

# SUSTAINABLE TOURISM PLANNING OF NDIOWU: A VIRGIN TOURIST ECSTASY

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## ABSTRACT

Tourism is an economic activity of global significance. Its value has drawn attention to it from both public and private sectors. Tourism planning is essentially the deployment of tourism chattels and their development into a marketable state and should incorporate considerations of implementation i.e. how the plan is to be achieved. The topical issue in tourism looks widely at its sustainability which is achieving eminence growth in a manner that does not deplete the natural and built environments, but preserves the cultural history and heritage of the host community. This is sacrosanct since the problem of tourism in this part of the world has always been meager tourism development planning that is devoid of quality impact studies on features under study. As a result, funding on tourism projects and stakeholders support is always discouraged. Ndiowu is a virgin tourist destination and replete with various cultural and natural attractions. This paper examines sustainable tourism planning and the planning process in relation to the study area. It also provided a survey of the resources, both the attractions, accommodation and other facilities that could aid in proper tourism promotion of Ndiowu community. It went further to analyze various impacts of the tourism plan, the development plan in phases and its carrying capacity for sustainable tourism planning of Ndiowu Community.

*Keywords: tourism, sustainability and tourism planning.*

## Introduction

“Tourism is a global phenomenon that has experienced rapid growth in the post-1945 period, particularly in the developed countries of the world” (Page and Connell, 2006: 1) Unfortunately, it is still a troubling fact that at this level of world’s development, only most of the countries of Europe and America with few from Africa and Asia have perceived tourism as a way of achieving national growth and development. National development in the sense that, tourism contributes to national growth in many ramifications. This was observed by Agbonlabor and Ukhurebor (2006) when they noted that,

*“in this twenty first century, almost every developing country of the world is adopting one development strategy or the other in order to achieve the transformation of its economic structure or attain national development...one of such development strategies adopted to enhance national development is the development and promotion of the tourism economic sector”.*

Although previous governments in Nigeria had tried to give tourism a place through formulation of different tourism policies, development of some sites etc (Okpoko and Okoko, 2002), yet tourism is yet to claim its position in the national development of the country. Most of the tourism potentials in Nigeria are still lying fallow in various nooks and crannies of the nation. In most cases, some of these local communities where these resorts are located are not aware of their existence or their relevance to both communal and national development (Oladele, 1996; Andah, 1990). Attempts were made to develop the varied tourism potentials but most of the plans failed either at the planning, implementation or post implementation stages. This is because of the non-systematic and unsustainable nature of the plans. Bhatia (2006) noted that the underlying approach now applied to tourism planning as well as to other types of development, is that of achieving sustainable development. This approach implies that the natural, cultural and other resources of tourism are conserved for continuous use in the future, while still bringing benefits to the present society. So it is either the planners did not consider environmental sustainability or that the planning did not have good environmental studies. Fadipe (2007) in his opinion on the local tourism planning stated that “local planning is interrelated with the national planning and in fact hinges on national policy particularly on tourism”. He further added that local planning is directed towards specific standards for projects like recreation parks, resorts, theme parks, tourism estates

etc. In the view of Page and Connell (2006), involving local communities in managing tourism is one of the precepts of sustainable tourism development. Hence local people often have knowledge of their home environment which can assist in planning tourism development. Oladele (1996) was of the view that in order to ensure sustainable tourism planning of any area there should be adequate conservation strategy, research and training for tourism staff, local people participation, public awareness, campaign for survival of renewable resources, need for effective transportation system, development and maintenance of infrastructure, directional signs and notices to tourist destinations and finally picnic tables and benches at the destination areas of tourism. Page (2003) gave an insight to the essence of quality planning when developing tourist destinations by stating that during planning, many of the issues are scoped out and identified and the proposal will identify what might be expected to occur. In addition he stated that for a much longer venture such as building of a new tourist attraction, or modification and expansion involving the investment of large capital sums, a feasibility study is normally undertaken so as to minimize rate of economic waste. Furthermore, to ensure an efficient tourism planning process of a resort area, Inskeep (1991) noted that, ideally the resort site will have been selected, its general type, size and character determined, a conceptual plan prepared and a pre-feasibility analysis conducted to indicate its likely viability in the national, regional or sub-regional plan. He went further to say that the regional plan will have to include the survey and evaluation of tourist attractions in the area under study, the environmental, economic and socio-cultural considerations, the market analysis and general projection of type and number of accommodation units and other tourist facilities, services and infrastructure required, including transportation access to the resort area and selection of the site (Inskeep, 1991).

However, Ndiowu has abundant cultural and natural attractions that have been abused, neglected and abandoned for years without quality or sustainable tourism planning by either the public or the private sector. The government through various government agencies i.e. Nigerian Tourism Development Commission (NTDC), State Tourism Board (STB), Tourism Committees, etc, have not deemed it necessary to consider development of these sites. This attitude towards these enormous tourism potentials in Ndiowu community would not only slow down the anticipated level of tourism development in Nigeria, but may lead to the destruction and decay of these attractions. However, this scenario has put up varying questions on sustainable tourism planning of a destination in Nigeria which forms the basis of this research on the sustainable

tourism planning of Ndiowu with the aim of taking an inventory of tourism potentials in the community, consider the viabilities of these potentials in the tourist market, have a systematic and sustainable tourism planning process that will preserve both the cultural and traditional landscape of the community and finally have a quality impact assessment of the proposed project in the area.

## **Methodology**

This study adopted ethnographic method of data collection. Interviews were conducted on key informants to get useful information about the community and tourist resorts in the community. Twenty-six (26) interviewees were involved in this section. The interview which did not last more than one hour was conducted separately among the interviewees at their various convenient dates and time. There was also the use of consultations which involved the consultation of some elders i.e. the Chief of the Community (Chief O.O. Udeh '*Ezediora Nma* 1 of Ndiowu') and some other possible stakeholders. Their opinions on how best to give Ndiowu community a befitting tourism planning and development was sorted from their wealth of experience. They also gave relevant advice to the study. Another vital primary source used in the study was field visitations and observations. Most of the natural attractions listed in the planning process were all visited and their tourism potentials observed. Documentary sources were equally used as secondary sources of data.

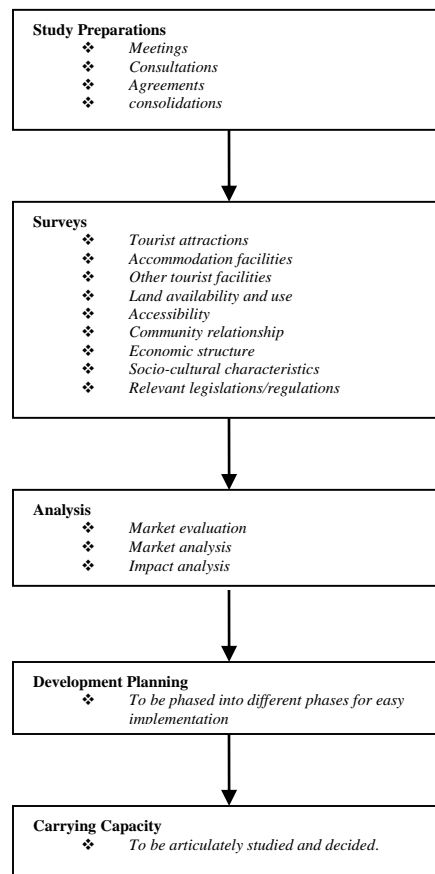
## **The Study Area**

Geographically, Ndiowu is located in Orumba North local government area of Anambra state, Nigeria. The town lies on latitude 6<sup>0</sup>03N and 5<sup>0</sup>09N, and longitude 7<sup>0</sup>08E and 7<sup>0</sup>06E. The community is surrounded by many towns, but most prominent among them are Amaokpala and Oko to the south and Ajali and Ufuma to the east. Furthermore, the community is surrounded by two prominent rivers in the local government, the River Otal and Aghommiri River. The town is blessed with so many spring waters. And also a close examination of the topography of the town indicates that the town is situated on a hill. Also, Ndiowu community is about 40km away from Awka, the Anambra state capital (Nwankwo, 2002).

## **Sustainable Tourism Planning**

“Planning however is a process of identifying objectives and defining the evaluation method of achieving them. It is the development of strategy and procedures for effective realization of set objectives” (Fadipe, 2007: 130,131). Fadipe (2007) further defined tourism planning as that “which encompasses a land use plan capable of integrating other uses of land in an area such as provision of recreational amenities, housing, roads, visitor accommodation, which will enhance visitor experience while protecting the host community and the environment”. Tourism planning can also be seen as “those general planning concepts that have proven to be effective in meeting the challenges facing modern development process, but adapted to the particular characteristics of tourism” (Inskeep, 1991: 28). Tourism planning is explained to be all the attempts, strategies and policies aimed at bringing together all the variables in tourism to a place of co-existence. These variables include the government, private sector, local community, the environment, tourists, tourist potentials, tourism motivators, etc. The synthesis for efficient and viable strategies to harmonize these variables for improved tourism growth and sustenance of an area is termed tourism planning. The harmonization of these variables would equally bring equitable or expected tourism development in an area. Tourism planning needs to be viably articulated and focused if it is to achieve its targeted objectives or goals at the end. And the process of segmenting tourism planning of an area into linkable stages is referred to as tourism planning process (Fig. I). However, sustainable tourism development entails “meeting the needs of present tourists and host regions while protecting and enhancing opportunity for the future. Sustainable tourism development is envisaged as leading to management of all resources in such a way that we can fulfill economic, social and aesthetic needs while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems” (Inskeep, 1991: 481). Finally, sustainable tourism planning is aimed at ensuring a long term existence and viability of tourism projects in any given tourist destination like that of Ndiowu, taking cognizance of impacts of the project in the area and bringing out alternative measures to mitigate, reduce or eradicate some of the negative impacts to ensure sustainability of the tourism project in the area.

## Planning Process



*Fig I. Contents and functions of different stages in the sustainable tourism planning process.*

### ***Study Preparations***

This is giving the planning process an over whelming awareness so as to attract recognition and conviction from the government, local community and some other relevant stakeholders. It is also the identification and integration of stakeholders in the planning process so as to get their recognition, approval and support. In the case of Ndiowu, the local community, the government

through concerned government agencies i.e. Nigerian Tourism Development Commission, Anambra State Tourism Board, Orumba North Tourism Committee, etc, the private sector, NGOs and some other individual stakeholders, will be integrated. The recognition and integration of these stakeholders in the planning and also unalloyed support from them, would give Ndiowu a sustainable tourism planning and development.

## **Surveys**

In the opinion of Cooper, Fletcher, Fyall, Gilbert, and Wanhil (1993) “This is the data collection section, where information is gathered from both primary and secondary sources”. It also looks at the potentials of Ndiowu as a proposed tourist destination. The surveys are further segmented as thus:

### ***Tourist Attractions;***

Ndiowu has a variety of tourist attractions which are grouped under cultural and natural attractions. While the cultural attractions include; *Ikeji* festival, New Yam festival, *Okponsi* festival, Oral traditions and assorted objects with cultural significance which are found in various places of traditional worship, the Palace of the community Chief and homes of the *Akajiofors*, and other minor festivals; the natural attractions include many spring waters like *Iyi-Ikpa*, *Iyi-Ocha*, *Iyi-Ogwe*, and *Osukutukutu* water fall. Others include the *Otalu* River, and *Aghommiri* River. The town also has a scenic topographic setting by situating at the top of a hill.

### ***Accommodation Facilities;***

Due to the rural nature of the community, it has only one established accommodation unit (the Alpacino Hotel). They have other minor accommodation units like school dormitories, hospitals, rental houses, etc. Other known hotels like Rozanda Hotel Amaokpala, Imperial Hotels Amaokpala, Chalk Valley Hotel Okoh, Lincoln Hotel Oko, and Orthon Palace Hotel Ekwulobia. Most of these hotels are less than one kilometer away from Ndiowu community.

### ***Other tourist facilities in the town;***

Other tourist facilities in the town include good road, good transport system, a well developed map, hospitals, electricity, good drinking water, comfortable places of worship, super market shops, the traditional “*Orie* market” for the purchase of local items as souvenirs etc.

### ***Land availability and use:***

Ndiowu community has a large land mass with over 60% of the total land still lying unused for reasonable developmental project. While most of the unused land space was left for grazing and as grooves, the remaining ones are used for agriculture, settlement and other domestic activities. The communal, village and clans' land are under the caretaker of the Chief of the community, village heads and family heads (The *Akajiofor's*) respectively. But that notwithstanding, all land within the geographical boundary of Nigeria is still subject to the Nigerian Land Use Act of 1978 which subjects every land in Nigerian to the custodian and ownership of the government of the Federal Republic of Nigeria.

### ***Accessibility of the Community;***

Ndiowu community has good roads linking them with other communities in Anambra state. The recently reconstructed Oko-Ndiowu-Umunze road is a very good booster to the choice of Ndiowu as a tourist destination. Since Anambra state has no airport, international tourists or domestic tourists who may wish to go by air, would have to stop at the Akanu-Ibiam Airport, Enugu, take a forty minutes drive to Awka, the Anambra state capital, and continued a further thirty minutes drive down to Ndiowu town, on a well paved road. Then in the community, the location of some of the spring waters are not motorable but could be trekked. There are also good roads but not tarred, linking the nine villages of the community, which are equally motorable. Also the custom and tradition of the people do not forbid tourists from enjoying any of the tourist attractions of the community, only that visitors are not allowed to put on the masquerade during the Ikeji festival without proper pre-festival initiation to the masquerade cult.

### ***Community Relationship;***

Since the people of the community are the major primary stakeholders, it is advisable to have an integrated and people oriented project implementation. The people should be actively involved in the development process of the project if sustainability is to be guaranteed (Inskeep, 1991; Umeh and Uchebgu, 1997). They would be actively involved through the following ways;

- a) Participate solely in the masking of the masquerade during the Ikeji festival since their customs and traditions forbids visitors from masking the masquerade during the Ikeji festivals.
- b) Play a leading role in the organization of the Ikeji and Okponsi festivals.
- c) Cleaning and clearing of those spring waters and other tourist sites.



- d) The security of lives and properties of tourists shall be manned by a joint security network of the community vigilante group and the Police Force.
- e) Planning and organization of integrated festival periods to be done by a joint committee of tourism professionals and the relevant elders from the community.
- f) During infrastructural establishments in the community like road construction, hotel constructions, etc, most of the manual labour would be supplied by the local community. They would also have high chances of getting skilled jobs in those hotels based on their skill acquisition.

### ***Economic Structure;***

Since Ndiowu is a rural community, their economic structure may not be attractive. A higher percentage of the people are farmers, others involve in some economic activities like palm-wine taping, garri processing, palm oil processing. Also some operate miniature shops along the streets of the community. There is also a small traditional “*Orie*” market where they exchange their farm products for money every four days. So it is obvious that their economic structure is communally based.

### ***Socio Cultural Characteristics;***

A Socio-cultural characteristic of the people is not far from what is obtainable from some other communities in Igbo land. For instance, they have good traditional leadership system, socio-cultural groups, kinship system, cultural festivals, dos and don'ts (taboos), traditional values and norms, and some other cultural traits that unite the community (Orji, 1999). The most important fact is that none of their socio-cultural characteristics is hostile to visitors rather hospitable. They appreciate and respect visitors as reflected in some individual names they give to their children, i.e. ‘*Obigaeli*’ which means ‘the visitor will enjoy himself’.

### ***Relevant Legislation and Regulation;***

The proposed project will be inline with the Nigerian Tourism and Cultural Policies. For instance section 7.1 to 7.1.4 of the Nigerian Cultural Policy states that the mobility of people is a major factor of cultural growth and development in Nigeria, The Nigerian Tourism Policy, Act of 1990 has a part of it as the promotion of tourism based rural enterprises, to accelerate rural-urban integration to generate employment, etc. Also the unwritten laws guiding the community dwellers will in no way pose a hindrance to the success of the tourism project in the area.

### *Analysis:*

In this subsection of the study, concentration will be on making relevant analysis of some variables towards ensuring a successful sustainable tourism planning and development in Ndiowu community;

### *Asset Evaluation;*

This entails examining the existing assets and how they can be developed with their likely constraints. These assets would be grouped as thus; cultural festivals, natural attractions and the infrastructural base of the community.

- a) *Cultural festival:* The Ikeji festival is the most decorated festival in the community and one of the greatest annual festivals in Igbo land. It is generally celebrated between the months of February and April of every year among various communities involved. During this festival, the masquerades are indomitable, frightful and boastful. “The wordings of the ‘Ike-ji’ masquerades songs which include threats of death, annihilation by unnatural means and total destruction of enemies and opponents could send any chicken hearted man to his grave before the ‘D’ day for the general assembly of all the masquerades” (Orji, 1999: 63). However Ikeji festival is a cultural display of masquerades in Ndiowu community. During the said days, over 500 beautiful and good dancing masquerades are paraded in the community by the community inhabitants. The same is applicable to the ‘Okponisi’ festival which comes a week before the ‘Ikeji’. These two festivals in consultation with their custodians might be merged together and fixed for in a unique period of any year or be allowed to exist according to the tradition. There should be a committee who will have the responsibility of organizing the event and controlling the masquerades, arranging for a point of gathering to have cultural dance display. Such unique points should be located at the heart of the town, or the community square called ‘*Ebe-Agwu*’. In order to encourage these masquerades, there should be prizes for the best behaved, most beautiful, neatest, best dancer, most consistent, etc. However before the said day, the historical and interesting oral tradition of the people should be documented and packaged as souvenirs so that they could be sold to tourists and other visitors who came around during the days of the integrated festival. Also the same should be done to new yam festival which comes up in August to September of every year. But it is pertinent to note at this juncture that these two

major festivals i.e. New yam and Ikeji festivals, should not be managed together so as not to hamper the carrying capacity limit of the tourist destination.

- b) *Natural Attractions*: The most attractive natural attraction of the community is the 'Osukutukutu' water fall and the numerous springs in the community. During the period of the festival, the road leading to these springs should be cleared and the environment of the spring well cleaned and decorated with flowers and other aesthetic materials. There may be ice cream joints within the environment and also mini shops for selling local dishes and traditional palm wine. These will be done so that before the celebration for the festival in each of the days (mostly in the evenings) tourists could go down to those springs for relaxation since the weather condition of the area is always cool with fresh breeze.
- c) *Infrastructural base of the community*: The community has only one mini-hotel with about fifteen rooms, which means additional one hundred and twenty-five rooms capacity of hotel(s) should be put up. This would be enough for a start considering the fact that there are about three other hotels in Amaokpala, the neighbouring community. Even the dormitories of some schools in the community could be of help in as much as the event will not clash with the post primary school calendar. These dormitories would help to accommodate the low income segment of the tourists. Also the road that link up all the villages in the community even the road that led into the community are not tarred. Some of the roads need to be tarred to ease tourists' movement in the community. However, on the health sector, the community has two primary health centres that should be well equipped with competent medical personnel, drugs and other medical equipments.

#### *Market Analysis:*

“Market analysis attempts to determine whether or not the proposed development is appropriate, the market that are likely to be attracted by this development and the price level and tariff structure that should be adopted” (Cooper, Fletcher, Fyall, Gilbert, and Wanhil, 1993). It is also a truism that when fixing prices for tourism products, the price should be at the equilibrium with the quality of the product, that is not being too low or too high, to avoid downgrading the quality expectancy of the product or scaring away of potential tourists. At the entrance of the arena to watch the masquerades display, tourists should be meant to pay N500 (five hundred naira) single and N1000 (one thousand naira) for families. There should not be entry fees to the springs rather the price of those local dishes, ice creams and palm wine should be commensurate when measured

with the quality of the product and also the sellers of these commodities should pay little commission to the community tourism committee to help in the upkeep of the environment. The shuttle buses conveying tourists from one point to another in the community may be collecting N50.00 (fifty naira) per tourist while the prices for chartered taxis should be well bargained by the tourists. However, on the accommodation sector, out of the projected 200 (hundred) rooms, about 150 (one hundred and fifty) rooms should be placed within the range of N3, 500 (three thousand five hundred naira) to N5, 000 (five thousand naira) per night. The students' hostels if made available should cost between N200 (two hundred naira) to N300 (three hundred naira) per bed space. While other rented houses might not collect more than N500.00 (five hundred naira) per night. This is believed will make options available for different classes of tourists.

#### *Impact Analysis:*

This is looking at various impacts the tourism development of Ndiowu community would have on the socio-cultural, economic, environmental, political, etc, aspects of the community. Both positive and negative impacts will be closely examined with mitigating measures to reduce the negative impacts or eradication measures to terminate negative impacts.

#### *a) Positive impacts*

Economically, the development will boost the economic base of the community by improving their income level through job creation and effective marketing of their various goods and services. Socially, it will enhance inter-human relationship in the community, improve the social standard of the community through marketing and infrastructural developments, bring relative increase in their population, boost the security network of the community and finally project the social values of the people to the wider world through proper tourism promotion. Culturally, tourism development of Ndiowu community would help to project the rich cultural values of the community, help to abolish some negative aspects of their culture and improve on the positive aspects. It may also expose the people to the awareness of other people's cultures and at the same time projecting and marketing the rich cultural values of the community through enlistment in the National Festivals'. Environmentally, tourism development in Ndiowu town would help in the general environmental cleanliness of the community, beautification of the area, infrastructural development, cleaning and proper care of the community's natural resources. And also quality environmental policy of the area via tourism planning would bring efficient management and protection of architecture and landscape of the community. Finally, on the socio-

political institution of the community, the development would improve the political aspects of the community through making and enforcement of laws, bringing quality security of lives and properties in the community and finally attracting the attention of the government to the community for the provision of basic amenities like pipe-born water, electricity, road construction, hospitals, schools, etc. It would also brighten the political values of the community which will necessitate adequate consideration in government's policy formulations.

*b) Negative impacts;*

Economically, the development might not have much negative impact except high cost of living, decline from agriculture. This could be checked by way of providing agricultural incentives like loans, fertilizer, tractors, etc, to the community so as to motivate their interest on agriculture. On the aspect of high cost of living, the government can use the Price Regulatory Board as an agent of price stabilization in the community. Socially, it might bring over population, over crowding, social ills like crime, espionage activities, prostitution, depletion of social standard of the community, porosity of security and safety of the people (Fadipe, 2007). Although, most of these are the general social problem of tourism in virtually all the tourist destinations in the world, but that of Ndiowu can be mitigated to a sizeable limit. To check over population and crowding, there should be need for efficient examination of carrying capacity of the area which could be done through the separation of the *Ikeji* festival from the New Yam festival, putting them in different periods of the year. Also depending on the number of masquerades, they might not have a unique value for their displays rather three or four venues in the community to reduce over concentration and over crowding to one village or point in the community. There is also need to boost the security network of the community during the period with a joint security network of the police and community's vigilante group. Finally, handbills, tourism compass, fliers, pre festival orientations, etc, can be used to orientate tourists on the social aspects of the community before and on their arrival for the festival. Culturally, it might introduce bad cultures to the community and also bring a total neglect to the customs and traditions of the people. The 'dos and dent's' of the community might be tampered. In an attempt to mitigate these impacts, as said earlier, there is need for the pre-festival cultural orientation of tourists about the community to arouse consciousness on the community's cultural values

*Tab 1: Illustration of possible impacts and their control measures.*

POSSIBLE IMPACTS	CONTROL MEASURES
<b><i>Economic Impacts;</i></b>	
❖ High cost of living.	❖ Use of price Regulatory Boards and Pricing orientation.
❖ Agricultural decline.	❖ Use of agricultural incentives.
<b><i>Social Impacts;</i></b>	
❖ Over population	❖ Effective carrying capacity policies.
❖ Over crowding	❖ Separation of the two major festivals to different periods of the year.
❖ Social ills, i.e. crime, espionage activities, prostitution, etc.	❖ Proper monitoring of tourists' activities in the community.
❖ Porosity of security.	❖ Provision of adequate joint-security network.
❖ Depletion of the social standard of the community	❖ Use of tourist guides, hand bills, pre-festival orientations, etc.
	❖
<b><i>Cultural Impacts;</i></b>	
❖ Infliction of negative cultures.	❖ Basic cultural orientation for all the stakeholders.
❖ Neglect on the culture and tradition of the people.	❖ Basic instructions and guides on the tolerance and respect for ones culture.
<b><i>Environmental Impacts;</i></b>	
❖ Depletion on the flora and fauna of the community.	❖ Quality environmental monitoring policy.
❖ Pollution.	❖ Quality environmental monitoring policy.
❖ Over crowding at the natural sites.	❖ Avoidance of concentration at a point.

Environmentally, there might be total depletion on the flora and fauna of the community via development projects, air pollution through the use of many automobiles, over crowding at the sites of those natural sites, etc. There should be quality, vibrant and feasible environmental policy in the community by the government through the tourism development committee of the community. The committee will also work out a frame work to control the visits of tourists to those natural sites, so as to reduce the problem of over crowding at those sites. Finally, having seen both the positive and negative impacts of the proposed tourism development in the community, one would understand that the consideration of the above listed mitigating measures on each of the negative impacts would go a long way in sustaining the project in the community.

### **Development Planning Process:**

The project would be under-taking in phases to yield maximum result and equally help to determine the viability of the programme at every stage of the project execution with feedbacks so as to ascertain whether to withdraw or continue with the project execution.

a) *Phase 1* – The first part of the programme is the drafting of the proposal after which the stakeholders would be identified and convinced on the relevance and benefits of making Ndiowu

a tourist destination. The stakeholders include; the local community, government agencies as mentioned earlier, N.G.Os and other individual stakeholders, who are going to be affected either directly or indirectly by the proposed project (Umeh and Uchegbu, 1997). After they must have been convinced, roles should be defined and assigned to them. The project could be either terminated or suspended to the future if at this point they failed to be convinced. This phase is projected to be completed in four months.

*b) Phase II* - In this phase of the development plan which comes after there must have been positive results and the viability of the project confirmed in the first phase, there should be surveys or feasibility analysis of tourist characteristics, accommodation facilities, tourist attractions and other tourist facilities, land availability and use, economic structure, environment, socio-cultural characteristics, investment and available capital and also relevant legislation and regulations, of the community. After this, the qualitative analysis of anticipated economic impacts, social impacts, cultural impacts, political impacts, environmental impacts, etc, of the proposed project on the community would be considered. There should be consideration on source of fund which may come from the government for road construction, provision of medical facilities, electricity provision, etc, and also from the private sector for hotel construction and setting up of mini-shops at those natural tourist sites. By and large, it is expected that the major funding would come from the government through the various government tourism agencies and ministries like Ministries of Works, Health and Education. If by the end of this phase which is projected to last for about one year, the results of the survey is not substantial or that the impacts are not commensurate with expected benefits or there is no positive response from the public and private sectors on capital investment, the development process might be hauled or suspended or more time given to achieve the desired result.

*c) Phase III* – Assuming the first two phases goes as planned, the next and longest phase which will take up to two or three years would be infrastructural provision like good roads, medical facilities, accommodation facilities, pipe borne water and electrification. This phase would take longer period due to its demand. This is where infrastructural development as mentioned earlier will take place. There should be close monitoring at this phase to ensure that there is no wasteful use of the limited resources. The project could be allowed to continue if the project monitoring proves feasible, but on the contrary suspended if not found successful and reorganised.

d) *Phase IV* - This is setting up of the destination planning committee who will have the responsibility of organizing and packaging the festival and other tourist attractions in the community, recruitment and training of personnel to enhance quality product and service delivery. They will also adopt necessary marketing strategies towards ensuring quality marketing of Ndiowu town as a tourist destination. The committee in consultation with the elders of the community will look for an appropriate period to permanently fix the events so as to maximize the utility of tourism potentials of the community as a tourist attraction. This phase is expected to last for one or two years. However, the development plan would be phased into four phases with projected duration at approximately five years. This is aimed at ensuring sustainable tourism planning.

### **Carrying Capacity:**

This was defined by Cooper, Fletcher, Fyall, Gilbert, and Wanhil, (1993) "... as that level of tourist presence which creates impacts on the host community, environment and economy that are acceptable to both tourists and hosts and sustainable over future time periods". However in the case of Ndiowu community, to ensure that the limited carrying capacity of the area is not tampered with, the following control measures should be taken;

- a) The two major festivals; *Ikeji* and New Yam festivals, should not be celebrated simultaneously. They should be arranged for March and August respectively.
- b) The four days for the *Ikeji* festival is to be celebrated, it should be distributed among four major villages in the community in this way, Day 1 Ubaha village, Day II Obinagu village Day III Agbata and finally the Day IV which is the grand finale should be celebrated at the community's square, *Ebe-Nso* at Enungbom village.
- c) Numerous springs in the community should also be developed so as to reduce over crowding at one point.
- d) The price of tourism products should not be too cheap so as not to attract all kinds of people and at the same time not too expensive to scare away potential tourists.
- e) There should be quality control of tourist traffic during the festival by the security operatives.
- f) The community tourism committee should take note of these measures so as not to hamper the limited carrying capacity of developing tourist destination.



These carrying capacity control of the community is necessary since as a rural community, Ndiowu town has a limited land space, few established accommodation units and minimal infrastructural base. It is expedient to consider these factors so as to ensure that the carrying capacity of the community is not depleted since its depletion will hamper the sustainability of tourism projects in the area.

## **Conclusion**

This paper has succeeded in taking inventory of tourism potentials in Ndiowu community of Anambra State of Nigeria. It also discussed the tourism viabilities of the said potentials, outlining various impacts and control measures towards ensuring sustainable tourism development of the area. It also considered various steps that are necessary for sustainable tourism development of those tourism potentials and the community at large. This is pertinent because amongst the major problems of tourism development in this part of the world is dearth of sustainable planning and relevant consultations in the proposed tourism destination. Tourism planning is said to be successful only if it meets the demands of tourists and the aspiration of the local population. Facilities provided at the tourist destination must not only be designed for the use of tourists alone, hence tourists themselves can be skeptical and such facilities may be destroyed by the local residents. While tourism development must be compatible with other activities in the destination, it is important to note that in planning for developments, local residents must be first considered before the tourist. This is because they own the larger percentage of the entire resources (Fadipe: 2007).

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