

**AN ASSESSMENT OF SOCIO-CULTURAL HERITAGE COMPLEMENTING
SUSTAINABLE ECOTOURISM IN SELECTED COASTAL COMMUNITIES OF
LAGOS STATE**

Olumide O. Metilelu

Department of Hospitality Management Technology, Lagos State Polytechnic, Ikorodu, Lagos, Nigeria

ABSTRACT: *Tourist locations are valued tourism assets that motivate travellers and distinguish destinations from others; one of the pull factors responsible for this movement is the desire to explore the socio-cultural identities and cultural heritage of the identified communities, which can sustain ecotourism development in the coastal communities. The tourist activities, therefore, are expected to have a significant impact on the host community. This research, therefore, aimed at assessing the socio-cultural heritage complementing ecotourism in the selected coastal areas. Lagos State is divided into five divisions, and the divisions are further divided into 20 local government areas (LGAs), of which three of these LGAs are selected as coastal areas for this study, which are Badagry, Lekki and Epe. The selected host community serves as the sample population for this research, personal interview and questionnaire were used to elicit information from the respondents during peak periods of tourism activities, specifically during December 2020 festive period. Due to the depth to which the study intends to analyse the data, 500 questionnaires were administered to the study area, but 455 were retrieved and considered valid for the research. The questionnaires were distributed using purposive sampling. Descriptive statistics were carried out using weighted mean and thematic analysis, while chi-square test was employed for the inferential statistics. The study concludes that socio-cultural heritage complementing tourism in coastal areas is a source of funding to preserve and conserve cultural heritage, thereby giving back cultural price, revitalize customs and tradition as well as open door for cultural sharing and learning.*

KEYWORDS: tourism development, socio-economic activities, coastal areas, coastal tourism, ecotourism

INTRODUCTION

Tourism has become one of the most important industries on a global scale and is expected to grow 100% over the next 10 years and contributed around 10% of the total global Gross Domestic Product (GDP) by 2006 (World Travel & Tourism Council, 2006). There is an expected increase to 10.9% by the year 2016 with a potential of more than 270 million jobs (Burke & Kura et al., 2001). The effort of Nigerian government to revive the tourism sector over the years reflected in the objective of the Federal Ministry of Tourism and Nigerian Tourism Development Corporation effort to develop tourists' sites in order to boost sustainable tourism, create employment and reduce poverty (Metilelu et. al. 2021).

The hospitality and tourism industry is one of the fastest-growing industries in the global economy, accounting for more than one-third of the total global services trade. Globally the International tourist arrivals have grown by 4.3 per cent between 1995 and 2008. The sector activities have grown over the years due to globalization and there is a sharp decline in recent times from over the falling relative costs of travel. The travel industry recorded 25 million international tourist arrival in 1950 while 277 million was recorded in 1980, 438 million in 1990, 684 million in 2000, 904 million in 2007 and 922 million in 2008 respectively (Ohlan, 2017).

Tourist locations are valued tourism assets that motivate travellers and distinguish destinations from others; one of the pull factors responsible for this movement is the desire to explore the cultural identities and cultural heritage of the host community. The host community consider the activities of the tourist a positive one because of their socio-economic benefit to the host community. The global increase in tourism demand and a more responsible and friendly environment is, therefore, the focus of the current generation, because its activities enhance socio-cultural integration (Mycoo, 2006; Sharpley, 2006, 2009).

The coastal areas of Lagos have not been given the needed attention to harness the full potential for economic, social, and environmental benefits. However, current trends in the coastal area keep subjecting many of the rich coastal ecosystems to degradation beyond restoration. However, continuous exploration of coastal tourism provides opportunities for a diversity of activities that takes place around the coastal area which brings about development for the community (Markovic et. al, 2009). This research, therefore, is aimed at identifying the impact of socio-cultural heritage on coastal tourist locations in Lagos state.

The cultural heritage of the host community impacts on the tourists, who are probably foreigners or travelled from far distance to the destination. The socio-cultural heritage in Lagos includes Eyo festival, cultural dancers, local musicians, language, etc. Beaches in Lekki area of Lagos State such as Elegusi beach have the potential to attract both domestic and foreign tourists. It also has the ability to generate revenue for the state government and the investors and create employment for both skilled and unskilled members of the host community. Culture and tourism play key roles in the promotion and management of Nigerian image and reputation abroad (Akande, 2014).

The socio-cultural heritage is one of the inputs of tourism, which attracts tourists to the host community can also determine the level of development in these areas, based on cultural exchange between guests and hosts. Thus, association that exist between the commercialization of local culture and the promotion of cultural exchange needs to be studied. It is on this background, the study aimed at assessing the socio-cultural heritage complementing coastal tourism in the study areas. In order to identify the socio-cultural heritage complementing coastal tourism in the study areas, the descriptive results of the analysis are presented in frequency distribution tables with simple and cumulative percentages, and simple and multiple bar charts, as well as using weighted mean. The chi-square test was used to test for the association that exist between the commercialization of local culture and the promotion of cultural exchange between guests and hosts in the study areas. The thematic analysis was used to analyse the qualitative data

collected through personal interview from the community heads on the socio-cultural heritage of the coastal tourism areas studied. This study would be very useful to tourism experts and users of tourism products.

Sustainable Ecotourism Development

A truly sustainable ecotourism industry will see economic benefits maintained over time. A fairer and efficient local distribution of profits and an influx of foreign currency will create employment and investment opportunities in both tourism and supply businesses and will alleviate poverty (UN Atlas of the Oceans, 2004; UNEP Division of Technology, Industry, and Economics, 2006). Decreased costs because of damage and expensive mistakes from unregulated industry, and increased local and national government revenues through taxes on tourism-related employment and goods and services will stimulate investment in infrastructure and services further contributing to employment and stimulating tourism. Government investments will increase the overall standards of living for the local community (UN Atlas of the Oceans, 2004; UNEP Division of Technology, Industry, and Economics, 2006). Increased employment opportunities and infrastructure development will reduce emigration, and increase tourism-related professional development and training of important business skills as well as increase literacy within the community (UN Atlas of the Oceans, 2004; UNEP Division of Technology, Industry, and Economics, 2006).

According to World Ecotourism Summit 2002 (UNEP-WTO 2002) in its declaration that ecotourism contributes significantly to the conservation of cultural heritage and natural. Subsequently, it also includes local and indigenous communities in its development plan and operation, and contributes to their well-being of the host community. In addition ecotourism interprets the natural and cultural heritage of the destination for tourists and lends itself better to independent travellers as well as to organised group and package tours (Regmi & Walter, 2016).

Modified Doxey's Irritation Index Theory

Doxey's (1976) developed the tourist irritation index, a framework which is also known as Doxey's Irritation Index or Doxey's Irridex. Doxey constructed an irritation index illustrating the change in residents' attitudes to tourists (Doxey, 1975; Szromek et al. 2019). The theory is depicted as

Level of Euphoria → Level of Apathy → Level of irritation/Annoyance → Level of Antagonism → Final Level.

The modified theory added a level to become a six level model as shown in figure 1

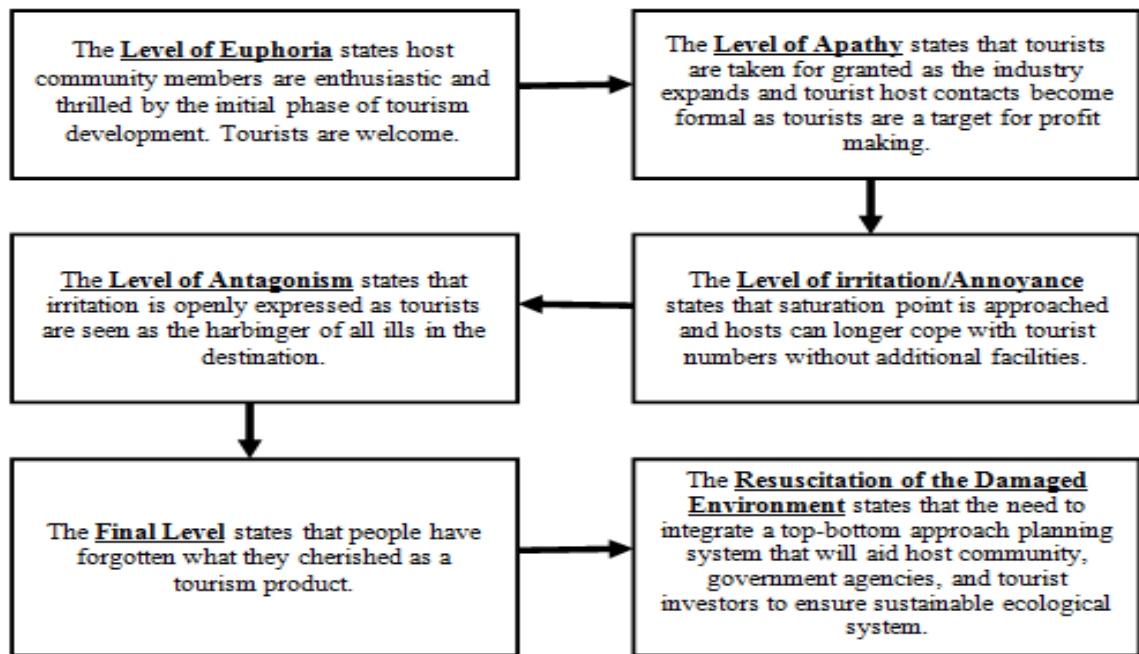


Figure 1: Modified Doxey's Irritation Index Theory

Source: Researcher's Output, 2021

The modified levels is

Level of Euphoria → Level of Apathy → Level of irritation/Annoyance → Level of Antagonism → Final Level → Resuscitation of the Damaged Environment.

Figure 1 depicts the modified Doxey's Irritation Index Theory. The Level of Euphoria states host community members are enthusiastic and thrilled by the initial phase of tourism development. Tourists are welcome. This suggests an exploration period for the entire ecosystem. The Level of Apathy states that tourists are taken for granted as the industry expands and tourist host contacts become formal as tourists are a target for profit making. The tourist does not only explore but contributes towards the social and economic activities of the host community. The Level of irritation/Annoyance states that saturation point is approached and hosts can longer cope with tourist numbers without additional facilities. There is a tendency for the host community to react to the over exploitation of the natural resources. For instance, the change in land use pattern and degradation of the ecological system is a strong indication of the effect on socio-cultural heritage. The Level of Antagonism states that irritation is openly expressed as tourists are seen as the harbinger of all ills in the destination. The tourist activities are now classified as exclusive preserved of the highest bidder thereby denying the host community access to their natural resources.

The Final Level states that people have forgotten what they cherished as a tourism product. The environment is destroyed and the social impact has been comprehensive and tourists move to a different destination, thus, destroying the ecological environment. The resuscitation of the

damaged environment states that there is a need to integrate a top-bottom approach planning system that will aid host community, government agencies, and tourist investors to ensure a sustainable ecological system. The resuscitation of the damaged environment stage is the reviewed addition developed in this study to expand the Doxey (1976) theory of irritation index, which was developed after carried out a research in Barbados in the West Indies and Niagara-on-the-Lake in Ontario, Canada. This is considered to be complementary to the existing perspective to the Doxey (1976) theory of irritation index.

MATERIALS AND METHODS

To identify the socio-cultural heritage complementing coastal tourism in the study area, primary data were collected through questionnaire administration, and personal interview of some important personnel such as elders and community leaders in the study locations, youth leaders, and desk officer of the ministry of tourism. To achieve a representative sample, this research considered a good cross-section of age groups, gender (sex), educational qualification, nationality, ethnicity, occupation, and income level of the respondents.

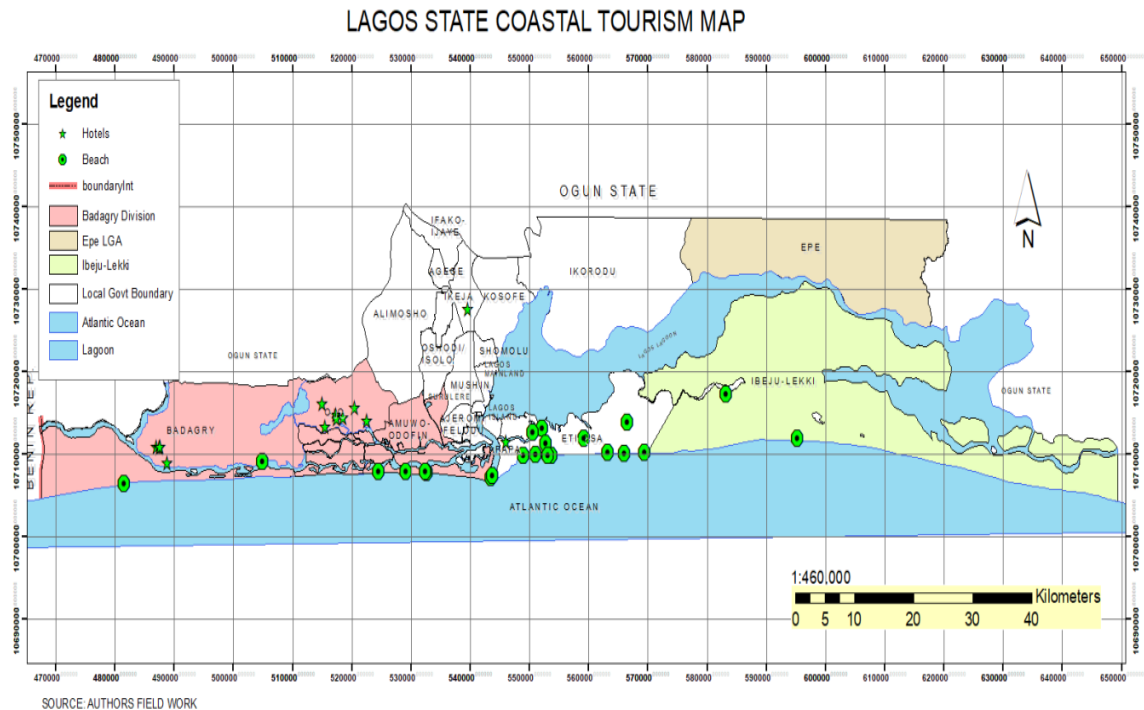
Frequency distribution tables with simple and cumulative percentages, and simple and multiple bar charts are used in descriptive capacity for the analysis, as well as using weighted mean. The chi-square test was used to test for the association that exist between the commercialization of local culture and the promotion of cultural exchange between guests and hosts in the study areas. The thematic analysis was used to analyse the qualitative data collected through personal interview from the community heads on the socio-cultural heritage of the coastal tourism areas studied.

Data Description

Data were collected from the three study areas. The data generated from the study were analysed using statistical packages SPSS 23.0 and Minitab 16.0. The study used a mixed-method of both qualitative and quantitative techniques. The quantitative data was collected through questionnaire administration, while the qualitative data was collected through personal interview in the areas under study. The quantitative data consist of 455 individual respondents, with various variables to be measured, while the qualitative data comprises write-ups, video coverage and recorded speeches collected from the respondents.

The Study Area

A careful analysis of the Lagos Lagoon reflects its uniqueness as "The bottom water of the lagoon has high temperatures, which were relatively constant throughout the year". The temperatures of the state record an average temperature of 32.7°C in December 2002 at the entrance of Ogun River near Ikorodu and 27°C in October 2003. The temperatures fluctuated only narrowly throughout the year. The annual temperature range was only 7°C. The influx of riverine water between May to November results in heavy cloud cover, thereby resulting in a gradual fall of the temperature to a minimum of 26°C".

**Figure 2:** Map of Study Area**Source:** Researcher's Output, 2021**Measured Variables**

The questionnaire Section B comprises nine (9) items measured on ratio scale and one (1) item measured on nominal scale. The items measured on ratio scale are given weight of 1 to 5, where 1 represents strongly disagree, and 5 represents strongly agree. A resultant variable identified as Socio-cultural Heritage (SH) variable is measured on ratio scale.

$$SH = \frac{1}{9} \sum_{i=1}^9 C_i; 1 \leq C_i \leq 5,$$

where B_1 to B_9 represents the responses on the 9 items in Section B.

Methods of Data Analysis

Frequency distribution tables with simple and cumulative percentages, and simple and multiple bar charts are used in descriptive capacity for the analysis, as well as weighted sum and weighted mean. The chi-square test is used to measure association in order to make inference concerning a larger population. A thematic analysis is also carried out to illustrate the quality data collected. Five levels of measurement are Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A) and Strongly Agree (SA). This level of agreement is coded using ordinal scale 1 to 5, where SD is coded as 1 and SA is coded as 5. The weighted mean is used as basis for taking decision based upper limit and lower limit score.

The weighted mean level of agreement score is given by

$$\text{Weighted Mean} = \frac{(SD \times 1) + (D \times 2) + (N \times 3) + (A \times 4) + (SA \times 5)}{SD + D + N + A + SA}$$

where $1 \leq \text{Weighted Mean} \leq 5$, measured on 5 Likert scale. The weighted mean score of greater than or equal to 3.5 is accepted as significant positive response, while the one less than 3.5 is a negative and non-significant.

The Chi-square test statistic is given by

$$\chi^2 = \sum \frac{(O - E)^2}{E}$$

where O is the observed frequency, and E is the expected frequency given by

$$E = \frac{\text{Row total} \times \text{Column total}}{\text{Grand total}}$$

The test statistic is compared with the critical value given by $\chi^2_{\alpha, \nu}$ where α is the level of significance and ν is the degrees of freedom given by

$$\nu = (r - 1) \times (c - 1)$$

where r and c are number of rows and number of columns respectively.

However, rather than using the critical value, the p-value is used. The p-value is computed by the SPSS package, and it is the probability value that is compared with the level of significance, α . There is a significant association if the p-value is less than α .

RESULT

The age is categorized into different age groups, which is considered a very important attribute of the respondents. All age groups are considered including less than 15 years and above 65 years.

Table 1: Socio-Demographic Characteristics Distribution of Respondents

Variable	Outcome	Frequency	Percent (%)	Cumulative Percent (%)
Age	Less than 15 years	81	17.8	17.8
	15-24 years	100	22.0	39.8
	25-54 years	179	39.3	79.1
	55-64 years	63	13.8	93.0
	65 years and above	32	7.0	100.0
	Total	455	100.0	
Sex	Male	189	41.5	41.5
	Female	266	58.5	100.0
	Total	455	100.0	
Educational Qualification	No formal education	54	11.9	11.9
	Primary	81	17.8	29.7

Nationality	Secondary	155	34.1	63.7
	Tertiary	165	36.3	100.0
	Total	455	100.0	
	Nigerian	384	84.4	84.4
Ethnicity Nigeria	Non-Nigerian	71	15.6	100.0
	Total	455	100.0	
	in Yoruba	209	45.9	45.9
	Igbo	47	10.3	56.3
Occupation	Hausa	80	17.6	73.8
	Another Nigerian tribe	46	10.1	84.0
	Non-Nigerian	73	16.0	100.0
	Total	455	100.0	
Income	Home/family duties	54	11.9	11.9
	Student	114	25.1	36.9
	Full-time paid work	153	33.6	70.5
	Part-time/casual paid work	36	7.9	78.5
	Unemployed	48	10.5	89.0
	Retired	50	11.0	100.0
	Total	455	100.0	
	Less than N21,000	122	26.8	26.8
	21,000 - 60,000	165	36.3	63.1
	Above N60,000	168	36.9	100.0
	Total	455	100.0	

Source: Researcher's Field work

Table 1 reveals the age range of the sampled respondents, 81 (17.8%) are less than 15 years, 100 (22%) are between 15-24 years, 179 (39.3%) are between 25-54 years, 63 (13.8%) are between 55-64 years, while 32 (7%) are 65 years and above, which thus reveal a larger percentage of respondents fall in the age bracket between (25-54) years. The gender of the sampled respondents is presented as follows, 189 (41.5%) are male while 266 (58.5%) are female respectively; the research thus reveals a larger percentage of female respondents. The research reveals the educational qualification of the sampled respondents as follows, 54 (11.9%) are without formal education, 81 (17.8%) obtained primary education, 155 (34.1%) obtained secondary education, while 165 (36.3%), the research thus reveals the larger percentage of respondents that have obtained tertiary education.

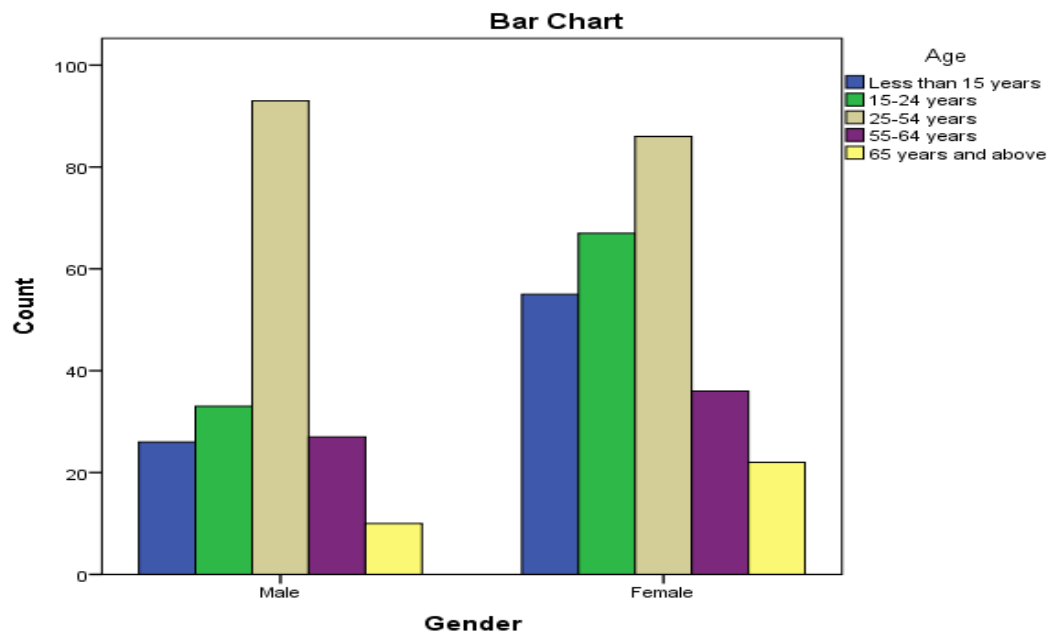


Figure 3: Multiple Bar Chart of Respondents' Gender to their Age

Source: Researcher's Field work

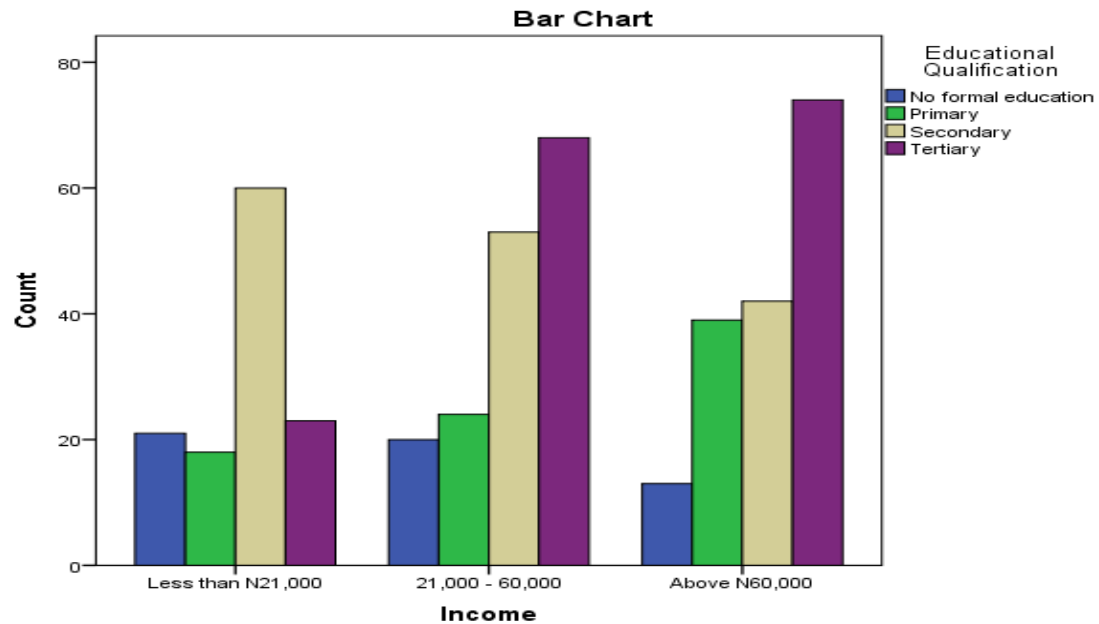


Figure 4: Multiple Bar Chart of Respondents' Income to their Education

Source: Researcher's Field work

Figure 2 shows that male respondents are in the age bracket (25-54), and most of the female respondents are also in the age bracket (25-54). Apart from the age group 25-54, there are more

female respondents than male respondents in other age groups. The most occurring age group both for male and female respondents is 25-54 years, and this form the ideal working population in Nigeria.

Table 2: Socio-Cultural Heritage

Variables	SD (%)	D (%)	N (%)	A (%)	SA (%)	Weighted Sum	Weighted Mean
Rich Socio-Cultural Heritage	62 (13.6)	54 (11.19)	85 (18.7)	98 (21.5)	156 (34.2)	1597	3.5
Commercialization of local culture	33 (7.3)	56 (12.3)	98 (21.5)	143 (31.4)	125 (27.5)	1636	3.6
Standardization in the process of Tourist desires and satisfaction	43 (9.5)	63 (13.8)	91 (20.0)	120 (26.4)	138 (30.3)	1612	3.5
The adaptation of Tourist demand, through the design of souvenir, arts etc. to reflect culture of the people	36 (7.9)	52 (11.4)	104 (22.9)	123 (27.0)	140 (30.8)	1644	3.6
Cultural clashes due to irritation of Tourist behaviour	64 (14.1)	73 (16.0) (14.1)	97 (21.3)	118 (25.9)	103 (22.6)	1488	3.3
Promotion of Cultural exchange between the Guests and Hosts.	38 (8.4)	51 (11.2)	88 (19.3)	134 (29.5)	144 (31.6)	1660	3.6
Promote and improve the preservation and transmission of cultural and historical traditions	38 (8.4)	50 (11.0)	72 (15.8)	120 (26.4)	175 (38.5)	1709	3.8
The tourist activities promote the culture and image of the host community	30 (6.6)	47 (10.3)	78 (17.1)	134 (29.5)	166 (36.5)	1724	3.8
Integration of foreign culture into the Host Community cultural Heritage	51 (11.2)	47 (10.3)	61 (13.4)	120 (26.4)	176 (38.7)	1688	3.7
Aggregate Socio-Cultural Heritage Compliance							3.6

Source: Researcher's output, 2021

Table 2 helps the study to know how existing socio-cultural heritage in the study areas complements coastal tourism. The values in Table 2 are frequencies, while the ones in parentheses are the corresponding percentages. The socio-cultural activities people associate and identify with coastal tourism in the study area are shown in Table 2.

The weighted mean is used as criteria for taking descriptive decision. Table 2 shows that weighted mean of 3.5 implies that rich socio-cultural heritage is complementing coastal tourism. A weighted mean of 3.6 implies that commercialization of local culture is complementing coastal tourism. The weighted mean of 3.5 implies that standardization in the process of tourist desires and satisfaction is complementing ecotourism in the coastal area. The weighted mean of 3.6 implies that the adaptation of tourist demand, through the design of souvenirs, arts, etc. to reflect the culture of the people is complementing ecotourism in the coastal area. The weighted mean of 3.3, which is less than 3.5 implies that cultural clashes due to irritation of tourist behaviour does not complement ecotourism in the coastal area. The weighted mean of 3.6 implies that promotion of cultural exchange between the guests and hosts is complementing ecotourism in the study area. The weighted mean of 3.8 implies that promoting and improving the preservation and

transmission of cultural and historical traditions is complementing ecotourism in the study area. The weighted mean of 3.8 implies that tourist activities promote the culture and image of the host community is complementing ecotourism in the study area. The weighted mean of 3.7 implies that integration of foreign culture into the host community's cultural heritage is complementing ecotourism in the study area.

On average, the study noted that a weighted mean of $3.6 > 3.5$ implies that socio-cultural heritage is complementing ecotourism in coastal area of Lagos State. This implies that all the mentioned socio-cultural activities in this research are associated and identified with ecotourism in the study area except for cultural clashes due to irritation of tourist behaviour, which is not complementing ecotourism in the coastal areas of Lagos State.

Inferential Analysis

The null hypothesis is tested, which states that there is no significant effect of commercialization of local culture on the promotion of cultural exchange between guests and hosts. The level of significance, $\alpha = 0.05$.

Table 3: Chi-Square Tests

Statistic	Value	Df	P-value
Pearson Chi-Square	171.317	16	0.000
Likelihood Ratio	166.969	16	0.000
Linear-by-Linear Association	112.009	1	0.000
No of Valid Cases	455		

Source: Researcher's output

Table 3 shows that all the measures of association show significant effects. This implies that there is a significant effect of commercialization of local culture on the promotion of cultural exchange between guests and hosts ($p < 0.05$). The commercialization of local culture has a significant effect on the promotion of cultural exchange between guests and hosts. This association between the commercialization of local culture and promotion of cultural exchange between guests and hosts is depicted in the cluster bar chart in Figure 5. The result explains that as commercialization of local culture increase from very low to very high compliance, the promotion of cultural exchange between guests and hosts is also increases from very low to very high compliance.

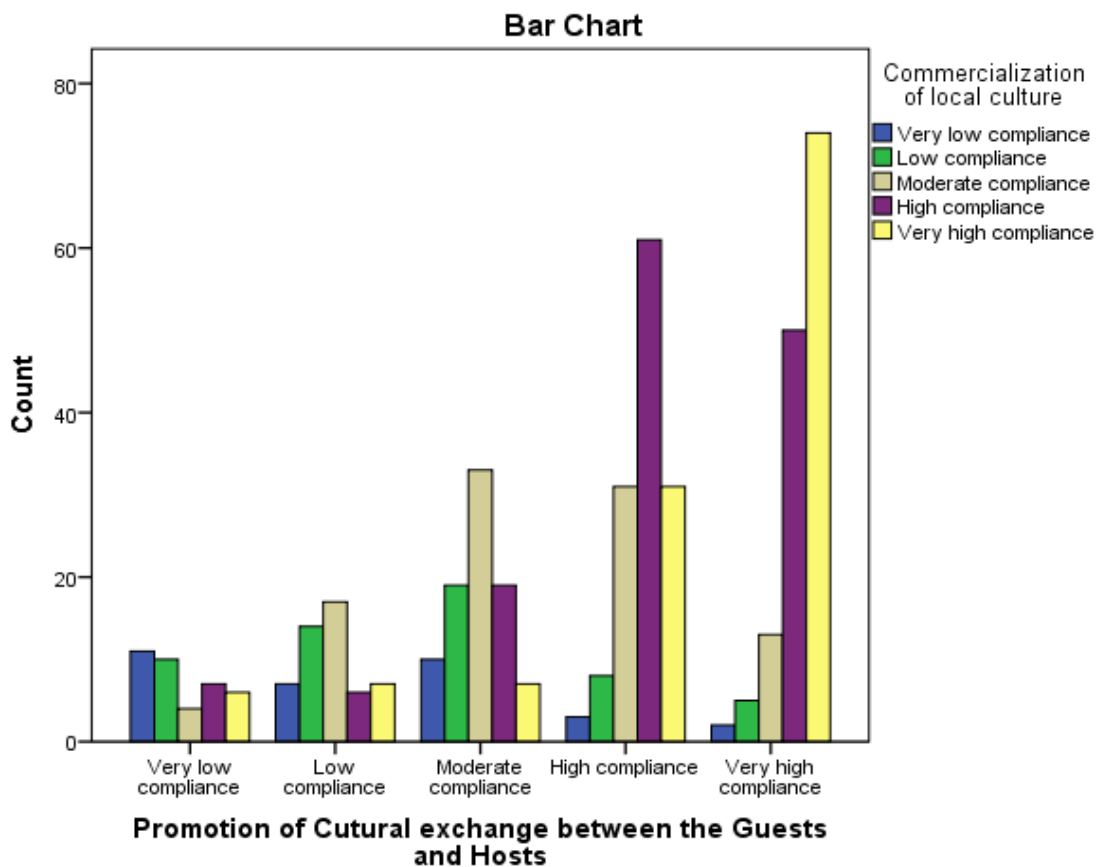


Figure 5: Cluster Bar Chart of commercialization of local culture and promotion of cultural exchange between guests and hosts

Source: Researcher's Field work

Thematic Analysis

The thematic analysis is used to analyse the personal interview with the community heads. The result of the analysis shows the following

Lekki Tourism Zone: The Ibeju-Lekki tourism zone also regarded as just Lekki tourism zone in this study has 12 special festivals celebrated by the communities. The festivals and their features are highlighted thematically as narrated by the community heads interviewed and are displayed in Table 5.

Badagry Tourism Zone: The Badagry tourism zone has 9 special festivals celebrated by the communities annually. The festivals and their features are highlighted thematically as narrated by the community heads interviewed and are displayed in Table 6.

Epe Tourism Zone: The Epe tourism zone has five special festivals celebrated by the communities in Epe. The festivals and their features are highlighted thematically as narrated by the community heads interviewed and are displayed in Table 7.

Table 4: Thematic Analysis

THEMES	VARIABLES		LOCATIONS	
			IBEJU-LEKKI	BADAGRY
Theme A	Cultural Behaviour Attached to the Festivals		The elders believe that the festivals are their heritage spiritual belief	Spiritual belief heritage preservation
Theme B	Gender Restriction		No gender restriction	No gender restriction
Theme C	Challenges Facing the Sustainability of Festivals		Overcrowding, Lack of interest by young people religious belief in other religions	Conversion of tourism area for personal development Low attendance
Theme D	Means of Publicity		Village meeting local heads	Social media Town's men
Theme E	Sponsorship		Not all festivals are sponsored	Only Zangbeto is well popularized

Source: Researcher's input

Table 5: Special Festivals in Lekki Tourism Zone

Sn	Festival	Community	Period	Duratio n	Restriction	Sponsor	History	Publicity	Believe	Challenge
1	Jigbo	Akodo, Idishere	March every year	3	Gender and indigene	Local Govt	From Ile-Ife	Town crier, radio, television	Healing	Believe
2	Ogodo	Idishere	Once a year	3	Gender and indigene	Family abroad	To pay homage to their gods	Town crier	None	Believe
3	Kilajolu	Idishere	March yearly	1	Gender and indigene	None	Fore fathers	Town crier	Remember their ancestors	Believe
4	Kilajor	Idishere	March yearly	1	Gender and indigene	None	Fore fathers	Town crier	Remember their ancestors	Believe
5	Katanipo	Akodo, Iwale, Magbon-Alade, Orofun,	March yearly	3	Gender and indigene	Community and LG	To worship water goddess	Radio	To make water goddess be happy with them	Believe and built-up areas
6	Ololo	Ogulu, Iwale, Orimula, Mushayo, Ikulo, Imagbon	March yearly	3	Gender and indigene	Family and friends	Gods of water	Town crier, social media	To appeals water goddess	Believe, finance and civilization
7	Ado-Olomo	Iwale	March yearly	1	Gender and indigene	Community members	From Ile-Ife	Town crier	Gods worship for children	Finance
8	Katanpo	Akodo	Once a year	3	Gender and indigene	Community members	Ancestors	Town crier	For peace	Built-up areas
9	Eepa	Ikole	March yearly	3	Gender and indigene	Interested persons	From Ile-Ife	Town crier	For joy and provision	Finance and civilization
10	Okoro	Ikole, Ogolo, Idishere	March yearly	1	Gender and indigene	Community members	From ancestors	Town crier and radio	For satisfactory	Believe and civilization

11	Oyinbo-gi	Ikole,	March yearly	1	Gender and indigene	Non- Boys	None	Radio	For service	Believe
----	-----------	--------	-----------------	---	---------------------------	--------------	------	-------	-------------	---------

Source: Researcher's input

Table 6: Special Festivals in Badagry Tourism Zone

Sn	Festival		Community	Period	Duration	Restriction	Sponsor		History	Publicity	Believe	Challenge
1	Zangbeto		Jofofo, Egun	April yearly	7	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	Security, and discipline among the Eguns	Finance
2	Vothun Henwhe		Badagry	Once yearly	3	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	None	Finance
3	Gbenepo Carnival	Royal	Badagry	Once yearly	3	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	None	Finance
4	Liberation Celebration	Day	Badagry	Once yearly	1	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	To worship gods for children	Finance
5	Oba Akran Cup (Football)	Cup	Badagry	Once yearly	1	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	Remember their ancestors	Finance
6	Arts & Craft Festivals		Badagry	Once yearly	1	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	To appeals water goddess	Finance
7	Nature/Water Sports Activities		Badagry	Once yearly	1	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	To worship gods for children	Finance
8	International Day for Remembrance of		Badagry	Once yearly	1	None	Lagos Government	State	Since ancient time	Newspapers, radio and television	To worship gods for children	Finance

		Slave Trade and its Abolition											
9	Carnival Day	Badagry	Once yearly	1	None	Lagos State Government	Since ancient time	Newspapers, radio and television	To worship gods for children	Finance			

Source: Researcher's input

Table 7: Special Festivals in Epe Tourism Zone

Sn	Festival	Community	Period	Duration	Restriction	Sponsor	History	Publicity	Believe	Challenge
1	Agemo	Poka, Banle-Isale, Oke-Balogun, Isale-Agoro, Nofirija, Mojala, Iragushin, Odomolu, Iranye, Balo-Oke, and Animashaun	August yearly	4	Gender and Non-indigene	chiefs, indigenes, and well-wishers	remembrance and paying homage to Agemo	Newspapers, radio stations and television channels	Spiritual health and promotes progress in the community	Believe
2	Okosi	Noforija, Oke-Iposun, Oke-Oba, Popo-Oba, Lagbade, Poka, Odomolu, Animashaun, Iranye, Iragushin, Oke-Balogun, Isale-Agoro, Banlo-Isale, and Moyale	March yearly	7	None	Sailors and association of fishermen	To celebrate and appeal the water goddess	Newspapers, radio stations and television channels	To avoid the anger river goddess and prevent water accident, and ensure safe delivery of pregnant women.	Believe and finance
3	Kayo Kayo	Banlo-Oke, Odomolu, Isale-Agoro, Moyale, Popo-Oba, Oke-Oba, Oke-Iposun, Lagbade, Iragushin, Mojola, Noforija, Ijoka, and Isale-Agoro	August/Septem ber yearly	7	None	Chiefs, family and friends	In remembrance of king Kosoko	Newspapers, radio stations and television channels	For peace to reign, economic progress and political stability	Believe and finance

4	Ojude-Oba	Oke-Balogun	3 days after Ileya	1	None	Family and friends, home and abroad	To bring the Ijebu family together home and abroad	Newspapers, radio stations, television channels, and social media	None	COVID-19 Pandemic policy of social distance.
5	Kalejolu	Iragushin	Once yearly	2	None	Community	None	Social media	None	Finance

Source: Researcher's input

DISCUSSION OF THE FINDINGS

The study identified the socio-cultural heritage complementing coastal tourism in the study areas using a nine point factors which are as follows; Rich Socio-Cultural Heritage, Commercialization of local culture, Standardization in the process of Tourist desires and satisfaction, the adaptation of Tourist demand, through the design of souvenir, arts etc. to reflect culture of the people, Cultural clashes due to irritation of Tourist behaviour, promotion of Cultural exchange between the Guests and Hosts, Promote and improve the preservation and transmission of cultural and historical traditions. The study further revealed that the tourist activities promote the culture and image of the host community and Integration of foreign culture into the Host Community cultural Heritage.

The implication of the findings suggests that commercialization of local culture by the host community through the production of souvenirs which are sold to tourist, has helped in the promotion of the local culture of the host community and preservation of their cultural heritage. This findings therefore corroborate the research of Shahzalal (2016) and Agba et al.(2010, 2020), that identified tourism as source of funding to preserve and conserve cultural heritage, thereby giving back cultural price, revitalize customs and tradition as well as open door for cultural sharing and learning.

The sex of the respondents was categorized as male and female. The sex gave different views from both genders and the opinion of male respondents sometimes might vary from that of female respondents and this will improve the flexibility of the result. In coastal tourism, female tourists may be more than a male tourist (Adeleke & Ogunsusi, 2018). The educational qualification of the respondents will help the research get different opinions from different respondents based on the academic enlightenment. Most tourists have tertiary education (Uduma-Olugu & Onukwube, 2012; Adeleke & Ogunsusi, 2018). The nationality and ethnicity of the respondents will also increase the perceptions and opinions of the respondents. The occupation and income level of the respondents can also alter their opinion on coastal tourism in the study area. All these socio-demographic characteristics considered are very vital to the result of the analysis and can influence the reasoning of the respondents on the subject matter (Uduma-Olugu & Onukwube, 2012). The findings of this results concurs with the view that Culture and tourism plays key roles in the promotion and management of Nigerian image and reputation abroad (Akande, 2014).

The Ibeju-Lekki tourism zone also regarded Lekki tourism zone in this study has 11 special festival celebrated by the communities. The festivals celebrated in Lekki include Jigbo, Ogodo, Kilajolu, Kilajor, Katanipo, Ololo, Ado-Olomo, Katanpo, Eepa, Okoro, and Oyinbo-gi. All the special festivals in Lekki are mostly traditional and they all have gender and non-indigene restrictions. They are mostly celebrated once a year, between 1 and 7 days. Some of the festivals like Katanipo, Ado-Olomo, Katanpo, and Okoro are sponsored by the community, while others are sponsored by friends and interested family members. Kilajolu and Kilajor festivals do not have sponsor. Most of the festivals are ancestral. The publicity of the festivals are mostly through town criers, radio stations, television channels, and some even social media. The common believe is that the festivals are used to appease the water goddess or one king or the other, so that there will be peace,

easy child bearing, and safety in the rivers. Financing the festivals and believes as a result of civilizations are the major challenges to the sustainability of these festivals.

In Badagry different festivals are celebrated to compliment ecotourism products in the coastal area of Lagos. The festivals in Badagry are sponsored by the State Government. There are other peoples from diaspora are brought by the organizers of the festivals to add colours to the festival by displaying their cultural heritage. And counted among the major highlights of the festival includes the Liberation Day Celebration, Football Competition (Oba Akran Cup), Arts & Crafts Festival, Nature/Water Sport Activities, Vothun Henwhe Festival, Zangbeto Exotheric Masquerade Festival, Gbenepo Royal Carnival, International Day for the Remembrance of Slave Trade and Its Abolition, Carnival Day and more.

However, in Badagry, it is highly remarkable as it presents a unique opportunity for Diasporans and locals to celebrate the beauty of the common history of the people of Badagry in a peculiar way. For instance, the Zangbeto festival is celebrated in April every year and usually last for one week. Zangbeto festival brings the people of Badagry at home and abroad together to promote their cultural values.

In Epe tourism zone, there are 5 special festivals celebrated by the communities annually. The festivals are Agemo, Okosi, Kayo Kayo, Ojude-Oba and Kalejolu. The Agemo festival is celebrated by 11 communities in Epe, namely Poka, Banle-Isale, Oke-Balogun, Isale-Agoro, Nofirija, Mojala, Iragushin, Odomolu, Iranye, Balo-Oke, and Animashaun. It is a special four days festival held in August every year. There is gender and non-indigene restriction to this festival. The Agemo festival is sponsored by chiefs, indigenes, and well-wishers; and it is done in worship, remembrance and paying homage to Agemo. Agemo festival is publicised on national newspapers, radio stations and television channels. The cultural believe is that it can affect spiritual health of defaulters, but promotes progress in the community. The major challenge facing its sustainability are the believes by Christians and Muslim faithful.

The Agemo festival is the only festival in Epe that has both gender and non-indigene restrictions. Other festivals can be celebrated by both genders and non-indigene. The Okosi festival is celebrated by 14 communities, namely Noforija, Oke-Iposun, Oke-Oba, Popo-Oba, Lagbade, Poka, Odomolu, Animashaun, Iranye, Iragushin, Oke-Balogun, Isale-Agoro, Banlo-Isale, and Moyale. It is sponsored by sailors and association of fishermen, and it is in recognition of the celebration and appeals the water goddess. All festivals in Epe are publicised on national newspapers, radio stations and television channels. The cultural believe is to make sacrifice to the water goddess to avoid her anger and prevent water accident, and ensure safe delivery of pregnant women.

Kayo Kayo festival is celebrated in remembrance of Oba Kosoko and how he came to the land in year 1851, every August/September. The festival is sponsored by chiefs, family and friends. The cultural believe is for peace to reign, for economic progress and political stability. Kalejolu festival is celebrated by Iragushin community in Epe. It is a two-day festival sponsored by love ones. Kalejolu festival is publicised on social media. There is

no cultural believe attached to the festival other than just celebration. Its major challenge for its sustainability is funding.

Ojude-Oba festival is celebrated by Oke-Balogun community and other Ijebu communities in Epe and it is been celebrated annually. It is celebrated three days after the Ileya festival. People travel from far and near to see this festival. The Ojude-Oba festival is sponsored by family member home and abroad; and it is celebrated to bring the Ijebu family together home and abroad. It is the most publicised festival among the one mentioned. It is mostly celebrated by the Ijebu, and thereby celebrated by the Ijebu-Epe communities. Ojude-Oba festival has no major challenge facing its sustainability, except for COVID-19 Pandemic policy of social distance.

CONCLUSION

The study identified the socio-cultural heritage complementing coastal tourism in the study areas using nine point factor, which includes; rich socio-cultural heritage, commercialization of local culture, standardization in the process of tourist desires and satisfaction, the adaptation of tourist demand, through the design of souvenir, arts etc. to reflect culture of the people, promotion of cultural exchange between the guests and hosts, promote and improve the preservation and transmission of cultural and historical traditions, the tourist activities promote the culture and image of the host community, integration of foreign culture into the host community cultural heritage. Commercialisation of local culture by the host community through the production of souvenirs which are sold to tourist has thus helped in the promotion of the culture of the host community and preservation of cultural heritage.

The only factor not considered as complementing the ecotourism in the coastal area is cultural clashes due to irritation of tourist behaviour.

It is therefore recommended that deliberate attempt must be made to ensure that all stakeholders should encourage the preservation and sustainability of the rich cultural heritage of the host communities complementing costal tourism in the study area.

REFERENCES

- Abdi, H. and Williams, L. J. (2010) Principal Component Analysis. Wiley Interdisciplinary Reviews: Computational Statistics, 2, 433-459.
- Agba, A. M. O., Ikoh, M. U., Bassey, A. O. & Ushie, E. M. (2010). Tourism industry impact on Efik culture, Nigeria. *International Journal of Culture, Tourism and Hospitality Research*, 4(4), 355-365.
- Agba, A. M. O., Ocheni, S. I., & Agba, M. S. (2020). COVID-19 and the World of Work Dynamics: A Critical Review. *Journal of Educational and Social Research*, 10(5), 119-130. <https://doi.org/10.36941/jesr-2020-0093>.
- Akande, o. T.1, Oyeniyi, J. and Aduba, J. (2014). Utilization of Nigerian Daily Newspapers as source of obtaining information among educated people in Ilorin Metropolis of Kwara State, Nigeria. *International Journal of Academic Research in Education and Review* Vol. 2(5), pp. 106-117, June, 2014.

-
- Burke, L., Kura, Y., Kassem, K., *et al.* (2001). *Pilot analysis of global ecosystems: coastal ecosystems*. Washington, DC, USA: World Resources Institute.
- Doxey, G. A. (1975). Causation theory of visitor–resident irritants, methodology and research inferences. The impact of tourism. In *Proceedings of the Sixth Annual Conference Proceedings of the Travel Research Association*, San Diego, CA, USA, 8–11 September 1975.
- Doxey, G.V. (1976). When enough's enough: The natives are restless in Old Niagara. *Herit. Can.* 1976, 2, 26–27.
- Marković I. and Zoran Klaric (2009). Attitudes of Local Population of Tourism Impacts on Destination. *Institute for Tourism, Vrhovec 5, 10000 Zagreb, Croatia*. Volume 19, Issue 3 98–110.
- Metilelu, O.O., Ekum, M.I., Adedini, A.J. & Olasokan, O. (2021). Covid-19 Pandemic: Parks Responses to Social Distancing Location in Nigeria. *European Journal of Hospitality and Tourism Research*, 9(2): 1-7.
- Mycoo, M. (2006). Sustainable tourism using regulations, market mechanisms and green certification: a case study of Barbados. *Journal of Sustainable Tourism*, 14(5), 489-511. <http://dx.doi.org/10.2167/jost600.0>
- Oladele, A.H., Aweto, O.D. & Der Merwe, P.V. (2018). Potentials of coastal and marine tourism in Nigeria. *Tourism in Marine Environments*, 13(2): 165–173.
- Oyenekan, J.A. (1988). Benthic macrofaunal communities of Lagos Lagoon, Nigeria. *Nigeria Journal of Science*, 21: 45 – 51.
- Ohlan, R. (2017). The relationship between tourism, financial development and economic growth in India, *Future Business Journal*, 3(1): Pages 9-22.
- Regmi, K. & Walter, P. (2016): Modernisation theory, ecotourism policy, and sustainable development for poor countries of the global South: perspectives from Nepal. *International Journal of Sustainable Development & World Ecology*, <http://dx.doi.org/10.1080/13504509.2016.1147502>.
- Shahzalal, M.D. (2016). Positive and Negative Impacts of Tourism on Culture: A Critical Review of Examples from the Contemporary Literature. *Journal of Tourism, Hospitality and Sports*. 20: 30-35.
- Sharpley, R. (2006). Ecotourism: a consumption perspective. *Journal of Ecotourism*, 5(1-2), 7-22. <http://dx.doi.org/10.1080/14724040608668444>
- Sharpley, R. (2009). *Tourism development and the environment: beyond sustainability?* USA: Earth-scan, pp. 220.
- Spenceley, A. (Ed.) (2008). *Responsible Tourism*. USA: Earth-scan. pp. 386.
- Szromek, A.R., Kruczek, Z. & Walas, B. (2019). The Attitude of Tourist Destination Residents towards the Effects of Overtourism—Kraków Case Study. *Sustainability* 2020, 12, 228; doi:10.3390/su12010228
- UN Atlas of the Oceans. (10 March 2004). Recreation and tourism. United Nations Environment Programme. [Online] Available: <http://www.oceansatlas.org> (May 4, 2010).
- UNEP (2006). *Manuals on Sustainable Tourism. Sustainable Coastal Tourism: An integrated planning and management approach*.
- White, C. J. (2010). Culture, emotions and behavioural intentions: Implications for tourism research and practice. *Current Issues in Tourism*, 8(6), 510-531.

World Travel & Tourism Council. (2006). *League tables: travel and tourism climbing to new heights: the 2006 travel & tourism economic research*. London, UK: World Travel & Tourism Council.