Street and 2, BamgboseStreet, Lagos, and the compound in which it issituated.	5th April, 1956.
ItaYemoo Ife	A strip of land, on the eastern side of the Ife-Ilesha road, at the place on the edge of Ife town known as ItaYemoo, Measuring approximately 1,585 feet by 400 feet, and following the building line of the Ife-Ilesha road from beacon No. 2156 in a southerly direction to the point where the inner wall meets the Ife-Ilesha Road.	20th Feb. 1959.
Tumuli at Durbi Takusheyi	The three large and two small tumuli at DurbiTakusheyi in Mani district of Katsina province, together with the ancient Baobab trees known as 'KukaKatsi' and the site of the former tree known as 'KukaKumayo	23rd April, 1959.
Chief Ogiam- ien's House Benin.	The house and compound in Benin known as Chief Ogiamien's House	26th May, 1959.
Statue of King Jaja of Opobo	The statue in Opobo representing King Jaja and the land lying within a radius of one hundred feet thereof.	14th August, 1959.
Old Residency Calabar	The house and compound in Calabar known as the 'old residency' together with the contents thereof.	14th April, 1959.
Chief EkpoBassey's House Calabar	The house and compound at No. 19 Boko Street, Calabar, known as Chief EkpoBassey's House.	14th August, 1959.
Chief Enogie	The House and compound in Obasagbon known as Chief EnogieAikorogie's House in Benin.	1st June, 1961
Town Walls of Benin	The town walls of Benin and the site thereof, comprising the land lying within fifty feet of the crest of the walls on the inside and within one hundred feet of the crest of the walls on the outside: provided that all existing buildings sited within fifty feet of the crest of the walls on the outside shall be deemed lawfully erected as long	1st June 1961

	as they exist.	
Monolith, Emaghabe	Carved stone figures on Emaghabe	19th March, 1963.
Monolith Alok	Carved stone figures of Alok	19th March, 1963.
Okoroji's House	Chief Okoroji's house, Arochukwu	19th March, 1963.
Petroglyphics, Oke	IgbaraOke petroglyphs	19 th March 1963
Monolith Ofaro	Stone figures of Ofaro	19th March, 1963
Obu, Ohafia	Obu house, EluOhafia	19th March, 1963.
Kalu's House Abam	Chief OchuKalu's house, NdiOkerekeAbam, near Bende	19th March, 1963.
OmoUkwu, Ezera	OmoUkwu of the NdiEzera Clan	19th March, 1963.
DutsenBabudeBirnin Kudu	The rock paintings of DutsenBabude at Birnin Kudu, Kano State. Rockshelters and many paintings of long-horned humpless cattle.	5th August, 1964.
Shrine and Sacred grove Oshogbo	The river-side shrine and sacred grove of Oshun at Oshogbo, together with the shrine, its grove, the surrounding land within a radius of 400 feet from the northernmost corner of the shrine building.	5th August, 1964.
King's Market Shrine,	The shrine of Oshun in the King's market at Oshogbo, together with the surrounding land to a distance of 25 feet.	5th August, 1964.
Carved Stone Figure Igbajo	Carved stone figure situated at Igbajo in, Oshun Division, Western Nigeria. It is 24 inches high, Mounted on a base embedded in the ground dedicated to Esu which stands by the roadside in the centre of the town.	5th August, 1964.
Stone Figures Ijara	Ijara stone figures situated at Ijara in Ilorin Province, Northern Nigeria, and made up of a group of eight stone figures which are related artistically to those of Esie.	5th August, 1964.
Iga Building	The old Iga Building in Igaldunganra.	15th Dec., 1964.
Shrine at AfinAtaoja	Oshun shrine at AfinAtaoja, Oshogbo Western Nigeria,	15th Dec., 1964.
Shrine, Ijebu Ode	Sungbo's shrine in Ijebu Ode, Western Nigeria.	15th Dec., 1964.
Nwokolo's House	Chief Nwokolo's House at Ukehe, Nsukka	15th Dec., 1964.

Source: Nzewunwa (1983)