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TITLE PAGE

**PUBLIC ARCHAEOLOGY AS A TOOL FOR TOURISM PROMOTION IN EBONYI
STATE**

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PUBLIC AECHAEOLOY AS A TOOL FOR TOURISM PROMOTION IN EBONYI
STATE, NIGERIA

A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR
THE AWARD OF MASTER OF ARTS (MA) IN THE DEPARTMENT OF
ARCHAEOLOGY AND TOURISM OF THE UNIVERSITY OF NIGERIA, NSUKKA.

BY

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FEBRUARY 2016

APPROVAL PAGE

This project has been approved for the award of Master of Arts in Archaeology and Tourism,

University of Nigeria, Nsukka

By

PROJECT SUPERVISOR

DATE

HEAD OF DEPARTMENT

DATE

EXTERNAL EXAMINER

DATE

DEDICATION

To my parent, Mr. and Mrs. Silvanus Orji Okoro, for their love kindness towards me, and to Almighty father who cease me through this program.

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For any accomplishment of this nature, there must be a special people who in one way or another aids immensely to the outcome of the accomplishment. Deep down in my heart, I wish to appreciate the held and unending love and support of my beloved Mummy, mentor, role model, counselor, Dr. P.I. Eze-Uzomaka whose interest in Public Archaeology stirred up my carrying out the research work. I can't think her enough for making out time to read my work despite her difficult schedule. I cannot forget the effort and encouragement from, Prof, Dieke, Prof, E.E. Okafor, Head of Department, and Dr. E.I, Itanyi, Dr. J.U, C.S, Agu, Ikegwu from School of General Studies Humanity Unit University of Nigeria, Nsukka, and also Mr. A. Eyisi, Mr. J. K. Ugwuanyi, I thank you all for your contribution toward this research work. In addition many thanks to all my colleagues Emaka Madu, Victoria Onuh, Ugwuanyi, Orjiakor, Ebere, Tony, Tabitha, Embafan we are in this sheep together and my prayer is that our heavenly father shall cease us through in Jesus name. Finally, my many thank goes to our Lord Jesus Christ whom coming to know him as my personal Lord and Savior had made me to enjoy the inheritance of sonship in Christ Jesus throughout the duration of this program.

Felix Chukwudi Orji

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Abstract

These selected sites are located in Ebonyi State. Ancient mine hold a lot of potentials and a source of raw material used in Igbo-Ukwu Bronze, the impact of the lead/zinc in a technological development of a nation cannot be over emphasized, Nigeria steel is been regard as one of the best iron in the world which Enyigba has in large quantity. The ancient town is a potential tourist destination which, when harnessed for tourism consumption will promote tourism and other activities in the area. Ezi-Ukpa rock shelter is rated as Abangbang rock shelter in Australia which is also known as Kakadu National Park as well as World Heritage Site, excavation carried out in Abangbang show that the site holds a lot of cultural resource, in the same manual scholars in archaeological field carried out excavation in Ezi-Ukpa rock shelter and after their discovering it was established that the site possesses tools of late stone age which is also cultural resource. In addition, Ezi-Ukpa rock shelter, Agbu-eji rock shelter, Uwanna sand beach, and other attractions in Afikpo could be named Afikpo or Ebonyi National Park. Odo-Owa-Oke-Eri local government area, Kwara State, Nigeria, the rock shelter also serve as religious center accommodating the home of Christ Apostolic Church founder and headquarter, worshiper also embark on pilgrims in the rock shelter and it is also believe that its spring water has the power to heal disease and sickness, likewise Ezi-Ukpa spring water it is also believe that it has power to heal disease and sickness. Aju festival among the Uburu group is just like any other festivals in the world like Olympic Games, Indian festival, Ofala festival, Abuja carnival, Argungu fishing festival which has developed to international festivals which the world adore today, in UK Arts, Music Festival alone attracts millions in attendance and people sees it as day in day out activities, like wise Aju festival among the people see it as part of their live, and it attracts thousands of people to the destination. Ngene-Ukwu-Enu shrine has also played role that qualify the Uburu to be named Indian of Africa, because the role India plays in religion tourism in the world today, which Ngene-Ukwu-Enu has the potentials too, its power to give child, protection and to solve other problems of humankind is a credit to the shrine as a destination for religious tourism in Nigeria, it is also source of revenue to the community, which when the money and other gift items generated from the shrine are channeled to other tourism development, like hotel, hospital, resort centers will in turn create employment to the people, which also will be a source of lively hope to the host community. Visiting museum and galleries as a whole is more popular activities than watching football and other live sporting events. Museum and Gallery in Ebonyi State is nothing to drive home about, apart from National Arts Gallery that pull total of 4002 for a period of ten years in the state. For museum and arts gallery to be functional, education should be the paramount of museum activities in the state, if they are to inject life in the museum as well as increase the number of tourists to the destination. Information therefore, is vital function of communication, which inform and enlighten and as well motivate tourist interest to embark on a journey or change environment that will enable them to recreate nature. Cultural resource in the state depend on what the media television to the world to see, the station has the highest voice in southeast, they should use it voice power to market the cultural resources to the general public. These selected sites hold a lot of potentials for technology, cultural, religious and social activities which, when harnessed for tourism development.

CHAPTER ONE

INTRODUCTION

Over the years in many parts of the world, archaeology has an interested the public and therefore, public archaeology is the practice of archaeology as it relates to the interest and concerns of the general public. It is the process of involving the general public in archaeology through communication, education and public interpretation of sites and archaeological materials. The general public here refers to all non-professional archaeologists including government officials, the media, and the people. Archaeologists have realized that unless they involve the public in the practice of archaeology, they will not have the public support they need to protect and preserve the peoples past (Andah 1990; Davis 1997; Fagan 1991; Okpoko 1997). The past belong to the people and archaeologists work with the peoples' past, and people's past are those heritages resources which the people cannot do without. However, public archaeology is fundamental if we are to harness the enormous heritage resources of Africa for tourism development. It has been noted that 'the quality of Africa's resource endowment for tourism is exceptional, but most countries have only barely developed their tourism potential. Africa receives about four percent of all international travelers and tourism is significant in about half of Sub-Saharan Africa (Christie and Crompton, 2001, cited in Okpoko, 2006:1).

Consequently, archaeology and tourism are like twins of the same discipline which cannot do without each other, archaeological heritages promote tourism and tourism brings wealth that will generally promote other developments. Archaeological sites include all the materials objects and pieces of land adjudged to be of historical, artistic or scientific interest because of their use in traditional activities or ceremonies, because they contain or are believed to contain material of archaeological and historical importance. These archaeological heritages are profitable resources which, when harnessed for tourism consumption, open opportunity for other tourism activities

and development, therefore. We must answer the clarion call for job establishment which is the primarily aspiration of the research work.

The major goal of this research is to study public archaeology as a tool for tourism promotion in Ebonyi State. This research work will settle among the selected sites, including Ancient mine in Enyigba Abakaliki, *Ezi-Ukpa* rock shelter in Afikpo, *Aju festival* among the Uburu group in Ohaozara, *Ngene-Ukwu-Enu* shrine in Uburu Ohaozara, National Commission for Museums and Monuments Abakaliki, Ebonyi State Broadcasting Corporation all in Abakaliki zone. This work will go a long way to strengthen other research documentations, which have been carried out in the zone. In the order hand the work is to be linked with work of Ekechukwu (2002:210), whose major aim was to inventorize all the archaeological sites found in Nsukka-Okigwe-Afikpo cuesta for tourism.

This work is divided into five steps; step one concentrate on introduction, statement of the problem, research questions, research objectives, and purpose of the study, method of data collection, scope of the study and limitation of study.

Step two focuses on empirical literature and definition of terms the role of mass media and legislation in promotion of public archaeology in Nigeria, theoretical literature, theories applied in this research, functionalism, dependency theory, modernization theory, and theoretical orientation. Step three delves into background information; Historical Overview of Ebonyi State, Geographical Information of the Study Area, Climate and Vegetation, Socio-Economic Activities, Socio-Political Organization, Socio-Cultural Organization. Step four centers on data presentation and analysis, and finally the last step highlights the summary, recommendation and conclusion of this research work.

1.1. Statement of the Problem

Overtime, scholars like Onyekwere, A.N, Anyanwu, O.I, in archaeology and tourism have done tremendous research in this area; some documented the archeological and tourism development in the state and the need to preserve them while others also presented techniques on promoting tourism in the State. Very few people understand the role of public archeology and the discipline itself and this has affected the way people take archaeological potentials. This is obvious from the way they destroy historical and natural landscapes that should be protected for present and future purposes. Therefore, this study saw a great vacuum among the public, archaeology, and tourism industry in the state.

This research saw a need for preservation of our archaeological heritage which of course will involve channeling a substantial amount of money into the venture without short-term return, but this has seemed difficult to successive government in the State. Therefore, we are faced with a classical problem of strategic priority. Huge amount money is spent carelessly while our archaeological and tourism sectors are in a miserable condition. Having identified this problem, this research will recommend in all modesty how this issue of strategic priority could be tackled.

1.2 Research Questions

- What is the level of awareness about archaeological and cultural resource management?
- What are the areas that will promote public archaeology in Ebonyi State?
- What are the measures that will resuscitate public archaeology in the State and the Nation as a whole?
- What are the conditions to be adopted for archaeological development or cultural tourism in the State?

1.3. Research Objectives.

These objectives are outlined to answer the questions and problems that prompted these study and they are as follows;

- To ascertain the level of education obtained by the public in archaeological and cultural resource management.
- To identify relevant areas that would promote public archaeology in Ebonyi state.
- To recommend the viable measures to resuscitate public archaeology in the state and the Nation in general.
- To ascertain the contribution of these archaeological sites in Ebonyi State to cultural tourism (development) in the study areas.

1.4. Method of the Research

Research methodology entails the systematic method or techniques that will be used in the conduct and collection of data for this research work. According to Kothari (2004:1) research methodology it is actually a voyage of discovering, an original contribution to the existing stock of knowledge for its advancement. The following is the systematic research methodology employed during the research work.

1.4.1. Research Design

The qualitative method of research was used for this study. The choice of qualitative method became inevitable because it produces data that are usually richer and have greater depth, and more likely to present a trace picture of a way of life of people's experience, attitude and belief (Haralambos and Holborn, 2008).

1.4.2. Data Collection

Information was collected through observation, interview, and documentary records. Good percentage of information acquired is on nonliving objects, for this reason personal observation became relevant and useful; hence the opportunity to observe phenomena in their natural state/environment can help to obtain a valid picture of social reality. Several visits were made to the selected sites to properly identify and document these material remain, audio /visual materials were gathered as photo shoots constitute much of the information obtained.

To bring more light into this research, interview was applied to help obtain reasonable information about these cultural heritages. Both unstructured and semi-structured variants of interview were used. Unstructured interview was applied during observation to further expose undiscovered information as the objects are in their natural condition. Yet, semi-structured interview guide help to align the research in a particular direction for more concentration on the subject matter. Written record both published and unpublished informed the documentary records which are highly useful for data collection. It provided access to historical data that cannot be produced using primary research because the events concerned took place before current member of the society were born (Haralambor and Holborn 2008).

1.4.3. Source of Data Collection

The two main sources of data collection, primary and secondary sources were used, by primary sources, raw data/information were obtained from the field through observation and interview complimented with visual collection. Documented work such as textbooks and journals, Newspapers, magazines, internet source, archives vital to Public Archaeology and Tourism, maps and its kinds formed the secondary sources of data collection. Unlike the primary sources,

secondary sources are made available in the libraries and internet. Libraries that played a vital role in the purpose are Nnamdi Azikiwe Library, University of Nigeria, Nsukka, Ebonyi State University Library, Abakaliki, Institute of Africa Studies Library, University of Nigeria, Nsukka and Archaeology and Tourism Departmental Library, UNN.

1.4.4. Method of Data Analysis

Having done a qualitative research, qualitative method of analysis will be useful for a discourse. Qualitative of analysis is chosen based on its appropriateness when it is descriptive in nature. It provides a strong logical report about phenomenon and makes a critical analysis of the subject matter. With the interpretative acceptance in the use of qualitative analysis this method was advantageous to the study.

1.5. Purpose of the Study

The need to publicize archaeology in the state and resuscitate cultural resource management to promote tourism industry, stirred up the interest of the research area. This zeal of understanding the true nature of public archaeology as a tool for tourism promotion in Ebonyi State, with a major emphasis on selected sites, Ancient mines in Enyigba, *Ezi-Ukpa* Rock-Shelter in Afikpo, *Aju festival* among the Uburu group, *Ngene-Ukwu-Enu* shrine in Uburu, National Commission for Museums and Monuments Abakaliki, and Ebonyi State Broadcasting Corporation Abakaliki prompted this research trip. It is believed that the general public is not aware of the importance of these cultural heritages which are their natural endowments as well as enviable right in the area. Thus, they left most of these resources to deteriorate and damage by both natural and man-made factors.

The purpose of this research lies in bridging the gap between Ebonyi state citizens, archaeological resources, tourist attractions in these selected sites will promote tourism sector in the state and Nigeria as a whole, as this will offer them sensitive management, preservation and promotion of these heritages which are the pride of our Nation and posterity. More so, public participation and awareness in archaeology is basically the core tool to achieve this promotion, when we appreciate our heritage, it will be easy to talk about it anywhere and televise them to attract domestic, regional and international tourist to visit, cherish and affect our economy. This purpose would only be achieved through creation of awareness to the Nigerian public of the need to cherish, protect and preserve their cultural heritages and as well promote their indigenous knowledge and technology for tourism promotion in the state.

1.6. Scope of the Study

The scope of the study will be limited to selected sites like, Ancient mines in Enyigba, *Ezi-Ukpa* rock shelter in Afikpo, *Aju festival* among Uburu group *Ngene-Ukwu-Enu* shrine in Uburu, National Commission for Museums and Monuments Abakaliki, Ebonyi State Broadcasting Corporation as a reference point. It is necessary to narrow the scope due to time, financial constraints, and economic status of the nation at present.

1.7. Limitation of Study

For a work of this nature there must be a limitation. This work to some extent experienced limitation which are as follow:

Limited time- starting from the day one of this research, there is no much time needed to enable the researcher spends more time at the research areas in order to ascertain the needed information about the areas; other assignments at hand also hinder the success of the research.

Inadequacy of fund- as we all know the situation of things in Nigeria today, getting the money needed to carry out this research was not an easy thing.

Inadequacy of relevant data and the apathy of the respondent to talk was one of the key problems there, as some of the respondents were too rigid with the information needed for the research.

Another key limitation is absence of internet base information in the study areas, since the state is still young to compare with other states in Nigeria, some of the information needed to carry out the research are difficult to source.

The Enyigba mine was especially problematic too. Getting transportation to the destination was difficult, coupled with the attitudes of the miners in the sites who were rigid with information, the community is also having issues with the companies in the area and did not allow pictures to be taken from the site, and as well as to conduct proper interview in the sites, and to crown it all few? Who are willing to assist were expecting money from the researcher before they can give out information in the false believe that government funds the research.

CHAPTER TWO

LITERATURE REVIEW

2.1. EMPIRICAL LITERATURE AND DEFINITION OF TERMS

Public

The notion of ‘the public’ in the sense of a collective body of citizens, and in contrast to the public realm, has been around since at least Roman time (Melton, 2001:1) cited in Nick (2004:1). However, there are two more specific meaning of the term, both of which are central to any discussion of public archaeology. The first is the association of the word public with the state and its institution, (public bodies, public building, public office, public interest), which emerges in the era of intensive state formation from the early modern period onwards. As far as archaeology is concerned, the opening of the British Museum in 1753 is probably the first instance of a state creating a public institution which includes the display of archaeological collection as part of its central remit.

The second is the concept of the public as a group of individual who debate issues and consume cultural product, and whose reactions inform public opinion. This notion developed during the enlightenment, and has received fullest treatment in the Hagerman’s *The Structural Transformation of the public sphere* in 1962. For Hagerman, the model for open critical, participatory democracy was founded in the development of bourgeois. Public sphere in the eighteenth century, fuelled by development in a new kind of public spaces such as coffee houses and salons, and new forms of communication such as newspapers and novels’.

The term public is defined by Webster’s *New Collegiate Dictionary* (1980)’ as of relating to or affecting all the people or the whole area of a nation or state; of, or relating to a government or

being in the service of the community or nation; of, or relating to business or community interest as opposed to private affairs; exposed to general view’.

Reasoning from this point above, we have public affairs, public service, public servant, public figure, or that which is exposed to public consumptions and interest as opposed to private in a society. Public can also be categorized in to groups;

1. Government in power.
2. Mass Media.
3. Urban dwellers
- .4. Rural dwellers.

Archaeology

Archaeology can be defined as the method of finding out about the past human race in its material aspect and the study of the products of the past’. Kathleen (1952) cited in Itanyi, (2002:260), these aspects may be their agricultural or farming system.

According to Okafor (2015: Lecture Note), ‘Archaeology is the study of man in remote past, archaeology deals with all the material remains of man, the object he made and used, his dwelling place and definitive structures, his tools and weapons, the remains of his food, his bones and burial places, means of communications, social political system, norms and beliefs system and from these, deduce how he lived or other non-material cultural aspects of his life’.

Archaeology enhance a better knowledge of historical sites with ancient remains like Ile-Ife, Benin Kingdom, Igbo Ukwu, Kilwa, Begbo, Kumbisale, Awdoghast, Niami, Borno, Kongi, Sukur kingdom and among others, gives a significant information about the people and how they manage to survive in their environment in which they live in time past’. (Itanyi, 2002:260).

‘Archaeology is also the study of human activity in the past, primarily through the recovery and analysis of the material culture and environmental data that have been left behind by past human populations, which include artifacts, architecture, biofacts (also known as eco-facts) and cultural landscapes’ (Michael, 1986:296). Archaeology studies human prehistory and history from the development of the first stone tools in eastern Africa four million years ago up until recent decades. It is of most importance for learning about prehistoric societies, when there are no written records for historians to study, making up over 99% of total human history, from the Paleolithic until the advent of literacy in any given society. Archaeology has various goals, which range from studying human evolution to cultural evolution and understanding culture history’ (Michael, 1986:297)

Public Archaeology

‘Public Archaeology is engaging the public in order to share archaeological findings and/or promote stewardship of cultural resources or to otherwise make archaeology relevant to society by providing the public with the means for constructing their own past’ (Kris, 2010:79). In the word of McDavid (2002:2), ‘Public archaeology, also called community archaeology in some places, is the passing along of information discovered in academic archaeology to people outside of the profession, whether that information is passed along via the Internet, or books, television programs, lectures, pamphlets, museum displays, archaeology fairs, or by opening up excavations to the public’.

According to Florida Public Archaeological Network (2007), ‘Public Archaeology is a branch of modern archaeology that focuses on increasing public awareness and education about

archaeology. A goal of Public Archaeology is the preservation of the fragile sites of our prehistoric and historic past that are being destroyed at an alarming rate through natural process and development'. In the word of Eze-Uzomaka (2002, Lecture note) public Archaeology is a means of getting the people to know, understand and appreciate the values of archaeological heritages of their place'.

Tool

Tool is any physical item that can be used to achieve a goal, especially if the item is not consumed in the processes (Encyclopedia, 2015). Tool use by human dates back millions of years ago, and other animals are also known to employ simple tools. Tools that are used in particular fields or activities may have different designations such as 'instrument', 'utensil', 'implement', 'machine', 'device,' or 'apparatus'. The set of tools needed to achieve a goal is 'equipment'. The knowledge of constructing, obtaining and using tools is technology. Tools are anything used as a means of performing an operation or achieving an end. A 'Tool is a thing that helps you to do your job or to achieve something' (Hornby, 2019:1579).

Tourism

The word 'Tourism' predates tourism linguistic usage. The English Dictionary dates them from 1800 and 1811 respectively. From the French Robert Dictionary, the word tourism entered the French language in 1816 and tourism as late as 1841, while it dates the adjective tourique from 1830. Initially, the word tourist was used contemptuously. As late as 20th century, a tourist was regarded as a mere holidaymaker, 'tripper' or just a traveler for pleasure.

Today, Tourism is one of the world's fastest growing industries and is a major source of revenue to many countries. Being a people oriented industry, tourism also provides many jobs which have helped revitalize local economies by encouraging and promoting intercultural exchanges and awareness of cultural values of the host destinations.

According to United Nation World Tourism Organization (UNWTO), 'Tourism is the moment of people outside their usual home for at least twenty-four hours but not more than one consecutive year for leisure, business and other purpose not related to any form of employment from within the place visited. Any persons or group of people which embark on such trip are called tourist' (Okpoko et al, 2008:6).

In 1976 a working party for the proposed Institute of Tourism in Britain defined 'Tourism as the temporary short term movement of people to destination outside the place where they normally live and work, and activities during their stay at these destinations: it includes movement for all purposes, as well as day visits or excursion' (Okpoko and Okpoko 2002:20).

However, like other forms of development, tourism can also cause its share of problems, such as social dislocation, loss of cultural heritage, economic dependence, ecological degradation illegal export and looting of artifacts and defacing monuments, rock painting or historical and cultural significance of people. Learning about the impacts of tourism has led many people to seek more responsible holidays. This includes various forms of alternative or sustainable tourism such as nature- based tourism, ecotourism, and cultural tourism. Sustainable tourism is becoming so popular that some say that what we presently call alternative will be the mainstream in a decade. This research cannot be full without mentioning development and sustainable development

which is the mother of sustainable tourism of today. Okpoko and Ezeadichie (2002:3) defined development as ‘positive change in both the material and non-material aspect of human life within the framework of available cultural and natural resources’. World Commission on Environment and Development (1978:8) cited in Okpoko and Ezeadichie (2002:4), defined sustainable development as ‘Development that meets the needs of the present without compromising the ability of the future generations to meet their own needs’.

‘Sustainable tourism itself is defined in the (Microsoft Encarta Encyclopedia 2004) cited in Eze-Uzomaka (2006:96), as ‘a process that allows development to take place without degrading or depleting the resources which made the development possible’. ‘All tourism activities of whatever-motivation, holidays, sports tourism, business travel, festivals, ceremonies, conferences, adventure travel and ecotourism need to be sustainable in the sense that it is not good to kill goose that lay the golden eggs’ (Dieke, 2015:6).

Sustainable tourism is viewed as the application of sustainable development point of view in tourism sector, ‘tourism development that meets the needs of the present without compromising the ability of the future generations to meet their own needs’ (UNWTO: 2013). Or, in concert with Budoski’s (1976), symbiosis scenario cited in Weaver (2006:33), Essentially, sustainable tourism involves the minimization of negative impacts and the maximization of positive impacts in a destination. According to United Nation Education, Scientific and Cultural Organization (UNESCO: 1970), Sustainable tourism is ‘Tourism that respects both local people and the traveler, cultural heritage and the environment’. It seeks to provide people with an exciting and educational holiday that is also of benefit to the people of the host country.

Promotion

‘Promotion refers to raising customer awareness of a product or brand, generating sales, and creating brand loyalty. It is one of the four basic elements of the market mix, which includes the four P’s: price, product, promotion, and place’ (McCarthy, 1964:769). In the other word Promotion is also defined as one of five pieces in the promotional mix or promotional plan. These are personal selling, advertising, sales promotion, direct marketing, and publicity. According to Ekechukwu (2006:20), ‘promotion usually provides target audience with all the accurate information they need to help them take decision to a particular destination and sites: the information should be accurate and timely and should not be misrepresented so as to satisfy the customers and create a positive image in a destination’.

A promotional mix specifies how much attention to pay to each of the five factors, and how much money to budget for each. Fundamentally, there are three basic objectives of promotion. These are:

1. To present information to consumers and others.
2. To increase demand.
3. To differentiate a product.

The purpose of a promotion and thus its promotional plan can have a wide range, including: sales increases, new product acceptance, creation of brand equity, positioning, competitive retaliations, or creation of a corporate image.

There have been different ways to promote a product in person or with different media. Both person and media can be physically real or virtual electronic.

In a physical environment

Promoters have used newspapers, special events, endorsements, etc Promotions can be held in physical environments at special events such as concerts, festivals, trade shows, and in the field such as in grocery or department stores. Interactions in the field allow immediate purchases. The purchase of a product can be incentive with discounts (i.e., coupons), free items, or a contest (Mulhern, 2009:2).

This method is used to increase the sales of a given product. Interactions between the brand and the customer are performed by a brand ambassador or promotional model that represents the product in physical environments. Brand ambassadors or promotional models are hired by a marketing company, which in turn is booked by the brand to represent the product or service. Person-to-person interaction, as opposed to media-to-person involvement, establishes connections that add another dimension to promotion. Building a community through promoting goods and services can lead to brand loyalty (Mulhern, 2009:3).

Through media

Promotion can be done by different media, namely print media which includes newspaper and magazines, electronic media which includes radio and television, digital media which includes internet, social networking and social media sites and lastly outdoor media which includes banner ads, (OOH) out of home (Mulhern, 2009:3).

Digital media is a modern way of brands interacting with consumers as it releases news, information and advertising from the technological limits of print and broadcast infrastructures. Mass communication has led to modern marketing strategies to continue focusing on brand awareness, large distributions and heavy promotions. The fast-paced environment of digital media presents new methods for promotion to utilize new tools now available through technology. With the rise of technological advances, promotions can be done outside of local contexts and cross geographic borders to reach a greater number of potential consumers. The goal of a promotion is then to reach the most people possible in a time efficient and a cost efficient manner (Encyclopedia, 2015).

Social media, as a modern marketing tool, offers opportunities to reach larger audiences in an interactive way. These interactions allow for conversation rather than simply educating the customer. Face book, Twitter, LinkedIn, P-interest, Google Plus, Tumbler and Instagram are rated as some of the most popular social networking sites. As a participatory media cultures, social media platforms or social networking sites are forms of mass communication that through media technologies allow large amounts of product and distribution of content to reach the largest audience possible. However, there are downsides to virtual promotions as servers, systems, and websites may crash, fail, or become overloaded' (Encyclopedia, 2015).

2.1.2. The Role of the Mass Media and Legislation in Promotion of Archaeology and Cultural Heritages in Nigeria

A. The Role of Mass Media in Promotion of Cultural Resource in Nigeria

Mass media presents the best opportunity to communicate to large number of people and to target particular group of peoples' as observed by (Gamble and Gamble 1999:478). Nigeria Mass media has not been able to present the past to the general public in more affective manual, there is about thirty six states including the Federal capital and each state has one radio and television station, newspaper and magazines at least while some states have one and above for instance Lagos State. Radio stations have been viewed as the largest means of communication since it can possibly reach to the remote/rural areas in Nigeria and can as well as communicate with local languages. Due to the fact that Nigeria is a country with diversity culture and multiple languages, it has not less than 250 local languages, but still mass media in Nigeria is age enough to produce human resource that can communicate with these local languages fluently but reverse is now the case when we talk of cultural resources in Nigeria. This puts Alozie (2005:328) right when he said that the use of advertising to promote socio-economic development could be achieved by adopting developmental advertising. And in the other hand this idea called for incorporation of relevant cultural values and development theme in product and service in advertisement by the private and public sectors in Nigeria. The goal is to help public corporation and businesses in making their products and service more popular and well known to the people.

Mass media holds both promises and problem for Nigeria economic and social development. its promises deal with its ability to promote archaeological materials to consumers, for instance lack

of interest in social matters and immoral attitude toward tourism activities which could be monitored by practitioners and government officers in order to make media an effective tool for promoting archaeological and natural attractions as well as values that would assist the socio-economic development in Nigeria. According to Wellings and McDowall (2000:23) cited in Toues et al (1990), the strength of mass media lies in helping to put issues on the public agenda in reinforcing local efforts, in raising consciousness about issues and conveying simple information. The media, as instruments of mass communication are the avenues through which information is communicated to the general public at the same time the mass media messages are so influential that they in turn influence the thought processes of the receiver. They influence the value system of the audience positively or negatively, depending on the intent of the mass communication message.

According to Anyaegbunam (1995:) cited in Ayakoroma (2011:210), 'the first crop of politicians, nationalists, freedom fighters and later leaders, happened also to be the first generation of journalists in the country. Apart from the role of media in archaeology and cultural heritages in the country, media also play vital role in any given society and this is well outlined in the constitution of a country, they act as the watchdog to the government and also as the middle man between the government and the people. This puts Kenneth Kaunda (1968) cited in Tusa (1992:16), right when he said that 'the press qualifies as one of the many invisible government. The press is capable of making or destroying governments given appropriate condition. It can cause war or create condition for peace. It can promote development or create difficulty in the way of development'. There is no arguing the fact that the media in Nigeria need a kind of re-orientation or re-direction, being devoid of undue government influence, rising above the level of

being mere propaganda instruments for the government of the day and moving beyond projecting political or regional interest. This is the sure way by which media could speak to the people and the people in turn, can express their true feelings to the media, and via this the general public can now bring out the best of their cultural heritages to the media who will in turn showcase it to the whole world. This cultural heritage could be based on the people's way of life, attires, and languages and as well the festivals of any kind that will in one way promote the identity of the people who own it.

According to Isa (1999) cited in Ayakoroma (2011:199), in the Northern part of Nigeria apart from the central role religion plays in their culture, the unifying factors of the Hausa language is a positive development that could be encouraged in other parts of the country. Meanwhile, the Hausa flowing gown popularly known as *Agbada* is assuming a national mode of dressing because of its acceptability to the people, interestingly, when Dr Goodluck *Ebele* Jonathan assumed office as the president of Nigeria, there is a paradigm shift as the *woko* and *etibe* dresses with the accompanying bowler hats, which are peculiar to the people of Niger Delta became the dressing code of the day. The role of the media in this circumstance is to identify these aspects of the culture and emphasize their impact to the people, so that they would preserve, maintain and uphold such.

This same thing is applicable in our tourism industry, the areas of cultural and artistic interests should partner with the government and media. Government on its own part will provide laws that will be guiding the attractions while media will carry the attractions to the doors of the general public. The world has since adjusted to the Asian miracle, and to the fact that would set

the pace of development in the 21st century. According to Anyaegbunam (1999) cited in Ayakoroma (2011:215), their magic formula was partly their cultural insularity: the fact that they dream, and recreate in their particular mother tongue and idiom. She goes on to state that: the Asian were more down to earth more concerted and collective in their attitude. They reduced the principles and component of technology to humble level of their tribe and tongue, and therefore to their very own level of years of aspiration, hope, desperation and curiosity... Japan, China, Taiwan, Malaysia, Singapore, and Indonesia are all doing well on daily bases because of their strong zeal for their culture; this is obvious on any products from the continent, cars, generators to food and wearing apparels tells one where the products are from. As it were, for Nigeria could have serious attention to the promotion of her cultural resource as it has been with Christianity then there would be sustainable development of the sector in Nigeria.

B. The Role of Legislation in Promotion Cultural Resource in Nigeria

‘Archaeological interest in Nigeria really began after the return of Benin expedition of 1897, when the work of art from there in brass and ivory astonished Europeans. To believe the indisputed evidence for the past achievement of Africans that for a long time it was erroneously believed that it must have been the Portuguese who taught the Bini the art of brass-casting. Yet the works of art from Benin were not the first object of archaeological interest to come to notice in Nigeria. In the year before the Benin expedition, the Oni of Ife had presented to Sir George Carter three remarkable quartz tools, and it is of great interest that an anonymous Lagos journalist was able to attribute them to the handiwork of ancestral Yoruba’ (Shaw 1962:19).

The first attempt of making Archaeology public in Nigeria can be dated back as far as during the first dig at Ile Ife in 1910 by a German Anthropologist Leo Frobenious, who searched for burial

terracotta figurines, to the accidental discovering of the first pieces of what has become known as the Nok terracotta figurines in tin mines on the Jos Plateau in 1928 and the finds of archaeological materials in the course of digging foundations in Benin, Ife and Igbo-Ukwu in 1938. According to Oluwele (1995:33), ‘the history of scientific archaeological research in Nigeria is a recent development. This dates back to the 1940s, when a rock-shelter named *Rop* was investigated, in addition to the limited excavation embarked upon by Barnard Fagg, in the Nok valley of Nigeria’. Rescue excavations were also carried out in Igbo-Ukwu located in the Eastern part of the country by Shaw and his team in the latter part of the 1960s. Since then, several archaeological efforts have been made in few locations such as Ile Ife, Old-Oyo, Benin and Daima all situated in the Western and Northern parts of Nigeria respectively’. In all these archaeological excavations, during this period archaeologist’s main aim and objectives were to retrieve artifacts and explain them with a view to re-enacting the cultural history of the region in discussion. Archaeological investigation during the era, were mainly artifact oriented, and not surprisingly, classifications based on Stratigraphic evidence occupied a central position in the archaeological investigations those days.

According to Ekechukwu (2014:14), a number of spirited efforts have been made, over the year to protect, preserve, and present Nigeria archaeological heritage. These have been made possible through parliamentary legislation and military Decree that sought to protect and present the country’s archaeological heritage’. During the era of Colonial rule in Nigeria, with the help of the Governor General, Sir. Bernard Bourdillion (1935-1943), who enacted the Native Ordinance No.17 of 1943, followed by the Customs Ordinance No. 21 of 1943, and this puts Eze-Uzomaka (2002: Lecture Note), right when she said that ‘the main aim of these Ordinances was to prevent

destruction, sale and exports of African antiquities. She was of the view that this law was totally ineffective having been made by, and largely disregarded by the colonialists’.

Public Archaeology in Nigeria cannot be completed without mentioning the legislation that made cultural heritages popular in the country and beyond. Legislation of heritage management in Nigeria was passed into law with the sole purpose of protecting and preserving Nigeria cultural heritages. The laws were not capable in doing this, as a result of flaws in the provision.

In 1950 some government functionaries who were of Nigeria background started realizing the significance of their indigenous cultural heritages and the need for its proper preservation and protection, as a result of this some pressure was mounting on colonial government, and this struggle gave birth to Antiquities Ordinance known as Ordinance No 17 of 1953 which was passed into law by Governor General Sir, John Macpherson (1948-1954). It was this Ordinance that legally established the National Department of Antiquities Service and legalized Archaeological investigation in Nigeria. Before this the Nigeria Antiquities Service has been inaugurated by Native Authority Ordinance in 1934.

According to Eze-Uzomaka (2002:7, Lecture note) ‘Antiquities Ordinance No 17 of 1953 provided for the establishment of Museum institutions, archaeological excavations, protection of Monuments and handling of antiquities’. She was of the view that provision was made in the Ordinance for creation of Regional committees which were to be given the power to control the sale, removal, excavations or alteration of antiquities in the country’. This aspect of Ordinance for one reason or the other was never implemented at the local councils in Nigeria which are the major place where those cultural properties are located. As a result of this, in 1957, the

Antiquities (Export Permits) Regulation was promulgated but then, most of the laws promulgated at this time had a colonial background and apart from establishing Museum, these laws were again largely ineffective and subjects to abuse. By the year 1970, there was an increase in cultural awareness in Nigeria. As disastrous consequences of this growth in cultural awareness Nigeria lost much of her cultural property via authorized and unauthorized transfers of cultural and archaeological heritages to other countries of the world. It was due to this loss of cultural property that the military government to pass Decree No 9 of 1974. The main provision was based on locating or movement of Antiquities. This Decree made it impossible for any agents to buy or sell antiquities, unless he was accredited to do so in the country. For the Decree to be successful harsh penalties were placed on the offenders and police were endorsed to search or confiscate antiquities found in the possession of unauthorized agents. This Decree No 9 of 1974 was helpful in a massive and unique recording of objects and antiquities to be registered and as well documented across the country. This Decree also gave room for comprehensive register of antiquities which was documented in 1974/75; the entire Museums in Nigeria from Federal, State, and Local government took stock of the collections in their chattels and produced a comprehensive register which they left with National Commission for Museums and Monuments (NCMM). As a result of the Decree unknown cultural property were brought to the knowledge of NCMM, and there was also communication between Museums, traditional rulers and local government authorities educating them on the importance of declaring or making known antiquities newly discovered, and yet to be registered to the Museums in the country. Till date, the registration of antiquities has continued with more people coming to know the

importance of handing over antiquities to National Museum and Monuments for safe keeping and documentation.

Upon all this success made with the Decree No 9 of 1974, the problem of looting and sale of antiquities in Nigeria did not stop; this gave birth to Decree 77 of 1979. This Decree made it impossible for any person other than Director General or any other person commissioned by him to buy antiquities in Nigeria. This Decree also created a body known as Executive Administration Secretary who was made responsible for research and training as well as natural, scientific discovering, history and technology. This Decree abolished Nigeria Antiquity Commission and National Department of Antiquity Service and all other bodies previously in charge of archaeological heritages in Nigeria and straightly set up NCMM to succeed them.

However, the contributions of these laws, dates and purpose to archaeological development in Nigeria can easily be understood by the use of this table;

S/N	Legislation	Date	Purpose
1	Native Authority Ordinance No.17	1943	Inaugurated the Nigerian Antiquities service
2	Customs Ordinance No.21	1943	Prohibition of sales, destruction and export of African antiquities and work of art
3	The Antiquities Ordinance No.17	1953	Established the Antiquities commission of Nigeria in 19663
4	Antiquities (Export permits)	1957	Illegal exportation of antiquities
5	Antiquities (Prohibition Transfers) Decree No.9	1974	Placed a ban on buying and selling of antiquities through an accredited agent. Provided stiffer penalties for transfer of antiquities.
6	Decree No.77	1979	Dissolved the National Antiquities Commission and the Federal Department of Antiquities, and established the NCMM. Supersedes all other previously enacted legislation on Heritage Management in Nigeria.
7	Amendment to Decree No77	1979	Still in progress.

Table 1: Legislation Protecting Nigeria Heritage Past and Present

(Source: Eze-Uzomaka 2002).

At this stage, Decree 77 of 1979 is in the process of being amended. Many of the penalties/ fines have being changed to suit the inflation in the economy of the country, and the serious nature of illegal trade in antiquities. In the amendment a number of fines which were from the amount of

two hundred to two thousand naira have been changed from one hundred thousand to two hundred thousand respectively and the penalties of a period of five months to twelve months, for example have being amended for a period of five years and above. And these are the new amended Decree 77 of 1979 of heritage laws in Nigeria, they are as following;

Amendment of section 11: Section 11 of the principal Act is substituting for subsection (3) the new subsection that is;

The account of the Commission shall be edited within six months after the end of the financial year by the auditor appointed in the list and in accordance with guidelines supplied by the Auditor general of the Federation’.

Amendment of Section 13: The section 13 of the principal Act is amended in subsection (7) by substituting for the penalties of “#2,000” and six months, the penalties “#100,000” and five years respectively.

Amendment of section 18: The section 18 of the principal Decree is amended

(a) in subsection (1), by substituting for the penalties of “#1,000” and 12 months, the penalties of “#100,000” and five years respectively: and

(b) in subsection (2) by substituting for the penalties of “#500” and six months, the penalties of “#100,000” and five years respectively.

Amendment of section 19 Section 17 of the principal Act is amended in subsection (5) by substituting for the penalties of “#500” and six months, the penalties of “#100,000” and five years respectively.

Amendment of section 20 Section 20 of the principal Act is amended by substituting for subsection (3) following new subsection, insertion of new section 20A and 20B.

20A-(1) No person shall undertake or embark or authorize projects or activities, the nature or location of which is likely to significantly result in destruction of archaeological sites, shrines and other sites of cultural, traditional and historical values unless he has notified the Commission of its intention to do so.

20B-(1) The Ministry may on recommendation of the Commission declare an area as a reserved area and publish same in the Gazette.

(2) Unless otherwise specified, no person shall, without, a permit issued by the Commission, carry out any building, road constructions, excavations of any type, or any operation that may cause disturbance in an area declared a reserved area.

(3) Any person who contravenes subsection (2) of this section shall be liable to a fine #100,000 or imprisonment of five years or both”.

Amendment of Section 21: Section of the principal Act is amended in subsection (2) by substituting for the penalties of #2,000, the penalties of #100,000.

Amendment of Section 22: Section 22 of the principal Act is amended in subsection (4) by substituting for the word “Magistrate”, the word High Court”

Amendment of Section 23: Section 23 of the principal Act is amended by inserting immediately after subsection (2) the following new subsection, that is;

The Minister shall in consultation with the Commission, take all necessary measure for the repatriation of the Nigeria antiquities in other countries’.

(Source; *National Commission for Museums and Monuments Decree 1979:18*)

Another vital body that has participated actively in the task of protecting, preserving and presenting the country’s archaeological heritage to the public is the Archaeological Association of Nigeria (AAN). The body was inaugurated in 1975 as the apex organization of archaeologists in Nigeria. The proceedings of such conference are published for public enlightenment. The Universities in Nigeria should not be left out for their unique effort on research and manpower training geared towards producing the needed manpower from archaeological movement in Nigeria. Among the Universities that have established archaeology in full-blown are University of Ibadan, University of Port-Harcourt and Ahamadu Bello University, Zaria who have their archaeology unit in History departments.

Despite all these huge campaign or awareness, Public Archaeology is still a highly misunderstood subject in Nigeria, just as other parts of West African. To the general public, including educated lay persons, Archaeology is a government-funded triviality without any relevance to today’s challenges and expectations. Government agencies like Museums and state cultural Centre’s are mainly responsible for financing archaeological operations in Nigeria. Their target is to conserve and preserve for posterity archaeological sites and monuments that speck the geo-polity. They are also to promote tourism industry that is yet to blossom in the country due to poor management policies.

2.2. THEORETICAL LITERATURE

According to Hornby (2002:360), 'Theory is a formal set of idea that is intended to explain why something happens or exist'. In another word theory has been defined as a basis for research practice and application, it serves as both tools and a goal'. As a tool, theory serves to direct empirical investigation, the tool function is evidence in the generally accepted proposition that theory guides research by generating new prediction not otherwise likely to occur (Max, 1983).

As a goal 'Theory is something valued in its own right for example theories integrated and order empirical finding. They are economic and sufficient means of abstracting, codifying, summarizing, integrating and stating information' (Max, 1983). Theory can be seen as an assumption or set of assumption accepted principles and rules of procedure based on limited information or knowledge, developed to analysis, predict or otherwise explain the nature of behavior of a specified set of phenomena abstract reasoning'. (Ezeh, 2000:71). A research which is the study of society starts with a theory and ends with a theory. According to Mitchell (1979) He made the point that the term is one of the most misleading and indeed most misused in the social science lexica. From all the indication of the expressing theory three things are important to the present easy and they are, (A) Any abstract conception serving more or less a definition purpose. (B) Any of such concepts as in above from which laws may be derived that have prediction values. (C) Collection of idea that has to do with human relation and human society is specifically referred to as social theory'. This research intends to apply the following theories.

Functionalism

According to Sherman and Wood (1982) cited in Ezeh (2000:53), surveying major theoretical option in sociology described 'functionalism in one of the most conscious manner which means

the investigation of how each social institution such as family, religion and government operate in relation to the survivals of the whole society'. Bronislaw Malinowski a Polish by birth and a founding father of functionalism explain what he means by functionalism 'function means always the satisfaction of a need, from the simplest act of eating to the sacramental performance in which taking of the communion is related to a whole system of believe determined by a culture necessity to be at one with the living God'. (Ezeh, 2000:59).

Radcliff-Brown (1935) cited in Onyeneke (1996:35), who developed this organic model for structuralism which should be called structural functionalism. In the social life of any given society there existed a form of social-structure, individual human beings who are the essential units of the society are linked to one another by definite set of social relation, indeed by complex network of social relationship for example, the kinship structure consist of pair relationship of husband and wife, parents and children's, brothers and sisters. Society also has a form of the differentiation of individuals by social class and social roles as man and woman, as employers and employees as free born and as slave'. He suggested that any given structure of society or social event as subject matter should not be taken as an isolated phenomenon but as something co-existing with the many other structure of the same society in such a dynamic relationship that makes the relatively harmony that is seen to exist in the society possible. He was also of the view that structural functionalism can be reduced to this form. The social life of the group, community or society, is taken to be a working, dynamic, harmonious whole which arises from the activities of its constituent parts which themselves may be differentiated. Each of the constituent parts has its own specific structure of action and activity, but whatever that activity may be, it contributes towards the maintenance of the existing group as a unit.

Dependency theory

‘Dependency theory is essentially a follow up to structuralists thinking and shares many of its core ideas. Whereas structuralists did not consider that development would be possible at all unless a strategy of delinking and rigorous import substitution industrialization (ISI) was pursued, dependency thinking could allow development with external link with the developed parts of the globe. However, this kind of development is considered to be dependent development , that is, it does not have external domestic dynamic in the developing country and thus remain highly vulnerable to the economic vagaries of the world market’ (Khun, 2013:7).

Dependency thinking starts from the notion that resources, flow from the periphery of poor and underdeveloped states to a core of wealthy countries, which leads to accumulation of wealth in the rich state at the expenses of the poor states contrary to modernization theory, dependency theory states that all societies progress through similar stages of development.

Primitive states have unique feature, structures and institution of their own and are the weaker with regard to the world market economy, while the developed nations have ever been in this following position in the past. Dependency theorists argue that underdeveloped countries remain economically vulnerable unless they reduce their connectedness to the world market. As Roxborough puts it:

The mechanisms by which value is transferred from periphery to centre are manifold... direct plunder through unequal exchange, through the exchange of productive goods for non-productive goods, via a monopoly of shipping fleets, through control over prices etc.

In the above quotation, the ‘periphery’ refers to the third world countries while the centre to the advanced capitalist world.

‘Dependency theory is simply saying that the underdeveloped countries are underdeveloped to the extent to which they rely on the West economically, socially, culturally, militarily, and technologically. For these countries to experience real development they must necessarily delink or cut their ties with the West, otherwise, they will continue to wallow in poverty and underdevelopment’ (Igbo and Okpoko 2006:23)

Dependency theory states that poor nations provide natural resource and cheap labor for developed nation without which the developed nation could not have the standard of living which they enjoy. Also, developed nations will try to maintain this situation and try to counter attempts by developing nations to reduce the influence of developed nations. ‘This means that poverty of developing nations is not the result of the disintegrations of these countries in the world system, but because of the way in which they are integrated into the system’ (Khun, 2013:8). In the word of Griffin (1973:22) cited in Igbo and Okpoko (2006:23)

Them are some international economic forces which obviously tend to stimulate development but there are many other forces which perpetuate inequalities and tend to retard development... the transfer of ideas, knowledge, factors of production, and commodities may well increase, rather than decrease, the obstacles to development.

Based on the above argument, proper care should be taken to ensure that ideas, knowledge, factors of production, and commodities generated in the West and suitable for them are not

swallowed in their entirety without checking their presumed appropriateness for the third world countries including Nigeria, which Ebonyi state is not exemption from.

Modernization theory

‘Modernization theory is used to evaluate the development in which modernization processes in a society takes place. This theory looks at the aspects of countries which are beneficial or those that constitute obstacles for economic development. The idea is that development assistance targeted at those particular aspects that can lead to modernization of traditional or backward societies’. (Khun, 2008:9). Modernization has been defined as the process by which ‘an underdeveloped region changes in response to input (ideology, behavioral, code, communities and institution models) from already established industrial centers’ (Igbo and Okpoko 2006:16). Modernization theory consists of variety of perspective, namely economic, psychological, and technological consideration. In spite of these varieties, modernization theory drew heavily from the tradition modernity, the founding fathers of sociology that saw society from an evolutionary perspective. According to them society was said to have evolved from the theological to the positive or scientific stage (Auguste comet), from most simple to most complex (Herbert Spencer), from mechanical to organic solidarity (Emile Durkheim), from Gemeinschaft to Gessellschaft (Toennies), and as Webster (1984:50) cited in Igbo and Okpoko (2006:16) everything ‘tradition is seen as archaic out of turn and unhelpful and to belong to the third world, while everything modern is created to the West’.

Third world countries are therefore advised to do away with their traditional values and characteristic which are obstacle to development and embrace modern values, if they want to develop. The various strands of modernization theory believe that the wide gap between the

traditional societies and modern societies, are often so wide that they would require a total transformation of the social, educational, cultural, political and economic institution of the underdeveloped countries for them to be able to close, or even reduce the gaps'. (Igbo and Okpoko, 2006:17). Another variant of the modernization theory of development is the diffusionist approach. In the word of Nash (1963) cited in Igbo and Okopko (2006:19) has argued 'that development is a function of diffusion and acculturation. Here the developed Western countries diffuse knowledge, skills, organization, values, technology and capital to the underdeveloped countries which will enable these countries remain underdeveloped or developed according to the extent to which they present obstacle to or resist diffusion of these cultural elements from the West technological transfer'.

Secondly is psychological approach, this approach was popularize by David McClelland; he argued that a high degree of achievement motivation is the sine qua non of economic development and cultural change. According to him, the need for achievement will produce more energetic entrepreneur who, in turn, produce more rapid economic development (McClelland 1961:205), cited in (Igbo and Okpoko 2006:19).

2.3. THEORETICAL ORINTATION

Theoretical orientation means relating theories already discussed or used by other authors to your own work. According to Okpoko and Ezeh (2011:11), theoretical orientation is a relative emphasis in theory. It is concerned with how a theory is applied in a research and the rationale behind this. In the evaluation of the study of public archaeology as a tool for tourism promotion in Ebonyi State, the researcher made use of functionalism, independency and modernization theories which are relevant to the study.

Functionalism – this is an important tool of analysis in the study. It helps us to understand the role of the political, religion, economic, and legal structures in maintenance of the culture and tradition of the people. They all function together to sustain the state. ‘This theory sees the society as a system, as entity, the society is viewed as possessing interconnected and interrelated parts which work together to maintain the system’ (Haralambor et al, 1980). From this point of view it then follows that whatever happens to each of the part will in one way affect other parts and the system as a whole.

This same thing is applicable to Ebonyi state, they have social structures such as political, economic, traditions, customs, legal system which governs the state as a system when one structure fails to function, it will automatically affect the other structures in the state so each has to function for the survivals of whole state.

Dependency theory is used to explain how an underdeveloped economy is driven by a more advanced economy. Since dependency theory explains a situation where some international economic forces tend to stimulate the development of third world countries like Nigeria, each idea, knowledge and factors of production should be transferred from advanced nations through bilateral agreement to developing countries and Nigeria in particular. This theory is used here to explain how, ideas, knowledge, and other factors of development from more advanced nations can be applied to archaeological heritage and tourism promotion in Nigeria. However, when the dependency is going on, Nigeria should also maintain her integrity, and cultural pride, which means that there should be no total dependency on foreign ideas, knowledge, technology and other means of production from the Western countries.

Modernization theory-it is the theory used to summarize modern transformation of social life, throughout a certain period of time. Modernization theories attempted to identify the social variables which contribute to social change or progress and seek to explain the details of social evaluation. It only stresses the process of change. It also looks at internal dynamic referring to adaptation of new technology like organism, society's progress through several stages, generally starting at a simplest level and developing into a major complex level.

Societies adapt to their surrounding environment but they interact with other societies which further contribute to progress and development. Ebonyi state is not exemption from this. Constructions of modern roads, building of bridges, building of modern schools and hospitals, free education to the indigenes of the state, scholarship to her graduate to different parts of the world from the state government is an effort for them to meet up with other states of the federation, and also a recent development as this was not part of their culture and traditions.

MAP OF EBONYI STATE

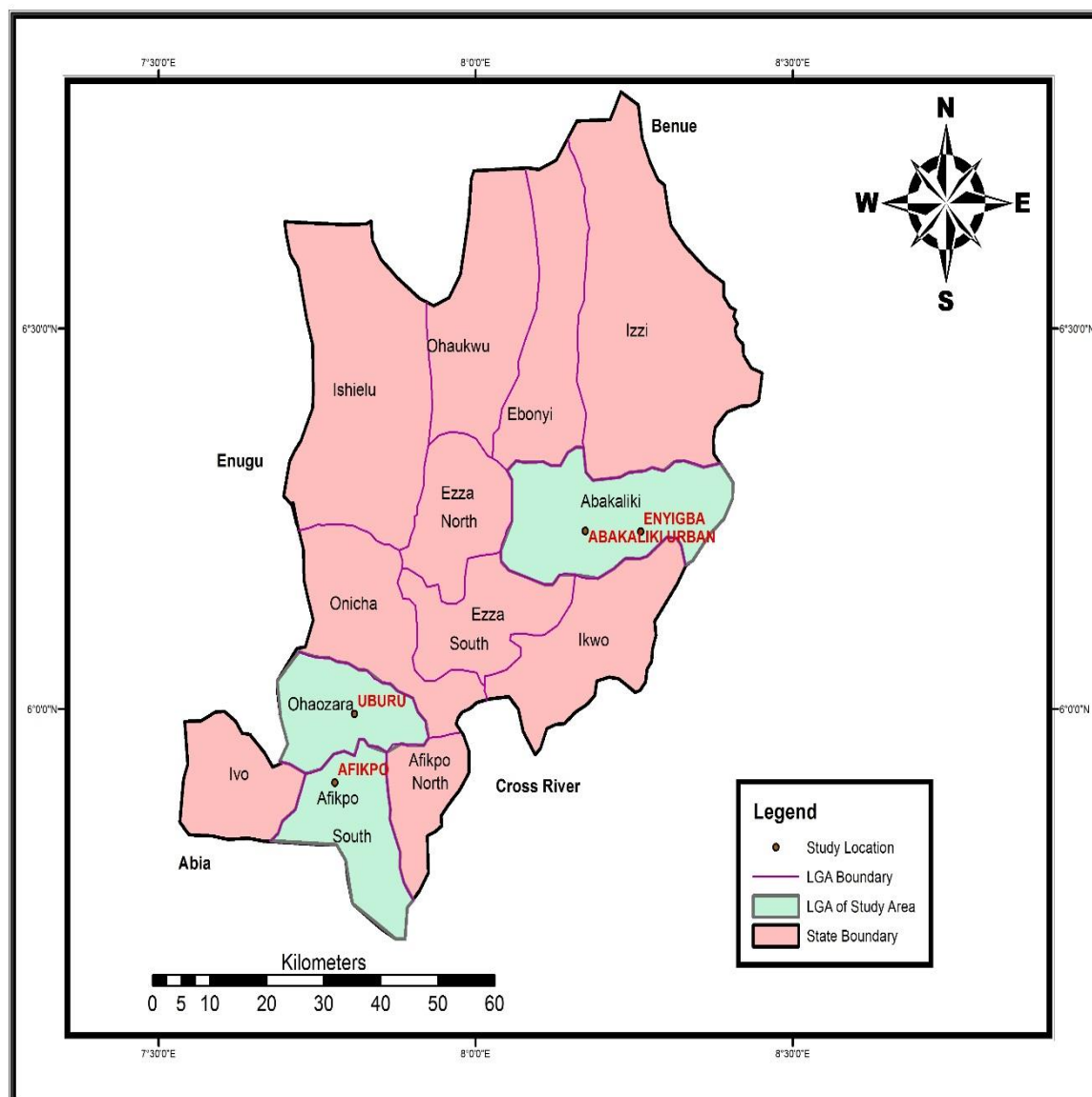


Figure 1: (Orji, 2015)

CHAPTER THREE

BACKGROUND INFORMATION

This chapter will highlight the background information of Ebonyi state in general and the selected sites in particular. This will include information on the state, geographical location, historical background, climate and vegetation, socio-economic, socio-political and socio-cultural aspects of their life.

3.1 HISTORICAL OVERVIEW OF EBONYI STATE

Ebonyi state is one of the thirty-six states in Nigeria. The state was created on October 1, 1996 by the late Military Head of state, General Sani Abacha. It was carved out of the old Afikpo division of Abia state and old Abakaliki division of Enugu state. The state derived its name from the river Aboine. Ebonyi state is popularly known as ‘salt of the Nation’ apparently because of the large deposit of salt water in the state. Its capital and the largest city is Abakaliki, while Afikpo is the second largest city. Other major towns in the state include Onueke, Nkalagu, Uburu, Onicha, Ishiagu, Amasiri, Aba-Omega and Okposi.

3.2. GEOGRAPHICAL INFORMATION OF THE STUDY AREA

Ebonyi state is located in the North-eastern part of Igbo land and South-eastern region of Nigeria. It is bounded to the north by Benue state, to the West by Enugu state, to the East by Cross-River state and to the South by Abia state.

Ebonyi state occupies a land area of approximately 5, 935 square kilometers. The state lays approximately within longitude $7^{\circ} 30'$ and $8^{\circ} 30' E$ and latitude $5^{\circ} 40'$ and $6^{\circ} 45' N$ respectively.

3.3. CLIMATE AND VEGETATION

The state lies within the rain and savannah forest area in the Eastern Region of Nigeria with semi-tropical vegetation (Ministry of Information and State Orientation). The soil is humid, sandy, dotted marshy, and moist. The dominant vegetation is the green foliage of tree shrubs, with abundant presence of palm trees particularly in the Southern and central senatorial zones of the state (Know Ebonyi State, 1999:9). The climate condition attainable in the state is divided into two. These are the raining season which usually begins in April to early October and the dry or harmattan season which ends late November to early April.

The dominant topography is level but in the northern and southern parts of the state, there are interesting hills and valleys rock setting that are wonderful scenery that pass as tourist attraction any day.

The population of Ebonyi state as at the last population census of 2006 is put at three million people (Ministry of Information and State Orientation 2008:7). Its population density is fairly high and stands at 282 person per kilometers (Know Ebonyi state 1999:10, Ministry of Information and State Orientation 2008:7).

The state enjoys considerable fair good road. Abakaliki, the state capital is only 35 minutes' drive to Enugu international airport, two and half hours' drive to Port-Harcourt international airport River state. It is also accessible by a major interstate highway. By boat, the state is less than twenty minutes to the export processing zone of Calabar, in Cross river state. Inside the state, in the state capital in particular, the government has constructed many two-lane hi-ways, thereby opening up the tourist spots and the area of mineral deposit (Ebonyi state Ministry of

Information 2001:44). The state is also linked by railway line to the seaport of Port-Harcourt, the commercial centre and proposes dry port at Aba, and other centers of commerce like Umuahia, Enugu, Benue, Kaduna and Kano, but at present the railway is not functional.

For accommodation, there are numbers of hotel in the state ranging from, five stars, four stars, three stars, two stars, and one stars hotels respectively in the State that are affordable as well as comfortable for relaxation of tourists in the state, place like Afikpo, Okposi, Uburu, Onueke, Amasiri, Abaomaga among other places. Here are some of the hotels in Ebonyi state. Grace Court Hotel and Suites, Egression Hotel, Afikpo, Osborn Hotel, Uburu, salt spring Hotel Abakaliki, Denco Hotel Abakaliki, Merchant Guest House, Okposi, Romik Guest House, Okposi.



Plate: 1 vegetation of Ebonyi State

3.4 SOCIO-ECONOMIC ACTIVITIES

The people of Ebonyi state are predominantly farmers. Agriculture provides the basic food stuffs and domestic raw materials (Anyanwu, 2005:26). The type of farming practiced is shifting

cultivation, where lands are left to fallow for three to five years as they move to farm new areas. Farming activities depended solely on traditional method and implement like knives, machetes, digging sticks and hoes are used (Anyanwu, 2005: 26). They produce crops like yam, cocoyam, cassava, maize, pepper, groundnuts, okra, rice, potato, among others. Cash crops like oil palm, cashew, cocoa, rubber are also vigorously cultivated.

The people are also good at rearing domestic animals. The animals they rear include cows, fowls, sheep, and goats. Cows are herded by youths between the ages of ten to fifteen years. At present cattle ranching are being carried out in Onicha, Ohaozara, and Ishielu local government areas of the state.

Apart from farming and domesticating animals, the people of Ebonyi state are also into craft. Some of the craft include blacksmithing, salt production, pottery and wood carving. As noted by Anyanwu, the society is an agrarian one and as such, blacksmithing was a very important industry, because it provided the technological base of the economy by providing hoes, knives, machetes, diggers and traps for hunting.

The salt industry is another craft of notable economic importance in Ebonyi state. This is evidence even from the states slogan *salt of the Nation*. Large deposit of salt lakes are scattered all over the state. In areas like Uburu, Okposi, and Oshiri salt industry is invaluable among the women and also serves as a source of livelihood to them.

Pottery is another craft where the people of Ebonyi excel. Notable among the areas known for potteries are the Ogboji in Ezza, Uburu, Ishiagu etc. Pottery was mainly the work of women Anyanwu (2005:31) vessel of different types, shapes and sizes were produced and used for

various purposes. Wood carving is also another craft where Ebonyi people do well in. it is nevertheless practiced by few people like the Ezza.

Other aspects of the people's socio-economic activities include petty trading (some large scale traders). Most times, people are seen combining some of them, like agriculture with fishing, agriculture and blacksmithing, and even trading and farming etc. The people of Ebonyi State just like any other dynamic society in Igbo land diversified their economic activities from being solely an agrarian society to farm trade, merchandise, white collar job, and politics. Apart from the above mentioned, fishing activities are also carried out in commercial quantity particularly in Ebonyi River, which passes through the northern and central zones of the State and Cross- River, which passes through the southern part of the state. Interesting aquatic animals found in this water include, hippopotamus, crocodiles, sea-cows and turtles.

3.5. SOCIO-POLITICAL ORGANIZATION

Ebonyi State is divided into three senatorial zones. The three zones include Ebonyi North, Ebonyi South, and Ebonyi Central. There are also thirteen Local Government Areas in the state. These include, Abakaliki L.G.A, Ebonyi L.G.A, Ishiagu L.G.A, Ohaukwu L.G.A, Izzi L.G.A, Ikwo L.G.A, Ezza South L.G.A, Ezza North L.G.A, and Afikpo North L.G.A. Others include Afikpo South, Ivo, Ohaozara and Onisha Local Government Areas. The Chief Executive of the state is headed in the democratically elected Governor. The Governor is assisted by the Deputy Governor in running executive function in the state, and Speaker and Deputy Speaker who supersede all the legislative activities in the state, the state has also the State Civil Service Commission which takes care of all the administrative functions in the state which help in running the government.

Each Local Government Area of the state is headed by a democratically elected executive chairman assisted by deputy chairman and number of supervisory councilors. Each Local Government Area has its own legislature composed of councilors who represent the various political wards that make up the state.

Rural communities in the state have a system of communal administration under Elders council. One of the members, often the eldest, is designated the community head, chief, traditional rulers or Ezeogo as case may be. The community head works with cabinet members who represent the various villages in the community. In some other communities, the selection of the traditional ruler is in accordance with their written constitution.

In all case, each community has a town union or community development association, which is headed by a president. The president works with a team of members chosen democratically. Town unions represent a very important base for community self-help effort in developmental activities. In some parts of the State like Afikpo, Amancho, Edda ,Ezza, Izzi, Ohaozara among others ,age grade system of administration is used which work together with the town unions. In other parts, traditional system such as title taking (Nze Na Ozo) is predominant.

3.6. SOCIO-CUTURAL ORGANIZATION

The people of Ebonyi state are predominantly Igbo's. Being an inland south-eastern state, Igbo language is widely spoken though with dialectal variations. There are, however, some non-Igbo speaking group in the State they are the Okposo and Ntazie in Ishiagu Local Government Area. Others are the Auda and the Nkomoro in Ezza North Local Government; the Nsobo and the Oferekpes in Ikwo Local government Area. The non-Igbo speaking groups are today

interestingly bilingual since they understand and speak their mother tongues as well as Igbo language, and they also have intermarry with the Igbo's.

Ebonyi state is a place where customs, tradition and culture run deep and they co-exist harmoniously with the diverse region found in the state. The belief in the spiritual strength of ancestors' runs deep in Igbo land but no other places is it more expressed through rites, festivals and associated practices than in Ebonyi state.

This can be revealed in the entire tourism offer in the state, the most interesting and powerful one is culture. Ebonyi state has rich cultural heritage which is reflected in the people's way of life. They are lovers of song, dance, folklores and festivals. Their victories and successes over troubles and vicissitudes of life are all expressed in song, dance, and traditional plays. Apart from Christianity, which has many advocates in the state, there are still some practitioners of traditional form of religion rooted in their indigenous belief system.

According to Ekechukwu (2002:65), 'festival plays an important part in the peoples social activities. These festival usually follow the Igbo traditional calendar, according to him, these events include birth, marriages and puberty through death and title-taking. Other events include those associated with the farm cycle of planting and harvesting'. In the word of Chinwe (2011:102), 'Festival is special times of celebrations usually devoted to merry-making'. According to Encyclopedia Americana (1993) cited in Chinwe (2011:105), Festivals are days of celebration, usually in a communal manner of past or present event to which special significance is attached' All these are also pertinent to the people of Ebonyi state, new yam festival is another important festival in the state that attracts number of tourists to the area during the event,

especially among the Okposi, and Uburu, Aju festival which hold between second and third week of September annually attracts tourists from different parts of the world.



Plate: 2 Showing Akanu-Ibiam roundabout, Abakaliki

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Data presentation

4.1.1. Ascertaining the level of archaeological education about Ancient mines in Enyigba

Mine is an industrial site located in Abakaliki Local Government Area, Southern senatorial district of Abakaliki, and the Ebonyi State Capital. The Mine flourished from 1946 to the 50's (Ottenberg, 2005:158). For the reason that it is an ancient industrial site, it stands out as historical remains of the people in the zone. The Mining and Development Syndicate, West Africa Ltd (MDS) started mining from 1946 to 1947. Work stopped and then resumed again. By 1949, there were 31 Europeans and over 250 Africans at the Mine. Between 1950 and 1952, the American Smelting and Mining Company joined the British group with their own Engineers' (Ottenberg, 2005:158). At some point two companies stopped mining in the area in the sense that there was no much export of metals during those periods. At the time of closing completely in 1956, there was an African ordinary labour force of about 360 men, half of whom were unskilled rural Igbo inhabitant. This account was given by Ottenberg Simon an anthropologist who researched in the area around that period. As he agreed, he left at the termination of the research and did not follow up happenings in the zone.

According to Ubani (Pers. Comment, 2015:1), the mine industry is a natural gift to the people of Enyigba, that before now they used to dig the mine for the white man to buy, but at some time the mine companies stopped functioning due to the fact that business was not moving well, he was of the view that other companies have taken over the mining work in the area for example Royal Salt Mining Company and that the companies that run the mining during colonial era were predominantly white men, and he also confirmed that during those days miners have quarter in which they stayed in the community. And all the mining

companies are in collaboration with Nigeria Mining Corporation. He goes ahead to confirm that there was a period when the lead had surfaced up to two to three feet deep, that was the era when the European were here. The White men have collected all the lead in the surface now and that is the reason people were digging to get the lead beneath the ground, and at a time people dug very big tunnels to get large quantity of leads. The cost of one bag of lead was five thousand naira, he was of the view that the lead had been of great economic benefit to the community and even non indigene of the community.

Presently, both the adults and children's are digging lead to earn a living in the village, some used the money they got in this work to train themselves in school while other use it to venture into other business outside the community. Digging of the lead stopped during rainy season because the wall of the tunnels may collapse and kill people, similar event have happened here time without numbers.

Map showing Enyigba Mine (The study area),

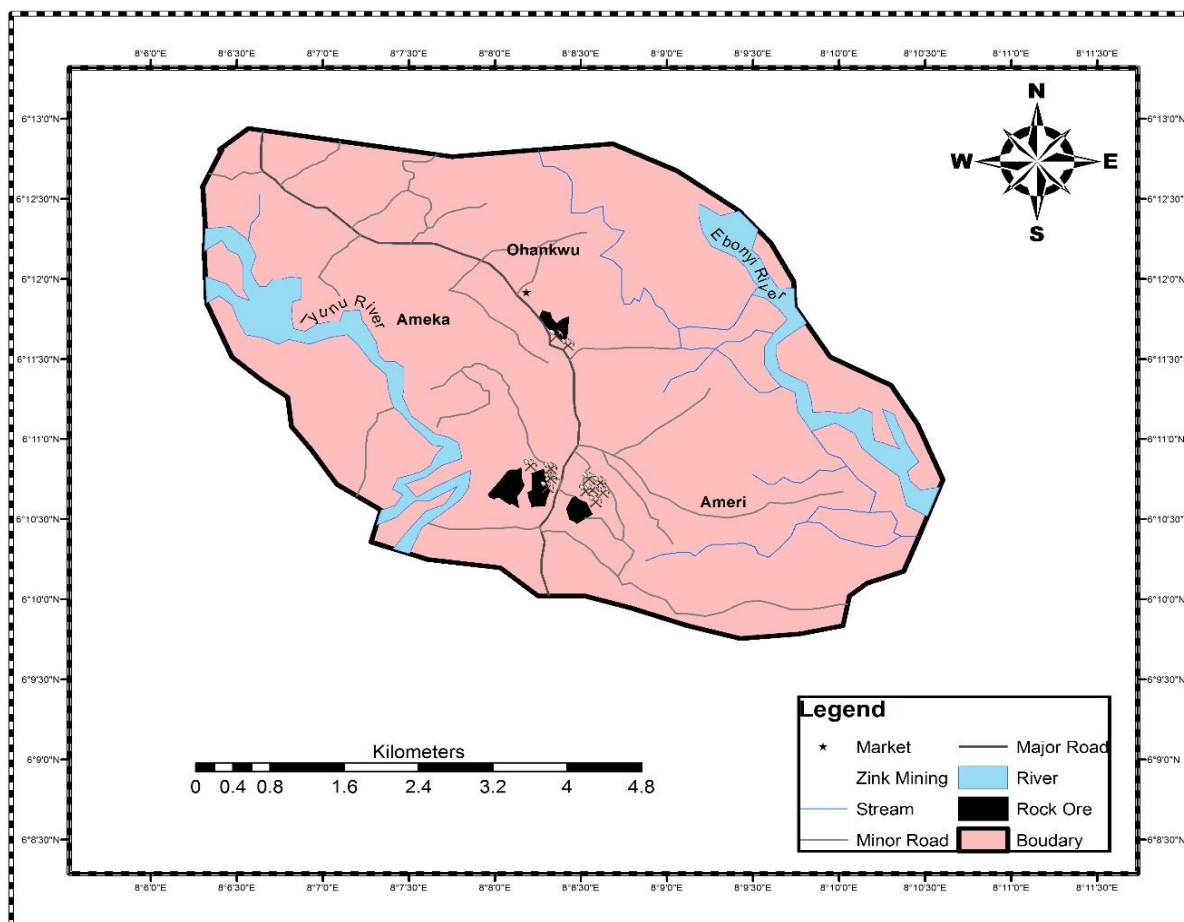


Figure: 2 (Source: Orji, 2015)

The tunnel they were working on a period of this research had been since the rainy season stopped but some time parts of the tunnel break and fall down. There is also a pumping machines used to pump out water from the tunnel any moment water over flow from the tunnel trench.

There is a hill near the main mining site where sacrifices are performed. The shrine is known as (*UGWU*) Mountain. The elders, both men and women, perform the sacrifice before one can launch digging in the area, the land is communally owned, no individual can own an area. If anyone want to be involved in mining both the indigene and non-indigene, all that they need to

do is to meet the village head and pay some money, some level of order are maintained in the mining site. This is a way of conserving the areas, and the resources. Visitors came to the site from time to time. These visitors ranged from students who are on research like geologists, archaeologists, and white men, government teams, and companies etc.



Plate: 3 stone dug out from trench at Enyigba mine at Abakaliki



Plate: 4 trench where lead/zinc is being dug out at Enyigba mine, in Abakaliki



Plate: 5 machine left by British miners at Enyigba village



Plate: 6 the ancient building at Enyigba mine, (built by British miners in 60s)



Plate: 7 showing people working inside a trench at Enyigba mine

Map showing Afikpo (*Ezi-Ukpa* rock shelter the study area)

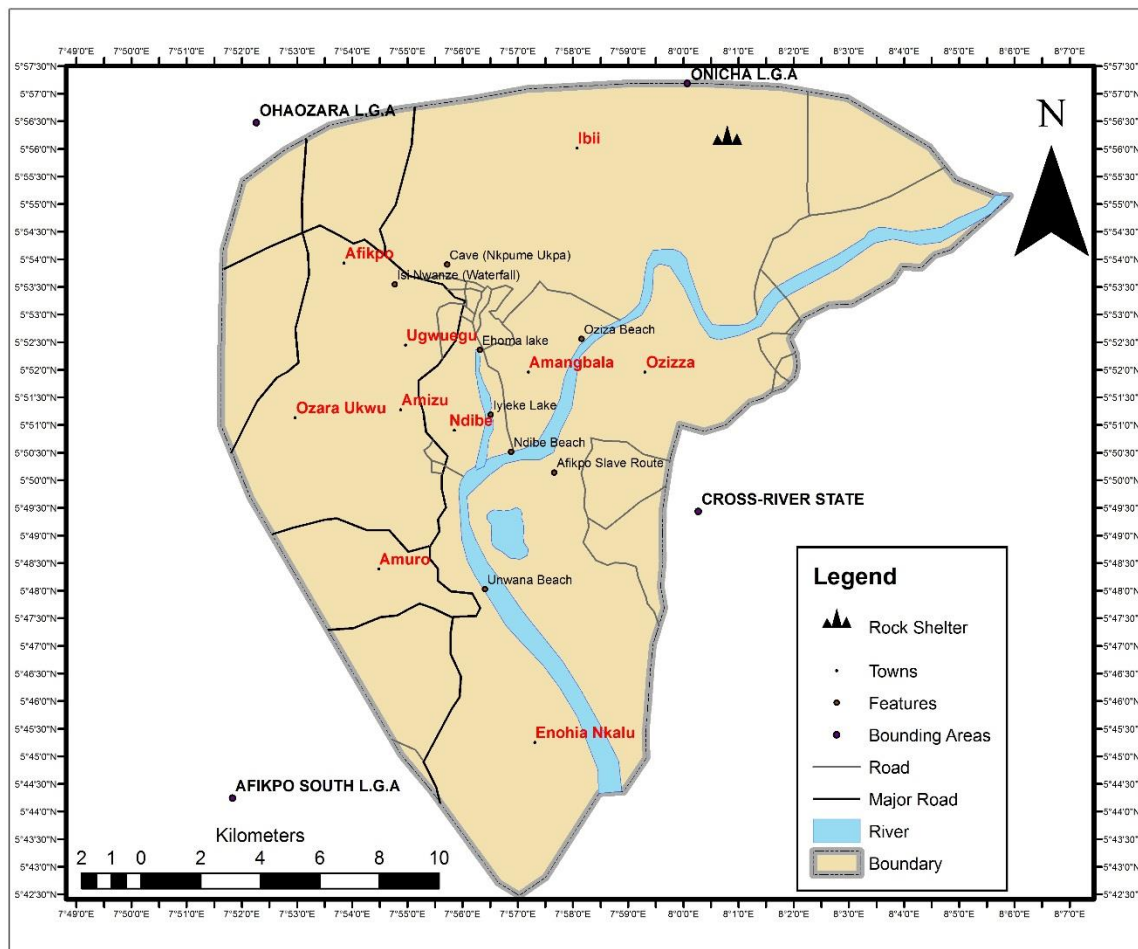


Figure: 3 (Source: Orji, 2015)

4.1.2 Ascertaining the level of education awareness about *Ezi-Ukpa* Rock-Shelters in Afikpo

Rock shelters are naturally small boulders of rock which form a narrow cavity having evidence of human activities. They are natural overhangs or shallow caves that form a cliff faces and other steep rocky exposures' (Umeji et al 2012 cited in Ikegwu 2014:5). Ezeadichie (2000), cited in Ikegwu,(2014:5), defined rock shelters as small caves originated through the process of chemical weathering and mass washing to form damp concavities at the foot of cliff by the aid of rock fall. These rock shelters are different from caves. (Lozek, 1965), defined caves as a large formation

caused by erosion forces of corrosion, and corrosion often referred to as “solution cave”. Some caves may be narrow or deep of and often became very impossible for human occupation’.

Ezi-Ukpa rock shelter is located at Afikpo North Local Government Area in Ebonyi State. During the ethnographic survey of the area, the researcher got information from one Mr. Ifeanyichukwu. According to him (Pers. Comment, 2015:3), ‘the contributions of the rock shelter to the people in the environs before Nigeria independence were numerous. He was of the view that before the advent of pipe born water *why wary* as they normally called *Ezi-Ukpa* spring water served as the only source of water supply to the people in the community and it is also believe to possess healing powers which gave it the name *why wary*. The Government College Afikpo was built in 1952/53 and the missionaries used *Ezi-Ukpa* spring water as their source of water supply during the period. The rock served as a source drinking water to the community, and also to the student of the college. Presently any moment the students are in short supply of water at the school premises they source water from *Ezi-Ukpa* spring water. In addition, farmers also make use of the water during dry season to grow their crops. The white men who built the Government College have what is called water works which was in the form of water Company and its source of water is *Ezi-Ukpa* spring water. The spring water supplies water to the school management and the entire community, but the water works stopped functioning in 1987 and 1988 when the white men left the school. There is no shrine attached to the spring water or the rock shelter. The Government College was cited in the area because of the proximity of *Ezi-Ukpa* spring water.



Plate: 8 Path road leading to *Ezi-Ukpa* spring water in Afikpo



Plate: 9 Rock that produce the water at *Ezi-Ukpa* rock shelter in Afikpo



Plate: 10 spring water from the rock in *Ezi-Ukpa* rock shelter in Afikpo



Plate: 11 showing Government College roundabout, beside *Ezi-Ukpa* rock shelter in Afikpo



Plate: 12 showing the researcher at the government college sign board at *Ezi-Ukpa* in Afikpo



Plate: 13 showing *Ezi-Ukpa* Civic Center in Afikpo

4.1.3: Relevance areas that will promote public archaeology (CRM) in Ebonyi state:

The Role of *Aju Festival* among the Uburu group

A 'festival is therefore a time set aside for public celebration whether religious or political, festival are organized around festival manifestations which fulfill the function of social and moral control as well as provide entertainment and diversion of enormous importance, in addition, festival is occasion during which each family heads thank their God for protection throughout the year and ask for favors for the coming year' (Ekechukwu, 2002: Lecture Note).

Festival period is a moment of religious, social, political and economic revivals, as we are all aware that there are numerous festivals in Igboland which have been practical from pre-colonial era till present. Throughout man's history certain days or period of time have been set aside to commemorate, ritually celebrate, re-enact or anticipate events and activities that give meaning and cohesiveness to an individual or community. On the process of conducting this research the researcher interviewed Mr. Okoro Silvanus from *Amenu* Uburu.

Map showing Uburu (the study area)

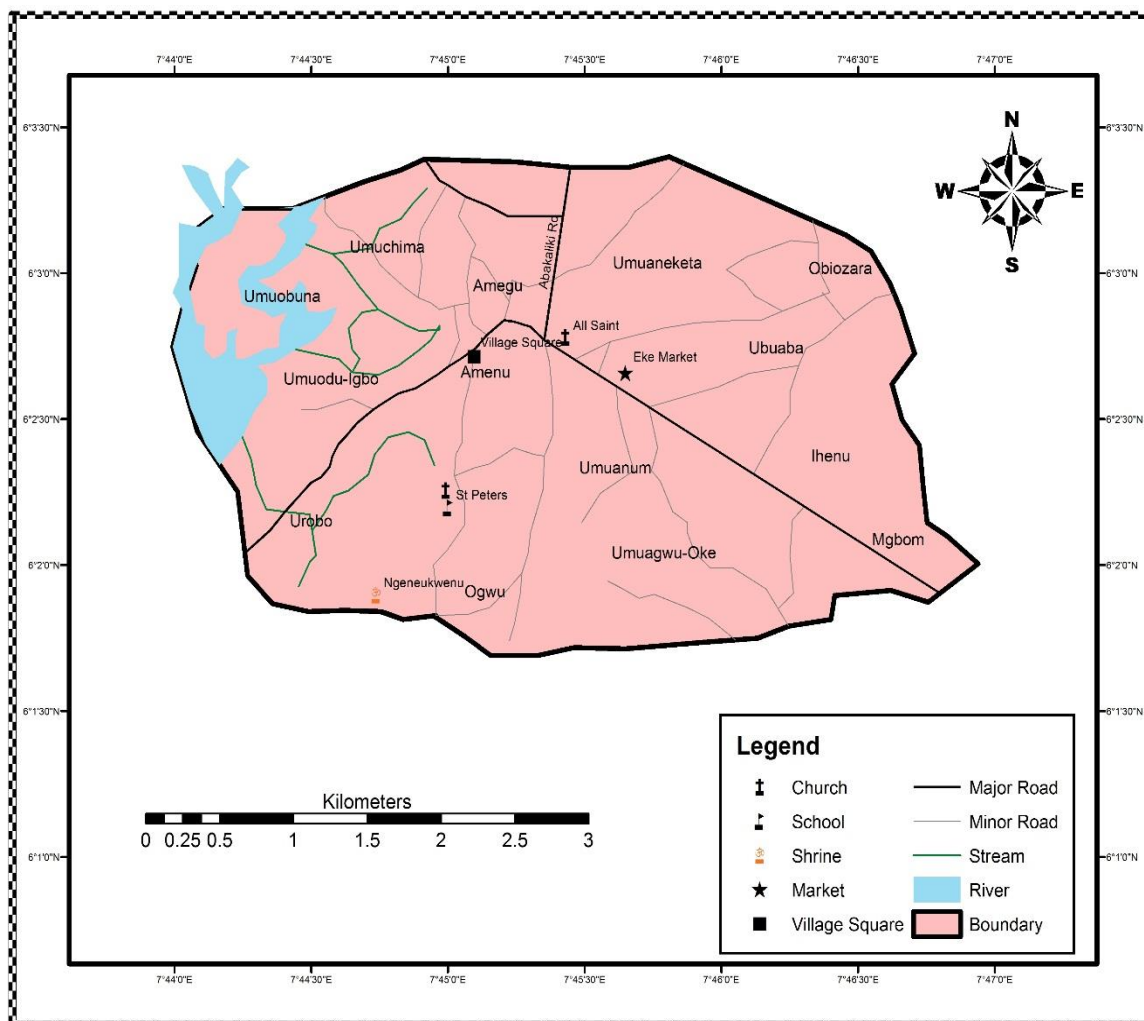


Figure: 4 (Source: Orji, 2015)

According to Ezeh (2006:311), '*Aju* is the festival of the year's end where relations dead or alive come together once again and celebrates their reunion. At pa-clan level, the celebrants that are in charge of announcing the year is also believed to enter into intense negotiation with the departing spirits as to what lot the community may bear in the New Year'. And this puts Okoro, (Pers. Comment, 2015:3), right when he said that '*Aju* festival is just like any other festival celebration

in Igboland. It is a vital festival celebrated in Uburu, although other neighboring communities like Okposi, Onicha and Isu also celebrate the festival. During the event, at Uburu, each family head in Uburu will buy a goat for the family that will be used for the celebration. *Aju* festival is usually celebrated during the months of October and November to mark the successful end of the year and to welcome the New Year. It is celebrated by the extended families *Umu-Nna*.

He was of the view that visitors from different communities come to participate and some to witness the ritual, all the sons and daughters of Uburu come home from different parts of the world and while coming they also come with their friends, and if any one fails to come back, there is a penalty attached for not participating or coming home during the festival’.

A lot of other activities like *Ada-Ukwu* cultural dance, which is the only union that brings women from Amenu clan in Uburu together, organize cultural dance to entertain the tourists during the event. Other women from other clans like Umunaga, Urobor, Umuoduigbo, and Ogwo Women also organize cultural dance to entertain visitors in the community. At least, once in a year, all members of *Ada-Ukwu* cultural dance usually come together at *Isi Eke* village square, singing and dancing and this is normally done during the *Aju* festival which marks end of the year and eventually welcomes the New Year. During the festival, members of *Ada-Ukwu* cultural dance also showcase their young ones for marriage especially for young men who are preparing to get married. It is believed that any woman who did not participate on the cultural dance will find it difficult to get married in Uburu community. Apart from *Ada-Ukwu* cultural dance *Igwebuike* Cultural Dance Group from Urobor clan also performs, *Ikpa* Cultural Dance Group which is reserved for only *Onyigbe* title holders is performed, when the music is being played one who is

not a member of *Onyigbe* title holder in Uburu is not allowed to dance the music. Masquerade cults such as *Ekwe-Asokwu* masquerade cult, *Omeba* masquerade cults and *Ada-mma* masquerade cults perform during the event to entertainment tourists in the community.

This *Aju festival* among the Uburu constitute a lot of attractions to the people of that area. The festival is interesting; it serves as a unifying factor for all the members of a family and the great grandchildren who have not seen each other use this period to interact and know each other as a member of the same family. During this festival the community witness great foreign visitors and it brings about foreign exchange to the community, state and Nigeria economy at large.

Apart from all this, the festival also has economic impact to the people as it is near compulsory that all the Uburu children far and near must visit home during the festival, so it is economically pertinent to say that it has the capacity of increasing the economic condition of the people because the people visiting home must spend their money in the village. And it is likely that some of them will visit home with their friends and spend at least five days and more.

At present there is a decline due to Christianity and modernization in the two communities, Uburu community, this year, decided to change the *Aju festival* to Uburu cultural festival to be celebrated on every 30th day of December onward.

Table 2: Number of tourists participating during *Aju festival* for a period of eleven years; 1991-2001

Year	Months	Number of visitors
1991	November	3,500
1992	November	3,400
1993	November	3,5000
1994	November	2,700
1995	November	2,550
1996	November	2,450
1997	November	2, 300
1998	November	2,200
1999	November	2,000
2000	November	1,500
2001	November	1,150
Total		27,250

(Source; Uburu Amaka annual magazine, 2001)

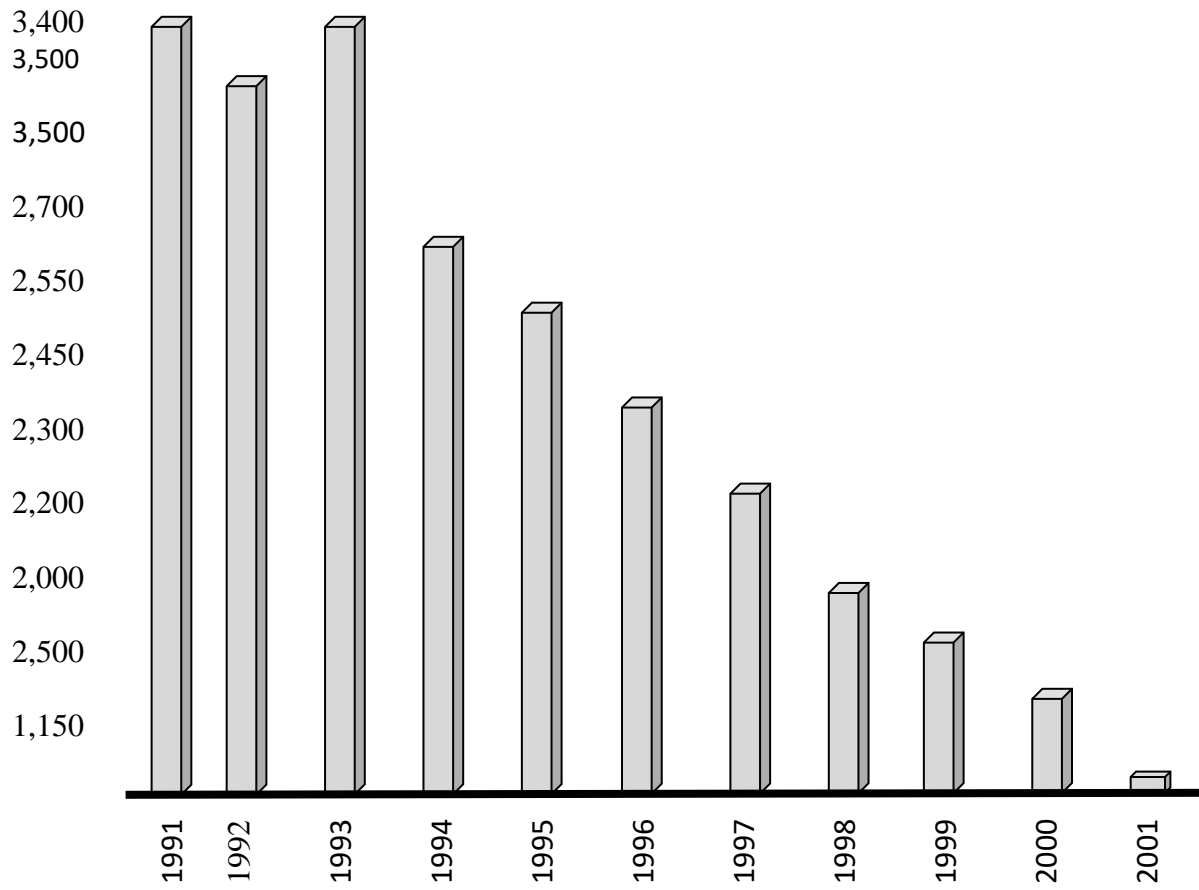


Figure 1: A bar-chart representing the number of tourists participating during *Aju festival* for a period of 11 yrs



Plate: 14 showing HRH, *Okanzi 2* of *Etiti Uburu* declaring *Aju* festival open



Plate: 15 showing *Igwebuike* cultural dance from *Urobor* clan resting after performing during *Aju* festival



Plate: 16 showing *Ada-Ukwu* Cultural Dance troupe performing during *Aju* festival at *Uburu*



Plate: 17 showing *Ogwo* Women Cultural Dance Group performing with a young girl demonstrating with calabash on her head during *Aju* festival at Uburu



Plate: 18 showing *Ikpa* cultural dance, members performing during *Aju* festival at Uburu



Plate: 19 showing *Ikpa* Cultural Dance Group playing drums during *Aju* festival at Uburu



Plate: 20 showing *Onyigbe* title holders dancing *Ikpa* cultural dance during *Aju* festival at Uburu



Plate: 21 showing *Ikpa* musical instruments (Drums)



Plate: 22 showing *Ekwasoku* masquerade exchanging greeting with *Onyigbe* title holders during *Aju* festival at Uburu

4.1.4. The Role of *Ngene-Ukwu-Enu* shrine in Uburu

‘A shrine is a holy or sacred place which is dedicated to a specific deity, ancestors, hero, martyr, saint, daemon or similar figure of awe and respect, at which they are venerated or worshipped’ (Encyclopedia, 2009). Shrines can be found in various settings, such as churches, temples, cemeteries, or in the home, although portable shrines are also found in some cultures.

‘Shrine is a place where cultural resources are preserved for eternity because people are afraid of entering the premises because of awes or rituals that are performed therein’ (Okpoko, 2010: Lecture Note). In the process of this research trip the researcher interviewed Mr. Eworo-Oha from Ogwo clan.

According to Eworo-Oha (Pers. Comment, 2015:4), *Ngene-Ukwu-Enu* shrine is located at Ogwo village in Uburu community, it is the only shrine that unifies the entire community, and the chief priest also come from the same Ogwo. Different people from different parts of the world (foreign and domestic tourists) come to worship or to pay homage for what the gods have done for them in one way or the other. They come with cows, goats, horse, rams, wines, kolanuts depending on what one wishes to appreciate the gods with and the level of what the gods have done for the person in question.

The shrine was of immense help to the community during Nigeria civil war, in the sense that the gods protected Uburu people and did not allow the enemies of Uburu to penetrate or enter Uburu community throughout the time of the war. And because of the love and kindness from the gods, they does not allow any Uburu man or woman to die through motor accident and other ugly events that do occur on the road, in fact any vehicle that carries Uburu man or woman does

not get involved in motor accident. Presently, people from all parts of the world come to worship or make one request or another from the shrine, they range from people who want to travel abroad, may be for a business trip and or to stay and others in dire need of something that is beyond their control and that can be handled spiritually.

According to Eworo-Oha, (Pers. Comment, 2015:4), irrespective of the Christianity and civilization in the community people still troop in for one thing or the other. The shrine also makes sure that evil things are not happening in the community, for instance it exposes any Uburu man or woman who involves himself in ritual killing, drug trafficking, stealing, adultery etc. The shrine also serves as a child giver to the indigenes and non-indigenes of the community and it is this child giving capability that makes the shrine more popular in Nigeria. It is believed that a woman who finds it difficult to conceive after performing some sacrifice to the shrine will conceive after some months irrespective of the circumstances surrounding her case. When woman finds it hard to deliver a child, the shrine also helps her to deliver successful once the chief priest is consulted for such function. And for these cause the shrine has been regard in Uburu as the gods of women. Women also pay back by bringing gifts of all kinds such as goats, rams, fowls, cloths, money etc. And at some point for appreciation and as well promising to even do more when the gods answer more of their requests. He was of the view that the shrine has some parts of it which can be given out to anyone who wishes to have this shrine in his house, it is given to both indigene and non-indigene of the community and it is normally performed by the chief priest of the shrine. To have it in your home the chief priest will give such a person the conditions you must maintain to have it at home, which includes;

- ✓ It must not be burnt irrespective of any circumstances or one's belief system
- ✓ The person in question must bring it back to where he/she got it from.
- ✓ It must not be thrown away, instead throw it inside flowing water and it will kindly go back to where it came from. Failure to do as stated above will attract hardship that could lead to death before six months interval.

According to him when any house, office, car or any other place the shrine is hanged and somehow the place goes burnt, the shrine in it small calabash will still remain as it is when it was given to the holder. When one wishes to have it at his or her home, and has accepted the condition, that person will come with a goat, a fowl, four tubers of yam, twelve pieces of kolanuts, and one of the workers in the shrine will act as a witness, and finally a sum of five thousand naira only for the consultation, but on some conditions money is not collected till when the request has been granted to the visitors.

Table3: Number of visitors to *Ngene-Ukwu-Enu* shrine for a period of ten years 1991 – 2001;

Year	Months	Number of visitors
1991	January- December	3,000
1992	January-December	3,500
1993	January-December	3,000
1994	January-December	2,200
1995	January-December	2,000
1996	January-December	2,200
1997	January-December	2,150
1998	January-December	1,920
1999	January-December	500
2000	January-December	250
2001	January-December	200
Total		20,920

(Source; Monthly visitation book of *Ngene-Ukwu-Enu* Shrine)

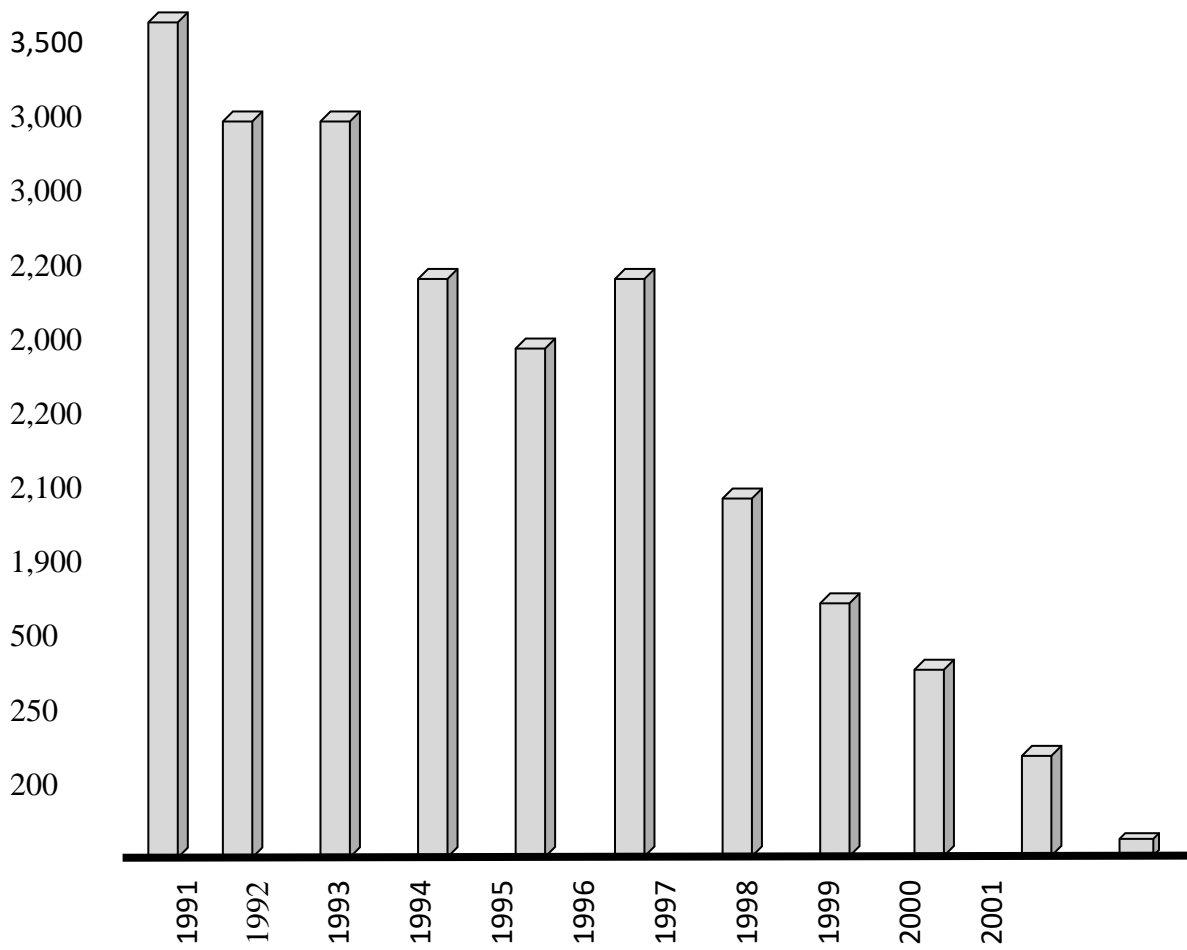


Figure 2: A Bar-Chart representing the number of tourist visiting Ngene-Ukwu-Enu shrine for a period of 11 yrs.



Plate: 23 showing the chief priest of the shrine with some visitors at his house in Ogwo village



Plate: 24 showing the entrance of *Ngene-Ukwu-Enu* shrine at Ogwo village



Plate: 25 showing pathway leading inside *Ngene-Ukwu-Enu* shrine at Ogwo village

4.1.5. Resuscitating the role of Museum Institution as a Tool for Public Enlightenment

The Museums Association MA (1993) defines a museum in much simpler terms as ‘an institution which collects documents, preserves, exhibits and interprets material evidence and associated information for the public benefits’. This definition has been used by the Museum and Galleries Commission in its national Museum Registration scheme.

According to Okpoko, (2001:12), ‘museums do exist in our various communities and villages in Nigeria, but predominantly in Eastern parts of Nigeria. ‘Community shrines, often located at the heart of the town or village square held collections considered sacrosanct by the community.

Some of these shrines hold wooden sculptures, metal implements and pottery vessels. Sometimes, magical objects belonging to ancestors are included, in fact they are being regard as a mini museums, palace of the *Oba* in Yorubaland, and *Igwe's* palace in Igboland also serve as museums where both natural and cultural objects are kept for protections, preservations and entertainments for the general public'. In order to dig up the necessary information about museum and its role as a tool for public enlightenment museum curator by name Mr. Nkwda was interviewed.

Map showing the Abakaliki Urban (the study area)

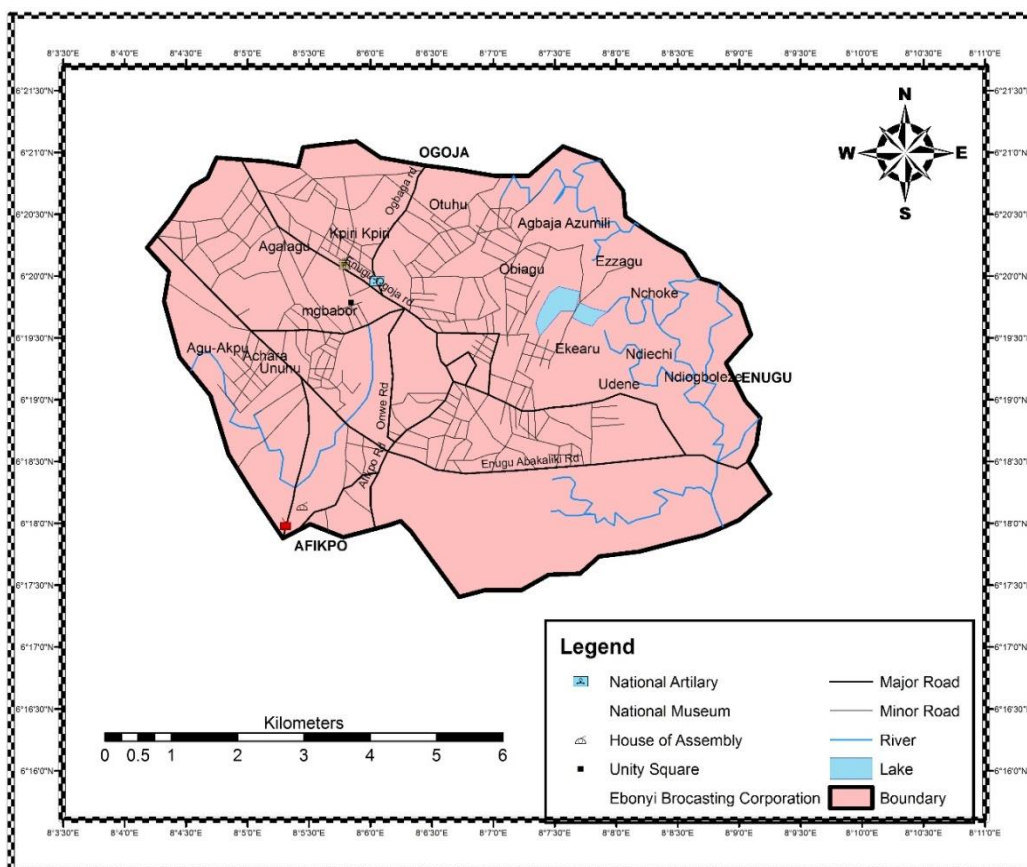
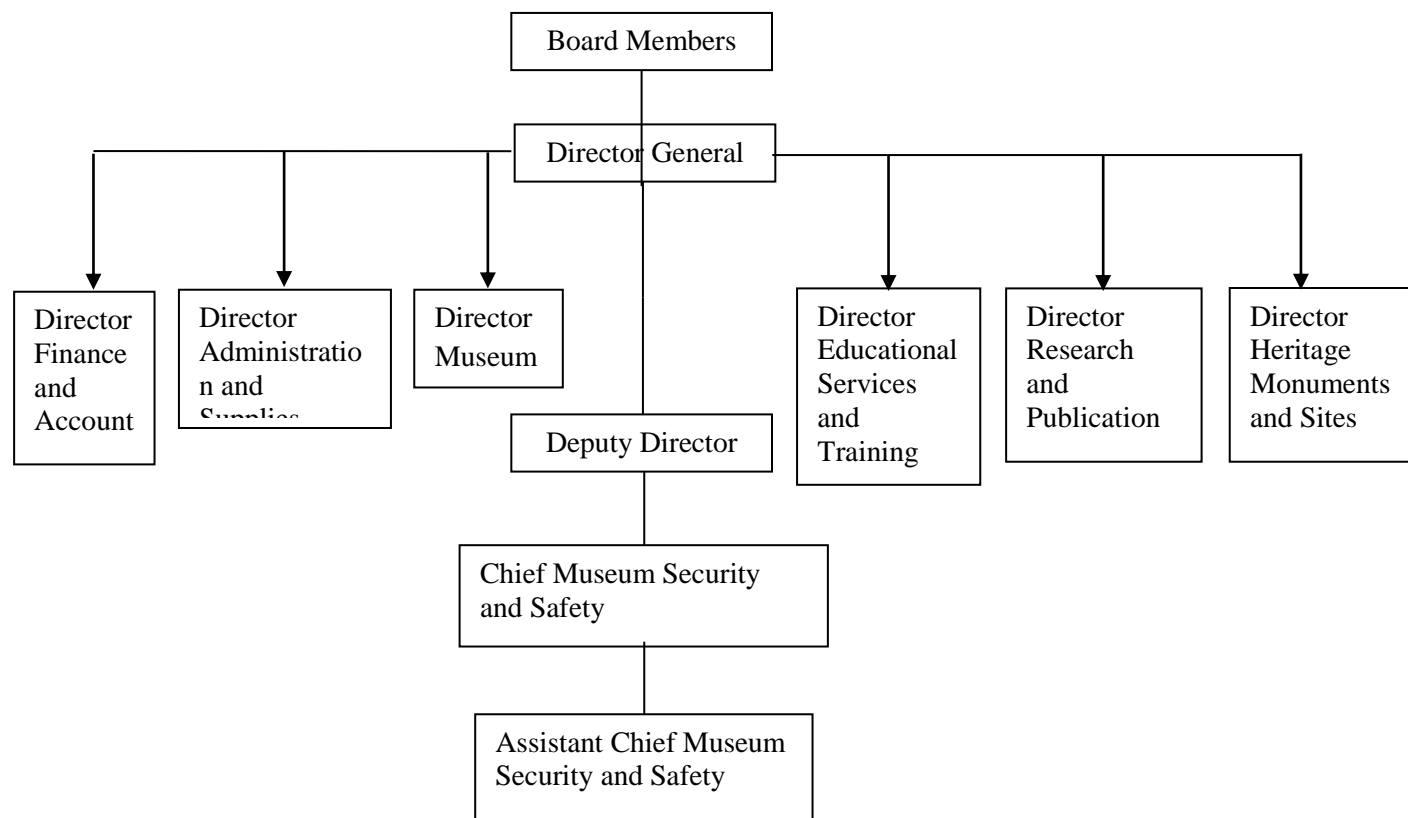


Figure: 5 (Source: Orji, 2015)

According to Nkwda (Pers. Comment, 2015:5), National Commission for Museums and Monuments, Abakaliki was established in 2011 by National Commission for Museums and Monuments with a major aim of keeping antiquities for posterity and for recreational activities. For example National Museum of Unity has collections of Nigeria antiquities from different parts of the country. The organogram of the Museum are as follows;

Board Members, Director General, Directors finance and Account, Director Administration and Supply, Director Museum, Deputy Directors, Director Educational Service and Training, Director Research and Publication, Director Heritage Monuments and Sites, Chief Museum security and safety, Assistant Chief Museum Security and Safety.

The organogram of the Museum can be understood with the use of this diagram below;



There are some laws guiding Museum in Nigeria, one does not eat inside the gallery and people are not allowed to snap pictures inside the gallery, some of the reasons are that some of the artifacts are small in nature and can easily be put in hand bags without being noticed by the Museum attendant, and one is not permitted to eat inside the Museum because food element may fall down and attract insects that may damage objects in the Museum. Museum institution is a place of learning, general public visit to know what museum is all about and what they have in their collections.

Museum have type of exhibition in which they use to showcase the objects they have in their collections, they are as following;

- ✓ Paper exhibition
- ✓ Internet exhibition
- ✓ Visual exhibition
- ✓ Ordinary exhibition

Excavations are being carried out based on information gotten from the people, and a good example is the excavation carried out at Igbo-Ukwu, in Anambra State where a bronze object was discovered during the process and the object dated about nine to eleven centuries A.D. Museum also educate people about the importance of objects in their locality which are under threats due to development and human activities. For instance the present generation is being educated about some of the objects in the Museum that cannot be seen commonly in our society due to modernization, some tools like Masquerade heads, traditional drums, war implements, etc.

The museum also acquires material through excavation, donation, purchase, loan, and transfer from other museums. The Museum also encounters problems which are as follows;

- The premises is not all that conducive, for instance the Museum management have intention of organizing programs during children day, and the building is in a swampy area, people cannot stay in the place during rainy season.
- Funding is also another big challenge facing the Museum, since their establishment the NCMM has not really paid attention in terms of funding the museum to function more effectively like every other museum in Nigeria and this has led to inactive condition of the museum in the state.
- Lack of awareness; Due to the condition of the museum in the state, people do not know that there is something like museum in the state and for that reason they do not witness much tourists for sightseeing apart from students of research.
- Communication gap; this is also another big challenge facing the museum; there is a wide gap between the masses and the museum in the state. For instance the museum did not display any object, even if there is any visitor they have nothing at hand to present or communicate with tourist.

Table4: Number of visitor to the Museum since its commencement;

Years	Months	Number of Visitors
2011	January-December	0
2012	January-December	0
2013	January-December	0
2014	January-December	0
Total		0

(Source; NCMM Abakaliki)

Plate 26



Plate: 26 showing the sign board of National Commission for Museums and Monuments Abakaliki



Plate: 27 showing building of National Commission for Museums and Monuments Abakaliki



Plate: 28 showing the curator At National Museums and Monuments Abakaliki

(B) National Arts Galleries Abakaliki

The National Council for Arts and Culture was established by Decree No.3 of 1975 and amended by Decree No5 of 1987 as one of the statutory organs of the federal Government charged with the responsibility of coordination, preservation and promotion of the living Nigeria's arts and culture at national and international fore' (NCAC, 2010:1).

'Over the years, the effort and vision of the organization have been to coordinate, preserve, promote and present the best of our crafts, textiles, cuisines, traditional dance, drama, opera, cinema, film, photography, folklore, oral traditions, literature, traditional games, indigenous

architecture and to deploy them as tool for forging national unity and identity. In the process of conducting this research the researcher interviewed one Mr. Ikechukwu, Jerome at National Arts Gallery Abakaliki.

According to Jerome (Pers. Comment, 2015:6), National Arts Gallery Abakaliki was established in 2004 by National Council for Arts and Culture (NCAC), with the major aim of creating awareness on the need and importance of art works, more especially the modern art. Often and unconsciously people misplace art museum with art gallery, even though they are interrelated and the difference is that museum deals with collection and keeping of antiquities while gallery concerned with collection and keeping of modern art works. Sometime the institution embark on what is called talent hunts, such as Saturday art club, bringing together general public and student mainly to educated and help them develop their talent in art works. In addition, the Saturday arts club also help the student to improve their knowledge and skill in modern art and during the programs the management of the institution collects already made art works from student and other people and also encourage them by giving them prize and rewards.

National Art Gallery does more with people's culture. From time to time they embark on art exhibition and at the same time collect arts work from the person which signifies their culture. Arts are a treasure and can also make one self-employed in any given society.

The organogram of National Art Gallery Abakaliki;

The Curator, Administration and staff, Research and Planning Department, Curatorial Service Department, Education Department, Accounting Department; The organogram reflect what the

institution has at the National level. The organogram can be best understood with the use of this diagram below;

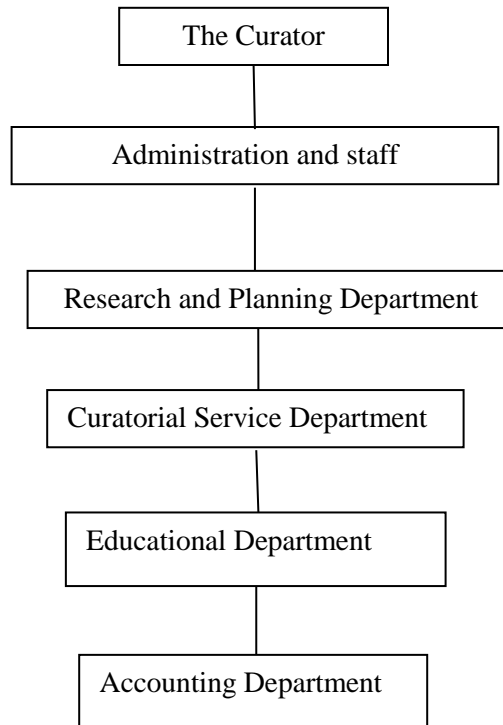


Table 5: Number of tourists visiting National Arts Gallery Abakaliki for a period of ten years

years	Months	Number of visitors
2005	January -December	576
2006	January- December	570
2007	January-December	450
2008	January-December	437
2009	January-December	300
2010	January-December	440
2011	January-December	230
2012	January-December	550
2013	January-December	200
2014	January-December	249
Total		4002

(Source: National Arts Gallery Abakaliki, 2014)

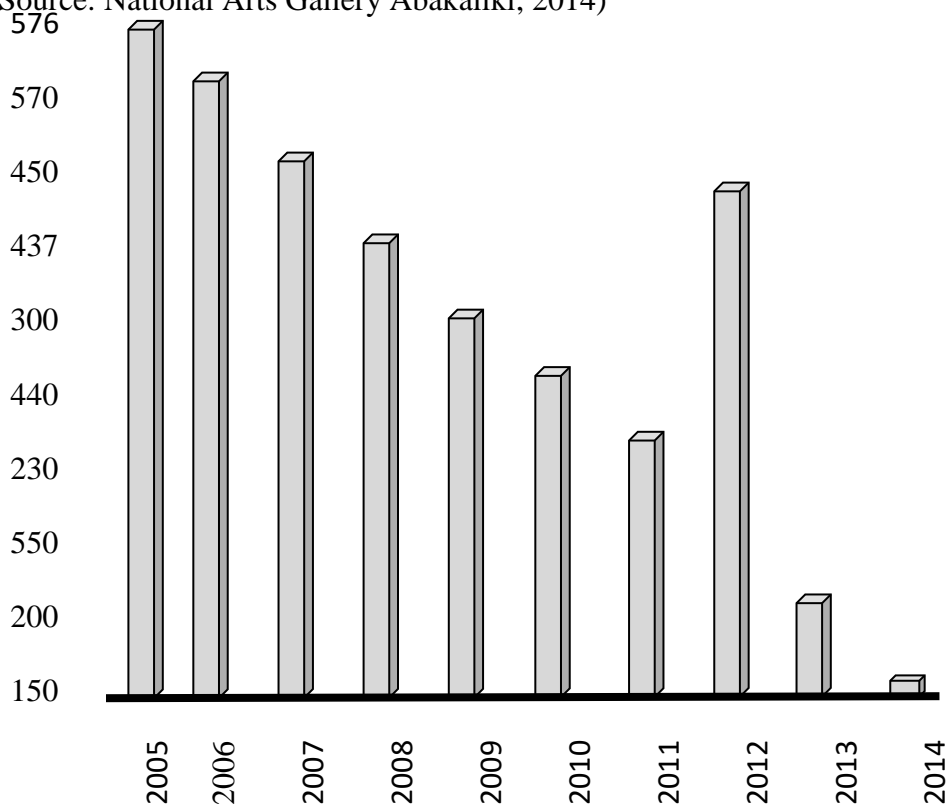


Fig 3: A bar-chart representing the number of tourist visiting National Arts Gallery Abakaliki for a period of ten years.



Plate: 29 showing building of National Arts Gallery Abakaliki



Plate: 30 showing the director research department and the researcher at National Arts Gallery, Abakaliki

4.1.6 Ascertaining the contribution Ebonyi State Broadcasting Corporation, Abakaliki to cultural tourism (development) in the study areas

‘Media is the collective communication outlets or tools that are used to store and deliver information or data. It either associated with communication media or the specialized

communication business such as print media, press photography, advertising, cinema, broadcasting (radio and television) and or publishing' (Encyclopedia: 2015). In order to obtain reasonable information about the role of media as a tool for public enlightenment in Ebonyi State Mr. Emmanuel, Nwaorie, was interviewed during this research.

According to Nwaorie (Pers. Comment. 2015:7), media can publicize cultural activities, they organizes cultural programs through electronic. Media, radio and television organize programs that help to promote cultural resources in the state, some notable festival across the state, and specifically the clans with their different festivals and cultural displays in the state also showcase their cultural know how to the general public, the station also visits these different villages and record their cultural dances and other events of importance to the people. Different clans in Ebonyi State call the new yam festivals with different names, Izze people calls it *Ugoiji*, Ikwo people calls it *Oriji*, Ezza people calls it *Oke-Oku*, Elder clan calls it *Ike-iji* like Arochukwu people. During the festival they involves in covering the events, different clans hold their own at different time and days, but must within one month, Ezza, Abakaliki, Ebonyi local government areas hold their own the same day while Ezza north and Ezza south local government areas holds their own on the same day. The festival holds from ending of August and first week of September of every year. The station organize cultural festival for different ethnic groups to perform in their station and through that select more organized ones in which they use to do advertisements in the their studio, and they also cover festival organized by the Ebonyi state government through the Minister of Culture and Tourism.

This festival is very popular because it marks the end of the year and both Christians and traditionalists do participate to commemorate the gods of their land. Apart from that they also have special programs where they educate people about the importance of cultural and archaeological material within their localities in the state, and also sensitize them on the need for the protection and promotion of those heritages in the state at large.

The new yam festival marks the end of the year and the beginning of the New Year for the people. Both Christians and traditionalists who? Eat the new yam without performing the ritual will be excommunicated from the community. The new yam festival is not idol worship to the people it is another mean of getting to see each other and also for family meetings. If anyone did not harvest his or her yam during the festival period, such person will be regarded as outcast in the community and such must stay out from the village till the nest festival period in the community.



Plate: 31 showing sign post of Ebonyi State Broadcasting Corporation Abakaliki



Plate: 32 showing the director outreach program at Ebonyi State Broadcasting Co-Operation Abakaliki



Plate: 33 Showing Ebonyi State Broadcasting Co-Operation house Abakaliki

4.2. DATA ANALYSIS

4.2.1. THE IMPACT OF ANCIENT MINE IN TOURISM DEVELOPMENT

‘Many scholars, for example since publication of Igbo-Ukwu finds by Thurstan Shaw (1970) have been trying to discover the source of raw materials used for their production. (Onwuejeowu et al 1976; Chikwendu et al 1979; Okafor, 1983) speculated that one possible area could be north of Igboland’. Okafor was of the view that ‘Geological investigations have confirmed the presence of galena with some percentage of copper at Enyigba, Ameri and Ameka, all in

Abakaliki zone' (Orajaka 1965 and 1972; Farrington 1952: cited in Okafor 1983:14). The Enyigba Lead/Zinc mine no doubt has the great tool for tourism potentials in the area, but the people do not see it as a way of diversification of their economy which is the major area of concern to this present administration in Nigeria.

According to Fayemi, the present Minister of Solid Minerals and Development said that this present Government is 'determined to drive the diversification of Nigeria's through a more structured and focused exploitation of the solid minerals, the Federal government is understudying the Australian Mining sector which has made significant headways in the area' (Olawale, 2015:41). They are not looking at the possibility of the area being a tourist heaven and this was as a result of ignorance of the people in the area, the people in the area have not heard the word tourism let alone its great powers to turn the zone into 'happening area'. They have everything in place for instance the proximity of the state's capital city and the newly established Federal University in Ikwo about 10km from Enyigba village can be a step toward transforming the zone into one of the tourist destinations in Nigeria.

Another vital interest about this Enyigba mine is its possible link with Igbo-Ukwu bronzes works. Research carried out by Chikwendu, Umeji, Shaw, Craddock, Okafor and others agreed that there is a strong possibility that one of the major sources of both copper and lead for the Igbo-Ukwu bronzes comes from the mixed lead-zinc-copper deposit of the Benue rift, on Igbo-Ukwu doorstep (Chikwendu, et al, 1989:35, Okafor 1983, 1984).

The researcher selected this site as one of the study area consciously because of its possible connection to Igbo-Ukwu discovery in 1938 in Anambra, Eastern part of Nigeria, which since

the discovery many scholars predominantly archaeologists have continued in their quest to unravel the sources of the materials used in Igbo-Ukwu bronze. They are of the view that it is vital to find out the source of the material because the chronological setting of Igbo-Ukwu bronze industry outdated European presence in West Africa. (Chikwendu, Umeji, 1979), (Chikwendu, et al 1989), (Okafor, 1983 and 1984) are such scholarly work aimed at discovering the sources of raw material of Igbo-Ukwu Bronze works in ancient time.

In the work of Chikwendu et al (1979), these scholars came to the conclusion in the course and owned to ongoing scientific analysis that the source of Igbo-Ukwu Bronze casting should be sought in three dimensions, and they includes;

1. Local source (Liruei, Zurak-Gwona, Arufu, Abakaliki and Isiagu)
2. The northern source (Tekeddaetc)
3. The south eastern provenance (Zaria through the Cameroun Republic).

Similarity, in their research titled Nigerian Source of Copper, Lead and Tin for the Igbo-Ukwu Bronzes, (Chikwendu et al. 1989) have been convinced through scientific investigations (Chemical and Lead Isotope analysis) that the sources of material for the Igbo-Ukwu Bronzes are local, that is within Nigeria. Their opinion is that new data at their disposal in their previous work and the present one indicate a strong possibility that one of the major source of both copper and lead for the Igbo-Ukwu Bronzes came from the mixed Lead-Zinc-Copper deposits of the Benue Rift, which is quite close to Igbo-Ukwu. Thus, according them strengthens the argument for an independent, indigenous development of non-ferrous metallurgy in south-eastern Nigeria.

In addition, Okafor (1883) sought to understand the similarities or differences in metal working Igboland and has as such pointed to same source as Chikwendu et al. the study encompassed that of zinc-lead and copper as investigated by Chikwendu et al (1989) but include quest for other metal used by the people of Igboland.

In his words: Archaeology has shown that the Igbo were deeply in need of this product to make utilitarian, decoration and monetary objects. They also worked cuprous ores, which they used to produce alloyed objects like those found at Igbo-Ukwu, Ezira and Ihiala.

(Okafor, 1983) was of the view that recent investigations at Enyigba, Ameri and Ameka (all in Abakaliki zone) have revealed that the Igbo also worked galena and produced not only refined lead, but alloyed metal discovered in Igboland.

He undertook a subsequent research in Abakaliki area Enyigba to see if ancient mines could be located in the area, and to determine the type of ores obtainable there if the mine existed. Samples of slag and debris collected were sent for spectrographic analysis. This result of the analysis succeeded in encouraging further research in the area. On the other hand, Craddock, Chikwendu, and other researchers have been able to determine through scientific laboratory analysis that the materials used at Igbo-Ukwu were sourced from Enyigba in Abakaliki zone.

The above observation placed the area on a very excellent ground as a tool for tourism promotion in the State. Being a historical domain with a high link with the one of the famous Archaeological discoveries in the world, Enyigba mine in particular ought to bring the attention of government to get it developed for tourism promotion in the State.

In addition, in a place like Enyigba and environs, when the mining industry decline, the like of tourism will bring a lively hope to the people of the area, or as quoted by Sharpley tourism is frequently turned to as a new or replacement activity in areas where traditional industries have fallen in decline (Sharpley 2004:14).

4.2. THE IMPACT OF *EZI-UKPA* ROCK SHELTER IN TOURISM DEVELOPMENT

Rock shelters are naturally small bonders of rock which formed a narrow cavity having evidence of human activities. They are natural overhangs or shallow caves that form a cliff faces and other steep rocky exposures' Umeji et al (2012) cited in Ikegwu (2014:5). Ezeadichie (2000) cited in Ikegwu (2014:5), defined rock shelters as small caves originated through the process of chemical weathering and mass washing to form damp concavities at the foot of cliff by the aid of rock fall. This rock shelters are different from caves. Lozek, (1965, cited in Ikegwu (2014:6), defined caves as a large formation caused by erosion forces of corrosion, and corrosion often referred to as "solution cave". Some caves may be narrow or deep of and often became very impossible for human occupation'. 'Archaeological excavation and documentation carried-out in Eastern Nigeria in the past had speculate that Nsukka-Okigwe-Afikpo cuesta was the origin of Igbo settlement, above all, the discovery and archaeological investigation at Igbo-Ukwu brought Igboland South-Eastern Nigeria to archaeological limelight' (Shaw, 1970). It proved that the natural sandstone ridges in Afikpo with rock shelters and caves had been used as dwelling place for the prehistoric and historic people of the study area. The sites and rock shelters, therefore, served the earliest habitation/settlement for the inhabitants before their migration to the present clusters' (Ikegwu, 2014:1).

All the caves and rock shelters found in Afikpo originated either as a result of erosion of the shale from overlying sandstone through contact or migration (Andah et al 1980/81 cited in Ikegwu 2014:14).

Apart from this ethnographical account on *Ezi-Ukpa* rock shelter, some notable scholars in archaeological field had also carried out excavations in Afikpo environs, D.D. Hartle was authorized to carry out archaeological reconnaissance in the Eastern Nigeria around 1963-1967 under the auspice of the University of Nigeria, Nsukka and he excavated in Afikpo and the study was unsuccessful due to Nigeria civil war that disrupted the excavation. In 1975 Chikwendu visited Afikpo; Andah and Anozie also revisited and reworked on the same site of Hartle in 1980. They came up with the following result: Hartle (1980) posted that *Ezi-Ukpa* rock shelter after excavation in 1966 were Late Stone Age sites. Tools such as pottery and lithic objects-grained sandstone embedded with pervious stone e.g. quartz pebbles and crystal were recovered. Dated with carbon-14, Hartle concluded that Afikpo is contemporaneous with late Stone Age site in Western Nigeria. Andah and Anomie (1980/81) maintained that *Ezi-Ukpa* rock shelter was a Late Stone Age site, located on the cliff, after re-excavation, stone tools such as pottery and microlith artifacts were also recovered during the excavation’.

From the above discussions so far, one can deduce that rock shelters recovered, surveyed archaeologically, documented, and harnessed for tourism, and open for tourists use are very few in the world today. This follows the great potentials and benefits rock shelters can offer as archaeological resources that are the foundation upon which tourism industry are built in a society. Ikegwu, (2014:10), reported Aboriginal *Anbangbang* rock shelter site belonging to the *Kakadu* region in Australia which, recorded very high in 1981-82 by Rhys and Jones and co.

during field corroboration and excavation research program. It contained rich cultural materials on the surface and rock art on the walls. It is now *Kakadu National Park* in Australia, as well as *World Heritage Site*. The merit of this rock shelter is its proximity to the north coast. It serves as an environment to the famous avenue for international Crocodile Dundee Movies for shooting films. In addition, (Rhys Jones and co) also reported *lindner* rock shelter in Australia after excavation containing more than 30,000 stone artifacts. They recommended that the site would be useful for tourism site, but regretted its unfeasibility due to the fact that the landscape was not enough for National parks. But this site has recorded long term of human usage and rich sediment in the vicinity' (Renfrew and Bahn, 2003).

Furthermore, in Nigeria, Aremu, et al (2000), cited in Ikegwu (2014:11) surveyed and excavated rock shelter in Odo-Owa, Oke-Ero local government area, Kwara state in 1992. The position of the rock shelter and date soon after 1992, precisely in 1993 was taken over but Oke-Ero local Government Tourism Committee enacted and conform it archaeological tourism centre. Tourists today flock the rock shelter via Kwara State Tourism Board at Ilorin. The board directs tourists to Imoleboja and also guides tourists to accomplish their mission at the rock shelter. In Aremu et al (2000), Imoleboja rock shelter also serve as a religious Centre accommodating the home of Christ Apostolic Church founder and headquarters of the Church. The church congregations in Nigeria always embark on pilgrimage on the hill top, a place where the founder started his calling. It is referred to Gods' Miracle Centre by worshippers due to the presence of its "healing" spring water inside the rock shelter.

As a result of the above testimonies, the relationship between rock shelters and archaeological tourism cannot be overemphasized, using Aboriginal Anbangbang rock shelter in Australia,

Imoleboja rock in Kwara state, Nigeria and the present *Ezi-Ukpa* rock shelter in Afikpo, as reference point of what archaeological tourism can bring to the economy of a nation when harnessed for tourism consumption. *Ezi-Ukpa* rock shelter is in a right position to be transformed as tourist heaven in Ebonyi State and southeast as a whole, with its popularity and link to great Igbo-Ukwu discovery, make it to stand better chance of being regarded just like the Aboriginal Anbangbang rock shelter in Australia and Imoleboja rock shelter in Kwara state, Nigeria. *Ezi-Ukpa* rock shelter has large hectares of landscape, its closeness to Cross river state and Afikpo sand beaches which is a boundary between the two states can as well accommodate field for beach sports in the area and not to forget Unwana Federal Polytechnic Afikpo which is also one of tourism facilities that can promote tourism industry in the destination.

Ezi-Ukpa rock shelter with its spring water can also be conducive for mechanized agricultural practice in the area. *Ezi-Ukpa* rock shelter, *Agba-eju* and *Ugwo-agu* rock shelters all in Afikpo, when combined with other side attractions in the area can be named Ebonyi National Parks or Afikpo National parks, and through this create employment for the unemployed youths and at the same time increase the revenue of the State and the Nation at large.

THE IMPACT OF CULTURAL RESOURCES MANAGEMENT IN PROMOTION OF TOURISM;

THE IMPACT OF *AJU FESTIVAL* IN PROMOTION OF TOURISM

‘Arts and music festivals, shows, concerts, and similar events are all important leisure and tourist activities, not least in terms of number of people involved. They were of the view that there are thousands of live performances in United Kingdom each year, with a total of millions of people

attending live music events, in 2007; some 85 major festivals took place in the UK alone, with a total audience of over two million people. And these have formed parts of their lives day in day out in the UK' (Paul et al, 2012:34). And this puts Ibeanu 2006:326) right when he said that aspect of cultural tourism has been least explored and exploited even when Nigeria is very rich in cultural heritages. He was of the view that the relationship between tourism and cultural heritages has been addressed by Austin (2000), who described heritages as both physical and intangible this of value to the societies past creation and/or inheritance, and which has been passed onto the present generation.

'For humanity, people are usually interested in knowing their past because an awareness of the past is a characteristic that is unique to Homo sapiens... myths and history intermingle to create a tradition that is... a vital element in creating social awareness and cohesion... the past is living component of present-day life... this identity of past and present is often closely associated with specific location and structure.... However even without this...an interest in the past is always manifested in human society, the greater the mobility of these societies their search for their roots' (Cleere, 1989:56).Almost on similar note Rogers (1988:2) rightly pointed out that:

'The past is not dead. It is alive in our nation's prehistory and historical sites, readily to reveal it to those who seek its council. As future generations come from present generations the obligation to manage archaeological resources will be in their hands (present generations). We cannot predict all the new problems the future generations will face with respect to this text. However, one thing is certain the past must be managed by the present for the future'.

Aju festival among the Uburu group is just like every other festivals and cultures in the world, which shows the identity and as well as where one comes from. *Aju festival*, when harnessed for

tourism consumption, will generate heavy tourism traffic to the destination. Olympic Games, Ofala festival in Anambra State which the world celebrates today started just like *Aju festival* which when organized can even overpass the Olympic Games. And this puts Alagon, (1988:55), right when he equally noted ‘that Nigeria cultural heritages which are embedded in the prehistory temporary practice and future exception of the people can be the foundation for tourism and economic development’ cited in Okpoko and Ezeadichie, (2002:8). And on the same note Russom (2004:19), noted that ‘tourism resource related to cultural attraction including archaeological and historical sites, rich and varied building architecture in the cities and unusually feature such as scenic historic sites play vital role in the attraction of foreign visitor to a destination’. And this puts Christ and Compton (2001:5), right when they said that ‘tourism product consist of the principal assets that the country have to offer to tourist combined with every aspect of tourism experience from the time tourist decides to travel until his return home’.

Apart from *Aju Festival*, there are many other festivals such as New Yam Festival, *Ada-Ukwu* Cultural Dance which is also a festival for women, and masquerade festival among the Uburu group which when harnessed can constitute cluster of attraction to the destination.

According to Emejulu (2006:291), ‘festivals form an internal aspect of tourism and it has been advised that the cultural heritage of the people should form the basis of their tourism development’. In the communities like Uburu festivals hold a lot of potentials for growing tourism industry. During the festival, women prepare their traditional dishes, mat making, cassava processing, basket makings, etc. which are also tourism products. During the masquerade festival, the masquerade which are said to be spirit of the dead also dance to the

point that tourists hardly believe that they are human beings, the reasons being because of its entertainment role to the indigene and the visitors/tourists during the event are extraordinary.

4.2.5. THE IMPACT OF *NGENE-UKWU-ENU* SHRINE IN PROMOTION OF TOURISM

‘A shrine is a holy or sacred place which is dedicated to a specific deity, ancestors, hero, martyr, saint, daemon or similar figure of awe and respect, at which they are venerated or worshipped’ (Encyclopedia, 2015). Shrines can be found in various settings, such as churches, temples, cemeteries, or in the home, although portable shrines are also found in some cultures.

‘A Shrine is a place where cultural resources are preserved for eternity because people are afraid of entering the premises because of awes or rituals that is performed therein’ (Okpoko, 2010: Lecture Note). Religious tourism is one of the fastest growing interests in tourism development, visiting of sacred places, like Mecca, Jerusalem, India, in 50s-60s also increase awareness of religious tourism in the world. According to Agu (2010: Lecture Note), religious pilgrimages are still a significant travel motivation today, including places such as Rome, Jerusalem, Mecca, and various Hindus and Buddhist sacred sites in Asia’. *Ngene-Ukwu-Enu* in Uburu could be transformed to Asia of Nigeria where people’s problems could be solved.

According to Hurmagon (2015:45), ‘however, it is recognized that shrines and temples have the role to play in the commencement of religious tourism, which means they are also good assets for promotion of tourism and economic development of any nation’. Religious tourism normally starts from simple to more complex nature that needs a serious reinvestment from the income generated from the worshipers. He was of the view that, *Haji* is a fundamental Islamic ritual with global outreach and being a religious ritual; it has direct and indirect relevance on a variety of

businesses like airline and tour management, hotel, food, telecommunications and even financial services. *Ngene-Ukwu-Enu* shrine can be positioned as the source of revenue to the community, the gift items and the money generated from the worshipers can be channeled to some other tourism development in the community.

If the financial sector of *Ngene-Ukwu-Enu* should be managed prudently, the money could be used to build modern urban regeneration city in Uburu, the empty land within the shrine premises could be used to build hotel, hospital, and other tourism facilities in the community. For the shrine to record 20,920 visitors for a period of ten years mean that they will even witness more tourists when there is reinvestment and prudent account of the income generated in the shrine.

According to Inskip (1991:85), cited in Agu and Okpoko (2007:33), although not quantifiable, a very attraction for many tourists can be the friendly, hospitable character of the local resident and more generally, their tolerance and acceptance to tourist visiting their environment'. *Ngene-Ukwu-Enu* shrine and people of Uburu are very friendly, hospitable and of a good character that are always ready to welcome visitor, in fact the shrine has done more wonderful thing to non-indigene of the community than the people from the Uburu.

4.2.6. THE IMPACT OF MUSEUM AS A TOOL FOR PUBLIC ENLIGHTENMENT

‘Museum can be described as mass media of the long term. They do not have the day to day audience of television or film, but cumulatively; they are visited by large number of people over a long period of time’ (Nick, 2004:85). He is of the view that in the United Kingdom, visiting

museums and galleries as a whole are more popular activities than watching football matches or any other live sporting events.

Apart from the above observation, museums in the world of today have moved from analogue to digital means of communicating to the public about the objects in her collection. This puts Davis right when he said that 'Museum documentation has been transformed through digital technology into element of Museum access and communication activities' (Davis 1998, cited in Nick, 2004:90). Therefore, for museum to be communicative in nature, the objects of a museum gallery should be communicated and more accessible to the public who do not have primary knowledge of such discoveries, when it has been done, they will like to know more about such finding, meaning that education should be paramount in museum activities if they are to pool tourists.

According to Eze-Uzomaka, (2002: lecture note), in May 1998, some archaeologists were featured both on radio, television and in the local papers. They were invited to discuss both archaeology and museum work in general, essentially, to enlighten the public on what the museum is all about. During the programs, they talked about the discovery of archaeological sites as well as excavations and archaeological findings in Nigeria. She was of the view that one, Mr. Adesina gave a lecture on the Nok culture and took some objects to the television studios. After the exercise a lot of people came to the museum in Jos to find out more details and to ask questions about issues that were of interest to them'.

Nigeria as a nation should center all their museum activities more on archaeological education if they are to make one word in the development of her museums as tourism destination.

Archaeology is not well-known in Nigeria, and this can only be achieved when museum archaeology is introduced in our primary and secondary institutions.

According to Museum Education Officer, Mr. Arinze, (1980) cited in Itanyi, (2002:263), 'traditional museum collects preserves and exhibits artifacts from different cultures and age. One of the fundamental functions is to educate the people by using its collections and resources'. But museum and its role as a tool for public enlightenment is not well-known to the Nigeria populace due to lack of awareness and erroneous educational background in Nigeria. This lack of awareness, according to Okpoko (1986) cited in Itanyi (2002:263), 'is due to the fact that archaeology is not taught as a subject in the primary and secondary schools and even in teacher training college'.

He suggested that by introducing archaeology into post-primary institution, students would be made to know about the cultural values of the man. This knowledge according to him will would help them for a brighter and better Nigerian nation and as well help them to know about the museum and it importance in our nation.

Nigeria museums, more especially National Museum Abakaliki can only come to limelight when its development is anchored in line with what the British government did in 1997, in fact it was outlined in their manifesto which included improvement in education, tackling social exclusion and providing access for all to public service. Museums in Nigeria can be summoned by the government in power to provide services to the public since public services are accountable to tax payers and must provide the need of the entire nation. The educational programs cannot be overemphasized on this issue, for these archaeological sites to pool tourist to Ebonyi State, there

is a need to incorporate both man made, cultural, and natural attractions into her educational programs which should be placed on educating the public about the importance of those attractions both in economic and human resource development of the state.

4.2.7. THE IMPACT OF THE MASS MEDIA AS A TOOL FOR PUBLIC ENLIGHTENMENT

The role the mass media is playing in the various aspects of life is becoming ever more tremendous each day especially in the area of social interaction, culture and educational aspects of life of man. 'As archaeological monuments can communicate or pass information about the traditions, customs, and heritages of the past, the media can in its turn clarify today's value and civilization of the different cultures and hence attempt to correct any misconception that has been widespread about that particular society' (Nakada, 2010:67). Nowadays it is recognized that the mass media has an important role in building and maintaining the image of tourism destination, and it is also undisputed that the dynamic in line environment is an active factor in promoting tourism at global level' (Robert, 2008:45). Both the media and archaeological materials have great information, message and mission with various degrees of accomplishment in any society in the sense that they help mightily in promoting tourist attractions.

According to Ananda (2002:271), 'the relationship between tourism and media is one of inclusion. When speaking of tourism policy that focuses on specific areas of tourism, media become a mediator between tourists and the attractions, meaning that they mediate in a process of conveying tourism products from the producers to the consumers'. This also put Francesco Frangili the former United Nation World Tourism Organization Secretary, right when he

expressed that the modern day tourism is highly dependent on media reporting, he said so because today, a vast majority of travel decision are made by the people who have never seen the intended destination first hand for themselves' (Nalaka, 2010:68). Majority of tourists these days make all the pre-arrangement without the help of a tour operators, in taking decision they make their choice of a destination via a multiple channels of mass media which includes television, radio, internet, newspaper, magazines, movies, they make their choice based on what they have seen or heard via the above mentioned source of information communication.

According to Chiwe (2006:109), 'information therefore, is vital function of communications which enlighten people and awaken their interest for change in their environment. Through the mass media, people get almost all the relevant information that shape the personality in relation to society and also shape their perception of issues in the society and even adequate information on how to react to such issues'.

Ebonyi State Broadcasting Corporation can do just more than that, these selected sites, ancient mine in Enyigba Abakaliki, *Ezi-Ukpa* rock shelter in Afikpo, *Ngene-Ukwu-Enu shrine* in Uburu, *Aju festival* among the Uburu and Okposi group, National Museum and National Arts gallery Abakaliki, can be positioned as tourist destination in Ebonyi State via proper promotion of these archaeological resources which is pertinent to tourism development of the state. What are obtainable in any environment or nations today depends entirely on what is television for the world to see. For instance when we talk of sport tourism today in the world our mind travel to English football and what makes English Premier League one of the best leagues today is the role their mass media plays, they play a very vital role in protecting the image of the game, this can easily be observed during transfer window or promotion of English players, their media

always back England players and their market prize is different from other players from Africa and other countries of the world, the reason being that it is their culture and tradition and needed to be protected and preserved.

Ebonyi State Broadcasting Corporation core purpose should be showcasing the above selected sites; it is her duty to inform the general public about those archaeological heritages in the state. These selected sites which are just like any other archaeological heritages in the world can be transformed with the help of mass media and the government in power.

4.2.7. COMPARING THE SELECTED SITES

A comparison of the four sites under investigation will be done to further understand their level of development in relation to one another. This will be done using some variables. Variables as outlined by Okpoko, (2004: Lecture Note) these variables are factors considered when selecting an area for tourism site or as protected area. They are as below;

- ✓ Tourism potentials
- ✓ Accessibility of the area
- ✓ Availability of wildlife
- ✓ Availability of additional features
- ✓ Areas with unique appeals
- ✓ Accommodation and food
- ✓ Involvement of the host community

TOURISM POTENTIALS: Areas that has spectacular type of attraction are likely to attract more visitors than one with minor quality. Often, tourists want to visit areas that that will offer them opportunity to mix their adventure with leisure activities like swimming, shopping, fishing boating etc. As a result, most successful tourist destination has cluster of attractions, ranging from sport, wildlife, local customs, historical sites, food and beverages, festival like dancing, water resources etc. *Aju festival* in Uburu offer tourists a cluster of attractions ranging from cultural dances like, *Ada-Ukwu* Cultural Dance, *Ikpa* Cultural Dance, and *Omabe* masquerade cult etc, Uburu community is surrendered with rivers which can as well make tourist to partake in swimming sport in the destination.

ACCESSIBILITY OF THE AERA: An area that is easily accessible in more attractive to tourists. In other hand, destinations close to airports or areas that can be visited by road with relative ease and comfort are likely to attract more tourists than areas that are remote. For instance, there is Airstrip in Cross River State, which is more or less the tourism state in Nigeria, and the Airstrip is close to the Obudu Cattle Ranch. As a result of this, most tourists will prefer to visit or spend weekends and holidays there instead of traveling to Yankari in Bauchi State or Lagos State by road. The proximity of the Airstrip to Obudu cattle Ranch will make the destination more preferable to tourists. The four selected sites are accessible in terms of road communication network taking from the state capital Abakaliki to the four selected sites are easily access, and mobile networks are also available in the four selected sites a tourist can easily communicate with their love ones in any parts of the world while is the destination.

AVIALABILITY OF WILDLIFE: Wildlife constitutes attraction to tourists. Animals such as lion, leopards, tigers, elephants, rhinos, monkeys etc. have high tourists appeal. The reliability of

sighting animals during ones visit however, is very vital because tourists would want to have a reasonable guarantee that they will see many of such animals before taking decision to visit. The season of the tour also have to be taken into consideration, the reason being that some of the animals migrate during either wet or dry season. Time of the day matters too, some of the animals come out by night while some in day time and night as well. For instance in Agulu Lake, the Crocodile is seen only when a life chicken is thrown into the lake. Tourists are therefore encouraged to visit at a time when the Crocodile will be given the chicken in other to save money and resources for them. Ihano a clan in Uburu community also has the Crocodile which they belief that it represent human being, and once the owner dies the Crocodile will also die, difference people visit this place during the *Aju festival* in Uburu.

AREAS WITH UNIQUE APPEALS: Tourists show interest in areas that will offer them opportunities to appreciate exotic features or natural attractions. In Nigeria, there are several places with unique features. The Sukur Landscape in Adamawa, which has been declared World Heritage Site by UNESCO in 1996, is a natural site with unique appeal. Two of the selected sites in this present work have unique appeals. The *Ezi-Ukpa* rock shelter in Afikpo and ancient mine in Enyigba constitute a unique attraction that will make tourists appreciate the world of nature when they have visited the destination.

ACCOMMODATION AND FOOD: An area will have more tourists to the destination, when it has accommodation of various standard and it serves varieties of food that are rich enough to care for the demands of the classes of visitors.

INVOLVEMNET OF THE HOST COMMUNITY: The local people should be involved when the decision is taken for tourism development in the locality. For the tourism development to be sustainable host communities need to be incorporated into all the decision as regards the development of tourism resources in the environment. Take for instance University of Nigeria, Nsukka, the campus environment is owned by Obukpa and Nsukka communities, and the two communities closer to the campus are using school electricity, they are benefiting from the development in their domain because some their resources and property have been taken away from them due to development.

CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

5.1. Summary

Public Archaeology as a tool for tourism promotion in Ebonyi State has been showcased immensely in the previous chapters of this research work. It is imperative to understand that Nigeria is monumentally endowed with various natural and cultural attractions ranging from traditional festivals, archaeological sites, natural landscapes and among others. These selected sites have attracted international recognition to the State and Nigeria in general. For instance Ancient mine in Enyigba, *Ezi-Ukpa* rock shelter in Afikpo, *Aju festival* in Uburu, *Ngene-Ukwu-Enu* shrine in Uburu all in Abakaliki zone are well known for their contribution to the national economy and as well as to the humanities, but most of the selected sites are yet to see their limelight in the state due to ignorance from the side of government and the general public as

well. Apart from Enyigba mine that has the presence of foreign companies presently; other cultural resource/heritages in the state are at a deplorable condition.

Ebonyi State is blessed with abundant archaeological and natural heritages that have the potentials of attracting great traffic of visitors to the destination. These selected sites will even attract more visitors when given proper attentions by providing necessary infrastructures and other social amenities that will make tourism to triumph in the state. It is therefore, vital to provide a mechanism for improving visitors experience as well as increasing awareness of these sites in the state and Nigeria in general. This research work is aimed at showcasing public archaeology as a tool for tourism promotion in the state because when the people become aware of what they have, they will cultivate the habits of protecting and promoting them and as it stands now Nigeria is desperately moving towards this lucrative industry of the century called tourism.

5.2. Recommendations

With regard to Nigeria, there is no gainsaying the fact the she is of late recognizing the significance of tourism in the development of her economy. This recognition stems from the positive effect which tourism is likely to stimulate. Attempts are, therefore, being made by both the federal and state government to promote the tourism trade. These efforts culminated in the establishment of Nigeria Tourism Corporation and the formulation of a tourism policy for Nigeria. Gill (1988:168), rightly observed that tourism does not just happen, it has to be planned for, it has to be controlled, and it has to be development if it is to have any meaning and real future in terms of job creations and tourists appreciation. Therefore, the researcher recommends the following for effective tourism development in Ebonyi State.

However, apart from the above mentioned sites, Ebonyi state is blessed with agricultural tourism, they are known for Rice cultivation (*Oryza Sativa*), Maize (*Zea mays var. amylacea*), Cassava (*Manihote sculentacrantz*). It was their agricultural tourism that gave them the popular name 'Abakaliki Rice' as it is generally known in Nigeria. The research recommends that agricultural tourism should be included in educational curriculum of the State. In addition, Ebonyi community has a large portion of land that can be used for farm cultivations and this will give room for study of their land tenure system incase developer/investor wish to invest in agricultural tourism in the State.

Consequently it is obvious that *Ezi-Ukpa* rock shelter, *Ogba-eju* rock shelter, in *Ozziza* have not been developed for tourism consumption, though a lot of research and archaeological documentation have been carried out in the sites by different scholars, yet their discoveries were kept in a recycling bin, and the sites are at the point of extinction due to neglect. More so, educational system in Nigeria should incorporate rock shelters, archaeological excavation as one of their excavation trips for children in primary and post primary school as it shall make archaeology public in the State. Tourism planning and development stand the best and the only chance for preservation and promoting of archaeological sites in Ebonyi State.

In planning the tourism development, the host communities-the custodians of those attractions must as a matter of fact be involved in decision making and offered opportunities as tour guides, interpreters and site managers. Involving the host communities will make way for effective and uninterrupted tourism development in the destination. These were the primary aim of Renfrew and Bahn (2000), cited in Ikegwu (2014:144), when they stated that the host communities should be involved even during any field works that takes place. Therefore, host communities,

archaeological destinations, ethnographic accounts should form basic foundation in Ebonyi State tourism development planning.

Priority should be given to places with renowned cultural tradition in order to harness their touristic potentials for example *Aju festival* among the old Ohaozara local government area which comprises, Uburu, Okposi, Onicha, Isu, Amasiri, could be collectively organized and transformed into annual cultural carnival as being presently done in Uburu that will attract tourists from far and wide. The property owners, policy makers and site managers are necessary to achieve a sustainable tourism development in Ebonyi State and Nigeria in general. Effort should be made here to encourage professional participation in the industry. Increased professional expertise among tour operator should guide the licensing policies of the government.

Government should continue to take the lead in promotional campaigns using media, television, radio, newspapers, brochures, pamphlets and other trade items. Such promotional campaigns should be subjected to periodic review, as is now being done by federal and some state government to take care of new development in the country. In addition, Government should as much as possible provide the necessary infrastructures, tax and other investment incentive to encourage both private and public sectors participation. The archaeological and cultural attractions like traditional, dance, masquerade festivals, ceremony, should be preserved and practiced, because they are important vehicles from generation to generation as this will help to change any negative conception people might hold against our cultural practice and also help the upcoming ones to understand our cultural values.

Tourism is sensitive to number of factors especially political and economic climate. Government should endeavor to create conducive climate for tourism development. Such negative trends as religious uprising, kidnapping terrorism and industries actions etc. will affect tourism flow and should as much as possible be curbed for tourism consumption in the state.

Finally, a research-oriented tourism policy that will provide laws protecting the nation from the negative effects of foreign cultures while developing our numerous tourist attractions should be adopted. In addition, laws protecting our historical sites and monuments, wildlife and forestry and antiquities need to be effectively implemented to check the activities of deviant tourists. In this, policy provision should be made for training of tourism personnel in the relevant fields to enhance their usefulness. Therefore, the establishment of tourism-oriented Universities and polytechnic, or inclusion of tourism in primary and secondary institution in the state to provide much-needed human resource for the industry will be a step in the right direction.

Recommendation for future studies

Old Ohaozara is blessed with craft and industries like salt lake which Uburu and Okposi have the highest deposit in the state is yet to be documented and developed for tourism consumption. Basket making, mat making, streams and rivers round the communities are yet to be documented and developed for tourism activities in the area. Furthermore, *Aju festival* in old Ohaozara which comprises Uburu, Okposi, Amasiri, Onicha and Isu are yet to be investigated and documented in the area. Finally Ebonyi communities has a lot portion of land and known for agricultural tourism in southeastern Nigeria, there is a need to study and document their land tenure system for effective utilization in the region.

5.3. Conclusion

It is an established fact that Nigeria is a country of rich archaeological, natural, historic and cultural attractions. It is however unfortunate to note that the native flora and fauna (plants and animals) most especially the former are relatively unknown and much worse is the fact that a sizeable amount of what is known can be found only in collections and other works housed in museums situated outside the Africa continent (Europe). Yet an adequate number of the archaeological, natural, historic and cultural objects are very vital for any effective communication and judicious utilization in Nigeria and Africa in general.

Furthermore, there is no gainsaying that public archaeology as a tool for tourism promotion is the soul of a nation that wishes to protect and promote her cultural resources. This is because archaeological, natural, historical and cultural objects are significant objects to any nation as they can reveal the past, inform about the present, and predict the future. The existence and meaningful development of any society today depend on what they were able to sustain for future generations.

This research to some extent has been able to bring to book public archaeology as a tool for tourism promotion in Ebonyi State. Selected sites such as Ancient mine in Enyigba Abakaliki, *Ezi-Ukpa* rock shelter in Afikpo, *Aju festival* among the Uburu group, *Ngene-Ukwu-Enu* shrine in Uburu, National Museum Abakaliki, National Arts Gallery Abakaliki, Ebonyi State Broadcasting Corporation Abakaliki, which form parts of public archaeology in the state are potential tourists attraction to an extent that if given proper attention and the necessary infrastructures are provided, they have the potentials to attract huge number of tourists to the

destinations. More so, the local communities who are the custodians of these cultural resources should be sensitized on how to manage their heritages, and it can only be achieved by getting the host communities involved when developing those resources for tourism consumption. Public archaeology or cultural resource in Ebonyi State should be harnessed and administered, so that the aim and objective of tourism industry in Nigeria shall be met.

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List of Informants

Appendix

	Name	State	Age	Occupation	Date of interview	Place of interview	Mode of interview	Time
1	Mr. Ubani	Ebonyi	65	Famer	11-11-15	Enyigba	Direct	12:45pm
2	Mr. Okoedume	Ebonyi	65	Teacher	13-11-15	Afikpo	Direct	10pm
3	Mr. Okoro Silvanus	Ebonyi	68	Trader	15-11-15	Uburu	Direct	1:45pm
4	Mr. Eworo	Ebonyi	45	Ret, teacher	15-11-15	Uburu	Direct	5:59pm
5	Mr. Nkwada	Ebonyi	48	Civil servant	17-11-15	National MuseumA bakaliki	Direct	11:45am
6	Mr. Jerome Sunday	Ebonyi	42	Civil servant	19-11-15	National Arts Gallery Abakaliki	Direct	12:45pm
7	Mr.Nwaorie. E.	Ebonyi	45	Civil servant	29-11-15	ESBC Abakaliki	Direct	10:00am