CULTURAL LIVELIHOODS FOR SUSTAINABLE DEVELOPMENT OF KOGI STATE, NIGERIA; URBAN PLANNING PERSPECTIVE

Chukwurah Gladys Ogochukwu1, Isimah Matthew Ogorchukwu2
[1.]Department of Urban and Regional Planning, University of Nigeria, Nsukka.
[2.]Department of Geography, University of Nigeria, Nsukka.
gladys.chukwurah@unn.edu.ng & matthew.isimah@unn.edu.ng

A b s t r a c t
This study examines the cultural livelihood of Kogi State and its significance for urban development. The study describes some of the cultural livelihood practices found in Kogi State, considering the contemporary condition of the cultural livelihood and its effects on the environment. Secondary and primary data were employed, which included archives and internet search engines. Using purposive sampling and simple random sampling, 50 community elders and workers in the state ministry of arts and culture were interviewed through a structured questionnaire with a return rate of 96.5% and 97%, respectively. Descriptive statistics were used for the analyses. The results were compiled using the statistical package for social sciences (SPSS). Findings discovered farming, weaving, blacksmithing, fishing, and festivals such as the New Yam Festival, among others, as cultural livelihoods. The local farming implements were made of local materials like stones and wood. They have indigenous crop production, protection, and harvest techniques. The farming tools were economical in terms of labour, affordability, and time savings in the subsistence farming system. The study discovered that cultural livelihoods are gradually going extinct, affecting the socio-economic lives of the people. Urban planners should derive measures for preserving cultural livelihoods in the urban plan, policy enactment, and creating conducive environment, which are essential for sustainable development.

Keywords: Cultural livelihoods, significance, effects, examine, urban development, Kogi state.

Introduction

Nigeria is a nation endowed with rich cultural heritages sourced from its multicultural communities (Onyima, 2016). A new paradigm of urban development is necessary in the light of the current urban problem. Urban environments should enhance a sense of belonging, increase social cohesion, and counter segregation and uneven distribution of wealth for more integration and connection among residents. Cultural livelihood comprises of a society's philosophies, arts, customs, inventions, language, institutions, technology, and tenets. Cultural livelihood is relics of the present, which unites us with the past, as they provide the contemporary world with insight into the past. Cultural livelihood include both tangible and intangible heritage. The tangible heritages are monuments, buildings and historic areas, artifacts, among others which safeguard the future. These tangible objects are vital in the context of archaeology, architecture, science and technology of a particular culture. Intangible heritage are living expressions and the traditions that people have inherited from their ancestors and transferred to their offspring (AIC, 2005). There is an increasing realization that culture and environment play major roles in tourism, and cultural livelihood has contributed immensely in the development of many

communities and state. Several developing countries are redirecting policies on preservation of cultural heritage and environmental resources.

Nigeria is a nation endowed with rich culture which also serves as a means of livelihood. Kogi state is known for diverse cultural livelihood. The cultural livelihood has added values to development of the State. Okpoko, P.U (1993) opined that many rural households in Kogi state depend on a combination of activities to meet daily needs. Households in a typical rural setting engage in agricultural and non- agricultural livelihood; like clothe weaving, blacksmithing work and other activities, which contribute to urban development. Traditional/Cultural agricultural tools/ implements are economical in terms of labor, money and time saving. These tools are made up of locally available materials like bamboo, timbers, and fibers. Cultural resources contribute to increased tourism attractiveness. Farming is a common occupation of local residents in the study area because of its vast agricultural land area. Local farmers use traditional farming tools and implements in land preparation, planting and harvesting of wide variety of crops including corn, rice and cassava. According to UNESCO (2010) report about two-third of rural households earn their livelihood from primary occupation either as small-scale farmers or as low paid farm workers while the remaining one-third engage in petty services, however, the sustainability of the cultural livelihood in Kogi state and other states in Nigeria is threatened (Sarfo-Mensah et al., 2010; Beier, 1980). The objectives are to: (i) to identify the cultural livelihood of the state; (ii) examine the contemporary situation of the cultural livelihood and the effects on the environment/ development of the state. The research question is, does the contemporary situation of the cultural livelihood affect the development of the state? This was analyzed descriptively.

Culture is a way of life of a group of people, the behaviors, beliefs, values, and symbols that they accept. Generally, without thinking about them, culture serves as a means of livelihood and it is passed on from generation to generation through communication and imitation. Cultural livelihood inspires, catalyzes and drives' social and economic change. Cultural livelihood enhances local resiliency. Cultural Heritage is a means of livelihood created by a community and passed on from age to age, including traditions, places, objects, artistic expressions and qualities. Cultural livelihood is regularly communicated as either Intangible or Tangible Cultural Heritage (ICOMOS, 2008). Cultural livelihood, which was developed by communities and groups in reaction to their surroundings, interactions with nature, and histories, is passed down from generation to generation. According to George (2010), this gives young people a feeling of identity and continuity, fostering appreciation for cultural variety and the works of the human mind. UNESCO (2008), sees intangible attributes of a group or society that are inherited from past generations, maintained in the present and heritage 'as encompassing' tangible cultural heritage, physical representations of culture, including non-moveable, moveable and underwater sites, buildings, monuments, landscapes, works of art and other objects that are considered worthy of preservation for the future. It is imperative to express that

cultural livelihood is as old as man and development cannot be totally sustained without it.

The report of UNESCO (2015), recognizes that cultural heritage historically has been a driving force behind regional sustainable development. The practices to integrate cultural heritage into regional sustainable development strategies are currently being observed in such a way, that cultural heritage is now recognized by the international community as a major component and innovation of strategic regional planning for sustainable development. Hari (2020) observed that conserving cultural heritage is of less priority compare to other important issues like infrastructure development and poverty alleviation or job creation; 'however, the conservation' will help to safeguard the resources, revitalize local economies, and bring about a sense of identity and pride of the residents. Cobbinah (2021) study on informal culture and urban planning in Africa, analyzed the influence of the culture of informality on urban planning and development in Kumasi, Ghana; and explore how local people perceive and consider their culture as a tool for urban planning and development. Their findings indicate that four out of five identified values of the culture of informality have statistically significant positive influence on urban planning and development. Though other studies have looked at cultural livelihood, but the contemporary state of cultural livelihood and its effects on urban policy development has been overlooked, hence the need for this study. This study aimed at examining the cultural livelihoods for sustainable development of kogi state from urban planning perspective.

The Study Areas

Kogi State is located in north-central Nigeria. The state was created on August 27, 1991, from parts of Kwara State and Benue State. With its capital at Lokoja the confluence state. The state lies at 7°30′ N and 6°42′ E. It covers a total land area of 29,833 km2 (11,519 sq) and is ranked 13th out of the 36 states by land mass. The state is made up of residents of Northern Nigeria's Kabba Province. The major ethnic languages are Igala (dominant in the East Senatorial District), Okun (dominant in the West Senatorial District), and Ebira (dominant in the Central Senatorial District)(Wikipedia, 2023). However, there are minority ethnic groups such as BassaNge and Bassa Komu in the East, Kakanda, Nupe, and Egbura Koto in the West, and Ogori in the Central. The state contains 25 state constituencies and 21 local government districts. The state is ranked 20th out of the 36 states in the nation by population, with a total population of 3,278,487 of which 1,691,737 were males and 1,586,750 were females according to 2006 National Population Council census, with an anticipated projected population of nearly 5 million for 2014.

Research Design

The study adopted survey-based application of contingent valuation design. The study area consist of 21 Local government area. A four-stage random sampling technique was used. Using multi- stage sampling techniques, 3 communities within the urban area, with major ethnic languages were randomly selected. These communities are the local government headquarters. According to Okpoko, P.U (1993) these communities such as Igala (dominant in the

East senatorial district), Okun (dominant in the West Senatorial District), and Ebira (dominant in the Central Senatorial District), among others are known for cultural livelihood. Using purposive sampling and simple random sampling techniques, ten community elders of above 60 years old (male and female) were sampled from each community to make a total of 30 elders. Ten staff of Kogi state ministry of tourism and culture was also interviewed through structured questionnaire with a return rate of 94.5% and 94% respectively. The odd – even product moment correlation statistics was used to test the reliability of the instrument. The co-efficient index was calculated and the score obtained was 0.87. The reason behind the choice of respondents' is because they are knowledge able about the cultural livelihoods of the people. The design was adopted to identify the cultural livelihood of the state, the contemporary condition of the cultural livelihood and to determine the effects of the cultural livelihood on the development of the state.

Results and Discussion

1.00 Cultural livelihoods of Kogi State

The Cultural livelihoods of Kogi State are identified as:

1.10 Farming

Farming is one of the major cultural livelihoods of the people. It is the most common occupation of local residents in the study area because of its vast agricultural land area. The state is known for farming on coffee, cocoa, palm oil, cashews, groundnuts, maize, cassava, yam, rice and melon. Local farmers use traditional farming implements in land preparation, planting and harvesting of wide variety of crops. In rural communities, agriculture and farming practices are regarded as the primary occupations of the individuals. The livelihood of about two-thirds of rural families is subsistence agriculture, through either small-scale farming or working on farms for little pay. The remaining one-third of rural households is involved in minor services. It is well-established that most rural households, particularly those in developing nations, reside in rural areas and depend on agriculture for their sustenance. There are indigenous tools and implements well designed and used for farming. The farming implements are made of metals, copper, brass, bronze and iron, and wood.

2.00 Festival of Harvest

During the harvest season, the people showcase their farm produce in a way of festival for example rice. Rice (Ucholo ochikapa) is highly valued. It is part of the culture and tradition of the people. The harvest season is a joyous one because it marks the end of the season's work. A successful harvest means farmers and their families have enough food for the next season. The rice crop is harvested by cutting stalks with sharp hand tools. Some farmers only cut the panicles, while others cut the stalks directly from the base. Early rice farmers would use sharp objects to find suitable cutting tools. Indigenous farmers used mollusk shells for harvesting, especially giant African snails. Both men and women are involved in farming, but there are tools that are used exclusively by women. The rice display is held in Aganepoje, Idah. The event is dedicated to the Rice goddess in a time of joyous

celebration which was held long time ago. This event is also designed to tell the story of the people's' brand of rice to the world and generation to come. Other ethnic groups are invited to display their different rice to depict the real cultural representation. Participants are enjoying tasting various recipes of Ochikapa. The traditional drummers are on ground to add colour to the event while the farmers are also on ground to educate and sell their brand at affordable prices. Unfortunately, the tradition has not been held for some time now. This culture is gradually fading away.





Figure 1: Festival of Harvest
Source: artsandculture.com

3.00 Weaving Industry

Weaving of clothes is one of the major livelihoods of people of Kogi state. The three major senatorial districts are known for weaving clothes. The people of Kogi weave different types of cultural attires, known as Ebira, Igala, Owe, and Idoma among others. It is said to be as old as humanity. Even though the necessity to conceal one's nakedness led to the development of cloth weaving, fabric may be seen from a socio-cultural point of view in addition to serving as a body covering and protector.

The type of attire someone is wearing conveys both their social status and the event or occasion. The various types of clothes produce by the people describe the pasts and tradition of the people. Both men and women worked on weaving fabric, but in Owe Land, the women's contribution was more than that of the males. The output of raw cotton in Owe land was significantly increased by the presence of ideal climatic conditions and rich soil for cotton cultivation, and other communities where clothing is weaved. Majority of the families are involved in cloth weaving. There are also industries where clothing and weaving of clothing are produced.

Cloth weaving was encouraged and maintained, especially in Owe land because of the availability of the raw materials needed. Men and women both participated in the weaving process, which was one of the major occupations of the people in the area, using different looms. Women utilized the vertical loom, while men worked on the horizontal one. Before its downfall, the Owe woven fabric was the most sought-after in the area due to its high popularity and exquisite aesthetic patterns. From the beginning, cloth weaving was one of the main human vocations within and outside Owe land. The artistic genius of the people is expressed in the Owe-woven textile which land is the engine of economic development in Owe.





Figure 2: Weaving Industry
Source: ukomuigala.wordpress.com

According to the elders, the Gold colour shows the richness of the land is connected with the minerals and fertility of the Land which symbolize the wealth and prosperity of the people. Black represents their skin color, yellow symbolizes the beauty of the land, the touch of blue represents the waters, the rivers in the land, green symbolizes the vegetation, and the white colour stands for purity.

4.00 Fish Farming

Fish farming as one of the major cultural livelihood of Kogi state. The two major rivers in Nigeria, river Niger and river Benue meetin Lokoja, with other water bodies in the state where fishing is done. The Igu- koton-karfe Kingdom in Kogi local government area of Kogi State holds annual fishing/cultural festival. It is an event known for the display of boat regatta, symposium/exhibition and cultural display. The fishing festival usually has no fewer than 3,000 fishermen which comprises of elders, middle-age men and youths from different ethnic background such as, Ganagana, Bassa, Igala, Agatu, Gwari, and the Egbira. Various cultural troupes usually converge in front of the palace of Ohimegye of Igu Koton-Karfe, in case of change in the future to display their dancing steps, masquerades with different attires to entertain the people till dawn while the biggest catch of the day will be given a prize. This is a means of preserving and encouraging fish farming, however this cultural fish festival is also fading away.





Figure 3: Donkyo, Fishing Festival, Lokoja
Source: National Museum, Lokoja

5.00 Iron Smiting Industry

Kogi natives are renowned for their blacksmithing. The Igala people are skilled in producing farming tools, kitchen appliances, and military equipment locally. The process of creating iron items from bloom or iron scraps is known as blacksmithing. Pair of bellows, a fire point, an anvil, and a buried water bowl or pot are all common items in a blacksmith's workplace. The fire point, where metal bits are implanted and heated to a red-hot iron, uses the bellows to speed up the combustion of charcoal. The communities' smiths make a variety of items required for basic subsistence needs and beyond using essentially the same basic equipment. Smiting takes place in some of the villages in an open, rectangular hut with thatched roofs. The villagers that practice blacksmithing do not use any metal to till or hit the earth during the period of their ritual that happens once a year. They believe they are bonded by the spirit of their forefathers which is blacksmith.



F

Source: National Museum, Lokoja

The contemporary State of Cultural Livelihood and Urban Development

About 95% of the respondents revealed that the cultural livelihood is almost at the verge of extinction which is in consistent with the finding of “Sarfo- Mensah et al. 2010 and Beier (1980) who noted that cultural valves are at the verge of extinction in Nigeria. Cultural livelihood has served as a means of income generation to the communities, state and individual. Many people survive by way of practicing the cultural livelihood. It has also served as a means of additional income to families as many civil servants also involve in some of the cultural livelihood like fishing, farming, and garment making. It brings about communal living, and a show of identity. It had also been a contributing factor that affects the competitiveness viability of the overall tourism production in some communities in the state. Some factors such as climate change and insecurity within the neighborhood, civilization among others have affected the cultural livelihood of the people, and these have affected the development of the region. About 86% of the respondents revealed that the contemporary state of the cultural livelihood has adversary affected particularly the socio-economic development of the state. This is inconsistent with the opinion of Ekundayo (2022), that cultural livelihood could boast

economic development by way of generating substantial economic returns from investments made to safeguard cultural heritage, which can, in turn, be used to support conservation, local employment and development of the community.

Conclusion

Findings revealed the cultural livelihood of the study area. It shows that cultural livelihood has contributed immensely to the development of the state. Incidentally, most of the cultural livelihoods are rapidly going extinct, and this has affected the socio-economic development of the study area. Cultural livelihood is an urban phenomenon and is eminently a city industry. The study therefore suggests the enactment and implementation of policies for cultural livelihood preservation and the provision of a conducive environment, including adequate funding at the grass- roots level. The community should also strengthen the local means of preserving cultural livelihoods. Urban planners should harness cultural livelihoods in the development plan as a means of preserving and enhancing cultural livelihoods.

References

AIC (2005): American Institute For Conservation (AIc) Foundation For Advancement In Conservation (FAiC) 727 15th Street Nw | Suite 500 | Washington, Dc | Beier. B (1980-1980): Health culture in the Heart land, https://www.press.uillinois.edu/books/catalog/67hpm4qe9780252033483.htmlIndustrial Waste of Mines in Ghana. http://cdn.intechopen.com/pdfs/30862/InTech-

Cobbinah P.B. (2021) Urban Resilience in Climate Change Hotspot. Land Use Policy 100: 104948.

Costin C. L. (1991). Legal and Policy Issues in the Protection of Cultural Heritage in South Asia and the Pacific. In Margaret G.H. Mac Lean (Edited),

Cultural Heritage in Asia and the Pacific: Conservation and Policy. Proceedings of a symposium held in Honolulu, Hawaii, USA, 8 - 13 September.

Ekundayo I. M. (2022), Journal of Applied Science and the Environment, Vol. 7, pp 1 6 ISSN: 2141-1360 (print), 2354-3132.

George, W. (2010). Co modifying Local Culture for Tourism Development and Community Sustainability. New York: Library Congress Press

Hari S. (2020). Heritage and Conservation Strategies: Understanding the Justifications and Implications. Policy Analysis Series E-100. April.

ICOMOS (2008). Recommendations from the Scientific Council Symposium Cultural Heritage and Global Climate Change (GCC) COMOS Scientific Council Pretoria, South Africa 7 October 2007

ICOMOS (2013). International Federation of Arts Councils and Cultural Agencies (IFACCA), United Cites and Local Governments – Committee on Culture, International Federation of Coalitions for Cultural Diversity, and Cultural Action Europe. Industry: Case of the Kente Textile Industry in Adanwomase of the Kwabre East District, Ghana. Journal of Human Values, 23(3), 1–18.

Nilson T.and Thorell K. (2018). Cultural Heritage Preservation: The Past, the Present and the Future(ed).

https://www.google.com/url?sa=i&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=0CAIQw7AJahcKE

wjQy53u4oj_AhUAAAAAHQAAAAQAg&url=http%3A%2F%2Fwww.divaportal.org%2Fsmash%2Fget%2Fdiva2%3A1224014%2FFULLTEXT01.pdf&psig=AOvVaw2xHydH6tSCw9QBy cTxGMSK&ust=1684839623625061

OECD (2005). Annual Report. https://www.oecd.org › about

Ogundele, S. O (2000). Fundamentals of Archaeology: An Introduction. Ibadan, Ejimasons Nigeria Enterprises.

Onyima, B. N. (2016). Nigerian cultural heritage: Preservation, challenges and prospects. A New Journal of African Studies, 12, 274–292.

Okpoko, P.U (1993) "The people of Lokoja" in Audah B.W, Okpoko, A.I and Folorunsho C.A (eds) Some Nigerian Peoples. Special Book Issue, West African Journal of Archaeology. (WAJA).

O' Tconor J. (2010). The Cultural and Creative Industries: a literature Review [2 nd ed.], Newcastle, Creativity Culture and Education.

Sarfo-Mensah et al., (2010). Mining or our Heritage Indigenous Local Peoples Views on

Feldman, R (2000). The Ethics of Belief Philosophy and Phenomenological Research 60 (3):667-695.

U N E S C O (2010) . https://en.unesco.org/fieldoffice/santiago/cultura/patrimonio

UNESCO (2015). International Conference on "Culture for Sustainable Citiesheld in New York on 25-27.

Soetan S.O. and Osadola O.S. (2018). Debt Burden A Re-Examination of Its Effects on Nigeria's Nation Building. Economics Journal for Studies in Management and Planning. Published 9 January.

Wikipedia (2023). Kogi State is Located in the North Central of Nigeria.https://en.wikipedia.org/wiki/Kogi_State