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## HERITAGE RESOURCES AND INTERPRETIVE POTENTIALS OF OSUN OSOGBO GROVE AND OLUMIRIN WATERFALL DESTINATIONS OF NIGERIA

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### **ABSTRACT**

*This study was conducted to determine the interpretive potentials of heritage resources at Olumirin waterfall and Osun-Osogbo Sacred Grove, Osun State, Nigeria. Data were collected through direct observation and administration of structured questionnaire. The sample size was 400 tourists to the sites. Data were analyzed and presented using descriptive statistics and regression analysis. Results from observations indicated that the heritage resources valuable for interpretation at Osun Osogbo Sacred Grove are Ile Iyemo, Osun Olomoyoyo, Idi Egbe, First palace, Ojubo Osun, monkeys, Igbo Ifa, Suspended bridge, Iya Mapo, Osun shrine, Oja Ontoto, Iledu Ontoto, Soponna, Ela, Tiger and Antelope, while they are Waterfall, Hills and Steps at Oluminrin Waterfall. All the identified resources were perceived by the tourists of having interpretive potential based on their uniqueness, attractiveness, access to diverse public, resistance to impact, and coherent subject matter. Findings furthermore revealed that socio-demographic characteristics are significant predictors of perceived interpretive potentials of heritage resources ( $p < 0.01$ ). This study concludes that the two sites have high interpretive potential that can be harnessed for tourism benefits if well managed. In order to further exploit the socio-economic and aesthetic potentials of the selected sites, the study recommends that there must be adequate maintenance of the interpretive media used at the sites.*

**Keywords:** Cultural tourism, heritage resources, nature-based, Osun Osogbo Sacred Grove, Olumirin Waterfall

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### **INTRODUCTION**

Most conservation areas including sacred groves and heritage sites thrive on interpretive services for effective management as well as improvement in visitors' satisfaction. Nature interpretation has been defined as an educational activity that endeavours to reveal meanings and interrelationships through the use of objects, firsthand experiences, or by illustrative media, rather than by merely communicating factual information (Albrecht, 2017). Interpretation in heritage context refers to the process of presenting information in ways that enhance visitors' appreciation and understanding of cultural and historic artefacts and events. Interpretive strategies typically encountered at heritage sites include signs, exhibits and guided tours, though audio-visual presentations, interactive storytelling and re-enactments also feature (Almuhri *et al*, 2019). Ham and Sandberg (2012) asserted that nature interpretation chooses and delivers messages while appreciating the impact this communication can have on protected areas and its visitors.

Conservation education and nature interpretation are fundamental tools used by managers in attraction and destination areas to regulate visitors to attractions in a non-intrusive or non-obstructive manner thereby reducing negative impacts while increasing the positive effects (Buckley *et al.*, 2017). Diligent application of nature interpretation programs significantly enhances the visitor experiences, thus making the attraction area more competitive (Bhati and Pearce, 2017). Interpretation in natural and cultural resource settings which involves ranger-led walks, campfire talks, brochures and newsletters, museum exhibits, and living history enactments are commonly provided by managers in an effort to engage visitors, encourage attention to particular features of or stories about a site, and influence on-site behaviours (Ham, 2013). In addition to the goals of improving visitor appreciation and understanding, resource managers also use interpretation to accomplish managerial objectives (reducing vandalism or coordinating visitor use patterns) and to promote their agency's public image (Beck and Cable, 2011).

In order to “captivate” audiences, interpretation often seeks to engage visitors by personalizing messages, encouraging sensory engagement, and moving beyond basic information and instruction to “provoke” and “reveal” meanings and connections (Ballantyne *et al.*, 2011). In recent years, this suite of techniques has been augmented by the provision of virtual and reality visitor experiences. The advantage of these is that not only do they more closely align with today's society's reliance on technology for everyday living; they also allow visitors to navigate freely around heritage sites (Dueholm & Smed, 2014). When nature interpretation successfully provokes individuals to have independent thinking and to attach separate meanings about an object or place, it helps in shaping that person's experience with an entity or site if these thoughts are pleasing or gratifying, thereby enhancing a person's experience (Ham & Sandberg, 2012). The importance of interpretation at tourism destinations cannot be over-emphasized as well-designed interpretation has the potential to connect visitors cognitively and emotionally to events, issues and places that may be far removed from their everyday lives and experiences. The provision of satisfying and memorable visitor experiences is also considered to be vital in gaining a competitive advantage in today's economic conditions (Kim *et al.*, 2012).

Protected areas today which are mostly known for their significant tangible and intangible values, have thus become attractive settings for tourism and recreation (Ababneh, 2016). As a result of rapid heritage tourism all over the world, there has been a growing interest in the interpretation of natural and cultural sites in order to enable the visitors understand the unique features of the sites and to spend enjoyable and rewarding time during their visit. Whereas proper resource interpretation has become an important issue these days in heritage management and planning, the interpretation of these resources is mostly seen as a complex and problematic one because inappropriate assignment of the rightful interpretive media to resources can easily lead to controversial stories about these resources (Ababneh, 2016; Australia International Council on Monuments and Sites (ICOMOS, 2000). Many studies have been carried out with respect to natural and cultural heritage sites both within and outside Nigeria, including that of Ajayi and Ayodele (2014); Ababneh (2016); Almuhrzi *et al.* (2019); Adeyemi and Oyinloye (2020); however, none of these studies has attempted to examine the

interpretive potential of Osun Osogbo Sacred Grove and Olumirin Waterfall. This study identifies the resources that are valuable for interpretation in the selected heritage sites and also evaluates the interpretive potentials of the identified resources in the two sites.

## METHODOLOGY

### Study Area

Osun-Osogbo Sacred Grove is located along the bank of Osun River in Osogbo Local Government Area of Osun State in South western Nigeria. It is situated approximately between latitudes 7°44' and 7°46' N, and longitudes 4°32' and 4°33'E (Adeyemi and Oyinloye, 2020). The sacred grove is located on the margin of the southern forests of Nigeria on a raised parcel, which is about 350 m above sea level. Osun Osogbo Sacred Grove is characterized by high humidity and annual rainfall of between 1200 mm and 1450 mm, with annual temperature is between 22°C and 35°C. The relative humidity of the area is between 92% and 99% (Ola and Adewale, 2014). It is contained within the rainforest zone of Nigeria with an area of undisturbed primary tropical dense forest ecosystem in the north central and southern part and mangrove in the east. The two main seasons (dry and rainy) generally observed within Osun State is typical of the grove. The rainy season is between March and October with double peaks in May/June and October/November (Adeyemi and Oyinloye, 2020). Olumirin waterfalls on the other hand is situated within latitude 7°30' and 8°45' North and longitude 4°31' and 5° East (Ajayi and Ayodele, 2014). It has seven levels (steps) which make it adventurous and serves as a mountaineering exercise and experience for visitors. The water flows among rocks and splashes down with great force to the evergreen vegetation around copulated with refreshing air ambience. The hot tropical climate of Erin-Ijesha comprises of rainy season (April to October) and dry season (November to March) (Ajayi and Ayodele, 2014). The southwest wind blows during the rainy season with rainfall distribution of 1250mm-1750mm. The weather is hazy during the dry season with wind blowing North East Trade (NET) that causes harmattan and the mean temperature ranges between 26°C and 32°C. The region falls within the rain forest zone characterized by luxuriant vegetation cover. The vegetation is fast becoming a secondary forest due to human impacts (Ajayi and Ayodele, 2014).

### Data Collection and Analysis

This research focused on two different tourist (visitors) groups. Domestic tourists (visitors) made up the first category while foreign tourists (visitors) made up the second category. The sample size was determined using Krejcie and Morgan (1970) method for sample size determination. Based on the 2019 population of visitors to the two sites i.e. 40,000 visitors (8000 and 32,000 visitors at Osun Oshogbo Sacred Groove and Olumirin waterfall respectively), a total of 400 respondents (visitors) were sampled. To get a representative sample of visitors to the two sites, an on-site intercept survey by Wu *et al.* (2018) was conducted. This on-site intercept survey method involves randomly selecting visitors at the two sites from July to August 2021 during the peak season (Wu *et al.*, 2018). To ensure representativeness of the visitor population, two weekdays and two weekends were randomly selected for the survey in a given month (Wu *et al.*, 2018). The study also employed personal observations and questionnaire administration to collect data. In order to identify the heritage resources that are valuable for interpretation in the sites, personal observations were conducted by visiting each of the available resources in the destinations. In addition, a well-structured questionnaire was used to obtain data from the tourists (visitors). The questionnaire covered the socio-demographic characteristics of the tourists, resources valuable for interpretation, and the perceived interpretive potential of sites resources. Data obtained were presented descriptively and analysed using regression analysis.

## RESULTS AND DISCUSSIONS

### Socio-demographic Characteristics of the Respondents

Analysis of socio-demographic profiles of the respondents show that majority of the respondents were male (54.8%) while 45.2% were female. Majority of them were also in the age range of 25-54 years (44.5%), 34.5% belonged to the age group of 15-24 years, 19.8% belonged to the age range of 55-64 years and 1.3% were above 65 years. Also, majority of the respondents were single (55.3%), 38.5% were married, 4.5% were divorced, 1.8% were widowed. Their educational background revealed majority had tertiary education (71.3%), 21.5% had secondary education and 7.3% had primary education. The majority (99.5%) were Nigerians while 0.5% were foreigners.

Most of the respondents were Christians (55.8%), 39.3% were Muslims and 5% were traditional worshippers. Those who earned income of ₦30,000-₦60,000 formed 31%, 27.8% earned less than ₦30,000, 21.3% earned ₦61,000-₦90,000, 11.5% earned ₦91,000-₦120,000, 4.5% earned ₦121,000-₦150,000, 4.0% earned above ₦150,000. The students constituted 35.8% of the respondents while the civil servants accounted for 17.8%. With respect to occupation, 32.8% were self-employed, 11.8% were working with private sector and 20% were unemployed.

### Resources Valuable for Interpretation at the Heritage Sites

Table 1 reveals the resources valuable for interpretation at Osun Osogbo Sacred Groves and Oluminrin Waterfall. It shows that at Osun Osogbo Sacred Grove, the resources valuable for interpretation are *Ile Iyemo, Osun olomoyoyo, Idi egbe, First palace, Ojubo Osun, monkeys, Igbo Ifa, Suspended bridge, Iya Mapo, Osun shrine, Oja Ontoto, Iledu Ontoto, Soponna, Ela, Tiger and Antelope*. Oluminrin Waterfall, Waterfall, Hill and Steps are the resources valuable for interpretation.

**Table 1: identified resources valuable for interpretation at the heritage sites**

S/N	Osun-Osogbo Sacred Grove	Oluminrin Waterfall
1	<i>Ile Iyemo</i>	Waterfall
2	<i>Osun Olomoyoyo</i>	Hill
3	<i>Idi egbe</i>	The Steps
4	<i>First palace</i>	
5	<i>Ojubo Osun</i>	
6	<i>Monkey</i>	
7	<i>Igbo Ifa</i>	
8	<i>Suspended bridge</i>	
9	<i>Iya Mapo</i>	
10	<i>Osun Shrine</i>	
11	<i>Oja ontoto</i>	
12	<i>Iledu ontoto</i>	
13	<i>Soponna</i>	
14	<i>Ela</i>	
15	<i>Tiger</i>	
16	<i>Antelope</i>	

Source: Field Survey, 2021

**Interpretive Potential of the Identified Resources at Osun Osogbo Sacred Grove**

Table 2 shows the interpretive potential of the heritage resources at Osun-Osogbo Sacred Grove. For *Ile Iyemo*, majority of the respondents chose its uniqueness as good (91.7%), attractiveness as good (50.4%), access to diverse public as good (60.3%), resistance to impact as moderate (57.9%) and coherent subject matter as good (62.8%). For Osun Olomoyoyo, majority of the respondents chose its uniqueness as good (81.8%), attractiveness as good (57%), access to diverse public (71.9%), resistance to impact as good (49.6%) and coherent subject matter as good (71.1%). For *Idi egbe*, majority of the respondents chose uniqueness as good (81%), attractiveness as moderate (49.6%), access to diverse public as good (66.1%), resistance to impact as good (54.5%), coherent subject matter as good (62.8%). For *first palace*, majority of the respondents chose its uniqueness as good (87.6%), attractiveness as good (51.2%), access to diverse public as good (71.9%), resistance to impact as good (52.9%), coherent subject matter as good (69.4%). For *Ojubo Osun*, majority of the respondents chose its uniqueness as good (81%), attractiveness as good (51.2%), access to diverse public as good (67.7%), resistance to impact as good (49.6%), coherent subject matter as good (71.1%).

For *monkey*, majority of the respondents chose its uniqueness as good (81.8%), attractiveness as good (50.4%), access to diverse public as good (75.2%), resistance to impact as good (56.2%), coherent subject matter as good (94.2%). For *Igbo lfa*, majority of the respondents chose its uniqueness as good (82.6%), attractiveness as good (72.7%), access to diverse public as good (67.8%), resistance to impact as good (65.3%), coherent subject matter as good (67.8%). For *suspended bridge*, majority of the respondents chose its uniqueness as good (77.7%), attractiveness as moderate (52.9%), access to diverse public as good (66.1%), resistance to impact as moderate (50.4%), coherent subject matter as good (68.6%). For *Iya Mapo*, majority of the respondents chose its uniqueness as good (80.2%), attractiveness as moderate (52.9%), access to diverse public as good (66.9%), resistance to impact as moderate (50.4%), coherent subject matter (72.7%). For *Osun shrine*, majority of the respondents chose its uniqueness as good (80.2%), attractiveness as good (51.2%), access to diverse public as good (65.3%), resistance to impact as moderate (51.2%), coherent subject matter as good

(69.4%). For *Oja Ontoto*, majority of the respondents chose its uniqueness as good (75.2%), attractiveness as moderate (50.4%), access to diverse public as good (71.9%), resistance to impact as good (52.9%), coherent subject matter as good (71.9%). For *Iledu Ontoto*, majority of the respondents chose its uniqueness as good (79.3%), attractiveness as moderate (55.4%), access to diverse public as good (68.6%), resistance to impact as moderate (55.4%), coherent subject matter as good (66.9%). For *Soponna*, majority of the respondents chose its uniqueness as good (79.3%), attractiveness as good (90.1%), access to diverse public as good (51.2%), resistance to impact as good (66.9%), coherent subject matter as good (53.7%). For *Ela*, majority of the respondents chose its uniqueness as good (71.1%), attractiveness as good (51.2%), access to diverse public as good (65.3%), resistance to impact as good (52.9%), coherent subject matter as good (67.8%). For *Tiger*, majority of the respondents chose its uniqueness as good (80.2%), attractiveness as good (50.4%), access to diverse public as good (69.4%), resistance to impact as moderate (52.9%), coherent subject matter as good (68.6%). For *Antelope*, majority of the respondents chose its uniqueness as good (74.4%), attractiveness as moderate (51.2%), access to diverse public as good (66.1%), resistance to impact as moderate (55.4%), coherent subject matter (62.8%).

**Table 2: Analysis of interpretive potential of the heritage resources at Osun-Osogbo Sacred Grove**

Heritage resources	Criteria	Good	Moderate	Bad
<i>Ile Iyemo</i>	Uniqueness	111(91.7%)	8(6.6%)	2(1.7%)
	Attractiveness	61(50.4%)	58(47.9%)	2(1.7%)
	Access to diverse public	73(60.3%)	46(38.0%)	2(1.7%)
	Resistance to impact	49(40.5%)	70(57.9%)	2(1.7%)
	Coherent subject matter	76(62.8%)	42(34.7%)	3(2.5%)
<i>Osun Olomoyoyo</i>	Uniqueness	99(81.8%)	20(16.5%)	2(1.7%)
	Attractiveness	69(57.0%)	50(41.3%)	2(1.7%)
	Access to diverse public	87(71.9%)	32(26.4%)	2(1.7%)
	Resistance to impact	60(49.6%)	59(48.8%)	2(1.7%)
	Coherent subject matter	86(71.1%)	33(27.3%)	2(1.7%)
<i>Idi egbe</i>	Uniqueness	98(81.0%)	21(17.4%)	2(1.7%)
	Attractiveness	59(48.8%)	60(49.6%)	2(1.7%)
	Access to diverse public	80(66.1%)	39(32.2%)	2(1.7%)
	Resistance to impact	66(54.5%)	53(43.8%)	2(1.7%)
	Coherent subject matter	76(62.8%)	43(35.5%)	2(1.7%)
<i>First palace</i>	Uniqueness	106(87.6%)	13(10.7%)	2(1.7%)
	Attractiveness	62(51.2%)	57(47.1%)	2(1.7%)
	Access to diverse public	87(71.9%)	32(26.4%)	2(1.7%)
	Resistance to impact	64(52.9%)	55(45.5%)	2(1.7%)
	Coherent subject matter	84(69.4%)	35(28.9%)	2(1.7%)

<b>Ojubo Osun</b>				
	Uniqueness	98(81%)	21(17.4%)	2(1.7%)
	Attractiveness	72(59.5%)	47(38.8%)	2(1.7%)
	Access to diverse public	82(67.7%)	37(30.6%)	2(1.7%)
	Resistance to impact	60(49.6%)	59(48.8%)	2(1.7%)
	Coherent subject matter	86(71.1%)	33(27.3%)	2(1.7%)
<b>Monkey</b>				
	Uniqueness	99(81.8%)	20(16.5%)	2(1.7%)
	Attractiveness	61(50.4%)	58(47.9%)	2(1.7%)
	Access to diverse public	91(75.2%)	28(23.1%)	2(1.7%)
	Resistance to impact	68(56.2%)	51(42.1%)	2(1.7%)
	Coherent subject matter	114(94.2%)	5(4.1%)	2(1.7%)
<b>Igbo Ifa</b>				
	Uniqueness	100(82.6%)	19(15.7%)	2(1.7%)
	Attractiveness	88(72.7%)	31(25.6%)	2(1.7%)
	Access to diverse public	82(67.8%)	37(30.6%)	2(1.7%)
	Resistance to impact	79(65.3%)	40(33.1%)	2(1.7%)
	Coherent subject matter	82(67.8%)	37(30.6%)	2(1.7%)
<b>Suspended bridge</b>				
	Uniqueness	94(77.7%)	25(20.7%)	2(1.7%)
	Attractiveness	55(45.5%)	64(52.9%)	2(1.7%)
	Access to diverse public	80(66.1%)	39(32.2%)	2(1.7%)
	Resistance to impact	57(47.1%)	62(51.2%)	2(1.7%)
	Coherent subject matter	83(68.6%)	35(28.9%)	3(2.5%)
<b>Iya Mapo</b>				
	Uniqueness	97(80.2%)	22(18.2%)	2(1.7%)
	Attractiveness	55(45.5%)	64(52.9%)	2(1.7%)
	Access to diverse public	81(66.9%)	38(31.4%)	2(1.7%)
	Resistance to impact	58(47.9%)	61(50.4%)	2(1.7%)
	Coherent subject matter	88(72.7%)	31(25.6%)	2(1.7%)
<b>Osun Shrine</b>				
	Uniqueness	97(80.2%)	22(18.2%)	2(1.7%)
	Attractiveness	62(51.2%)	57(47.1%)	2(1.7%)
	Access to diverse public	79(65.3%)	40(33.1%)	2(1.7%)
	Resistance to impact	57(47.1%)	62(51.2%)	2(1.7%)
	Coherent subject matter	84(69.4%)	35(28.9%)	2(1.7%)
<b>Ojaontoto</b>				
	Uniqueness	91(75.2%)	28(23.1%)	2(1.7%)
	Attractiveness	58(47.9%)	61(50.4%)	2(1.7%)
	Access to diverse public	87(71.9%)	32(26.4%)	2(1.7%)
	Resistance to impact	64(52.9%)	55(45.5%)	2(1.7%)
	Coherent subject matter	87(71.9%)	32(26.4%)	2(1.7%)
<b>Ileduontoto</b>				
	Uniqueness	96(79.3%)	23(19.0%)	2(1.7%)
	Attractiveness	52(43%)	67(55.4%)	2(1.7%)
	Access to diverse public	83(68.6%)	36(29.8%)	2(1.7%)
	Resistance to impact	52(43%)	67(55.4%)	2(1.7%)
	Coherent subject matter	81(66.9%)	38(31.4%)	2(1.7%)
<b>Soponna</b>				
	Uniqueness	96(79.3%)	23(19%)	2(1.7%)
	Attractiveness	109(90.1%)	10(8.3%)	2(1.7%)
	Access to diverse public	62(51.2%)	57(47.1%)	2(1.7%)
	Resistance to impact	81(66.9%)	38(31.4%)	2(1.7%)
	Coherent subject matter	65(53.7%)	54(44.6%)	2(1.7%)
<b>Ela</b>				
	Uniqueness	86(71.1%)	33(27.3%)	2(1.7%)
	Attractiveness	62(51.2%)	57(47.1%)	2(1.7%)
	Access to diverse public	79(65.3%)	40(33.1%)	2(1.7%)
	Resistance to impact	64(52.9%)	55(45.5%)	2(1.7%)
	Coherent subject matter	82(67.8%)	37(30.6%)	2(1.7%)
<b>Tiger</b>				
	Uniqueness	97(80.2%)	22(18.2%)	2(1.7%)
	Attractiveness	61(50.4%)	58(47.9%)	2(1.7%)
	Access to diverse public	84(69.4%)	35(28.9%)	2(1.7%)
	Resistance to impact	55(45.5%)	64(52.9%)	2(1.7%)
	Coherent subject matter	83(68.6%)	36(29.8%)	2(1.7%)
<b>Antelope</b>				
	Uniqueness	90(74.4%)	29(24%)	2(1.7%)
	Attractiveness	57(47.1%)	62(51.2%)	2(1.7%)
	Access to diverse public	80(66.1%)	39(32.2%)	2(1.7%)
	Resistance to impact	52(43%)	67(55.4%)	2(1.7%)
	Coherent subject matter	76(62.8%)	42(34.7%)	3(2.5%)

Source: Field Survey, 2021

### Interpretive Potential of the Identified Resources at Olumirin Waterfall

Table 3 shows the interpretive potential of the heritage resources at Olumirin waterfall.

For waterfall, majority of the respondents chose its uniqueness as good (72.8%), attractiveness as good (59.1%), access to diverse public as good (55.9%), resistance to impact as good (48.8%), coherent subject matter as moderate (50.9%). For Hill, majority of the respondents chose its uniqueness as good (64.9%), attractiveness as good (52.7%), access to diverse public as good (49.8%), resistance to impact as moderate (44.1%), coherent subject matter as moderate (45.5%). For Step, majority of the respondents chose its uniqueness as good (50.2%), attractiveness as moderate (45.2%), access to diverse public as moderate (44.8%), resistance to impact as moderate (53%), coherent subject matter as moderate (50.5%).

**Table 3: Analysis of Interpretive potential of the heritage resources at Olumirin waterfall**

Heritage resources	Criteria	Good	Moderate	Bad
<b>Waterfall</b>	Uniqueness	203(72.8%)	65(23.3%)	11(3.9%)
	Attractiveness	165(59.1%)	101(36.2%)	13(4.7%)
	Access to diverse public	156(55.9%)	105(37.6%)	18(6.5%)
	Resistance to impact	136(48.8%)	115(41.2%)	28(10%)
	Coherent subject matter	116(41.6%)	142(50.9%)	21(7.5%)
<b>Hill</b>	Uniqueness	181(64.9%)	86(30.8%)	12(4.3%)
	Attractiveness	147(52.7%)	115(41.2%)	17(6.1%)
	Access to diverse public	139(49.8%)	123(44.1%)	17(6.1%)
	Resistance to impact	122(43.7%)	123(44.1%)	34(12.2%)
	Coherent subject matter	126(45.2%)	127(45.5%)	26(9.3%)
<b>The steps</b>	Uniqueness	140(50.2%)	105(37.6%)	34(12.2%)
	Attractiveness	112(40.2%)	126(45.2%)	41(14.7%)
	Access to diverse public	118(42.3%)	125(44.8%)	36(12.9%)
	Resistance to impact	94(33.7%)	148(53%)	37(13.3%)
	Coherent subject matter	100(35.9%)	141(50.5%)	38(13.6%)

Source: Field Survey, 2021

### Relevant Factors in the Perceived Interpretive Potentials of Osun Osogbo Grove

Table 4 reveals the determinants of the perceived interpretive potential of the heritage resources at Osun Osogbo sacred grove. Age ( $p < 0.01$ ), income ( $p < 0.01$ ), membership of NGO ( $p < 0.01$ ), self-guided tour ( $p < 0.01$ ) are significant predictors of interpretive potential of Ile Iyemo, Osun Olomoyoyo, Idi egbe, first palace, Ojubo Osun, Monkey, Igbo Ifa, Suspended bridge, Iya Mapo, Osun shine, Oja ontoto, Iledu ontoto, Soponna, Ela, Tiger and Antelope.

**Table 4: Determinants of the perceived interpretive potential of Osun Osogbo Sacred Grove**

Variables	Ile iyemo	Osun Olomoyoyo	Idi egbe	First palace	OjuboOsun	Monkey	Igbo Ifa	Suspended bridge
	t-value	t-value	t-value	t-value	t-value	t-value	t-value	t-value
Gender	-1.84	-1.86	-1.96	-1.82	-1.87	-1.76	-1.74	-1.97
Age	3.97**	4.19**	4.23**	4.16**	4.05**	4.21**	4.36**	4.21**
Education	-1.09	-1.15	-1.1	-1.17	-1.24	-1.35	-1.24	-1.06
Income	4.23**	4.44**	4.26**	4.20**	4.39**	4.23**	4.18**	4.34**
Occupation	-0.86	-0.57	-0.59	-0.83	-0.56	-0.57	-0.67	-0.6
Membership	4.48**	4.47**	4.48**	4.48**	4.49**	4.47**	4.45**	4.48**
Guided	1.04	1.07	1.02	1.1	0.97	1.08	1.03	1.05
Self-Guided	-6.35**	-6.30**	-6.29**	-6.37**	-6.27**	-6.36**	-6.31**	-6.31**
Constant	-0.71	-0.9	-0.85	-0.75	-0.78	-0.78	-0.83	-0.88
R	0.61	0.62	0.62	0.62	0.62	0.62	0.62	0.62
R square	0.38	0.38	0.38	0.38	0.38	0.38	0.38	0.38
Adjusted R square	0.36	0.37	0.37	0.37	0.37	0.37	0.37	0.37
Std Error	4.8	4.88	4.82	4.89	4.89	4.99	4.98	4.78
F change	29.45	30.13	29.88	29.76	29.89	29.77	30	30.09
Df	399	399	399	399	399	399	399	399
Sig.	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000

\*P<0.05, \*\*P<0.01

Source: Field Survey, 2021.

**Table 4: Determinants of the perceived interpretive potential of Osun Osogbo Grove (Contd)**

	IyaMapo	Osun Shrine	Ojaontoto	Ileduontoto	Soponna	Ela	Tiger	Antelope
	t-value	t-value	t-value	t-value	t-value	t-value	t-value	t-value
Gender	-1.76	-1.92	-1.92	-1.97	-2.02	-1.92	-1.83	-1.89
Age	4.10**	4.10**	4.06**	4.14**	4.12**	3.995**	4.194**	4.039**
Education	-1.33	-1.11	-1.42	-1.22	-1.27	-1.2	-1.25	-1.19
Income	4.32**	4.24**	4.22**	4.23**	4.23**	4.122**	4.338**	4.167**
Occupation	-0.53	-0.71	-0.67	-0.63	-0.55	-0.81	-0.74	-0.73
Membership	4.48**	4.49**	4.50**	4.49**	4.49**	4.496**	4.471**	4.476**
Guided	1.01	1.14	1.06	1.04	1.01	1.04	1.06	1.16
Self-Guided	-6.29**	-6.39**	-6.35**	-6.31**	-6.29**	-6.341**	-6.307**	-6.373**
Constant	-0.79	-0.79	-0.61	-0.74	-0.71	-0.64	-0.78	-0.72
R	0.61	0.62	0.61	0.61	0.61	0.61	0.62	0.61
R square	0.38	0.38	0.38	0.38	0.38	0.37	0.38	0.37
Adjusted R square	0.36	0.37	0.36	0.37	0.36	0.36	0.37	0.36
Std Error	4.83	4.82	4.85	4.78	4.94	4.82	4.82	4.77
F change	29.53	29.67	29.54	29.65	29.54	29.2	30.02	29.15
Df	399	399	399	399	399	399	399	399
Sig.	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000

\* = p<0.05, \*\* = p<0.01

Source: Field Survey, 2021.

**Relevant Factors in the perceived interpretive potentials of Olumirin waterfall**

Table 5 reveals the determinants of the perceived interpretive potential of the heritage resources at Olumirin waterfall. Gender (p<0.01), age (p<0.01), income (p<0.01), membership of NGO (p<0.01), self-guided tour (p<0.01) are significant predictors of interpretive potential of the waterfall. Gender (p<0.05), age (p<0.01), income (p<0.01), membership of NGO (p<0.01), self-guided tour (p<0.01) are significant predictors of interpretive potential of the hill while Age (p<0.01), income (p<0.01), membership of NGO (p<0.01), self-guided tour (p<0.01) are significant predictors of interpretive potential of the steps.

**Table 5: Analysis of Determinants of the perceived interpretive potentials of Olumirin waterfall**

Variables	Waterfall	Hill	The Steps
	t-value	t-value	t-value
Gender	2.75**	2.02*	1.93
Age	-4.25**	-4.38**	-2.96**
Education	1.61	1.415	0.882
Income	-3.88**	-3.71**	-4.14**
Occupation	0.77	0.48	0.41
Membership	-3.40**	-4.37**	-3.69**
Guided	0.16	-0.83	0.13
Self-Guided	5.27**	5.34**	5.59**
Constant	5.84	7.04	6.11
R	0.60	0.58	0.58
R square	0.36	0.34	0.34
Adjusted R square	0.34	0.33	0.33
Std Error	4.83	4.90	4.69
F change	26.91	25.07	25.01
Df	399	399	399
Sig.	0.000	0.000	0.000

\*p<0.05, \*\*p<0.01

Source: Field Survey, 2021.

**Discussion of Findings**

Findings from this study identified heritage resources valuable for interpretation at the sites to include Ile iyemo, Osun olomoyoyo, Idi egbe, First palace, Ojubo osun, monkey, Igbo lfa, Suspended bridge, Iya Mapo, Osun shrine, Oja ontoto, Iledu Ontoto, Soponna, Ela, Tiger, Antelope, Waterfall, Hill and Steps. Also, based on the perceived intrinsic significance of the interpreted heritage resources by the respondents, the interpreted resources in descending order of value at Osun Osogbo Grove were as following; Osun shrine, Ojubo osun, Osun olomoyoyo, Suspended bridge, Ile iyemo, Idi egbe, First palace, monkey, Igbo lfa, Iya Mapo, Oja ontoto, Iledu Ontoto, Soponna, Ela, Tiger, Antelope while that of Olumirin waterfall were Waterfall, Steps and Hills.

This study also revealed that majority of the respondents perceived the interpretive potential of the heritage resources as unique and attractive. These heritage resources were also perceived to have resistance to impact; having maintained their status over the years. The respondents also claimed that the resources give access to diverse public and the subject matter they portray is relevant to interpretation. The socio-cultural and aesthetic qualities that these heritage resources possess are suitable for sustainable tourism development in the sites. This is supported by UNEP and UNWTO (2005) which maintained that management of site resources should be done in such a manner that their economical, societal and aesthetic wants can be satisfied while maintaining cultural integrity, necessary conservation processes, natural diversity

and life support systems. These resources can then be interpreted effectively through various interpretive media so as to enhance visitors' satisfaction and experience as supported by Ababneh (2016) that a combination of well-designed text with dioramas, and attractive colours that covers the majority of the site's story could enhance and foster a real experience and meaning between the visitors and the overall landscape. Furthermore, findings revealed that socio-demographic characteristics are significant predictors of visitors' perception of interpretive potential of heritage resources in view of their contribution to the subject matter.

### CONCLUSION AND RECOMMENDATIONS

This study concludes that there are notable heritage resources at the sites which include: Ile iyemo, Osun olomoyoyo, Idi egbe, First palace, Ojubo osun, monkey, Igbo lfa, Suspended bridge, Iya Mapo, Osun shrine, Ojaontoto, Iledu ontoto, Soponna, Ela, Tiger, Antelope, Waterfall, Hill and Steps. The heritage resources were perceived to be unique, attractive, accessible to the general public, had resistant to impact and coherence to subject matter. It is believed that if these resources can be interpreted effectively through various interpretive media, it will contribute to visitors' satisfaction and experience

In order to further exploit the socio-economic potentials of the selected sites, the study recommends that there must be adequate maintenance of the interpretive media being used at the sites by the relevant stakeholders for sustainable use. Additionally, management of the heritage sites should construct more attractive interpretive media to complement the existing ones; that will appeal to the mind of the visitors in view of the fact that visual representations have an influence on visitors' satisfaction and loyalty.

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The Journal is designed to encourage and promote applied research and adaptive technology in all aspects of Hospitality and tourism. It is dedicated to encouraging and promoting practical technologies necessary and relevant for improving occupational, technical and scientific practices in Nigeria's hospitality and tourism sector.

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*Title, Abstract, Keywords, Introduction, Literature Review (if any), Materials Methods and Techniques, Results and Discussions, Conclusions, Notation (if any), Acknowledgments (if any), Tables, Figure, Captions, References.*

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This section can vary depending on the nature of the paper. For papers involving experiments, the methods, experimental design and details of the procedure should be given such that another researcher can create it.

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# WHAT IS HATMAN?

It is the professional body for the international hospitality industry. With around 3,000 members in 36 states in Nigeria and Abuja, the *Hospitality and Tourism Management Association of Nigeria* (HATMAN) is recognized throughout the nation.

Established in 1999, HATMAN's national influence brings together individuals from all sectors of the hospitality and tourism industry – airlines, resorts, hotels, contract catering, restaurants, fast food, pubs and clubs, hospitals, education, armed forces and the teaching profession.

In its size and scope, it leads the hospitality and tourism world in Nigeria.

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To succeed in the exciting fast growing changing hospitality and tourism industry, do you need?

- Ø To be recognized as a professional
- Ø To be very well informed and therefore impressively knowledgeable about latest industry trends and development?
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- Ø The Association represents a global network of like-minded colleagues of 3,000 professionals in 36 states of Nigeria and Abuja who will respect you as a member.
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- ASSOCIATE (AHATMAN)
- MEMBER (MHATMAN)
- FELLOW (FHATMAN)

### **AFFILIATE MEMBER (NON CORPORATE GRADE OF MEMBERSHIP)**

This grade is open to those who wish to participate in, and learn about the work of the Hospitality and Tourism Management Association of Nigeria and is assigned initially to all members on first joining the Association. Affiliate members do not have voting rights and cannot hold office.

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### **ASSOCIATE (AHATMAN)**

This is the first Membership grade of the Institute that confers designatory letters upon an individual (AHATMAN). Associate Members do not have voting rights and cannot hold office. Associate Members will have met the following criteria:

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- Continuing Professional Development: have shown evidence of an ongoing commitment to Continuing Professional Development.

### **MEMBER (MHATMAN)**

This grade of membership confers designatory letters upon an individual (MHATMAN). Members have full voting rights and can hold office in the association. Members will have met the following criteria:

- Qualifications: have achieved Hospitality/Tourism qualification, a degree, foundation degree, diploma or equivalent comparable qualification awarded by an international recognized institution.
- Industry Experience: Have achieved the appropriate Industry Experience Points in a management or senior management post directly concerned with the hospitality, leisure and tourism industries, and/or in other relevant areas of work.
- Continuing Professional Development: Have shown evidence of an ongoing commitment to Continuing Professional Development

and have consistently participated in association's conferences.

### **FELLOW (FHATMAN)**

This grade of membership confers designatory letters upon an individual (FHATMAN). Fellows have full voting rights and can hold office in the association. Fellows will have met the following criteria:

- Have made a significant personal contribution to the industry.
- Have been in a Senior Management position for at least 5 years
- Have been a Full Corporate Member (MHATMAN) of the association for at least five years or at the discretion of the Executive Council be considered for direct entry in accordance with the relevant constitutional provisions.
- Should be able to demonstrate a significant contribution to the aims and work of the association.
- Have shown evidence of an ongoing commitment to Continuing Professional Development.
- Applications for upgrading to Fellowship shall be supported by two Fellows of the association, who shall have knowledge of the candidate for THREE years immediately preceding the application. Referees must not be members of the applicant's immediate family circle.

### Direct Entry to Fellowship

In exceptional circumstances, the National Executive Council may admit directly into Fellowship, individuals who have made an outstanding contribution to the industry. They must be able and willing, in the view of the Executive Council, to personally advance the objectives of the Association and encourage others to pursue these objectives throughout a major segment of the industry. They should be supported by three Fellows of the Hospitality and Tourism Management Association of Nigeria, one of whom acts as proposer. This method of entry into Fellowship is not available by application; it is invitation only.

### Student

Students following HATMAN accredited programmes of study are registered as student members and may upgrade to full membership on graduation.

### Apply now

Applying is easy simply complete the application form and forward with our application form fee of N2,000, registration fee of N26,500 and one year subscription fee for your category of membership paid into designated HATMAN bank account

The application process should take about two weeks and we will keep you informed at every stage

### Immediate Benefits?

Whilst your application is being processed, please feel free to sample our benefits and services free of charge.

We will send you a welcome pack, containing details of how to make the very best use of our services.

**HATMAN Website: [www.hatman2010.org](http://www.hatman2010.org)**

### Professional Standards

Upholding high standards is key to the status of a professional body. We ask you to provide the name of one referee to support your application.

### Membership Grades

Following a thorough evaluation of your application we will inform of our membership grade. Our assessors will provide clear guidance on how you can progress with HATMAN.

### Annual Subscriptions

Subscription rates can be found within the application form. Many companies will assist employees with professional membership fees. However, you may pay your own subscription.

### Welcome to HATMAN

We will send you a personalized membership card and a prestigious certificate to display as evidence of your profession status. We look forward to a long and happy relationship with you.

### UPGRADING

The membership committee may also upgrade you if it considers that you have contributed significantly to the upliftment of the association and the industry. Those who have acquired higher academic qualifications may also apply to the membership committee for upgrade. Upgrading fee is N10,000 only.

### Apply now!

Visit [www.hatman2010.org](http://www.hatman2010.org)  
Learn more about HATMAN,  
Download Membership Form,  
Complete form, attach credentials,  
Ensure your referees endorse your form,  
Pay appropriate fees to HATMAN bank  
Account as shown on website,  
Send your completed form and your bank slip to:

### National Executive Secretary

Hospitality and Tourism Management  
Association of Nigeria (HATMAN)  
Floor 5 suite 99,  
Turaki Ali House (NNDC)  
3 Kanta Road,  
Kaduna, Nigeria.

You can also obtain printed membership application forms from our state coordinators as shown on website or directly from the national secretariat.

Confirm receipt of your documents and progress of your application on phone:

08067992234, 08161883944,

**Website-[www.hatman2010.org](http://www.hatman2010.org)  
E-mail: [nationalsec@hatman2010.org](mailto:nationalsec@hatman2010.org)**