E-ISSN: 1116 - 3240 P-ISSN: 3026-9334
MPRI-JAIMR | INTERNATIONAL JOURNAL OF AFRICAN INNOVATION & MULTIDSCIPLINARY RES.
VOL. 10 NO. 2 – OCTOBER, 2025

UNVEILING THE EFFECT OF COGNITIVE FUNCTION OF NIGERIA INDEPENDENT CELEBRATION: EVIDENCE FROM QUA'AN-PAN COMMUNITY

OJO KAYODE A. Ph.D.[1]; OWOSHO SAMUEL D.[2]; AJAYI ENOCK[3]; & DAMOEROEM LIVINUS[4]

[1]Urban and Regional Planning; [2]Electrical & Electronics; [3]Statistics; and [4]Animal Production Technology Department; Federal Polytechnic Nyak, Shendam Plateau State, Nigeria

Corresponding Author: twinskayjoo112@gmail.com
DOI: https://doi.org/10.70382/mejaimr.v10i2.076

Abstract

Researchers in the field of tourism identified the largest potentials in rural communities with less concern in their development as an important source of income for both investors and for the country's budget. Various theories and models abound and used in this aspect aimed at raising living standards in the rural regions, helping to preserve the inherited culture and at the same time reduce the phenomenon of non - challants attitude of towards recognizing and celebrating National festivity in our local community. The purpose of this paper therefore, is aimed at unveiling the effect of cognitive function of Nigeria Independent Celebration: Evidence from Qua'an Pan Community. The data collected was done through interview of 64 respondents including the host community, the organizers, Participants, Community heads and stakeholders. While direct observation was carried out to have in-depth knowledge about the celebration. The finding reveals overwhelming knowledge of the celebration by both old and young as well as testimonies by the tourists that came to grace the yearly occasion. The study concludes that effectiveness on the celebration manifested positively on citizen's welfare, physical development, environmental benefits, economic growth and development and national image branding in general. And suggest recommendations to public

Keywords: Independent Celebration, Rural Revitalization, Economic Development, Cultural Rebranding, Qua'an Pan.

EDITOR-IN-CHIEF
Prof. A.I. Mteiye [MALAWI]

policy makers and other stakeholders for proper publicity and rebranding, repackaging and networking.

Introduction

Nigeria Independent has become a global phenomenon ignited by "Celebration and Festivity on Yearly Basis" and the seal of its younger participants to travel from around and within the Country with the main motive of "Making it Uniquely Difference" basically at grassroots level in local community of Qua'an Pan local government area of Plateau State, Nigeria more than Forty years ago (*www.manpower.com.ng*; Olofin, (2025); Abiola, (2024); Ajayi, (2022)). The Qua'an Pan independent celebration as a tourist destination, has many values ranging from cultural, environment, historical monument, the people and other forms of tourist elements which makes it to be a wonder to behold (*justweather.org; manpower.com.ng*). This is due to the affections, cultural displays, assemblage of people from far and near, cultural exchange, Cultural emersion, natural and serene environment thus can be equated to an alternative form of tourism in which residents volunteer in an organized manner to undertake holidays that might involve aiding or alleviating the material needs of some groups in society, the restoration of certain environment or research into aspect of society or environment, exchange of gift, Dancing, local wrestling and so on (Chukwu, (2022); Ogunleye, (2021); Uche, (2023). In the same veins, this independent celebration by Qua'an Pan citizens is perceived to be a type of tourism experience where every interest person or travelers are opportuned to participate in an optional activity that has a volunteer component as well as a cultural exchange with the host community. Basically, Nigeria Independent Celebration is tantamount to tourism activities via the utilization of discretionary time and income to travel out of the sphere of the regular activity to assist/celebrate with others (Adetunji, (2022); Okafor, (2024)).

The increasing demand for an alternative, friendlier, discriminating experience has occasioned a new array of niche product amongst which Qua'an Pan kindred has set a pace and is one the fastest growing and most prominent independent celebration in Nigeria. The summation of the above portends travelling with a purpose of celebrating, alleviating poverty through rendering of assistance to the needy regardless of religion and cultural background, trait, sex, color and restoration of environment, conservation through dance display, chorographic entertainment, educational research, finance and freewill donations which benefits the community and tourists in the aspect of destination changing, interaction, cross-cultural, experience, improving race relationship, exchange of care, improved partnership capacity and motivational standard.

The shift from the traditional or conventional tourism activities (Bello, (2023); Eze, (2021); Onwuka & Tunde, (2025) that exploit the host community to activities where the tourists give back to host community at large connotes willingness and eagerness to participate in goodwill activities. The demonstration and cultural display of this nature and mainly on the 1st day of October of every year driven by not just pleasant diversions and alternative experiences but are devoted to "Cultural exchange, poverty alleviation and to ameliorate social, economic and environmental conditions within local communities". This assertion is of significant relevance to our subject of investigation aimed at unveiling the effect of cognitive function of Nigeria Independent Celebration: Evidence from Qua'an Pan Community

The study investigates workability on the celebration on citizen's welfare, physical development, environmental benefits, economic growth and development and national image branding in general. It also suggests recommendations to public policy makers and other stakeholders for proper publicity and rebranding, repackaging and networking.

Literature Review

In the world, various countries are looking for alternative means of sustaining their economy to reduce the level of poverty, and environmental degradation (Nnadi, & Adeoye, (2023) as the population increases but Nigeria is solely dependent on her petroleum resource for revenue, thus calls for alternative means to pull Nigeria from its economic backwardness; Independent celebration is one of such alternatives. Tourism has grown faster than any other trade in the world (Ekwe, (2024); Iwuoha, & Afolabi, (2025); it is an important factor in World trade and a major element in the balance of payment of many countries. The international tourism has long been a major source of foreign currency earning (Ojo, (2015). In 1998, International tourism accounted for eight (8) percent of the World total Export earnings and thirty seven (37) percent of export and travels accounted for US$504 billion putting it ahead of all other categories of International Trade (WTO, 2020). Although tourism plays an important role in the economy of some countries, tourism in Africa is yet to reach its full economic maturity (Ekwe, (2024).

It has been observed that tourism in Nigeria still suffers from neglect because the local, state and federal governments of Nigeria are still indifferent to tourism development and her hybridization despite the preferred status accorded the sector (Ibrahim, (2023); Adebayo, (2024)). Based on this, Nigeria as a country has several potentials that have not been given attention. Therefore, developing and organizing Quaan – Pan Independent Celebration could metamorphose into community fairs and become special events that could attract all and sundry within and outside to come and festive with them. At the same time, it creates a sense of community pride and unity as well as an ideal occasion to

showcase their local artists and craftsman and to demonstrate their skill as well as exhibiting and disposing their products. The successful organization of and the fairs will motivate tourists to spend their money thus propelling the economy of local and state government as well as improve investment, infrastructure and improvement on social wellbeing and spiritual balancing derivable from folktales .(Nwankwo, (2023); NCCT, (2022); Onwuka & Tunde, (2025) Although, the service of tourists are not paid for, but their involvement of this group of people usually pump in significant capital and resources {both human and physical} and help to propel local and national economic values, improve overwhelming recognition at international level, paying tribute to self- sacrifice for the community development and better orientation.

To be precise, the involvement will in great measure contribute positively to the state, bring about socialization, enhance improved leadership skill and trait, create fun, friend, feel needs and recognition of the wonders of the cold and warm water, accomplishment of satisfaction and general improvement. The increasing global population explosion and its attendant pressures on the world's finite resources and environmental degradation and depletion have led to more deliberate public policy statement of the sustainable development philosophy along with evolving guidelines to put it into practice. Sustainable development as described is development that meets the needs of present generation without jeopardizing the ability of future generation to meet their own needs but this has resultant effect on the rate of poverty in Nigeria Ojo, (2015); Nnadi, & Adeoye, (2023).

Poverty in Nigeria has been a long and controversial political issue, with its reality manifesting in the worsening incidence and severity over the years, despite the enormous human, material and economic development potentials the country is blessed with. And her inability to judiciously harness these natural resources towards solving the economic yearning of the majority of the masses has worsen the country's categorization from a middle income status nation to a low-income category as a result of lack of access to resources by individuals leads to a state of powerlessness, helplessness and hopelessness, and inability to survive and defend oneself against economic shocks. This situation can also degenerate into docile followership, ineptitude and political apathy and under such conditions, national goals and objectives as well as their attainment means nothing to the large proportion of the society that are groaning in pains of poverty. Nigeria is currently regarded as one of the poorest countries in sub-Saharan Africa, statistically, over 34 million Nigerians representing 70 percent of households officially recognized as poor and 40 per cent as core poor, the extent of Nigeria's poverty strikes one, as one walks the streets of the nation and finds people loitering around and begging for survival in terms of feeding, clothing and above all shelter (Ekwe, (2024); Iwuoha, & Afolabi, (2025)' Against this backdrop, Nigerians still find it extremely important to celebrate her independent in an elaborate ways, amongst the notable celebrant is the Qua'an Pan People in Plateau

State. Hence, The Quaan Pan independent celebration as a tourist destination, have many values ranging from cultural, environment, historical monument, the people and other forms of tourist elements which makes it to be a wonder to behold

It is high time we imbibe the manifestation of Qua'an Pan Indigene which create more significant and long lasting contribution to the development of people and the community at large through their independent celebration which reveals the norm and culture, interaction and established relationship, self- development, foster peace, provision of assistance, educational support, and ecological conservation and potentially enhanced physical growth and development through cultural rebranding and Packaging and National Image

Historical Background of Qua'an Pan People

Qua'an Pan Local Government was carved out of Shendam Local Government on 3 May 1989, by the Ibrahim Babangida Regime. Qua'an Pan has two major tribes, the Pan and the Goemai. The Pan people of Qua'an Pan are descended from Daffiar who migrated from parts unknown to present day Qua'an Pan. In the course of Daffiar's migration, he eventually settled atop a hill in present day Koffiar. His offspring decided to continue the migration in search of arable lands on the plains below the hill. They settled in various areas including present day Doka and Kwa. In the course of the migration, one of the Daffier's children got tired at a certain location and declared "Dum mak", which means, "the journey is enough" in the local dialect. This formed the basis of the name of present day Doemak. Daffiar also had a pair of twins who continued migrating and eventually settled in present day Namu. This is why Namu is known as Jep Jan, which means twins in local dialect (*www.manpower.com.ng*)

The Pan people were formerly known as the Kofyar, a name derived from the ancestor Daffiar. In the Pan language, kop refers to the place where one once lived, and da is simply a masculine prefix. Daffiar's home would originally have been called kop-fiar, or Kofyar. Their history, culture, and agriculture have been the subject of extensive research. There are two major tribes in Qua'an Pan which are the Pan (formerly the Kofyar) and the Goemai. Various dialects are spoken in the area which include Mernyang, Doemak, Bwall, Jagatnoeng, Kwagallak and Goemai. Other minor dialects include the Nteng, Garam and the Njak. Qua'an also celebrates numerous cultural days and festivals. These include: Pantong, Waptoer, Shikam, Doemak Day and Pan Cultural Day ("Qua". *justweather.org*)



Figure 1: Geographical location and Coordinate of the Study Area in Nigeria Map
Source: *www.manpower.com.ng*

Climate and Geographical Location

Qua'an Pan Local Government Area, the year-round heat is accompanied by a partly cloudy dry season and an uncomfortable wet season. The average annual temperature fluctuates between 24°F and 66°F; it is seldom lower or higher than 35°F or 97°F.

Qua'an Pan is located in the Southern region of Plateau state. The Local Government is bordered to the North by Bokkos, Mangu and Pankshin Local Governments. To the East by Shendam Local Government and to the West and South by Nasarawa State. The topography of the LGA is made up primarily of hills and rocks. The LGA's average humidity is reported to be 52%, while the average wind speed in the region is 11 km/h.

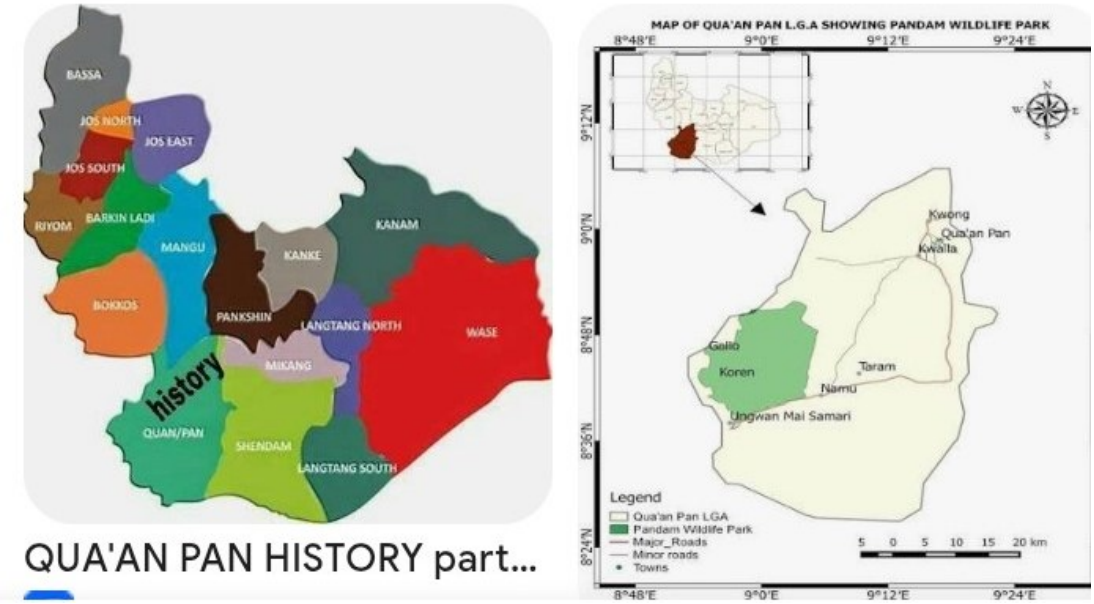

Figure 2: Map of Plateau State showing Qua'an Pan Local Government Area.
Source: *www.manpower.com.ng*

The Pandam Game Reserve is located in Namu, Qua'an Pan. The tourist attraction has a diverse collection of exotic animals and plants. There is also the famous Lardang cave located in Kwa. The Latok waterfalls in Doemak that slowly runs all year round. Nature's beauty is also expressed in the form of the range of sloping hills bordering the northern part of Qua'an Pan. (*manpower.com.ng*)

Occupation and Economic Activity

The people of Qua'an Pan are predominantly farmers and also engage in other trades like, blacksmithing, metal works, hunting, trading and fishing. The main crops cultivated in commercial quantity include Yam, Cassava, Rice, Groundnuts, Guinea Corn, Beans, Palm Oil, Shea Butter, Groundnut, Bambarram nut and Olive Oil. Qua'an Pan has numerous large markets which operate on market days which vary between districts. The existing District Market Day and their tag are as follows: Bwall - "Tuesday"; Doemak – "Saturday"; Dokan Kasuwa (Jagatnoeng) – "Tuesday"; Kwa – "Thursday"; Kwalla (Kwagallak) – "Tuesday"; Kwande (Moekwo) – "Thursday"; Kwang –"Wednesday"; Namu (Jepjan) – "Friday"; Pandam- "Monday".

Methodology

However, considering the quality of this research topic and to really know the views / perception of host residents, 64 residents and staff of Qua'an Pan LGA were interviewed

with the following parameters strictly followed; Proper identification of the compound within the community, Listing and numbering of the identified compound with reference to population. The type of interview that was conducted is a semi -structured interview supported by researcher observation as an addendum that helps in backing up the findings. A semi structured interview is one of the most regularly used interviews in qualitative research methods. Being an open personal interview, it includes among others, a few numbers of some qualitative procedures and different types of materials representing a particular situation. Having collected relevant information published materials in Government Organizations and Local Government, the Community head's Palace. Other necessary information was collected from textbooks, official documents, journals, internet and newspapers, to further enrich the research.

Analysis

Survey Analysis and Implications

The responses of the residents based on their knowledge of the festivity were overwhelmingly acknowledged as 100% interviewed affirmed it as a historical, cultural and monumental Celebration which has become a religion for their community naturally by nature. To be precise, October 1stof every year is not only seen as Nigerian independent day but has become a very special day full of pageantries, gallantries, dance, cultural display, wrestling and exchange of gist. A survey of 64 residents of the festivity carried out indicated that over 88% are open to welcome strangers and tourists into their respective homes thus showing how accommodative the residents of Qua'an Pan are thus establishes that the communities serves as the basic element in the supply of accommodation, catering, information, transport facilities and service (economic returns &improvement). As the interaction goes on, and the level of inflow of tourists continue to be on the increase, thus pave ways for increased infrastructural facilities provision. The local people would start to bring up ideas of setting up tourism businesses such as hotels, restaurants and the likes which is one of the motivating factors, Then, the destination becomes popular giving room to more tourism businesses alongside with good attitudinal behaviour of residents Adedokun, (2020) which in turn encourages tourists to the area.

As the process of development continues, as a matter of fact, government and cooperate bodies would start to pick interest in the areas thereby investing a huge amount of money to maintain, sustain and retain the destination as a major tourist region. This among others would lead to the creation of civic center, parks, street improvement, good road networks and other facilities that will enable the area to be totally tagged as a tourist destination/ region. The increase in all these facilities provides opportunities for even a small city to develop as a tourist destination. The conclusion drawn here is that, the residents of Qua'an Pan are highly hospitable and accommodative and even ready to

EDITOR-IN-CHIEF
Prof. A.I. Mteiye [MALAWI]

allows visitors to stay in their abode so as to be able to interact culturally and enhance cross fertilization of ideas, thought and understanding.

It was observed that the residents are security inclined and values their cultural endowment endowed their community by regularly preserving their culture alongside with the tourist that come to witness as 92% of the interviewee attested to this fact. The researcher also observed the local security men positioned in strategic places around the community without distraction or disturbing the tourists flow, enjoyment and relaxation. The fact that, the community is made up of Muslim, Christian and Traditional religions does not negate their oneness, unity and love for culture (Sadiq, (2021); Owolabi, (2024); Okwudiri, (2023) as 92% of the people interviewed confirmed that the

- **Economic benefits** : Direct and indirect employment; Inward Investment And Business Location; Attraction Of Educated Workforce; Property Value; Visitor And Resident Spending; Economic Diversification; Flexible, Responsible And Cost-Effective Part of Community Development; Branding for the community associating with specific 'Goods'.
- While **Environmental benefits** accounted for 84% via Re-Use Of Redundant Buildings or Open Space; Improved Public Realm, Increasing Use and Sense of Safety and Reducing Vandalism; Pride in Place; Openness and the Courage to Change on the Part of Citizens and Institutions; • Environmental Renewal and Health Promotion; • Creating Attractive Environment for People to Live in and Visit.
- The **Social inclusivity benefits** attracted 89% of the sampled sized and thus resulted into increase confidence and Change in Perception of Area and People; Volunteering and Social Capital; Community Cohesion; Education And Learning New Skills; Health and Wellbeing; Crime Reduction, Including Truancy; New Solutions and Improvement; Developing Valuable Social Networks; Development Of Community Pride; Understanding and Helping Communities Organize Themselves; Adds Creativity to Organizational Planning; Produces Social Change that can be Seen, pride to the State and Nation

Based on the level of the festivity, "a question emerged as to know the level of developing this into tourism map of Nigeria"?., "81%" of the respondent Interviewed was of the view that the enlisting this into tourism map is greatly slow at the state Level let alone in Nigeria as a whole which has makes it to suffer a great neglect and setbacks. Nigeria is blessed with several tourism potentials, therefore, this festivity that is synonymous with Nigeria independent days should be done to harness it to a world-class standard. They did not fail to revealed that the government attention has been concentrating on crude oil as the only means of revenue generation, leaving behind the necessities of tourism which, if

channeled properly, will serve as a second source of revenue generation for Nigerian economy, "19%" said it is quite clear that tourism development in Nigeria is on the increase due to private investors and the fact that the government have started to see the advantages of investing in the tourism industry in Nigeria

Finally, the clamouring for adoption, enlisting and conversion of this elusive festivity by Qua'an Pan community is not only to enrich the indigenes but to bring back the lost glory of the local government, increase state income generation, forestall youth unrest, and increase tourists destination in the country

Conclusion

It is however obvious that Nigeria is endowed with many natural and man- made tourist attractions spread across the country. This can go a long way in providing economic break through, eradicate poverty and divert our attention from oil to tourism development and management. Meanwhile, governments, individuals and corporate organizations should show interest in developing these assets for socio-economic development so that Nigerian Government can compete favourably with other developed countries in terms of foreign exchange earnings derivable from tourism development and management Based on the research findings, it is concluded that Qua'an Pan foresight via Independent Cultural Celebration is a valuable contributor to community sustainability and therefore, the government should speed up the assistance towards showcasing the potency and efficacy and make it a heaven on earth through partnership with host communities as a backup options for more intensive community participation in line with tourism development. Government should rise to their responsibility by giving all needed support to the tourism industry in Nigeria in general and Qua'an Pan Independent Cultural Celebration in particular so that our dear nation will be a force to reckon with, with the likes of Malaysia, Spain, France, Greece, Brazil and other tourism nations.

The Qua'an Pan Independent Cultural Celebration as a destination is blessed with many values ranging from cultural, historical and even environmental and if call for the acknowledgement and recognition from three different levels, namely the National, State and Local government. The Federal government coordinates and manages the tourist regions in the whole country, possibly through policy development, national standard and institutions. Also, it involves the developing and planning of individual tourist attractions, services and facilities to serve the tourists" need. At the local level, it equally involves the planning and management of tourist destination and these factors are equally important to that of the national level

Recommendations

Based on the above review, the following recommendations were put forward for implementation.

- Community leaders should not play down the roles of culture in community development because both community leaders and members are products of the culture of the community.
- Conservative community leaders should make use of power in such a way that would lead to a change in their world view and thus, bringing about better change in local culture in an attempt to enhance community development.
- Policy makers and other stakeholders should advance the cause of culture in policy making so that local culture will be encouraged at all the tiers of government.
- The government at the Federal, State and Local levels in Nigeria should design and run programmes of cultural activities that will attract visitors and thus, enhance pride and confidence in the culture of the people.
- The government should include in a school's curriculum studies on culture and its importance to national development and monitor its being run effectively in schools. Such curriculum should be developed and focused on artistic development, artists and local inhabitants and their local artistic activities of Qua'an Pan in particular.
- The growth of Qua'an Pan Independent Cultural Celebration can equally contribute to the increase in tourism marketing. Marketing Qua'an Pan October celebration, through proper application of marketing concepts and ideology involving host community to attract tourists to particular destinations through activities which usually comes in form of resort, festival, fairs, city, region or country. Marketing strategy as proposed is a process of planning and executing the conception, pricing, promotion and distribution of ideas, goods and services to create exchanges that will satisfy individual, tourist and organizational goals. Referring to the definition in the concept of tourism marketing, it revolves around planning for tourism from the demand and supply concept in order to satisfy both the host communities { Qua'an Pan community} (suppliers of tourism) and the visitors {tourists}.
- These cultural assets should be harnessed through economic liberalization policy to provide counselling services and investment opportunities in areas such as: Heritage/cultural tourism resources development of the special mountaineering climbing specifically for the indigenous people; Establishment of museums and preservation of monument; Improvement on the picnic and camping sites; Additional Building of tourist lodges. Re-branding and re- packaging of the

festivity is highly recommended. - Architecturally aesthetic gate with local materials blended together with modern accessories to captivate / motivate the tourist.

Contributions to Knowledge

- It will inform all tourists all over the world of the highly package independence cultural celebration of Qua'an Pan Indigene and the importance attached to the day.
- It will make it known to the Government, corporate organization & individuals that tourism is an economic booster that serves as a means of generating more revenue and poverty alleviation if harness by the government of the Nation.
- It will provide information for policy makers and recreation planners for effective management of and development into a worldwide celebration via re-packaging and re- branding it to the world.

References

Abiola, F. (2024). "The Role of Traditional Festivals in Shaping Community Identity in Nigeria in K. Nnadi & S. Adeoye (Eds.), Cultural Dynamics in Nigeria (pp.125-140) Lagos: Insight Press.

Adebayo, M. (2024). Nigerian Cultural Identity: Reflections on Heritage and Modernity. Enugu: Balboa Press.

Adedokun, M.O. (2020) A handbook of community development. Lagos, Honey Crown Educational Publishers

Adetunji, A. (2022). "Exploring Cultural Identity in Contemporary Nigeria: A Study of Ethnic Narratives." Journal of Nigerian Studies, 15(3), 45-67.

Ajayi, T. (2022). "Negotiating Cultural Identity in Post-Colonial Nigeria: The Influence of Globalization." Journal of African Cultural Studies, 14(4), 220-235.

Bello, F. (2023). "The Dynamics of Cultural Identity among Nigerian Youth: A Case Study of Urban Communities." Master's Thesis, Department of Sociology, University of Lagos.

Chukwu, L. (2022). "The Influence of Music on Cultural Identity Among Nigerian Youth: Focus on Hip-Hop Culture." PhD Dissertation, Department of Music, University of Nigeria.

Ekwe, N. (2024). "Cultural Identity and Social Change: The Impact of Social Media on Nigerian Youth." PhD Dissertation, School of Communication, University of Lagos.

Eze, C. (2021). "Cultural Identity and Globalization: The Nigerian Experience." In Proceedings of the Annual Conference on African Studies (pp. 112-123). Lagos: African Studies Association.

Ibrahim, T. (2023). "Cultural Identity and Hybridization in Nigerian Urban Centers: A Case Study of Lagos and Abuja." African Journal of Cultural Studies, 10(2), 115- 135.

Iwuoha, V., & Afolabi, S. (Eds.). (2025). Constructing Cultural Identities in Contemporary Nigeria. Abuja: Academic Press of Nigeria.

National Commission for Culture and Tourism. (2022). "Cultural Identity and Heritage in Nigeria: A Comprehensive Report." Abuja: Government of Nigeria.

Nnadi, K., & Adeoye, S. (Eds.). (2023). Cultural Identities and Social Change in Nigeria. Lagos: Emerald Publishing.

Nwankwo, S. (2023). "The Role of Folklore in Shaping Cultural Identity in Nigeria." In J.Onwuka & R. Tunde (Eds.), Perspectives on African Folklore (pp. 85-102). Lagos: Cultural Studies Press.

Ogunleye, R. (2021). "Beyond Ethnicity: Constructing a Unifying Cultural Identity in Nigeria's Multicultural Society." In Proceedings of the Nigerian Sociological Association Conference (pp. 98-107). Ibadan: Nigerian Sociological Association.

Ojo K.A. (2015) Community Perception towards Voluntourism as an Alternative Paradigm for Rural Revitalization in Nigeria: a Ph.D. Thesis (Urban & Regional Planning), Universiti Teknologi, Malaysia

Okafor, I. (2024). Cultural Identity and National Consciousness in Nigeria: Historical Perspectives and Modern Challenges. Ibadan: University Press Plc.

Okwudiri, E. (2023). "The Impact of Oral Traditions on Cultural Identity in Nigeria." In V. Iwuoha & S. Afolabi (Eds.), Identity and Culture in Nigeria (pp. 145-160). Lagos: Cultural Insights Press.

Olofin, A. (2025). "Tradition and Modernity: Navigating Cultural Identity in Nigeria's Digital Age." Journal of Cultural Heritage Management and Sustainable Development, 15(1), 34-50

Onwuka, J., & Tunde, R. (Eds.). (2025). Reimagining Nigerian Identity: Culture, Politics, and Influence. Abuja: Nigeria Cultural Heritage Series.

Owolabi, R. (2024). "The Influence of Traditional Art on Local Identity in Nigeria." International Journal of Arts and Cultural Studies, 9(2), 78-92.

Qua". justweather.org

Sadiq, M. (2021). "The Interplay of Religion and Cultural Identity in Nigeria: Challenges and Opportunities." In Proceedings of the Pan-African Conference on Religion and Culture (pp. 50-65). Nairobi: Pan-African Association.

Uche, J. (2023). Cultural Identity in Nigeria: Historical Contexts and Contemporary Voices. Port Harcourt: Rivers State University Press.

World Tourism Organization (WTO, 2020) Gazette

www.manpower.com.ng

Appendix
PICTURE AT A GLANCE



Figure 3: Qua'an -Pan Middle Aged Outlooks
Source: Researchers Field Survey / Participation, 2025.



Figure 4: Cultural Attires
Source: Researchers Field Survey / Participation, 2025.





Figure 5: Locale Special Display **Figure 6:** Youth Exhibition/ Trekking Source: Researchers Field Survey / Participation, 2025.



Figure 7: Enlightment before Mountaineering Climbing
Source: Researchers Field Survey / Participation, 2025.





Figure 8: Ram-Pan (Men in Display) **Figure 9:** Ram-Pan (Women in Calabash Display)
Source: Researchers Field Survey / Participation, 2025.



Figure 10: Tungul (Woman with stable Clay Pot on her Head Decked with Traditional Dressing)
Source: Researchers Field Survey / Participation, 2025



Figure 11: Pangnamaad (Mountaineering Climbing Strictly for the Indigenes)
Source: Researchers Field Survey / Participation, 2025