

THE PHILOSOPHY OF DEVELOPING CULTURAL TOURISM IN NIGERIA: A SUSTAINABLE DEVELOPMENT PERSPECTIVE

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Abstract: The philosophy of cultural tourism rests on the premise that an understanding of past cultural activities informs the way of life of the present people, which offers intriguing attractions that tourists want to witness and participate in. This understanding has propelled man to travel to various parts of the world from the time of the Roman Empire; to gain insights into other people's cultures with the view to enhancing development. In Nigeria, the impacts of philosophy and cultural tourism on national development have not been well discussed in development studies. Thus, there is a need to address the following questions: Are there cultural activities that could act as pull factors for developing cultural tourism? Why would tourists want to come to Nigeria? How would such visit contribute to the Sustainable Development Goal (SDG) 11 in Nigeria? In expanding this knowledge, a documentary approach based on a review of the literature was adopted. The authors seek to examine the philosophy behind cultural tourism. The authors attempt to analyse the SDGs as they affect cultural exchange, quality living, awareness creation about responsible

consumption, education and personal fulfilment. The findings will help to synthesize the logic behind the propelling forces to visit a destination to witness or participate in cultural activities. The paper argues that understanding the philosophy of cultural tourism will go a long way to ensuring sustainable development in Nigeria.

Keywords: philosophy, culture, tourism, cultural tourism, SDGs, Nigeria.

INTRODUCTION

Philosophy is the foundation of all disciplines; thus, various disciplines including tourism draw from philosophy. This is because philosophy provides the theoretical framework on which every discipline strives; thus, philosophy guides scholars toward proper reasoning. Such philosophical reasoning are revealed in the way people reason, argue and do things (Young, 2011) as well as the choices they make. This, therefore, informs the decision regarding the choice of destination tourists select and the type of facility/facilities they expect. This point highlights the need to understand the importance of

philosophy in the development of cultural tourism. Philosophy, psychology and sociology have influenced the motivations for travel, also giving rise to some theories and models used in interpreting tourism research such as irridex model (Doxey, 1975), social exchange theory (Ap, 1992), area lifecycle (Butler, 1980) and the types of tourists- allocentric and psychocentric (Plog 1972). The influence of philosophy in the study of tourism, has given rise to various types of tourism such as ecotourism, alternative tourism, responsible tourism, soft tourism, indigenous tourism and cultural tourism.

Cultural tourism is arguably the oldest form of tourism. From earlier times, people have travelled for cultural reasons to participate and experience other people's cultures dating to the days of the Romans. Cultural tourism involves the art of travelling from one's home cultural domain to a different cultural setting temporarily (McKercher&DuCros, 2002). This means that culture and tourism are closely linked; hence, cultural sites, events, festivals, and visiting other attractions motivate tourists to travel to see the beauty in other people's culture. Thus, it could be averred that travel in itself generates culture (Richard. 2018) and involves a cultural element (McKercher& Du Cros, 2002). Thus, cultural tourism is a form of tourism that offers something new and different to the host community and tourists.

Since people travel for sight-seeing, learning other people's culture, languages and gathering experiences, it is important to consider how they think, what they expect or their philosophy about such visit to the cultural sites and the consumptions of experiences and products in the destination. This has informed the sustainable development goal 11 which is concerned with making cities and human settlements inclusive, safe, resilient and sustainable. This insight will help us to understand that cultural tourism is not just about diversity or purpose of travelling but also understanding tourists' perspectives on life and nature as it relates to philosophy. Therefore, this paper pays attention to understanding the impacts of philosophical reasoning toward cultural tourism on national development in Nigeria and discusses how this understanding will help to foster sustainable development in the country.

The concepts of philosophy and cultural tourism in perspective: meaning and purpose *Philosophy*

Philosophy comes from two Greek words: *Phileo* meaning 'to love' and *Sophia* meaning wisdom. Etymologically, philosophy simply means *love of wisdom or love of knowledge*. It could be also be referred as '*phileinsophia*', meaning lover of wisdom. Thus, to understand the meaning and purpose of philosophy, several approaches are used by philosophers in relation to the definition of philosophy. The approaches are because there is no general acceptable definition for philosophy. Thus, many philosophers have various definition to the meaning of philosophy.

First, philosophy is perceived as a way of life and a means to attain personal happiness (Hadot, 2004); it is also a means of finding the truth in a wide variety of matters, in order to resolve disputes by dialogue and argument (Gaukroger, 2006). Other philosophers such as Descartes defined philosophy as the 'study of wisdom', and by wisdom we understand not only prudence in our affairs, but also a perfect knowledge of all the things which man can know for the conduct of his life, the preservation of his health, and the discovery of all the arts' (Descartes, 1982, p.xvii). Swami Krishnanada (1992) sees philosophy as a well-coordinated and systematised attempt at evaluating life and universe as a whole, making reference to the first principles that underlie everything as their causes and are implicit in all experience (p.17). He continued to describe 'Philosophy as an approach to investigate the very possibility and conditions of knowledge, its extent, nature and value'. Philosophy relies on facts already known and rises above them to absolute verities, on which all phenomena depend and rationally explained (Swami Krishnanada, 1992).

Many other scholars are those who see philosophy as a continuous rational activity. For instance, Swami Krishnanada holds philosophy to be a rational enquiry into the forms, contents and implications

of experience (Swami Krishnanada, 1992). For Swami, philosophy is the discovery of the ultimate meaning and essence of existence; the art of the perfect life, the science of reality, the foundation of practice of righteousness, the law of the attainment of freedom and bliss, and key to the meaning of beauty. Also, to understanding the meaning of philosophy is through a normative inquiry. Several scholars in this sense of reasoning sees philosophy as normative in whatever form it presents itself (Otegbulu, 2018).

Philosophy is the most inclusive of all branches of learning and acts as a benchmark to every other aspects of human knowledge. Philosophy is a search for a general understanding of values and reality by being speculative rather than observational means. The purpose of philosophy indicates a natural and important urge in human beings to know themselves and the world they live in. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence, we can say that all the aspects of human life are influenced and governed by the philosophical consideration.

Cultural Tourism

Cultural tourism was recognised in the late 1970s and has continued to resonate into the 1980s and 1990s driven by the motivation to gain a deeper insight and understanding of the cultural heritage of a destination (Tiger, 1986). Thus, cultural tourism is a good form of tourism that would stimulate the economy and conserve culture through the growth of both international and domestic travel (Richards, 2001). Therefore, cultural tourism has become a grounded, established phenomenon in many tourist destinations and the focus of academic research (Richards, 2018). Growth in cultural tourism is also a niche market and has been established as a mainstream, mass tourism activity or ‘over tourism’. The growth in cultural tourism activities has its challenges and problems which include conservation of tangible heritage and the ever-growing interest and desire of cultural tourists for new experiences (Du Cros, 2012), as a result of the consumption rate.

Discourse on cultural tourism has been on the increase in recent times because of its significant contributions to the tourism industry. Although there is no adequate definition existing amongst scholars for cultural tourism, the definition provided by the ICOMOS International Scientific Committee on Cultural Tourism is used to provide an insight into the general overview of cultural tourism globally. ICOMOS (1997) sees cultural tourism as the activity which enables people to experience the different ways of life of other people, thereby gaining a first-hand understanding of their traditions, customs, physical environment, intellectual ideas and places of architectural, historical, archaeological or other cultural significance from earlier times. This definition, although a bit long, provides a broad scope of the importance of this form of tourism. UNWTO (2017) defines cultural tourism as a form of tourism activity in which the tourists’ essential motivation is to learn, discover, experience and consume the tangible and intangible cultural products in a tourist destination. These definitions will in the latter part of this paper, enlighten us on the philosophy of cultural tourism.

Another meaning of cultural tourism could be discussed under four definitional categories which include tourism-derived, motivational, experiential/aspirational, and operational definitions (McKercher & Du Cros, 2002). Firstly, tourism -derived definition places cultural tourism within a broader framework comprising all activities involving motivation, interrelationship between people of different cultural background and heritage, visiting places temporarily, and development as well as marketing of sites/attractions for both international and domestic tourists (Ap, 1999; Goodrich, 1997; McKercher & Du Cros, 2002). Secondly, the motivational definition is categorized in terms of the reason behind the cultural tourists travel. Many studies averred that this could be linked to factors such as

‘satisfaction and learning’ (Richards, 2018) and based on the ‘depth’ of desired cultural experience (Du Cros & McKercher, 2014).

Thirdly, cultural tourism is an experiential activity or having contact with the uniqueness of different cultural places, thus feeling an element of aspiration it brings (McKercher & Du Cros, 2002). In this sense, cultural tourism involves experiencing cultural places from a different standpoint. Lastly, the operational definition is the combination of the first three categories because each of them has an operational component to illustrate their points. Hence, the diversity emerging from these definitions indicate the nature of cultural tourism and its diversification informs the need of each cultural tourist and the experiences encountered. Therefore, by extension, cultural tourism has variations of definitions based on the differences of cultural tourists (McKercher & Du Cros, 2002).

Csapó (2012) argued that while dealing with a complex phenomenon as cultural tourism, one should consider who a cultural tourist is and the motivation behind the purpose of visiting a cultural attraction. The author averred that culture and tourism jointly reflect the meaning of cultural tourism, noting that the area of tourism is multiple and diversified, connoting various tourism products including cultural attractions. Cultural tourism has grown in various fields including cultural consumption, cultural motivations, heritage conservation, cultural tourism economics, anthropology and economics (Richards, 2018). Other emerging niches of cultural tourism which has helped stimulate proportional growth in publications dedicated to the field include heritage tourism, arts tourism, gastronomic tourism, film tourism and creative tourism (Richards, 2018), making interest in cultural tourism on the increase globally.

Arguably, cultural tourism is a purpose-oriented activity based on individual’s interest and choice. The purpose of visiting any destination depends on the consumption of experiences, services and products available at the site for the tourist. Hence, all tourism and cultural tourism activity involve the consumption of experiences and products (McKercher & DuCross, 2002; Richards 1996). Thus, drawing from the definitions and meanings of cultural tourism, the purpose of travelling is motivated for learning new cultures, gathering experience as well as exploration. From a more recent perspective, it was observed that there are tourists who travel for cultural tourism purposes and those whom their participation in cultural tourism activities is only but accidental (McKercher & DuCross, 2002; Richards 2018). The accidental participation indicates that their trip to a particular destination was for a different purpose.

Also, participation in cultural tourism is complex which perhaps requires philosophical and multidimensional approaches to enable us to capture such complexity. For instance, studies suggest that tourists perceive their cultural consumption in cultural tourism differently, indicating that attraction setting, type of holiday taken, and experience have significant roles and influence on the type of culture consumed while away from home (Falk, 2011; Richards, 2018). The different philosophy or dimension shows that cultural consumption can arguably be related to age differences; while the older cultural tourists could prefer traditional monuments, younger tourists may tend to consume contemporary arts, modern architectural pattern and other aesthetic creativity. Aside from age differences, it could also be argued that tourists cultural background may inform the choice of destination to experience something new other than the usual one. Such tourist classification led to various types which Cohen (1972) and Plog (1972) listed as allocentric, psychocentric, drifters and explorers (non-institutionalized tourists), individual mass tourist and organized mass tourist (institutionalized tourists).

The philosophy of cultural tourism and national development

Philosophy of cultural tourism is relevant to our modern society. In national development, philosophy can generate new worldview concerning cultural tourists and the cultural destinations/sites;

thus, cultural tourism is a critical asset for the promotion of both tangible and intangible material culture. This is because cultural tourism encourages the preservation of a nation's culture. Thus, the philosophy of developing cultural tourism is essential in national development for several reasons such as positive economic and social benefits; establishes and reinforces identity and image enhancement; helps in preserving the cultural and historical/heritage sites; facilitates harmony and understanding among people (cultural exchange). These points are discussed in turns as follows:

Positive economic and social benefits

Philosophy of cultural tourism is a vital instrument in national development, especially in a country like Nigeria which is a multicultural entity; with a high propensity to attract cultural tourists with its abundant cultural values and practices. Cultural tourism has benefits which include the opportunity for the preservation of cultural heritage (Richards, 2018). Heritage, mainly built and tangible heritage are fundamentals of cultural tourism. The economic and social benefits are generated through incomes created for supporting cultural tourism businesses (UNESCO, 2003) including souvenir shops and arts and crafts. These businesses, in turn, affects and increases local production since the cultural tourism consumptions are also connected with other branches of the destination's economy and social life. As a result, the employment rate in the area will be demanding, indicating development, as visitors/tourists participate, enjoy and appreciate the local culture. Additionally, the positive economic and social development is that cultural tourism helps in generating new ideas and cooperation among the local people (UNESCO. 2003); which are a catalyst for national development. The new ideas could not have been possible without the reasoning nature of philosophy. In the Nigerian case, this is needed for self-determination and local empowerment.

Establishing and reinforcing an identity and Image enhancement

The philosophy of cultural tourism has its bases in learning new cultures, languages, ideas, as well as experience; thus, embedded in entertainment. Thus, establishing identity is an inseparable feature of cultural tourism and serves as a value for both the cultural tourists and the host communities (Mousavi, Doratli, Mousavi, & Moradiahari, 2016). Cultural tourism helps in establishing a dialogue between various cultures thereby enhancing cultural appreciation (Cengiz, Eryilmaz, & Eryilmaz, 2006), indicating identity reinforcement and establishment embedded in philosophical reasoning. When the culture of a destination is preserved, it helps in establishing and reinforcing an identity of that destination. These cultural consumptions help in the development of nation-building and even local pride. In Nigeria, cultural tourism has the propensity for revamping the lost pride of the country which is a result of the negative news and political disgrace that the country is currently facing.

It is not without doubt that the image of Nigeria and the activities of many Nigerian in the global media is worrisome. It is also on record that Nigeria has contributed to cultural development globally with her cultural materials/heritage, which include Igbo-Ukwu Bronze Pot, pottery making, Benin bronze head and indigenous technology such as iron working, cloth weaving, wood carving and glass making. Many of Nigeria's works of art, which depicts her culture, adorn many museums in the world today, including the Smithsonian Museum in the USA, London British Museum in the United Kingdom and the Berlin Ethnological Museum in Germany. These works of art now have high values in the antic market (Ojedokun, 2012) and would help in promoting cultural tourism to support national development.

The philosophy of cultural tourism can also be an instrument in developing a positive image of a country internationally if well managed and sustained. UNESCO (2003) averred that culture and heritage features are essential in building a country's or nation's image. Also, since tourism is primarily about entertainment, packaging and planning any cultural events and festivals well, can enhance tourists' consumption and establish a repeat to that destination, thereby promoting the image of the country and fostering national development. As already explained Nigeria can decide to get more proactive and change her philosophy about running a mono-oil economy and invest into developing her tourism

industry, especially on cultural tourism where she has considerable potential for generating economic growth and improving the living standard of her citizens. As Oladumiye, Bolajoko and Tolulope (2013) noted, the country has a long history of cultural development and cultural exploits, evidence of which can be seen in many museums in the country. Therefore, cultural tourism would be a viable strategy for harnessing the country's cultural assets and contribute to national pride and development.

Preservation of the cultural and historical heritage

Philosophy of cultural tourism helps in sustaining the traditions, historical/heritage sites and keeping cultures alive. This is true because nations, societies as well as individuals derive joy in the preservation of their most valued cultural heritage; hence a man without some form of historical background is regarded as a foreigner in his own land (Ololo, 2016). Cultural tourism makes an essential contribution to national development by increasing tourists' visitation and appreciation of culture. Hence, cultural tourism helps in finding the balance between protection and the use of heritage (UNESCO, 2003). However, it is also important to note that if visitation becomes over-crowded and overused the site will be ruined and eventually affect future income. Therefore, it is necessary that the preservation of Nigeria's cultural and historical heritage be sustained for national development.

The culture of philosophy, tourism and taking a vacation should be instilled in many Nigerians as well as improve the standard of living. This way, the philosophy of the people will be improved on the need to travel to witness and participate in other peoples' culture. There are some cultural festivals and sites in Nigeria which could be harnessed, including Argungun Fishing Festival in Kebbi State, Abuja Cultural Carnival and Calabar Carnival in Cross River. Some sites that could also be harnessed for tourism include Badagry Slave House in Lagos State, Ikogosi Warm Spring in Ekiti State, caves, waterfalls and museums. That said, Oluwatuyi and Ileri (2016) noted that whilst culture has been identified as the core item that attracts visitors' decision to explore destinations; appallingly, cultural tourism has not been given the desired attention in Nigeria. Therefore, if national development should be sustained, the promotion of cultural and natural heritage should not be relegated to the background (Ololo, 2016), as well as philosophy.

Facilitate harmony and understanding among people

The role of philosophy of cultural tourism in national development cannot be overemphasized. In the spate of conflicts and xenophobia resulting from religious, tribal and cultural misunderstanding, cultural tourism can help in facilitating cultural harmony, cultural exchange and understanding among people (UNESCO, 2003), as well as nations. This means that cultural tourism can be a medium for increased interaction between different cultures, form a basis for understanding, and develop a positive relationship, image, integration and harmony amongst people. This is because cultural tourism is not just about consuming cultural traditional products of the past, but also deals with contemporary way of life and culture of the people (Mousavi, et al., 2016). In other words, for harmony and understanding to take place among people of different cultural background, philosophy of cultural tourism should move in line with the current issue of globalisation. In the process, it is a possibility to build a robust national development through investing in cultural tourism through changing the philosophy of many Nigerians. Therefore, the time has come for Nigeria to turn to cultural tourism development, harness her cultural resources and improve the status of the country in the committee of nations through philosophical activities.

The impact of philosophy and cultural tourism towards SDG 11

To discuss the impact of philosophy and cultural tourism towards sustainable development goal (SDG) 11, it is necessary to understand the concept of sustainable development. The phrase 'sustainable

development' has been defined in many ways since its introduction after 'Our Common Future' publication in 1987 often known as the 'Brundtland Report'. The name was given after its chair, the then Prime Minister of Norway, Gro Harlem Brundtland and later the head of the World Health Organisation. The focus of the report on World Conference on Environment and Development (WCED) was on 'sustainable development' and was defined as the 'development that meets the need of the present without compromising the ability of future generations to meet their own needs'. In this sense, the concept of sustainable development is simply understood that while the present needs should be met, the future should be a healthier and all-inclusive better place for all.

Although sustainable development is a product of various worldviews, perceptions and values, it is important to note that, it is a process that requires humans to view our lives as elements of a larger entity which requires a holistic way of looking at the world and human life (Blewitt, 2008). Hence, it is essentially true that people may have different perceptions, values, philosophies, aims and ambitions to understanding sustainability. Therefore, to fully appreciate the differences existing amongst humans, others should be listened to, established opinions should be suspended, views of others should be heard, and perception of others respected especially the local communities. All in all, an understanding that the world is multi-faceted, fragmented and at the same time complete is indeed required; hence, the reason why the sustainable development concept is contentious and debatable around the globe. In the light of these views, Elliot (2006) averred that sustainable development has been accepted as a desirable policy objective concerned with the future resources of the world.

With the sustainable development goal (SGD) 11 which focuses on making cities and human settlements inclusive, safe, resilient and sustainable to be achieved by the year 2030, philosophy and cultural tourism have important roles to play to ensure that this target be achieved. One could ask how and why the impact of philosophy and cultural tourism towards SDG 11 are important. The reasons are not far-fetched. Whilst philosophy has its goal in moral, critical thinking, wisdom and endless enquiry to human development; cultural tourism contributes to the sustenance of development through cultural activities performed by humans. Hence, to understand the impact of philosophy and cultural tourism towards the SDG 11, the three approaches to sustainable development which includes the economic, environmental and the socio-cultural variables also referred as the three Ps (price, place, and people) are discussed in turns.

The economic impact of the philosophy of cultural tourism is a key to sustainable development goal 11. Whilst the impact of philosophy as a reflective activity has helped in economic development such as thoughts and intelligent way to enhance and improve on the cultural and natural heritage of a society and nation, which in turn will affect the overall wellbeing of the people. This, it does, by outlining good economic policies that will help the people have a better living; cultural tourism has helped to improve the standard of living of host communities, as well as destinations/sites visited by cultural tourists. The visitation can help the destination visited to earn foreign exchange thereby affecting and improving the country's gross domestic products (GDPs). In fact, the overall activities of tourism have been recognised and considered the industries that generate revenue from external sources. It is a major pillar and key contributor to economic growth and development (Jashveer et al., 2011). Philosophy and cultural tourism are key contributors to creating jobs, help in improvement of infrastructures, investment opportunities, local amenities and development of local, regional and national communities.

In the environmental variable, philosophers have provided ethical theories to ensure proper direction of human affairs which will enhance their relationship with the environment (Otegbulu, 2018). This simply infers that a good environment is a prerequisite for good human relationship, safety and happy living. For instance, Holly (2006) argues that environmental virtue is regarded as the key motivation for people to live in an environmentally sustainable way by living happily. In other words, the impact of philosophy to SDG 11 means that cultural tourists have the right to choose any destinations

of their choice to meet their cultural taste. It is argued in this paper that the choice could influence their character or behaviour toward preserving and sustaining of our cultural and natural heritage. Philosophy helps in preserving the sites/destinations in their original form while maintaining its cultural environment (Stepin, 2015).

On the other hand, the impact of cultural tourism on the environmental variable rest on its ability to preserve the usage of the cultural assets in a destination/sites. Hence, owing to the influx of cultural tourists in a destination/site, cultural tourism helps in creating awareness and leads to local services such as security and waste management. In other words, creating a balance between the preservation and management of 'over tourism' is the fundamental components to sustaining cultural tourism to improve the target of SDG 11. To this end, understanding the role of philosophy and the importance of cultural tourism will help to actualise the SDG 11, thereby making sure that human activities which hampers on ecological safety are minimised to ensure sustainable development.

Finally, both philosophy and cultural tourism are agents of 'social change' to development. Thus, the socio-cultural impact of philosophy and cultural tourism toward SDG 11 cannot be over emphasised. One of the proposed targets of SGD 11 is in line with making cities/destination safe, as well as supporting positive economic, environmental and social between urban, peri-urban and rural areas by strengthening national and regional development planning. Thus, philosophy and cultural tourism have the ability in changing the lifestyle of the host communities through contact made with the cultural tourists and philosophers. This change can occur through observing foreigners and their way of life such as eating, dressing, entertainment (Jashveer, Boopen, Kesseven, & Vinesh, 2011), and even their way of reasoning. Philosophy and cultural tourism help in changing individual way of thinking and behaviour, family relations, and moral conduct. Also, philosophy of cultural tourism helps in creating socio-cultural realities and maintaining social order for cultural tourists who share new cultural experience and deeper thought in the destination visited.

Conclusion

Philosophy permeates every aspect of human endeavour. This is because its critical and rational nature is always factored in the choices we make and in the things we do. Tourism in Nigeria will be more interesting and beneficial if tourists could really factor in the role of philosophy in choosing their tourist destination. When people do not appreciate the importance of tourism to national development, then the philosophy of developing cultural tourism is defeated. In Nigeria, many people do not appreciate tourism, maybe because they have little or no knowledge about how it can foster national development or because they think it is a waste of time. However, they fail to appreciate that for any country to make head way in developmental gain, cultural tourism must not be neglected. Nigeria is a country blessed with many cultures and in these cultures are embedded ideologies for development. Thus, when we encourage cultural tourism it enables us to appreciate one another's uniqueness and see in each culture indices for national development.

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