



ABSTRACT

The aim of this study is to assess the potentials of cultural and ecotourism resources for achieving sustainable tourism planning and development in Adamawa State. The specific objectives of the study are to identify and characterize cultural attributes that have tourism potentials in communities, what are the ethnic community participation in recreation and tourism activities. In-depth interviews, focus group discussion (FGD's) and structured

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SSESSMENT OF THE POTENTIALS OF CULTURAL AND ECOTOURISM RESOURCES FOR TOURISM DEVELOPMENT IN ADAMAWA STATE, NIGERIA

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Introduction

Eco-cultural tourism is a branch of the modern tourism industry that has existed among European, Asian, and North American countries (Chandara, 2007, as cited in Emmanuel and Catherine, 2012). Academic writing on the industry in Nigeria is possibly traceable to Ojo (1978), a cultural geographer who examined the patterns and trends of recreation and tourism in Nigeria from the pre-colonial and colonial eras to the post-colonial era, with an emphasis on cultural resources inherent in communities. Ojo (1978) noted that all tiers of government—local, state, and federal—have a keen interest in cultural festivals as important stimulators of recreational and tourism activities. Cultural heritage, such as festivals and ceremonies, is increasingly used to promote tourism and boost the local and regional economy. Indeed, cultural heritage has been recognized as one of the fastest-growing tourism businesses (Lee and Lee, 2004). This recognition has led many communities to engage in the systematic planning, development, and marketing of festivals and events as



interview were adopted to generate data for the research. Data were analyzed using descriptive statistics and chi-square for significance difference. The research identified enormous cultural tourism resources: festivals and ceremonies, rites of passage, belief and value system, songs, music and dance, traditional architecture and art and crafts. The major cultural activities are hukdafu, yawal, zeko, mbapur warrior festival, sukah-hawah dance, similalama, fare, lakaune, mbur, Ndihee, mputa kluttu, mba, tiwi, sari-mata-koken and wee-sim. Sukur and Michika have a unique architectural stone wall building that surrounds their compounds. Results showed that communities differ in their perception of the role of media, security, tour guide, attraction, transport and accommodation, while they do not differ in their knowledge of leisure, number of hours, visits to recreational areas and knowledge of ecotourism variables. Community anticipated benefits as a result of the development of tourism projects are physical development, economic, social and political benefits. It recommended the need for government and private investors to explore these potentials and proper intermediaries should be put in place by both state and local government for the full utilization of these tourism resource potentials in Adamawa State.

Keywords: Cultural tourism, Sustainable tourism, Ecotourism, Tourism development, Nigeria

tourist attractions, image builders, and catalysts for development (Daniel and Aliza, 2003).

Festivals, if properly organized and combined with other cultural events, can generate a positive impact and are viewed as more sustainable than other forms of tourism development. Because they are essentially cultural in nature and facilitate host-guest interactions, cultural tourism activities are increasingly seen as a clear alternative to mass tourism (Getz, 1993).

Tourism is one of the world's fastest-growing industries, as well as a major source of foreign exchange earnings and employment. For instance, in the year 2000, there were about 700 million international arrivals worldwide, and it is estimated that domestic tourism accounts for ten times more trips than international travel (UNWTO, 2011). The World Council on Sustainable Tourism (WCST, 1995) observed that tourism is a global phenomenon that touches people deeply and is an important element of socio-economic development in many countries. Tourism is ambivalent; it has the potential to contribute positively to socio-economic progress, but its rapid and sometimes uncontrolled growth can also lead to environmental degradation and the loss of local identity and traditional



values (WECD, 1987). Tourism has a major impact on local communities in tourist destinations, serving as a significant source of income and employment for local people. However, it can also pose a threat to an area's social fabric and its natural and cultural heritage, upon which the community ultimately depends, yet it can also be a force for their conservation.

Thus, keeping in mind that the resources on which tourism is based are fragile and that there is a growing demand for improved environmental quality, it is necessary to develop a tourism industry that meets economic expectations, environmental requirements, and respects not only the social and cultural structures of the destination but also the local population (WTO, 2004).

Cultural tourism is a special-interest form of tourism that involves the movement of people motivated primarily by cultural interests, focusing on the heritage and culture of a country and its people, preserved and portrayed in monuments, historic sites, traditional architecture, artifacts, events, and cultural achievements in the arts (Ojameruage, 2010). Culture is a rich, non-material attribute acquired within society and transmitted through generations. Similarly, culture is defined as that complex whole that includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by humans as members of society (Tylor, 1971, as cited in Csapo, 2011).

Emmanuel (2010) characterized cultural variables when he studied the relationships between culture and economic development in Urhoboland as follows:

- Arts and Crafts;
- Music and dance;
- Clothing and dress culture;
- Burial ceremonies;
- Political culture (gerentocracy)
- Marriage institutions and ceremonies;
- Circumcision (transition to adulthood).

This categorization is not static, as differences in cultural practices can be found among different cultural groups, but it provides a perspective on cultural tourism resources. UNESCO (1972, as cited in Csapo, 2011) made a broad characterization as follows:

(i) Cultural heritage: This includes monuments and sites.

(ii) Natural heritage: This includes natural features, consisting of physical and biological formations or groups of geological and physiological formations, which constitute the habitat of threatened species of animals and plants, and natural sites that are precisely delineated natural areas of outstanding universal value.



Perhaps it is from this perspective that ecotourism resources are assessed as having potential for ecotourism development.

The use of cultural heritage such as festivals and ceremonies as an instrument for tourism development has gained worldwide momentum in recent years (Smith and Jenner, 1998). While in some instances time honored existing local cultural or religious events have been revived or repackaged as tourism, in other cases new festivals have been invented and promoted for the singular purpose of drawing new visits to city or region. The most obvious reasons for the popularity of local cultural events as a tourism promotion are that: (i) festivals and events increase the element for local tourism (Smith and Jenner, 1998), and (ii) successful festivals can help create the image of a place or contribute towards the exposure of a location trying to get on the tourism map (Kotler, *et al.*, 1993).

Cultural tourism is classified into seven classes by Csapo, 2011. The major classes are: heritage tourism, cultural thematic routes, cultural city tourism, traditions, events and festival tourism, religious tourism and creative culture. This is the most important types or in order words elements of cultural tourism from a thematic perspective grouped by the principles of preferred activity. Cultural tourism according to standardization is classified in the following way. (Table 1)

Table 1 Major Classification of Cultural Tourism

Types of cultural Tourism products, activities tourism	
Heritage tourism	<ul style="list-style-type: none">• Natural and cultural heritage (very much connected to nature-based or ecotourism);• Material<ul style="list-style-type: none">- built heritage,- architectural sites,- world heritage sites,- national and historical memorials• Non material<ul style="list-style-type: none">- literature,- arts,- folklore• Cultural heritage sites<ul style="list-style-type: none">- museums, collections,- libraries,- theatres,



	<ul style="list-style-type: none"> - event locations, - memories connected to historical persons
Cultural thematic routes	<ul style="list-style-type: none"> • wide range of themes and types: <ul style="list-style-type: none"> - spiritual, - industrial, - artistic, - gastronomic, - architectural, - linguistic, - vernacular, - minority
Cultural city tourism, cultural tours	<ul style="list-style-type: none"> • "classic" city tourism, sightseeing • Cultural Capitals of Europe • "Cities as creative spaces for cultural tourism"
Traditions, ethnic tourism	<ul style="list-style-type: none"> • Local cultures' traditions • Ethnic diversity
Event and festival tourism	<ul style="list-style-type: none"> • Cultural festivals and events - Music festivals and events (classic and light or pop music) - Fine arts festivals and events
Religious tourism, pilgrimage routes	<ul style="list-style-type: none"> • Visiting religious sites and locations with religious motivation • Visiting religious sites and locations without religious motivation (desired by the architectural and cultural importance of the sight) • Pilgrimage routes
Creative culture, creative tourism	<ul style="list-style-type: none"> • traditional cultural and artistic activities - performing arts, - visual arts, - cultural heritage and literature - cultural industries - printed works, - multimedia, - the press, - cinema, - audiovisual and phonographic productions,



	<ul style="list-style-type: none"> - craft, - design and cultural tourism
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Source: Classification of Major Cultural Tourism Forms after Csapo, 2011

The Typology of the Cultural Tourist

When dealing with the complex phenomenon of cultural tourism, it is necessary to determine who qualifies as a cultural tourist. A cultural tourist is someone who participates in cultural tourism not by traveling away from home merely to recreate the comforts and conveniences of their home environment in a more advantageous or desirable setting, but rather because they are motivated by a genuine interest in experiencing different and distant (local) cultures, including their social and landscape values (Table 2).

Table 2. The Typology of Cultural Tourist

Type of cultural tourist	Characterization
The purposeful cultural tourist	Cultural tourism is the primary motivation for visiting a destination and the tourist has a very deep and elaborate cultural experience
The sightseeing cultural tourist	Cultural tourism is a primary reason for visiting a destination, but the experience is less deep and elaborated
The serendipitous cultural tourist	A tourist who does not travel for cultural reasons, but who, after participating, ends up having a deep cultural tourism experience
The casual cultural tourist	Cultural tourism is a weak motive for travel and the resulting experience is shallow
The incidental cultural tourist	This tourist does not travel for cultural reasons, but nonetheless participates in some activities and has shallow experiences

Source: Mc Kercher and Du Cros (2002)

THE STUDY AREA

Location and Size

The study area is Adamawa State (Fig. 1), with nine Local Government Areas (LGAs) purposely chosen because of their significant concentration of certain ethnic groups,

which provides a fair representation of individual ethnic communities. The global location of the state is between latitudes 7°N and 11°N and longitudes 11°E and 14°E. It shares boundaries with Taraba State to the south and west, Gombe State to the northwest, Borno State to the north, and the Republic of Cameroon along the eastern border.

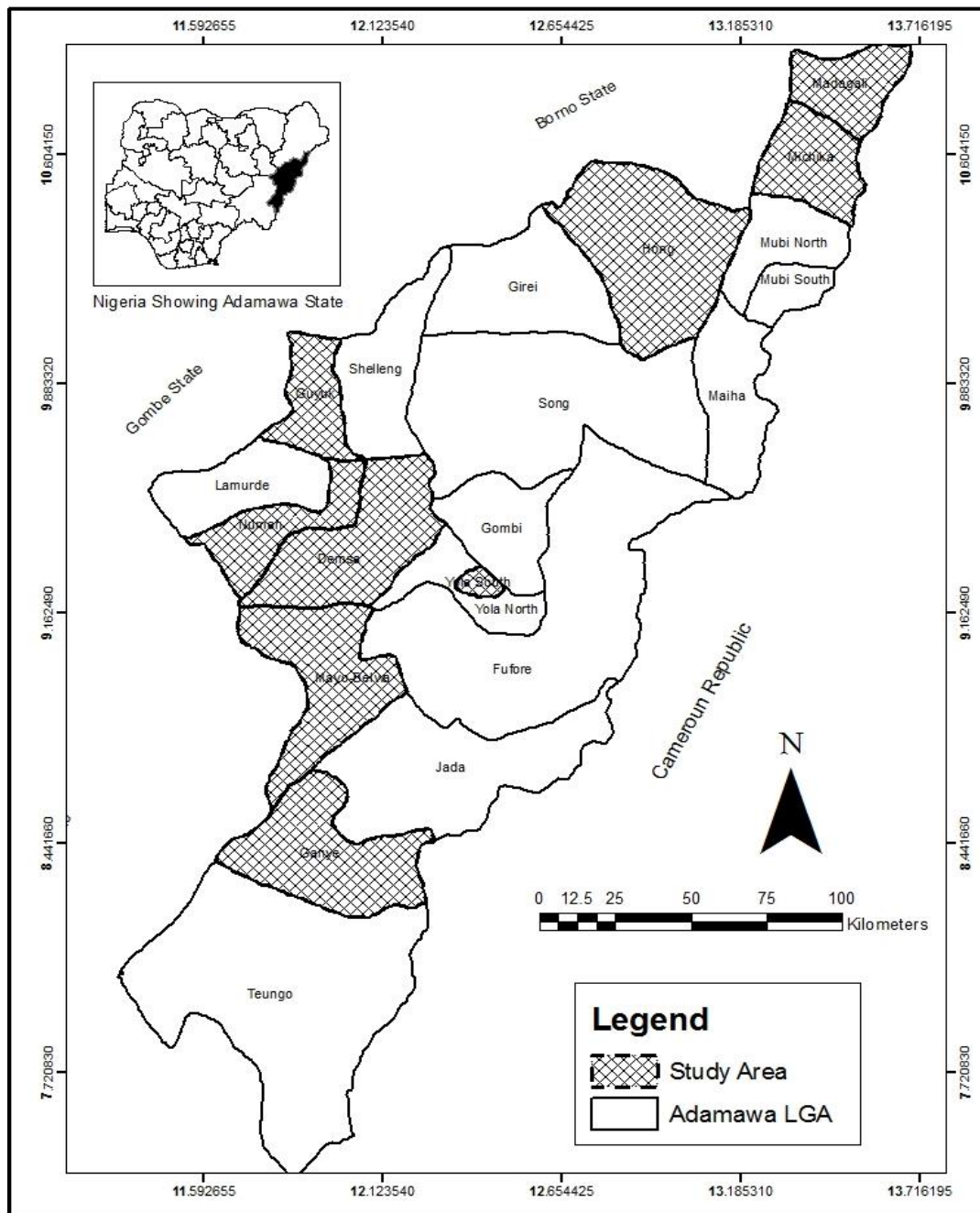
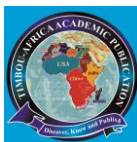


Figure 1: Map of Adamawa Showing the Study Area



MATERIALS AND METHODS

Reconnaissance Survey

A reconnaissance survey was conducted to perform an in-depth appraisal and identify specific areas for data collection. This involved identifying major informants to interview, facilitating data collection, and seeking the cooperation of community leaders, custodians of culture, traditional priests, and key local and state government officials.

Sampling Design and Techniques

A multi-stage sampling method was adopted for this study. First, nine Local Government Areas were purposively selected for their representation of ethnic and cultural diversity within the state, accounting for approximately 43% of the total 21 Local Government Areas in the state.

Table 3. Distribution and Size of Ethnic Communities

S/NO	LOCAL GOVT. AREAS	ETHNIC COMMUNITIES	DISTRICTS IDENTIFIED	SAMPLE SIZE
1.	Madagali	Sukur	Duhu, Kirchinga	23
2.	Michika	Michika	Futu, Bazza, Michika 1	71
3.	Hong	Kilba	Gaya, Daksiri, Hong, Kulinyi	108
4.	Yola South	Batta	Yola, Namtari	89
5.	Mayo-Balwa	Yandang	Mayo-Farang, Bajama	70
6.	Guyuk	Lunguda	Dumna, Guyuk, Kola, Banjiram	97
7.	Ganye	Chamba	Garun, Yebbi, Anaga, Sugu	108
8.	Demsa	Mbula	Demsa, Bellie, Mbula	82
9.	Numan	Bachama	Numan, Bare	47
TOTAL	9	9	26	695

Source: Researcher's Fieldwork, 2024

Firstly, one ethnic community was purposively selected from each Local Government Area due to their larger population and tourism potential.

Secondly, there are 49 districts across the nine Local Government Areas, out of which 26 districts were considered for this study because of the dominance of a particular ethnic group and significant tourism potential (Table 3).



Lastly, two clusters of 30 houses each were selected from the residential areas of each ethnic community, totaling 540 houses, from which respondents were chosen for structured interviews.

The sample was derived from the estimated population of the selected ethnic communities. The sample size was determined using a sample size calculator with a margin of error of 5% and a confidence level of 99%. Based on the software, the sample size for the study area (population: 762,379) is 662, and the 5% margin of error adds 33, bringing the total to 695.

Methods of Data Collection

This study employed mapping, in-depth interviews, Focus Group Discussions (FGDs), and structured interviews to collect data.

Mapping

A map of Adamawa State was obtained from the Adamawa State Ministry of Lands and Survey at a scale of 1:500,000, which was digitized into ArcView GIS to serve as the base map for the research.

In-Depth Interview

In-depth interviews were conducted with traditional leaders and custodians of culture and tradition from the nine sampled communities, considering their central role in the community and their knowledge of their culture and traditions. An in-depth interview schedule was designed to explore the identification, evolution, and significance of cultural-tourism resources practiced by the community, such as festivals, events, ceremonies, traditional arts and crafts, as well as their perception and characterization of natural features in their environment and their significance.

Focus Group Discussions (FGDs)

Focus Group Discussions (FGDs) were held with both youths and elders. Participants for the FGDs were purposively selected due to their knowledge and experience with cultural tourism attributes and their natural environment in their local communities.

The FGDs followed a predetermined checklist of open-ended questions, which were addressed in a reflexive manner, allowing for the exploration of both anticipated and unanticipated themes, issues, and topics. In total, 27 FGDs were conducted across nine districts, with three FGDs held for each ethnic community. Each FGD included 10 youths and 10 elders (Table 4).



Table 4: The ethnic communities and number of Focus Group Discussions Conducted

S/N	Ethnic Community	Districts	Number of Participants		
			No. of FGDs	Youths	Elders
1.	SUKUR	SUKUR	3	10	10
2.	MICHIKA	VIH	3	10	10
3.	KILBA	DAKSIRI	3	10	10
4.	BATTA	NAMTARI	3	10	10
5.	YANDANG	GANGLAMJA	3	10	10
6.	LUNGUDA	KURNYI	3	10	10
7.	CHAMBA	TINDARE	3	10	10
8.	MBULA	MAYAH	3	10	10
9.	BACHAMA	VULPI	3	10	10
	Total	9	27	90	90

Source: Author's Fieldwork, 2024

RESULTS / DISCUSSION

CHARACTERIZATION OF CULTURAL TOURISM RESOURCES

This section focuses on the characterization and description of cultural tourism resources, namely: annual festivals, ceremonies, rites of passage, traditional arts and crafts, architecture, beliefs and value systems, as well as music and dance. These descriptions highlight the uniqueness and commonalities of cultural heritage and cultural tourism potential. A summary of the characterization of cultural tourism resources is shown in Table 5.

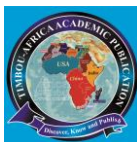
Table 5: Characterisation of Cultural Tourism Resources (Ceremonies/Festivals and rite of passage)

S/N	Attraction	Location	Local Government Area	Time of Event	Significance
1	Yawal Festival	Sukur	Madagali	It is an annual event celebrated every February. Lasts 2 – 3 days	It is a celebration meant for the Chief (Hidi) to celebrate himself as the monarch of the Sukur people.



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2	Hukdafu Festival	Sukur	Madagali	March. Lasts 3 days	Celebration in respect of bull fattening. The occasion is celebrated in each of the villages on the hilltop where many cows are slaughtered for the feast.
3	Zeko Festival	Sukur	Madagali	September. Lasts 3 – 4 days	This a forum for the unification of the entire Sukur community which involves every sons and daughters of Sukur Kingdom at home and in diaspora. It is an avenue for the people to showcase their cultural dance amidst drumming and fluting.
4	Gulla Festival	Michika	Michika	September each year, lasts 2 – 3 days	It is a thanksgiving festival by the people for a successful cropping season. A period whereby the people will worship <i>hyelatemwe</i> (gods worshiped by the people). The festival is used by intending couples to organise cultural dances in an open square.
5	Yawal	Michika	Michika	May last 5 – 7days	Is a pre-planting festival used by the people to worship gods for a protection and to usher in a new cropping season. It is characterized by cultural dances.
6	Ndakiya Festival	Njiboli	Yola South	November – December of every year.	An outstanding cultural festival in Batta land. It is a thanksgiving festival to



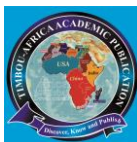
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				Lasts 3 – 4 days	the gods for a successful cropping season. Various cultural dances are displayed and exhibition of arts and crafts.
7	Sukah-Hawah Dance Festival	Guyuk	Guyuk	September to October each year, lasts 2 - 3 days	Is a unique dance annually for the purpose of marking the end of a dry season and the beginning of a raining season. The move is to perform traditional rituals for a bumper harvest in the next cropping season.
8	Similalama	Guyuk	Guyuk	Between July – September. 3 – 5 days	End of year harvest festival. It is a weeklong event characterised by traditional dances, horse riding competition and target shooting to entertain esteemed tourists.
9	Pukhi – Tukah Festival	Mayo-Belwa	Mayo – Belwa	September – October. Lasts 2 – 3 days	A thanksgiving festival meant to thank their gods for protecting them throughout the cropping season. It is celebrated with cultural dances and display by masquerades to entertain visitors and tourists.
10	Saki-Zimasihi	Mayo-Belwa	Mayo-Belwa	July – August. Lasts 4 – 5 days	Although not every clan here engage in yam farming, but the festival is celebrated by all the clans in the community.
11	Seu-Kpwan Festival	Ganye	Ganye	April. Last 2 – 3 days	One of the prominent cultural festivals in Chamba land. It is organised by the priest



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					which involves a lot of rituals. The final day of the celebration the chief will deliver a speech and usher in a new planting season. There will be dance competition among villages and displaying of masquerades
12	Sari-Mata - Coken	Ganye	Ganye	April. Last 2 – 3 days	Is a women festival aimed at the unification of women in a communal paid labour. It is celebrated in every community amidst drumming, singing and dances.
13	Mbapur Warrior Festival	Mbulakuli	Demsa	April. 3 – 4 days	Mbapur (warrior) festival. The festival is celebrated to reminisce the series of battles fought between the people of Mbula and their erstwhile enemies in the past; mark the period of prayers for strengths, health, and ample rain for farming season as well as for peace. The festival serves as a tourist attraction because of the performances of mock battle on horses, dances and the like.
14	Fare Festival	Demsa	Demsa	April – May each year. lasts 4 – 5 days	The festival is celebrated to: commemorate the second burial of Nzeanzos mother the deity (Nzeanzo); and usher in the next cropping season in the entire Batta-



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					Bachama land. The activities marking the festival include wrestling contest between the Batta-Bachama and their Mbula neighbours as well as the exhibition of arts and craft works.
15	Mbur	Sukur	Madagali	July – August. Every two to four years.	It is commonly referred to as puberty rite, a right of passage of male children who have attained age 16 – 20 years. This is a cultural rite enables them fit into the wider society. At the end of the initiation period cultural dances and songs are organised to unite the initiates with their parents.
16	Mba	Hong	Hong	September. Lasts 5 – 7 days	It is a right of passage for male children that attained age 14 – 16 years. During this period the initiates would be taught the essence of unity, confidence and self defence. At the end of the initiation rite social gathering is organised in their honour.
17	Zhetta	Michika	Michika	April or September. Lasts 4 – 5 days	Zhetta is a marriage rite organised according to villages and clans. The rite affords the couples to counsels/training on how to manage their marriage life. This rite involves special dances, weight lifting, target shooting,



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					acrobatic display, folktales, songs, drumming and fluting.
18	Mputa	Michika	Michika	April, 2 – 4days	It a marriage rite of men. This ceremony involves special dances weight lifting, acrobatic display, drumming and fluttering to entertain visitors and tourists.
19	Kluttu	Michika	Michika	September, 2 – 3days	Ritual ceremony performed to appease the gods for a good cropping season. This marks the end of Zhetta and Mputa whereby the traditional ruler blessed the initiates.
20	Ndihee	Michika	Michika	April. 3 – 4 days	The ceremony is a long and elaborate body of rituals which include putting marks on the body of the girls who are intending to marry that year. During the occasion, the girls wear traditional dress and dance the Ndihee which attracts a lot of people.
21	Lakaune	Njiboli	Yola South	July – September. Lasts 3 – 4 months	Is a rite of passage concerned with male children of age 10 – 13 years. The returning of the initiate home marks the official ending of <i>Lakaune</i> celebrated by various cultural dances and songs to attracts visitors and guests.
22	Bokkhi – Tukah	Mayo – Belwa	Mayo – Belwa	May – August. Every 5 years	It literally means “tying of knife” which implies



					identifying with age groups. This period is a time when all the male children aged 12 – 15 years are initiated into adulthood. When their wounds are healed the initiates would be brought home with a great celebration in their honour.
23	Tiwi	Hong	Hong	April. Last 4-7 days	It is an elaborate ceremony with so many ritual practices. Is performed for a deceased of middle age and above. The celebration showcase cultural dances, spear throwing, horse riding, singing and fluting.
24	Wee-Sim (Burial rite)	Ganye	Ganye	April. 4 – 5 days	This is a burial rite for a deceased person. It is full of cultural dances and songs and the display of Nam-Kweuleng (masquerades).
25	Soh-Werri	Mayo-Belwa	Mayo-Belwa	April, 3 – 4 days	This is a funeral rite for a deceased person. It is organized by their family relatives. It is celebrated music, songs and dance and displaying of masquerade.

Source: Researcher's Compilation 2014

COMMUNITY KNOWLEDGE AND PARTICIPATION IN RECREATION AND TOURISM

The community's knowledge and participation in recreation and tourism determine their attitudes toward recreational and tourism activities in the area. This, in turn, influences the level of support expected for any initiative aimed at developing cultural and ecotourism.



Table 6: Description of Sample Characteristics

Item	Respondents (N =)	Percentage (%)
Gender		
Male	372	54
Female	323	46
Age		
16-25	211	30
26-35	230	33
36-60	180	26
61 and above	74	11
Monthly income (₦)		
10,000-50,000	338	49
51,000-100,000	236	34
101,000-150,000	90	13
151,000-200,000	31	4
Occupation		
Students	185	27
Civil servants	253	36
Business	98	14
Private worker	76	11
Others	83	12
Educational Qualification		
Tertiary	175	43
Secondary	297	25
Primary	85	12
Informal	66	9
None	72	11

Source: Field Survey, 2024

The majority of respondents were male (Table 6), which attests to the fact that males participate more actively in cultural activities than females. Regarding age, nearly two-thirds of the respondents were youth (16–35 years), while there were few senior adults (over 60 years). This shows that the respondents were primarily youths and adults involved in cultural events.

Similarly, the table reveals that half of the respondents had a monthly income between 10,000 and 50,000. Slightly more than one-third of the respondents were civil servants



who actively participated in recreation and tourism. In terms of education, nearly half of the respondents had a secondary education, and one-third had tertiary education. Chi-square statistics were used to show the significant differences among respondents in the communities in terms of their participation in recreation and tourism and their perceived role of intermediaries (Table 7).

Table 7: Chi-Square Analysis of Community Participation and Perceived Role of Intermediaries in Tourism

Participation/Role of Intermediaries	chi-sq	p-value	chi-sq-crit
Knowledge on the term leisure and recreation	3.60	0.891	15.51
Number of hours to leisure and recreation	12.54	0.706	26.30
Frequency of visit to recreational areas	18.63	0.288	26.30
Peoples' knowledge of ecotourism variables	14.31	0.939	36.42
Role of Media	34.11	0.000	15.51
Level of Security in the Community	115.90	0.000	26.30
Satisfaction with tour guide	26.05	0.001	15.51
Attractions	36.49	0.000	15.51
Transport in Community	54.91	0.000	26.30
Adequacy of accommodation	146.41	0.000	15.51
All test was performed at alpha = 0.05			

Source: Data Analysis (2024)

COMMUNITY KNOWLEDGE OF LEISURE AND RECREATION

The Chi-square test revealed no significant difference in community knowledge of leisure and recreation at the 95% level of significance (Table 7). Using three categories—knowledgeable, partially knowledgeable, and not knowledgeable—the respondents indicated that the Sukur, Higgi, Kilba, Batta, Chamba, Lunguda, Bachama, and Mbula ethnic communities are knowledgeable about leisure and recreation (Fig. 2).

This is largely due to the fact that these communities are well-enlightened and have functional recreational centers. For example, the Kilba community has a well-developed cultural center with various recreational facilities, while the Lunguda community hosts Camp Daniel Resort Centre and Kiri Dam Holiday Resort, both equipped with recreational facilities and gardens. Additionally, the Bachama and Mbula communities, situated in riverine areas, offer recreational activities along the riversides, with boat regattas as routine entertainment during the dry season when the floods recede.

The results of this study align with the findings of Ojo (1978) and Nnodu and Onwuka (2008).

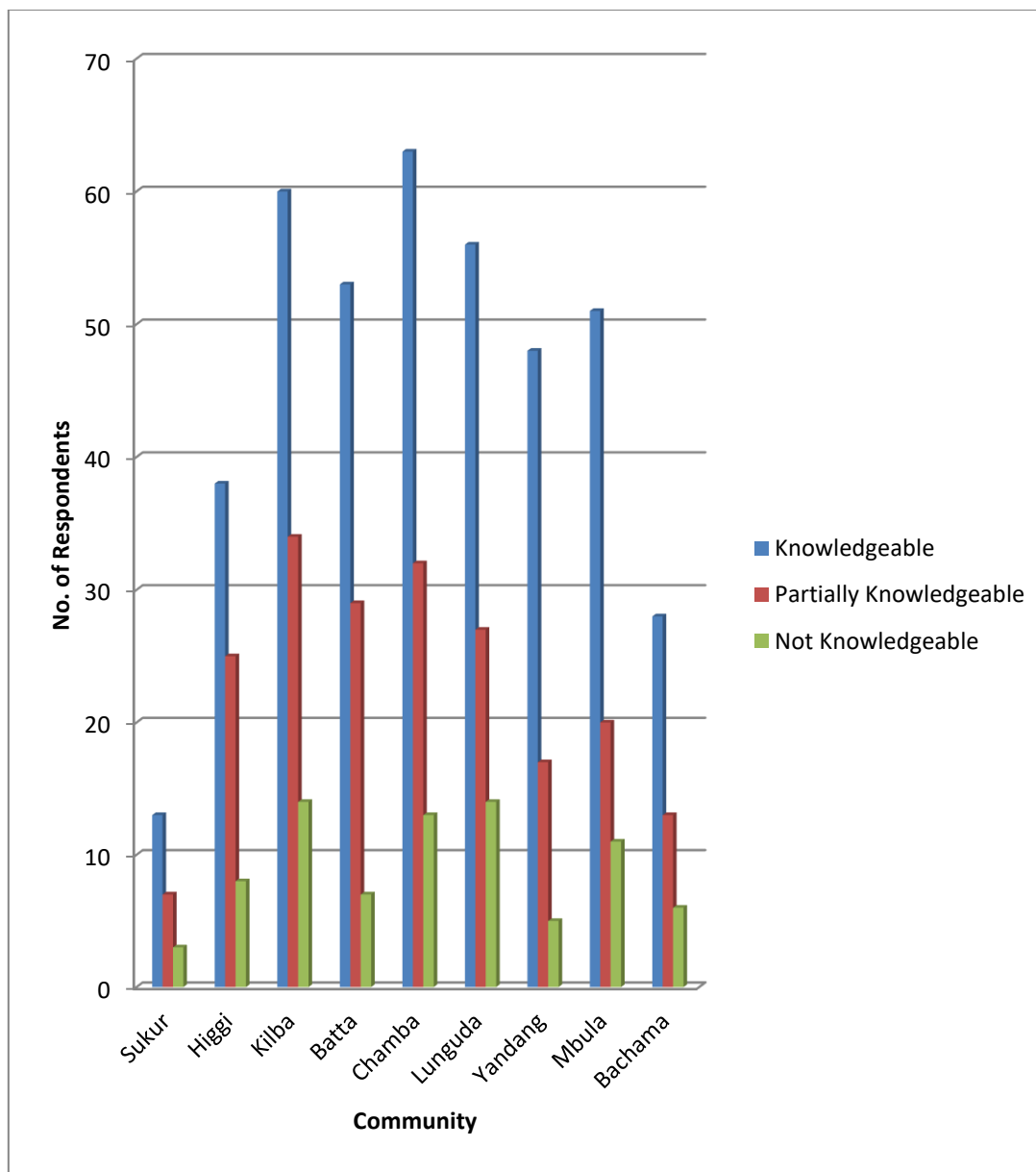


Fig. 2: Community Knowledge on Leisure and Recreation
Source: Data Analysis (2024)

NUMBER OF HOURS DEDICATED TO LEISURE AND RECREATION

Leisure is time free from work; it is the time available to an individual or spare time (Shaw and Williams, 1994). It is not always narrowly interpreted as residual time—that is, time not devoted to work or other engagements—but also includes activities that take place during such times, which overlap with recreation and play.

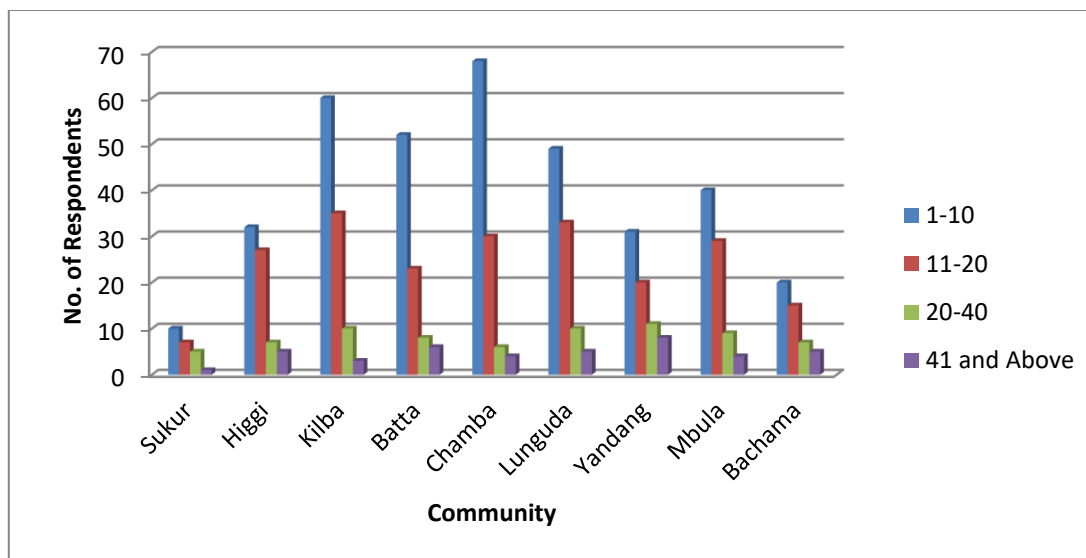


Fig. 3: Respondents Leisure Hours per week

Source: Data Analysis (2024)

Figure 3 provides an overview of respondents' leisure hours per week, showing the distribution of leisure hours across various communities. The most common range was 1–10 hours per week, followed by 11–20 hours per week. The number of respondents decreases as the average leisure hours increase to 20–40 hours and 41 hours or more. The Chi-square test revealed no significant difference among communities regarding the number of hours dedicated to leisure and recreation at the 95% level of significance (Table 7).

Respondents with higher leisure hours are typically high-paid government workers. The nature of one's job significantly affects the amount of leisure time available. As Ojo (1978) noted, with the rapid industrialization of the Nigerian economy, more workers have shifted from agricultural to non-agricultural occupations, which offer more holidays. However, the current poor economy has reduced leisure activities, as people are less inclined to engage in leisure. Many now take on part-time jobs to supplement their limited income for family upkeep (Ojo, 1978).

FREQUENCY OF ENGAGEMENT IN RECREATION AND TOURISM

The analysis of Figure 4 revealed that most respondents either engaged in recreation or visited recreation centers "once in a while" or "not at all." The Chi-square test showed no significant difference in community engagement in recreation and tourism at the 95% level of significance (Table 7).

However, the Batta and Lunguda ethnic communities recorded a high number of visits to recreation centers, attributed to the availability of functional recreational centers and facilities, as well as individual interest. In contrast, the Kilba and Chamba ethnic communities reported "frequent" visits to recreation centers, given their organized social gatherings and the presence of recreational facilities within their communities. Regarding engagement in tourism, the research revealed poor participation, similar to that observed in recreational activities. The communities showed no significant differences in their attitudes toward recreation and tourism, largely due to a lack of awareness about recreation and tourism projects.

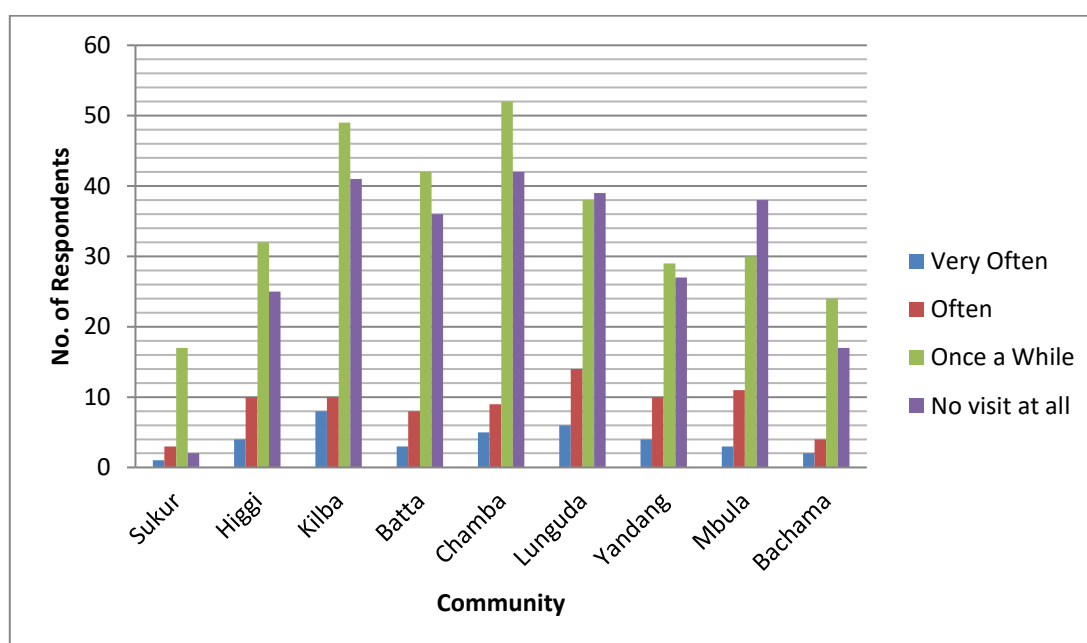


Fig. 4: Respondents of Visits to Recreation Centers and Engagement in Tourism
Source: Data Analysis (2024)

CONCLUSION

The study has revealed abundant yet untapped eco-cultural tourism resources across various ethnic communities in Adamawa State. The primary objective should be to ensure that these diverse communities are given a voice, so that the cultural and ecotourism resources identified within them can be effectively harnessed for tourism development. The findings presented in the preceding sections necessitate the following conclusions:

- Numerous eco-cultural tourism potentials exist across different ethnic groups in Adamawa State, but they remain largely untapped.



- ii. There has been a reduction in the leisure hours available to people due to financial constraints. Most individuals show little or no interest in recreation and tourism. As a result, there is a generally poor attitude toward recreational and tourism activities. Additional interviews reveal that while people are aware of many tourist and recreational facilities, they have limited motivation to visit them due to a lack of interest and financial challenges.
- iii. The study is grounded in the philosophy that tourism must be developed and managed in a controlled, integrated, and sustainable manner through sound planning. When approached this way, tourism has the potential to generate significant socio-economic benefits for local communities.
- iv. Ethnic communities are willing to participate in eco-cultural tourism projects to achieve physical development, economic and social benefits, political advantages, and improved investment opportunities that enhance their competitive edge.
- v. The study reaffirms the economic benefits of cultural festivals and ceremonies. These cultural activities have been found to contribute significantly to the local economy. Therefore, festivals and ceremonies should be valued and embraced as a viable tool for economic empowerment.

RECOMMENDATIONS

It is generally recommended that the strength and character of tourism should be based on the local attributes, festivals and local artifacts and other cultures which should be more attractive and presentable. It is thus necessary to develop the tourist potentials of the state in which proper emphasis is given to the local environment, circumstances and events as well as indigenous materials.

- i. Most of the identified tourism resources are mostly undeveloped and either fairly in use or completely abandoned despite tourist value and prospect, there is need for government and private investors to explore this potentials to avoid most of these tourism resources go into extinction.
- ii. There is the need for Adamawa State Government to encourage rural based tourism development, since much of these eco-cultural resources that constitute their heritage and at the same time tourist attractions abound in the rural areas.
- iii. It is also necessary to develop an institutional framework to ensure proper definition of objectives, policy and regulations for the tourism industry in the state. Such a framework should address issues like manpower development on the values of wildlife which serves as a nerve centre in ecotourism and providing a data base for effective planning.



- iv. Implementing Better Land use Planning: This will help minimize the ecological footprints of tourism. Stakeholders should endeavor to assess the physical impact of tourism to enhance the preservation of the implementation.

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