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A REVIEW ON CULTURAL FESTIVALS AND CULTURAL TOURISM DEVELOPMENT IN RURAL AREAS OF NIGERIA

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ABSTRACT

Cultural tourism is one of the definite ways to open up rural areas. Its development can lead to provision of infrastructural facilities such as transportation systems, electricity, communication networks, pipe-borne water, sewage, hospital and cultural institutions among others. Cultural festival plays significant role in sustainable cultural and rural tourism development. This paper therefore, argues on resuscitation of lost cultural values in terms of cultural festivals as a strategy to rural development. This is with a view to understanding how the state of cultural and rural tourism industry can be improved upon in the rural areas of Nigeria. The paper reviews literature on cultural tourism and festivals; examines reasons for neglect/abandonment of cultural festivals in some rural areas; assesses the impacts of cultural festivals on the residents, tourists and host communities; identifies the challenges of cultural festivals and highlights the way forward. The paper concludes by emphasizing on the need to resuscitate neglected/abandoned cultural festivals in some rural areas of Nigeria as this will bring back the lost cultural values. Furthermore, it will enhance sustainable economic development for both the residents and host communities and the country at large. The paper therefore tasks planners, policy makers and environmental development agencies in each state to come up with policies and programs to identify and promote cultural festivals as cultural tourism product.

Keywords: Cultural festivals, cultural tourism development, rural areas

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INTRODUCTION

Nigeria possesses enormous tourism potentials, researches have shown that tourism's contribution to the economic development of Nigeria leaves so little to be desired. If tourism industry sector will contribute significantly to economic development in Nigeria; just as it is obtainable in other developed economies, Ovat (2003) suggests some promotional remedies for the industry by the government. These suggestive remedies among others include: the leading of an active role in tourist destination development by the government, government involvement in the planning and execution of marketing of tourism potentials, the invitation of travel agents to visit Nigeria from time to time with the intention of engendering such travel agents' interest in marketing Nigeria tourism potentials; and the compilation of statistics on international arrivals (Ovat, 2003).

Tourism is an important sector that enhances the growth of the economy of any region in both developed and less developed countries (Hall and

Jenkins, 1995). The World tourism day is usually celebrated on every 27th of September every year. Tourism can be defined as travel for recreational, leisure or business purposes. World Tourism Organization (1995) defined tourism as "the movement of people to and stay in places outside their usual home for at least twenty-four hours but not more than one consecutive year for leisure, business and other purposes not related to any form of employment from within the place visited." Collectively, it comprises sub-industries such as hotels, tour operations, travel agencies, airlines, airports, manufacturing, tour operations, credit card companies, car rental companies, convention and visitors' business and other travel related services.

Tourism plays important roles in socio-economic development of many nations by contributing towards solving the major political, social and economic problems that characterized the rural areas. It also assists in the conservation of the natural environment by protecting and maintaining national parks as well as other protected areas

(Okonkwo and Odum, 2010). Furthermore, tourism helps to develop the host communities since it creates employment, prevent rural-urban migration, enhances income generation, foreign exchange earnings, and interchange of cultures and people particularly in developing countries.

Filion, Daniel and Thomson (1994) observed that tourism is one of the fastest growing economic activities in the world and increasingly gaining prominence in the debate over how to move towards more sustainable patterns of development. In 2017, the world body showed that cultural tourism accounts for about 40% of tourism arrivals (UNWTO, 2018). According to the UNWTO's Tourism 2020 Vision Forecasts, tourism was to generate about 1.6 billion international tourist arrivals worldwide in the year 2020. Of these worldwide arrivals, 1.2 billion were to be intraregional and 378 million long-haul travelers. Tourism accounts for about 35 per cent of the world's export of services and this represents over 70 per cent in Least Developed Countries (LDCs).

Categorization of Tourism

Tourism can be categorized into different types. Some of these include: cultural, religious, environmental, ethnic, medical, historical recreational, business, beach, sex, space, virtual tourism. Chiciudean, Harun, Muresan, Arion and Chiciudean (2021) indicated that generally, the benefits of cultural tourism are greater than the perceived costs. Hence, there are different types of tourism and some of these include:

- 1) Cultural Tourism: This can be regarded as movements of persons for basically cultural motivations such as costume festivals, study tours, folk performances, arts and crafts, performing arts and cultural tours etc.
- 2) Religious Tourism: It is basically of two main subtypes viz pilgrimage and viewing of religious monuments and artifacts. This type of tourism is considered obligation in some religions for its adherents.
- 3) Environmental Tourism: This is defined as travelling to destinations where flora, fauna and cultural heritage are the main attractions. It is primarily geographic in nature and focus on man-land relationships. Destinations include Yankari National Park, Assop waterfalls, Plateau State. Aso rock, Abuja rock formation, Jos Plateau and other natural wonders.
- 4) Ethnic Tourism: This involves travelling for the purpose of experiencing firsthand, the practices of

another culture and life-styles. Examples include attending dances, visits to native homes and ceremonies and possibly participating in religious rituals.

- 5) Medical Tourism: This involves people moving across international boundaries with the aim of tending to their medical care and health needs, often occur when the specific health demand and physician is scarce or not available at all in the country of residence.

- 6) Historical Tourism: Also known as heritage tourism. Travelling with the aim of exploring the history and heritage of a place. Examples include amusement parks museums, and luxurious resort stays.

- 7) Recreational Tourism: This type of tourism is often referred to as the movement of people at their free time to rest so as to restore the physical and mental strength of a person. It includes taking part in sports, sun bathing "Ayo" or ludo game and social contacts in relaxed environment.

- 8) Business Tourism: This involves taking part in business activities that are far away from home. Such activities include attending congresses, meetings, conventions, exhibitions, seminars form of travel.

- 9) Beach Tourism: This is a type of tourism whereby tourists embark on holidays for the purpose of staying in or near water beaches, an important component of this type of tourism industry are the activities and facilities that are primarily taking on the coastal and marine environment including sea shore.

- 10) Sex Tourism: The main purpose of this type of tourism is to engage in sexual intercourse. A very good example is honeymoon trips common among the newly wedded couples engage in sex as first timers and as a couple in another city or country. This type of tourism is common in countries where commercial sex work/activities are legal and backed constitutionally. In the same vein, Child sex tourism (CST) is also classified under sex tourism as travel abroad to engage in the commercial sexual exploitation of a child under the age of 18 years (D'Michelle, DuPre, and Jerri-Sites 2015).

- 11) Space Tourism: This is not common in developing countries. It is simply movement of people in space for recreational purposes. There are phases to space tourism, such include; lunar space tourism as well as orbital and suborbital tourism. It has not reached the height that was envisaged by the proponents but space vehicles, rockets and more investments are being pumped into the project in the last decade by governments and big-time private

business owners.

12) Virtual Tourism: This type of tourism engages technology to present viewers with an immersive experience of different activities and destinations around the world. Although not very common in developing nations. It is done through viewing combination of virtual reality, still images, video, audio, narration, interactivity, and other multimedia formats to give an imaginary experience of a destination. The experience can be accessed using a virtual reality headset for the immersive tourism journey.

This paper is however interested in cultural tourism since it is one of the fastest ways to open up rural areas, especially through the improvement and provision of infrastructures. Cultural tourism provides economic benefits for the rural masses by improving their livelihoods since they have the opportunity of petty businesses like trading, which would in turn motivate them to continue to live in the rural areas and not migrate to urban areas. It also allows for having contacts with different cultures (Adora, 2013). Cultural tourism helps in the preservation of the cultural heritage and environment as it enhances the use of natural resources. Overseas investment in hotels and infrastructure stimulates interest to maintain economic growth, foreign exchange, training in new skills and attitudes, improvements in infrastructure. Other benefits include diversification of the rural economy (connecting it to other sectors like native art, local craftsmanship, etc.) and improvements in local infrastructure (making the rural sector more sustainable) (Dimitrovskia, Todorovic, and Valjarevic 2012).

According to Eja, Oto, Yaro, Margaret and Inyang (2011) the Nigerian Tourism Development Corporation Act already provided a legal framework for tourism development in the country; hence, many human and material resources were developed into festivals. These include Calabar Christmas Carnival, Rivers State Festival of Arts and Culture (Rivfest Carnival) among others. Traditional festivals also known as cultural festivals are meant to showcase the rich culture of ethnic societies and so could be harnessed as avenues for the sustainable development of rural communities (Adam, 2017). Festival is a type of cultural tourism (Sahoo and Mukunda, 2020) that has been known to contribute significantly to the cultural and economic development of the host rural communities. Cultural festivals are concerned with a region's culture, specifically the lifestyle of the people in those

geographical areas, the history of such people and their art; religion(s); architecture; and other elements that helped shape their way of life.

Dimitrovskia et al. (2012) in their own view pointed out that a geographical term used to describe cultural activities of rural communities is what is known as rural tourism. This to them is related to some other terms such as eco-tourism, green tourism, agro-tourism, etc. Ordinarily, different locations are supposed to develop their tangible and intangible cultural assets. This will serve as a means of developing comparative advantages in an increasingly competitive market place, and also create local distinctiveness in the face of globalization which will lead to development. However, this is not the case in some rural areas of developing countries like Nigeria as benefits that should have accrued to the host rural communities were never available. It is worrisome to note that in spite of the fact that cultural tourism is a rich aspect of human life it has not received adequate attention in Nigeria.

The interest in this kind of study came from a retrospective (70s and 80s) look at the activities in the villages during festive periods such as Christmas, Salah and Easter when we were younger. As children then, we used to enjoy different festivals such as masquerade (*egunegun* to include: *egun elewe*, *paraka*, *atelegijogun korowo*, *akonabori*, *lapanpa*) and flogging with cane (*epa*) festivals among others in our villages and always looking forward to festive seasons. Ever since we grew up precisely from the 90s, these cultural festivals have suffered partial or total neglect and abandonment. One now wonders what could have been responsible for this. What is the way forward? How can these festivals be resuscitated in the rural areas? This research work is interested in finding answers to these questions and how cultural tourism industry can enhance development in the rural areas of Nigeria.

It is on this basis that this write-up came on board. Hence, the main aim of the paper is to review cultural values in terms of cultural festivals in some rural areas of Nigeria. This is with a view to understanding how the state of cultural and the rural tourism industry can be improved upon in the rural areas of Nigeria. The paper specifically reviewed literature on cultural festivals; assessed the impacts of cultural festival on the residents, tourists and host communities; identified the challenges of cultural festival and highlights the way forward. The paper concluded by emphasizing on the need to resuscitate cultural

festivals in all the rural areas of Nigeria as this will bring back the lost cultural values.

Cultural Tourism and Festivals

Culture can be defined as a way of life of a people. It is the “patterns of behaviour and thinking that people living in the social groups, learn, create and share” (Oluwutuyi and Ileri 2016:1). As put forward by Arreola, Deal, Petersen and Sanders (2008), culture is knowledge in its totality, attitudes, and behaviors shared by and passed on by the members of a specific group. Cultural tourism can be regarded as an interaction between tourists and locals in exchanging the different ways of life that has been practiced from generation to generation (Dong, 2020). Cultural Tourism according to Pye, (2001) provides tourists the opportunity to have first-hand information of a place as well as appreciate the essential character and its culture as a whole. This includes: history and archaeology; people and their lifestyle (how they earn a living and enjoy their leisure); cultural diversity; arts and architecture; food, wine and other local produce; social, economic and political structures and landscape.

In the tourism industry, cultural tourism presents itself as one of the largest and fastest growing global tourism markets. Cultural heritage is a social and cultural process that has much to add to the concept and practice of sustainable development (Harrison, 2015). Cultural attractions mean movement of a person or group of persons for cultural eagerness, such as the performing arts (e.g., the Adelaide Arts Festival or Perth International Arts Festival), cultural tours (e.g., to museums, temples, historical monuments or archaeological sites), pilgrimage tours (e.g., religious travel), festival tours (e.g., Jazz festivals or Food festivals) (Derrett, 2004). Cultural festivities therefore are such products of heritage that are passed on from one generation to another generation.

A festival as defined by Oxford University Press Dictionary (2005) can be seen as a series of performances of music, films/movies, plays, etc., usually organized in the same place once a year; a series of public events connected with a particular activity or idea. *Festivals are “An organized set of special events on a specific cultural man-made theme taking place on a specific day or period normally on a specific place gathering people in mutual and direct contact to the festival theme”* (Shwetasaibal and Mukunda, 2020). Festivals are remarkable expression of human activity that

contributes significantly to the social and cultural life of their host communities (Raj and Vignali 2010). Festival is usually a period for showing appreciation to the ancestors for having seen them through the planting season and for protection. During this period, there are displays of traditional music, magic, masquerading, and dressing among others. Event and festival tourism is becoming increasingly popular in rural areas as a means to revitalize local economies.

According to Shwetasaibal and Mukunda (2020) “Festival is a cultural event consisting of a series of performances of works in the fine arts, often devoted to a single artist or genre”. Festival attracts people from all works of life especially tourists who might otherwise never visit the area therefore serves as a form of re-union to all indigenes. Festivals allow for concentration of local music and food, artisans and producers in one place for a limited period of time. This thus creates a strong enough attraction to draw domestic tourists out of urban areas and also provides clear dates for international tourists to plan their trips around (USAID, 2019).

In Nigeria, the Minister of Information and Culture during the period of this write-up, Mr Lai Mohammed, pointed out that there are over 365 festivals in the country and government is working hard to harness these festivals as a way of showcasing and boosting the country's diverse cultures (Independent Newspaper Nigeria 2021). Some common festivals in Nigeria that started as local activities but have now become so important internationally include the Osun-Osogbo cultural festival, Durbar Displays in Northern Nigeria (Plate 1), Argungun Fishing Festival in Kebbi State (Plate. 2), Eyo Masquerade Festival in Lagos State (Plate. 3), Awon Mass Wedding Festival in Shao, Kwara State, Tiv Puppet Show (Kwagh-hir) in Benue State, Atilogu Dance (Anambra State), Bakor Yam Festival in Cross Rivers State and a host of others. Other festivals observed in Nigeria also include Calabar Christmas Carnival, Rivers State Festival of Arts and Culture (Rivfest Carnival).



Plate1: Durbar festival in Niger State Nigeria

Source:www.google.com



Plate 2: Fish caught at Argungu festival
Source:www.google.com

Afan National festival Bauchi, Sango festival in Oyo, Ogun festival in Ondo, Ovia-oses festival in Ogori, Igogo festival in Ondo, Ojude-oba festival in Ijebu, Italo festival in Igala, Kogi State, Egungun festivals in Kwara State (Plate. 4), and new yam festival in different communities of Nigeria.



Plate 3: Eyo festival in Lagos
Source:www.google.com



Plate 4: The Egungun festival of Yoruba culture
Source:www.google.com

LITERATURE REVIEW

Adom, (2017) studied Strategic Adaptation of Traditional Festivals for the Sustainable Development of the Biodiversity of Local Communities in Ghana and came up with a conclusion that traditional festivals, though earmarked for the exhibitions of the rich culture of ethnic societies, could be harnessed as avenues for the sustainable development of local communities. **Adina, Valentin, Rozalia and Smaranda (2016)' study of "perceptions on cultural events" sustainability in Cluj-Napoca, Romania** emphasized the positive effects at the socio-cultural

level. The festival provides multiple possibilities to spend free time in a pleasant way; it sustains the development of cultural life, and improves the educational and the cultural level of community. Hsiao-Hsien, Hsu, Liu, Cheng, Wang, LIU and Jhang 2020 studied the impact of cultural festivals on the development of rural tourism, a case of Da Jia Matsu Pilgrimage in Taiwan, the research's conclusion was residents of different places and genders have different understandings in terms of the economic, social, and environmental impacts on the Da Jia Matsu Cultural Festival. Wasudawan, Abdu-Shakur and Ab-Rahim (2021) examined the impact of the rural culture and cultural attractions on poverty alleviation: the moderating effect of tourism resources and discovered both rural culture and other cultural attractions have a positive effect on poverty alleviation. The study further suggested that preserving cultural attractions such as cultural buildings, landscapes, arts, monuments, traditions, crafts, food, and customs should be encouraged for socio-economic benefits. Sarghe (2019) equally assessed cultural sustainability in indigenous people's festivals: cultural impact of Riddu Riddu Festival in Norway and came with the conclusion that traditional knowledge is shared in workshops or in informal discussions throughout the festival, indigenous performers showcase both traditional kinds of music, such as the yoik, and modern reinterpretations of it.

In Nigeria, **Ibimilua (2009)** assessed the tourism potentials of the states vis-à-vis the level of patronage and the influences on the choice of attraction, as well as the constraints to tourism development. The result showed that the level of tourism development in Nigeria is very low, and thus the level of participation in domestic tourism is equally very low. Similarly, Awaritefe (2007) **evaluated tourism resource areas in Nigeria for development and discovered that participants only considered** short distance to be associated with both cultural and natural resources. **Bankole (2013) examined** Nigeria's vast cultural heritage and the prospect of harnessing them towards tourism sector development and came to conclusion that tourism development in Nigeria is encumbered with many systemic problems. Iwuagwu, Alex-Onyeocha and Anyanwu (2015) studied gender empowerment in cultural tourism participation in Nigeria and reported that women have been marginalized in the participation in cultural tourism due to religion, marriage or lack of fundamental right especially in

Africa. Tunde (2012) identified the potentials of Owu falls for socio-economic development of the host community in Kwara State and came into a conclusion that Owu falls has no socio-economic impact on the host community. The conclusion was that sustainable tourism development is visible and possible if government can just shift a little attention to its development.

Factors influencing neglect of cultural festivals in the rural areas of Nigeria

Cultural festivals in Nigeria have suffered neglect as a result of so many factors. Some of these include:

- i. Poor infrastructure: roads leading to and in rural areas are very poor and almost all the tourist sites in Nigeria and cultural festivals are located in the rural areas. Similarly, erratic power supply is a serious problem bedeviling the rural areas of Nigeria.
- ii. Improper packaging of indigenous culture: Nigeria's indigenous culture is one of the richest and most diverse in the world with several towns and villages having numerous cultural tourism attractions to be commercialized yet the improper packaging of these potentials has made the industry not to be able compete effectively in global standard.
- iii. Poor management system: Most of rural cultural festivals do not enjoy premium patronage due to gross inadequacy of the facility for management system and basic necessities that will ensure the satisfaction of guests are seldom available.
- iv. Inadequate funding and investment in cultural festivals: Lip service has been paid to funding for tourism development in Nigeria, rural/cultural tourism investment is worst hit despite the immense development potential it has, rather, oil and gas has been the major economic mainstay at the detriment of other areas of development.
- v. Low awareness and publicity of what is where: Adequate awareness on the availability and quality of cultural festivals in the rural areas of Nigeria such as is abound abundantly is low and not widely known across board.
- vi. Terrorism and general insecurity challenges: Robbery, pilfering, kidnapping and other social vices are often some the reasons many people have neglected going to the rural areas of Nigeria to participate in the festivals of culture. This is especially true nowadays in the country with the spate of terrors daily recorded on media.
- vii. Nigeria's battered image abroad: Due to myriads of issues confronting Nigeria ranging from terrorism, banditry to high illiteracy level, Nigeria's international

image has suffered disrepute and this has contributed to the drop in the rural festival patronage.

viii. Political instability: Safety concern as a result of political instability and violence discourages potential tourists from participating in cultural festivals.

ix. Religion: People nowadays do not want to be involved in cultural festivals such as *egungun* because of the beliefs that it is a form of traditional religion.

x. Technological advancement: The belief that we are in "jet age" and so cultural festivals are old ways of life.

xi. Rural-urban migration: Most people do not really want to reside in the rural areas because of lack of development.

Medical care concerns: The fear of inadequate medical attention in case of medical emergency when in the rural communities for cultural festivals scares away the tourists from embarking on cultural festival journeys at the rural areas.

Impacts of cultural festival on the residents, tourists and host communities

The impact of cultural festival can be positive and negative; however, the positive impacts outweigh the negative impacts. Positive impact can be direct or indirect. Getz (1997) defined "direct" return as how much of a tourist's expenditure remains in the town after taxes, benefits, and wages are paid out of the area. The money that is left is returned to the community and immediately begins to circulate, creating an "indirect" return. For example, Kasimati (2003) submits that direct positive impact of cultural festival includes provision of income and employment through cost of accommodation, food and transport, diversification of the local economic activity among other expenditures. Indirect impacts include the subsequent effects of money injected into the economy, after linkages removal, generation of dollars, strengthening of rural communities by improving the reputation and image of the community, improvement of the environment of the host community and enriching the quality of small-town life. Jaeger and Mykletun (2013) asserted that cultural festivals allow for improved health through relationships and social interactions that people have. It further facilitates the exchange of ideas between communities thereby reducing depression and loneliness and allowing individuals to acquire a sense of belonging to a community and a place (Derrett, 2004). Festivals bring about a growing demand for restaurants, *private and commercial*

accommodations and other hospitality service suppliers (Asvanyi and Jaszberenyi 2017).

Some of the positive impacts of cultural festivals include:

- i. Encourages community participation
- ii. Increased awareness of the region as a travel/tourism destination
- iii. Increased knowledge concerning the potential for investment and commercial activity in the region
- iv. Creation of new accommodation and tourist attractions
- v. Preservation of heritage
- vi. Increase in labor supply
- vii. Increase in accessibility
- viii. Improvement of local infrastructure
- ix. Increase in permanent level of local interest and participation in types of activities associated with event(s)
- x. Strengthening of regional values and traditions
- xi. Increase in standard of living
- xii. Increased local pride and community spirit
- xiii. Construction of new facilities
- xiv. Development of skills among planners
- xv. Increased awareness of non-local perceptions
- xvi. Enhanced international recognition of region and values

The negative impacts include littering of the environment, loud noise, traffic congestion, hike in transport fare, pressure on local services and destruction of the environment. Also, overcrowding, inadmissible noise level, crime rate and vandalism, traffic accidents and the disturbance of living spaces. There could also be conflict between tourists and residents and traditional cultures and the host community's way of life can equally be affected (Tsundoda and Mendlinger, 2009). There is the likelihood that visitor's behavior will have harmful effect on the quality of life of the host community. For example, crowding and congestion, drugs and alcohol problems and increased crime levels can occur. Festivals usually give rise to increase in the prices of goods and services with the anticipation that the tourists will come with a lot of money. Knipple (2013) argued that some of the tourists attending the festival ceremonies may find the history, land and culture very much pleasing and decide to move there. This may lead to a community growing faster than its resources can support, which inevitably can add to local pollution and overwhelm its sewage treatment capacity. High population leads to increased output hence, consumption rises and more solid hazardous waste can also be produced.

Challenges of cultural festival

Cultural festivals are faced with numerous of challenges varying from insecurity, tourism diversification, inconsistent tourism strategies and policies, lack of tourism investments, lack of tourism related infrastructure, lack of technical know-how and weak promotional activity, lack of tourism knowledge and awareness, lack of inherent tourism potentials. Most importantly, cultural festival is facing the problem of sustainability as the younger generation may not be interested in it because many of this generation have never participated or ever been to the rural areas to have first-hand experience that can build interest in rural cultural tours. With challenges of transportation particularly here in Nigeria, the first impression in anyone's mind is road system of transportation because it is the most common form of transportation, more affordable and easily available for all, the accessibility to rural towns and villages for the purpose of cultural festival tourism is a big challenge due to deplorable states of rural road infrastructure in the country. Developing countries often lack investment in tourism resources even though they might have a huge potential and are rich in heritage and cultural assets. Conflict changes the priorities of nations, and poses many obstacles to the policy, and management for developing tourism as a viable economic sector. Post-conflict areas are barriers to tourism development, such as poor or high-level damaged infrastructure, lack of services, low investment, political instability, a need to maximize revenue income, and the lack of proper planned tourism management (Kadhim, 2016).

CONCLUSION

The paper reviewed the significant role played by cultural festivals as a strategy to improving the wellbeing of the residents as well as the development of the host communities through so many benefits accruing from the industry. It also showed that tourists have the opportunity of understanding other peoples' culture and exchange of cultural ideas. The impacts of this industry could be economic, social, political and environmental. It can therefore, be concluded that cultural festivals have suffered a serious decline as a lot of cultural activities taken place years ago in the villages are no longer existing. The decline can be linked to cultural imperialism where foreign culture is now seeing as superior to the cultural practices of our forebears, the gross demarketing of our cultural heritage through little or

no publicity about the attractive festivals within the country, lack of funding and investment into the cultural and arts festivals in the land among other things. The paper, therefore, expatiated on the potential positive impacts of the cultural festivals' potential as well as highlighted ways to mitigate the negative impacts of the festivals of arts and culture in the country. All these will enhance economic development that will be sustainable.

Recommendations

The paper has revealed the many challenges facing cultural industry, there is therefore the need to resuscitate this promising industry and make it sustainable. In view of this, the following recommendations were made:

1. Planners, policy makers and environmental development agencies in each state should come up with policies and programs to identify and promote cultural festivals as cultural tourism product especially in the rural areas.
2. The need to have a census of natural and artificial heritage and tourist sites in every community both rural and urban so as to have knowledge of the potentials obtainable from this industry. This is because if these are well developed, it will lead to sustainable development of the host region and Nigeria at large.
3. The need to introduce cultural heritage as a course at the primary school level so that the upcoming generation will have adequate knowledge of the importance and the role played by cultural heritage in the society. This will enhance conservation and preservation of our cultural values.
4. The need to encourage rural communities in Nigeria to go back to the basics by regularly celebrating festival which they are known for.
5. Creation of a tourist information center in each local government areas. These centers are meant to provide adequate and up to date digital information about types of tourism available in each community under the local government area. This should however be visible online for tourists interested in this area
6. The need to develop all identified tourist attraction in every community through provision of essential infrastructural facilities.

The need to encourage cultural entrepreneurs that are resourceful and interested in organising cultural, financial, social and human capital, in order to generate revenue from a cultural activity.

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INSTRUCTIONS FOR AUTHORS

Publication Schedule:

The *HATMAN JOURNAL of HOSPITALITY and TOURISM* (ISSN 2276-8297) is published twice a year (in April and November) by the Hospitality and Tourism Management Association of Nigeria (HATMAN)

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Results give details of what has been achieved, presented in descriptive, tabular or graphical forms. Discussions on the other hand, describe, ways the data, graphs and other illustrations have served to provide answers to the problem. This section should answer questions and describe problem areas as previously discussed under introduction.

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Conclusion should present the highlights of the solutions obtained. It should be a brief summary stating what the investigation was about, the major results obtained and whether the results were conclusive and recommendations for further work if any. It should also provide information/recommendations on the direct application of result of the work to agricultural productivity.

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This grade is open to those who wish to participate in, and learn about the work of the Hospitality and Tourism Management Association of Nigeria and is assigned initially to all members on first joining the Association. Affiliate members do not have voting rights and cannot hold office.

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In exceptional circumstances, the National Executive Council may admit directly into Fellowship, individuals who have made an outstanding contribution to the industry. They must be able and willing, in the view of the Executive Council, to personally advance the objectives of the Association and encourage others to pursue these objectives throughout a major segment of the industry. They should be supported by three Fellows of the Hospitality and Tourism Management Association of Nigeria, one of whom acts as proposer. This method of entry into Fellowship is not available by application; it is invitation only.

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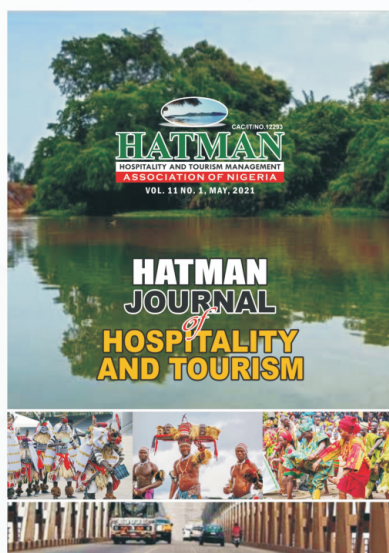
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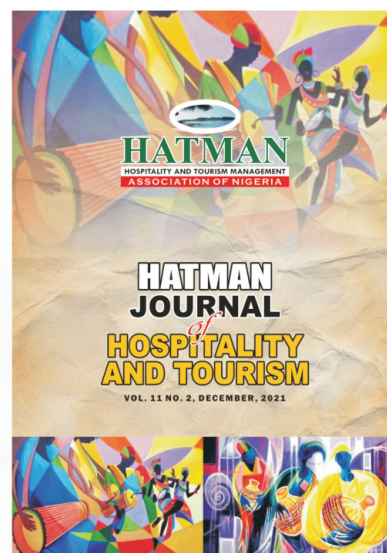
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