
IMPACT OF TOURISM ON LIVELIHOOD OF COMMUNITIES ADJOINING ECODESTINATIONS IN PLATEAU STATE, NIGERIA

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ABSTRACT:

The purpose of this study is to analyse various prevailing impacts of different tourism sites and activities on communities adjoining eco-destinations in Plateau State, Nigeria. The study was designed to collect data on impacts of tourism using structured questionnaire, field observations and interviews. A total of 410 questionnaires were administered at random to household heads from ten selected communities bordering five surveyed ecotourism centres. Data obtained were analyzed using Chi square and descriptive statistics. Results showed that tourism has different impacts based on differences in products, management strategies, activities created, location, occupation, ownership and closeness to the parkland, and level of households' involvement. Increased land hunger (74.55%) is the most reported negative impacts of Jos Wildlife Park on Kabon community. In Dong household respondents complain of blocked access road to Jos town (96.00%). Among the positive impacts indicated by Pandam household respondents are employment (95.56%), fishing (84.44%), preservation of culture (68.89%), increase in population (51.11%), supply of fish to the community market (48.89%), proliferation of private enterprises (42.22%) and biodiversity conservation (24.44%). All Pandam respondents implicated reduced land for farming, destruction of crops by animals, consumption of livestock by wild animals and fuel wood scarcity as negative impacts. In Namu community, 14.29% of the respondents reported fishing and limited land for agriculture as respective positive and negative impacts from the Pandam game reserve while only 2.86% of the respondents mentioned destruction of crops by wild animals as negative impact. Aningo and Kayarda respondents recorded values of 23.33% and 20.00% for fishing as a beneficial impact. Naraguta leather industries impacted all respondents positively in the areas of private enterprises proliferation, training in leather works, income generation, preservation of culture and an increase in animal skin utilization in the market. No negative impact was indicated from Assop falls management by household respondents. Gwut household respondents indicated fishing, available water for washing and sport swimming as positive impacts from Rayfield resort. Value addition recorded 13 (56.52%) while 15.00% complained of hoodlums lurking in the uncompleted buildings to carryout illegal activities. A Chi-square test of impact among the communities showed significant difference ($p < 0.05$). A Chi square test of effects of management institution on kinds of households' impacts was significant ($P < 0.05$). This paper presents baseline information concerning the impacts of tourism on households. These baseline information will be very vital in assessing differences in impacts introduced as a result of climate change. These prevailing impacts from different types of tourism institutions are discussed.

KEYWORDS:

Biodiversity conservation. Participatory Management. Livelihood strategy. Plateau State Ecotourism. Impact.

1. INTRODUCTION

'Livelihood comprises the capabilities, assets (including both material and social resources) and activities required as means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base' (Carney, 1999). Local people have complex livelihood strategies (due to multiple land uses and diversification of risks across several activities) which are affected by tourism in many different ways, positively and negatively, directly and indirectly (Ashley and Hussein, 2000). Different people have different livelihood priorities and different types of community tourism ventures have different kinds of impacts.

Common tourism case studies around the world often portray negative picture of local people being disenfranchised from their resources. There are numerous of such examples in Kenya, Namibia and Tanzania where foreign tourism operators simply established camps or lodges in communal areas, often near a major water resources (spring or river); leading to various forms of pollution and disruption of ecological life systems. Kamuaru (1996) reported that the sewage material from one Ngorongoro hotel is dumped at a 'safe' distance from one of the tourist hotels and allowed to flow into neighbouring grazing grounds and Masai settlement area. In other parts, sewage material from camp sites is simply thrown into the river from which wildlife, livestock and local communities draw water. With establishment of tourism in these areas, local people often illegally lose their homes and livelihood mostly without compensation. They are pushed onto marginal lands with harsh climatic condition, poor soil, lack of water resources and infested with human and livestock diseases making survival impossible.

There are also several contrasting positive examples where ecotourism has sustainably empowered individuals, households and communities, and ecotourism projects have been heavily dependent on local consultation as in Gambia, Bhaktapur in Nepal, Kunene and Caprivi in Namibia (Maurer and Ziegler, 1988; Singh, 1989; Timothy and Wall, 1997; Ashley, 2000; Ashley *et al* ,2000; Ayodele, 2002; Bah and Goodwin, 2003; Yunis, 2003; Yunis, 2004; Cezayiri, 2004, etc.). These positive impacts have become so publicised that tourism is being adopted as an instrument for economic development and poverty alleviation in many countries, Nigeria inclusive (Ijeomah, 2007). However, the effectiveness of tourism as a tool for poverty alleviation depends on the management strategy of maximizing positive impacts, and eliminating or minimizing negative impacts on households and communities. A comparative impact assessment of existing tourism centres on households' livelihood is therefore necessary to give an insight of potential impacts from

different kinds of tourism ecodestinations. This study analysis the impacts of tourism on livelihoods of communities adjoining different ecodestnations in Plateau State, Nigeria.

2. TOURISM, CLIMATE CHANGE AND GREEN MARKETING

Climate change is a major global challenge because of its attendant seasonal alterations and deleterious impacts. Predictions have earlier been made about its potential effects on tourism (Kiragu, Undated). These effects have started manifesting. A typical example is the Ibadan flood of 2011 which seriously affected the prestigious University of Ibadan Zoo leading to death of many inmates, loss of human lives and properties. The six hour rain experienced in Ibadan caused commotions. Apete area of Ibadan was cut off as the bridge linking the area with other parts of the city was washed away, and roads were rendered impassable. Many vehicles and buses were submerged, tourism virtues and wild fingerlings and matured fish in ponds floated and were carried to the roads; animals managed both *in situ* and *ex situ* experienced similar destructive impacts (Oladele and Okwuofu, 2011).

That of Ibadan was quite a surprising, though a repetition of history. The case (flood) of Lagos State was more disastrous and more lives were lost. However, the occurrence was not as surprising as that of Ibadan because of the location of Lagos near the coast. In many cases, the Lagos Bar Beach, a tourist haven has become silted leading to the flooding of nearby environments, distorting tourist traffic especially during festive periods. It also gets so bad that the existence of Lagos Sheraton hotel and nearby buildings is even threatened sometimes. The periodic evacuation of silt from the beach restores the glory of the ecotourism site; where tourists flog in thousands to enjoy sea breeze, watch water waves and swim. According to Oyetimi (2011) residents of Isheri, a border town between Lagos and Ogun have been forced to vacate their places because of the overflow of the Ogun River. Canoe operators in the area made quite some money from transporting residents both within and around the flooded areas. The Ogun – Oshun River Basin Development Authority explained that the overflow of water along the Ogun river was not as a result of any outflow from the Oya dam but as a result of heavy cumulative effect of rainfall in the Oke Ogun area of Oyo State as well as parts of Ogun State whose streams and water runs into Ogun River (Oyetimi, 2011) which made it to rise by 4 metres above its normal level (Akinsanmi, 2011). Even states in northern part of Nigeria have experienced floods recently.

Many states such as Rivers and Lagos have adopted environmental education and tree planting as habitat restoration strategies. Establishment of urban forests has also been intensified.

Awareness about global warming is increasingly being created in most states of Nigeria, using different media. Campaigns for afforestation and against deforestation are going on in many states. However planting of trees is more effective at government level than at individual levels. Many individuals still fell trees at will without replacement except when compelled by the government. Both Oyo and Lagos State Governments are embarking on demolition of buildings close to waterways.

3. MATERIALS AND METHODS

3.1. Study Area

Plateau State of Nigeria lies between latitude $8^{\circ}30'$ and $10^{\circ}30'$ North, longitude $7^{\circ}30'$ and $8^{\circ}37'$ East of Equator with a land mass covering 53, 585 square kilometers (Ijeomah, 2007; Ijeomah and Alarape, 2009). Five functional ecotourism centres were selected for the study based on their closeness to rural communities. They are Assop falls, Naraguta Tourist Village, Rayfield Resort, Pandam and Jos Wildlife Parks. Ten communities bordering these ecodestinations were selected based on ownership and impact on tourism site. Listing of households was done in Sop, Namu, Pandam, Kayarda, Kwang, Kabon, Dong, Aningo, Gwut and Naraguta communities and ten percent of households in each selected community were sampled as was done by Omonona (2002) and Ijeomah (2007). In all, 410 households were sampled.

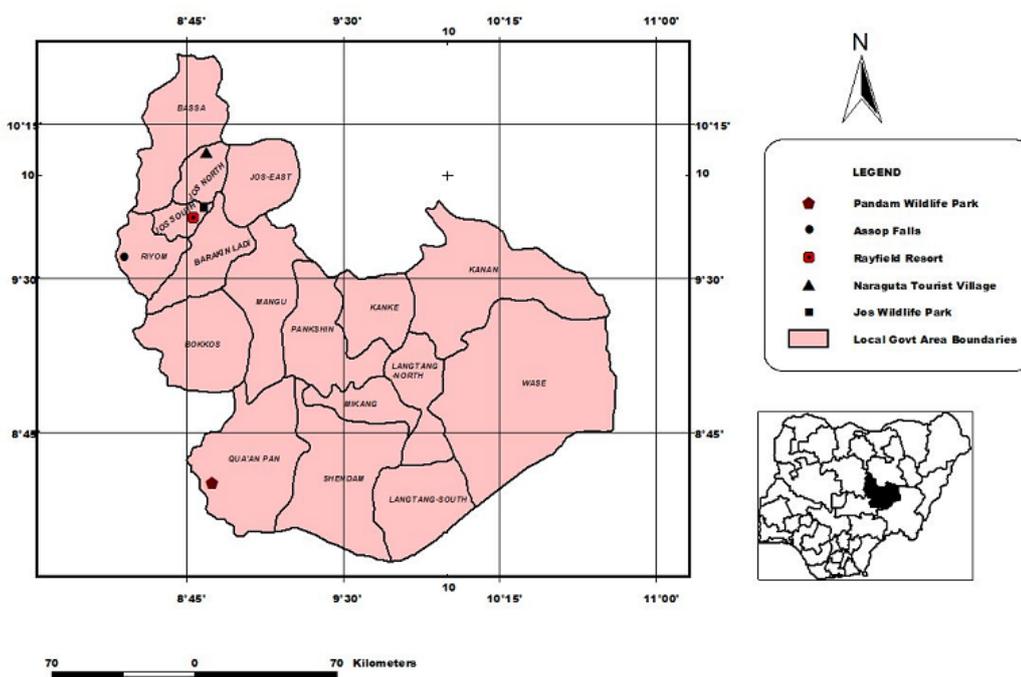


Figure 1: Map of Plateau State showing some ecotourism destinations
 Source: Adapted from Ijeomah (2007)

3.2. Data collection

Data were collected through a set of pre tested structured questionnaire administered to household heads, augmented with field observations and interviews conducted with people knowledgeable about the communities. Results obtained were analyzed using descriptive statistics in form of tables, Chi square.

4. RESULT AND DISCUSSION

4.1. Impacts of tourism on livelihood strategies of communities

Table 1 shows that Jos Wildlife Park has no positive impact on Kabon household respondents. Increased land hunger (74.55%) is the most reported negative impacts of Jos Wildlife Park on Kabon community. The highest negative effect of Jos Wildlife Park on Dong household respondents was blocked access road to Jos town (96.00%).

Pandam household respondents indicated employment(95.56%), fishing (84.44%), preservation of culture (68.89%), increase in population (51.11%), supply of fish to the community market(48.89%), proliferation of private enterprises(42.22%) and biodiversity conservation (24.44%) as positive impacts. All Pandam respondents implicated reduced land for farming, destruction of crops by animals, consumption of livestock by wild animals and fuel wood scarcity as negative impacts. Table 1 also reveals that in Namu community 10 (14.29%) of the respondents reported fishing and limited land for agriculture as respective positive and negative impacts from the Pandam game reserve while only 2 (2.86%) respondents mentioned destruction of crops by wild animals as negative impact. Aningo and Kayarda respondents recorded values of 7 (23.33%) and 4 (20.00%) for fishing as a beneficial impact. All the respondents from Kayarda indicated fuel wood scarcity as a negative impact. Naraguta leather industries impacted all respondents positively. No negative impact was indicated from Assop falls management by household respondents (Table 1).

Comparative assessment of ecotourism impacts on livelihood strategies of households are presented in Table 2. Kabon and Dong respondents indicated no positive impact. Naraguta Village, Sop, Pandam and Gwut had positive impact values of 39 (97.50%); 37 (100.00%); 24 (53.33%) and 10 (25.00%) respectively. Aningo, Kwang and Namu each had positive impact value of 7 being 23.33%; 33.43%; and 10.00% respectively. Kayarda recorded the least value of 2 (10.00%). Dong respondents recorded 49 (98.00%) as the highest value of negative impact. Retrogressively Kabon, Pandam, Aningo, Gwut and Kayarda had the values of 47 (85.45%); 21 (46.66%); 8 (20.00%) and 7

(35.00%) respectively. None of the respondents from Sop and Pandam recorded “no impact” value. Namu household respondents recorded 52 (74.28%) as the highest “no impact” value. A Chi-square test showed significant ($p < 0.05$) difference among the communities in terms of impact.

Table 1: Distribution of tourism impacts on livelihood based on communities and tourism centres

Tourism sites	Communities	Positive impacts	F	%	Negative impacts	F	%	
1. Jos Wildlife Park	Kabon n = 55				Increased land hunger	41	74.55	
					Reduced grazing land	29	52.73	
					Seizure of grazing goats	15	27.00	
					Fuel wood scarcity	22	40.00	
					Increase land hunger	38	76.00	
	Dong n = 50	Employment	4	8.00	Fuel scarcity	43	86.00	
		preservation of culture	11	22.00	Limited land for grazing	28	56.00	
					Blocked access road to Jos town	48	96.00	
					Reduced land for farming	45	100.00	
					Destruction of crops by animals	45	100.00	
2. Pandam Game Reserve	Pandam N = 45	Employment	43	95.56	Cannibalization of livestock by animals	45	100.00	
		Biodiversity conservation through regulation	11	24.44	Harassment and attack by wild animals	19	42.22	
		Fishing (informal)	38	84.44	Fuelwood scarcity	45	100.00	
		Preservation of culture						
		Supply of fish to the Market	31	68.89				
			22	48.89				
		Emergence of private enterprises	19	42.22				
			23	51.11				
					Increase in population and sales			
					Fishing	10	14.29	Limited land for agriculture
Aningo n = 20	Fishing	7	23.33	Fuelwood scarcity	30	100.00		
	Kayarda n = 20	Fishing	4	20.00	Fuelwood scarcity	20	100.00	
3. Naraguta Leather Industries	Naraguta n = 40	Private enterprise proliferation	40	100.00	Leather works does not encourage educational development of children	3	7.50	
		Training in leather works	40	100.00				
		Income generation	40	100.00				
		Preservation of culture	40	100.00				
		Skin utilization in the market						
4. Assop Falls	Sop n = 37	Free electricity to the community	37	100.00				
			32	86.49				
		Formal employment	30	81.08				
		Employment of casual workers	21	56.76				
		Increase in sales in the community market	17	45.90				
			5	45.90				
		Preservation of cultural heritage						
Free supply of potable water (proposed)								
5. Rayfield Resort	Gwut n = 40	Fishing	40	100.00	Hoodlums lurk in the uncompleted buildings to carryout illegal activities.	6	15.00	
		Available water for washing	40	100.00				
			40	100.00				
		Sport swimming	13	56.520				

Kwang	Adds value to land in the	23	100.00
n = 23	areas	23	100.00
	Fishing	23	100.00
	Swimming		
	Available water for		
	washing		

Source: Field Survey, 2007

n - Number of household in communities

Assessment of kinds of tourism impact on ecodestination basis in all the neighbouring communities is presented in Table 3. Assop falls had the highest positive value of 100.00% followed by Naraguta Leather Industry (97.50%); Rayfield Resort (26.98%) and Pandam Game Reserve (24.24%). Jos Wildlife Park recorded no positive impact value in the cumulative impact assessment on the neighbouring communities. However, Jos Wildlife Park had the highest negative impact value of (91.42%) followed by the Pandam Game Reserve (32.12%) and Rayfield Resort (19.05%) respectively. Assop falls and Naraguta Leather Industries recorded 0.00% negative impact each. Majority (53.97%) of the household respondents neighbouring Rayfield resorts indicated no impact, which was the highest followed by Pandam game reserve (43.64%), Jos Wildlife Park (8.58%) and Naraguta Leather Industries (2.50%). Assop falls had 0.00% as no impact value. Impacts of tourism based on gender of household are depicted in Table 5. Chi square test of effects of management institution on kinds of households' impacts was significant ($P < 0.01$) in Table 2

Among the households that had positive impacts 68.42% were male-headed households while 31.58% were female-headed households. Out of the 161 respondents that indicated negative effects, 52.17% were male-headed households while 47.83% were female-headed households. Pertaining to the 116 households who felt no impact of tourism, 71.55% and 28.45% were male and female-headed households respectively.

Table 2: Comparative impacts of ecotourism on livelihood by household respondents

Parameters	Communities									
	Gwut	Kwang	Sop	Kabon	Dong	Pandam	Namu	Kayarda	Aningo	Naraguta
Positive impacts	10	7	37	0	0	24	7	2	7	39
Negative impact	8	4	0	47	49	21	11	7	14	0
No impacts	22	12	0	8	1	0	52	11	9	1
Total (n)	40	23	37	55	50	45	70	20	30	40

Source: Field survey, 2007

n - Number of household in communities

Chi square analysis showed significant difference ($P < 0.01$) of impacts on household respondents.

Table 3: Overall impacts of tourism on neighbouring communities in the study sites

Kinds of impacts	Jos Wildlife Park	Rayfield Resort	Assop Falls	Pandam Wildlife Park	Naraguta Tourist Village
Positive	0.00	26.98	100.00	24.24	97.50
Negative	91.42	19.05	0.00	32.12	0.00
No impacts	8.57	53.97	0.00	43.64	12.50
Total	100.00	100.00	100.00	100.00	100.00

Source: Field Survey, 2007

Table 4: Impacts of tourism based on gender of Households heads

Kinds of impacts	Gender of Households		Total n = 410
	Male N = 258	Female n = 152	
Positive	91 (68.42)	42 (31.58)	133 (32.44)
Negative	84 (52.17)	77 (47.83)	161 (39.27)
No impacts	83 (71.55)	33 (28.45)	116 (28.29)

Source: Field Survey, 2007

n - Number of household in communities

Table 5: Impacts of tourism based on type of management institution

Management institutions	Impacts		
	No impacts	Negative	Positive
Non-governmental organization	35	12	93
Plateau State government	81	149	40

Source: Field Survey, 2007

Chi-square analysis showed significant ($P < 0.05$) relationship between kind of effect on household respondents and type of management institution.

5. IMPACTS OF TOURISM ON LIVELIHOOD: NEGATIVE IMPACTS

The communities neighbouring Pandam Wildlife Park are mostly farmers with few fishermen so land and water bodies tend to be quite important and highly regarded. This is in conformity with NEST (1991) that land is a prime factor of production and therefore the communal ownership of land in Africa is often jealously guarded sometimes even at the risk of limbs and lives. Many people from Nasarawa State settled in Pandam community because of availability of land to farm. Moreover, all the Hausas in Pandam community immigrated because of the Pandam lake for fishing. Although Pandam people and the communities in Quaanpan Local Government had been known to be good farmers over decades but since the parkland in Pandam was acquired by the Plateau State government in 1972 as a conservation area they were forced to stop the cultivation of certain species of crop in their homestead.

Presently, the people of Pandam abstains from the cultivation of Yam, Potatoe, Cassava, Corn or Millet in the nearby farms (close to settlement areas) except in their distant farms because of the activities of Olive Baboons (*Papio anubis*) and monkeys. Rather they can only cultivate Bene seed which baboons do not feed on. Baboons pluck off the yield of Yam beneath the soil leaving only the vines and the staking stick which dies off. Moreover, the villagers have stopped breeding or rearing of Chicken or Turkey as Baboons will always trace the place they are kept and prey on them. It was observed that the tourist canteen management once kept some Chicken inside one of the lodges, the Baboons having dictated, quietly went to the lodge tore the net of the window, removed the glass windows and carried the Chicken. No matter how careful one may be in an attempt to monitor or safeguard the Chicken; Baboons will finally get at them. Many times quite a number of Baboons would hide at different places as in the scientific high hide experimental method, watching, in order to know when best to attack the Chicken unhindered. On dictating human interference or presence they send signals to others involved in the operation only to bark and temporarily escape to return later and persist until they succeed in preying upon those Chickens. On the 21st of April 2005 a Baboon was observed beside the 'Lion lodge' tearing the net of the window. On moving closer to the window the primate escaped only to return some minutes later just for a Grasshopper that lurked inside the window's net. Baboons have invaded houses of the villagers on several occasions. This agrees with the report of Ijeomah and Aiyeloja (2009) that Baboons licked the soups of villagers in Pandam community. During rainy season Baboons scatter all the stones in the neighbourhood particularly the ones used to partition the lodges as they seriously search for scorpions and earthworms which are their occasional food.

Besides, human beings, baboons, monkeys and birds are not ecologically separated in feeding (entirely). Hence they all compete for the numerous fruits especially Mango, both in the park administrative environment, lodges and in Pandam community. Considering comparative time advantage, the non-human primates are at advantage based on time of harvesting. They feed on mango fruits (*Mangifera indica*) when unripe.

In spite of these destructive impacts, the Pandam people dare not kill any animal species as the consequences of killing any animal species from the reserve is well known to them – Defaulters will be arrested, detained, taken to court, jailed or asked to pay huge amount of fine (money). So if baboons invade their houses to steal, the villagers would only scream or shout to drive them away. This destructive impact is similar to the report of O'Connell (1995) that in Caprivi, Namibia, elephants (*Loxodonta africana*) hippopotamuses, baboons etc. ate up crops. Predators particularly lions (*Panthera leo*) kill livestock in such a way that villagers living near national parks and tourism areas suffer much greater damage than others as detailed estimates for the mid 1990's showed that

farmers in the east bank of River Kwando, neighbouring Caprivi three protected areas were losing equivalent of 4000 pounds worth of crops to elephant (*Loxodonta africana*) and 16000 pounds worth of livestock to lions in a single year at a time. Similar report was also given by Ashley and Lafranchi (1997) in Namibia where people lose access to grazing lands and women who were more dependent on harvesting a range of natural resources for food, medicine, building, weaving material and items for sale also loss access to them.

Provision of fuelwood is a big challenge for Pandam villagers as they cannot always harness wood from the park at will whereas it is the only affordable source of (cooking) fuel in Pandam, Namu, Aningo and Kayarda and therefore used virtually by all (Ijeomah, in press). And considering the large family sizes it will require much energy to cook the food of many people in a household. Ijeomah, (in press) reported that alternatively, the people of Pandam fell down trees in their distance farms and dry them for fuelwood. Nonetheless, carrying these fuelwood homes from distant farms adds more labour to the women. These negative impacts are more in Pandam community than Namu, Aningo and Kayarda as greater part of the Pandam wildlife park is located in Pandam community. Presently, the people of Pandam are seriously complaining that the Parkland is too big. Hence, they are pressing towards the reduction of the Parkland. This cannot be unconnected with accumulated pressure caused by series of crises experienced in Shendam area which extended up to Bakinchiawa in Kwande district, about 20 kilometers apart. Wanton destruction of crops and domestic resources in these areas may possibly have led to migration of people to Pandam as their sources of livelihood were affected. Similar agitation for reduction in the size of Parkland for farming led to the dereservation of Pai River game reserve of Plateau State in the year 1980 (Ijeomah,2007).

The Kabon and Dong communities surrounding Jos Wildlife Park have not seen any tangible benefit to balance the effects of their farmland and hunting ground harnessed by the Plateau State Government for park services as they still lack basic infrastructures. To worsen it, people of Dong spend more money and time to get to Jos city as their access road to the city through Jos Wildlife Park was blocked by the Plateau State Tourism Corporation, and their grazing land was seized. In a focus group discussion with Kabon community on the 6th May, 2005, Chief Kaze Atsi complained bitterly that eleven of his goats that strayed into Jos Wildlife Park were seized. Even though the government of Plateau State believes that the park has added value to those communities the Dong and Kabon communities do not have potable water and can no longer access the natural spring water in the park land, instead they drink well water. Dong community has no secondary school whereas the parkland, apart from being a place of worship, hunting and farming before government acquisition was also a place for harnessing drought food. Kabon community stated that apart from

the meeting their representatives had with Jos Wildlife Park management in the year 2005 concerning employment, the community has never had any formal relationship with Jos wildlife park since the past twenty years. The community further stated that the employment exercise may have been concluded with no indigene of Kabon employed.

Majority of people from Dong and Kabon are farmers and make use of fuel wood for cooking. But with gradual urbanization it becomes difficult for them to access firewood whereas most cannot afford the alternatives to fuel wood such as kerosene, coal, gas cookers and electricity. The underutilized state of the Rayfield resort has security implication on the communities in the neighbourhood as hoodlums lurk in the uncompleted lodges in the resort to carry out illegal activities. Princes of Gwut community, Chums and Dano detected constant missing of goats in their households and later observed to their dismay that many of the goats were killed, roasted, and consumed in the abandoned lodges of Rayfield resort by bandits who lurk there to sell, buy and smoke Marijuana.

6. POSITIVE IMPACTS OF TOURISM

The positive impacts of tourism on the livelihoods of people of Plateau State especially those living around the tourist centers are both location and occupation specific and vary within and between communities. Greater percentage of the people of Sop benefit from the management of Assop falls in the sense that it supplies free electricity to the community and promised to supply potable water as soon as the water treatment project kicks off (Table 1). Moreover, both permanent and casual labourers with the establishment are from Sop community, which is in line with the expectation of the advocates of the use of tourism for poverty alleviation (Ashley and Lafranchi, 1997; Ashley, 2000; Ashley *et al.*, 2000 and Turton, 2000). The dispersion of benefits to both participants and non-participants in tourism makes this kind of impact unique. Even though the local community does not consume much power as most of the villagers use only electric bulb and transistor radio but they are being energized to think of what to do with free power that has been supplied. This is quite unlike what is obtainable in Bulunkutu Metropolitan Council of Maiduguri, Borno State, where an individual supplies power to majority of the inhabitants at the cost of ₦300.00k per household fortnightly under the condition that only electric bulb would be used.

Tourism at Assop falls is also energizing the informal sector through increase in sales. The communal market at Hawankibo is quite close to Assop falls. Hence tourists can always stroll to the market to buy required food items for consumption. Consequently the relationship between the

community and the management of Assop falls is cordial unlike what obtains at Ngorongoro national park and Masai mara national park of Kenya (Kamuro, 1996). This was affirmed by Ezialor (2003) that the community gets water from Assop falls for domestic use.

In Naraguta community the traditional leather industry has helped in sustaining the lives of many households. The industry is easy to join and the use of animal skin in leather production apart from creating jobs for the unemployed also helps in utilization of animal by products. However, the farmers who rear goats make more sales due to trickling effect of the utilization of skins in souvenir production. Furthermore, it has helped both in the preservation of culture and the projection of Nigeria's good image that has been globally dented. Nevertheless, the leather works do not encourage children education. Many people get involve in leather work at very early stage in life as it is always family business. They marry early and bear children early without giving regard for education, thus perpetuating poverty.

Rayfield resort was one of the common mine dungs in Plateau State formerly referred to as death traps. However it was given more value by converting it to a man-made lake. Communities surrounding the lake source domestic water especially for washing from the lake while some fishermen carry out their fishing activities from the lake. The resort has already added value to the land in the area. Plots of lands are now very costly unlike when the mine dungs were not converted to lakes. Rayfield resort attracts tourists with a greater percentage of them being foreigners. The site is beautiful and good for boating and swimming.

The management of Pandam Wildlife Park controls fishing activities in Pandam Lake and six other water bodies (Ruwanmoi, Maigwagwaya, Ferinruwa, Jaruwa, Hansinkari and Ruwagwaza) inside the park. Fishermen from Pandam, Sabongida, Aningo, Namu, Kayarda and Gallo communities operate at different sections of the Deb River and these six water bodies with weekly licences obtained in monetary form from the management of Pandam Wildlife Park. Licences are given to as many fishermen that want it as possible. This may be the reason Ezialor (2003) reported cases of over fishing in all the water bodies in Quaanpan Local Government Areas except the Pandam Lake. Pandam Wildlife Park management is into fishing partnership with Pandam community. However, only adult fishermen who are indigenes of Pandam and are part of this partnership have the authority to operate in Pandam Lake. Presently, twenty fishermen from Pandam community work with the park management under contract. They catch fish for the management on daily basis for six days in a week during 'open season' and take all the catches made on the seventh day. In these six days allocated to the park management the fishermen are expected to be returning thirty kilograms of fish each day. This privilege given to Pandam

community is enjoyed only by the Hausas who happened to be the fishermen as the non Hausas are all farmers.

Fishing partnership in Pandam Lake has significant impact in the lives of the fishermen and their large families. Instead of twenty, most of the fishermen go with their children and then their total number may end up being more than sixty in the Lake. Meanwhile, it is certain that all the participants are being sustained from the fishing proceeds. More so, the fishermen hardly return up to thirty kilogrammes of fish on daily basis. Sometimes they may return about fifteen kilogram under the pretence that they did not make much catches whereas they would always gather their catches, send them through their chairman and leave for their various destinations from the Lake without reaching the parks administrative office. In essence they go home each day with sizeable quantity of fish. On the part of the management they lack sufficient staff to monitor the fishermen while on the lake even though strict monitoring may lead to conflict.

Also, during the 'annual close season' for fishing activities, which is observed between May and November, these fishermen always sell their properties for survival but tend to buy all those properties they sold to survive during open season. This is a clear indication that the livelihood of these fishermen basically depend on fishing. Fish is the commonest source of proteins in Pandam community unlike in Namu, Aningo and Sabongida communities where bush meat plays a major role in balancing nutritional requirement. The Pandam Wildlife Park management sell their daily share of fish by weight to the public every evening. Sometimes the fishermen may also buy the government share and resell by species. The study reveals that the fishermen in Pandam community who are all Hausas benefit more from Pandam Wildlife Park than the farmers.

Nevertheless, during Pandam day celebration, the management of the Pandam wildlife park releases the park auditorium to the community for use. Apart from saving the money that would have been spent on renting a venue it makes the community feel a sense of participation in Pandam Wildlife Park management. This act helps in fostering good relation between the people and the park management unlike in Jos Wildlife Park. Also, in the period of dry season the people obtain permit from the park management to harness grasses for their thatch houses. The presence of the park has positively affected the population of Pandam to grow more than Aningo, which is older than Pandam by traditional and political right. Similar result was reported by Shah and Gupta (2000) in Pangandaran fishing community where both local community and the significant migrant community of Muslims were making much economic gains from tourism. In line with this, from cultural perspective, Dong, Sop and Pandam communities are enthusiastic for tourist centres located in their land since tourism has helped in the preservation of cultural activities particularly Pandam fishing festival, Asharuwa dance and Assop falls. This corroborates the work of Mosiamane (1996)

and Uukwaluudi management committee (1997) that the prime motivation for developing community based ecotourism management in Namibia was that several of those involved in setting up conservancies continuously said they “wanted their children to see wildlife”.

Despite all these benefits, witnessing fishing activities at the Pandam Lake discourages most of the Pandam Hausa boys from going to school just like in Naraguta community. Thus, they tend to be following their fathers to the lake on daily basis.

The National Museum and Zoo being situated at the heart of the Jos city creates business activities, which benefit large number of people economically. At the museum market people rent shops and make sales, especially souvenirs. The open air theatre of the National museum and zoo is also rented by people for profit yielding programmes. Many business operators make use of the museum premises; some use shades while others could either be selling flowers, portraits or sachet water, snacks or hawking other items. A significant large market is created during festivities due to the large number of tourists that patronize the tourist site. This conforms to the observation of Wilkinson and Pratiwi (1995) in Pangandaran, a large Javanese fishing village where major gains to the women from tourism come from the informal sector. Timothy and Wall (1997) also noticed that informal sector, particularly informal trading even though tedious is relatively easy entering points into tourism industry for the poor especially in Yogyakarta as many domestic tourists were ready to buy from local hawkers.

7. CONCLUSION

The impacts of tourism on livelihoods of people of Plateau State is both occupation and location specific and varies with management strategies, level of individual participation and tourism attractions in an ecodestination. Moreover, impacts on communities increase with closeness to tourist sites. The tourism destinations managed by non governmental organizations: Assop falls, Rayfield resort and Naraguta leather works have more dispersed positive impacts on (both participating and non participating) households than in Jos wildlife park and Pandam tourist village managed by the Plateau State tourism Corporation. Positive impacts from Jos national museum and zoo affect participants irrespective of their state of origin and residence especially in the informal sector. Through supply of animal protein, educational development, employment, multiplication of private enterprise, market expansion, provision of infrastructure and welfare tourism has reduced households' poverty mainly in Pandam, Sop, and Naraguta communities. Also, Kwang, Gwut and Namu communities have benefited from tourism more than Kayarda and Aningo households.

Nonetheless, tourism management in Jos Wildlife Park has not significantly contributed towards poverty reduction among Dong and Kabon households. Destruction of crops and livestock by wild animals especially baboons constitutes great loss to farming households in Communities neighbouring Pandam Wildlife Park.

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