









Community Perception on the Effect of Cultural Livelihoods on the Environment in Kogi State, Nigeria

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ABSTRACT

This study examines the cultural livelihood of Kogi State and its effects on the environment. The study describes some of the cultural livelihood practices found in Kogi State, considering the contemporary condition of cultural livelihood and its effects on the environment. Secondary and primary data were employed, which include archives and internet search engines. Using a 4-stage sampling procedure, data were collected from a 120-person sample through an interview, field observation, a focus group discussion, and a questionnaire. Descriptive statistics using frequencies, percentages, and charts were used for the analyses. The results were compiled using the Statistical Package for Social Sciences (SPSS). Findings show that about 85% of the participants discovered crop farming, arable farming, weaving, blacksmithing, fishing, and festivals of harvest, such as the New Yam Festival, among others, as the predominant cultural livelihoods. The local farming implements were made of local materials, like stones and wood. They have indigenous crop production, protection, and harvest techniques. The farming tools were economical in terms of labor, affordability, and time savings in the subsistence farming system. The study discovered that cultural livelihoods are 4% very efficient and 56% on the verge of extinction. Analyses of the effect of cultural livelihood show that 78% have a high negative effect on the economic environment, 57% have a moderate negative effect on the social environment, 51% hurt the political environment, and 22% have a low negative effect on the political environment. The intervention of the various tiers of government with the cooperation of the various communities is needed for the provision of a conducive environment for the practice of cultural livelihood, particularly in the aspect of insecurity. Adequate provision of modern equipment, funding, and social welfare services is also recommended to enhance cultural livelihoods.

INTRODUCTION

Nigeria is a nation endowed with rich cultural heritage sourced from its multicultural communities (Onyima 2016). A new paradigm of urban development is necessary to solve the current urban problems, such as joblessness and food insecurity, among others. Urban environments should foster a sense of belonging, promote social cohesion, and counter segregation and wealth inequality to foster greater integration and connection among residents. Cultural livelihood comprises a society's philosophies, arts, customs, inventions, language, institutions, technology, and tenets. Cultural livelihoods are relics of the present that unify

us with the past, as they provide the contemporary world with insight into the past. Cultural livelihood includes both tangible and intangible heritage. The tangible heritages are monuments, buildings, historic areas, and artifacts, among others, that safeguard the future. These tangible objects are vital in the context of archaeology, architecture, science, and technology in a particular culture. Intangible heritages are living expressions and inherited traditions from their ancestors that are transferred to their offspring (AIC 2005).

Cultural livelihood is where individuals earn a living through particular skills, resources, and pursuits (Ellis 1999, Carney 1998, Chambers & Conway 1992, Onyekwere &

Nworgu 2020). There is an increasing realization that culture and environment play major roles in tourism, and cultural livelihood has contributed immensely to the development of many communities and states. Several developing countries are redirecting policies on the preservation of cultural livelihoods and environmental resources. Nigeria is a nation endowed with a rich culture, which also serves as a means of livelihood (Sarfo-Mensah & Oduro 2007, Chukwurah 2022).

Kogi State is known for its diverse cultural livelihood. Beyond the fundamental needs of living, the cultural livelihoods of the Kogi state incorporate identity, social connection management, and tourism attractions (Wallman 1984). Cultural livelihood has added value to development and primary economic opportunities for the people (Chukwurah & Onyekwere 2020), particularly the indigenes of Kogi. Some of the cultural livelihoods of Kogi serve as a tourist attraction and generate huge income, especially in the early days. It also serves as job creation; however, the sustainability of the cultural livelihood is under severe threat (Sarfo-Mensah & Oduro 2007, Beier 1980, Feldman 2000), despite studies done by some experts, including Chukwurah (2022), Onyekwere & Nworgu (2020), Njoku & Nwaogwugwu (2014), and Akinwale (2011) on cultural livelihood. It, therefore, implies that there are limited studies on cultural livelihoods for sustainable development, particularly in developing countries, of which this current study tends to fill the lacuna. This study examines the community's perception of the effect of cultural livelihoods in Kogi state. The objectives of this study, therefore, are to (i) identify some major cultural livelihoods of the state, (ii) examine the contemporary state of cultural livelihoods, and (iii) examine the effects of the contemporary state of cultural livelihoods in Nigeria, particularly in Kogi State.

SIMILAR STUDIES

Cultural livelihood, developed by any society, is passed down from generation to generation. According to George (2010), this gives young people a feeling of identity and continuity, fostering an appreciation for the cultural variety and the works of the human mind. UNESCO (2015:3) defines intangible attributes of society as inherited, maintained, and preserved, including tangible cultural heritage, physical representations, and artifacts for future preservation. It is imperative to express that cultural livelihood is as old as man's, and development cannot be sustained without it. Onyekwere & Nworgu (2020) identified the threat indicators to sustainable rural livelihood, ascertaining the threat outcomes and the vulnerable groups. Flooding of compounds and farms, herdsman attacks, and government impunity, among others, are acute threats to rural livelihoods.

The outcomes include insecurity, food crises, loss of lives and property, hunger, loss of shelter, and suicide. A study by Njoku & Nwaogwugwu (2014) discovered that cultural issues significantly influence rural household economies. Their study analyses the cultural factors affecting the livelihood strategies of rural households in southeast Nigeria. The predominant agricultural livelihood strategies discovered include crop farming, livestock farming, and farm produce processing; the non-predominant agricultural livelihoods include petty trading and civil service. The report by UNESCO (2015) recognizes that cultural livelihood has historically been a driving force behind regional sustainable development. The practices to integrate cultural heritage into regional sustainable development strategies are currently being observed in such a way that cultural heritage is now recognized by the international community as a major component and innovation of strategic regional planning for sustainable development. Hari (2020) observed that conserving cultural heritage is of less priority compared to other important issues like social amenities, the creation of employment opportunities, and poverty alleviation; however, conservation will help to safeguard the resources, revitalize local economies, and bring about a sense of identity and pride among the residents. Cultural livelihoods have experienced a decline in productivity (Raven 2003).

Cobbinah's study on informal culture and urban planning in Africa analyzed the influence of the culture of informality on urban planning and development in Kumasi, Ghana (Cobbinah 2021). He bolstered how local people perceive and consider their culture as a tool for urban planning and development. Their findings indicate that four out of five identified values of the culture of informality have a statistically significant influence on urban planning and development. Though other studies have looked at cultural livelihood, it is less productive despite the challenges of a harsh economy, food insecurity, and the poverty rate. It, therefore, means there are areas of cultural livelihood that are yet to be addressed, which this study is aimed at addressing.

THE STUDY AREA

Kogi State is the study area. Kogi State lies in the north-central region of Nigeria. It was carved out of Kwara and Benue States in 1991, with a land area of 29,833 square kilometers. It has 21 local government areas (thirteen local government areas from the former Kwara and eight from Benue States) and comprises the Igala, Ebira, Kabba, Yoruba, and Kogi divisions of the former Kabba province. It shares common boundaries with Niger, Kwara, Nassarawa States, and the Federal Capital Territory to the north. To the east,

the state is bounded by Benue State, to the south by Enugu and Anambra States, and to the west by Ondo, Ekiti, and Edo States. There are three main ethnic groups and languages in Kogi State: Igala, Ebira, and Okun (similar to Yoruba), with other minorities like Bassa, a small fraction of Nupe mainly in Lokoja, Gwari, Kakanda, Oworo people (like Yoruba), Ogori, Magongo, and the Eggan community. Lokoja Local Government Area, Kogi State, is popularly called the confluence state because the confluence of Rivers Niger and Benue occurs close to its capital, Lokoja. The majority of the people are farmers. Kogi State enjoys a favorable climate and fertile soil. Kogi State, rich in limestone and coal, has a population of 3,278,487, according to the 2006 census.

MATERIALS AND METHODS

Research Design

The study adopted a survey-based application of contingent valuation design based on research questions. The three research questions used included: What are the predominant cultural livelihoods in the area? What is the contemporary condition of cultural livelihood? What is the extent of the effect of cultural livelihoods on the environment? Therefore, the questionnaire, interview, and focus group discussion (FGD) were designed to identify the predominant cultural livelihood of the state, the contemporary condition of the cultural livelihood and to determine the effects of the cultural livelihood on the environment. The mixed research approach, which is the use of a questionnaire survey combined with focus group discussion for data collection and analysis integrated into the study, is to elaborate on specific findings from the focus group analysis and to cross-check the data against the questionnaire data on the extent of the effect of cultural livelihoods on the environment.

Population, Sample, and Response Rate

Four-stage random sampling techniques were used. Using multi-stage and simple random sampling techniques, six communities were randomly selected from the local government headquarters of the three major ethnic languages such as Igala (dominant in the East Senatorial District), Okun (dominant in the West Senatorial District), and Ebira (dominant in the Central Senatorial District). Two communities each were randomly chosen from the three major ethnic groups making it a total of six communities. Among them are Idah, Lokoja, Ajaokuta, OkeneAgbaja, and Iyara. Due to a lack of reliable data about the total population of those engaged in cultural livelihood in the study area, the authors decided on a sample size of 240 participants who are engaged in cultural livelihood activities (20 males

and 20 females from each community) for the distribution of questionnaires; 210 were retrieved and were valid to analyze. This shows a response rate of 87.5%, which is valid; built-environment survey response rates vary between 7% and 40% (Moyo & Crafford 2010: 68, John-Nsa 2021: 33, Enoguanbhor et al. 2023: 45). Since the questionnaire data was to complement the secondary data and authors plan to utilize descriptive statistics with the questionnaire data, analyzing 210 questionnaires is valid for the current study. Table 1 presents the sampled population and questionnaires retrieved from key information participants.

Data Collection

The study employs both primary and secondary sources of data. Primary data came from twenty-four FGD with young people and adults who are also community leaders within six communities. The participants were from the three local government areas in Kogi State. Gender, age, status, and availability were considered factors in the selection of the volunteers. A list of the selected Kogi State communities and participants is in Table 1.

The study adheres closely to social science research ethical guidelines. Eight to ten people participated in each FGD. In each community, 24 focus group discussions were conducted, with youth and adult/community leaders as participants. Age and gender distribution were the same in every FGD. Table 1 displays the overall sample size of 210 people from the selected communities. In addition to community leaders 40 years of age and older, the participants included male and female youngsters in the 18–35 age range. Purposive and stratified random sampling methods were adopted in this study. The essence was to select eligible participants across the communities in the study area. Three major ethnic groups in local government areas (LGAs) in Kogi State were categorized into identified cultural livelihoods. Subsequently, six (6) communities in three LGAs were purposively selected. The study utilized a focus group discussion guide to investigate participants' perspectives on cultural livelihoods and the impact of contemporary livelihoods in the study area. Each FGD comprised same-sex participants to protect participants from unnecessary constraints. Each FGD consists of people of the same gender to protect participants from unnecessary distractions. Theoddeven product-moment correlation statistics were used to test the reliability of the instrument. The co-efficient index was calculated, and the score obtained was 0.87. The reason behind the choice of respondents is because they are involved and knowledgeable about the cultural livelihoods of the people. The research participants were interviewed during FGD, which took place during

Table 1: List of Respondents in the Focus Group Discussion (FGDs).

Community (LGA Headquarters)	Adults/Community Leaders		Youths		Total FGDs N= 24
	Males FGDs N=10	Female FGDs (N=10)	Male FGDs N=10	Female FGDs N=10	
Idah	8	10	8	9	35
Lokoja	10	10	10	10	40
Ajaokuta,	8	8	9	8	34
Okene	9	8	8	10	35
Agbaja	8	9	7	8	32
Iyara	8	9	8	9	34
Total	51	54	50	54	210

Source: Researcher's survey on cultural Livelihoods in Kogi State, 2023.

the morning hours of the meeting in the various selected communities. The questionnaire was administered by the first and three other authors who reside in the community. The questionnaire administration and interview were done within 2 months.

Data Analysis and Interpretation of the Findings

The analysis of the FGDs involved a combination of different models of content analysis, systematic coding, and categorization of textual information to ascertain the trends and patterns of words used, the frequency, relationships, structures, and discourses of communication, Grbich (2007). Data was also analyzed descriptively.

RESULTS AND DISCUSSION

The following presentation of the study outcomes follows the research questions. The cultural livelihood framework's primary concerns and discussions serve as a foundation for interpreting the findings of 24 focus group discussions held in Kogi State.

Cultural Livelihoods of Kogi State

Participants in all the focus group discussions identified crop and arable farming, fishing, weaving, Iron Smiting, and festival of harvest as the major Cultural livelihoods of Kogi State among other identified cultural livelihoods.

Farming

Farming is one of the major cultural livelihoods of the people. It is the most common occupation of residents in the study area because of its vast agricultural land area. The state is known for farming coffee, cocoa, palm oil, cashews, groundnuts, maize, cassava, yam, rice, and melon. Local farmers use traditional farming implements in land preparation, planting, and harvesting a wide variety of crops. In rural communities, agriculture and farming practices

are regarded as the primary occupations of individuals. The livelihood of about two-thirds of rural families is subsistence agriculture, through either small-scale farming or working on farms for little pay. The remaining one-third of rural households are involved in minor services. It is well established that most rural households, particularly those in developing nations, reside in rural areas and depend on agriculture for their sustenance. There are indigenous tools and implements that are well-designed and used for farming. The farming implements are made of metal, copper, brass, bronze, iron, and wood.

Festival of Harvest

During the harvest season, the people showcase their farm produce in a way of the festival, for example, rice. Rice (Ucholoohikapa) is highly valued. It is part of the culture and tradition of the people (Fig. 1). The harvest season is a joyous one because it marks the end of the season's work. A successful harvest means farmers and their families have enough food for the next season. The rice crop is harvested by cutting stalks with sharp hand tools. Some farmers only cut the panicles, while others cut the stalks directly from the base. Early rice farmers would use sharp objects to find suitable cutting tools. Indigenous farmers used mollusk shells for harvesting, especially giant African snails. Both men and women are involved in farming, but most tools are used exclusively by women. The rice display is held in Aganepoje, Idah. The event is dedicated to the rice goddess in a time of joyous celebration that was held a long time ago. This event is also designed to tell the story of the people's brand of rice to the world and generations to come. Other ethnic groups are invited to display their various types of rice to depict the real cultural representation. Participants enjoy tasting various recipes of Ochikapa. The traditional drummers are on the ground to add color to the event, while the farmers are also on the ground to educate and sell their brand at affordable prices. Unfortunately, the tradition has



Source: Artsandculture.com

Fig. 1: Festival of Harvest.

not been held for some time now. This culture is gradually fading away.

Weaving Industry

The weaving of clothes is one of the major livelihoods of the people of Kogi State. About 97% of the research respondents revealed that the three major senatorial districts are known for weaving clothes (Fig. 2). Although women are more involved in clothing weaving, it is done on a small scale using local materials. The people of Kogi weave different types of cultural attire, known as Ebira, Igala, Owe, and Idoma, among others. It is said to be as old as humanity. Even though the necessity to conceal one's nakedness led to the development of cloth weaving, the fabric may be seen from a socio-cultural point of view in addition to serving as a body covering and protector. The type of attire someone is wearing conveys both their social status and the event or

occasion. The various types of clothes produced by the people describe their pasts and traditions. Both men and women worked on weaving fabric, but in Owe Land, the women's contribution was greater than that of the men. The output of raw cotton in Owe land was significantly increased by the presence of ideal climatic conditions, rich soil for cotton cultivation, and other communities where clothing is woven. The majority of the families are involved in cloth weaving. There are also industries where clothing and the weaving of clothing are produced. Cloth weaving was prominent in Owe-land because of the availability of the raw materials. Men and women both participated in the weaving process, which was one of the major occupations of the people in the area, using different looms. Women utilized the vertical loom, while men worked on the horizontal one. Before its downfall, the Owe woven fabric was the most sought-after in the area due to its high popularity and exquisite aesthetic



Source: ukomuigala.wordpress.com

Fig. 2: Weaving Industry.

patterns. From the beginning, cloth weaving was one of the main human vocations within and outside Owe Land, with high demand inside. The artistic genius of the people is expressed in the Owe-woven textile, which is the engine of economic development in Owe Land.

About 86% of the research participants revealed that the gold color shows the richness of the land and is connected with the minerals and fertility of the land, which symbolize the wealth and prosperity of the people. The black color represents their skin color, yellow symbolizes the beauty of the land, a touch of blue represents the waters and rivers in the land, green symbolizes the vegetation, and the white color stands for purity.

Fish Farming

Fish farming was identified as one of the major cultural livelihoods of Kogi State. The two major rivers in Nigeria, the Niger and the Benue, meet in Lokoja, along with other water bodies in the state where fishing is done (Fig. 3). 96% of the research respondents revealed that the Igu-Koton-Karfe Kingdom in the Kogi local government area of Kogi State holds an annual fishing and cultural festival. It is an event known for the display of boat regattas, symposiums, exhibitions, and cultural displays. The fishing festival usually has no fewer than 3,000 fishermen, which comprises elders, middle-aged men, and youths from different ethnic backgrounds, such as Ganagana, Bassa, Igala, Agatu, Gwari, and the Egbira. Various cultural troupes usually converge in front of the palace of Ohimegye of Igu-koton-kafe, Alhaji Abdulrazakisa Koto, to display their dancing steps and masquerades in different attire to entertain the people till dawn, while the biggest catch of the day is given a prize. This is a means of preserving and encouraging fish

farming; however, this cultural fish festival is also fading away.

Iron Smiting Industry

The research respondents (98%) confirm that Kogi natives are renowned for their blacksmithing. The Igala people are skilled in producing farming tools, kitchen appliances, and military equipment locally. The process of creating iron items from blooms or iron scraps is known as blacksmithing (Fig. 4). A pair of bellows, a fire point, an anvil, and a buried water bowl or pot are common items in a blacksmith's workplace. The fire point, where metal bits are implanted and heated to a red-hot iron, uses the bellows to speed up the combustion of charcoal. The communities' smiths make a variety of items required for basic subsistence needs and beyond, using essentially the same basic equipment. Smiting takes place in some of the villages in an open, rectangular hut with thatched roofs. The people in the villages that practice blacksmithing do not use any metal to till or hit the earth during the period of their ritual, which happens once a year. They believe they are bonded by the spirit of their forefathers, who were blacksmiths.

The contemporary state of cultural livelihood was examined. About 56% of the respondents revealed that the cultural livelihood of Kogi State is on the verge of extinction; 23% of the research respondents believe that cultural livelihood is less efficient; 9% revealed that it is efficient; and 4% opined that cultural livelihood is still efficient in Kogi State (Fig. 5). This finding summarizes that cultural livelihood is going extinct. This finding is consistent with the findings of Sarfo-Mensah & Oduro (2007) and Beier (1980), who found that cultural values are on the verge of extinction in Nigeria. The participants revealed that cultural livelihood



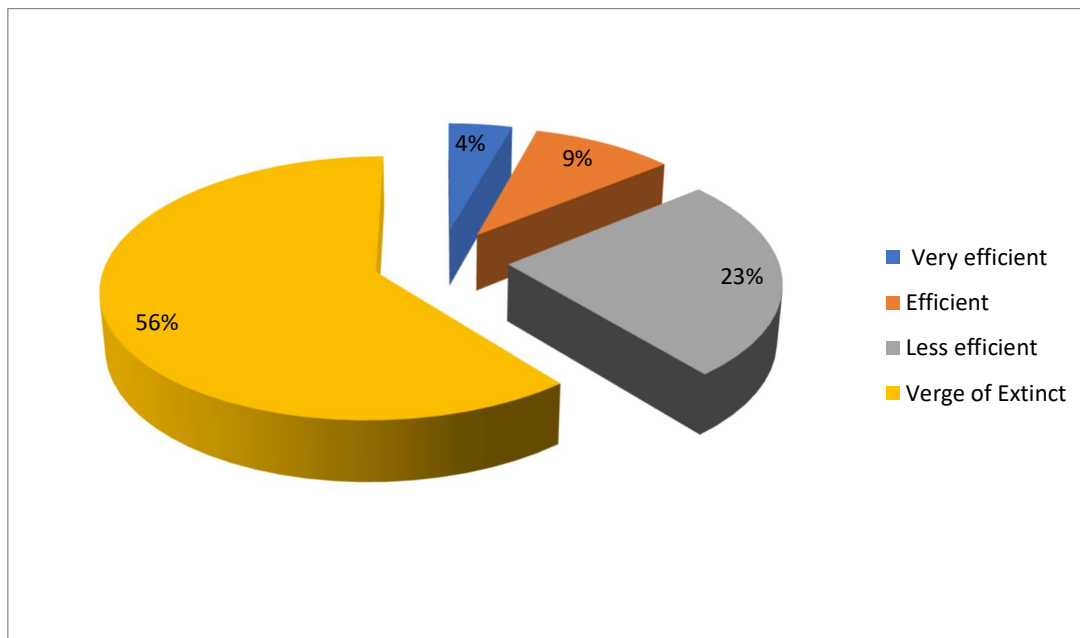
Source: National Museum, Lokoja

Fig. 3: Donkwo, Fishing Festival, Lokoja.



Source: National Museum, Lokoja.

Fig. 4: Iron Smiting Industry.

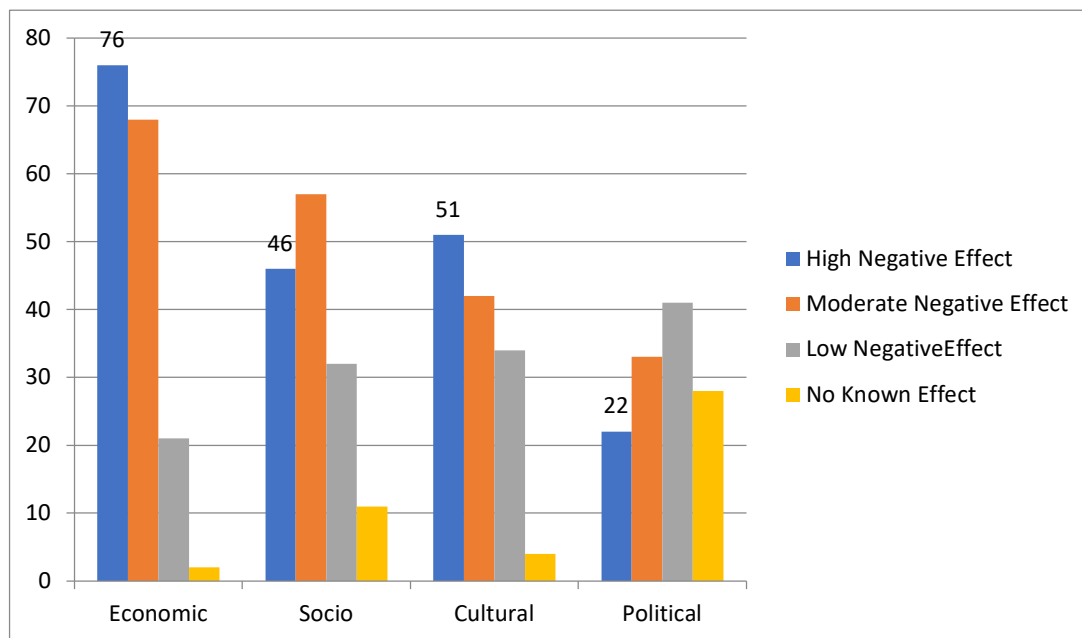


Source: Researchers Field Survey, 2023

Fig. 5: The Contemporary State of Cultural Livelihood in Kogi State.

has served as a means of income generation for communities, states, and individuals. Many people survive by practicing their cultural livelihood. It has also served as a means of additional income for families, as many civil servants are also involved in some of the cultural livelihoods like fishing, farming, and garment making. It brings about communal living and a show of identity. It had also been a contributing factor that affected the competitiveness and viability of the overall tourism product in some communities in the state.

The effects of the contemporary state of the cultural livelihood were assessed as shown in Fig. 6. About 76% of the participants revealed that the contemporary state of the cultural livelihood has a high negative effect, particularly on the economic environment, with Moderate negative effect (57%) on the social environment, High negative effect (51%) on the cultural environment and 22% High Negative effect on the political environment. Most participants, including men and women (youth and adults), display the



Source: Researchers' survey 2023

Fig. 6: The Effects of the Contemporary State of Cultural Livelihood on the Environment.

effects of the contemporary state of cultural livelihoods on the environment. Many cultural livelihoods, like farming, weaving, and harvest festivals, have significant effects. The following remarks are the consensus reached in one of the FGDs.

We find it difficult to go to the farm now. Many of us have large farms where we cultivate things like yam, rice, and other local foods, but some of us cannot go to such farms because of insecurity challenges. Many of us opted to get land close to the neighborhoods', and you cannot get such massive land close by. Money is another challenge. As farmers, you pay some people to work on the farms, as you cannot do it alone, particularly the elders. The majority of us do farming as our job, and it serves as a means of livelihood, but now we are finding it difficult to make a living out of it. Many have lost interest in this job and are searching for other means of livelihood. (Male and female youth, FGD 2023).

Another Remark Reaches by One FGD

Fishing is our primary occupation. Both the youth and adults do fishing, particularly the males. Even though some do fish as a part-time job to substitute for the circular job, many adults and youth take up fishing occupations and make a living out of it. However, incessant flooding and security challenges have also been an impending factor for the fishing industry. People come from various states to buy fish from us; we no longer get markets as usual. As a result, the fishing industry dwindled. We also display our produce

in the "festival of harvest," where people come around to patronize us. But for a long time, we have not done that.

The "festival of harvest" is an opportunity to see friends and relatives and enjoy ourselves together, and the hardest-working farmers, such as big yam producers, rice producers, and the biggest fish catch, get awards, but this has not been done for some period now (Male and Female Adult FGD 2023). Many of our youth are losing interest in some of our cultural livelihoods, like farming, in search of white-collar jobs. The crime rate is increasing as youths lose interest in farming activities due to insecurity and flooding in particular.

Summary analyses in Fig. 6 show that the contemporary state of cultural livelihoods affects every aspect of the country but more adversely on the socio-economic development of Nigeria. This finding is inconsistent with the opinion of Ekundayo (2022) and Chukwurah & Onyekwelu (2022) that cultural livelihood could boost economic development by way of generating substantial economic returns from investments made to safeguard cultural heritage, which can, in turn, be used to support conservation, local employment, and the socio-cultural development of the community.

Implications of the Findings

The implication of the findings can be deduced from the qualitative analyses of the questionnaire survey and FGDs on the perception effect of cultural livelihood on the environment. The contraction between the questionnaire

survey and FGDs shows that the findings support each other. For example, the questionnaire survey on the predominant cultural livelihood and contemporary state of cultural livelihood supports the respondents' opinion of the FGDs' findings that the contemporary state of the cultural livelihood is on the verge of extinction. Also, the findings from the data analyses of the respondent's perception of the effects of the contemporary state of the cultural livelihood on the environment support the FGD discussion that the contemporary state of cultural livelihood has a high negative effect on the economy, moderate negative effect on the social and cultural environment, and low effect on the political environment. Further implication of the findings can be deduced from the predominant cultural livelihood, considering that no previous study was conducted at this level in the study area.

Limitations and Recommendations

The lack of reliable data about the total population of people involved in cultural livelihood at the grass root level in the state is a limitation, as only some whose cultural livelihood is their major source of income and are in associations are willing to participate and respond to the questionnaires, and it made it difficult to identify participant who was willing to response to questionnaires. However, 210 out of 240 questionnaires retrieved are very useful for the analysis, considering no inferential statistics were performed on the questionnaires in the current study. The study focuses on some of the major cultural livelihoods, but there may still be other areas of cultural livelihood that may be significant to the development of the state that this study did not consider. Also, the effects of the contemporary state of cultural livelihood on the environment may be broad and not have been covered in detail in the study.

Based on the limitations and research findings, the study, therefore, makes some recommendations, such as the conservation and preservation of cultural livelihood. The study discovered that cultural livelihood is on the verge of extinction. For example, the festival of harvest, where farmers display and market their produce like yam, fish, and rice in their different produce, attains affordable prices, has not been held for some time. This culture is gradually fading away. The people are encouraged during the festival of harvest as the largest farmer. For example, the largest fish producers are awarded a prize. This serves as a means of encouraging the farmers and it also encourages communal life. Therefore, the community leaders with the assistance of the state governments, should find a means of reviving the culture of harvest as one of the ways of conserving and preserving cultural livelihood in Nigeria, particularly in the study area. The three fundamental levels of administration,

such as federal, state, and local governments, should create a conducive environment for the practice of cultural livelihood, particularly in the aspect of insecurity. The provision of modern equipment and funds to the grassroots, the provision of adequate social welfare services, and the enhancement of cultural livelihood activities are also very necessary.

CONCLUSIONS

The study shows that cultural livelihood has been affected, and the effects are high on the socio-economic lives of the people in the study area. The downturns in livelihoods can be traced to poor administration and climate change. Therefore, concerted efforts are paramount to providing leadership and modalities to mitigate climate challenges. Fundamentally, state interventions should be geared towards improving the deplorable livelihood conditions in the state. The study created awareness of the cultural livelihood in Nigeria, particularly in Kogi state, which may be similar to other cities in Africa. The information provided in the current study is very crucial for decision-makers, and it also contributes to urban and regional planning as a strategic action for improving and achieving urban and regional sustainability by integrating conservation and preservation into the urban and regional planning process. Future research should consider a detailed study of specific areas of the effect (such as cultural or socio-economic) of cultural livelihood on the physical environment for sustainable development. Also, a detailed study of cultural livelihood can be broken down to a particular community or local government area.

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