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EVALUATION OF PEOPLES' AWARENESS AND ATTITUDE TO CULTURAL LANDSCAPES IN NIGERIA

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Abstract

The cultural landscapes for generations are places where people identify with their roots, a place of pride or remembrance of symbolic events. With the development of these sites as tourist centres of attraction and in most developed countries they provide employment opportunities as well as being useful generators of income through tourism. Currently in Nigeria, cultural sites in most cases are not developed, much less patronized for tourism for issues like poor development, lack of information, unattractive sites to mention a few. The focus of this paper is to investigate the reasons why these sites of ancestral heritage are being abandoned or not patronized; and also to measure the level of peoples' awareness of such sites. Alongside these are some other reasons examined to provide more information on the challenges of these cultural sites and tourism development in Nigeria. Structured questionnaires were employed to elicit information from the public using the Likert type scale. Descriptive statistic was used to analyze the characteristics of respondents and their perception about cultural landscapes. The findings, inter alia, reflect a lack of information, poverty, and lack of development as the main reasons for the low patronage accorded the sites. Conclusions and recommendations were also offered on ways to overcome the challenges of tourism promotion of cultural landscapes and the with benefits to policymakers, the tourism sectors, and other areas of national development.

Introduction

Every geographical place/region has its own identity, a unique landscape that separates it from any other, significantly defined by the culture, belief, antecedents, association with momentous events, scenic views, narratives, experiences, and activities of the people, it also includes the therapeutic functions of such a place, and probably its religious identity. Such places which emerge out of a constant relationship with the elements which define the environment are termed – “The cultural landscape”. This has come into being as a result of a constant relationship with a unique environment over a period of time and since cultural landscapes belong to time (Mitchell, Rössler, and Tricaud, 2009; Fadamiro and Adedeji, 2015), they are therefore heritage to man, a legacy for everyone who belonged to that region as they reveal aspects of the history of the host community, country's origin and development as well as evolving relationship with the natural world. They provide scenic, economic, ecological, social, recreational, and educational opportunities, first for the host communities and the country at large and they can conceptualize as organizations of space, time, meaning, and communication (Rapoport, 1992). Consequently, if cultural landscapes evolved from a relationship between man and nature, it will therefore mean that at every point or location where man ever settled is a possibility of a cultural site.

However, not all cultural sites make an impact and some are more impactful than others depending on the extent of its significance to the people, where some become the symbol of the people or a place, others make quiet impressions and not as popular as others yet important to the local environment that host them (Fadamiro and Adedeji, 2012). The popularity of some cultural landscape sites have depreciated over time as people have not been able to find connection with it, this has also made more people to generate wrong attitude towards the heritage sites. Although, some cultural landscape sites in developed countries have been developed and have served or still serving as income generators through tourism (Ayeni, 2012), on the contrary, neglect, decay and underdevelopment are the issues with cultural landscape sites in the developing world as most sites, not minding how important they are and how eventful they had been to the people, are no longer attended to talk-less of serving any meaningful purpose.

To this effect, most cultural sites in the developing countries have remained irrelevant and are losing their values as nothing will be found of it over time if not attended to. In enquiring why these sites of heritage had been abandoned and not generating revenue for the country, it is necessary to examine people's position towards these



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sites and in the process study the reason why these sites have not been developed, and to examine people's knowledge of them if they know of them at all.

Literature Review

What are Cultural Landscapes?

Cultural landscapes are defined by the United Nations Education Social and Cultural Organization (UNESCO, 2008) as physical settings that are produced through the interaction of human beings – their belief systems, social structures, and economic activities -- and their environment (UNESCO, 2008). In adopting the term cultural landscape in 1992, the World Heritage Committee sought to surpass the presumed division between artifacts of human genius and works of nature. As a concept, cultural landscape broadens the horizon of heritage preservation beyond material artifacts, buildings, or monuments, to include ways of using and circulating through an environment. Such things as fence and field patterns, shepherding routes, cultivation methods, landforms, and the variety of social relations and knowledge that people have developed over time for living in a place are all part of the cultural landscape (Urla, 2010). Looking at environments as cultural landscapes considers human beings, their cultural beliefs, and activities as part of an ecosystem they have fashioned over time (Longstreth 2008). Cultural and natural heritage, that act as an attraction to tourists are distributed all around the world, and in most cases, they provide additional opportunities for many non-industrialized economies. The landscapes are regions that bring people together to preserve heritage, culture, protect tradition and preserve languages. The cultural landscape can improve the environment and protect living elements in and around it, all these only when it is protected and properly harnessed.

It is the evolution of a natural landscape that turns into a cultural landscape due to the interaction of man over a period of time. They combine elements of space and time and represent political as well as social and cultural constructs (Fadamiro and Adedeji, 2015). There is the possibility of the cultural landscape evolving as human activity keeps changing due to technology and globalization, it then acquires many layers of meaning that can be analyzed through historical, archaeological, geographical, and sociological studies (Cassalia and Ventura, 2014). Cultural landscapes are more or less a by-product of sectorial policies and diverse human activities and in that sense a common good (Young, 2002). Conceived in this manner, a cultural landscape is an environment affected by humans and this ranges from the extremely modified industrial and urban environment, with the heavy presence of human activities, to the somewhat extreme rural areas where human activity is not so pronounced, for example, abandoned farmsteads with adjacent overgrown fields and areas gradually modified over long periods by grazing livestock.

The patterns of human movement reflect the conditions of an ever-changing world and this resultantly impacts the culture on the landscapes of the places they leave and the places they settle, in ways that often last well beyond their lifetimes. These human impacts on a region include its ethnic make-up, spoken languages, religious institutions, traditions, architectural styles, and other cultural markers; all clues to the past, present, and future of that area and generations of the people (Nora, Mechtild, and Pierre-Marie, 2009; Haenraets 2010). Therefore, in both homogenous and heterogeneous human settlements, the influence of culture cannot be overemphasized as determinant of built forms, religious institutions and traditions, a part of which the cultural landscape is. (Adedeji & Amole, 2010; Fadamiro & Adedeji, 2011). Rapoport (1992) opined that, cultural landscapes can be conceptualized as organizations of space, time, meaning, and communication. In his argument, he posited that “the impact of human action on landscapes occurs over time so that a cultural landscape is the result of a complex history”

Values of cultural landscapes in Nigeria

Nigeria has a fair share of the cultural landscapes and some already belonging to the existing world heritage sites are the Osun-Osoybo grove and the Sukur cultural landscape in Southwest and northeast geopolitical zones of Nigeria respectively, while there are twelve (12) properties on the tentative list nominated to be enlisted. Besides these are other sites of note, all dotting both the rural and urban landscapes of Nigeria and as compiled by Ayeni (2012), there are many of them and most of them accessible. Jiboku and Jiboku (2012) further buttressing the wealth of Nigerian culture posited that there are different historical sites and monuments that offer tourism attractions. Festivals abound among the different ethnic groups, the potentials for which only a few have been developed. Archaeologists through their researches and excavations have also analyzed issues on the proliferated people and cultures of Nigeria. These cultural materials and artifacts which are kept by the different traditional



institutions offer attractions and if explored, will serve as alternative sources of revenue that is sustainable to the government.

Vogeler (2010) posited that, cultural landscapes document the characteristics of a group of people who identifies themselves as one culture, culture being the totality of all that can be socially transmittable. The historical documents of the respective value-systems are recorded on the cultural landscape as 'human beings are perceived as physical, psychological and spiritual entities connected to their surroundings' (Voordt & van Wegen, 2007). It is, therefore, a bridge between the past and future as people of a particular culture can relate with the origin of their culture on the landscape. Cultural landscape reveals the interaction of the cultural value-system of the people with landscapes over time in space (Fadamiro and Adedeji, 2015). The perceptions and activities of a group of people that have been committed to material reality recorded on the cultural landscapes (Barrett, Farina, & Barrett, 2009; Vogeler, 2010). These are a few benefits of cultural landscape to a group of people around who have an identity with the value it portrays.

Given that background, the major question is; how many Nigerians know of these sites, and how many have ever visited any of the locations? Or more importantly, how often are these places visited for whatever reason it may be? Despite that most of these sites are so close to the city centres due to the rapid rate of urban development. Catalan et al., (2008); Mas et al., (2004); Bray et al., (2004) and Atanur (2011) posited that expansion of the cities has caused important changes over cultural and natural landscapes and that such changes occur more rapidly in developing countries when compared to the developed countries (Lopez et al., 2001). This was also buttressed by Fadamiro and Adedeji, (2019), saying many of the "sacred" spaces have been encroached upon for building purposes in some traditional urban cores. This is because most people are unaware of the existence of the sites and more are even plagued by their religions who give these sites a wrong connotation from what it is. Unfortunately, most religious leaders are also ignorant of the benefits of visiting such sites, discourage their followers from visiting by telling them any visit to such as place is tantamount to a subscription to a deity and against the commandment of the Almighty.

Parents, guardians, and other custodians of culture have failed to hand down the history of the people to the younger generations and these custodians of histories are gradually fading away from the face of the earth, the result is that the history of the peoples are all lost and replaced with guesses, anecdote and untrue stories of how the existing sites had come to be. It is, therefore, important that as these sites have been preserved, they should be visited for information and to get first-hand knowledge of the history, but the opposite is what exists hence the sites have been abandoned and not visited less of being developed for income generation.

Cultural landscape and National Development: The link

Cultural landscape of unique properties is often considered to be on the list the United Nations Educational, Scientific and Cultural Organization (UNESCO) for its cultural, historical, scientific, or other form of significance as a World Heritage Site (WHS) (Zhuang, Yao and Li, 2019). The inscription of a site as a WHS by UNESCO raises the site's international profile, thus attracting tourism development (Rasoolimanesh, Jaafar and Barghi, 2017).

Tourism is one concept that may not invoke the desired passion and attraction among Nigerians, and this is one of the reasons for high level of poverty prevalent in the country where people live from hand to mouth and have little left for other secondary activities like tourism (Ojo, 2012). Because of the state of the economy and the low level of income by its populace, it becomes difficult to spend any extra amount on activities such as visiting places of interest especially within the country. But beyond the people travelling is also the opportunity to host travelers in a location where tourist activities are buoyant, so that the locality can benefit from tourists' activities since tourism, like other economic activities, exerts a positive influence on host communities (Rasoolimanesh, Jaafar and Barghi, 2017).

Tourism plays a significant role in the socio-economic development of many nations because it contributes towards alleviating the major political, social, and economic problems that characterize the rural and urban areas alike (Ayeni, 2012). Tourism has been discovered to be a very important instrument to poverty alleviation, attainment of the millennium development goals (MDGs), and sustainable development (Olorunfemi and Raheem, 2008). Jiboku and Jiboku (2010) also opined that tourism will enhance youth development, stem youth restiveness, and foster unity and social cohesion among the numerous people with from different backgrounds. The sociocultural value of tourism may include a great sense of community identity, a heightened sense of linking with local environments, and increased social capital following an increase in tourists (Ramos, Stoddart and



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Chafe,2016). Tourism according to Ramchander (2003) broadens residents’ knowledge about international travels, foreign countries and people, thereby inculcating a sense of pride in communities associated with their heritage and culture as well as contributing to the rehabilitation of existing buildings and historic sites and the renovation of old structures to new uses.

Zaei and Zaei (2013) divided the sociocultural impacts of tourism into seven aspects and amongst them is the conservation of the local cultural heritage which is registered on the cultural landscape and probably a WHS. This is further supported by Su and Lin (2014) as they pointed out that a country possessing a WHS is in a win-win situation, not only for the development of the tourism economy but also for the conservation of cultural achievements. The cultural landscape is protected and preserved when it is recognized by the international community and becomes an income generation resource for the communities. It also has the capacity to preserve the cultural heritage of the community, maintaining its value-system mechanism and biodiversity, it reflects everyday way of life, way people create places through time, show that cultural landscape is very significant and plays important role in national development.

Research Methodology

The study was carried out within the southwest geopolitical zone of Nigeria which comprises six states; Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti States

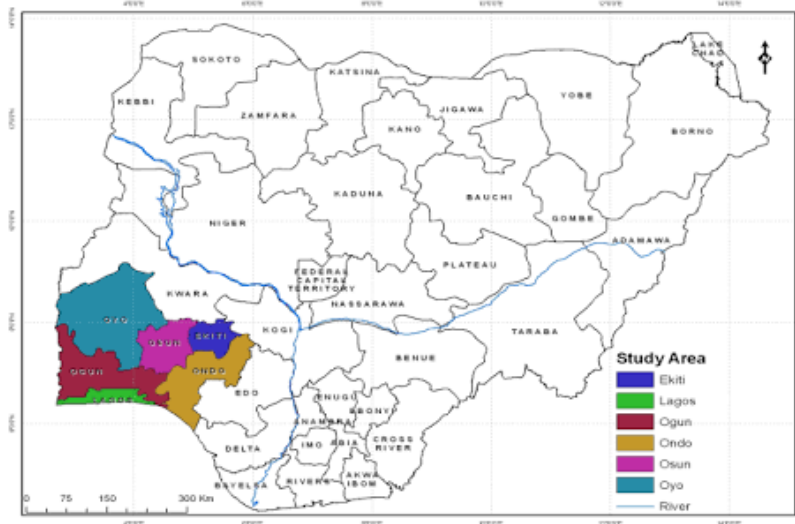


Figure 1: Map of Nigeria showing the geographical zones
Source: researchgate.net



Figure 2: Map of southwest Nigeria showing the states.
Source: researchgate.net



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The quantitative method of data collection was adopted in this study, combined with the review of the literature to get the views of the people in southwest Nigeria on their awareness and attitude to cultural landscapes around them. While the quantitative method allows the analysis of data in numerical terms, using closed-ended questionnaires, the literature review allows an in-depth knowledge of factors underpinning their views to give a credible and valid result (Denzin & Lincoln, 1998) using various publications. In this study, respondent opinions were measured on a Likert scale of 4 points, where 4 denotes strongly agree and 1 denotes strongly disagree.

From the study population, three states, Osun, Ondo, and Ekiti were selected using the simple random and convenience sampling methods to represent the sample frame from where study population was drawn. The study population consists of all dwellers of the capital while the sampling frame consists of heterogeneous respondents, those dwellers who are above the age of 18, cutting across various classes and all works of life including stakeholders in the tourism industry, such as hotels and travel agents, government, and non-governmental employees. 384 closed-ended questionnaires were randomly administered among all three state capitals, by closely supervised trained research assistants between March and June 2019.

A sample size of 128 was estimated for each of the states selected to achieve an equitable distribution and to balance the administration of the instrument. This was neither too small nor too large to achieve the objective of the study. At the end of the survey, a total of 334 questionnaires were returned completed, thus a response rate of 87% was recorded and data was analyzed using the Statistical Packages for Social Sciences (SPSS) version 23 where the results are expressed in simple percentages.

Research instrument and data collection

The instrument used was a self-designed questionnaire administered on residents of Ado-Ekiti, which is the capital city of Ekiti State, Osogbo, the capital of Osun State and Akure, the capital city of Ondo State. These city centres fulfil all the requirements of this survey with respect to respondents and location of cultural landscape. The questionnaire consisted of two sections. Section A constituted demographic information like sex, age, ethnicity, marital status, educational status, and annual income level while section B contained structured items relating to the research questions such as knowledge on the cultural landscape, financial capability, issues that influence the decision on the cultural landscape, culture and some others which needed to be tested.

Discussion of findings

The result of the socioeconomic characteristics of the respondents in Table 1, this study shows that majority of the respondents were males (56.3). It also reveals that the respondents in the ages of 50 and above constituted the largest number (36.1%). Those that were married constituted the largest number of respondents (73.1), while the majority of them also have a steady job, either public and self-employed (85.8%). The respondents that had a minimum of OND/NCE were 8.4% while the greatest percentage of respondents were second-degree holders. The Yoruba respondents constitute the majority of respondents (70.6%) and it is also noteworthy that 47.9% of the respondents earn above one million naira annually.

It is evident also that all of the respondents (100%) are aware of the availability of cultural landscapes in various locations in Nigeria and 70.2% are aware of the presence of such a site in the state they reside but 85.6% of the respondents hardly ever visited a cultural site. The very few who did, went on an excursion and for recreation only during the holidays. The survey further revealed that 83.3% believed that the cultural sites are more or less ritual sites and shrines and this can impede the popularity of these sites. About 73.3% of the respondents also believed that religious belief affects the visit to these cultural sites, 65.0% held that the perception of the people affects the patronage of cultural landscape sites and also its development, 87.5% agreed that the available sites are not developed enough for tourism while, 93.3% believed that improvement and development of the cultural landscape can help develop the tourism sector in Nigeria. The table also revealed that 53.3% of the respondents concurred that visiting cultural landscapes can influence or taint their religious beliefs which could make them to be seen as idol worshippers, so they would rather stay away totally from such locations than to be identified with such. Moreso, 85.0% supported that there is a neglect of tourism development in the national scheme as 45.0% agreed that corruption has pervaded the tourism sector despite the knowledge of the impact of tourism in national development, in the same vein, 20.0% confirmed that inadequate finance has hamstrung the development of tourist centre in Nigeria.



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Table 1: Distribution of respondents based on their demographic characteristics

	FREQUENCY	PERCENTAGE
SEX		
Male	67	56.3
Female	52	43.7
AGE		
20-29	2	1.7
30-39	36	30.3
40-49	38	31.9
50 and above	43	36.1
ETHNICITY		
Yoruba	84	70.6
Hausa	2	1.7
Igbo	14	11.8
Others	19	16.0
EDUCATIONAL QUALIFICATION		
P.hD	16	13.4
Masters	56	47.1
B.SC/B.A/HND	37	31.1
ND/NCE	10	8.4
OCCUPATION		
Self-employed	46	38.7
Government employed	56	47.1
Unemployed	17	14.3
MARITAL STATUS		
Single	17	14.3
Married	87	73.1
Divorced	6	5.0
Widowed	9	7.6
ANNUAL LEVEL OF INCOME		
Below N100,000	8	6.7
Between N101,000-N500,000	20	16.8
Between N501, 000-N1, 000,000	34	28.6
Above N1,000, 000	57	47.9

i. Knowledge of the existence of a cultural landscape/heritage site

To ascertain what knowledge people have of the cultural landscape, respondents were asked to rate their responses from strongly agree to strongly disagree. Table 1 revealed that 46.6 percent (156) agreed that they have little or no knowledge about any cultural landscape within their areas of residence or birth and 38.8 percent (130) strongly agree. Also, 7.9 percent (26) disagreed while 1.1 percent (4) strongly disagreed and 5.6 percent (18) did not respond. It, therefore, implies that a total of 85.4 percent of respondents agreed that they do not lack the knowledge of the existence of a cultural landscape within their environment.

The findings revealed that there is gross ignorance of the existence and the importance of a cultural landscape amongst the populace which is a major challenge. Unfortunately, this is not limited to only a category of people but cuts across the formally educated and the non-formally educated ones. It reveals that people are not interested



in unique places around them and this might also pose a great challenge to the development of the cultural landscape.

Table 2: Knowledge of cultural landscape

	Frequency	Percentage	Valid Percentage
No response	18	5.6	5.6
Strongly disagree	4	1.1	1.1
Disagree	26	7.9	7.9
Agree	156	46.6	46.6
Strongly agree	130	38.8	38.8
Total	334	100.0	100.0

ii. Religious Influence

Also asked through the questionnaire was the need to know whether the religious inclinations of the respondents contribute to the willingness to know of and pay a visit to the cultural landscapes around. As revealed in Table 3 that 44.6 percent (149) of respondents agreed that their religion is the reason for the lack of interest in the cultural landscape and 32.1 percent (107) strongly agreed. Also, 16.5 percent (55) disagreed while 1.1 percent (4) strongly disagreed and 5.8 percent (19) did not respond, giving a total of 76.7 percent that agreed.

This research revealed that the religious inclination and the mindset of people towards a cultural landscape has deprived them of showing interest to know of the cultural sites around them. This creates a negative interaction between the people and their environment and prevents the transfer of such knowledge to future generations. As such, the extinction of such a cultural landscape is imminent and the loss of heritage impending, if citizens are no longer curious of the happenings within their environment not to talk of its sustainability.

Table 3: Religion as an influence

	Frequency	Percentage	Valid Percentage
No response	19	5.6	5.6
Strongly disagree	4	1.1	1.1
Disagree	55	16.5	16.5
Agree	107	32.1	32.1
Strongly agree	149	44.6	44.6
Total	334	100.0	100.0

iii. Financial capability

Respondents were also asked if their financial capability contributes to the knowledge and visit to a cultural landscape around them. From the analysis, 56.9 percent (190) agree that an individual's financial competence will determine if such person would be able to take a "trip of luxury" towards tourism/recreation as it is perceived more than education and 30.2 percent (101) strongly agree. Also, 6.2 percent (21) disagree while 3.9 percent (13) strongly disagrees and 2.8 percent (9) did not respond. The total respondents that agree to this notion, therefore, are 87.2 percent as can be seen in Table 4.

The poor financial status of many Nigerians is no longer an issue of surprise and this is due to the poor economic state of the nation. Although, the demography shows that only 14% of the respondents were unemployed and almost 50% of the respondents earn above one million per annum. It shows that finance may not be a major issue for the lack of visits but it is a contributor to the challenge.

*Table 4: Poor financial capability*

	Frequency	Percentage	Valid Percentage
No response	9	2.8	2.8
Strongly disagree	13	3.9	3.9
Disagree	21	6.2	6.2
Agree	101	30.2	30.2
Strongly agree	190	56.9	56.9
Total	334	100.0	100.0

iv. Lack of adequate publicity

Again, the analysis on whether if there is adequate publicity about the cultural landscape, the people will get to know about it is revealed in Table 5. The analysis revealed that 48.3 percent (161) agree that there is not adequate publicity on the cultural landscape and 39.9 percent (133) strongly agree. Also, 5.2 percent (17) disagree and 2.1 percent (7) strongly disagree while 4.5 percent (15) did not respond. The total respondents therefore that agreed the lack of adequate publicity of the cultural landscape is a barrier to the knowledge existence is 88.2 percent.

Table 4: Lack of adequate publicity

	Frequency	Percentage	Valid Percentage
No response	15	4.5	4.5
Strongly disagree	7	2.1	2.1
Disagree	17	5.2	5.2
Agree	133	39.9	39.9
Strongly agree	161	48.3	48.3
Total	334	100.0	100.0

Analysis in table 4 indicates that there is the probability that if the publicity about the cultural landscapes is better promoted, more people will be aware and would be more inquisitive to visit the cultural landscape. This would boost the importance of such sites and an increase in the visit will customarily increase the income generated from such places boosting the tourism industry. The tourism industry can be transmuted to deliver economic opportunities to all the stakeholders in the tourism industry, which is the form of economic divergence that monoculture economies like Nigeria need at this stage of its economic development (Ayeeni, 2012b). This can be achieved when the local community is a part of tourism development stemming from their knowledge and participation in the development of the cultural landscape for tourism. Snaith and Haley (1999), posited that the local populations' attitudes toward tourism are important, given the argument that a happy community is more likely to support tourism development and welcome tourists, it is in that situation that tourism can thrive.

It is also important to note that the indirect effects on the quality of life for a country such as Nigeria where poverty predominates, especially as tourism can facilitate the provision infrastructures and services to areas of fewer amenities and also encourage the tourism culture among a people who consider it as a luxury. Infrastructural facilities present at a tourist destination or at tourist sites are some of the basic determinants for the popularity and patronage of the tourist site as this marks the level of tourist satisfaction and the degree of the visitors' trip experience. (Smith, 1994; Jovanović and Ilić, 2016).

As already noted, the knowledge of the existence and importance of a heritage site gives it the necessary relevance and promotion it deserves and resultantly, its preservation and protection. Thus, it is expedient that adequate publicity should be generated to promote cultural landscapes and proper information should be given about them to the populace to promote the heritage sites and also engender the culture of tourism among the people. The existing properties of cultural landscapes, also present many opportunities to increase people's understanding of both cultural and environmental values important to the future of mankind on both local and global levels which is needed for the sustainability of these heritage environments for the sake of posterity.

Recommendations and Conclusion

This study investigated the awareness and attitude of people to the cultural landscape sites around them and reported empirically the findings. The cultural landscape sites are gifts of nature although facilitated by human culture to become heritage sites and can therefore not be separated from the history of the people. As such, cultural



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landscapes deserve the protection of all stakeholders to preserve the culture, transfer the knowledge, and showcase the heritages to the world through tourism and through adequate knowledge of such sites devoid of bias.

The study, however, revealed the ignorance of the people on the value of the cultural landscapes and its importance to the development of the people, race, and the economy. This ignorance has been determining the attitude people take to such sites which has given rise to a gradual loss of some heritage sites but unless these are transformed effectively through proper enlightenment, tourism on such sites may not be of great benefit to Nigeria's economic development. It is therefore important that adequate sensitization should be carried out on all forms of media to reach as many people as possible cutting across all social strata, providing information about the importance of the gifts of nature around us. All organs of government responsible for the development of the cultural landscapes should take also the responsibility to inform all citizens of the significance and value of the cultural landscape to evolve the changed and improved attitudes of the people.

The knowledge of the cultural landscape can be built into the school curricula right from the primary school level all through to secondary school through the introduction of subjects/programs and compulsory excursion to cultural sites within their vicinity. This will not only create awareness among the young children alone but will have the effect of enlightening the parents and the teachers who teach them. The availability of proper information about the site could enhance the willingness to visit which can pull visitors to the place and generate income and empowerment for not only the government but more importantly, the local community.

In the promotion of the cultural landscapes, all stakeholders should be involved including the religious leaders, because was discovered from the research, that religion is one of the main reasons for peoples' negative attitudes towards the cultural landscape. It is noteworthy that the influence of the religious leaders on their subjects can therefore influence their perception towards the cultural landscape hence the need to use the leader to change the orientation of the masses towards the heritage sites.

Nigeria has the opportunity to sustainably develop its tourism industry through the rich culture as can be reflected in the cultural landscape sites, giving culture enthusiasts from within and outside the country the opportunity to get enlightened and enjoy the Nigerian culture and to fully exploit the benefits tourism confers on other sectors of the economy

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