

Ogundana Francis Oyeku **Thesis**

**Linkage between Religious Intolerance and Underdevelopment of Tourism
Sector in Ikorodu Local Government Area, Lagos State**

Ogundana Francis Oyeku

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Certification

This project entitled “Religious Intolerance and Tourism Underdevelopment in Ikorodu Local Government Area of Lagos State was carried out by Francis Ogundana Oyeku with matriculation number LCU/PG001/1806 in the Department of Tourism and Hospitality Management, Faculty of Environmental Design and Management, Lead City University Ibadan, Oyo state under my supervision

Dr. Adesola Adediran

Supervisor

Date

Prof. Grace Oukoi

Head of Department

Date

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Abstract

Religion today is facing numerous challenges and this challenge was accompanied with death and destruction of properties. There is virtually no peace within the Muslim faithful, traditional religions and Christendom; all these have negative consequences on tourism activities and underdevelopment of tourism sectors. Ikorodu township in Lagos have its own share from this religious war. This research is undertaken to proffer solutions to this serious problem. The research design for this study is survey research. The population comprised of 100 respondents randomly selected. This consists of the religious leaders, (Christianity and Islam), traditional leaders, free thinkers, tourist, and elder statesmen in the community. Focus Group Discussions (FGDs) and In-depth Interviews were adopted in this study. Data were obtained using a structured questionnaire and was analyzed using table, frequency, percentage to answer the research questions. The results on the extent of religious practices in Ikorodu. It was shown that all of the respondents 100% indicated that they have heard of religion before. More of the respondents 46(56.8%) indicated that they practice Christianity, 33(40.7%) practices Islam, while the other 2(2.5%) practices traditional religion. 67 (82.7%) indicated that they do practice religion fully. Results on the extent of tourism and religious crisis and intolerance in Ikorodu also, it was shown that more of the 51 representing (63%) signified that they have noticed the occurrence of religious crisis in their local government, Also, more of the respondents 63(77.8%) signified that they have participated in tourism activities. On Religious Intolerance and underdevelopment of Tourism, it was revealed that more of the respondents 51(63%) agreed that religious crisis in Ikorodu has led to disruption of tourism activities in Ikorodu LGA. Also, more of the respondents 63(77.8%) signified that tourism development cannot happen under religious intolerance, while the other 18 *22.2%) insisted that tourism can develop under religious intolerance. Finally, more of the respondents 77(95.1%) agreed that tourism is underdeveloped in their residential areas. The study recommends that the government should embark upon public enlightenment and strong policy on religious tolerant. Also enabling environment should be provided in favour of all religions.

Keywords: Religious intolerance; Tourism sector; Ikorodu Lagos State

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List of Acronyms

Abstract	Meaning
NTDC:	Nigeria Tourism Development Corporation.
HATMAN:	Hospitality and Tourism Management Association of Nigeria
UNEP:	United Nation Environment Program.
WTO:	World Tourism Organization.
UNESCO:	The United Nation Educational, Scientific and Cultural Organization
NCAC:	National Council for Art and Culture.
NAFEST:	National Festival and Culture.
UK:	United Kingdom
CAN:	Christian Association of Nigeria
N.Y.S.C:	National Youth Service Corps.
L.G.A:	Local Government Area.
F.C.O:	Foreign and Commonwealth Office
NIREC:	Nigeria Inter-Religious Council.
FCD:	Focus Group Discussion

Chapter One

Introduction

1.1 Background to the Study

There has been an increasing conflict in Nigeria since the advent of the Fourth Republic in 1999. The violence ranges from political, ethnic and religious violence, militancy and more recently banditry, kidnapping and Herders/Farmers clashes. Religion is a system of social unity commonly understood as a sorts of beliefs or attitudes concerning an object, person, unseen or imaginary being, or system of thought considered to be supernatural, sacred, divine or highest truth, and the moral codes, practices, values, institutions, and rituals associated with such belief or system of thought. It is a structure within which specific theological doctrines and practices are advocated and pursued; usually among a community of like-minded believers.

Religion could serve, and has indeed served as an instrument of social harmony in many civilizations. Paradoxically, however, it has also served as a motivation for violence, hence its indication in some literature as a ‘double-edged sword.’¹

The tourism industry, in its own space, is an amalgamation of various sectors offering travel related services. It involves the business of providing tours and services for persons travelling locally and abroad. The provision of these services by different industries sets tourism as a global industry with the highest employer of labour. In view of this, tourism acts as one of the most viable economic industries generating millions of dollars annually which contributes to the growth of numerous economies around the globe ². This is because of the industry’s dependence on high traffic flow. As political upheaval, natural disasters, health scares etc, it is also sensitive to

religious induced crisis which most times impede the safety and security of tourists.³ The most endemic social induce virus militating against Nigeria's tourism sector development is religious intolerance and its actions ravaging Ikorodu today.

It is almost impossible to listen to the news today without scenes of hatred, violence and intolerance being perpetrated in the name of religion or belief. It is a fact that over a hundred Ikorodu residents have lost their lives in fighting religious crisis across the federation since the beginning of democracy in 1979.⁴

The number of those injured during religion violence triples the dead, while those displaced were put at a million. They both observe that crisis have also hindered genuine economic development and national integration. More than fifty years after Nigeria's independence thus raising serious concerns on the unity of the nation⁵. It is observed that the religious crisis has been an obstacle to progress, economic prosperity, and peaceful co-existence and over all socio-economic development of Nigeria because of its destructive tendencies. Nigeria is populated by the adherence of Christians, Islamist and African traditional religionist. However, the adherence of these religions, especially Islam and Christianity are often engaged in crisis, leading to loss of lives and properties. A day hardly passes without the adherence of these two religions engaging in one crisis, or the other. This has led to suicide bombing, loss of innocent citizens and properties.⁶

Even if there is a seeming peace, the relationship between the Muslims and the Christians is marked with mutual suspicion and distrust. Based on the religious intolerance situation and crisis, the Nigeria's tourism sector is greatly affected and less developed. The concepts of safety and security are amongst the priority factors that influence tourist choice of destination and are thus paramount conditions for

tourism development in any country or region. To amass the full benefits of tourism requires peace and stability. However, the incessant religious induced crisis in Nigeria has threatened the safety and security of tourists. Nigeria is not immune but vulnerable to religious instigated crises which is a global menace hindering the growth of the industry Nigeria particularly, religious crises have affected the growth and development of communities and people in particular and economy in general. Many lives have been cut short, properties worth millions of naira destroyed, innocent Nigerians displaced and turned refugees in their father's land. Farmers have deserted their farm land as a result of violence; the artisans can no longer work due to instability and violence. This problem has not only crippled economic activities but has also debarred sustainable development. The attendant effect of this unpalatable situation manifests in poverty, joblessness, low productivity, low income and poor infrastructural facilities. In 1979, the Federal Government in an attempt to resolve, promote unity among the various religious ethnic groups in Nigeria, established the National Youth Services Corps (N.Y.S.C.) and some Federal Institutions to ensure cohesion among its religious ethnic groups. Despite these various attempts by the government, not much has been achieved in terms of peaceful coexistence amongst the various religious groups and economic development. In view of this, the paper examines the effects of religious crisis on economic development with a view to finding lasting solution capable of addressing this avoidable problem.

Tourism is one of the fastest growing industries in the world. In fact, Tourism and hospitality industries have become the most important economic activities globally in the spirit of post- modernism and the increasing transformation they offer. Although the exact origin of Tourism is still shrouded in obscurity, the existence of tourism could be traced back to the ancient times, since tourism could be viewed as a travel

for recreational, leisure, business or health purposes. Tourism defines: tourism as Activity or set of activities embarked upon by people who travel to, and stay in places outside usual environment for more than twenty-four hours and not more than one consecutive year for leisure, business and other purposes not related to exercise of any activity remunerated from within the place visited. Nigeria has plenty of natural and man-made tourism sites. These include architectural edifices, water falls, and masquerade festivals among many others. These tourism events, if properly harnessed and sustained could be marketed for huge economic gains. Masquerade festivals, in particular, appear to be one of the most neglected tourism potentials in Nigeria. The variety, depth and vibrancy of Nigeria's traditional theatre cannot be questioned. Each region possesses a wealth of material that is clearly evident. In spite of the multiplicity of rich cultural festivals existing among the over 200 cultures, there is still insufficient effort at harnessing them for tourism. In view of these, this study investigates the linkage between religious intolerance as underdevelopment to tourism sector.

The contemporary Nigerian society is the product of the amalgamation of various ethnic groups by the British colonial administration in 1914 ¹. Pre-colonial Nigerian society is a conglomeration of independent autonomous entities bound by culture, but with the amalgamation concept these independent cultural entities were merged into one ethnic group without taking into consideration independent cultural variations which have never ceased to ignite conflicts. Therefore, following the heterogeneous nature of the country's ethnic and cultural background, the amalgamation of 1914 cannot be adjudged as successful, judging from the cultural differences of most religions. The religion of the different independent entities residing in the region practiced before the creation of modern Nigeria was African traditional religions. This

indigenous religion which are not similar in principles varies from one cultural group to another. In other words, Nigeria was not only a multiethnic and multicultural state but also multi religious, even before the advent of foreign religions. Religion seems to be a significant form of identity despite diverse ethnic and cultural relations. That is the reason religion is most often a strong motivator for people's behavior, traditions and practices. Hence, in exploring the religious crisis that have beset Nigeria's tourism sector would require an understanding of the country's religious background so as to identify areas of conflict and seek redress. African traditional religions find their roots in the people's way of life. Against this background many Africans have been described as being notoriously religious. This religious belief system believes in the existence of a Supreme Being known to different ethnic groups by different names. The Igbo call him Chukuw, Yoruba – Olodumare, Efik – Obasi, Benin – Osanobua. The Supreme god oversees the affairs of men through his intermediaries or pantheon of divinities, deities, gods and goddess including ancestors (the living dead who were the deceased members of the community). The creeds of this religion though unwritten, are expressed in the people's tradition used for ordering human relations and activities on earth ².

Summed this religious system up as being a repository of oral traditions without a single founder or central sacred text but, nonetheless, with a striking number of coherent themes across the vast continent. Adherents of this religious system instigate acts of violence only when the traditions are violated and the gods' demands retribution.⁴

1.2 Statement of the Research Problem

Many studies were carried out on the phenomenal ‘religious intolerance’ in Nigeria, but up till now no author or researcher has done any work on the topic “The linkage between religious intolerance and underdevelopment of tourism sector in Nigeria”. However, this study is said to cover the gap in finding lasting solution to the intolerance.

Moreover, the lack of religious intolerance has been noted to be a promoter of tourism underdevelopment. thus, affecting the economic development of the people of Ikorodu and the environs. This thesis, therefore, serve as an intervention to close the existing research gap on leisure intolerance in Ikorodu Lagos state. Religious intolerance which have been leading to destruction of lives and properties has continued to be an up forever in the entire community of Ikorodu and its environ. Thus, this study is to address Linkage between Religious Intolerance and underdevelopment of Tourism sector in Ikorodu Local Government and recommend possible solutions in order to develop tourism industry in within Ikorodu and environs.

1.3 Significance of the Study

This study is meant to inform, educate, sensitize and enlighten the general public and the government on the impact of religious intolerances and underdevelopment to Tourism Sector in Ikorodu Lagos State. This study will be of immense benefit to other researchers who intend to know more on this topic and can also be used by non-researchers to build more on their work. This study contributes to knowledge and could serve as a guide for other. It will be of great benefit also to the industry as it would help know the strength of the general public that still believe in and patronize religious tourism, also the future prospects of tourists involving in religious tourism activities.

1.4 Aim and Objectives of the Study

The aim of this research work is to examine the linkage between religious intolerance and underdevelopment of tourism sector in Ikorodu. Local Government Area (LGA) of Lagos State. The specific objectives are to:

1. Examine the extent to which residents of Ikorodu are religious;
2. Determine the extent of tourism and religious crisis and intolerance in Ikorodu;
3. Determine the effect of religious crisis or conflict on the development of the Ikorodu tourism sector and;
4. To suggest possible solutions to all identified problems as regards the linkage between religious intolerance and underdevelopment of tourism sector in Ikorodu LGA of Lagos State.

1.5 Research Questions

This study is designed to address the following questions.

1. What is the extent to which residents of Ikorodu are religious?
2. What is the extent of tourism and religious crisis and intolerance in Ikorodu?
3. Do you think religious intolerance has greatly affected the development of tourism sector in Ikorodu Local Government Area of Lagos state?
4. Do you agree that religious crisis has adverse effect on Ikorodu's economy?

1.6 Hypothesis

The following hypothesis was formulated to guide this research work.

H₁ Religious intolerance causes underdevelopment of tourism sector in Ikorodu LGA

1.7 Scope of study

The study focuses on the linkage between religious intolerance and underdevelopment of tourism sector in Ikorodu LGA of Lagos State.

1.8 Operational Definition of Terms

- i. **Tourism:** The movement of people from their place of abode to a destination for recreational, social, cultural or business purposes
- ii. **Religion Intolerance:** This is a situation when a group, society or a non-religious group specifically refuses to tolerate one's practices.
- iii. **Underdevelopment:** This refers to low level development characterized by low real per capita income, wide-spread poverty, lower level of literacy, low life expectancy and underutilization of resources.
- iv. **Festival:** A Day or period of celebration typically held annually in the same place.
- v. **Culture:** The ideas, custom and social behavior of a particular people or society.
- vi. **Host Community:** The place where tourist attraction is being located.

Endnotes

1. WTO. World Tourism Organization
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Chapter Two

Review of Related Literature

2.1 Introduction

The tourism industry is an amalgamation of various sectors offering travel related services. The uniqueness of the industry in providing numerous services has made it a multifaceted activity, which touches many areas of human life. In other words, the tourism industry involves the business of providing tours and services for persons travelling locally and abroad. The provision of these services by different industries sets tourism as a global industry with the highest employer of labour. In view of this, tourism acts as one of the most viable economic industries generating millions of dollars annually, which contributes to the growth of numerous economies around the globe. In 2013, tourism generated large numbers of international arrivals which amounted to 1087 million dollars with prospects of international arrivals rising to 1.8 billion by the year 2030 ¹. Travel accrues numerous benefits to any destination, one of which is the creation of critical employment opportunities for millions of people.

Knowing the benefits of developing the tourism sector, the Nigerian government has since the era of democracy in 1999 not relented in the pursuit of developing its tourism potentials so as to diversify her oil monopolistic economy. While in response to the present global economic state described as recession or meltdown, the government has given increasing attention to tourism within their overall strategy for economic growth ². Hence, with an abundance of natural and cultural attractions, tourists should select Nigeria as one of their destinations of choice.

Moreover, and before now, contemporary Nigerian society has been beset with religious conflicts that have threatened to destroy the fabric of the country's unity. To a large extent, one can say that Nigeria of the past boasted of religious flexibility and tolerance for many years. But recently, it seems to have been shelved, as gruesome stories relating to religion upheaval reared their ugly heads frequently, causing loss of lives. One can say categorically that a curious feature of today in Nigerian society is religious intolerance, most especially in the Northern and the Middle Belt regions of the country. Religious fanaticism in the Northern part of Nigeria has been hidebound and its spread is unbridled. Religious violence has been unleashed on many innocent citizens of this country, that one wonders if Nigeria is truly a secular country which gives room for religious freedom. There is palpable apprehension among the citizens due to the Boko Haram insurgencies in the different parts of the Northern region. For over two years, cities like Maiduguri, Bauchi, Damaturu and Gombe have been bedeviled with fear due to the Boko Haram insurgencies.

It is a fact that over a hundred of Nigerians have lost their lives in fighting religious crisis across the federation since the beginning of democracy in 1979. The numbers of those injured triple the dead, while those displaced are put at a million. ³

Observe that religious intolerance has also hindered genuine economic development and national integration. More than fifty years after Nigeria's independence thus raising serious concerns on the unity of the nation. It is observed that the religious intolerance has been an obstacle to progress, economic prosperity, and International Journal of Academic Research in Business and Social Sciences. ⁴ peaceful co-existences and over all socio-economic development of Nigeria because of its destructive tendencies. Nigeria is populated by the adherence of Christianity, Islam and African traditional religion. However, the adherence of three religions, especially Islam and Christianity often engage in crisis, leading to loss of lives and properties, a day hardly passes without the adherents of these two religions not engaging in one crisis, or the other. This has led to suicide bombing, loss of innocent citizens and property ⁵. Even if there is a seeming peace, the relationship between the Muslims and the Christians is marked with mutual suspicion and distrust. These religious crises are more frequent in the Northern Nigeria and they sometimes give birth to reprisal attacks ⁶. writes on violent protests in the Niger-Delta over perceived injustice in resource distribution, the Modakeke Communal violence, the IPOB/MASSOB feeble attempt to resuscitate Biafra, the South-south demanding for the control of its resources. The recent Benue, Kaduna, Adamawa herdsmen attack and all the recent inter religious crisis in various states across the country are pointers to insecurity suffered by tourism.

Crises in Nigeria particularly, religious crises have affected the growth and development of communities and people in particular and economy in general. Many lives have been cut short, properties worth millions of naira destroyed innocent Nigerians displaced and turned refugees in their father's land. Farmers have deserted their farm land as a result of violence; the artisans can no longer work due to

instability and violence. This problem has not only crippled economic activities but has also debarred sustainable development. The effects of this unpalatable situation manifest in poverty, joblessness, low productivity, low income and poor infrastructural facilities. In 1976, the Federal Government in an attempt to resolve and promote unity among the various religious ethnic groups in Nigeria established the National Youth Services Corps (N.Y.S.C.) and some Federal Institutions to ensure cohesion among its religious ethnic groups. Despite these various attempts by the government, not much has been achieved in terms of peaceful coexistence amongst the various religious groups and economic development. In view of this, the paper examines the linkage between religious intolerance and underdevelopment of tourism sector in Ikorodu. Travel is the phenomenon dating back to antiquity and the reason for travel was diverse and numerous. Religion and religious related matters were some of the reasons why people of the ancient world traveled. However, tourism with its current basic elements and features is a very recent phenomenon.⁷

According to UNWTO, Tourism encompasses the activities of individuals traveling to, and staying in, different sites outside their customary environment for less than one consecutive year for different purposes like leisure, business and others which is not linked to the activity of income earnings from the place visited. There are also diverse types of tourism based on different means of classification. Based on the motivation of tourists, we can identify a variety forms of tourism like holiday tourism, cultural tourism, social or group tourism, sports tourism, economic tourism, political tourism, religious tourism, ecotourism and so on. Though religious tourism seems to be the latest scholarly concept, it is surely not a new occurrence. It is one of the oldest, if not the most ancient form of tourism and the difference between these forms of tourism in

comparison to the other forms of tourism rely on the issue of religious motivation that is prime the motive for the traveler's displacement ⁸.

In the literature, religious tourism has been stated as being a spiritual tourism, religious heritage tourism, religious-based tourism, pilgrimage tourism, faith tourism, sacred tourism, and so on ⁹. In fact, pilgrimages and other similar travels are identified with the idea of religious tourism with of course the necessary accompanying explanations¹⁰.

Nigeria is populated by the adherent of Christians, Islam and African traditional religion. However, the adherents of three religions, especially Muslims and Christians are often engaged in crisis, leading to loss of lives and properties, a day hardly passes without the adherents of these two religions engaging in one crisis, or the other. This has led to suicide bombing, loss of innocent citizens and property ¹¹.

Even if there is a seeming peace, the relationship between the Muslims and the Christians is marked with mutual suspicion and distrust. These religious crises are more frequent in the North and they sometimes give birth to reprisal attacks in Ikorodu and it environ. Many have attributed the recurring spate of religious crisis in Nigeria to the strove and functioning of Nigerian Federalism. ¹²

Writes on violent protests in the Niger-Delta over perceived injustice in resource distribution, the Modakeke Communal violence, the MASSOB Feeble attempt to resuscitate Biafra, the South South demand for the control of its resources, the recent Benue, Kaduna, Adamawa herdsmen attack and all the recent inter religious crisis in various states across the country.

Religious tourism has many definitions written by different scholars, researchers, and organizations. For instance, Esteve defined religious tourism as a tourist activity through which the tourists seek spiritual grace, looking for the proximity, immersion or contact with the sacred (2009).¹³ defined Religious tourism as the type of tourism in which participants are stimulated either partly or totally for religious reasons. The concept of religious tourism is also defined as a type of tourism in which the adherents of a religion travel either individually or in groups as pilgrims, missionaries, or for leisure¹⁴.

According to the¹⁵, religious travel is somehow complex in that it includes travel to a religious destination site (example: a trip to the Holy Land); travel with a spiritual intent (example: Christian conference); leisure travel with a fellowship intent (example: Faith-based cruise). Generally, from the above definitions and others, it can easily be understood that religious tourism is a tourism type or form of travel that is motivated by faith or religious reasons. Accordingly, religious tourism includes all the religions, religious places associated with them, and the emotional and spiritual attachments to these centers and infrastructure facilities for the tourists¹⁶

Spiritual tourism, pilgrimage tourism, and religious tourism are highly related and mostly used interchangeably (UNWTO)¹⁷ Spiritual tourisms are that type of tourism motivated fully or partly by spiritual or religious values. Whereas, pilgrimage tourism is a type of tourism encouraged, either partly or wholly by religious motives closely or loosely connected with holiday making or with journey undertaken for social, cultural or political reasons over short or long distances¹⁸ and also¹⁹ have defined Spiritual tourism as the travel of tourists who seek out religious or spiritual settings for the purpose of fulfilling their desire to travel, either in whole or in part, and to

have some form of religious or spiritual experience. Moreover, religious tourism is closely connected with holiday and cultural tourism. Participants of pilgrims or religious tourism have a chance to travel to the surrounding areas and absorb the culture of the local community. Religious tourism has political aspects as well, to an extent²⁰

2.1.1 The Relationship between Religions and Tourism

Traveling for religious motivation is probably the oldest and most widespread form of travel in human history²¹ and exerts significant economic influence.²¹ believe that the interaction between religion and tourism is derived from the concept of distance, culture and cultural affinity and tourists consider them when they selecting a destination. ²¹also consider the practical significance of religious tourism and argue that ‘our view is that religious belief is a cultural attribute that shapes tourists’ perceptions of their destination’,²¹ argues that religious tourism has a positive influence on social stabilization and group integration. Religious culture and its sacred atmosphere could affect tourists’ feelings and behaviours. ²¹believe that the value of religious travel is embodied in its status as the resource of humanities and culture, which is one of the reasons why people organize tourist activities.

Several authors argue that religion is a driving force of tourism²². The Cyprus Tourism Organization²³ classifies religious sites into three classes: pilgrimage shrines, religious space and religious festivals. ²³ believe that the attractions of religious sites, for instance temples, monasteries, mosques, cathedrals and churches, are not only embodied in their spiritual value, but also in their inherent cultural, recreational and educational peculiarities. Such attractions catch the tourists’ attentions and encourage their arrival. However, not all travelers to sacred sites were pilgrims; ²³finds that many

travelers tended to visit religious cultural heritage assets for the purpose of relaxing and learning rather than worship and ceremony. Because these religious assets can have a great effect on tourist markets, and could be used to strengthen a destination's uniqueness and competitiveness, some studies regard these heritages as important tourism attractions within the local tourism industry. However, ²² disagrees and points out that too many religious events could impede traveler's arrival.²² provides two possible instances to support this idea: explicit policies to restrict visitors not having a strong faith in the dominant religion, and some barriers relative to the religious atmosphere in the destination, for example the risk of conflicts and the extreme behaviour of fundamentalist believers. In consideration of different views of religious tourism, this section adopts ²²opinion that religious tourism is 'a special tourist activity orientated by religious culture, with the help of specific eco-cultural environment. It refers to such special tourist activities as worshipping, research, sightseeing and culture carried out by religious followers and lay tourists.'

2.2 Religious Intolerance

One of the greatest challenges to the peace, internal security and development in Nigeria is religious intolerance, including of course, religious terrorism. This seems to be threatening Nigeria's unity, inter-faith harmony and national cohesion across the board ²³

Several scholars have suggested that it is the lack of religious tolerance that leads to religious problems. Simply put, that religious intolerance inevitably leads to religious terrorism or even war ²⁴ puts it, the progression is "from religious intolerance to religious terrorism in Nigeria" by "terrorism, we mean violent actions that entail indiscriminate killing of innocent people with no clear logical reasons".

Oludare Ogunlana, on the other hand, defines religious terrorism as existing “where people kill in the name of God or in the name of religion”. He argues that: “religious terrorism is one of the most difficult forms of terrorism to curb because of the motivation which the practitioners always claimed to be divine duty or sacramental act. Today, there are many terrorist organizations that are motivated partly or in whole by religious authority. Of course, religious imperative for terrorism is the most important defining character of the terrorist activity of the present age. They all share the same ethos of self-sacrifice and suicidal martyrdoms.

In a similar manner, that religious intolerance ultimately leads to religious terrorism. He defines terrorism as “the deliberate killing of innocent people, at random, in order to spread fear through a whole population and force the hand of its political leaders”. It becomes religious terrorism when the motivation is religious. As the Wikipedia Encyclopedia points out, religious terrorism “is terrorism carried out based on motivations and goals that have a predominantly religious character or influence.

However, religious tolerance can simply be defined as the willingness to accept or accommodate the opinions and behaviours of people of different religions or religion that you may not agree with or which are different from your own religion. Where such accommodation or acceptance is lacking, it becomes religious intolerance.

2.2.1 X-Ray of Religious Intolerance in Nigeria

Religious intolerance in Nigeria is a foreign missionary“ legacy. The emergence of the two missionary religions (Islam and Christianity) in Nigeria ushered in intolerance and antagonism into the socio-religious landscape of the various communities that constitute the Nigerian state.²⁴ The advent of Islam and Christianity brought religious antagonism and social upheaval into Nigeria²⁵. This unpleasant religious development

in Nigeria was set in motion when the foreign missionaries started describing the religious thought forms of the African people with derogatory terminologies such as primitive, savage, paganism, heathenism, idolatry, fetishism, among others. In the light of the foregoing, adherents of Christianity and Islam demonised the African religious thought patterns, which culminated into the destruction and burning of the sacred vessels, vestments, altars and shrines of the practitioners of African indigenous religion.²⁶

Commenting on this unpleasant religious development, contends that it is wrong to speak of the religion of any living people with such derogatory terminologies. He further argues that it is not only inappropriate but also offensive to describe African religious belief system in such manner.²⁷ In a related manner, it was observed that that Christians and Muslims are contemptuous of African traditional religious beliefs and practices since they have developed the habit of destroying the images and symbols of African indigenous religion.

It is imperative to state that religious intolerance in Nigeria occurs both at inter and intra faith levels. That is, between one religious tradition and another, and between sects or denominations within the same religion. According to Ubrurhe (2000), Christian denominations and sects have often derided each other through songs, indoctrination of members and emphasis on their weakness. The history of Christianity in Urhobo land indicates that Catholicism that came later to the area condemned the doctrines of the Anglican Church. The rivalry between Catholic and protestant missionaries among the Igbo from 1857-1914 had negative effects which produced religious intolerance. A new twist was added to the occurrence of religious intolerance within the Nigerian Christian Churches with the emergence of neo-

Pentecostalism. The neo- Pentecostal churches are characterised by their radical approach to Christian doctrines. They are more militant in their evangelistic and proselytizing movements, particularly with respect to their aggressive style of witnessing and their intolerant approach to all those they classified as “unbelievers.” It is pertinent to note that in Islam, the case is not different. Many fundamentalist sects have also sprung up among the Muslims, and these Islamic sects are in most cases intolerant of other Islamic groups as well.²⁵ The intolerant attitude between the Islamic fundamentalists and the orthodox stained their relationship.

Thus, in the 1980s, the Maitatsine Muslim sect waged war against other Muslims whom they considered as unbelievers.²⁸ The Maitatsine was an Islamic fundamentalist sect that was very intolerant of other religious groups in the country, especially in the ancient city of Kano, in the 1980s. The leader of this Islamic group, Muhammadu Marwa was a radical Quranic teacher and preacher. He was very forceful, persuasive, charismatic and radical in his approach to Islamic doctrines. Marwa rebelled against many popular opinions among Kano Islamic circles, denouncing certain parts of the Holy Qur’an and even criticizing Prophet Muhammad. He was opposed to most aspects of modernization and to all Western influences. He decried such technological commonplace as radios, wristwatches, automobiles, motorcycles, and even bicycles. Those who use these items or who read books other than the Holy Quran were regarded as hell-bound pagans’.²⁹

Moreover, there have been series of reported cases of religious intolerance in Nigeria’s tertiary institutions since 1980s. Remarkable among them is the violent clash between Christian and Muslim students in Kafanchan. It was points out that the issue which started among Muslim and Christian students of College of Education,

Kafanchan, Kaduna state, on 6th march, 1987, as a little misunderstanding, escalated into large-scale destruction of lives and property and went beyond the four walls of the institution to other parts of the country³⁰. This was allegedly caused by a Christian preacher, who purportedly used verses from the Quran to delegitimize Islam, while justifying the exclusive existence of salvation within the ambience of Christianity³¹.

The sharia conundrum is another issue that has generated so much religious intolerance in Nigeria since the topic was raised in the Constituent Assembly (C.A.) of 1978. The re-introduction of the sharia into the socio-political landscape of the Nigerian state by some northern state governors starting from Zamfara State in 1999, to regulate the social conduct of citizens has heightened the level of intolerance in the country.³² It was observed that in the predominantly Muslim states in Northern Nigeria, containing Christians and adherents of African traditional religion, movement towards adopting an extreme majority model imposing sharia law on all citizens has been a major source of growing inter-religious conflicts in the country.

The newest form of religious intolerance in Nigeria is the activities of Boko Haram Islamic fundamentalist sect that is currently threatening the co-operate existence of the Nigerian state. This sect has demonstrated high level of intolerance in the country by unleashing terror on both Muslims and non-Muslims alike. According to ³³the group seeks political and religious reform within the Nigerian state, specifically, the adoption of the Sharia law with beliefs based on the practice of Orthodox Islam. The sect has been so vocal in questioning the secular arrangement of the Nigerian society in favour of full sharia implementation, and has a very strong hatred for secular education and government establishment³³.

2.2.2 Role of Religions in Promoting National Development

Nigeria, in every ramification, is a pluralistic society. To be specific, there is religious pluralism in the country as there are adherents of Islam, Christianity, African Traditional Religion and several others. There is also ethnic pluralism, there are Yoruba, Igbo, Hausa, and several others, all of them belonging to a common nationality that is known as Nigeria. Apart from this, each of these tribes has its own culture. All these differences make life interesting and challenging to the various religious groups. With regards to the issue of national development, People tend to bury their cultural differences and work together as a team in order to develop the country regardless of cultural and religious differences. The researcher is going to examine the contributions of each of two religious' groups in the development of this Nation.

2.2.3 Social Roles

The recognition of social justice implies the recognition of God in the scheme of things and this tantamount to progress and development. After all, God is the maker of man and sole source of all that is good; prosperity, peace, justice etc. The recognition of God also presupposes social justice. And we know that, true religion teaches man that he is a creature of all powerful Father on whom he depends for his life and well-being and to whom he must render an account of life. Man learns from religion that he has specific obligations to himself, to his fellow human being and to the society to which he belongs and above all, to his maker. This is social justice in action. Also, the three religious groups agree that man is dependent and contingent and need to be guided by the ultimate - God, Supreme or Allah and gods.

As the central motive of this paper is national development, the religious teachings on morality comes in, since man cannot develop without it. According to ³⁴ "to attempt to build a nation without God is to hope to construct a massive structure upon the foundation of sand, such building will collapse at the slightest gust of wind and the fall will be great". So, it is apt to add that one of the universal functions of religion is to help to promote the society. The role of religion in national development is to tell the people that, social justice, egalitarianism and building of a country is not merely man - conceived, but it is ordained by God. Peace is the absence of war. But Okwueze (2003) said that: it is not merely the absence of war nor can it be reduced solely to be maintenance of a balance of power between enemies nor is it brought about by dictatorship. Instead, it is rightly and appropriately called, an enterprise of justice, peace results from that harmony built into human society by its divine founder and actualized by man as they thirst after ever - greater justice.

One of the ways Religion can help in national development is by securing the peace of the nation. And this is done by appealing to the conscience of the people through ethical teachings. conscience is defined as a faculty of the human mind responsible for different capabilities or abilities which the human being attempt to exhibit. It is the inner sense of right or wrong in moral choices that a person makes. Also, it is seen as a practical judgment concerning the morality of a concluded action where there is an appeal to one's conscience when he does right or wrong.³³

The Muslim scholar and leader, Usman Dan Fodio (1754-1817) aptly captures it when he describes conscience as an open wound which only truth can heal. So, ethics or codes of conduct become necessary because people are living in an interacting human society wherein divided choices or desires are made, if man is left alone to act

according to his will, there will be series of conflict in the society and conflict breed anarchy. Therefore, in national development the religion will be continually appealing to the conscience of their members (Nigerians) to pursue peace and avoid conflict. By so doing, Nigeria will be a place where people will live in harmony both citizens and non-citizens. Foreigners come can freely will be coming in without any fear of being kidnapped.

Nigeria will be a country where every tourist will like to visit and such men will also come with their investments.

"No society can live without morals". He argues that morality comprises of those standards of conduct which the reasonable man approves. Conceptually religion provides believers a guideline about life and the life-after and thus provides much-needed incentives for indulging in productive activities during lifetime. Religions can be seen as a promoter of growth as they direct people towards honesty, discipline, hard work, education, thriftiness (leading to savings essential for investment and thereby growth) and absenteeism from harmful activities; though it can also encourage violence in the name of doing the will of God³⁵.

In view of the above, one can say that religion plays the role of moving the nation forward by bringing the citizens together to plan for the good of the nation. Nigeria cannot develop on itself unless the citizens come together to develop it. Each of the religious groups has contributed significantly to the evangelization of Nigerians. The religious training and the principles have been the core instrument in the Nation building. Every major religious to one or another prescribes principles for the human relationship with a supreme power, political leaders and the country itself.

2.2.4 Economic Development

Economically, one of the cardinal aims of development is to realize economic self-reliance accomplished through intensive rural farming and the articulation of other productive forces to place the nation in sound economic footing. As a result, religious groups have been working in collaboration with the directorate for rural development, road and infrastructural facilities to meet the target of the religious groups to make this a reality.

For instance, some states have begun to give back schools to churches. This shows that government still recognizes the importance of religion in this country. Different religious groups also engage in economic ventures like owning a farm -settlement in different rural areas, even in some urban areas too. Religious groups have built health care centers, and maternity homes³². Many religious groups now are involved in controlling the environment that is, protection of animals and fishes, care of water supply and Afforestation-tree planting to avoid erosion, educational programs on the effects of deforestation and constant bush burning. Also, they are engaged in small scale enterprises such as soap making, cream, shoe making, tailoring, carpentry, fish pond factory. They also encourage charitable organization to help in alleviating poverty⁴⁴

When this is done, it then means that efforts of the religious groups have added greatly to national development. ³⁸ observed the peculiar character of Christian and Islamic economic principles of interest-free loan help greatly in developing our nation. By this, the rural dwellers can easily borrow from their religion, and feel rest-assured that the burden will not be too much for them. This encourages increase in food production and business venture.

2.2.5. Educational Roles

Another role religion has played in national development is on the educational sector. Religious groups have been involved in the educational sector of this country through the provision of Nursery, Primary, Secondary, Adult education, Sabbath and Sunday School Classes, Almajiri school, clubs for Boys and Girls, Mass illiteracy, program planning and training courses.

Religion in this country has been working hard to make sure that Nigeria has quality education in this country. This was made clear when some state Governments returned many schools to their original owners.

Before now, our educational sector in this country' has experienced incessant strikes because of no implementation of their agreement or nonpayment of salary. ³⁴ opined that strike is like a cankerworm to national development. Religious groups took it as a challenge to invest on educational sector by providing schools even up to University level. Consequently today, the state government and the religious bodies pay regular salaries to their teachers.

2.2.6. Political Role

One of the banes of the nation is lack of political education among the leaders shown by rabid display of power. ³⁸ observed in his work; The trouble with Nigeria is simply and squarely a failure of leadership. There is nothing basically wrong with Nigerian or climate or water, air or any other thing else. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenge of personal example, which is the hallmark of the true leadership. It is not only the rulers; the people too contribute in no small measure to the ruin of the nation. This is done amply by disrespecting constituted authorities, sometime apathy and absence of commitment of the behaviors of the citizens for conducive and rancor free atmosphere

necessary for progress. He also observed that; Indiscipline pervades our life so completely today that one may be justified in calling it the condition par excellence of contemporary Nigeria society. We see and hear and read about indiscipline in the home, in the school, in the public service, in the private sector, in the government and in legislative assemblies as follows: "a failure or refusal to submit one's desire and actions to the restraints of orderly social conduct in recognition of the rights and desires of others (p2).

If the leaders should be educated politically on what leadership entails -service; and the-led (people) made to understand their position too, obedience -the magic of decorum and political awareness would have been effective. The Nigeria political milieu has not been satisfactorily done. Religion can bring about sustainable political development through the inculcation of high sense of duty, morality, selfless service, respect for human lives, public accountability, love of one's neighbor, sense of humanity, abhorrence of violence, starting from Boko Haram crisis that has taken religio-political dimension back to the Biafra war. With religion, there is a sense of religious reawakening which is supposed to have a positive impact on the political development of the country. Religion can contribute to national integration, political mobilization, reformation of ethnic identity, nationalism, peaceful co-existence, economic social and political development⁴⁴ in agreement to the above, ⁴⁵submits the virtues inherent from the political education of these religions has effected some changes and hence helped in the development of our nation.

Health Care System: Religious groups in this country have been doing its best to see that our country is a better place to live. It has been providing and helping people to have good health care services. For example, there are the Seventh Day Adventist

Hospitals in Aba, Ife, Jengre, and Ilisan. Faith Clinic Foundation in Nsukka, Queen Elizabeth hospital Umuahia, K and P hospital in Nassarawa State, Shendam hospital Gombe, Leprosy home Uzuakolie, and many others built by religious groups⁴⁶

2.2.7 Agricultural Sector

Religious groups encourage people, especially its members to embark on farming by providing fertilizer and soft loan to them. The members also encourage the farmers by buying their harvested goods. Religious groups also encourage their members to be hard working as no religion encourages laziness.

Finally, the role of religion in national development cannot be overemphasized because they are involved in all areas of human life. However, there are some negative aspects of religion which can be seen also as a hindrance to national development. Such as; Religious Crises, which have been noted as one of the consequences of this zero-sum game. It will be recalled that since 1999-2012 almost 80% of these religious crises are fueled by political factors.⁴⁹

2.3 Religion a Continuous Threat to Tourism Development in Nigeria

Religion is a multifaceted phenomenon that permeates all human activities. Religious beliefs influence many aspects of peoples' daily lives, so it is plausible to argue that religion affects some of humanity's most central endeavors, such as trade, migration, foreign investment and tourism. In tourism, religion could influence the choice of destination and even in chosen destinations restricts tourist movements and participation in certain activities. As a motivating factor for tourism one would wonder how religion stands to threaten the development of tourism in Nigeria. Religion as a continuous threat to tourism comes from its ability to stimulate certain

negative actions in people. Against this background, religion can instigate violence either within a particular faith or put one faith against another. When religious extremists are convinced that their cause is sacred and ordained by God, they are capable of savage and relentless violence. In this case, “violence becomes socialized as a heroic act and a religious duty”²¹ With this spiritual perception of violence and the misinterpretation of certain religious scriptures (Holy war) both in the past and in present, this has aggravated religious violence. Considering the very nature of religion and its meaning one would ask, why does religion seem to need violence, and why is a divine mandate for destruction accepted with such certainty by some believers?²². This answer lies in most Holy Scriptures filled with records of wars, great bloody conflicts between those whom God has elected and those whom God has rejected.²³ Thus allowing one to be indoctrinated by the scriptural passages, which advocate violence in the expression of faith, fuels religious violence in any destination.

Therefore, as religion motivates tourists to travel and participate in rituals, it also instigates violence. The tourism industry provides tours and essential services to tourists which require peaceful and stable environments and nothing less. The political stability of a destination can be destroyed by religious clashes leading to social unrest, riots, and possibly wars if not checked, and they can cause significant negative impacts on tourism.²⁴

Christianity and Islam, sometimes amidst the northern ethnic groups and sometimes between northern ethnic group other ethnic groups in the country. In the regions where these crises are frequently experienced unique tourism attractions exist. Thus, between tourists and attractions stands religious crisis, and as a result religion will continuously threaten tourism when ethnic groups refuse to associate on the bases of

group norms rather on the platform of shared religion. In a situation when members of same ethnic group are of different religious backgrounds violence seems to be lurking. At the slightest provocation from misinterpretation of religious doctrine violence ensues. Since the 1980s through 1990s to date, Nigeria is still in the process of curbing ethno-religious crisis. In other words, over three decades now, such conflicts have progressively increased in proportion from one incident to another. Sometimes minor and at other times major clashes lead to massive destruction of life and property.

2.3.1 Definitions of Tourism and Tourism Development

According to WTO definition: tourism comprises the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.

Some disparities exist in the two term of tourism and it is wrong to consider all the travels as tourism and there are some critical characteristics that should be involved in the tourism:

- **Duration:** overnight stay can be considered or not
- **Purpose of journey:** it should be done by variety of goals
- **Displacement:** it has to be outside of usual place and it is mentioned the most important factor of definition.

²⁵ explains that a person who travels and visits any place with the purposes which are mentioned in the tourism definition is known as a tourist and also the duration of travel should be at least more than one night. The concept of tourism is assumed as the mixture of some serious factors like food and beverage or transportation system or

facilities and also accommodation and there should be provided for tourist who wants visit a place the industry of tourism is influenced by some changes and trends like fashion or even pleasure and it is necessary for tourism sectors to adopt themselves by these kinds of alternations to survive in the market.²⁵

Development of tourism has been considered as a multidimensional concept and it is not just focused on economic growth, some other concepts like social, cultural and even political impacts are included in this definition and also tourism development as a holistic definition should be addressed as a critical factor and also it is important to recognize and understand theories which are included in the term of tourism development. Critical ideologies which shaped and formulated tourism development should be investigated as well ²⁶

²⁷ describe that development of tourism is briefed in there different stages. The stage of finding and targeting a suitable place to visit by tourist, broadcasting some news about chosen place and response of community to this kind of interest which can be defined in some plans like development of services or buildings. Surely, tourism development should be considered as a holistic and homogeneous process that so many factors have been playing an important role on these criteria²⁷

Tourism is supposed to be one of the most significant forces which crystalized our world.in economical point of view, tourism brings prosperity and wealth for residents, it is the greatest earner of global export and foreign exchange and job opportunities will be provided by these phenomena. In addition, tourism has influence on culture, environment and society. It helps to people to improve the sense of wellbeing by travels and journeys and satisfy their human needs. Tourism has been contributed on cultural preservation and protection and environment conservation is another impact

of tourism nature. Better Understanding between people and nations and peace are considered the most significant benefit of tourism industry²⁸

According to report that was published by World Travel and Tourism Council (WTTC), global economy benefited almost 5992 billion USD from tourism sector and tourism industry has created around 260 million job opportunity that is about 9% of worlds employment and also based on the recent report of World Bank Carbon Finance Unit (CFU) tourism sector has been recognized as the eco-friendly criteria in compare with other industries and it leads to sustainable growth and development²⁸

Based on WTO report tourism sector has been experienced a notable growth and development between 1995 to 2011 and the number of international arrival visitors has been increased that shows the growth of 4.6% per year²⁸

Tourism has been assumed as the industry of future which brings and provides unbelievable revenue. Protecting environment against human harms is considered as the fundamental responsibility of tourism and that's why it has been called beauty or green industry²⁹

Years ago, noble and rich people travel to different areas of Roman Empire to visit and meet their families and relatives and it can be considered as a starting point for tourism and travelling. For this reason some roads were built and some facilities were provided next to these roads for families who wanted to stay on there. This sort of tourism quitted by terminating Roman Empire²⁶

During 17th and 18th century some critical changes occurred and it leads to growth of tourism. Creating Grand tours is considered as one of the major reasons for tourism development. During 17th century, some wealthy people decided to travel over

English Channel other destinations like France and they planned to stay for a long time on those places to enjoy their journey. Although this kind of tour (Grand tour) was specialized for rich people but it was a pave for tourism and tourism ²⁶. In 18th and 19th century the new trends appeared and ordinary people travelled to different places to visit and enjoy natural resources and nature and it was much easier for average people to provide money for traveling rather than before. Also, it should be mentioned that some technological development effects on tourism development as well. For instance, by creating railways, people were able to visit different areas across the country. Davis (2003) listed some critical changes which affected on tourism development like invention of sewing machine, motorcycle, train, automobile and airplane and etc. one of the other factors which created some positive changes was weekly holidays. by 1951, almost more than half of the English labors have 2-week holiday during a year and it was good opportunity for these people to travel across country and it also flourish tourism industry more than past. This percent enhanced to 94% in 2000 and nowadays it became easier to travel to other parts of the country and even all over the world. Some factors have undeniable and critical impact on tourism and tourism development and technological development has made a revolutionary alternation in the process of tourism and tourism growth, some evolutions in the field of industry, transportation and even in the level of income and population³⁰

2.3.2 Religion a Continuous Threat to Tourism Development in Ikorodu Local Government Area of Lagos State

Religion is a multifaceted phenomenon which permeates all human activities. Religious beliefs influence many aspects of peoples' daily lives, so it is plausible to argue that religion affects some of humanity's most central endeavors, such as trade,

migration, foreign investment and tourism. In tourism, religion could influence the choice of destination and even in chosen destinations restricts tourist movements and participation in certain activities. As a motivating factor for tourism one would wonder how religion stands to threaten the development of tourism in Ikorodu. Religion as a continuous threat to tourism comes from its ability to stimulate certain negative actions in people. Against this background, religion can instigate violence either within a particular faith or put one faith against another. When religious extremists are convinced that their cause is sacred and ordained by God, they are capable of savage and relentless violence. In this case, “violence becomes sacrificed as a heroic act and a religious duty”. With this spiritual perception of violence and the misinterpretation of certain religious scriptures (Holy war) both in the past and present, this has aggravated religious violence in Ikorodu. Considering the very nature of religion and its meaning one would ask, why does religion seem to associate with violence in Nigeria, and why is a divine mandate for destruction be accepted with such certainty by some believers?²¹.

This answer lies in most holy scriptures filled with records of wars, great bloody conflicts between those whom God has elected and those whom God has rejected. Thus, allowing one to be indoctrinated by the scriptural passages which advocate violence in the expression of faith, fuels religious violence in any destination. Therefore, as religion motivates tourists to travel and participate in rituals, it also instigates violence. The tourism industry provides tours and essential services to tourists which require peaceful and stable environments and nothing less. The political stability of a destination can be destroyed by religious clashes leading to social unrest, riots, and possibly wars if not checked, can cause significant negative impacts on tourism.

2.4 Theoretical Review

2.4.1 Life Cycle Theory by Butler: Comprehension of the Process

The model of Walter Chistallars has inspired butler and later he presented life cycle model (TALC). Chistallar stated that any single pattern has been followed by a particular expansion and development. Butler's theory tries to find an appropriate reply for some key questions such as what is destination and how and in what way it will be changed. Moreover, theory has been contributed to accurate and meaningful information in tourism field of study. The main and primary idea of life cycle theory is shaped by product cycle theory. According to this concept (product life cycle), product sale experiences a slow pattern in the first days and then it will be entered into new phase of product cycle and rapid paste of sale will be experienced and after that it will be stabilized and finally the product will go to decline stage. Based on this model butler provided life cycle of tourism as it is shown on the graph below:

Butler²³ tried to expand his theory based upon product life cycle concept. Suspension, ambiguity and absence of accurate information are dominant characteristic of first stage of this model. The numbers of tourist who are going to visit the place are so low and amount of resources are limited (stage1: exploration/involvement). The tourist want to experience something new, exciting eid oin ooa, these kind of features take us to next stage of life cycle where destination is recognized by people and tourists and the number of arrivals will be increased (stage2: development).at this stage, destination will experience marketing activities, information release and propagation and preparation of facilities and accommodation (stage3: consolidation).at the third stage the number of visitors will be enhanced and if planners do not have a particular

plan for destination, it will go to next stage where the number of tourist declined (stage4: stagnation).

The number of visitors will be declined according to wrong assumption of policy makers and planners that visitors are attracted by destination permanently and it brings prosperity and wealth for stakeholders all the times.as a consequence of this misunderstanding, some facts are ignored by these kinds of policies and destination will experience decline stage. Some changes in planners mind and attitude are needed and they should come to understanding about necessity of long-term plans and this fact that resources are limited and also nonrenewable then, for being in competitive environment, destination and tourism products should be preserved and planned by them. This model has been criticized and fustigated for its oversimplified nature though it is considered as one of the basic principles of tourism expansion and development and it has been used in different theories and plans ²³

2.4.2 Comprehension of industry: Tourism System Industry by Leiper

In contrast to Butler's theory which investigated tourism activities during particular period, Leiper has tried to apply his model in order to evaluate the process of tourism from the beginning (departure) to end (destination). his model focused on 3 different features. These are including visitor generating zone, visitor destination zone and route zone. Route region is considered as the secondary destination that tourists are transited. This region can be a city, village or public park or so on.

Leiper ²⁴ pointed out that route zone is considered as the connection area between departure zone and destination zone where the stop will be necessary for visitors for some vital activities (buying food or fuel) or even walking and experiencing something like taking a photo or etc. It will be necessary for community to picture its

position within these 3 areas. For instance, some motels are needed for tourists and it should be planned by policy makers to use these opportunities ²⁴

2.4.3 Market System of Tourism by Hall

This model has been played a significant role on tourism growth. This model was crystalized based upon demand and supply and it mentioned that tourism is not just shaped by hotels, airlines, food and beverages or tourism industry itself and all the components should be linked together in order to customer satisfaction. Social and behavioral impacts of tourism are included in this model. ²⁴explained that tourist demand and tendency have been created experience and accordingly needed products should be provided for them.in order to visitor satisfaction different aspects of expansion should be accomplished by supply side of tourism and they should meet the costumer needs. Hall stressed that tourists experience has been shaped the balance between supply and demand and so it should be focused by policy makers and planners. This model has been criticized by experts for ignorance of host community and residents role on the model and another reason for these kinds of criticism backs to its market oriented nature of this model. Critiques believe that if it is based on the Murphy work, it should be community oriented as well ²⁴

2.5 Tourism Types and Forms

Tourism can be categorized in different forms and kinds and it can be based on the number of visitors, age, goal, time, destination and etc.²⁶ if the number of tourists are taken into consideration it can be classified into individual tourism, mass tourism and group tourism and based on the age of visitor it will be divided into youth, adult and

over 65 (third age) furthermore tourism grouped according to level of tourist income and wage that is named social-economic tourism and it is suitable for labors or retired ones. Another form of categorization of tourism is based on the season that could be winter or summer and sometimes it is grouped by dense scale and high or low season forms of tourism are described. Also, some other forms of tourism exist like health tourism or religious tourism, business and sport event which are formed based on the purpose of journey.

2.5.1 Religious Tourism

As Travelling to sacred destinations is considered a composition of religious experience and journey, it can be characterizing as religious tourism. If religious tourism just considered as the religious journey, it would be impossible to pay attention to other dimensions and impacts of tourism such as economical or cultural influences therefore, this concept will be one-dimensional.as it is suggested it can be ranged from secular to pilgrimage tourism ³⁰

Tourism has been known as the suitable way for economy growth and development and in order to culture or religious and also people's attitude, fundamental of tourism will be framed and formed

Religious tourism has been considered as the physical travel for finding a truth and in search of some sophisticated answers for some important questions such as what is the meaning of life or even more specific questions like what is the meaning of my life.

According to religious tourism has been assumed as the oldest form of non-economic journeys and approximately 240 million of people visit holy places annually. Most of

these people are Christian, Muslims and Visitors are interested to visit holy places for different reasons, as a contribution in heritage or culture, for sense of curiosity or even to enjoy the landscape of that place or site²⁹ pointed out that the concept of tourism happens based on two main reasons. The first one rooted on internal stimuli and that force people to follow their motivations and try to gain what they desired such as pleasure seeking or recreation and etc.

The second one occurs when people are fascinated by external factors and expectations such as the natural sources and etc. Even so it should be mentioned that these two factors are intertwined and intertwined and they should be considered and defined simultaneously. However, motivation has an important role on the tourism process and travelling. In term of pilgrimage and religious tourism, internal factors are considered as the main reasons and travel itself has fewer priorities for religious tourists²⁹

²⁹ stressed that the sense of being a better human is the main factor of religious journeys. The main importance of tourism and especially religious tourism has become manifest since human has been experienced the sense of curiosity in terms of knowledge about cultures, natures, shrines and etc. Necessity of tourism has been appeared based on the purpose of tourism and according to this concept; variety of this phenomena has been formed. The concept of travel helps people to gain a better understanding towards human values, common respect as long as economic growth and prosperity and religious tourism has been playing a deceive role for unifying humanity and bringing development in social scales and to build and reconstruct humans and human personality.

Religious tourism is almost known as the oldest form of tourism and travelling and pilgrimage is considered as the heart of this phenomenon. Although in the past years, travel to holy places did not have reasonable and strong support but the main reason for such a movement has been considered faith and motivation.³²

Nowadays, the concept of religious tourism include a journey for making a strong relationship with others with like mind and strengthening and improving relationship and beliefs in a sophisticated way³³

Religious tourism witch sometimes named as a spiritual tourism has been achieved determinant role all around the world. Income and technology are brought to countries which are planned in the field of tourism and people were able to gain knowledge about other religious cultures³³.

Tourist behavior can be influenced by tourism and religious tourism; for example, destination and visitor product will be determined by the aim of journey and also based on form of tourism facilities must be provided for tourists. Religious tourism as any other form of tourism are seeking for costumer and there should be competition for attracting more customers.

Maybe it is imagined that religious tourism is only about Hajj and Pilgrimage and some other religious issues but some other complicated concepts are included .in Islamic point of view, the Islamic and secular style of life are strongly twisted and related together³⁵

According to³⁵ religious can be imagined as a sophisticated way to influence on people's mind and their behavior.

The concept of pilgrimage is formed and recognized in any culture of religious countries all around the world for instance Hinduism or Islamic ideology; Judaism and Christianity are some of these well-known religious ideas. The concept of pilgrimage is described as “A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding”, but nowadays this concept has been changed and it is consisting of deeper issues and characterized in different forms and defined as modern and new secular travelling or traditional and old pilgrimage and these kinds of concepts are experiencing a serious juvenescence all over the world³⁶.

Nowadays, a very large number of people travel to holy places to achieve spiritual affection and holy soul and it is interesting that religious tourism is still known the most concentrated form of tourism. For instance, Hind followers reach to 70 million . Muslim who gathered for hajj ceremony in Saudi Arabia are approximately 3 to 5 million) and approximately 5 million people visit Lourdes in France ³⁷. Based on the information which received from World Religious Travel Association (WRTA) almost 300 million visitors had a journey to sacred sites and it was estimated approximately 18 billion ³⁸. Hence, many people have been attracted to visit these kinds of sites every year.

In 2012, it is officially reported that the number of people who have made pilgrimage journey to mecca for hajj is around 3.16 million that 1.7 million of these pilgrims went to Makah from countries out of kingdom of Saudi Arabia.

Based on the Islamic lessons, any healthy Muslim who has ability and afford for visiting mecca should be a part of hajj at least once during life ³⁹

Also, during the past decades, the number of people who are fascinated to visit and attend on hajj increased. For instance, between years of 2000 to 2012, the number of religious tourists who visited mecca grew by 46% and by consideration of international pilgrims, it grew 34%.so many awareness of people and also economic growth in the source countries ³⁹.

Some critical factors have playing roles on this issue such as the growth of population and level of spiritual According to OIC (Organization of the Islamic Conference), most of the Muslim countries are located in Middle East and the number of member countries are around 57.

Nowadays, almost 50000 religious organizations are serving the tourism and pilgrims and they are trying to organize religious ceremonies and pilgrims' journeys. ⁴⁰

2.6 Tourism and Urban Planning

Nowadays the necessity of investigation and expansion of the concept of urban planning have been felt and policy makers and planners should be scrutinized these concepts for gaining a better comprehension of tourism growth and development.

Urban tourism is supposed to be a part of industry which manage and handle different articles and products for the purpose of satisfaction of people's motivation and attitudes and also it should be stressed that residents and host community will be engaged in this process³⁷. the main purpose of urban tourism which can be a key distinguishable point from other sorts of tourism is its multidimensional nature that helps to gather people, place and also consumption in one area and it is considered as the mixture of different features like culture, experiences, norms and values and it has been trying to provide a better environment for exploration purpose³².

Urban planning has been taken into consideration among the most important issues within tourism destination and this concept has been existed since Mesopotamian and Sumerian. People from different places visit cities and towns and environment. Cities and town have been crystalized by the complicated mixture of culture, music, Theater and art. People are attracted to visit the cities because of these kinds of phenomena.

Nowadays, considerable amounts of space have been consumed by tourism such as museums, historical places, theme and amusement parks and etc. Urban and urbanization have had a great influence on tourism and tourism expansion.it should be noted that the concept of urbanization and its significance have been underestimated and it does not consider tourism within itself³³

There are some features that distinguish urban tourism from other kinds of tourism. The primary goals of tourists in urban areas are some reasons such as business matters, conference, meeting friends and shopping rather than leisure. Residents and host community are supposed to be users of attractions and facilities which highly developed for non-touristic reasons.it should be mentioned that the most important characteristic of urban tourism is the purpose of this kind of tourism and it should be well prepared to compete with other parts of industries to gain resources such as worker and land. During the process of planning variety of organizations should be involved for being competitive among competitors and necessity of urban design will be critical and significant for better development and expansion³³

A city or town should have some features for being considered as the tourist destination such as large population for attracting tourists who want to visit their families and relatives, it should be easy to access for tourists by transportation systems or airports, considerable facilities and accommodations for tourists and

visitors and also it should be close enough to some magnificent markets for tourist needs and demands.³³

2.7 Different Perspectives of Tourism Development and Growth

Fair understanding of resident's perception and attitude towards tourism and tourism expansion contributes policy makers and planners to make better strategies in order to provide high quality service and society growth and development. Indeed, by understanding of residents' concerns and problems, policy makers achieve a better support from host community and they will be able to improve the quality of resident's life ³⁵

Also, Chen stressed that loyal hosts realize that positive impacts of tourism outbalanced its negative influences while land use and traffic jam has been considered as the most challengeable issues in nonlocal residents attitudes. Tourism impacts can be analyzed and investigated in different aspects and perspectives. Economic, cultural, environmental and social impacts of tourism have been considered as the main categories in term of tourism development and growth and tourism planners would be able to determine sophisticated policies in relation to these perspectives in order to gain success in term of tourism growth and development.³⁵

Dyer pointed out apart from working on alternative tourism growth, planners should be able to consider residents desires and ambitions for gaining positive response from them and as he mentioned development and expansion should be consistent with resident's attitude and values, in order to sustain tourism destination, local people should be involved in the process of decision making and planning as well.³⁶

Economic dimension of tourism has been known as the most important factor of these criteria and has a great influence on quality of life in some issues like employment level or tax revenues and also it is highly influenced by some events like ceremonies and festivals.³⁷

It is believed that individual's quality of life has been impacted by variety of ways. as he mentioned products development that have been provided for visitors' satisfaction can be used by residents such as variety of restaurants or cultural and local festivals or amusement parks.³⁸

Despite of having positive impacts of tourism some other negative influences has been recognized and appeared in different forms such as overcrowding, traffic jams, lack of parking space or open space or even in term of crime increase and etc. ³⁷

These negative impacts can results in dissatisfaction of residents and consequently it will be harmful for tourism destination brand image. in fact, effect of tourism on resident's quality of life is undeniable and it should be considered in tourism long term and short term plans.

Anderesk ³⁷ pointed out that tourism effect has been emerged in different level and forms and resident community and perception has been influenced by these factors. These consequences could be divided into 3 categories. First, economic impacts of tourism that is appeared in different forms such as revenues of tax and job opportunities, inflation and recession. Second, environmental impacts of tourism that includes parks protection, noise and air pollution, overcrowding, reduction of green and open space and etc. Third, socio-cultural impacts of tourism including quality of life, cultural exchange and sense of community, availability of recreational facilities, smuggling and prostitution and etc.

Most of the researches show that economic impacts of tourism are considered as the positive factors while socio-cultural and environmental impacts of tourism are imagined as negative or at least neutral ³⁸.

It should be mentioned that residents who benefit from tourism sector and its income will be more satisfied and they will show higher level of support and happiness. In addition, the structure of society will be changed by presence of tourists and tourism growth itself. Residents who are living far from touristic regions will show the high level of unhappiness and dissatisfaction because they benefit much less from tourism sector and tourism development ³⁸.

2.7.1 Socio-cultural Impacts of Tourism

Understanding of importance of Social impacts of tourism has been recognized as the birth of recent trend of tourism phenomena. Neglecting social impacts of tourism is as impossible as ignorance of slavery or colonialism during 18th and 19th century. ³⁹

Better comprehension and understanding about social influences of tourism on the host community is definitely significant for planners and governors and it will be helpful in order to reduce the level of confrontation between residents and tourists. As resident's attitude and perception have undeniable affect on tourism success, it should be considered as one of the fundamental parts of tourism products ⁴⁰.

Tourism has critical impacts on community and living pattern of residents as tourists come to city for visiting and shopping and etc. These kinds of changes can be seen in resident's attitude and perception towards tourists as they try to be friendlier with visitors. These kinds of behaviors have direct impacts on resident's income especially those who are engaged with tourists directly. Moreover, some of the experts and

planners strongly believe that the host community and residents should be highly involved in the process of planning and accomplishment. Residents have historical information about destination and how it should be adapted to different changes and also the main stakeholders of tourism are host community and residents. In addition, the host community is considered as the basic part of tourism product and it should be connected to tourism planning as well ⁴¹

Although some positive and negative impacts of tourism has been listed and observed but it is difficult to measure and evaluate these known impacts ³⁹. It is obvious that Quality of life of residents and hosts will be affected by tourism activities and its impacts ⁴²

For creation of a desirable image of destination a satisfied host is needed and accordingly positive word of mouth will be generated. Tourist experience and repeat visitation are definitely influenced by host reaction and behavior. Therefore, understanding of host perception should be prioritized by planners and governors ⁴³

To be successful in term of tourism development and growth some questions should be answered by the planners and governors such as whether residents understand the impacts of tourism (social, cultural, environmental and economical) on their life? If so, their sense of wellbeing is influenced by their understanding and attitudes towards tourism impacts? (For instance, security, health or even emotional and ordinary life).⁴³

The significance of social influences of tourism expansion cannot be overrated; all the agencies and sectors which are involved in the process of planning have to be able to figure out how people and host community perceive positive and negative impacts of tourism because these attitudes have been crystalized residents behavior towards tourists ³²

In relation to social impacts of tourism, positive and negative impacts should be discussed and scrutinized. Traffic jam and crowdedness could be included in negative perspectives of tourism development and social impacts of these phenomena, also tourism could influence on some other issues like crime, gambling or prostitution and also traditional culture could be endangered and destroyed by negative impacts of tourism. Also, tourism has direct and positive influence on facilities within the city or region such as foundation of roads and amusing parks ³⁷.

It should be pointed out that resident's attitudes also depend on some features such as age, personal characteristic, language etc. Moreover, native residents are more anxious about negative effects of tourism rather nonnatives.⁴⁵

2.7.2 Environmental Impacts of Tourism

The level of customer support can be influenced by environmental cues ⁴⁶. Although tourism has been investigated and defined in different terms and forms but economical and social impacts of tourism have gained more coverage while environmental influences of tourism has been received poor attention from experts and it is confined to some general facts and issues and never explained and defined in details and most of the environmental studies have been concentrated on physical influences of tourism. It should be noted that as different and many environmental negative impacts of tourism has been known and recognized, a particular problem in term of environment should be received a great attention and focus. Environmental studies of tourism should be accomplished as long as other dimensions and it should be a holistic investigation as well. ⁴⁷

The necessity of environmental impacts of tourism will be appeared when tourists are seeking for unique experiences and memories within nature and destination as tourism products are intangible and experience has a great role on these criteria.

Effect of tourism on physical environment is undeniable and these kinds of influences have been taken into consideration for decades but recently this focus has been shifted to specific ecosystems and tourism role in climate change and some other related issues.⁴⁸

Approximately 5% of CO release and 14% of all gas emissions are contributed by tourism and transportation which are highly related to tourism sector. One of the key reasons for air pollution and environmental impacts of transportation is that tourists never pay attention to negative environmental impacts during their journeys and they are not interested to alter their travel patterns and also climate changes are ignored by them.⁴⁹

For solving environmental and climate changes issues a strong partnership between different sectors which are engaged in tourism process (government, consumer and industry) is needed. Although for protecting environment against different factors some policies are required but the consumer behaviors will not be changed without education and it will be time consuming process.⁵⁰

In environmental aspects of tourism, it should be noted that the concept of sustainability should be achieved a great emphasis and renewable resources should not be used excessively and it should be managed by planners⁵². Better understanding of tourism perception and attitude towards tourism concept and prediction of upcoming reactions will be helpful for planners to show an ideal reaction in order to preparation of reasonable service delivery and society growth⁴³.

Tourism has undeniable and critical effect on environment and then a reasonable comprehension of this concept looks necessary and useful. Environmental aspect of tourism has been defined and explained by scientist in different ways.

⁴³ pointed out tourism development as “a kind of environment in which people can engage in tourism activities, experience beauty, gain spiritual, physical enjoyment and knowledge and have fun. It involves natural, social, economic and political environments as well as scientific and technological conditions”.

Based on this definition some other explanations have been formed but tourism has been considered as the complex of some interrelated components centered on people especially visitors.

According to ⁴⁴ environmental definitions could be divided into two different categories. First one is narrow type which consists of the natural and ecological aspects of environment and second one is Broad definition that emphasize on biophysical aspects of environment and also it considers social-cultural perspectives.

Tourism concept and development Is highly dependent on environmental impacts so this aspect should be focused by planners. Tourism could be imagined as the double edge sword which has positive (job opportunities and desirable brand image) and negative impacts (pollution, waste, noise) simultaneously. ⁴⁴

Bad understanding of residents about necessity of plans for tourism has been considered and defined as the greatest risk in term of development and growth.in order to environmental sustainability of tourism, tourism attitude and perception about natural resources and preservation should be reinforced.

However, some challenges exist in term of environmental dimensions, many visitors are attracted on nature beauties and then these kinds of natural places will be visited by tourists, while Residents are willing to keep these kinds of natural resources pure and safe and it creates some problems for planners and policy makers ³³

Furthermore, ³⁴ conducted a survey that shows destructive impact of tourist visitation on vegetation cover of Sherwood Forest in England. Similarly, ³⁴ in assessment of carbon impact of short-haul tourism, using life cycle analysis, revealed that tourism significantly escalate share global carbon footprint. ³⁴ reported negative impact of tourism in Hajj through GHG emissions of 60.5 kg CO₂-eq per pilgrim day. Consequently, while tourism has many benefits, it is also one of the contributors to global warming and climate change.

These negative impacts can results in dissatisfaction of residents and consequently it will be harmful for tourism destination image. The impact of tourism on resident's quality of life is undeniable, something which should be considered in tourism long term and short-term planning process. It should be mentioned that residents who benefits from tourism sector and its income will be more satisfied and they will show higher level of support and consent. In addition, the structure of society will be changed by presence of tourists and tourism growth itself. Residents who are living far from touristic regions may show a high level of unhappiness and dissatisfaction because they benefit much less from tourism sector and tourism development (Tosun, 2002). On the other hand, to create a desirable image of destination, a satisfied host is needed and accordingly positive word of mouth will be generated. Tourist experience and repeat visitation are definitely influenced by host reaction and behavior.

Therefore, understanding of host perception should be prioritized by planners and governors ⁴⁷

2.7.3 Economic Impacts of Tourism

Tourism economy growth has been taken into consideration these days and governors show a great attention on terms of economy and economic growth. Tourism growth is not all about foreign exchange income enhancement but job opportunities are created and it stimulates tourism sector development and growth and consequently economy will be evolved and that's the reason for attracting governor's and planners attention ⁴⁴

According to WTO, the number of international visitors will reach to 1602 million till 2020 and this shows the necessity of sophisticated tourism long and short terms plans ⁴⁴ According to researches, economical growth that has been achieved by tourism sector is not always assumed as sustainability or socio-economic growth. Then it is sometimes in conflict with environmental or resources protection.

However, Tourism and tourism development have been considered as multidimensional phenomena and economical aspect of tourism brings prosperity and wealth for residents and hosts and it is imagined as the most determinant characteristics of tourism.

In order to interpret and explain the relationship between tourism and economy, we have to analyse these criteria from two view and pro and cons of tourism should be considered and included in this explanation. Tourism as any other industry has some positive and negative impacts on society and citizens. The positive dimension of tourism including increase in level of resident's income and providing job

opportunities and also tourism growth has critical impacts on goods and services such as transportation system development and roads expansion. Furthermore, tourism impose come cost to economy as well such as increasing budget for security issues and crimes and improving residents destination security and it should be noted that some other factors need more investment to being developed and handled such as pollution or traffic.

Apart from this fact, domestic tourism will be developed and expanded by foreign tourism and it leads to physical expansion of city. By tourism growth, the number of skilled people who are employed will be increased and job opportunities will be created for more volunteers. Then tourism sector can contribute on growth and expansion of destination and it can influence on resident's life quality. ⁴⁴

Also, it has listed economic impacts of tourism; according to his statements tourism has positive impacts on long term economic expansion through variety of ways. First, destination place will be able to achieve foreign exchange earnings. Second, by tourism sector notable money will be invested on infrastructures. Third, tourism have direct or indirect influence on other parts of industries, forth, tourism has been created job opportunities and will increase the level of income. Fifth, by tourism expansion new technologies will be imported to country and it leads to more researches and investigations in term of tourism development and growth.

Although economic forces are known as the positive factors and standard of living will be improved by economic expansion. Hence, by means of these economic impacts amount of investment and economical activities will be increased and consequently it will have positive influence on personal and community satisfaction.

Property, land or goods or tax prices increases are named as negative aspects of tourism and government should try to minimize negative aspects of tourism.⁴⁶

2.7.4 Tourism and Sustainability Concept

Tourism development and growth have been achieved a great attention from planners and policy makers over the past decades. The industry has a great potential in term of destination development and this fact has caused some challenges as well for planners. Social, cultural and economical impacts of tourism should be focused and the necessity of being friendly in host community has to be stressed. The concept of sustainable tourism has been started since 90s and its early concentration was on the economical and political issues but nowadays this concept has been expanded into different facet of development such as social or environmental issues (Saarinen, Sustainability is the rationale way of evaluation and assessment of progress, culture or any other term of development but also some significant question are remained and should be answered such as weather the goals of this concept are achievable or not.

2.7.5 Sustainable Tourism

Sustainable tourism is composed of three pillars: social justice, economic development, and environmental integrity (see figure 15).² It is committed to the enhancement of local prosperity by maximizing the contribution of tourism to the destination's economic prosperity, including the amount of visitor spending that is retained locally. It should generate income and decent employment for workers without affecting the environment and culture of the tourists' destination and ensures

the viability and competitiveness of destinations and enterprises to enable them to continue to prosper and deliver benefits in the long term. In this sense, development should be a positive experience for local populations, tourism companies, workers and tourists themselves. However, the influx of tourists does have an influence on local cultures, whether positive or negative. Exposure to other cultures and norms may in fact create awareness and tolerance, just as it can create tensions and mistrust.



Figure 5: Components of Sustainable Tourism

Source: Diagram prepared by the ILO based on K. Langenfeld: “Tourism and sustainable development”, GTZ, Sector Project, ITB Convention, Berlin, 2009.

According to the UNWTO, sustainable tourism should —make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural resources and biodiversity. It should respect the socio-cultural authenticity of host communities, conserve their established and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance; while ensuring viable, long-term economic operations, providing equal socio-economic benefits to all stakeholders, including stable employment, income opportunities, social services to host communities, and contributing to poverty alleviation.³

The IUF reinforces the idea that, in order to achieve sustainable tourism, its social dimension including employment must be considered. Key aspects of decent work, including collective bargaining, the right to information and consultation, as well as equal opportunities must be promoted. Governments may refer to ILO Convention No. 172 and use ILO Recommendation No. 179 as a model to gain recognition from their local communities which can contribute to tourism and help conserve the local economy and products.⁴

The ILO and IHRA signed a joint statement on tourism and employment (January 2010) referring to the ILO Global Jobs Pact of June 2009 (see Appendix IV). The statement emphasizes the significance of decent and productive work in sustainable enterprises that ensure job safety, equality and human dignity. In order for this to be achieved, stakeholders and employers must collaborate to improve working conditions; this remains an ever-present concern.⁵

2.7.6 Intra Religious Crises

Intra religious clashes arise within the confine of a particular religious body. It is not strange that certain persons from a particular religion would arise to indoctrinate vulnerable adherents with words from their holy scriptures. This forms the major challenge in the contemporary Muslim world where different interpretations are given on modes of worship by various Islamic scholars and rulers. Such divergent elucidations breed misunderstandings, unnecessary conflicts and violent protests (Daily Accounts of such indoctrination and misinterpretation of Islamic precepts abound in Nigeria. Such activities have been at the very root of religious violence such as the Maitatsine riot of the 1980s. The Maitasine movement instigated a series of religious uprisings by an Islamic bigot in northern Nigeria from 1980 to 1985 and even through the 1990s. The momentary success of this riot could be said to be the dawn of religious terrorism, ethno-religious clashes and militia activities in Nigeria. It equally sowed seeds of discord amongst members of the Muslim community in the country. The ringleader of the Maitatsine uprising was a Cameroonian, Muhammadu Marwa, who settled in Kano, northern Nigeria. He entered the city as an Islamic scholar and declared himself a prophet sent to the black Africans. His nickname 'Maitatsine' developed because he would say, in halting Hausa " Wanda bata yarda ba Allah ta Tchine", "May Allah curse the one who disagrees with his version"--thus, Mai Tachine, later rendered more accurately as Maitatsine. He distorted and misinterpreted the teachings of the Qur'an. Consequently, Maitatsine became famous for his controversial interpretations of the Holy Qur'an. His entire ideology was to

eliminate western influence and possibly also the Arabian culture in which Islam was founded. As ²³ noted it is clear, that Muslims hate the West in the very terms of their faith. Evidence of Islamic hatred of the West lies in the ideology of fundamentalist propaganda and such hatred was clearly portrayed in Maitatsine teachings which condemn Muslim reading of any book other than the Koran. Also, he condemned the use of radios, cars, watches, bicycles, etc and all other necessities of life which emanated from western ideology, technology or culture. Despite denying people the necessities of life, he had followers in their thousands, who keyed into his folly and were willing to die as if for a just cause. With all the indoctrination, his followers took his fallacies to be an act of piety and accorded him the fame of 'a prophet' to the irritation of other Muslims.

Another intra religious conflict is the Sunni-Shiite Muslims conflict. The Shiite Muslims follow senior clerics of their own choosing, shaping their practices and behaviours around particular Imam's Edicts ⁴⁵. They formed the body called the Islamic Movement in Nigeria (IMN). To this effect they are always in conflict with the Sunni Muslims. As a result of this conflict their activities were banned in some states in the northern regions of the country. The Shiite Muslims observe a long hour parade - "Arbaeen" – an annual religious event during which its members trek for many miles from various towns to Zaria – their spiritual headquarters. The march was declared unlawful since it is in solidarity with Palestinian Muslims on the grounds that, if militant Palestinian groups, like Hamas, Islamic Jihad, and Al-Fatah carry out violent acts like suicide attacks, throw petrol bombs, and knife innocent Israelis in the name of the Intifada, the same might be applicable to Shiite Muslims of Nigeria.⁴⁵

However, in the course of the parade they dress as warriors which the government perceive might someday lead to the formation of a militant group. Thus, they were banned but rather than heed the law, they fought against it and also other Muslims. Such religious combat made the northern regions of the country very unsafe for tourists. With the uprising in progress most tourist destinations in the northern regions of the country were deserted.

2.7.7 Ethno-Religious Clashes

Religion cannot be separated from Nigeria's traditional life. Most ethnic groups find expression not within the identity of the group, but rather in shared religious belief, observed that religion is used to consolidate existing identities and to forge new ones. This is a common behavior among the Muslims of northern Nigeria whose ethnicity derives unity from Islam. To a large extent, their ethnic identity seems to be vague outside their religion. Against this background, their religion has become a symbol of communal identity, solidarity and consequently a vehicle for the expression of grievances.²⁵ Religious communities take up such conflict, justifying it and sanctifying it, according to their religious ideologies.²⁶ In this light, it is not strange that most of the ethnic clashes that have been witnessed in the country are religion based, especially between the two foreign rival religions— Christianity and Islam, sometimes amidst the northern ethnic groups or sometimes between northern ethnic group other ethnic groups in the country. In the regions where these crises are frequently experienced unique tourism attractions do exist. Thus, between tourists and attractions stands religious crisis, and as a result religion will continuously threaten tourism when ethnic groups refuse to associate on the bases of group norms rather on the platform of shared religion.

In a situation when members of same ethnic group are of different religious backgrounds violence seems to be lurking. At the slightest provocation from misinterpretation of religious doctrine violence ensues. Since the 1980s through 1990s on to date, Nigeria is still in the process of curbing ethno-religious crisis. In other words, over three decades now, such conflicts have progressively increased in proportion from one incident to another. Sometimes minor, and at other times, major clashes lead to massive destruction of life and property.



Plate 2.1 Religion Intolerance in Kaduna State

Source: The guardian newspaper, 23th September, 2014

2.7.8 Violent Religious Beliefs

The most horrific problem of the entire religiously induced crisis is the execution of violent religious beliefs by some sect which has plagued the nation beyond description. The menace of Boko Haram is an off-shoot of the Maitasine movement. After due consideration, it is clear that both sects share common ideology and have one common enemy to the West. Boko Haram is an Islamic extremist sect seeking to expel foreign influences and secular regimes to establish a government based on Islamist rule under the guise of religion. The activities of this sect have depopulated the country, which is always referred to as the giant of Africa. This has been especially the case in last decade with an increase on death-toll resulting from bomb blasts and shootings.

However, the name "Boko" means "fake", but is used to signify Western education, while "Haram" means "forbidden", so Boko Haram colloquially translates into "Western education is sin". The formation of this organization was perhaps politically oriented (grievance over Western culture) but in order to justify their mandate of terror, it was clothed in religious gab. The 'Boko Haram' sect employed the instrumentality of armed combat in executing their said divine mandate. They perceive armed combat as a sacramental rite while they view combatants as "holy warriors"²⁴. Clearly, these men "presumed they were being seen as good Muslims – in fact, believing they were the best of Muslims, and the most devoted to the

teachings of their faith”²⁵. As a result, their actions are sanctioned by Islamic law (Markham and²⁶. The scriptural backing of the terrorist violent killing is the mainstay of Boko Haram activities. In²⁷ words “many Muslims are eager to turn themselves into bombs these days...because the Koran makes this activity seem like a career opportunity”. To date Boko Haram activities have taken a different turn by inflicting terror on the entire nation and they pose a great threat to the growth of tourism and the stability of the nation.



Plate. 2.2 Scene of Religious Clash as shown above in the Picture

Source: Sun Newspaper, 23 September, 2014



DU

Plate 2.3.1: Religious Crisis; Church, Chops destroyed

Source: Newstimes.com (2012)



Plate 2.4: CAN calls for Nationwide Protest against Herdsmen

Source: (www.nijaneews.com) 2020

DO NOT COPY. LEAD CITY

2.8 Implications of induced Religious Intolerance on Nigeria Tourism Industry

The various religious crises that have plagued the nation have dealt a huge blow to the tourism sector. Though the affected regions were mostly located in the northern regions of the country, gradually other regions were equally threatened as is the case with Boko Haram and cattle herders Militia. Nigeria is gradually losing its unique cultural and natural attractions to religious violence. The incessant religious violence creates an unstable political environment in the country and consequently many foreign nations like the US have placed travel warnings on Nigeria. Also, the Foreign and Commonwealth Office (FCO) has issued warnings that people should avoid public gatherings which are one of the major targets of the Boko Haram sect²⁸. With the official decrease in travel business and avoidance of certain destinations in the country, Nigeria's tourism activity is gradually dwindling. As²⁹ rightly observed, in spite of Nigeria's robust cultural assets and rich natural beauty, the Boko Haram insurgency in the North-East is driving local and foreign visitors away from the country's tourist destinations. He stated that because of the level of insecurity in the country, tourists are shunning tourist destinations. He further noted that in the Yankari National Park resort with 108 guest rooms and 31 chalets, occupancy rates have dropped due to insecurity.

Apart from the low patronage in hospitality sector, National Parks which were designated as tourist attraction sites have been taken over by criminal elements, making them unattractive to tourists.³⁰ reported that most of the Nigeria national parks in the northern regions have ceased to be tourist destinations but rather dens of militants. In other words, numerous national Parks were abandoned, notably Gumti

Park, Kamuku National Park, Lake National Park, Chad Basin National Park Borno State, Yankari National Park and Sambisa Game Reserve which were attractive places for tourists, but are now situated in unsafe areas in the country. However, of a great irreparable loss is that of hundreds of years of heritage site which once destroyed lose their originality. ³¹ confirmed that the first UNESCO (United Nations Organization for Education, Science and Culture) World Heritage Site in Nigeria, “Sukur World Cultural Heritage” in Madagali local government area of Adamawa state, was destroyed by Boko Haram insurgents in 2014. The landscape has since been shut down after the attack in September 2014.

Before the advent of ‘Boko Haram’, the site was considered the biggest international tourism centre in Nigeria and Africa’s first cultural landscape patronised by significant numbers of international and domestic tourists on a daily basis. Government and the inhabitants used to generate a lot of money from the tourists and other visitors. Therefore, the sites devastation is a huge loss to both the government and the people in general. Equally, the Kano monumental dye pits of over 500 years have lost their lofty height as tourism attractions and as an economic means of livelihood for locals. The 125 “Kofar Mata” pits were constructed in a walled compound in central Kano in 1498 and assigned to individual families whose descendants are said to still control the trade. It is one of the flourishing indigenous technologies of the community. But the frequent intervals of religious violence in the area have led to significant drops in the number of visitors to the site, especially western tourists who also purchase the locally made clothing materials. The decline in tourism activities in the area has devastated other businesses in the area as well. Furthermore, religious crises with their repeated occurrences threaten the annual celebration of Nigerian traditional festivals. Due to the incessant attacks, virtually all

traditional festivals of northern origin have been put on hold until the violence has abated. In 2012 the Afan Festival, also known as Kagoro Day in Southern Kaduna, was put on hold. The event being the largest and most popular ethnic festival in Northern Nigeria is normally held on the 1st of January. To date the festival is still awaiting resuscitation. The three-day legendary Argungu Fishing and Cultural Festival was also suspended since 2009 following the regularity of Boko Haram attacks in the region, along with other religious crises

The suspension of the event is not without its consequences on tourism activities, posing a huge revenue loss to the local economy and the country at large with evident low patronage of fishing business in the community. Also, in 2009 the Durbar, horse riding festival was suspended. The festival has taken place in Kano, the largest city in northern Nigeria, for five centuries, featuring a horse pageant called a durbar, where riders in colorful robes and turbans pay homage to the local emir. Usually, the durbar draws spectators and tourists from within and outside the country to view hundreds of horse riders. According to ³² the feast is celebrating at the end of the Ramadan fast. In anticipation of every Muslim in Kano and other northern states looked forward to the captivating feast where horse riders displayed their equestrian craft. Not only does the festival promote tourism, but it also attracts economic activities into the area. The suspension thus is a huge loss to the local economy and the entire state as foreign tourist expenditure injected into the economy was also suspended along with the festival. However, it should be said, that if these festivals were not suspended, they would have been easy targets for mass destruction which would further tarnish the already poor tourism image of Nigeria.

However, the suspension of traditional festivals also affected Abuja carnival which attracts no fewer than 3000 international tourists and over 50, 000 domestic tourists³³. With the stay off public warning of foreign tourists to Nigeria, the festival has also been deserted by Nigerians both participating cultural troupes and domestic tourists. As 30 out of the 36 states of the nation did not attend the Abuja carnival in 2014 and also during the event there was no record of foreign visitors. In view of this,³⁴ stated that Nigeria lost over N200 billion that would have accrued to the economy as profit from the festival when the tourists board flights, book hotels, eat and pay for other leisure associated with the festival. Also the sporting festivals were not spared from the destructive religious violence plaguing the nation as 2012 Super Eagles' friendly match with the Samba Boys of Brazil was cancelled due to insecurity³⁵.

In addition, the Nigeria premier league football match was equally deserted by fans. Thus no part of the tourism industry in the country has been spared by religious violence. The invading of Fulani herdsmen militia created artificial food scarcity by the destruction of farmland in Jos and other parts of Nigeria. This poses a huge threat to tourism because northern Nigeria is widely seen as the food basket of the nation and the implication of insecurity in that region is famine. Without our local cuisine what will the tourists eat in Nigeria? ³⁶ looked at the effect of the crisis on local cuisine and concluded that the current violent situation has succeeded in strangling the economy of northern Nigeria which is the food basket of the nation. Many markets that supply food items to tourism suppliers like the hospitality sector are all closing down. For instance, the famous Baga fish Market in Maiduguri, Borno State has restricted its trading activities. The market was attacked more than 20 times from 2009 to date. In all the attacks, lives have been lost, limbs maimed, vehicles destroyed and merchandise reduced to ashes by raging flames from improvised explosive

devices ³⁷. The destruction of farmland and market led to the hike in pricing of food items which is a serious threat to food production in Nigeria.

Apart from tourism industry other sectors of the economy have been devastated by the incessant religious violence. The manufacturing sectors in the affected regions are losing their investments and subsequently, there is general loss of jobs. According to ³⁸ if the religious violence continues more manufacturers, especially those in the Northeast, may quit. With the continuous menace of the insurgence the affected regions have continued to witness the lowest tourists' arrival, including business visits. There has not been any opening of any international branded hotel. Most amusements parks, national parks, game reserves, eateries, restaurants, bars, and other public relaxation points have closed, as people heed calls by security experts and the authorities to avoid such places. With sharp reduction in occupancy rate of hotels and recreation facilities, the implication is that affected regions of religious violence continue to lose huge revenues that would have been accruing to them from tourism related businesses.

2.8.1 Promoting Tourism in Nigeria amidst Religious Intolerance

Promoting tourism is imperative in Nigeria to redeem the tarnished destination image of the country. For the success of the image boost to result, the media has a gigantic role to play. Media here refers to the several mediums (Newspaper dailies, Television, Radio, Magazines, international networks etc.) through which information is disseminated, though these sources have great impact on the audience. This supports the assertion that the media use information to exploit the audience's emotions either positively or negatively.

As ³⁹ observed, the media is a double-edged sword. On the one hand, it can be a frightful weapon of violence when it propagates messages of intolerance or misinformation that manipulates public sentiment. On the other hand, an instrument of conflict resolution, when the information it presents is reliable, respects human rights, and represents diverse views. This dual function of media message centers on how the message was communicated and its appropriateness to given situation determines the audience interpretation or the success of the communication activity.

To a large extent, in the present global religious uprising, media messages both on air and print are conflict oriented. Subsequently, people are more interested in conflict messages but interpretation arises from the manner of message presentation. Most times, the media portrays scenes of violence out of reality, which negatively influences tourist perceptions of Nigeria. As stated earlier most of the religious crises in Nigeria though incited by rival religions but were intensified by the media. In other words, as constructive as the media can be in disseminating objective information about tourist attractions in Nigeria, it is also destructive in projecting and propagating religious violence turning tourists off the country. Against this background, it is no gainsaying that both tourism and terrorism use the media to their advantage. The Boko Haram terrorist sect in Nigeria uses the media to reach their target audience employing the instrumentality of fallacious statements and falsified images so as to manipulate vulnerable Nigerians and foreign tourists. ⁴⁰ agreed that tourism and terrorism rely on media creation and manipulation of beliefs and perceptions. While Nigeria's tourism industry uses the media to advertise and lure tourist(s) to visit the numerous unique natural and cultural attractions in the country including tourism infrastructures and superstructures designed to satisfy tastes and classes of tourist, the Boko Haram sect and other religious extremists use the same

media platform to terrify and demoralize tourists from visiting certain destinations in Nigeria because of their intended acts of violence aimed at sowing panic and fear.

Based on this boundless access to media, one would agree with me that it has a prime place in Nigeria's efforts to boost destination image. Therefore, all Nigeria media platforms should be mindful of the use of words and images in manipulating tourist perceptions about the country's tourism destinations and especially regions of religious violence. They should focus more in advertising Nigeria tourism attractions and also ensure that they present to the public alongside religious violence scenes, government efforts in restoring stability to the affected regions. This is what the developed nations do and that is the reason why they easily recover from terrorist attacks and other vices that impede the tourism industry.

When tourists are updated with the government efforts in curbing religious upheavals it reassures them that their safety and security are guaranteed upon repeated visits. At present, plans are in progress of reviving most of the suspended festivals such as the Argungu fishing festival and Durbar. The Sukur annual festival that was suspended in 2014 was celebrated in February 2017. In reporting the calling-off of suspended festivals ⁴¹ has noted that the hosting of the festivals was as a result of the decimation and denigration of Boko Haram and other religious crises, therefore, creating an enabling environment for tourism to flourish in Nigeria is vital.

Furthermore, in promoting the destination image of Nigeria as against the impact of religiously induced crises, religion has a crucial role to play. Embedded within religion are precepts which guide human relationships and behaviour. These precepts are imbibed from religious teachings made elaborate on occasions of religious festivals or events. The opportunity to participate in religious festival is provided by

tourism. As ⁴² rightly stated that tourism creates a means of social interaction and provides opportunities for encounters in natural, social and cultural environments. In this case, the role of religion in tourism is to bring people together with the mission of not only dealing with religious issues, but also to disseminate peaceful messages ⁴³. This type of tourism is known as religious tourism – a form of travel to participate in religious activities or express devotion to Gods & goddesses or God while listening to words from sacred texts. At such events members of rival religions get exposed to the principles of other religions. Such enlightenment will breed religious tolerance.

Moreover, members of the three religions practiced in Nigeria especially the rivalry religions should endeavour to participate in the events of other religions. Such participation would help to clear the wrong view already in circulation, based on the misinterpretation of numerous religious doctrines by extremists. This would be a panacea as Professor Is-haq Oloyede, the Executive Secretary of Nigeria Inter-Religious Council (NIREC) suggested when he said that the major cause of religious crisis in Nigeria is that many adherents of the two major religions in the country – Islam and Christianity – do not have sufficient information on what each other's religion preaches. The Muslims are poorly educated about Christianity and the Christians are poorly educated about Islam ⁴⁴ Therefore, tolerance towards other religions can be achieved in Nigeria when members of other religions and ethnic groups constantly interact on religious matters. This would further diversify Nigeria religious tourism and also encourage domestic tourism. Invariably this would create the peaceful atmosphere upon which tourism would flourish in Nigeria.

2.8.2 Tourism and Religion: The Nexus

The contemporary Nigerian society is the product of the amalgamation of various ethnic groups by the British colonial administration in 1914. Pre-colonial Nigerian society is a conglomeration of independent autonomous entities bound by culture, but with the amalgamation concept these independent cultural entities were merged into one ethnic group without taking into consideration independent cultural variations which have never ceased to ignite conflicts. Therefore, following the heterogeneous nature of the country's ethnic and cultural background, the amalgamation of 1914 cannot be adjudged as successful, judging from the cultural differences of most religions. The religion of the different independent entities residing in the region practised before the creation of modern Nigeria was African traditional religions. This indigenous religion though similar in principles varies from one cultural group to another. In other words, Nigeria was not only a multiethnic and multicultural state but also multireligious, even before the advent of foreign religions.

Religion seems to be a significant form of identity despite diverse ethnic and cultural relations. That is the reason religion is most often a strong motivator for people's behaviour, traditions and practices. Hence, in exploring the religious crisis that have beset Nigeria's tourism sector would require an understanding of the country's religious background so as to identify areas of conflict and seek redress.

African traditional religions find their roots in the people's way of life. Against this background many Africans have been described as being notoriously religious. This religious belief system believe in the existence of a Supreme Being known to different ethnic groups by different names. The Igbo call him *Chukwu*, Yoruba – *Olodumare*, Efik – *Obasi*, Benin – *Osanobua*. The Supreme god oversees the affairs of men through his intermediaries or pantheon of divinities, deities, gods and goddess

including ancestors (the living dead who were the deceased members of the community). The creeds of this religion though unwritten, are expressed in the people's tradition used for ordering human relations and activities on earth. Summed this religious system up as being a repository of oral traditions without a single founder or central sacred text but, nonetheless, with a striking number of coherent themes across the vast continent. Adherents of this religious system instigate acts of violence only when the traditions are violated and the gods' demands retribution. The Christian faith like African traditional religions believe in a living God, but specifically in Jesus Christ in whose life God was made known and was present in a unique way. Christianity is rooted in the existence of one, Almighty God who has three personalities of Father, Son and Holy Ghost. The Christian creed written in the Holy Bible teaches Jesus Christ as the only way to the father. The Christian religion was brought to Africans clothed in western culture which has always been its point of conflict with Islamic fundamentalists. In ²³opinion the Christian religion actively seeks converts, and with such an approach many Nigerian traditionalists converted but the continuous use of this approach brews conflict. Islam when translated means one "religion of peace" and secondly "submission to the will and commandments of God". The very name of this religion sums up its central message, that human beings must surrender themselves to God. The creed of this religion is documented in the holy book of Islam, the *Quran*, which tells Muslims how to obey the will of God. They believe in one God – Allah and in all his

prophets, the last was Muhammad to whom his divine will was revealed. Following the words of the Prophet the Muslim faith revolves around the five or possible six pillars of the religion consisting of the belief that there is only one God (Allah), belief in formal prayer, or *salat*, almsgiving or *Zakat*, participating in fasting, or *sawm*, and

lastly Hajj or pilgrimage to Mecca including Jihad- holy war which most Muslims regards as the sixth pillar of Islam. The premise of submission to the will of Allah through the words of the Prophet has always been misinterpreted by fundamentalists as a reason to perpetrate violence.

Tourism is an activity that is solely dependent upon the business of providing tour related services. These tour services gave rise to the establishment of tourism industries to cater to the numerous needs of tourists. In other words, the tourism industry is a conglomeration of services offered by restaurants, hotels, motels, travel agencies, transport etc.⁴⁵. The diversity of activities associated with tourism broadens the scope of the industry that it is difficult to postulate a definition that would embrace all its components. To this end, experts are confined to define the term from different perspectives.⁴⁶ posed four different perspectives from which tourism can be identified namely: the tourist, the businesses providing tourist goods and services, the government of the host community or area, and the host community.

More elaborately they defined tourism “as the processes, activities, and outcomes arising from the relationships and the interactions among tourists, tourism suppliers, host government, host communities and surrounding environments that are involved in the attracting and hosting of visitors”⁴⁷ This definition shows the interrelationship between tourism industries, tourists, host communities and governments. For uniformity in the industry, the UNWTO in 1991 laid down a precise definition of tourism which incorporates who a tourist is and the extent of its activities within a destination in the following words: “tourism is the movement of a person travelling outside his /her usual environment for less than a specified period of time, whose main purpose of travel is other than for the exercise of an activity remunerate from the

place visited". The purpose of visitation triggers tourism and without motivation, tourists have no business or pleasure in visiting any destination. The motivation and satisfaction derived therefrom sustains the industry. Amongst the motivation for choice of destination is religion.

Whenever the word "Religion" is mentioned what readily comes to mind is the institutionalized religious beliefs (Christianity, Islam, Buddhism, Judaism and Hinduism) but its meaning goes beyond that and centers on the totality of belief rooted in principles from which human actions are interpreted ⁴⁸. It entails the practices, rituals, beliefs, discourses, myths, symbols, creeds, experiences, traditions, and institutions by which individuals and communities conceive, revere, assign meaning to, and order their lives around some account of ultimate reality generally understood in relation to God, gods, or a transcendent dimension deemed sacred or holy ⁴⁹. The influence of religion on humanity sets it aside as a social phenomenon existing in human society from the primitive African communities to the modern European society. Not only is it a universal practice, but it is also a necessary alternative to scientific limitation. Built around conviction otherwise founded on faith which Barrett describes as firm or unquestioning belief in something for which there is no proof. In this context, religious behavior will inevitably appear irrational and eccentric to non-believers.

Its ideology can incorporate absolutist, idealistic, exclusivist, and unquestioning beliefs and goals ⁵⁰. Different religions embrace different beliefs, and express them in different ways. Religious beliefs, for most believers, are not just theories. They offer codes of moral behavior that provide a guide for action and a particular lifestyle. This is what ⁵¹ describes as the latent function of religion (it provides a socially cohesive

force), in contrast to its manifest function (of explaining that which is outside humankind and mysterious to it). Religion according to history is a potent force necessitating change through development and conflict. It turns out that all religions serve multiple functions in the lives of individual people and human communities.

On the one hand, tourist visits to sacred sites could be regarded as a religious act commonly found in major religious traditions of the world. Tracing back this route of religious history of tourism of the world, major religions globally have stimulated forms of “tourism” as a foundation for spreading their own religious beliefs”⁵² Therefore, travel to sacred places to participate in religious ritual is a common phenomenon amongst world popular religion. Today we see that all over the world, more and more people are travelling to sacred sites (not always sacred to their own religion, even when they have one), taking part in religious festivals and events, and more and more people are making pilgrimages to their religion’s sacred sites⁵³

With the growth in this trend of touristic religious movement, sacred sites are gradually opening up to tourism development. However, on the other hand, despite religion been a driver for tourism it has proved to be one of the most significant causes of war and conflict across the globe, as the followers of the world’s faiths have fought amongst co-religionists and against those with different beliefs⁵⁴

The consequences of such conflict are the unending death-tolls. Hence, killing in the name of God constitutes a major driver of violent conflicts today⁵⁵. The misinterpretation of religious doctrine (dogma, beliefs, and practices) amongst members of same religion and other religions have been at the core of religious conflict. This has been responsible for the causes of past and present religious conflict. Also with the formation of state religion in a secular nation whereby a clerical

authority amasses political power, violence is inevitable. Those non-compliant to the set down state religious rules are officially punishable by law. Fundamentalist capitalizing on this infringes on the rights of non-members of state religion. In order not to be victimized by members of state religion, leads to the outbreak of religious violence by those who do not adhere to it. With these continual crises no business can survive, including tourism enterprises. In Nigeria, the tourism images of certain regions have been tarnished by incessant religious crisis. From the foregoing, it is pertinent to note that religion, though an abstract concept can neither be relegated nor neglected in matters of development.

2.8.3 Religion and Tourism in Africa

Like every other type of tourism, religious tourism projects religion or faith as the motive for the particular travel. The Wikipedia describes religious tourism as “faith tourism” or “faith travel” according to ²³ remark, religious tourism is “aimed at gaining spiritual satisfaction.” ²³ described religious tourism as “the movement of people to sacred sites or shrines to witness or participate in one or more religious activities”. On a precise note, when one talks about religious tourism, reference is made to faith. The major religions which embark on large scale faith tourisms, otherwise known as pilgrimages, are Hinduism, Judaism, Christianity and Islam. As the Wikipedia informs the most famous holy cities in the world are Jerusalem, Mecca and Varanasi. Jerusalem is important for Jews, Christians and Muslims; Mecca is uniquely important for Muslims, and Varanasi is uniquely important for Hindus.

The first faith travel mentioned in the New Testament of the Christian holy book was not done by Christians but by three men of the priestly class of the Zoroastrian religion called Magi, who came from Iran to Bethlehem to see the baby Jesus (Mt 2:1).

The bible also informs that the parents of Jesus who were Jews went on pilgrimage to Jerusalem every year for the feast of Passover (Lk 2:41). Jesus himself was said to have been going on pilgrimage with his parents (Lk 2:41, 2:43) and later as an adult he was going on his own. Apart from going to the Middle East, many Christians also embark on faith travels to Fatima (Portugal) and Lourdes in France. The statistics supplied by World Tourism Organization which is in turn given by Wikipedia shows that about 300 to 330 million people undertake pilgrimages to religious places every year. And the statistics given by Religious Conference Management Association (RCMA), which is published by Wikipedia shows an increase of more than 10 million people who attended religious meetings in 2006 (14.7 million attended) as opposed to 4.4 million who attended in 1994.

History tells of the former Seven Wonders of the World which includes the pyramids of African Egypt. The pyramids contain the tombs of the pharaohs. Kemp²³ described pyramid temples as one of the 'pious foundations' of the Old and Middle Kingdoms of ancient Egypt. According to him, the purpose of the pyramid temples was to enhance 'the royal statue cult' (p. 85). Egypt is very outstanding when one discusses religious tourism in Africa. Even though many people who undertake travels to Egypt in order to see the pyramids do that for either social or cultural curiosity, it is important to note that the pyramids carry a religious import. Kemp is the first to have alerted caution concerning this way of understanding the pyramid. It is not just a 'mortuary'. It is not just a tomb. Kemp calls for a reversal of understanding. He suggests that "they be regarded first and foremost as temples for the royal statues with a royal tomb attached to each, which, acting as a huge reliquary, gave enormous authority to what was, in essence, an ancestor cult and an important factor in the stability of government" (p.85). Its place in ancestor cult shows its determinant role in

religion and its role in the stability of government shows the close relationship between religion and society in the ancient world. In essence, the pyramid was more than a tomb. It was the religion of the people in an edifice. The present writer had firsthand information about the paintings inside the pyramids which depicted the dead on a journey to another world and with a wishful desire for a better life at reincarnation. Egypt is one of the few places in Africa that promote tourism for religious motives, for Egyptian traditional religion in terms of the pyramids, for Christianity in relation to Mount Sinai, the place where Jeremiah died, the house of the Holy Family during the Flight to Egypt, and for Islam in relation to the big mosque at Cairo. Concerning the place of Egypt in the world of tourism, ²³ mention that as early as the Roman period, before the Common Era, visitors from foreign countries were already embarking on travels to Egypt to see the great pyramids. It does not end with Egypt. Notable Africans at one time or the other undertook pilgrimages to holy sites. Concerning this also ²³ tell about the pilgrimage embarked on by the Emperor of ancient Mali Empire, Mansa Musa in 1324, to Mecca. Many historians talk about that pilgrimage. In fact, ²³ made the telling remark that “the most celebrated event of Mansa Musa’s reign was his pilgrimage to Mecca in 1324-1325, during which he paid a state visit to the sultan of Egypt” (p. 272). It is important to know that today many Africans take religious tourism seriously either for leisure or for piety.

2.9 The Place of Religious Tourism in Nigerian National Development

The presence of ‘religion’ in the title ‘religion and tourism’ makes a big difference in the meaning of tourism. It defines the kind of tourism in question. Tourism cannot be only for leisure. Religion presupposes faith. This is why religious tourism is also

called “faith-based tourism”. Faith has implication for the faith-based tourist. The implication ranges from his/her individual person to his/her immediate environment. However, the question remains this: does visit to holy places indicate faith? A visit to Notre Dame Cathedral at Paris would show thousands of tourists streaming into the Cathedral, moving round and round inside of it and taking photographs, admiring artifacts, mosaics and other decorations. Similarly, it is questionable to assume that faith is basic for religious tourism, especially when one places a country like Nigeria on focus, a country where government sponsors people to pilgrimages and ironically one does not see the positive result in the spirit of patriotism of the people. Perhaps one could say that that is a deviation from what ought to be. The word ‘religion’ in ‘religious tourism’ makes the motive of the particular tourism specific. Even though ²³affirmed that the aim of religious tourism is to gain spiritual satisfaction, they hastened to say also that a tourist may have more than one objective when he/she travels. For this reason, it makes demands on the ‘tourist’ said to be faith-based. It is based on this that one asks about the place of religious tourism in national development. This is a question which has been slightly adapted from the fundamental concern expressed by ²³when he discussed the place of Christian pilgrimage in nation building. The author recalled that prior to their departure to the Holy Land for pilgrimage in 2003, they were given a seminar in which they were told that “their pilgrimage to the Holyland was not going to be a mere tourist jamboree” (p. 150). To discuss religion and tourism in Nigeria, one must make reference to the three major religions in Nigeria, namely, ATR, Islam and Christianity

2.9.1 African Traditional Religion (ATR) and Tourism

ATR is the oldest religion in Africa and it is the indigenous religion of Africans. In this vein, point out that, “this indigenous religion is what Nigerians have been practicing before the advent of Christianity and Islam” in Nigeria. Like Christianity and Islam, ATR fosters tourism. This shows itself in the various religious and cultural festivals of the different parts of Nigeria which take place at different seasons of the year⁵⁷ makes reference to the New Yam festivals in Igboland, the Argungu fishing festival in Sokoto State, the Masquerade festival in different parts of the country, the Ofala festival in Onitsha, etc. These are not just social or cultural festivals. In traditional society, religion permeated every part of the culture such that it was difficult to dissociate one from the other. Those festivals attract people from other parts of the country and in some cases, wealthy Nigerians invite their foreign friends to witness those festivals when they are celebrated. This encourages international tourism.

Here it is important to mention the most popular staple food in Nigeria, yam. Yam is more than a food item and a crop for the Igbo people. In ancient times in traditional Igbo society, a man was counted rich or poor based on the size of his barn for yam. In order to increase one’s barn (by implication one’s wealth), one married many wives. By marrying many wives one hoped to get many children who would help in yam cultivation. At the end of the day the man would take a title such as Ezeji (master of yam). Yam became deified and the god of yam Ahiajoku) was worshipped, and a festival was set aside in celebration of yam till today. ²³ecall how in Igboland sacrifices were offered and the blood of victims was shed to placate and make prayers to the god of yam popularly known as ifejioku or Ahiajoku.

Another cultural festival in Nigeria that attracts visitors from near and far is the masquerade (mmonwu or mmuo). The mask is carried by a human being but within it there is the belief that it is the spirit (mmuo) of the land.

Masquerades are very popular in Anambra and Enugu States of Nigeria. Many parts of Nigeria exhibit the masquerade festival at different seasons. In some places like Nsukka, particular masquerades appear once in every three years. Different peoples in Nigeria have different socio-religious festivals they celebrate and at given times. But the cultural festival in Nigeria as ²³also confirmed, which attracts tourists from many parts of the world is the yearly celebrated Argungu fishing festival, celebrated in Sokoto State. This is only surpassed by the festival of art, the Carnival Calabar, which is organized by Cross River State every year.

In ATR there is the belief in a supreme being. This is variously named according to the various ethnic groups in Nigeria. For instance, the Yoruba call it Oluwa or Olorun; the Hausa call it Ubangiji, while the Igbo call it Chukwu or Chineke. Traditional religion also acknowledges the existence of priesthood, oracles, divination, spirits (gods), ancestors, medicine, medicine- persons, magic or sorcery. In Igbo traditional religion, the supreme being does not communicate. He communicates through deities or oracles.

The oracle, according to Webster's New World College Dictionary, is the medium by which deities were consulted like in ancient Greek and Roman kingdoms. However, this explanation is silent about some other elements that can be essential for oracle. For this reason, the present writer presents an oracle as a deity with a shrine and also a priest or priestess who ministers to it and plays the intermediary between it and human beings who come to consult it. ²³has identified notable oracles in Nigeria such

as Ifa (in Yorubaland) and Chukwu (in Igboland). In Igboland, the Chukwu oracle is found at Arochukwu and it is called Ebini Ukpabi. It was the colonial masters who named it “Long Juju.” According to the information from Okafor, Ebini Ukpabi was destroyed by the British in 1902 because of their belief that the Igbo derived power from it that made them to resist colonial subjugation. Today international tourists still visit it.

However, much is not known about domestic tourists who go there. Nri (in Anambra State) which is believed to be the ancestral homeland of the Igbo people does not have any shrine that could provoke faith visits to it. Instead, for inquiries, the people of Nri go to Aguleri (Anambra State). At the extreme south of Nri town is found Agulu, both in Anaocha Local Government Area of Anambra State. It is the Agulu lake that has a popular shrine attached to it and a priest who ministers to it. Some popular oracles in Nigeria include Okija Shrine, Ala Ogbaga and Amadioha Ozuzu. Others are the Oshun Oshogbo shrine and the Omo-Ukwu temple. Apart from shrines and temples, in Igboland, caves and rock shelters are considered to be repositories for Chukwu. According to²³, caves are formed “as a result of the differential erosion of the sand stone cuesta” (p. 323). They were believed to be the house of the supreme being Chukwu. Ibeanu argues that it is possible that caves were places of worship and sacrifices in ancient times. According to him, the names given to some caves such as Okpuchukwu, Uhuchukwu, or Nemchukwu suggest that ancient people believed that God lived in the caves and so had recourse to them by offering sacrifices there. Ibeanu therefore saw as his aim in the study, to project the role of the caves in Okigwi (Okigwe) in cultural tourism shown in the people’s oral tradition and how they can be made to play a role today as a way of developing tourism in Okigwi area and its surroundings (p.324). The caves he was referring to are Okpuchukwu in Otamkpa,

Uhuchukwu in Ahaba Imenyi and Isi-Ume cave in Uturu, all in Okigwi surroundings. A notable cave in Igboland which captures the admiration of tourists is the Ogbunike cave in Anambra State.

A lot of domestic tourisms flourish in the above-named places of faith and often people who visit those places are people who are in search of justice. ²³rightly points out that in Igbo traditional religion, God is conceived as a judge, as the God of justice. From the earliest time, as ²³observed, “people believed that they were governed by the gods, represented by their priests.” The shrines and oracles that have been mentioned here so far have almost developed into myths and from generation to generation, people keep on talking about them. In this way King is right in contending that it is worshippers who created myths, stories about the gods so as to explain things that happen in the world. This writer asserts that it is those myths and stories, which continue to trigger off in people the curiosity to embark on tourism to those places.

2.9.2 Islam and Tourism

In Nigeria, Islam is known for promoting religious tourism in the way of pilgrimages. Every year a good number of Muslims go on pilgrimage to Mecca. This is religious tourism at the international level. At the domestic and regional levels, religious tourism is observed in Nigeria mostly during the major Islamic festival, Id el Fitr. According to²³, it was King Muhammad Rimfa of Kano who introduced the feast of Id al-Fitr for the first time in Northern Nigeria. During this feast, Muslims do a lot of movement from one part of the country to the other, both for prayer and for social celebrations to mark the feast. During the feast, a lot of rams are exported from other African countries to Nigeria to facilitate the celebration of the feast. This idea is expressed by ²³when he said that “low economic benefits are traded off against the

profits” while “economic benefits of tourism development are expropriated to the country of origin” (p.25). This brings economic prosperity to the exporting countries. Another way in which one observes faith activities within the circle of the Islamic religion in Nigeria is in the area of conferences from time to time of Muslim youths, Muslim women and other Islamic groups for religious reasons.

2.9.3 Christianity and Tourism

In Nigeria, every year good numbers of Christians also undertake pilgrimage to Israel and to other major Christian holy sites. This is also religious tourism at the international level. At the regional and domestic fronts, unlike Muslims, Christians devote much time to faith- based travels. Various Christian denominations have their various programmes and places for faith- based activities. One cannot easily forget Prophet T.B. Joshua and his church’s activities. The Redemption Camp close to Lagos is also another place that attracts great attention. In the Catholic Church the adoration grounds of Fr. Oku na- ere ere, Fr. Mbaka, Fr. Edeh at Elele and the Awhum Monastery at Udi are places to reckon with.

The cave and waterfall at Awhum is a natural wonder and it is said to be potent for healing. Many other Christian groups and individuals have uncountable programmes that foster faith travels from one part of the country to the other. It has been noticed that many people come from outside of Nigeria to attend those religious activities, especially that of prophet T.B. Joshua and his Synagogue Church of Nations. However, at the end of the day what is said about fait-based travels is the same question being asked about religion in general: Is it relevant for national development? Is it motivated by faith? Does it promote justice in society?

2.9.4 Importance of the Sector to Africa’s Growth

In all of the world's emerging economies, tourism is one of the primary industries driving growth and job creation. Even a decade ago, tourists were already spending \$295 billion every year in developing countries—which amounts to roughly three times total overseas development assistance to the developing world in 2007—and interest in under-explored and remote travel destinations continues to rise. This signals enormous potential for tourism-driven development in Africa's emerging markets over the long term.

As the sector became incorporated into the debate about global dependency in the 1970s and 1980s, a number of scholars were skeptical of the potential for tourism to have a positive impact beyond strict measures of growth and export earnings. Many argued that the nature of tourism relies on small and short-term investments from foreign visitors, which are volatile and prone to extreme shocks during times of political or health crises, and which often exacerbate problems of cultural appropriation and environmental degradation with little direct benefits for local communities. Opponents of this negative view point to its failure to acknowledge the flexible specialization of the tourism industry, as well as variation in states' abilities to capitalize on gains from tourism.

In general, scholars and policymakers agree that encouraging the development of a robust tourism industry has a direct, positive impact on economic growth by promoting investment in diverse, productive sectors across the economy, such as in construction, infrastructure, local manufacturing, and consumer markets. The macroeconomic benefits of tourism include an increase in foreign exchange earnings, state revenues, and domestic consumption. Numerous case studies have demonstrated the ways in which this mechanism has played out in middle-income countries over the

past 40 years, such as in Greece and Spain yet the positive effects on growth are potentially even higher in low-income countries.

There are a number of mechanisms to account for tourism's positive contribution to the economy. For one thing, tourism provides much-needed diversification of countries' export earnings away from a dependence on agricultural and primary commodities, thereby contributing to broader patterns of economic modernization. Meanwhile, in comparison to other economic sectors, such as manufacturing, the tourism industry requires relatively low levels of inputs of capital and expertise—resources that tend to be scarce in developing economies—thereby creating an abundance of space for small- and medium-sized enterprises (SMEs) to thrive. Given the relative absence of large corporations as domestic investors in many of the world's emerging markets, and especially those in Africa, SMEs are poised to serve as vital drivers of economic growth and the rise of an African middle class.

There are also substantial benefits from tourism that accrue at the local level, including improvements in income distribution, regional development, and employment opportunities for remote and low-skilled workers, which both directly and indirectly impacting poverty levels.²² Compared to other sectors, tourism also provides a disproportionately high number of jobs for women, who are often difficult to integrate into the formal economy in developing countries. A recent study by the U.N.

World Tourism Organization concluded that, in the global hotel and restaurant industry, women often outnumber men and receive equal pay. In sub-Saharan Africa, where women are significantly more likely to be poor and employed in the informal

economy, women manage a majority of all hospitality businesses; in Ethiopia, Lesotho, and Mali, they manage at least 80 percent of them.

In addition, ⁵³ have found strong support for the causal relationship between tourism receipts and economic growth, and ⁵⁵ have shown that the sub-Saharan African saw a larger growth from tourism 1990 and 2002 than any other non- OECD regions. One African country in particular, Mauritius, has capitalized on its shift toward a tourism-dependent economy in order to reduce dependence on its agricultural staple—sugar—and has consequently achieved rapid economic growth. In terms of social development and poverty alleviation, ⁵⁶ have shown the effectiveness of South African communities in achieving indigenous ownership and capitalizing on the tourism boom through clustering and cooperation. As of yet, however, the trend does not seem to bear out across the African continent in terms of variation in levels of economic development.

According to Figures 4 and 5, there is no clear relationship between the volume of annual tourism receipts, nor the degree of export-dependence on tourism, and the level of GDP per capita. Although the region's largest tourist markets are also on the higher end of the spectrum in terms of income levels, there is too much variation among countries with relatively small tourism industries to reach a clear conclusion. Thus, much of this is likely because the tourism industry has only recently begun to grow in Africa and still remains relatively under-developed and concentrated in a handful of key markets. Where significant growth has occurred in Africa, as in Morocco and ⁵⁷ have shown that it might be more an effect of increasing levels of economic development rather than an independent driver of growth.

However, many African countries that have previously been considered unattractive tourist destinations due to political instability, violence, or health crises have already managed to transform their images through successful tourism campaigns: For example, Rwanda features its population of endangered mountain gorillas, Mozambique its beaches, and Ethiopia its ancient cultural attractions from the Abyssinian period. It remains to be seen though, whether these countries will experience the expected economic boon from tourism in the coming years, as has been the case in Mauritius.

From the perspective of African governments and development organizations, though, the positive role of tourism is clear—it represents a vital pathway to overcome challenges of development related to foreign exchange earnings and central government debt. The World Bank and U.N. World Tourism Organization predict that tourism will be one of the main drivers of economic growth in Africa over the coming decade. An increasing number of countries, then, have made tourism a central pillar of their economic development and reform programs over the near future, such as Kenya's Vision 2030, Tanzania's Vision 2025, and Uganda's Vision 2040.²⁷ Brookings scholars such as ²³ have highlighted tourism among the industries without smokestacks (such as ICT-based services, agro industry, and horticulture) that can serve as development escalator. Industries without smokestacks have three key features that make them good escalators: tradability and exportability, higher productivity, labor-intensive (absorption of a high number of moderately skilled workers). They also benefit from economies of scale, agglomeration, and technological change. For example, service exports grew more than six times faster than merchandise ports between 1998 and 2015, showing that they could be excellent drivers of economic transformation.

2.9.5 Opportunities presented by the Tourism Industry

At present, there are just 10 countries in Africa that receive \$1 billion or more per year in tourism revenues, signaling enormous potential for market growth across the continent (Figure 2.1 and Table 2.1). Indeed, the region's natural endowments as well as untapped cultural and historical resources offer numerous opportunities to attract visitors.

At the same time, however, in light of the relatively low-income levels of most Africans, industry growth presently depends to a large extent on attracting visitors from other world regions. Beyond the potential for capitalizing on natural and cultural endowments, therefore, the strongest candidates for investment are those countries with well-developed travel infrastructure, relatively open international movement policies, and an attractive environment for starting a tourism-related business.

As of 2011, the primary countries receiving tourism- focused foreign investment in Africa were South Africa (\$6.1 billion), Kenya (\$404 million), Ghana (\$270 million), and Uganda (\$165 million). As Figure 2.1 shows, however, some of the region's largest markets for tourism have exhibited declining tourism revenues in recent years, especially the North African countries and South Africa.

Meanwhile, a handful of frontier markets are becoming increasingly attractive destinations for tourists and investors alike by recognizing the potential for tourism-driven development, incentivizing investment in the sector, and building up necessary travel infrastructures. Table 2.2 summarizes the global ranking of Africa's top tourism markets across various indicators of tourism market readiness: Morocco, South Africa, Kenya, and Mauritius seem to offer particularly promising investment opportunities.

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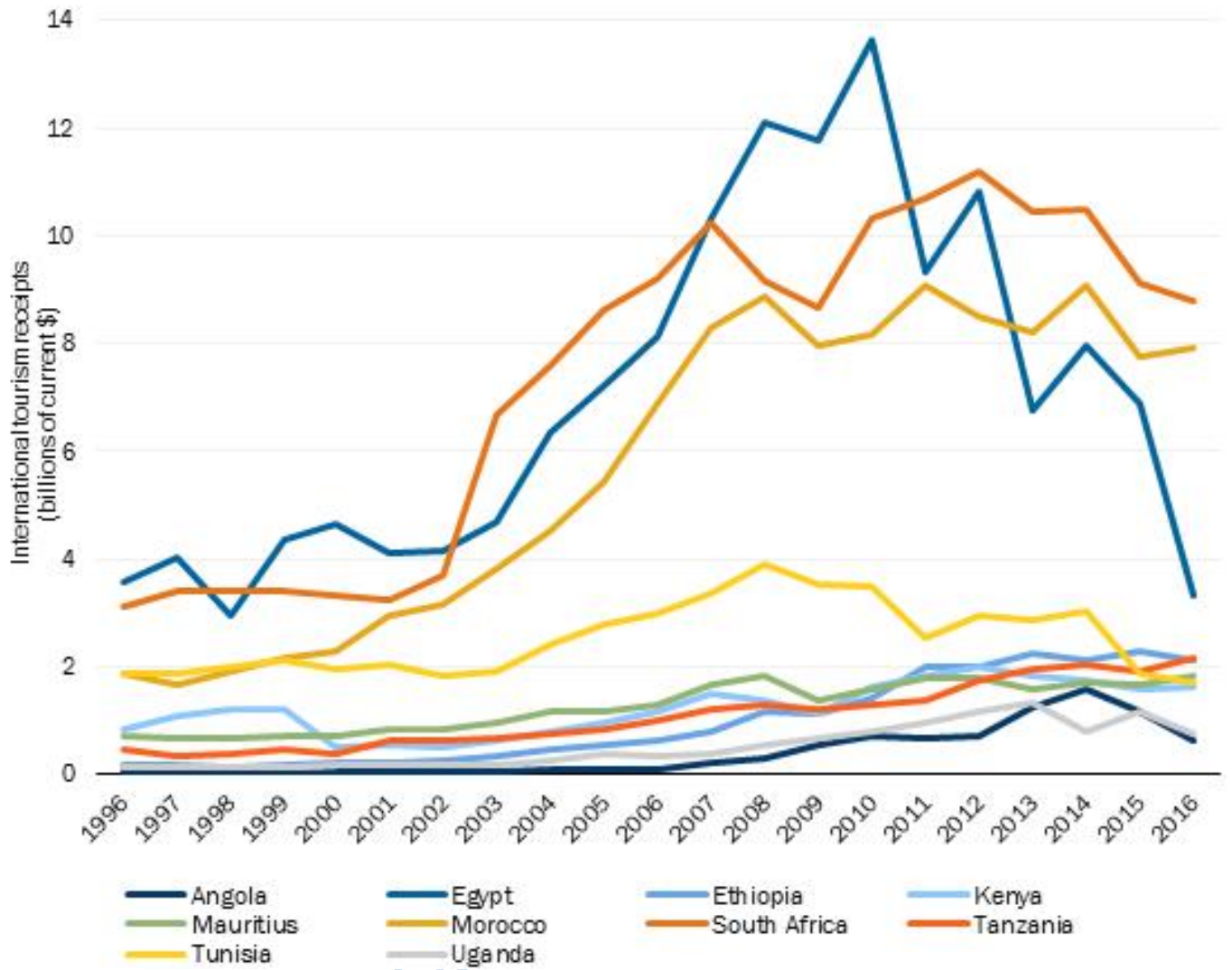


Figure 2.1: Growth in tourism-related revenues in Africa's largest markets, 1996-2016

	Annual Tourism Receipts (billion US\$)	GDP share of tourism (% total exports)	Arrivals, millions	Air passengers, millions	Hotels in the pipeline
Angola	0.63	2%	0.40	1.48	
Egypt	3.31	10%	5.26	11.84	18
Ethiopia	2.14	36%	0.87	8.24	
Kenya	1.62	16%	1.27	4.85	8
Mauritius	1.82	35%	1.28	1.59	
Morocco	7.92	23%	10.33	7.74	31
South Africa	8.81	10%	10.04	19.74	13
Tanzania	2.16	23%	1.23	1.18	
Tunisia	1.71	10%	5.72	3.61	12
Uganda	0.77	16%	1.32	0.05	9

Table 2.1: Summary of Key Tourism Indicators for Top African Markets

Indicators /Country	South Africa	Morocco	Egypt	Tanza- nia	Ethio- pia	Tunisia	Kenya	Mauri- tius	Ugan- da	Angola
Overall Ranking	53	65	74	91	116	87	80	55	106	136
Prioritization of tourism	59	35	37	45	115	48	21	4	99	140
Business environment	21	49	78	102	118	66	70	24	87	136
International openness	110	91	102	64	97	76	70	59	69	141
Price competi- tiveness	43	47	2	34	64	9	74	116	60	13
Natural re- sources	23	47	97	8	69	94	15	102	44	106
Cultural resources	19	41	22	86	70	83	77	109	79	122
Air transport infrastructure	46	63	58	106	11	85	72	56	121	114
Ground/sea infrastructure	59	60	82	102	90	95	70	27	117	140

Table 2.2: World ranking on Travel and Tourism Competitiveness Indicators, 2017

2.10 Religion and the Nigerian State

Nigeria is a state where Islam, Christianity and traditional African religions are freely practised. Nigeria's two major religions, Islam and Christianity, are sometimes depicted as monolithic entities that confront each other in pitched battles. Religious beliefs and values are an important feature of the daily lives of many families and communities in the country ⁵⁹. It should also be emphasised that traditional beliefs, values and practices have a powerful impact upon our patterns of life and social interaction, as do the beliefs, values and practices of the many religions that have flourished in the country.

Nigeria is clearly a prototype state in accommodating divergent religious fault-lines. With a population of over 150 million and over 250 ethno-linguistic groups, it is the only country with a population of approximately half Christians and half Muslims

Since the awakening of religion, wars have been fought in the name of different gods and goddesses. Still today most violent conflicts contain religious elements linked up with ethno national, inter-state, economic, territorial and cultural issues. Conflicts based on religion tend to become dogged, tenacious and brutal. When conflicts are couched in religious terms, they become transformed in value conflicts.

The character of the Nigerian State is responsible for the country's deepening ethno-religious contradictions. This plural nature originates a constant feeling of distrust between the Muslim and Christian religious groups and they are working towards dominating one another ⁵⁶ The religious contradictions that Nigeria faces are daunting. The country is essentially a heterogeneous society, with the two monotheistic religions – Islam and Christianity – enjoying the loyalty of most Nigerians. A sizeable

fraction of the population still prides itself as being pure religious traditionalists, meaning adherence to one or the other of the many traditional religions.

Within the Nigerian political setting, everything takes place in a political framework. There are clear intersections of religion and fragility in its politicking, in fact, religion and politics are intertwined. For instance, religious discourse is used in politics, religious sites are part of the struggle, there is an active role of the state in religious institutions and there is internal sociopolitical and religious division among the various ethnic groupings in the country ⁵⁶. Indeed, the most overlooked aspect of this religious encounter is that competition within the various religious faiths – between the Christians (Pentecostals and Orthodox) and the Islamic groups that want to engage with or reject the modern world – is just as important as the competition between the faiths. But it is also true that the fastest-growing forms of faith on both sides tend to be the most vibrant and absolute. Nigeria has been identified as a country of occasional violence between Muslims and Christians, especially in the northern and central parts (the Middle Belt) of the country. Here, the two religions have co-existed and sometimes engaged in fierce confrontation ⁵⁴

Despite the political differences between the various ethnic groupings in Nigeria, religion has also become a source of friction between the Muslims and the Christians. Violence against Christian Igbo immigrants in the Muslim north was a key factor during the Nigerian Civil War, and even after the war, the trouble between Christians and Muslims, especially in the northern part of the country, intensified⁵⁵. The use of religion as a tool for achieving political ends has contributed immensely to the problem of religious conflict in Nigeria. Some politicians in Nigeria are known to engage in reactionary recourse to religious fervour as a means of either holding on to

power, or as an instrument for political ascendancy ⁵¹ It should be reiterated that religious conflicts are fast becoming a common feature of society, in spite of socioeconomic development coupled with the gains of democracy. Many scholars have attributed the causes of conflicts between and within various religious groups in Nigeria to a number of factors, such as ways of propagating the religions, selfishness, intolerance, mistrust and suspicion between the followers of the various religious groups (Agbaje 1990; Blakely, Walter and Dennis 1994). Conflict prevention and resolution are key objectives on the agenda of Nigerian governments and major inter-faith mediation groups.

The various religious intolerance have brought about economic and political instability, despite the abundant natural resources in the country. The losses in human capital due to the direct and indirect effects of the religious conflicts are of inestimable dimensions. Taking into consideration the level of destruction in the various religious conflicts, and coupled with incessant religious fundamentalist insurgencies, the Nigerian state cannot sustain the economic and human losses. Prevention and resolution of conflicts are, therefore, critical priorities in the nation's socioeconomic development.

2.10.1 Implications of Induced Religious Intolerance on Nigeria Tourism Industry

The various religious crises that have plagued the nation have dealt a huge blow to the tourism sector. Though the affected regions were mostly located in the northern regions of the country, gradually other regions were equally threatened, as is the case with Boko Haram and cattle herdsman Militia. Nigeria is gradually losing its unique cultural and natural attractions to religious violence. The incessant religious violence

creates an unstable political environment in the country and consequently many foreign nations like the US have placed travel warnings on Nigeria. Also, the Foreign and Commonwealth Office (FCO) has issued warnings that people should avoid public gatherings which are one of the major targets of the Boko Haram sect⁵⁹. With the official decrease in travel business and avoidance of certain destinations in the country, Nigeria's tourism is gradually dwindling. As rightly observed, in spite of Nigeria's robust cultural assets and rich natural beauty, the Boko Haram insurgency in the North-East is driving local and foreign visitors away from the country's tourist destinations. He stated that because of the level of insecurity in the country, tourists are shunning tourist destinations. He further noted that in the Yankari National Park resort with 108 guest rooms and 31 chalets, occupancy rates have dropped due to insecurity.

Apart from the low patronage in hospitality sector, National Parks which were designated as tourist attraction sites have been taken over by criminal elements, making them unattractive to tourists.⁶⁰ reported that most of the Nigeria national parks in the northern regions have ceased to be tourist destinations but rather dens of militants. In other words, numerous national Parks were abandoned, notably Gumti Park, Kamuku National Park, Lake National Park, Chad Basin National Park Borno State, Yankari National Park and Sambisa Game Reserve which were attractive places for tourists, but are now situated in unsafe areas in the country. However, of a great irreparable loss is that of hundreds of years of heritage site, which once destroyed, lose their originality. confirmed that the first UNESCO (United Nations Organization for Education, Science and Culture) World Heritage Site in Nigeria, "Sukur World Cultural Heritage" in Madagali local government area of Adamawa state, was destroyed by Boko Haram insurgents in 2014. The landscape has since been shut

down after the attack in September 2014. Before the advent of Boko Haram, the site was considered the biggest international tourism center in Nigeria and Africa's first cultural landscape patronized by significant numbers of international and domestic tourists on a daily basis. Government and the inhabitants used to generate a lot of money from the tourists and other visitors.

Therefore, the sites devastation is a huge loss to both the government and the people in general. Equally, the Kano monumental dye pits of over 500 years have lost their place as tourism attractions and as an economic means of livelihood for locals. The 125 "Kofar Mata" pits were constructed in a walled compound in central Kano in 1498 and assigned to individual families whose descendants are said to still control the trade. It is one of the flourishing indigenous technologies of the community. But the frequent intervals of religious violence in the area have led to significant drops in the number of visitors to the site, especially western tourists who also purchase the locally made clothing materials. The decline in tourism activities in the area has devastated other businesses in the area as well.

Furthermore, religious crises with their repeated occurrences threaten the annual celebration of Nigerian traditional festivals. Due to the incessant attacks, virtually all traditional festivals of northern origin have been put on hold until the violence has abated. In 2012 the Afan Festival, also known as Kagoro Day in Southern Kaduna, was put on hold. The event being the largest and most popular ethnic festival in Northern Nigeria is normally held on the 1st of January. To date the festival is still awaiting resuscitation. The three day legendary Argungu Fishing and Cultural Festival was also suspended since 2009 following the regularity of Boko Haram attacks in the region, along with other religious crises.

The suspension of the event is not without its consequences on tourism activities, posing a huge revenue loss to the local economy and the country at large with evident low patronage of fishing business in the community. Also, in 2009 the Durbar, horse riding festival was suspended. The festival has taken place in Kano, the largest city in northern Nigeria, for five centuries, featuring a horse pageant called a durbar, where riders in colorful robes and turbans pay homage to the local emir. Usually, the durbar draws spectators and tourists from within and outside the country to view hundreds of horse riders.

According to ⁶¹ the feast is celebrating at the end of the Ramadan fast. In anticipation of every Muslim in Kano and other northern states looked forward to the captivating feast where horse riders displayed their equestrian craft. Not only does the festival promote tourism, but it also attracts economic activities into the area. The suspension thus is a huge loss to the local economy and the entire state as foreign tourist expenditure injected into the economy was also suspended along with the festival. However, it should be said, that if these festivals were not suspended, they would have been easy targets for mass destruction which would further tarnish the already poor tourism image of Nigeria.

2.11 Promoting Tourism in Lagos State amidst Religious Intolerance

Promoting tourism is imperative in Lagos state so as redeem the tarnished destination image of the country. For the success of the image boost to result, the media have a gigantic role to play. Media here refers to the several mediums (Newspaper dailies, Television, Radio, Magazines, international networks etc.) through which information is disseminated. The information disseminated through these sources has great impact on the audience. This supports the assertion that the media use information to exploit

the audience's emotions either positively or negatively. As observed, the media is a double-edged sword. On the one hand, it can be a frightful weapon of violence when it propagates messages of intolerance or disinformation that manipulate public sentiment. On the other, an instrument of conflict resolution, when the information it presents is reliable, respects human rights, and represents diverse views.

This dual function of media message centers on how the message was communicated and its appropriateness to given situation determines the audience interpretation or the success of the communication activity. To a large extent in the present global religious uprising, media messages both on air and print are conflict oriented. Subsequently, people are more interested in conflict messages but interpretation arises from the manner of message presentation. Most times, the media portray scenes of violence more than reality, which negatively influences tourist perceptions of Lagos state.

As stated earlier most of the religious crises in Nigeria though incited by rival religions but were intensified by the media. In other words, as constructive as the media can be in disseminating objective information about tourist attractions in Nigeria it is also destructive in projecting and propagating religious violence turning tourists off the country. Against this background, it is no gainsaying that both tourism and terrorism use the media to their advantage. The Boko Haram terrorist sect in Nigeria use the media to reach their target audience employing the instrumentality of fallacious statements and falsified images so as to manipulate vulnerable Nigerians and foreign tourists. It is agreed that tourism and terrorism rely on media creation and manipulation of beliefs and perceptions.

While Nigeria's tourism industry uses the media to advertise and lure tourist(s) to visit the numerous unique natural and cultural attractions in the country including tourism infrastructures and superstructures designed to satisfy tastes and classes of tourist, the Boko Haram sect and other religious extremists use the same media platform to terrify and demoralize tourists from visiting certain destinations in Nigeria because of their intended acts of violence aimed at sowing panic and fear. Based on this boundless access to media, one would agree with me that it has a prime place in Nigeria's efforts to boost destination image. Therefore, all Nigeria media platforms should be mindful of the use of words and images in manipulating tourist perceptions about the country's tourism destinations and especially regions of religious violence.

They should focus more in advertising Nigeria tourism attractions and also ensure that they present to the public alongside religious violence scenes, government efforts in restoring stability to the affected regions. This is what the developed nations do and that is the reason why they easily recover from terrorist attacks and other vices that impede the tourism industry. When tourists are updated with government efforts in curbing religious upheavals it reassures them that their safety and security is guaranteed upon repeated visits. At present, plans are in progress of reviving most of the suspended festival such as the Argungu fishing festival and Durbar. The Sukur annual festival that was suspended in 2014 was celebrated in February 2017. In reporting the calling-off of suspended festivals has noted that the hosting of the festivals was as a result of the decimation and denigration of Boko Haram and other religious crises, therefore, creating an enabling environment for tourism to flourish in Nigeria is vital.

Furthermore, in promoting the destination image of Nigeria as against the impact of religious induced crises, religion has a crucial role to play. Embedded within religion are precepts which guide human relationships and behavior. These precepts are imbibed from religious teachings made elaborate on occasions of religious festivals or events. The opportunity to participate in religious festival is provided by tourism. As rightly stated that tourism creates a means of social interaction and provides opportunities for encounters in natural, social and cultural environments. In this case, the role of religion in tourism is to bring people together with the mission of not only dealing with religious issues, but also to disseminate peaceful messages.⁶¹

This type of tourism is known as religious tourism – a form of travel to participate in religious activities or express devotion to gods, goddesses or God while listening to words from sacred texts. At such events members of rival religions get exposed to the principles of other religions. Such enlightenment will breed religious tolerance. In other words, members of the three religions practiced in Nigeria especially the rivalry religions should endeavor to participate in the events of other religions. Such participation would help to clear the wrong view already in circulation, based on the misinterpretation of numerous religious doctrines by extremists.

This would be a panacea as Professor Is-haq Oloyede, the Executive Secretary of Nigeria Inter-Religious Council (NIREC) suggested when he said that the major cause of religious crisis in Nigeria is that many adherents of the two major religions in the country – Islam and Christianity – do not have sufficient information on what each other's religion preaches. The Muslims are poorly educated about Christianity and the Christians are poorly educated about Islam. Therefore, tolerance towards other religions can be achieved in Nigeria when members of other religions and ethnic

groups constantly interact on religious matters. This would further diversify Nigeria religious tourism and also encourage domestic tourism. Invariably this would create the peaceful atmosphere upon which tourism would flourish in Nigeria

2.12 Challenges of Religious Tourism Development

i. Lack of infrastructure

As displayed in the table above, limited infrastructures are mentioned as a challenge to religious tourism development. Accordingly, the majority of the respondents 58.5% stated lack of infrastructure as being a major challenge for religious tourism development in the study area.

ii. Lack of Local Community Involvement

Another challenge of religious tourism development in the town identified was a lack of local community participation. Accordingly, 53.1% of the respondents, which is the majority, considered, limited local community participation as a challenge for further religious tourism development. On the other hand, a big proportion of the respondents 46.9% did not accept limited local community involvement in the tourism business as a problem that delayed the better development of religious tourism in Nigeria. However, according to key informants, if any tourism development has to be productive, the local community should be fully involved in the planning, implementation and decision-making processes.

iii. Lack of Waste Management

Poor waste management was an issue rose by some interviewed tourists and was viewed as a big problem that should be alleviated. The lack of public toilets, and the

nonexistence of solid waste depositing boxes, and the lack of participation by all stakeholders in the cleaning and maintaining the hygiene of the town were some of the major problems observed relating to waste management problems in the town

iv. Lack of Attention from the Administration

the lack of attention from the administration as a problem, according to key informants, as a major economic sector, tourism in general and religious tourism, in particular, should receive priority. The lack of the administrative attention to religious tourism development has adversely affected the development of the sector, as well as the country at large.

v. Seasonality

The tourism industry is seasonal in its very nature where there may be high tourist flows in one period and the opposite at other times. This seasonal nature of the industry which has both off or low and peak or the high season could be considered as both an opportunity and a challenge. However, seasonality in Lagos, Nigeria is only a challenge as the country and the town was not welcoming tourists at its full capacity.

vi. Other challenges

Besides those challenges mentioned above, key informants identified the following additional challenges of religious tourism development in Lagos, Nigeria. These include corruption, lack of a clear buffer and core zone delimitation and management, buffer zone construction, degradation of religious values, the poor treatment of tourists, overcharging, the landscape, acculturation, and lack of tourism help desks.

2.13 Religious Tourism for Sustainable Development

Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems. Most key informants strongly believe that religious tourism if it is community-based and controlled properly can be a highly effective means of local community empowerment, religious heritage conservation and sustainable development of the study area. According to experts, religious tourism is an inevitable development approach in a destination area like Lagos, Nigeria. Religion or spirituality is just more than a way of life in the community of Lagos. Although the theme is very sensitive, if it is handled very carefully, it will be very easy to mobilize the community for the betterment of their life and the sustainability of the area. At the same time if it is not properly managed and controlled, it may have some shortcomings because religious tourism is sensitive in its nature, it could be easily biased by some groups who have hidden personal agendas. Moreover, the people may remain dependent on other potential issues if they are not allowed to participate using their skills and abilities. At the same time, only a few people may benefit out of the process at the expense of many (the poor). Moreover, if it is not properly controlled, it may damage religious heritage, the religious environment and break down the spiritual values of the church and people.

Therefore, it was agreed that since the main tourist attraction of the destination is highly linked with religious elements, community-based religious tourism is an effective means of religious heritage conservation and sustainable development.

Moreover, there should be proper plans, management, and activity frameworks crafted by the cooperative effort of the local community, administrations, tourism business sectors and other shareholders, failing which, the costs could be highly destructive.

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Plate 2.5: Abuja National Mosque

Source: nairaland.net 2022

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Plate 2.6: Traditional religion among the Yorubas: Temple of Oṣun in Oṣogbo, Nigeria

Source: nairaland.net 2022



Plate 2.7: Catedral Nacionalem Abuja, Nigéria

Source: Wikipedia (2012e).



Plate 2.8: Ikorodu Central Mosque

Source: ng.infoabout.companies.com

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Plate 2.9: Chief Imam of Ikorodu Central Mosque

Source: nairaland.net

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Plate 2.10: Holy Trinity Anglican Church, Ireshe Road, Ikorodu, Lagos

Source: Premiumtimesng.com 2022

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Plate 2.11: CAN President.

Source: Premiumtimesng.com (2022)

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Chapter Three

Methodology

3.0 Introduction

The chapter focused on a clear and concise description of the procedures and manner through which this research work was conducted. Data has to be gathered for proper analysis and examining the linkages between religious intolerances and under development to tourism sector in Lagos state. An attempt was made in this chapter to show how this research is considering areas such as design of the study, sources of data collection, population of the study.

3.1 Research Design

The research design for this study is survey research. This examined the linkage between religious intolerances and underdevelopment to tourism sector in Ikorodu Local Government Area of Lagos state.

3.2 Population of the Study

The population of the study refers to the actual population in the study in term of persons or variables, which were used by the researcher in carrying out the research work. The target population of the study area was 100. This consists of the religious leaders, (Christianity and Muslims), traditional leaders, free thinkers' tourist, and elder statesmen in the community.

Table 3.1 Target Population of the Study

S/N	Categories of the selected Respondents	Number
1	Religious Leaders (Christianity and Muslims)	35
2	Traditional Leaders (Yemoja, Ogun, Osun, Ifa)	40
3	Free thinkers	10
4	Tourist	10
5	Elder Statesmen	5
Total		100

Source: Field Survey, 2022

3.3 Data Types and Sources

The type of data also influences the collection of data. All data were categorized into two forms, primary and secondary data. Both types of data were gathered from different sources were reliable and widely used for gathering specific information about the research work.

3.3.1 Primary Data

This provides raw information and first-hand evidence for example, the use of structured questionnaires and interviews. This gave direct access to the subject of the research. For instance, questionnaire makes it possible to contact and get the required information from the respondents. The respondents' socio-demographic information was mainly for the section A of the questionnaire, while the religion intolerance and

tourism development formed section B and C, respectively. Focus Group Discussions (FGDs) and In-Depth Interviews (IDIs) also used on this study.

3.3.2 Secondary Data.

This provides second hand information and commentary from other researchers, example include journal, articles, reviews, academic books and the use of internet

3.4 Sample and Sampling Techniques

Proportional sampling technique was adopted for this study. As a result, 100 respondents were selected for the survey of this study (Table 3.2).

Table 3.2: Distribution of the Questionnaire to the selected Respondents in Ikorodu

Sample Respondents	No of questionnaire distributed	No of questionnaire returned
Religious Leaders (Christians and Muslims)	35	27
Traditional Leaders (Yemoja, Ogun, Osun, Ifa)	40	30
Free thinkers	10	8
Tourists	10	8
Elder Statesmen	5	8
Total	100	81

Source: Field Survey, 2022

3.5 Method of Data Collection

The questionnaire used in the study was produced based on the existing related works in the study, as well as extensive brainstorming. Religious and traditional leaders, free thinkers, tourists and elder statesmen in Ikorodu Local Government Area formed the target population for the study. These groups of respondents were chosen for the study because they are the stakeholders first to be reckoning with especially in the area of the religious crisis and tourism development (Table 3.2).

3.6 Validity and Reliability of Instrument

This also describes consistency and the degree of agreement of the results or conclusions gotten from the research questionnaire. Before administering the instrument for data collection, the instrument was validated through face and content validation by the Supervisor and other technical advisers in the department. Thus, the instrument further proves its validity in obtaining valuable information of significant interest to the objectives of the study. Sequel to the validity of the questionnaire, it is also a reliable instrument fitting for the survey in collecting data. To ensure the reliability of the instrument, a pilot survey was conducted by using the instrument on a relative small population.

3.7 Study Area

Physical Characteristic

Ikorodu, is a town in Lagos state, south-western Nigeria. It lies near the Lagos Lagoon, on the Bight of Benin, 14 miles (23 km) northwest of Lagos. Ikorodu Local Government Area covers a total area of 345 square kilometres and has an average temperature of 26 degrees centigrade. The area witnesses two distinct seasons which

are the dry and the rainy seasons while average humidity level of the area is 72%. A traditional settlement of the Awori people (a subgroup of the Yoruba), it became important in the mid-19th century as a trading post of the Remo (Ijebu-Remo) kingdom on the trade route from Lagos to Ibadan. During the Ibadan-Ijaiye wars (1860–65), the Ikorodu traders, encouraged by both Ibadan and Lagos, decided to break from their Ijebu overlords and smuggled arms across the Ijebu-Egba blockade to Ibadan (58 miles [93 km] north-northeast).⁷¹

In 1865, when the Egba decided to punish Ikorodu, British forces from Lagos intervened and decisively defeated the Egba army in a battle at Ikorodu. Ikorodu has been an agrarian settlement because the region is blessed with a verse forest that support farming due to the fertility of the land. There lies across the land a river called Magidun that empties into the Atlantic Ocean. Also, there are other smaller rivers in the land. Nature has endowed Ikorodu area with a lot of physical representations like an expansive green vegetation, Majidun River that culminate into beaches e.g. Ebute, Ijede, Agbowa etc.⁷²

Socio-Cultural

The socio-cultural characteristics of Ikorodu has shown a serious development in areas of industrialization, educational, cultural advancement and modern-infrastructural amenities. The above development has improved tourism activities, which are being hampered from time to time as a result of religious intolerance. Ikorodu is characterized by various walks of life in both male and female; farmers, fishermen, teachers, students etc. the local government is highly populated.

Economy of Ikorodu

Ikorodu Local Government Area (L.G.A) hosts several hotels, industries, financial institutions, and both government and privately owned companies. Trade also flourishes in Ikorodu LGA with the area hosting several markets such as the Ayagbunren Sabo market where a large number of commodities are bought and sold. Other important economic activities engaged in by dwellers of Ikorodu LGA include pottery and craftsmanship.

Infrastructural Development

Ikorodu Local government has witnessed a lot of development presence as made available by the government. The major road that links Lagos to Ikorodu has a dualized way; an electricity supply covers all available settlements of the local government. Some other roads that are not dualise are made motorable and solid enough for sustainability of the infrastructures.

Modern Ikorodu is a collecting point for locally produced fish, poultry, cassava (manioc), corn (maize), vegetables, palm oil and kernels, okra, cabbages, tomatoes, pineapples, and bananas that are shipped to Lagos. Many truck farms are located in the vicinity of the town. The commercial manufacture of pottery is a significant local industry. The town is served by highways between Lagos and Shagamu and between Lagos and Epe local government area, 535,619.⁷³

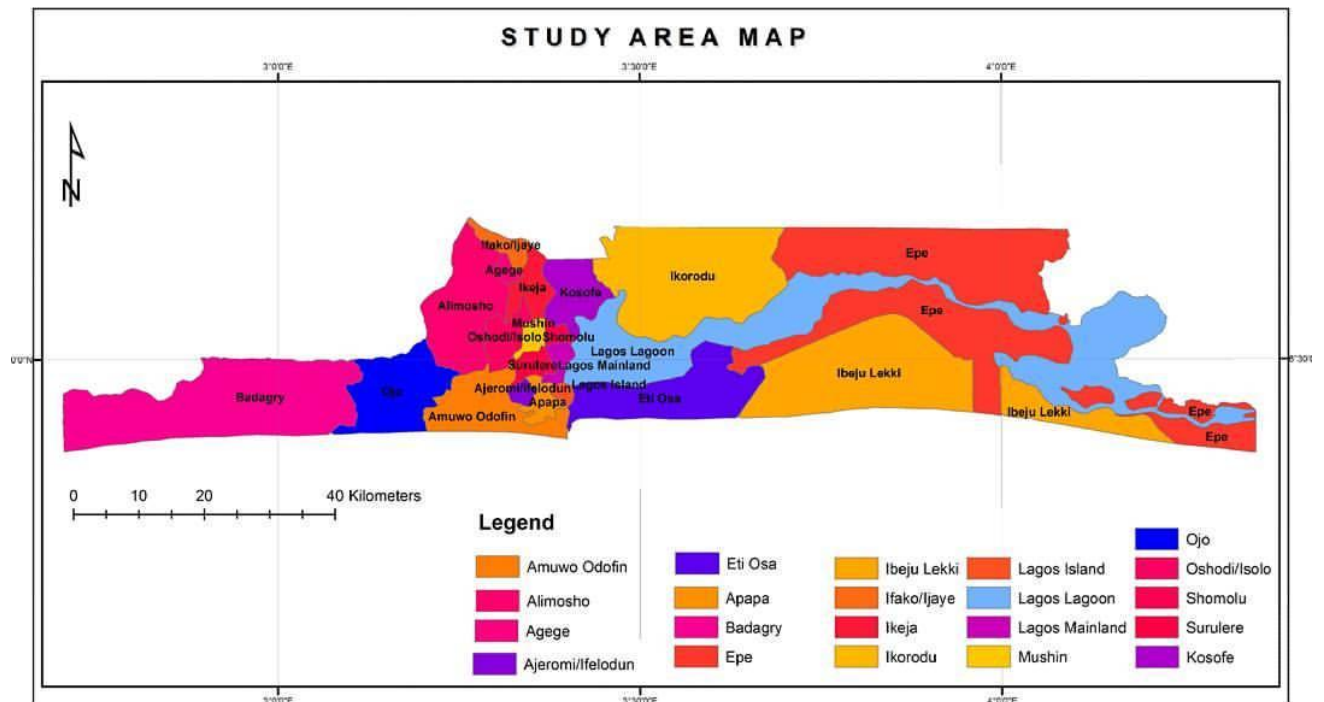


Figure 3.1. Map of Lagos State showing 20 Local Government

Source: researchgate.net (2022)



Figure 3.2: Ikorodu Local Government Area of Lagos, Nigeria.

Source: researchgate.net. (2022)

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3.7.1 Religious Intolerance in Ikorodu

The religious activities in Ikorodu can be observed in two ways, which are ‘tolerance’ and ‘intolerance’. Prominent among the two is the intolerance that is done side by side at the end of day rocks the boat of peaceful co-existence.

3.7.2 Various Religious Sects in Ikorodu

Ikorodu as earlier said is indigenous by Yoruba people; it has witnessed infusion of various groups of people or different tongues and physiology; with different social and religious lingering. The following are the numbers of religions being practiced in Ikorodu.

- i. Islam
- ii. Christianity
- iii. Traditional
- iv. Yemoja
- v. Ogun.
- vi. Osun.
- vii. Ifa.
- viii. Free thinkers

However, Islam and Christianity are the most practice in respect of the population and popularity. Nevertheless, the traditional religion is principally dominated by the indigenes. Yemoja is the god of the river which is also principally of the indigenes and membership is very small and unpopular.

Chapter Four

4.0 Results and Discussion of Findings

This chapter presents results of gathered data on religious intolerance and the underdevelopment of tourism sector in Nigeria, using Ikorodu local government area as a case study. Data was gathered from eighty-one (n = 81) respondents.

4.1 Demographic Distribution of Respondents

Table 4.1: Gender Distribution

Gender	Frequency	Percentage
Male	32	39.5
Female	49	60.5
Total	81	100

Table 4.1 presents results on frequency distribution according to gender of respondents. It is shown that 32 (39.5%) were males, while the other 49 (60.5%) were female. This connotes that more of the respondents were females.

Table 4.2: Age Distribution

Age Distribution	Frequency	Percentage
16-25 years	10	12.3
26-35 years	36	44.4
36-45 years	34	42
Above 45 years	1	1.2
Total	81	100

Table 4.2 presents results on age distribution of respondents. It is shown that 10 (12.3%) were between 16 and 25 years old, 36 (44.4%) were between 26 and 35 years old, 34 (42%) were between 36 and 45 years old, while the other individual (1.2%) indicated to be above 45 years old. This means that more of the respondents were between 26 and 45 years old.

Table 4.3: Educational Qualification

Educational Qualification	Frequency	Percentage
SSCE	1	1.2
ND/NCE	15	18.5
HND	21	25.9
University degree	28	34.6
Masters	14	17.3
PhD	2	2.5
Total	81	100

Table 4.3 presents results on the frequency distribution according to educational qualification. It is shown that an individual (1.2%) indicated to be secondary school certificate holder, 15 (18.5%) were ND/NCE certificate holders, 21 (25.9%) were HND certificate holders, 28 (34.6%) were University degree holders, 14 (17.3%) were Masters certificate holders, while the other 2 (2.5%) were PhD certificate holders. This connotes that more of the respondents were HND and University certificate holders.

Table 4.4: Distribution according to Marital Status

Marital Status	Frequency	Percentage
Single	31	38.3
Married	50	61.7
Total	81	100

Table 4.4 presents results on frequency distribution according to marital status. It is shown that more of the respondents 50 (61.7%) were married, while the other 31 (38.3%) were single.

Table 4.5: Distribution according to Religious Affiliation

Religion	Frequency	Percentage
Christianity	46	56.8
Islam	33	40.7
Others	2	2.5
Total	81	100

Table 4.5 presents results on frequency distribution according to religious affiliation of respondents. It is shown that 46 (56.8%) were Christians, 33 (40.7%) were Muslims, while the other 2 (2.5%) had other religious affiliations.

Table 4.6: Distribution according to Nationality

Nationality	Frequency	Percentage
Nigerian	80	98.8
Non-Nigerian	1	1.2
Total	81	100

From table 4.6, it is shown that almost all of the respondents 98.8% indicated to be Nigerians, while the other individual (1.2%) signified to be non-Nigerian.

Table 4.7: Distribution according to Local Government

Local Government	Frequency	Percentage
Ikorodu	55	67.9
Others	26	32.1
Total	81	100

Table 4.7 presents results on the distribution according to local government of respondents. It is shown that more of the respondents 55 (67.9%) indicated to live in Ikorodu local government, while the other 26 (32.1%) were from other local government.

4.2 Research Questions

Research Question One: What is the extent to which residents of Ikorodu are religious?

Table 4.8: Extent of Religious Practices in Ikorodu

SN	Question	Response	Frequency	Percentage
1	Have you heard about religion before?	Yes	81	100
		No	-	-
2	If yes, what type of religion do you know?	Christianity	46	56.8
		Islam	33	40.7
		Traditional	2	2.5
3	Have you participated in any Christian church service before?	Yes	42	51.9
		No	39	48.1
4	Have you participated in any Islamic service before?	Yes	45	55.6
		No	36	44.4
5	Have you participated in any traditional practice before?	Yes	24	29.6
		No	57	70.4
6	I don't practice any religion	Yes	14	17.3
		No	67	82.7
Total			81	100

Table 4.8 presents results on frequency distribution according to the extent of religious practices in Ikorodu. It is shown that all of the respondents 100% indicated that they have heard of religion before. More of the respondents 46 (56.8%) indicated that they practice Christianity, 33 (40.7%) practices Islam, while the other 2 (2.5%) practices traditional religion. As regards whether respondents have participated in Christian Church service before, more of the respondents 42 (51.9%) agreed, while the other 39 (48.1%) disagreed. As regards Islam practice, more of the respondents 45 (55.6%) indicated to have participated in Islamic service before, while the other 36 (44.4%) disagreed. In addition, more of the respondents 57 (70.4%) signified that they have never participated in traditional service or ritual before, while the other 24 (29.6%) agreed that they have participated in traditional ritual before. Finally, more of the respondents 14 (17.3%) indicated that they are not really committed to religious practices, while the other 67 (82.7%) indicated that they do practice religion fully.

Research Question Two: What is the extent of tourism and religious crisis and intolerance in Ikorodu?

Table 4.9: Extent of Tourism and Religious Practices in Ikorodu

SN	Question	Response	Frequency	Percentage
1	Have you heard about tourism before?	Yes	66	81.5
		No	15	18.5
2	Have you participated in tourism before?	Yes	63	77.8
		No	18	22.2

3	Do you notice the occurrence of religious crisis in your local government area?	Yes	51	63
		No	30	37
4	Can you trace the root cause of religious intolerance in your local government?	Yes	44	54.3
		No	37	45.7
5	Have you witnessed the scene of religious riot before?	Yes	34	42
		No	47	58
Total			81	100

Source: Field survey, 2022

Table 4.8 presents results on frequency distribution according to tourism activities and religious crisis in Ikorodu. It is shown that more of the respondents 66 (81.5%) indicated that they have heard about tourism before, while the other 15 (18.5%) disagreed and indicated that they have never heard of tourism before.

Also, more of the respondents 63 (77.8%) signified that they have participated in tourism activities before, while the other 18 (22.2%) signified that they have never been engaged in any tourist activity.

In addition, it is shown on Table 4.8 that more of the respondents 51 (63%) signified that they have noticed the occurrence of religious crisis in their local government, while the other 30 (37%) indicated that they have never noticed the occurrence of religious crisis in their local government.

In addition, more of the respondents 44 (54.3%) agreed that they can trace the root cause of religious intolerance in their local government, while the other 37 (45.7%) indicated that they cannot trace the root cause of religious intolerance in their local government.

Finally, more of the respondents 47 (58%) signified that they have never witnessed the scene of religious riot before, while the other 34 (42%) indicated that they have, at one point, witnessed the scene of religious riot before.

Research Question Three: Do you think religious intolerance has greatly affected the development of tourism sector in Ikorodu Local Government Area of Lagos state?

Table 4.10: Religious Intolerance and Development of Tourism

SN	Question	Response	Frequency	Percentage
1	Has religious crisis in Ikorodu led to disruption of tourism activities in your locality?	Yes	51	63
		No	30	37
2	Can tourism development happen under these religious crisis?	Yes	18	22.2
		No	63	77.8
3	Do you agree that tourism is underdeveloped in Ikorodu?	Yes	77	95.1
		No	4	4.9
Total			81	100

Source: Field survey, 2022

Table 4.9 presents results on frequency distribution on the link between religious intolerance and development of tourism. It is shown that more of the respondents 51 (63%) agreed that religious crisis in Ikorodu has led to disruption of tourism activities in Ikorodu LGA, while the other 30 (37%) signified that religious crisis has not affected tourism activities in the region.

Also, more of the respondents 63 (77.8%) signified that tourism development cannot happen under religious intolerance, while the other 18 (22.2%) insisted that tourism can develop under religious intolerance.

Finally, more of the respondents 77 (95.1%) agreed that tourism is underdeveloped in their residential area, while the other 4 (4.9%) indicated that tourism is not underdeveloped in Ikorodu.

Research Question Four: Do you agree that religious crisis has adverse effect on Ikorodu's economy?

Table 4.11: Religious Intolerance on Economy

SN	Question	Response	Frequency	Percentage
1	Has the intolerance led crisis caused closure of markets, schools, free movement of people?	Yes	75	92.6
		No	6	7.4
2	Do you in your opinion believe that closure of shops and markets due to religious activities affects tourism in your area?	Yes	73	90.1
		No	8	9.9

3	In your opinion, do you think lack of movement has led to lack of economic development in your area?	Yes	71	87.7
		No	10	12.3
Total			81	100

Source: Field survey, 2022

Table 4.10 presents results on the impact of religious intolerance on the economy of the area. It is shown that more of the respondents 75 (92.6%) agreed that religious intolerance which leads to crisis causes closure of markets, schools, free movement of people, which indirectly contribute to poor economy, while the other 6 (7.4%) disagreed.

Also, more of the respondents 73 (90.1%) agreed that in their opinion, they believe closure of shops and markets due to religious activities affects tourism in their area, while the other 8 (9.9%) disagreed.

Finally, more of the respondents 71 (87.7%) agreed that in their opinion, they think lack of movement has led to lack of economic development in their area.

Chapter Five

5.0 Summary of Findings

5.1 Introduction

This chapter is the concluding part of the study. It is divided into two (2) sections: the first section focuses on conclusion, while the second section documented recommendation that could examine the linkage between religious intolerances and underdevelopment to tourism sector in Ikorodu Local Government Area of Lagos state.

5.2 Summary

Tourism is one sector that Nigeria leaders have not really given the needed attention and development. As a fast-growing aspect of tourism, religious tourism, has become the highest earner of foreign exchange for the Nigeria's tourism industry; it is also rank the second in Africa after Egypt and the highest in the black race. The springing up of different Pentecostal Churches across the country and the various conventions being held annually and quarterly by these churches have virtually increase the numbers of arrivals from overseas countries who visit the country to attend various religious programs. Although Nigeria is yet to fully exploit this line of tourism but it has begun to recognize it. It's argued in this paper that if religious tourism is well developed and harnessed, needed infrastructure provided, an enabling environment created and good government policy implemented, can be a powerful force for economic growth, job creation, cultural preservation and peace. As such, several challenges must be addressed.

5.3 Conclusion

Religion is not only about sets of beliefs, dogmas and practices associated with sacred existence, but it is also a vital element of ethnic identity in Nigeria. Its doctrine has both religious and cultural bonds on believers who are capable of doing anything for the sake of their religious beliefs. The vulnerability of Nigerians towards religions has been severely exploited by overzealous religious bigotry which has given a personal prejudiced interpretation to certain religious statements just to 'smite' other religions in the country. This is done by using the advantage that large numbers of some ethnic groups in Nigeria practice the same religion. With the indoctrinated interpretation of some sacred scripture most times ending in ethno-religious crises which have ravaged the tourism industry of the country. Most destructive is the formation of the Boko Haram terrorist sect, whose activities severely impoverish the tourism sector. Despite, the frequency of such religious induced crises, the Nigerian tourism industry seems to be relatively resilient and to a large extent, has demonstrated great ability to recover from the devastating effect of religious crises

5.4 Recommendations

The following recommendations were made after careful analysis:

Economic development and societal wellbeing can only be achieved in an environment where multi-culturalism, multi-religiosity, love and peaceful-co-existence are guaranteed. The first recommendation is for the country to establish a Federal Ministry of Religion whose duty will be educating the populace on the principles of equity, freedom of religion, religious tolerance and the power of unity and love for one another. The commission should also be charged to find out the

primary root causes of religious and ethnicity crisis in Nigeria and ways of eliminating them.

Government should convene an Ad hoc' National summit on Religion with the primary mandate of developing a National Policy and strategy on Religion (NPSR). This summit should be drawn from major stakeholders, i.e. the religions groups in the country (Christians and Muslims) religious practitioners, and also state representative.

The Christians and Muslims leaders in Nigeria must continue to reach out and sustain the dialogue processes, spear head inter-religious education and seek every opportunity to educate its followers to shun violence so as to give room for social and economic development in the nation. Christians and Muslims leaders should endeavour to impress on their followers the teaching on the solidarity of humankind, and forgiveness (Martin Luther King Jr. as cited by Kunhiyop (2004) opines: 'We must develop and maintain the capacity of forgive'. We must be willing to overcome the temptation to mix religion and politics. And also make religion a tool of our national partisan politics because of the intricacies involved. One on one Dialogue, this should not be a conversation involving two persons, but the exchange of ideas or view or opinions and amiability.

It has to do with exchanges of religious experiences by those who have faith in their religious traditions for mutual enrichment therefore, it is the willingness to question one's self-understanding and openness to understand others and to resolve misunderstanding and break down barriers, hostility and crisis for peaceful coexistence. The good thing about dialogue is that it has never been tried and prove wanting as an instrument for the resolution of crisis. Dialogue and reconciliation centers should be established at local, state and geo-political zone in the nation where

matters of religious differences between members of difference religious will be discussed and resolved

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Appendices

Questionnaire

Topic: Religious Intolerance and the Underdevelopment of Tourism Sector in Ikorodu
Local Government Area of Lagos State

RESEARCHER:

Francis Oyeku ogundana, a MSc student of Lead City University, Ibadan. I am conducting a research study on the topic stated above and you have been selected to participate in the study.

I hereby assure you that any information given in this questionnaire will not be divulged but kept confidential as it will entirely be used for academic purpose.

SECTION A

The questions are set or designed in 'Yes' or 'No' format, tick the option that represents your answer e.g. Yes No

1. What is your name?

2. Gender: Male Female

3. Age: 16-25 26-35 36-45 Above
4. Educational background: SSCE ND/NCE HND BSC
 MSC PHD
5. Marital Status: Single Married Others
6. Religion: Christian Islam Others
7. Nationality: Nigerian Others
8. Local Government Area (LGA): Ikorodu others

SECTION B

9. Have you heard about Religion before? Yes No
10. If yes, what type of religion do you know? Christianity Islam
 Traditional
11. Have you participated in any Christian church service before? Yes No
12. Have you participated in any Islamic service before? Yes No
13. Have participated in any traditional practice before? Yes No
14. If yes, what type of religion do you know? Christianity Islam
 Traditional
15. Which of the religion do you practice?
16. I don't practice any religion. Yes No
17. Have you heard about tourism before? Yes No

18. Have you participated in tourism before? Yes No
19. Do you know the meaning of the word crises? Yes No
20. Do you know the meaning of the word intolerance? Yes No
21. Do you know the meaning of the word development? Yes No
22. Do you notice the occurrence of religious crisis in your local government area?
Yes No
23. Can you trace the root cause of the crisis to religious intolerance? Yes No
24. Have witnessed the scene of religious riot before? Yes No
25. Has the crisis led to disruption of tourism activity in your local area? Yes
No
26. Has the intolerance led crisis caused closure of markets, schools, free movement of people?
Yes No
27. Do you in your own opinion believe that closure of shops and markets obstruct Tourism activities? Yes No
28. In your own opinion do you suspect religious leaders as the ones sponsoring religious crisis in your locality? Yes No
29. In your own opinion do you think lack of movement has led to lack of tourism development? Yes No
30. Can tourism development happen under such activities? Yes No

31. Do you agree that tourism is underdeveloped in your locality? Yes No

However, further information was received from various foremost old church members, mosque and traditional worshipers in which they variously belong to different religious sect. Eg churches like Catholic church, Anglican Church, Holy Trinity Church, Ikorodu Central Mosque, Ansarudeen Sect and others

Oral Interview

The respondents were asked the following questions with the intention to get to the root of the study and they are:

1. What is your name?
2. Are you a resident of Ikorodu?
3. How many years have you spent in Ikorodu?
4. What religion do you practice?
5. Have you witnessed any religious crisis in Ikorodu before?
6. Did you participate in any crisis?
7. Do you understand the word Tourism?
8. Have you participated in any Tourism activities before?
9. Do you think that tourism underdevelopment is as a result of religious crisis?
10. What do you think religious intolerance can be stopped?

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Bio Data

Ogundana Francis Oyeku

E-mail: frankogundana@gmail.com
Mobile Number: 08028603473
Contact Address: Plot 7/9 Frank Ogundana Sreet, Parafa, Ikorodu. Lagos State

Personal Data

Date of Birth: 1st December, 1962
Nationality: Nigerian
State of Origin/LGA: Ekiti/Oye Ekiti
Sex: Male
Marital Status: Married

Educational Institution and Qualifications Obtained

(a) University of Ado Ekiti

Masters of Recreation and Tourism. (MSc) - 1999-2005

(b) Ondo State Polytechnic, Owo, Ondo State.

Higher National Diploma in Catering and Hotel Management. - 1986 – 1988

(c) Ondo State Polytechnic, Owo, Ondo State.

National Diploma in Hotel Management. - 1983 – 1985

(d) Methodist High School, Owo, Ondo State.

West Africa School Certificate. (WASC) - 1976 – 1981

(e) Methodist Primary School, Owo, Ondo State. - 1971 – 1976

Work Experience

1. February, 1999 – till date - Lagos State Polytechnic, Ikorodu,
Leisure and tourism Management Department
2. September, 1996 – Jan. 1999 - Lagos State Polytechnic, Department of
Hospitality Management Technology.
3. February, 1992 - August 11996 - Oliver Twist Bakery, Iba Estate, Lagos.
(Bakery Manager)
4. February 1991 – Jan. 1992 - Water Parks, Ikeja, Lagos (Food and Beverage
Manager)
5. May, 1990 - Jan. 1991 - Cooks Investment, 15 Warehouse Road, Apapa,
Lagos. (Restaurant Manager).
6. August, 1989 - Dec. 1990 - Century Hotels, Okota, Lagos. (NYSC)

Responsibilities:

Computer Appreciation

- Microsoft office suite,
- Internet Explorer.

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University Compliance Form

This is to certify that, this project by **Ogundana, Francis Oyeku** with **Matric Number: LCU/PG/** in the Department of Tourism and Management, Lead City University, Ibadan is in **FULL** compliance with the approved University format and style.

Name

Date

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