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**HIGHER TEACHER TRAINING COLLEGE  
DEPARTMENT OF GEOGRAPHY**

**CULTURAL TOURISM AND LOCAL DEVELOPMENT  
IN KUMBO SUB DIVISION**

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of the Post Graduate Diploma in Geography Education (DIPES II).*

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## LIST OF ABBREVIATIONS AND ACRONYMS

ATLAS	: Association for Tourism and Leisure Education
BUCREP	: Bureau Central des Recensements et des Etudes de Population
CRTV	: Cameroon Radio and Television
DDTL	: Divisional Delegation for Tourism and Leisure
INC	: Institut Nationale de Cartographie
KSD	: Kumbo Sub Division
KUC	: Kumbo Urban Council
KUDOC	: Kumbo Development and Orientation Centre
MINTOUL	: Ministry of Tourism and Leisure
NGO	: Non Governmental Organisation
NSOBAWA	: Nso Bati Women Association
NSODA	: Nso Development Association
OECD	: Organisation for Economic Co-operation and Development
PVC	: Positive Vision Cameroon
SAC	: Saint Augustine's College
SHUMAS	: Strategic Humanitarian Service
SPSS	: Statistical Package for Social Sciences
STV	: Spectrum Television
UK	: United Kingdom
UNWTO	: United Nations World Tourism Organisation

## RESUME

Cette étude vise à démontrer le rôle du tourisme culturel pour le bien-être socio-économique de la population de l'arrondissement de Kumbo, grâce à la valorisation du potentiel touristique culturel et les ressources qui seront ensuite présentés aux visiteurs. Contrairement à d'autres activités touristiques, le rôle du tourisme culturel dans le développement socioéconomique est encore insuffisant dans l'arrondissement de Kumbo.

Par conséquent, l'immense potentiel touristique culturelle et ressources de l'arrondissement de Kumbo aura des répercussions considérables sur la société locale si les intervenants travaillent main dans la main pour l'organisation et la promotion de ces atouts. Malgré, le fait que les intervenants font face à diverses difficultés à la promotion et à la commercialisation des ressources, des efforts doivent être fournis pour améliorer les ventes de biens culturels. Par conséquent, son handicap sera couvert menant au développement de l'arrondissement de Kumbo. .

Pour que la présente étude soit accompli, on a recueilli d'importantes données sur le terrain, des données primaires avec l'utilisation de questionnaires et guides d'entretien, des observations ont été faites et des discussions de groupe organisées. Des sources secondaires ont également été pertinentes et inclus les œuvres publiées provenant de bibliothèques à Yaoundé telle que celle de l'Université de Yaoundé I et dans la bibliothèque du communauté urbaine de Kumbo

Les résultats de notre étude indiquent que, Kumbo est dotée d'immenses ressources touristiques culturels qui doivent être valorisées et mis en valeur par les diverses parties prenantes telles que les organes directeurs, le secteur privé et l'État. Ils ont besoin de travailler main dans la main pour une meilleure organisation et promotion de l'épanouissement culturel des ressources touristiques de l'arrondissement de Kumbo. De plus, les résultats montrent que les impacts du tourisme culturel seront à la fois positifs et négatives sur la collectivité d'accueil ainsi que les visiteurs

Pour mieux commercialiser et promouvoir le tourisme culturel de l'arrondissement de Kumbo, nous avons recommandé aux pouvoirs publics de créer la Délégation départementale la pour Culture dans le Bui pour ce département est un intervenant important dans la gestion et la promotion des activités culturelles qui mèneront au développement socio-économique et d'améliorer le niveau de vie des résidents Kumbo. Les revenus aideront le Mairie dans la construction de routes, l'amélioration d'autres sites touristiques pour accroître le nombre de visiteurs dans l'arrondissement de Kumbo. .

Il est donc considéré que le tourisme culturel joue un rôle important dans le développement d'une région.

**Mots clés :** le tourisme culturel, de la culture, des ressources touristiques, le développement local, l'arrondissement de Kumbo..

# DEDICATION

This work is dedicated to my icon and life model.

Prof. /Dr. Daniel NONI LANTUM

Grand Pa, find in this work all my gratitude for your life accomplishments

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# LIST OF TABLES

Table 1: Synoptic table of the general context of the research ----- 15  
Table 2: Types of cultural tourists by McKercher and Du Cros.----- 19  
Table 3: Variables----- 22  
Table 4: Population statistics of KSD ----- 24  
Table 5: Sampled villages of KSD ----- 25  
Table 6: List of interviewed resource persons ----- 26  
Table 7: Age sex relationship of KSD ----- 32  
Table 8: A cross section of the variety of handicraft products in KSD----- 46  
Table 9: Characteristics of Hotels and Inns in KSD.----- 65  
Table 10: Characteristics of leisure establishments in KSD.----- 67  
Table 11: Transporters in KSD ----- 73  
Table 12: Cultural tourism's contribution to employment (figures in thousands) ----- 82  
Table 13: Monthly sold objects at the Ngoran's Handicraft store.----- 83  
Table 14: Activities visitors planned to carry out in KSD ----- 84  
Table 15: Research time table----- 97

## LIST OF FIGURES

Figure 1: Location of Kumbo Sub Division. -----	4
Figure 2: Climate graph of KSD -----	5
Figure 3: Cross section of the relief of Kumbo -----	6
Figure 4: Manifestation of Culture at Different Levels of Depth (HOFSTEDE 1997) -----	16
Figure 5: The concept of culture in our context of study. -----	17
Figure 6: The place of cultural tourists in the complete tourist flow. -----	20
Figure 7: Social Exchange Theory -----	21
Figure 8: Summary of the methodological approach -----	29
Figure 9: Male - female representation for each village -----	33
Figure 10: Level of education of KSD citizens -----	33
Figure 11: Employment status -----	34
Figure 12: Places of Origin of Tourists -----	35
Figure 13: Age group and sex relationship of visitors -----	35
Figure 14: Sex relationship and Reasons for tourists presence in KSD -----	36
Figure 15: The Employment status of Tourist -----	36
Figure 16: Level of formal education -----	37
Figure 17: Sector of employment of visitors -----	37
Figure 18: Popular cultural touristic resource attractions of KSD -----	41
Figure 19: An artistic courtyard in the Fon's palace -----	52
Figure 20: Amazing historical sculptures and artefacts with cowries at le Paysan handicraft store -----	55
Figure 21: Cultural touristic sites of KSD -----	59
Figure 22: The state of roads in KSD -----	60
Figure 23: Representation of travellers using public and private cars -----	61
Figure 24: Transportation to the touristic site. -----	62
Figure 25: Lodging accommodations -----	64
Figure 26: Hotels and Inns, arrivals / nights from January 2015 to December 2015 -----	66
Figure 27: Monthly incomes received in hotels and Inns in 2015 -----	67
Figure 28: Map of tourist infrastructures of KSD -----	68
Figure 29: Responsibilities for the development of tourism in KSD -----	69
Figure 30: Involvement of governing bodies in tourism activities -----	72
Figure 31: Presence of financial institutions -----	72
Figure 32: Community training programs -----	75
Figure 33: Impressions of tourists about cultural tourism in KSD -----	78
Figure 34: The role of actors in cultural tourism and local development -----	79
Figure 36: Cultural projects and their impacts on tourism -----	80
Figure 37: Amount of money in percentages that tourist are ready to spend in KSD -----	83
Figure 40: Tourists arrivals in Cameroon -----	92



# LIST OF PLATES

Plate 1: The babaa and kishiy caves----- 40  
Plate 2: Lolika in his handicraft shop in Kimbo ----- 47  
Plate 3: Le Paysan handicraft shop in Kimbo ----- 48  
Plate 4: The Musa Art Gallery ----- 49  
Plate 5: Some buildings of the Palace of Nso----- 53  
Plate 6: Monuments around the palace ----- 54  
Plate 7: Preparation of kiban for a traditional wedding and a plate of kati kati ready for eating.  
----- 56

# LIST OF PICTURES

Picture 1: Beautiful relief landscape of KSD ----- 39  
Picture 2: Women dancing and singing during at the Ngonso Cultural Festival. ----- 43  
Picture 3: Traditional title guests at the launching of the Ngonso festival in Jakiri ----- 44  
Picture 4: The frightful Nkoh masquerade displaying in Kumbo during a funeral celebration----- 45  
Picture 5: A traditional scenario of the Ngonso Cultural Festival ----- 45  
Picture 6: Musa’ Arts Gallery Museum Inside view of----- 50  
Picture 7: Various masks at the Lukong Arts Gallery ----- 51  
Picture 8: The address of traditional practitioner----- 57  
Picture 9: Amazing objects used by traditional healers. ----- 58  
Picture 10: Horse riders in Tobin, KSD. ----- 58  
Picture 11: Fomo 92 hotel, Maryland Kumbo. ----- 66

# TABLE OF CONTENTS

LIST OF LECTURERS .....	i
LIST OF ABBREVIATION AND ACRONYMS.....	ii
RESUME .....	iii
DEDICATION .....	iv
ACKNOWLEDGEMENT .....	v
LIST OF TABLES .....	vi
LIST OF FIGURES .....	vii
LIST OF PLATES .....	viii
LIST OF PICTURES .....	ix
TABLE OF CONTENTS.....	x
GENERAL INTRODUCTION.....	1
PART I: GENERAL CONTEXT OF THE RESEARCH.....	1
CHAPTER I: EXPLORATORY ANALYSES OF THE TOPIC .....	2
I.1. GENERAL CONTEXT OF THE STUDY .....	2
I.2. JUSTIFICATION OF THE STUDY .....	2
I.3. LOCATION OF THE AREA OF STUDY AND BRIEF PRESENTATION OF KUMBO SUB DIVISION .....	3
I.3.1. LOCATION OF THE AREA OF STUDY.....	3
I.3.2. PHYSICAL ENVIRONMENT .....	5
I.3.3. THE HUMAN ENVIRONMENT .....	7
I.4. TIMEFRAME OF THE STUDY. ....	7
I.5. LITERATURE REVIEW .....	8
I.6. STATEMENT OF THE PROBLEM.....	11
I.7. THE RESEARCH QUESTIONS .....	12
I.7.1 Central question.....	12
I.7.2 Specific questions .....	13
I.8.RESEARCH OBJECTIVE .....	13
I.8.1 Central objective.....	13
I.8.2 Specific objective .....	13
I.9 RESEARCH HYPOTHESIS .....	13
I.9.1 Central hypothesis .....	13
I.9.2 Specific hypothesis. ....	13
I.10 THE IMPORTANCE OF THE RESEARCH.....	13
CHAPTER II: CONCEPTUAL, THEORETICAL AND METHODOLOGICAL FRAMEWORK.....	16
II.1. CONCEPTUAL FRAMEWORK .....	16
II.1.1 Culture.....	16
II.1.2 Tourism .....	17
II.1.3 Cultural tourism.....	18
II.1.4. Local development .....	20
II.1.5. Tourism and local Development .....	20
II.2. THEORETICAL FRAMEWORK .....	20
II.2.1. Social Exchange Theory.....	20
II.2.2. The locality theory (Evans, 2008) .....	21
II.3. Conceptualisation .....	21
II.3.1. The independent variable .....	21
II.3.2. The dependent variable .....	21

II.4. RESEARCH METHODOLOGY AND DATA COLLECTION .....	23
II.4.1. Collection of secondary data .....	23
II.4.2. Collection of primary data.....	23
II.4.3.The pre-survey.....	24
II.4.4. Direct observation .....	24
II.4.5. Inquiry with Questionnaires .....	24
II.4.6. Interviews .....	25
II.4.7. Iconographic data. ....	26
II.4.8. Statistical analysis. ....	26
II.5. DIFFICULTIES ENCOUNTERED .....	27
II.5.1.Problems related to the accessibility of documents .....	27
II.5.2. Problems related to the attitude of the respondents.....	27
II.5.3. Difficulties related in administering the questionnaires.....	27
II.5.4. The periodic limitation .....	27
II.5.5. Insufficient financial resources .....	28
PART TWO: RESEARCH RESULTS .....	31
CHAPTER III: TOURISM RESOURCES AND PRODUCTS OF KUMBO SUB DIVISION	32
III.1. CHARACTERISTICS OF THE STUDY POPULATION.....	32
III.1.1. THE SOCIO DEMOGRAPHIC DATA OF THE KUMBO POPULATION IN TOURISM OF KSD .....	32
III.1.2. THE SOCIO DEMOGRAPHIC CHARACTERISTICS OF THE TOURISTS IN KSD .....	34
III.1.2.1. Origin of Tourists.....	34
III.1.2.3. Reasons for the presence in KSD.....	35
III.1.2.4. The employment status tourists .....	36
III.2. THE NATURAL TOURIST ATTRACTIONS IN KUMBO SUB DIVISION .....	38
III.2.1.The conducive climate of KSD.....	38
III.2.2. The cultural characteristics of mountains in KSD .....	38
III.2.3. The Cultural importance of the rivers of KSD.....	39
III.2.4. The Babaa and Kishiy Caves .....	40
III.3. ANTHROPOGENIC TOURIST ATTRACTIONS IN KUMBO SUB DIVISION .....	41
III.3.1. The Festivals and funerals .....	42
III.3.2. The Ngonso Cultural festival .....	42
III.3.3. Funerals and death celebrations .....	44
III.3.4. The handicraft attractions and the genius of the local people.....	46
III.3.5. Museums .....	48
III.3.7. Culinary arts and local drinks .....	55
III.4. TOURIST INFRASTRUCTURES. ....	60
III.4.1. The mode of transport. ....	60
III.4.2. Mode of tourists arrival In KSD .....	61
III.4.3. Transportation to the touristic site. ....	62
III.4.4. Accommodation. ....	62
CHAPTER IV: STAKEHOLDERS AND THE ROLE OF CULTURAL TOURISM IN KUMBO SUB DIVISION .....	69
IV.1. STAKEHOLDERS INVOLVED IN CULTURAL TOURISM IN KSD.....	70
IV.1.1. THE ROLE OF THE STATE.....	70
IV.1.2. ROLE OF LOCAL GOVERNMENT IN TOURISM .....	71
IV.1.3. THE PRIVATE SECTOR .....	72
IV.1.4. COMMUNITIES .....	74

IV.1.5. ASSOCIATIONS (Nso Development Association (NSO'DA), the Nso Family Union in Europe and America, the Nso Bati women's Association ) .....	75
IV.1.6. THE NGOs (Non Governmental Organisation) .....	76
IV.1.7. THE ROLE OF THE NSO WOMEN.....	76
IV.1.8. THE ROLE OF THE MEDIA .....	77
IV.2. THE ROLE OF CULTURAL TOURISM ON KUMBO SUB DIVISION .....	80
IV.2.1. THE POSITIVE IMPACTS OF CULTURAL TOURISM IN KSD.....	81
IV.2.2. NEGATIVE IMPACTS OF CULTURAL TOURISM IN KSD. ....	84
PART THREE : DISCUSSION OF RESULTS, CRITICISMS AND RECOMMENDATIONS .....	88
CHAPTER V: THE VARIOUS DIIFICULTIES ENCOUNTERED IN THE PROMOTION AND DEVELOPMENT CULTURAL TOURISM.....	89
V.1. ORGANISATIONAL CONSTRAINTS TO THE DEVELOPMENT OF CULTURAL TOURISM.....	89
V.1.1. role of the government in organising cultural activities in KSD .....	89
V.1.2. Insufficient Financial Support.....	90
V.1.3. The insufficient laws and policies.....	90
V.1.4. The organisation of the security.....	90
V.1.5. The non-involvement of the local population in management .....	90
V.2. THE PROMOTIONAL CONSTRAINTS TO THE DEVELOPMENT OF CULTURAL TOURISM IN KSD. ....	91
V.2.1. The meaning of cultural tourism.....	91
V.2.2. The inadequate promotion of KSDs cultural tourism potentials.....	91
V.3. CONSTRAINTS RECORDED BY THE KUC.....	91
V.3.1. Lack of cultural halls in KSD for the exhibition of cultural manifestations.....	91
V.3.2. The lack of cultural sustainability .....	91
V.4. OTHER CONSTRAINTS.....	92
V.4.1. Unequal distribution of profit .....	92
V.4.2. The high level of taxes imposed to start up a business .....	92
V.4.3. Competition of cultural tourism products .....	92
V.4.4. the presence of terrorism in Cameroon .....	92
CHAPTER VI : DISCUSSION AND CRITICISMS OF FINDINGS, AND RECOMMENDATIONS.....	93
VI.1. FINDINGS.....	93
VI.2. CRITICISMS .....	96
VI.2.1. Orientation of our topic .....	96
VI.2.2. Limits of our methodology .....	96
VI.2.3. The limits of the examination and treatment of data .....	96
VI.2.4. Time constraint .....	97
VI.3. RECOMMENDATIONS.....	98
GENERAL CONCLUSION .....	100
BIBLIOGRAPHIC REFERENCES .....	101
APPENDICES .....	xiv

# GENERAL INTRODUCTION

By 1970, tourism in Cameroon was a minor and slowly growing industry which was neglected to the interest of other economic activities such as agriculture (cash crop products) and industrialisation (developing the transformation sector of raw materials). The creation of the Ministry of Tourism in Cameroon came in to promote this sector in order to contribute to the country's development. By 2010, Cameroon became classified as a touristic destination, because it registered more than 500 000 tourist. This was revealed by Minister of Tourism Baba Hamadou, who disclosed that in 2010, Cameroon received 572,728 international tourists, which contributed over three per cent of the country's Public Investment Budget, (source: MINTOUL December 2010). Referred to as Africa in one, it describes all the potentials that it contains from its diverse wildlife to its immense vegetation cover, culture which encloses Cameroon's geography. With all these potentials, the government planned to improve the sector's yield through the promotion of international tourism and local tourism. This is effective when we see the constant transformation and adaptation to the needs of the audience and those of the tourist. Cultural tourism is described as people moving for essentially cultural motivations, which include study tours, performing arts, cultural tours, travels to festivals, visits to historic sites and monuments, folklore and pilgrimage (World Tourism Organisation, 1985). Different ways of life and cultural backgrounds today are resources, for the development of tourism in many countries. Culture is a main 'pull factor' which influences visitors' initial decision to travel to destinations in different parts of the world. Thus in most regions of Africa, particularly Cameroon, cultural attractions have become important in the development of tourism. At the global level, cultural attractions are usually perceived as being icons of important streams of global culture (Richards, 2001). The development of tourism in Africa in general, and the development of cultural tourism in particular, are at their initial stages.

The diverse indigenous Cameroonian cultures can be perceived as having a hidden comparative advantage in the development of cultural tourism because they possess exceptional cultural and nature based attractions. These are the very tourist attractions which people from major tourist generating countries are looking for. Within this context of cultural tourism development, it is usually argued that with the rapid economic growth and increasing affluence in most parts of the world, the number of international and intra-country tourists visiting local communities and other destinations in Cameroon will continue to increase in the foreseeable future. Although the recent terrorist events in the Northern part of the country may well have a detrimental effect on local tourism in the short-term, in the longer term it is hoped that the development of cultural tourism will continue to be a major growth sector.

Local communities in Cameroon now use their cultural events as touristic potentials to market their destinations and offer to both national and international tourist distractions and entertainment. Kumbo is not left out, for it has man-made and natural potentials which can attract tourist, thereby generating income to the community.



## **PART I: GENERAL CONTEXT OF THE RESEARCH**

In order to carry out our research, we propose the general framework of our study which consists of explaining the scientific and general context, to show the boundaries of our topic, the problematic, the question, hypothesis and objectives of our research. At the end of this part, is the conceptual and theoretical framework.

# CHAPTER I: EXPLORATORY ANALYSES OF THE TOPIC

Firstly, every scientific research must be conducted in its general context. In this part, we took into consideration the context of our study, the justification of our topic and its delimitation.

## I.1. GENERAL CONTEXT OF THE STUDY

Currently, tourism is one of the world's biggest and fastest growing industries. In 2004, 760 million international arrivals were recorded by the WTO which represented almost 622 billion dollars' worth the receipts. Tourism has grown by 25 percent in the past 10 years with a forecast of 1 500 million international arrivals worldwide by 2020, more than double the level at the moment.

The management of tourism in Cameroon began long ago before the 1980's. The Cameroonian authorities aim at increasing tourism earnings from the domestic and international market towards a substantial source of income for the country. This in turn has brought about major changes to the infrastructure including large construction projects that have helped develop rural areas. Furthermore, this has led to the modernisation and prosperity for local communities, private sectors, and the country as a whole. However, tourism generates downstream negative effects to destination areas when it is mass marketed; these include the integration of tourist cultures to the primitive way of local life, social problems, inflation, the high cost of living, unequal income distribution, etc. Therefore it has been necessary to manage and plan every aspect relating to the development of tourism to reduce negative consequences that directly affect communities when it is considered as part of destination.

Presently, Cameroon's goal is to attain emergence by 2035 in socio economic and political aspects. In this light, the tourism sector is not left out. Instead, Cameroon after becoming a tourist destination in 2010, the government is investing more and more in this sector.

Our topic falls within the context of "Tourism and Development", we are looking at the potentials of its tourism. This study is carried out to show how cultural tourism in Kumbo can improve local development and elevate the standards of living of its populations alongside the present goal of attaining emergence by 2035.

## I.2. JUSTIFICATION OF THE STUDY

Between 2006 and 2013, the evolution of the number of tourist in Cameroon has increased and no matter the mode of transport visitors use, many people cultivate the habit of travelling around. In fact, by 2006, the number of tourist increased from 451 441 to 912 000 in 2013 with a percentage increase of 91%. (National Institute of Statistics Annual Report, 2013).

According to the 2013 annual report from Cameroon's National Institute of Statistics, the North West region offers very few natural touristic sites as compared to the artisanal, secret societies, cultural events and traditional palaces. These sites in the North West record very few visits whereas they offer a good number of cultural and artistic sceneries. Kumbo being a locality in the North West region, our research intends to make an inventory of and exhibit the cultural potentials in order to promote cultural tourism and pull more visitors so as to achieve development.



More so, we have desperately noticed during field observations of August 2015 that in Kumbo Sub Division which is the head quarter of Bui Division, there is no representation of the Ministry of Culture to promote cultural activities and events that hold in the town. Such a bitter notice show the limits of public authorities in promoting cultural manifestations in Kumbo which could attract more tourists.

Again, the low level of development of the second biggest town of the North West region after Bamenda also pulled our attention in order to bring out results which will lead to the growth of the town through cultural tourism, wherein culture is part of the main activities of the population of Kumbo sub division.

Finally, the desire and pleasure to bring to such a big town our little contribution to its scientific exploration by analyzing how cultural tourism can bring forth development, improve standards of living in Kumbo and increase the Gross National Product of the Cameroon as a whole.

### **I.3. LOCATION OF THE AREA OF STUDY AND BRIEF PRESENTATION OF KUMBO SUB DIVISION**

#### **I.3.1. LOCATION OF THE AREA OF STUDY**

Cameroon is a Republic found in Central Africa. French and English are the official languages. The country is called “*Africa all in one*” because of its cultural diversity with more than 220 ethnic groups. A country with immense physical features, they range from mountains to beaches and a long coastline from the southern part to an immense tropical and equatorial forest. Cameroon has a surface area of about 475,442 km<sup>2</sup>. Cameroon practices religious freedom and diversity. Christianity is the faith which dominates, for more than half of the population practices this faith, while Islam is a significant minority faith. More so, many people practice traditional religions. Muslims are concentrated in the north, while Christians are concentrated primarily in the southern and western regions, but practitioners of both faiths can be found throughout the country. There is significant internal migration, mostly dominated by rural urban migration.

Kumbo is the head quarters of Bui Division, the second largest town in the North West Region of Cameroon after Bamenda in terms of demography. A distance of 110 km separates the two towns. Population wise, Kumbo counts over 127538 inhabitants (BUCREP, 2010) with a female dominance of about 52%. Located at  $6^{\circ}9'10''N$  and  $6^{\circ}9'10''N$  to  $10^{\circ}45'6''E$  and  $10^{\circ}45'15''E$ , Kumbo is bounded to the south west by Oku, to the south by various families of the Bamukon tribe, Babungo, Baba, Babessi and Bangolan; to the east by Banyo and Noun, and to the North by Ndu sub division. It is situated along the “ring road”<sup>1</sup> that links Bamenda to Ndop – Kumbo – Nkambe and Wum.

The map below portrays the study area:

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<sup>1</sup> A circular road that runs along the Highlands of Northwest Region

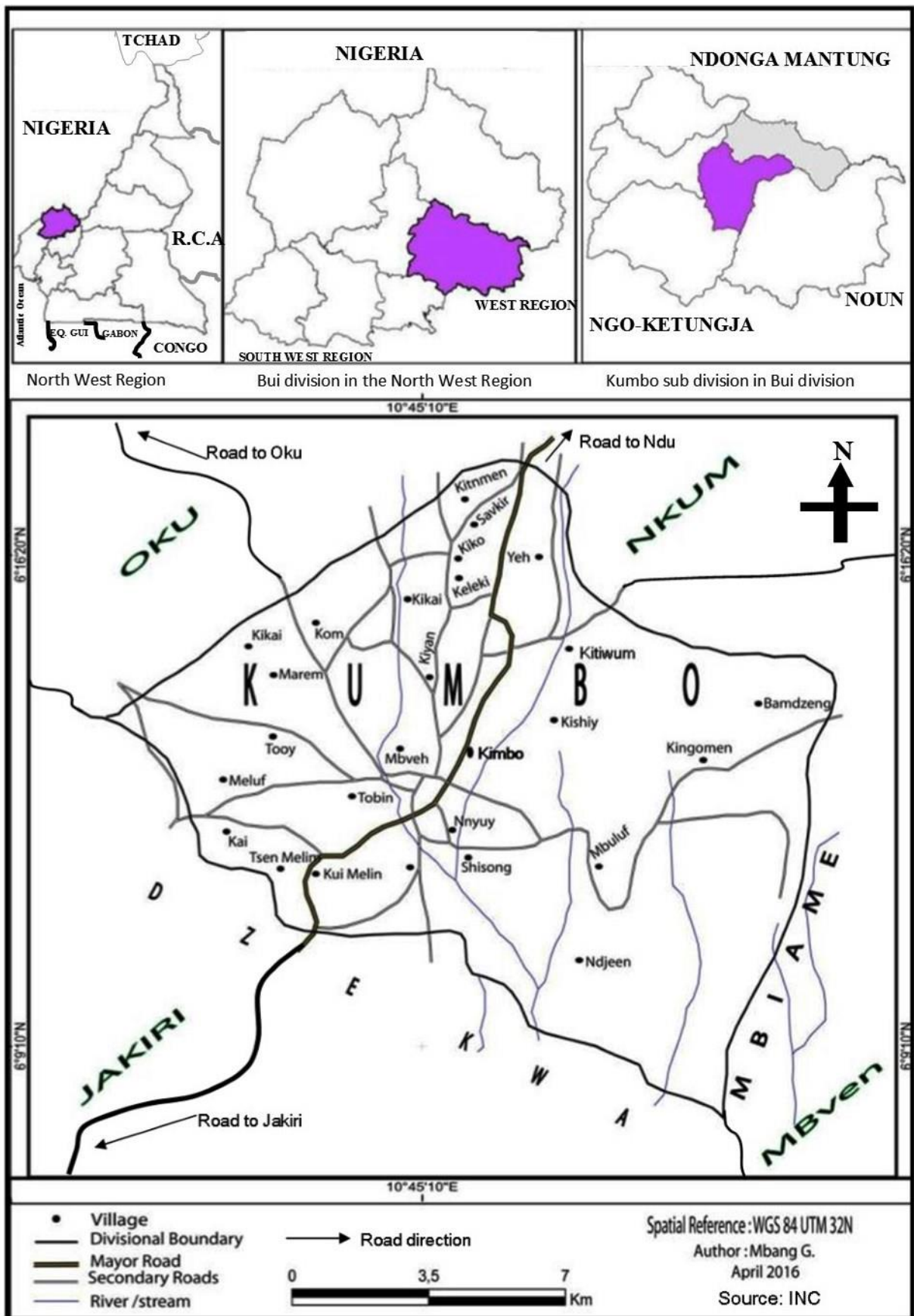


Figure 1: Location of Kumbo Sub Division.

### I.3.2. PHYSICAL ENVIRONMENT

From the location of the study area, there exist diverse physical features of climate, relief, vegetation and soils which make the geography of Kumbo rich and interesting. This is due to the cultural ties attached to them and the seasons in which events hold in KSD. These features are in some areas propitious to harvesting medicinal plants, wood for carvings and manufacture of drums. Covered with grassy savannah constituting of a high altitudinal ecotype, galleries along streams and fertile mountain sides. Villages are made of cypress trees, raffia palm, plantations, kola nut trees, bananas, coffee as well as potatoes, beans and corn farm. (Tanlaka, 2013).

#### I.3.2.1. The Climate of KSD

According to the Kumbo Baseline Studies (2011), Kumbo Sub Division enjoys a tropical climate which is common to the highland region of Cameroon. There are two seasons: the rainy season which runs from March to October and the dry season which runs from November to February with slight variations, determining the types of activities carried out by the population. This area experiences cold dry winds in the Dry season and cold wet monsoon winds in the rainy season. Temperatures are very low at night in the dry season and fairly low at night during the rainy season. The climate in Kumbo is therefore cold. This climate is considered to be conducive according to the Köppen-Geiger climate classification. The average annual temperature is 19.0 °C in Kumbo. The average annual rainfall is 1873 mm.

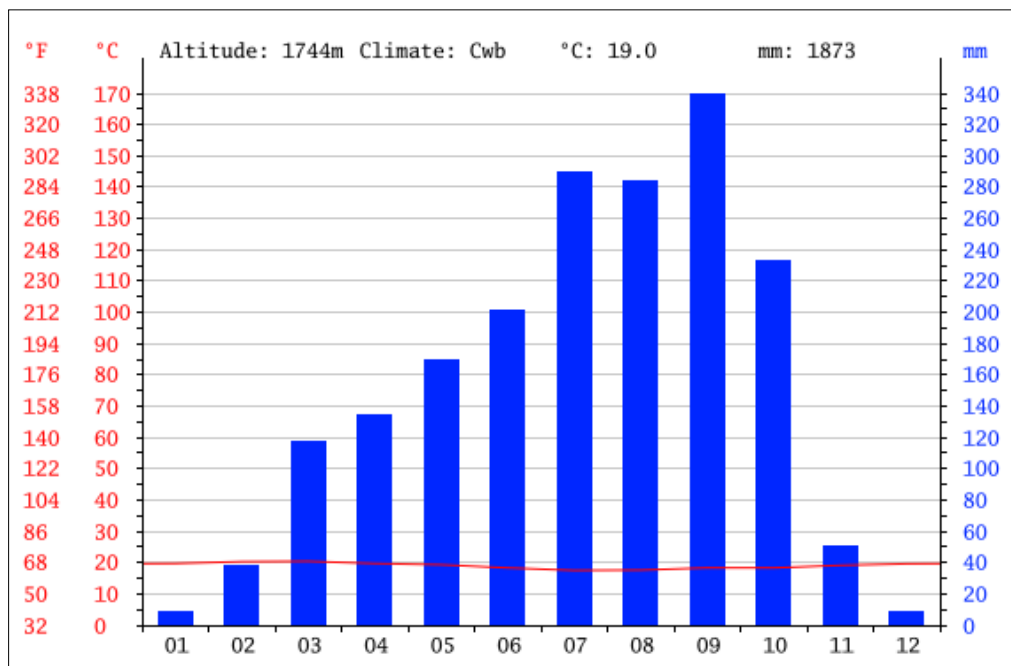


Figure 2: Climate graph of KSD

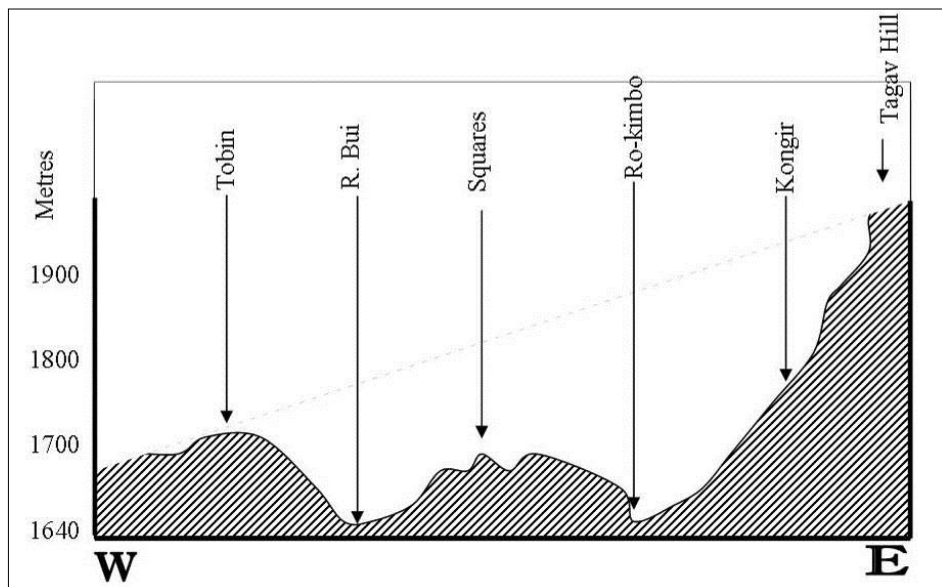
Source: [http://en.climate-data.org/location/2904/\(2015\)](http://en.climate-data.org/location/2904/(2015))

The driest month is January, with 8 mm of rain. In September, the precipitation reaches its peak, with an average of 339 mm. This graph explains why events such as the Ngonso Cultural Festival and funerals are programmed in December to January. This is to avoid the heavy rains of July through September to October.

March is the warmest month of the year. The temperature in March averages 20.4 °C. At 17.5 °C on average, July is the coldest month of the year. Whereas, temperatures in December vary between 13.2 and 26.0 with an average of 19.6° c. this cold weather attracts tourist in this period of the year. There is a difference of 331 mm of precipitation between the driest and wettest months. The variation in annual temperature is around 2.9 °C.

### I.3.2.2. The relief and hydrography of KSD

Furthermore, the Baseline Studies Kumbo (2011), talks of the topography of the area to be characterised by hills and deep valleys. It is virtually impossible to find level lands within the sub division. Many small streams flow from the hills, some seasonal in nature and gather to form the Rivers Bui and Roo-kimbo. It is worth noting that, Bui got its name from River Bui and Kimbo which is the original name for Kumbo got its name from River Roo-kimbo. Most of the valleys have streams and marshes. The tropical climate of Kumbo with a rainy season permits the water table to rise and thus, enable the population to have access to water for drinking and for cultivation especially in the rainy season. Springs and streams are filled enabling farming to be practised.



**Figure 3: Cross section of the relief of Kumbo**

Source : Adapted from Bongfen Jumbam.

### I.3.2.3. The Vegetaion

More so, the Baseline Studies Kumbo (2011), describes that the vegetation of the KSD is similar in characteristics to the Sudan Savannah, influenced by rainfall, and altitude. As such we find sparse forest areas of herbaceous cover. Added to the vegetation, Kumbo also has swampy grassland characterised by species adapted to wet land ecosystems like the raffia plant. These are common in some areas of the Bui river valley. Grassland forms the majority of the vegetation. Given that much farming takes place in the region, burning has greatly modified the herbaceous cover. Rough savannah grass grows in the hills, soft grass on the farm lands, elephant stalks and reeds along the banks of streams. The different vegetation types are influenced by the several soil types found in the area. All this contributes to making Kumbo a cultural touristic destination. This because the elements of vegetation are used to produce bags, drums and masks which are being exposed to tourist.

#### **I.3.2.4. The soils of KSD.**

These soils develop mainly from basalt, and/or granite base rocks. Many others are formed through alluvial deposits and organic matter. Soil type comprises clay, sandy humus and marshy soils while the reddish infertile type abounds on hills. Vegetation types offer a diversity of opportunities to the farmers of the area. This further provides a favourable ground for agricultural activities, which in turn favours the implementation of agricultural activities and empowerment projects that can promote the agricultural life of the population especially youths, since they are the productive age group. The soils here play an important cultural role in that its fertility produces crops which are used in producing food that is used in culinary presentations.

#### **I.3.3. THE HUMAN ENVIRONMENT**

The Nso<sup>2</sup> is the main ethnic group of Kumbo sub division. They are tikars who originated from the Adamawa region around Bankim beside Banyo. They left this place and first migrated southwards to Ndzenso, under the leadership of Ngonso<sup>3</sup>, from where the name Nso originated. Here, they moved northwards to the hills at a place known as Kovifem<sup>4</sup>, where they settled. Frequently attacked by the Fulani's<sup>5</sup> and many lives lost, they migrated to their present site, which is Kumbo, around the 18<sup>th</sup> century.

The Nso territory comprises of different small "fondoms"<sup>6</sup> which are under the paramount Fon<sup>7</sup> of Nso His Royal Highness Sehm Mbinglo I. It is the biggest Fondom of the Western Grass fields (Goheen, 1993, 244). Kumbo town is the seat of the traditional authority. The *Fon's* palace is called *Ntoh Nso*, and is known to be the centre for social and cultural festivities. (Tanlaka 2013) There are auxiliaries known as *Shufaaais*<sup>8</sup> who make up the *Fon's* cabinet and generally act as his advisers. Most of them were once leaders of independent tribes but through warfare or peaceful negotiations; or through shared historical events, came to be subordinate to the *Fon* of Nso. (Tanlaka 2013).

Kumbo Sub Division is linguistically and ethnically diverse; they share a number of features, including the centrality of the chieftaincy. *Lamnso* is the most spoken language; other languages such as English, French, Hausa and Pidgin English are also spoken. The study will be based in Kumbo Sub Division the capital of Bui Division.

#### **I.4. TIMEFRAME OF THE STUDY.**

Our study focuses on a time period moving from the year 2000 to 2014. This is because we believe it merits a particular attention. In practical terms, the year 2000 marks the beginning of the transfer of competence from the central power to the local authorities. In this context, tourism and development and more particularly cultural tourism is assigned as local administrators who have to assemble financial and technical competence to make sure cultural tourism is put in place in order to guarantee local development.

More so, we noticed during our field observations that the land surface area of Kumbo subdivision has increased considerably within the past years from 2000 to 2014. The population of this area has also increased as compared to the past years.

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<sup>2</sup> An ethnic group

<sup>3</sup> The woman who Founded the Nso dynasty

<sup>4</sup> First settlement of the Nso dynasty

<sup>5</sup> Raids to convert ethnic groups into muslim believers

<sup>6</sup> commonly refers to a monarchy or tribe ruled by a Fon

<sup>7</sup> A *Fon* is a king of a clan or tribe of the north west region of *Cameroon*, especially among the grass fields

<sup>8</sup> Head of a small village or lineage

## I.5. LITERATURE REVIEW

No scientific work can be done from space, in order to better understand our problematic, it is important to consult a number of writings and previous works. This abundant literature is a paramount database to understand, analyze cultural tourism activities in order to identify factors that will fetch development in Kumbo Subdivision. Some significant work particularly caught our attention and we have critically assessed below.

**Richards (1996)** focused on the marketing and development of European cultural tourism. He chose several attributes related to cultural/heritage destinations in order to analyze European cultural tourism. Especially, through analyzing these attributes, this article indicated a rapid increase in both the production and consumption of heritage attractions.

**Akama and Sterry (Eds, 2000)** have written on *Cultural Tourism in Africa: Strategies for the New Millennium*. This important book derives from a highly successful international conference on cultural tourism in Africa; it recognizes that Africa does not have large industries and other manufacturing concerns: however, Africa has a rich diversity of cultural heritage, probably the most important resource available. The recognition of African heritage as a resource and the need to address the issues affecting its exploitation resulted in this collaborative venture. It is very true that despite Africa's important position as an emerging tourist destination, with great potential, a lot of attention has been placed on the development of limited tourism products, namely wildlife and beach tourism. The rich and diverse indigenous African culture has hardly been seen as a potential tourism resource. In developing this book, the authors realised not only the potential of cultural tourism in developing sustainable tourism in the region, but also the potential of cultural tourism in promoting inter-country travel (i.e. local/regional tourism) among the different countries. Though these authors had seen the importance of cultural tourism potentials, they did emphasise on development it can fetch to a community.

Some researchers have written on tourism in Cameroon and Kumbo in particular. **Noudou M. (2012)**, writes on the cultural diversification of tourism and their importance, in Cameroon. In this thesis, she brings out the multiple touristic potentials of Cameroon. She explains the development witnessed in cultural tourism and how it changes the lives of Cameroonians. Also, Dzekamo writes in the same light with Noudou (2012) , but he insists on the development of tourism potentials in Kumbo Central Subdivision. The case of Baaba and Kishy Caves (2007) on tourism. These writers all move in one direction and see how developing tourism potentials can increase visits of tourists in Cameoon as a whole. However, they did not talk on how tourism can lead to the degradation of cultures and the loss of inherited culture.

Books of a number of authors and writers were regrouped to portray the culture of the Nso people in Kumbo and how it looks like. Here a *basket of Kola nuts* and *We are all one, Kola, the nut which brings peace, joy and life in Nso' society, Cameroon*. Both from **Kishani (2009)** and from **Tanlaka (2013)** respectively. These authors show how kola nuts brings unity, peace, love and harmony among the Nso people in K.S.D. They also show the importance of kola nuts in the organisation of events and ceremonies. They portray and explain the existence of kola nuts in the Nso society as a very powerful element in Nso tradition and culture inherited from their ancestors.

More so, **Lantum (2000)** emphasises on the cultural aspect of the Nso People. How they respect their traditions, their Fon, cultural practices and sites such as Kovifem without living out their hospitable character. Through this, we can see how important the Nso culture is to its people. This book contributes to attracting visitors in K.S.D., for it shows how welcoming and hospitable the people are.

A plan for the promotion of tourism by Cameroon's Ministry of Tourism is explained by Baum (2006). "Marketing Plan for Mount Cameroon Ecotourism Organisation," is the work produced, identifying inefficient marketing as one of the causes for the slow growth in Cameroon's tourism sector. A plan on how the sustainable tourism can be promoted by the Mt Cameroon project so as to attract tourists to the mountain. The author thinks that this book is important for this study because the goal of cultural tourism is to promote the livelihood of those who depend on the sector, preserve cultural heritage while using the sectors resources in a conservable manner that does compromise the future of the industry. In order to ensure that the sector creates and maintains many jobs while raising revenue and developing the region, it is necessary to have a well designed marketing plan in place that will help to continuously attract tourists to the cultural sites. When these tourists have a positive feedback, they will hand on the message to other potential tourists who will also be persuaded to make a trip to the cultural sites.

"**Cameroon Tourism Guide**", a manual in which **Wala (2002)**, makes an inventory of the existing tourist attractions in Cameroon. It was found in this research that Cameroon has tourist riches that require some valorisation. Among these are parks, wild life sanctuaries, zoos, lakes, botanic gardens, reserves, etc. He suggest that for these attractions to be valorised, the state, businessmen and NGOs have to work together to expand tourism in Cameroon. He further observed that based on experience from some African countries, the tourism industry supplies money and employment. In this regards, developing the sector has to fall in the upper part of the list of administration priorities. He concludes that it is time for Cameroon to take tourism seriously in order to be considered a renounced destination by World Tourism Organisation. He ends by proposing a number of instruments which can be employed for this to happen.

Again, **Lantum (2000)**, recounts the story of the father of Nso' Development SEHM III, the Fon of Nso who ruled from 1947 to 1972. Here we can see that development plans began in Nso before the days of independence. He explains how the Fon at the time fought for the construction of roads, to the building of administrative quarters, the town hall, Kumbo market and the *Nto Nso* or the Fon's Palace. This palace today one of the most visited cultural sites of Kumbo Sub division for its history and beauty of the infrastructure. Though visited, the palace lacks original and well skilled tour guides to explain to visitors the significane of objects found in there. This piece of work comes as an advice to train and orientate the local people on how to explain such cultural heritage sites.

**Getz (1997, p.1)** talks of festivals and events as: "*Events constitute one of the most exciting and fastest growing forms of leisure, business, and tourism-related phenomena.*" The festivals have changed over the years, before festivals were associated with key calendar moments, linked specifically to particular seasons and heritage sites. Over the last decade these have been changed and developed upon, there is now a broad and diverse range of festivals events taking place all over the world. In Cameroon for example, several festivals and events are organised throughout the year from north to south and east to west. In Kumbo sub division, the Ngonso Cultural Festival which is an annual event where the Nso culture is

being displayed originated from the Nso cultural week. In the same light with Getz point of view, our study will turn to bring out strategies on how to ameliorate promotion tools and advertising strategies for a better awareness of the Ngonso festival worldwide.

In addition to the research discussed above, many other researchers have studied cultural/heritage destination attributes. For example, **Sofield & Li (1998)** studied the cultural tourism of China by selecting history, culture, traditional festivals, historical events, beautiful scenic heritage, historical sites, architecture, folk arts (music, dancing, craft work) and folk culture villages as the attributes of significance. **Janiskee (1996)** emphasized the importance of events through several attributes such as festivals, historic houses, traditional ceremonies, music, dancing, craftwork, food, and the direct experience of traditional life. Our study goes in the same direction with these authors to show the importance of cultural tourism.

**The OECD<sup>9</sup> in 2009** publishes a book entitled “The Impact of Culture on Tourism”. It examines the growing relationship between tourism and culture, and the way in which they have together become major drivers of the attractiveness and competitiveness of destination. Again, policy implication requires long term vision of leadership. It also treats development of tourism production and distribution processes in relation to identifying the key factors and cultural resources to increase the attractiveness of destinations as places to visit and invest in, so as to generate development. This book therefore concludes that culture is an important element of tourism which creates a global market place. At the same time, cultural tourism provides an important means of enhancing culture which can support and strengthen cultural heritage, cultural production and creativity. This will make destinations more attractive as well as more competitive as locations to live, visit, work and invest in and leading to local development. This book therefore shows how policy makers can use culture to develop a region and provide employment to a good number of the population. This organisation’s point of view elaborates on the impact of culture on tourism which is right. But our study is different in that it will demonstrate how culture can lead to development of a place through tourism.

According to Shwji I.G in his book “Tourism and Socialist Developments” published in 1975 in the Tanzanian publishing house at Daar es Salaam, his interest was focused on development strategies which preoccupies the tourist industry today. He assessed the role of tourism in development. Our relationship with this work lies in the fact that tourism brings economic development if properly managed. More so, the improvement of social services and cultural aspects of tourism.

Murphy (1985), look at the development of tourism from the perspective of the community and destination. This text examines the environmental and accessibility context of a host region and relates them to economic and cultural factors. Planning strategies are then considered that increase the probabilities of success and minimize the negative aspects of tourism development. Our inspiration from this work on the perspectives of tourism in this local community.

Again, tourism as a tool of for money-making progress has been examined by a number of researchers, Britton 1977 and Choy 1984. They have written articles which considers the attempts by administrators to use tourism as a tool of local development and economic diversity. It also looks at the accomplishments or breakdowns of these efforts. In

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<sup>9</sup> Organisation for Economic Co-operation and Development. A forum where the governments of 30 countries work together to address the economic, social and environmental challenges of globalization.



most cases, the benefits of tourism development have been less rewarding than anticipated by government organization. Successes of these hard works are what caught our attention from both writers.

## **I.6. STATEMENT OF THE PROBLEM**

Nowadays, issues on tourism and cultural tourism are among the most complex to be met by various stakeholders because of their effects on the environment. Furthermore, cities in developing countries in general and those of Sub-Saharan Africa in particular are among the cities where the problem of tourism appealing to development is relevant.

Cameroon known as *Africa in one* is a country of sub Saharan Africa with diverse touristic potentials which have been harnessed in one way or the other to bring economic benefits to the country. The North West Region of Cameroon commonly known as grass fields is one of the richest regions with touristic potentials. This region as concerns cultural tourism has a particularly rich and diverse cultural heritage that has always been protected jealously by its people in order to safeguard its originality and transmit it to future generations. This cultural heritage which constitutes the major touristic attractions is what distinguishes the North West Region from other regions in Cameroon.

In Cameroon, and Kumbo in particular, nearly 70 percent of the population depends on the primary sector for livelihood (Nji, 2012). An annual population growth of about 2.2 percent can alter the dynamics and result in the prevalence of the abuse of environmental resources in Cameroon. Poverty and unemployment have pushed many Cameroonians to indulge in unsustainable activities such as stealing, prostitution, vandalism and begging from visitors. This is due to the lack of jobs and ideas for self-employment. Kumbo sub division is not left out of this.

One of the major problems facing cultural tourism in Kumbo Sub Division is the limited involvement of local communities in the activity. Local communities are not fully involved in the services of the industry such as tour guides, production and selling of crafts, entertainment services such as music, dance and storytelling. Although the local communities have available opportunities, certain factors still limit the meaningful involvement of local communities in cultural tourism; whereas they are supposed to be at the center of this industry. Some of these factors are: the inadequate sources of finance, lack of information and awareness, lack of training and know how, lack of interest on the part of existing establishments to build partnerships with local communities and suppliers and the lack of incentives from council and local authorities to encourage and reward private sectors involved in cultural tourism.

Kumbo Sub Division does not get enough attention nor does the necessary funding it requires enhancing the sector and hence attracting more tourists. The different manifestations, ceremonies and craft work are wonderful attractions. From the carvings to the culinary arts, masquerades displays, dances and shows during funerals are cultural activities which can serve as a foundation for attracting tourist. More so, death celebrations, initiations, and pouring of libations are other cultural events which are performed in Kumbo and around villages.

The Ngonso Cultural Festival in the past was celebrated as the Nso cultural week since 1996. Organised in 2008 under the name the Ngonso Cultural Festival, it is a forum where

cultural knowledge system of the Nso is exhibited. The massive population attracted to spend time and money during this event is a source of income for the development of Kumbo.

Again, the Mus'Art Gallery has been active in propagating the Nso' cultural heritage. This is a museum that has been at the forefront of promoting Nso' traditional artistry and craftsmanship. It has a collection of over 400 objects most of which were created between 1970 and 2000. These varied and diverse objects range from bamboo work to wood carvings, basketry to pottery. But since the death of the museum manager, it has lost its visitors. This because the takeover is not effective and the gallery is close regularly.

Lack of professionalism and financial capital has made it almost impossible to develop some tourist destinations like the Baaba and Kishiy Caves (Nji, 2012). There are neither roads nor tourist guides to accompany visitors to these sites with a rich cultural story. It is therefore understandable when Carole Favre expert and teacher of tourism at the University of London to Colchester, who attended events marking the celebration of World Tourism Day in Cameroon in 2010 remarked that, "tourism in Cameroon is not developed and does not yet have a specific direction (Fonka & Mesape, 2010). Certainly there are opportunities, but there is still need to develop strategies that are more thoughtful and promote collaboration between local people and the government." This is an indication of some of the problems faced by Kumbo's tourism industry which need to be studied in order to ensure that the sector improves.

The characteristics of what constitutes cultural tourism are all of what is described, explained and practiced in Kumbo Sub Division. Some of these cultures are:

- The ceremonies, events and festivals
- Songs and dances
- Arts and crafts
- The strong belief in witchcraft and coupled with rituals and initiations
- Artefacts and cultural sites
- Museums ( the Mus'Art Gallery and the Lukong Art's Gallery)
- The Ngonso festival
- Culinary arts
- Traditional display and contemporary art

The challenges of cultural tourism in K.S.D. is that of transforming its available cultural touristic opportunities for their own prosperity and development. What are the cultural touristic potentials of Kumbo Sub Division and role in development? Therefore, the objective of this research work is to investigate the notion of cultural tourism and its role in development. The problem of inadequate development in Kumbo Sub Division has driven the local people to seek for new sources of revenue in order to raise funds to increase development and improve on their standards of living. The study is therefore going to assess the role of cultural tourism and its contributions to local development, taking Kumbo Sub Division as a case study.

## **I.7. THE RESEARCH QUESTIONS**

### **I.7.1 Central question**

What are the cultural touristic potentials of Kumbo Sub Division and its role in development?

## **I.7.2 Specific questions**

- i. What are the cultural touristic potentials of Kumbo Subdivision?
- ii. How are the potentials harnessed for local development?
- iii. What difficulties are faced in the promotion of cultural tourism in Kumbo Subdivision?

## **I.8. RESEARCH OBJECTIVE**

### **I.8.1 Central objective**

To investigate the contributions of cultural tourism for the local development in Kumbo Subdivision.

### **I.8.2 Specific objective**

- i. To show the cultural touristic potentials of Kumbo Subdivision.
- ii. To present the different activities that valorise and show the culture of Kumbo Subdivision.
- iii. To show how good communication, local participation and better organisation of tourism will be an important tool to guide local development.

## **I.9 RESEARCH HYPOTHESIS**

From our research questions, a number of hypotheses follow. From the main hypothesis to the specific hypotheses.

### **I.9.1 Central hypothesis**

Cultural tourism in Kumbo sub division greatly contributes to its local development thanks to its diverse potentials and resources.

### **I.9.2 Specific hypothesis.**

- i. Cultural tourism sector in Kumbo Subdivision is endowed with diversified cultural heritages.
- ii. Cultural resources of Kumbo Subdivision are valorised and showcased during Nso cultural events.
- iii. Cultural tourism in Kumbo Subdivision is handicapped by organisational and promotional lapses.

## **I.10 THE IMPORTANCE OF THE RESEARCH**

The interest of the study lies in the fact that, it falls in an era when the tourism sector is booming worldwide. Tourism has become the talk of the day. The persistent increase in the number of travelers for leisure and tourism generates income to countries due to their expenses on goods and services. In Cameroon and particularly our study area, it is hoped that if the tourism sector is well planned and organized, more tourist will visit touristic sites and consume related services which will generate more income to foster development of the country and particularly Kumbo.

The study is also taken at the time when the governments, non-governmental organizations' as well as international bodies are putting in place efforts to encourage the tourism sector. Moreover, the rapid population increase of the world and the ease at which people move, implies that the topic be brushed to bring in solutions.

The choice of the topic "cultural tourism and development in Kumbo sub division" is due to the fact that this area offers diverse physical and human potentials that if harnessed will greatly develop Kumbo. This will pull in a greater number of tourists, there by solving problems of poverty and improve on the standard of living of the Kumbo population.

The University of Yaoundé I, sets interest in all fields of research. Through our piece of work, we believe we are going to enrich and enlarge the scientific knowledge of our school in the cultural tourism field and developmental aspects it can bring to a society. This work can therefore serve other researchers who will like to move in the same light or a similar way.

In the academic domain, it is important for a student teacher in ENS to write a dissertation at the end of his training in order to prove assimilation of lessons gotten from the training. This work is therefore very important as it plays a special role for us to obtain our certificate of DIPES II and open the doors for a brilliant life carrier as a teacher of the secondary and high schools of the country. Under the touristic point of view, our study aims at giving solutions to solve the problem of low tourist receipts in K.S.D. this will be done through the improvement of the standards of cultural tourism sites, keeping their originality is a tool necessary to attract more tourist. It will provide the Ministry of Tourism and Leisure guides and strategies on how to invest in cultural tourism. It also aims at guiding the local people on what type of cultural products to produce for consumer's satisfaction.

This study is important here in that, it exhibits the cultural touristic potentials of K.S.D. which if well harnessed will likely contribute to the development of Kumbo. This will serve local authorities of this agglomeration, other towns in Cameroon and Africa in planning for development using cultural tourism as one of the main tools and assets.

This work will also suggest action strategies on how to promote and valorize cultural tourism. It will bring more practical data which can be used in the organisation and urban governance geared towards economic operators, social actors and decision makers in order to give better living standards to populations of our towns and cities.

At the end of this chapter wherein we were suppose to present our subject matter, we moved from the general context, through the justification of our research, showing our problematic and presenting our research questions, hypothesis and objectives guide our analyses. From here, it is important for us to draw a synoptic table in order to present the different steps that took us to the end of this chapter.

**Table 1: Synoptic table of the general context of the research**

<b>RESEARCH TOPIC</b>	<b>CENTRAL QUESTION</b>	<b>RESEARCH QUESTIONS</b>	<b>RESEARCH OBJECTIVES</b>	<b>RESEARCH HYPOTHESIS</b>
<b>CULTURAL TOURISM AND LOCAL DEVELOPMENT IN KUMBO SUB DIVISION.</b>	What are the cultural touristic potentials of Kumbo Sub Division and role in development?	CQ: What are the cultural touristic potentials of Kumbo Sub Division and role in development?	CO: To investigate the contributions of cultural tourism for the local development in Kumbo Sub Division.	CH: Cultural tourism in Kumbo sub division greatly contributes to its local development.
		SQ1: What are the cultural touristic potentials of Kumbo Sub Division?	SO1: How are the potentials harnessed for local development?	SH1: Cultural tourism sector in Kumbo Sub Division is endowed with diversified cultural heritages.
		SQ2: How are the potentials harnessed for local development?	SO2: Present the different activities that valorise and show the culture of Kumbo sub division	SH2: Cultural resources of Kumbo Sub Division are valorised and showcased during Nso cultural events.
		SQ3: What difficulties are faced in the promotion of cultural tourism in Kumbo Sub Division?	SO3: To show how a good communication, local participation and a better organisation of tourism will be an important tool to guide local development.	SH3: Cultural tourism in Kumbo Sub Division is handicapped by organisational and promotional lapses.

## CHAPTER II: CONCEPTUAL, THEORETICAL AND METHODOLOGICAL FRAMEWORK

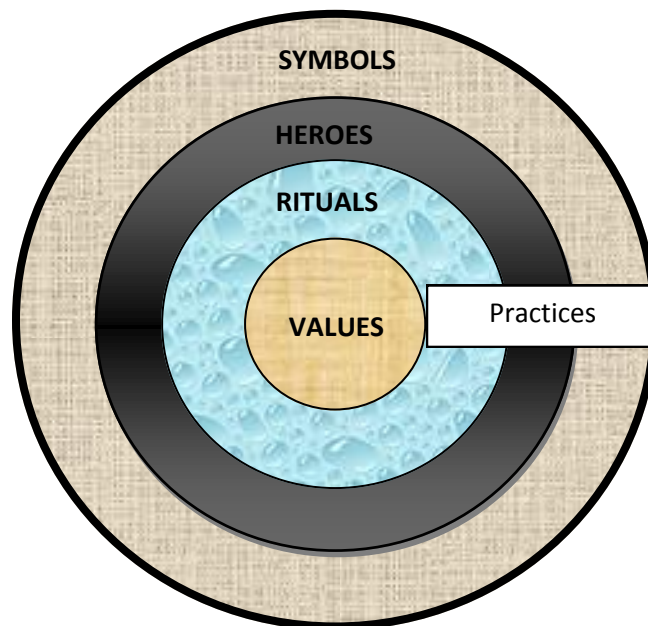
In the general context, it will be difficult to carry on a scientific research without referring to its conceptual and theoretical framework. The conceptual and theoretical framework takes us to a number of ideas and scientific works which have treated and elaborated the subject matter. It is all scientific references to which is attached a research work.

### II.1. CONCEPTUAL FRAMEWORK

To better understand our topic “cultural tourism and local development in Kumbo Sub Division”, it will be judicious for us to limit and explain the meaning and sense of concepts we are going to use during our study. This will help us avoid ambiguities and confusions which can result from the use of certain concepts. From our research topic, we can pull out four concepts, which are; culture, tourism, cultural tourism, local development.

#### II.1.1 Culture

HOFSTEDE (1997) states that: “Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving”.

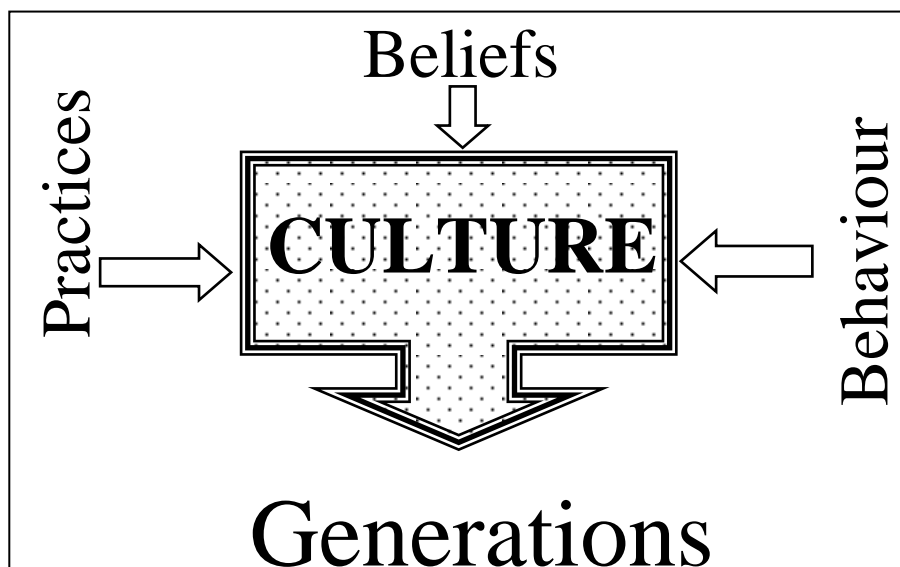


**Figure 4: Manifestation of Culture at Different Levels of Depth (HOFSTEDE 1997)**

Source: <http://www.tamu.edu/faculty/choudhury/culture.html>

According to HOFSTEDE (1997) the core of a culture is formed by the values (Figure 4). Which in terms of tourism will be the basics for the attraction of given destination well. The different levels of culture will be the rituals, the heroes and the symbols of the given culture which again would serve as a basis for tourism purpose travel.

From the above definition of culture, in our context we can explain culture as being the behaviors, beliefs and practices of a group of people transmitted from one generation to another.



**Figure 5:** The concept of culture in our context of study.

**Source:** Author's Conception

Figure 5 portrays the concept of culture in the context of our study. The beliefs, practices and behaviour are interlinked by arrows showing their relationship to culture which is in core concept. These notions are transmitted to different generations as indicated by the arrows.

### II.1.2 Tourism

Conceptual definitions can be very wide ranging for example, the Tourism Society in the UK defines tourism as: *"The temporary short-term movement of people to destinations outside the places where they normally live and work, and activities during their stay at these destinations; it includes movement for all purposes, as well as day visits and excursions"* (Quoted in Holloway, 1985:2-3).

The World Tourism Organization's (WTO) definition as amended in 1993 is now widely accepted. The WTO definition of tourism includes *"the activities of persons during their travel and stay in a place outside their usual place of residence, for a continuous period of less than one year, for leisure, business or other purposes"* (World Tourism Organization, 1993).

Therefore, in our piece of work, tourism will involve "the activities of persons during their travel and stay in a place outside their usual place of residence, for a continuous period of less than one year, for leisure, business or other purposes". This definition of the World Tourism Organisation of 1993 will be used in our context.

### **II.1.3 Cultural tourism**

Conceptualising and defining cultural tourism is also a complex question among scholars. Due to this we find several explanations to this concept. *“What is cultural tourism? This seemingly simple question is actually very difficult to answer because there are almost as many definitions of cultural tourism as there are cultural tourists.”* (McKercher & Du Cros 2002).

Lord Cultural Resources (1999) defines cultural tourism as “a visit of people outside the host community motivated wholly or in part by interest in historical, artistic and scientific or lifestyle heritage offering of a community, region, group or institution”.

Adams (1995) defines cultural tourism as travel for personnel enrichment but it is also defined as a commercialised manifestation of people’s want to see how others live. This aspect is based on satisfying the demand and curiosity of tourist to view other people in the authentic development and to discover the physical manifestations of their life style through their arts and crafts, music, literature, dance, handicrafts, languages, rituals, food and drinks.

Furthermore, cultural tourism relates to those individual groups of people who travel around the world, individual country, local community and individual events that seek to experience a heritage, religious and art sites to develop knowledge of different communities, way of life. This can include a very wide range of cultural tourist experience. It can include, for example, performing arts, festivals visits to historic sites and monument, education tours, museums, natural heritage sites and religious festivals.

In our context, cultural tourism will therefore be defined as the movement of people from one place to another with the objective of discovering, experiencing and practicing new behaviours, beliefs and the past of a given community. In this context, it refers to tourists who attend events and ceremonies which amaze them.

#### **II.1.3.1. Cultural tourist and types**

There are various cultural tourist who travel for different reasons and to unknown places for discoveries of lifestyles. These are cultural tourists and their types.

##### **i. Cultural tourist**

When dealing with the very complex phenomenon of cultural tourism it is also necessary to determine who is a cultural tourist. Based on the above mentioned definitions, according to the point of view of Janos Csapo (2012), such a tourist takes part in cultural tourism who is not travelling away from home to reproduce the needs and necessities of the home environment in more advantageous and desirable circumstances in a remote land or country but he or she is disposed with the adequate (cultural) motivation getting to know the different and remote (local) culture’s social and landscape values. We believe that apart from the – more traditionally ‘used’ social cultural values – we should also highlight the role of the natural environment concerning cultural tourism.

##### **ii. Types of cultural tourists.**

The typology of cultural tourist seems to be almost as complex as the previous definitions. In our work we accept and favour the typology of McKercher and Du Gros who



differentiated five types of cultural tourists based on the importance of culture in their decision to travel and also the depth of their experience.

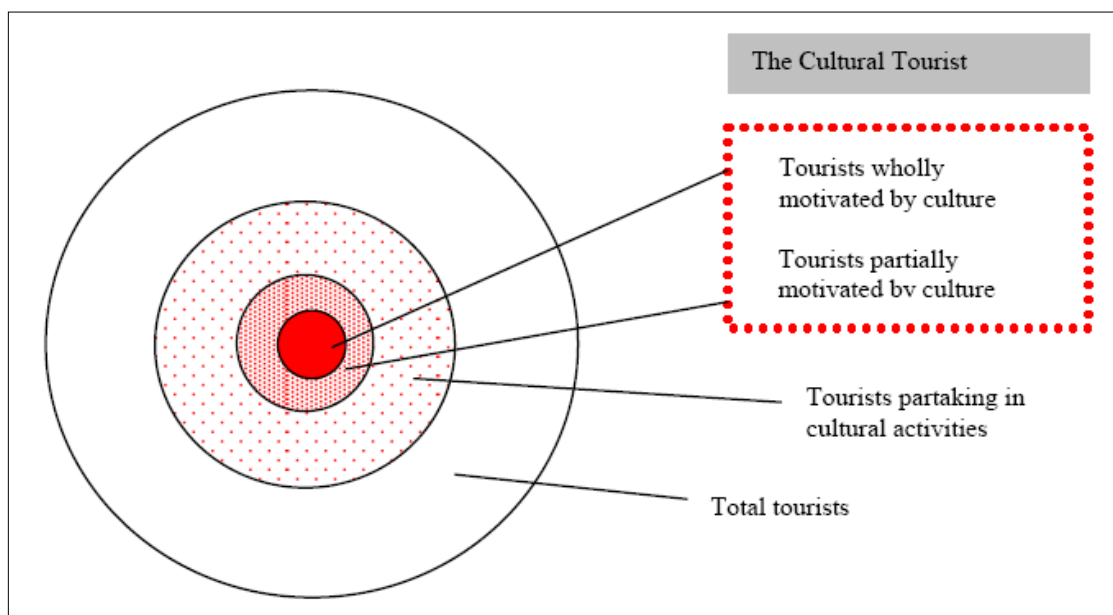
**Table 2:** Types of cultural tourists by McKercher and Du Cros.

<b>TYPE OF CULTURAL TOURISTS</b>	<b>SHORT CHARACTERISATIONS</b>
<b>The purposeful cultural tourist</b>	Cultural tourism is the primary motivation for visiting a destination and the tourist has a very deep and elaborate cultural experience
<b>The sightseeing cultural tourist</b>	Cultural tourism is a primary reason for visiting a destination, but the experience is less deep and elaborated
<b>The serendipitous cultural tourist</b>	A tourist who does not travel for cultural reasons, but who, after participating, ends up having a deep cultural tourism experience
<b>The casual cultural tourist</b>	Cultural tourism is a weak motive for travel and the resulting experience is shallow
<b>The incidental cultural tourist</b>	This tourist does not travel for cultural reasons, but nonetheless participates in some activities and has shallow experiences

**Source:** Janos Csapo (2012). The Role and Importance of Cultural Tourism in Modern Tourism Industry, Strategies for Tourism Industry

The basis of this distinction is the extent of a tourist involved in cultural tourism. The first three groups create such a demand side in which 'decision for travel culture and cultural tourism plays an important role while to 4th and 5th group are such tourists who are only casually and incidentally involved in this part of the travel industry. Naturally, those tourists are involved the most in cultural tourism that belongs to the first group. Janos Csapo (2012)

As for our study, we are interested in knowing what type of cultural tourist are attracted to visit K.S.D. this will enable us distinguish among the different tourists coming to K.S.D. those who spend more on culture than other touristic activities. It will also help us identify those tourists who participate in cultural activities and their duration in K.S.D.



**Figure 6:** The place of cultural tourists in the complete tourist flow.

**Source:** Adapted from Janos Csapo (2012)

#### **II.1.4. Local development**

**Hart and Murray** (2000) settle on a definition for local development which is, in essence, a set of characteristics which should represent best practice that is local development is bottom-up, integrative, strategically driven, collaborative, interactive, multi-dimensional, reflective and assets-based (Hart and Murray, 2000, pp.4-6). This definition shows the difficulty in defining local development activity in strictly functional terms. If realised, however, it would bring about the mobilisation of under-utilised resources which is, the essence of local development activity. From there, local development can be defined as:

The mobilisation of under-utilised resources in targeted localities by local action, often in partnership with regional and central government departments and agencies, business, trade unions and local community groups, which can enhance the value of people and place.

#### **II.1.5. Tourism and local Development**

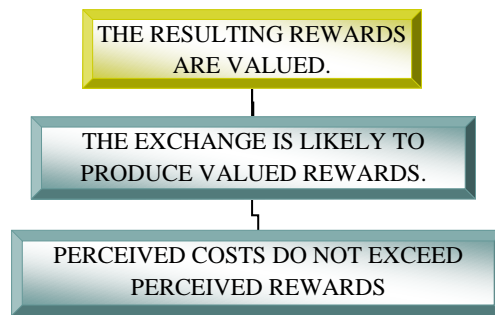
The terms tourism and local development can therefore be seen as the movement of a person or a group of people to a remote destination outside their living space for a short period of time while consuming surrounding goods and services of the area in order for the revenue to enhance and ameliorate the value of people and the place.

The probability for the people of in K.S.D. to see changes in their various lifestyle activities will result from the tourism sector.

### **II.2. THEORETICAL FRAMEWORK**

#### **II.2.1. Social Exchange Theory**

In developing and attracting tourism to a community, the goal is to achieve outcomes that obtain the best balance of benefits and costs for both residents and tourism actors (Ap, 1992; Moore and Cunningham, 1999). While many studies have addressed the social interface between residents and tourists, there appears to be little research that specifically addresses the needs of residents in tourist areas. It is suggested that residents evaluate tourism in terms of social exchange: that is, they evaluate it in terms of expected benefits obtained or costs incurred in return for the service they supply. The figure below outlines the reasons, according to the principles of social exchange theory, why individuals will engage in exchange. There is a relatively universal assumption that host resident actors seek tourism development for their community in order to satisfy their economic, social and psychological needs, and to improve the community's wellbeing. However, evidence suggests that in economically depressed regions, locals underestimate the cost of tourism development and overestimate the economic gains. They are willing to 'put up with some inconvenience in exchange for tourist money (Var et al., 1985, p. 654).



**Figure 7: Social Exchange Theory**

Source: adapted from Moore and Cunningham, 1999.

In our study, this theory will permit us to understand how KSD can plan to achieve development using social exchange. They will have to value the type of results they expect, see how the exchange between what the KSD community can offer to have rewards such as socio economic development. But at the end, the cost of doing this and getting benefits should not be more than rewards. If not, the community will be losing.

### **II.2.2. The locality theory (Evans, 2008)**

The locality theory states that, a locality is a descriptive term for a place where people live a family life on a daily basis. The theory has been refined to also focus on social processes occurring within particular localities or places and the important role of governance operating within that locality.

This leads to a shift from the view that a locality is a passive location of socio-economic activities to an endogenous approach<sup>10</sup> that lays emphasis on the unique factors of the location in determining socio-economic processes within such localities. It focuses on the distinctive attributes (cultural elements) found within specific communities and the degree to which the natural characteristics and social conditions in such places determine future development. This theory can be applied to the characteristics the cultural values of Kumbo subdivision in order to achieve development. For the cultural elements of KSD and managed the local people with other actors such as NGOs and the state through the delegation of tourism and leisure activities.

## **II.3. CONCEPTUALISATION**

To carry out our analyses, we thought it wise to operate the variables of our subject matter. The operation will allow us decline our variable dimensions and highlight indicators as results. The said indicators are likely to help us develop the questionnaire that we will submit to our study population. To do so, we define two variables an independent and dependent variable.

### **II.3.1. The independent variable**

The independent variable here is culture. It is imperative for us to sort out the modalities and indicators that focus on this variable.

### **II.3.2. The dependent variable**

The dependent variable here is development. It relies on cultural tourism to bring out its modalities and variables.

<sup>10</sup> Endogenous approaches draw on the internal resources of an area in a sustainable manner for the benefits of the inhabitants of that area.

Central Research Question	variables	Indicators		Sub-indicators
What are the cultural touristic potentials of Kumbo Sub Division and role in development?	<b>Independent variable</b> <b>I.V. :</b>  CULTURE	<b>I.V. 1</b>	The cultural touristic resources of Kumbo sub division	<ul style="list-style-type: none"> <li>• The ceremonies, events and feasts</li> <li>• Songs and dances</li> <li>• Arts and crafts</li> <li>• The strong belief in witchcraft and coupled with rituals and initiations</li> <li>• Artefacts and cultural sites</li> <li>• Festivals</li> <li>• Traditional display and contemporary art</li> <li>• Masks</li> </ul>
		<b>I.V. 2</b>	Harnessing the cultural touristic resources	<ul style="list-style-type: none"> <li>• Actors (the state, local government, NGOs, Private sector, Media)</li> <li>• Identify events (Ngonso Cultural Festival, Funerals)</li> <li>• An inventory of cultures</li> <li>• Same/different moral habits of local inhabitants</li> </ul>
		<b>I.V. 3</b>	Difficulties faced in the promotion of cultural tourism in sub division	<ul style="list-style-type: none"> <li>• Lack of information propagation (magazines, internet, television)</li> <li>• Insufficient managerial skills</li> <li>• Inadequate infrastructures</li> <li>• Insufficient funds</li> </ul>
	<b>Dependent variable (DV):</b> Local development	<b>DV</b>	Socio-economic	<ul style="list-style-type: none"> <li>• Hospitals</li> <li>• Markets</li> <li>• Employment</li> <li>• Schools</li> <li>• Other building Infrastructures</li> <li>• Hotels</li> </ul>
			Cultural	<ul style="list-style-type: none"> <li>• handicraft</li> <li>• Cultural habits and hospitality</li> <li>• Rituals (pouring of libation)</li> <li>• Craft centers</li> <li>• Secret societies</li> </ul>

**Table 3: Variables**

## **II.4. RESEARCH METHODOLOGY AND DATA COLLECTION**

In order to test our hypotheses and to achieve our goals in order to better inform our thinking on how cultural tourism could improve the development of a place, we followed an approach that is articulated around two main axes:

- bibliographic research or documents which allowed us to gather the available information and work related to our topic;
- on the other hand, we carried out fieldwork

For this, the approach used was the hypothetico-deductive approach which refers to the formulation of hypotheses followed by verification through their analysis of data collected in the field and through the comments. It is more practical to compare the empirical tests (ground realities) to preselected reasoned models (theories and assumptions).

### **II.4.1. Collection of secondary data**

The first step involved undertaking an inventory of cultural heritage such as secret societies, traditional dressing and dances in Kumbo Sub Division. The inventory was based on written literature on the history of the Nso people that covers religious worship; social ceremonies, traditional industries such as pottery, carving, culinary arts, political organization, artefacts and cultural sites, traditional clothing and ornaments; Iron smelting; traditional defensive system and homestead layout. This was obtained from secondary sources through gathering information from written dissertations and other writings. This was done in libraries of ENS where data was collected from books of authors such as (Sunjoh, 2011), the FALSH library, the Kumbo urban Council's library (Ntutin 1986) and other documentation centers, oral and internet sources such as google, Wikipedia and many others where we found a wide range of information that allowed us to develop our work.

This literature review has enabled us to get in touch with work related to development in general and especially in the domain of cultural tourism, which allowed us to immerse ourselves in the process, just as researchers who preceded us on similar field of study and to develop a provisional bibliography.

We also consulted the records of the delegation of tourism for Bui division, which served in identifying cases of events and actors involved in tourism and the relationship they have with households. Thus we may have data on tourism related activities in the city of Kumbo, thanks to the guidance of Mrs AUDU Trisforsia, departmental delegate of the Ministry of tourism and leisure.

More so, data was collected from past events and organizations of the Ngonso festival in Kumbo town. The tourist flows and activities recorded in travel agencies were used to determine the flow of tourists.

### **II.4.2. Collection of primary data**

These are the data collected mainly through direct observations, administration of questionnaires and interviews.

### II.4.3. The pre-survey

This was a preliminary descent we had done in the town of Kumbo during the first trip in July 2015. It was to pre-test the questionnaire developed for the survey. This allowed us to explore superficially the problem, correct the identified deficiencies, but also definitely clarify the purpose of our work. It was during the pre-survey that we could better know the different neighborhoods of KUC. The pre-survey was of paramount importance to us because it allowed us to ensure the feasibility of our theme. It was also during this trip that we obtained authorisations from the Mayor and the Divisional Officer to carry out our research in the period of December 2015.

### II.4.4. Direct observation

We walked around the town of Kumbo through the different areas of the council in order to view realities so as to administer the questionnaire from household to households. This also allowed us to photograph the facts for better illustrations.

This first observation gave us the opportunity to make a comparison between the information on the documents and those in the field to have the latest and most relevant information. Participant observation was also applied in order for the researcher to spend considerable time in the field, and study the phenomenon within its social and cultural context; especially the events and ceremonies which attract tourist in Kumbo Sub Division.

### II.4.5. Inquiry with Questionnaires

The questionnaire we developed consisted of a series of closed questions directed to our target population in order to obtain a series of information both quantitative and qualitative to help verify our hypotheses.

Four questionnaire administrators were trained on how to administer the questionnaires on the field. These administrators were sent to the 13 villages of KSD such as Bamkikai, Kimbo, Kitiwum, Kikaikilaki and Tobin just to name a few.

**Table 4: Population statistics of KSD**

Administrative head quarter	Total population	Sex	
		Male	Female
KUMBO	127538	61586	65952

Source: Adapted from BUCREP, 2005.

**Table 5: Sampled villages of KSD**

Village	Number of target households	Percentage of households sampled
Bamkikai	20	2%
Kimbo	20	10%
Melim	20	7%
Bamngam	20	4%
Kitiwum	20	8%
Njavnyuy	20	6%
Kai	20	14%
Mbohku	20	5%
Romajaay	20	3%
Kikaikelaki	20	1%
Shisong	20	14%
Tobin	20	10%
Tooy	20	7%
Total	260	91%

Source: field survey December 2015.

Here, random sampling techniques were used to gather data from the field. This is because all the households look alike and provided similar information for the study due to their same characteristics. Moreso, this permitted us to use less resources and manage time. The study was conducted on a sample area of 0.2 and using the formula  $0.2/100 \times 127538$  (target population). Our results were 255 households wherein questionnaires were administered to 91% of the households out of the 255 intended. Only 232 households were sampled in our study due to the limited time we had and financial difficulties that we encountered to move to all the households and to pay the recruited questionnaire administrators. This because the households were spotted out kilometers away from each other. The method used here was the random sampling technique. Here, we recruited and trained four high school students to assist us. They moved from one household to another taking into consideration their socio demographic characteristics as presented by the results of BUCREP (2005 population census).

As for tourist and visitors, a series of questionnaires were deposited in tourist sites such as museums, palaces and hotels. These questionnaires provided us with data on what attracts tourist to K.S.D., the transport means tourists use and the type of accommodations they prefer, just to name a few.

#### **II.4.6. Interviews**

Interviews were conducted towards some preselected actors of the study area and tourists. Interview guides were prepared to indicate to the researcher questions to ask to his audience. This was administered to authorities such as the Divisional Delegate of Tourism, the Mayor, the Fon and other traditional rulers concerned with culture and tourism and hotel and transport agency managers. We also went to the MINTOUL in order to consult their achieves and available books. The purpose of the interview was to permit the researcher to understand the experiences of other people as well as their meaning (Terre Blanche & Durrheim, 2002). This therefore gave us qualitative information relevant for our study.

This interview was conducted in the following structures:

**Table 6: List of interviewed resource persons**

N°	Structure visited	location	Interviewees	Function
1	Delegation of tourism	Kimbo	Mrs AUDU Trisforsia Delegate of tourism	Divisional delegate
2	Museum (Lukong Art's Museum Gallery)	Mbve at the central Inn Hotel	General Manager, Mr Lukong	Manager
3	Kumbo Urban Council	Tobin	Third deputy Mayor, Jaff NJIBRING SHINYUY	Mayor in charge of cultural affairs
4	Museum (Mus' Art's Gallery Museum)	Kimbo	-	-
5	Le Paysan Handicraft Shop	Kimbo	Yiwiyan Yundze Titus (674 84 43 11)	Manager and proprietor
6	KU'FOFE handicraft store	Mbve market	Taar George (Pepe Ndondo)	Manager and weaver
7	LAV DJUIM	Mbve market	Gregory Kiven	Manager
8	OMEGA restaurant	Kimbo	Mr Noel	Cook
9	Artisanal craft works	Kimbo	Shey NONI Denis NSAI (670 71 78 54)	Manager
10	Petit trade artisanal craft works	Kimbo	Cyprian Ngoran	Manager
11	Traditional authority (head of lineage)	Taah kuum	Shufaai taah kuum	Community leader
12	Traditional authority (head of lineage)	Mbohku	Wirdin Banabas	Community leader
13	Traditional authority (head of lineage)	Veeka Kuy	Fai woo Kigaan (674 68 43 33)	Traditional authority
14	Traditional authority Head of lineage	Kitiwum	Sah Divine TATA (670 01 00 55)	Community leader
15	Traditional authority and head of lineage	Ruun Kitwum	Shufaai Wo'o ruun	Community leader

**Source:** Field survey, December 2015.

#### **II.4.7. Iconographic data.**

Cartographic data was obtained from the Kumbo Urban Council and the National Institute of Cartography. Photographs and recordings were saved for further listening and interpretation. This also gave qualitative data for the study.

#### **II.4.8. Statistical analysis.**

The collected data from the field had to be analysed. In the course of this work, data analysis was done firstly manually. This involves regrouping the various respondents into their different categories which are the tourists and the household respondents.

The data was then analysed using Statistical Package for Social Sciences, SPSS (Version 17.0) and exported to excel for further analysis. In the course of the work, mostly the descriptive statistical analysis method is used. Therefore, to present our information, frequency tables, histograms and bar graphs have been used.



## **II.5. DIFFICULTIES ENCOUNTERED**

Collecting, compiling and completing this work has not been easy because of several difficulties that we encountered in our research. These difficulties arise particularly in relation to accessibility to documents, the attitude of the respondents and problems related to the season and its dusty character.

### **II.5.1. Problems related to the accessibility of documents**

It should be noted that throughout our research, the near absence of documentation that could provide the necessary information often hampered us in the evolution of our work; resulting in the rescheduling of the timetable set. This downtime can be justified by the fact that Libraries do not always have the desired structures; and when they are available, the state of disorder renders it difficult to find the documents we need to use in developing our research.

### **II.5.2. Problems related to the attitude of the respondents**

The administration of the interview guide and the questionnaire also presented some difficulties. For the interview guide, the interview with the Fon of Nso was postponed twice due to his tight programme. This was also the case with the president of DDTL who also postponed the interview twice because she was called up for some meetings. All these readjustments on the programme earlier made were time consuming due to the up and down movements needed to get the information required. Some traditional leaders and some natives insisted in having a token before answering questions both for the interviews and the questionnaires. Here, we had to buy palm wine before meeting with traditional leaders. Despite this, we were very patient and did all what we could to administer the interview guides.

### **II.5.3. Difficulties related in administering the questionnaires**

As concerns the questionnaire, some respondents were willing to answer them but due to their tight programme, we had to leave the questionnaire for them to answer at their own convenience and had to collect them the next day. Going back to their houses the next day to collect the questionnaire was not quite easy and it demanded a lot of energy because the roads during this period were very dusty. Some of the respondents could not understand the questions and so we had to explain the questions constantly and in some cases use the *lamnso* language to facilitate understanding of the questions in order to get appropriate answers. Also, some natives go to the farm very early in the morning and only return very tired in the evening, where as some were very timid. We had to be patient and encourage them to answer the questions so as to get the information needed.

### **II.5.4. The periodic limitation**

Another limitation of the study was the periodic limitation. Giving the importance of time in everything we do, the research work was carried out during a very limited period of time. Following the tight time schedule of the ENS, it was not easy to attain all classes and do field work at the same time. Final year students in the ENS have a very charged and tied up programme which does not permit them to have sufficient time to carry out research. In the course of the year, the final year students also go on internship, have practical pedagogic examinations and also write end of semester examinations. Carrying out a research work of this nature with this type of tied time table was not quite easy. After teaching in the school of internship, at 4:30p.m, we could not visit libraries because some of these libraries

were already closed at this time. Some of these libraries are not also opened during weekends and public holidays. Documents from libraries could only be gotten during holiday periods which were also not long enough to read through all the documents necessary for the study. In order to produce a good research work, we therefore had to maximize the small time we had at our disposal and visited libraries on Fridays afternoon as from 12:00 noon.

#### **II.5.5. Insufficient financial resources**

Another limitation which affected the production of this research work was insufficient financial resources. Movements from Yaoundé to Kumbo was done in two trips. This was not easy for us to gather and search information and documents needed for the study, because movements entails paying transport. Collecting information from the internet also required a lot of money. Administering the research instruments to all the respondents was also very costly. The typing and printing of several copies for correction demanded much money. In order to overcome these difficulties, the researcher had to put in a lot of efforts by calling for parents, family members and friends seeking for their financial support.

Despite the difficulties we encountered and since nothing good comes easy, we were determined to attain our objectives by using alternative means to overcome these difficulties. We made maximum use of our time and maintained a strong will power so as to produce our research work. It was for this reason that the work was pursued and we were able to collect data from all the respondents, analyse them and draw conclusions from the results obtained.

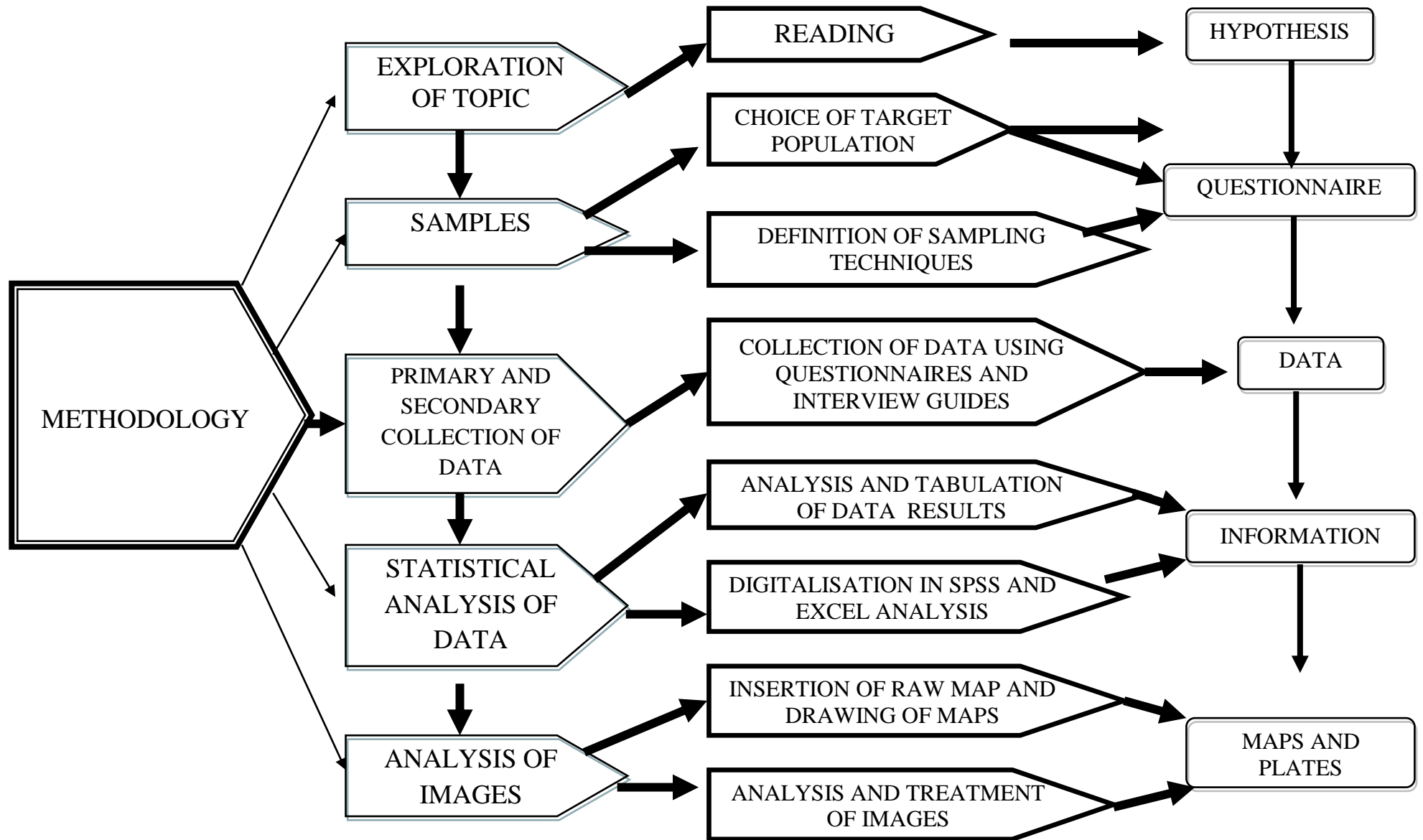


Figure 8: Summary of the methodological approach

In this Chapter, which was the subject of our analysis, it was based on presenting the conceptual, theoretical and methodological framework of terms structuring our research topic. To this end the explanatory theories of various sections are diverse and affects each specific point of the analysis; we emerged from the variables that were processed into measurable indicators in the field.

The aim of this chapter is to present the methods and techniques that will be implemented to gather the tools and data necessary to conduct our research. It will also issue to define the different data sources, the target of our investigation, the sampling procedure and the sample size and finally the data processing tools that we have used.



## **PART TWO: RESEARCH RESULTS**

## CHAPTER III: TOURISM RESOURCES AND PRODUCTS OF KUMBO SUB DIVISION

The area of K.S.D. contains several tourist attractions, which are often left underdeveloped. It has a hilly landscape, with undulating plateaus and hills, providing mesmerizing views that extends as far as the eyes can see. The numerous caves, the uncountable rivers and the several waterfalls and forest which are very attracting to lovers of the natural environments and to visitors. The cultural heritage of the people and the numerous infrastructures thanks to human development and the carnivals of masquerades and traditional regalia with other activities also catch the attention of a variety of tourists to Kumbo Sub Division. Before presenting the cultural touristic resources, we shall present the socio demographic characteristics of respondents.

### III.1. CHARACTERISTICS OF THE STUDY POPULATION

#### III.1.1. THE SOCIO DEMOGRAPHIC DATA OF THE KUMBO POPULATION IN TOURISM OF KSD

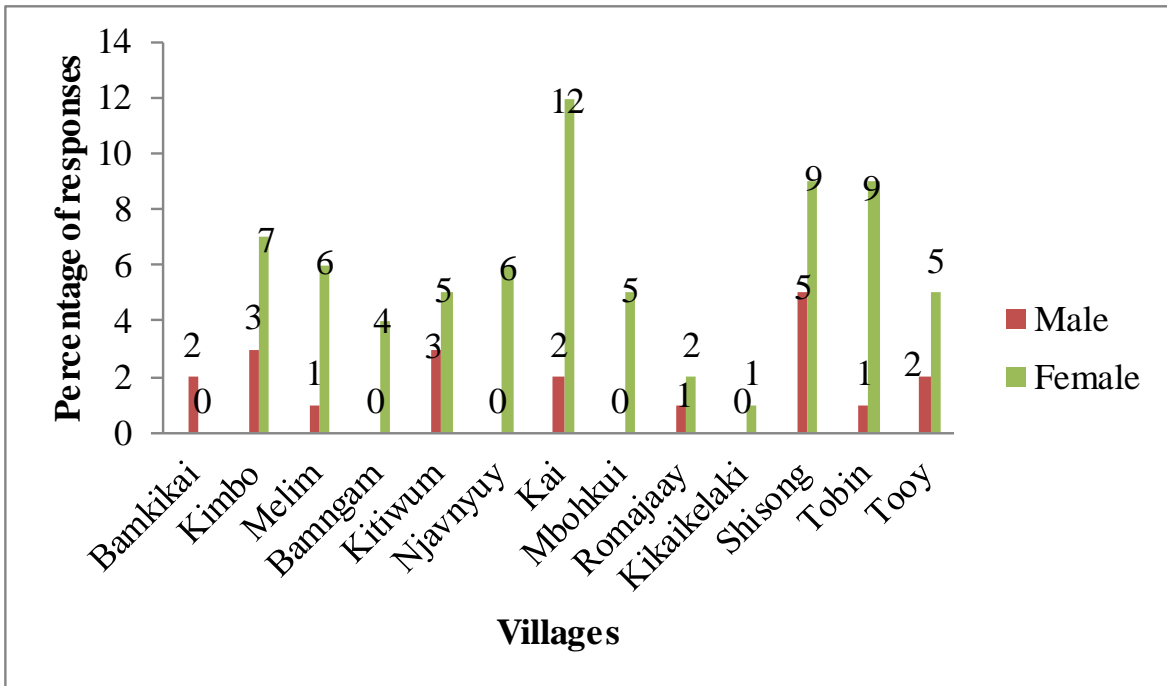
During our survey, close to  $\frac{3}{4}$  of our respondents were young family heads who willingly accepted to fill out questionnaires. The table and graph below resumes the responses from the field.

**Table 7: Age sex relationship of KSD**

				Total in percentage
		Male	Female	
Age group	20-29	11	54	65
	30-39	0	3	3
	40-49	7	11	18
	50-59	2	3	5
Total in percentage		20	71	91

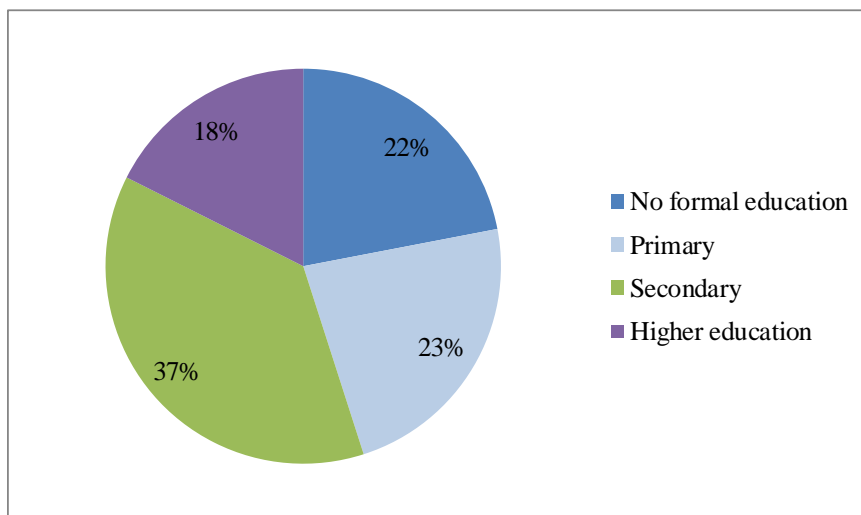
SOURCE: field survey, December 2015.

Table 7 above show the age sex relationship of households respondents in KSD. From the table above, we can see that out of the 232 households where questionnaires were administered, there was a female predominance. This is mostly due to the fact that the men always move out for greater pastures.



**Figure 9:** Male - female representation for each village  
**Source:** field survey, 2015.

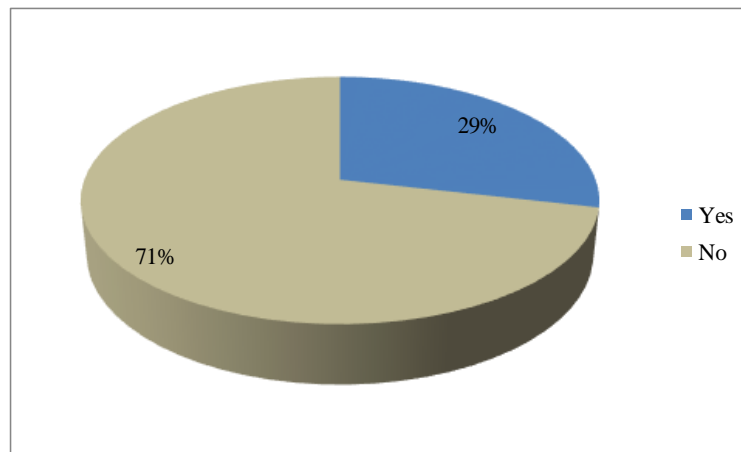
Figure 9 above portrays a representation of the men and women in different villages of KSD. From the figure, it can be noticed that except at Bankikakai, there is a female dominance in all the villages. Just like the total population of Kumbo, the women are more than the men in each village.



**Figure 10: Level of education of KSD citizens**  
**Source:** field survey, 2015.

The percentages in figure 10 above depicts the level of education of KSD residents. This information regroups both the men and women without exception. According to the results

obtained from the figure, the level of education is good with a distribution of 55 % out of the 232 respondents with a completed primary education.



**Figure 11: Employment status**  
**Source:** field survey, December 2015.

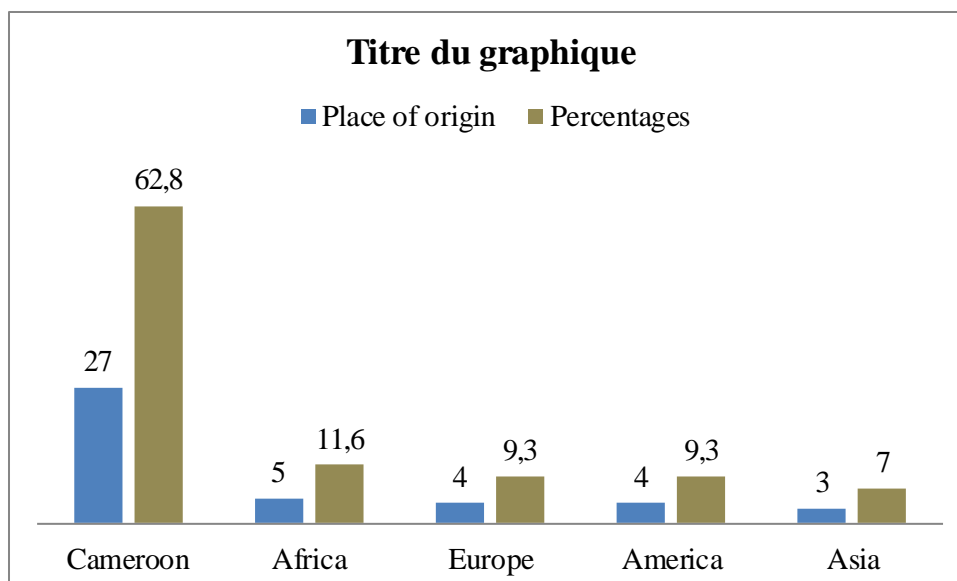
The employment status of the Kumbo residents is low as depicted by the diagram above. Out of the 232 households, 71% said they were not employed while 29% affirmed being employed. When asked, they said they were mostly under employed. Therefore, their real skills are not utilised.

### III.1.2. THE SOCIO DEMOGRAPHIC CHARACTERISTICS OF THE TOURISTS IN KSD

The visitors or tourists present in KSD had different socio demographic characteristics and reasons for their presence in KSD also differed. This information was recorded thanks to our field survey carried out in December 2015 and can be presented below.

#### III.1.2.1. Origin of Tourists

Firstly, we had to consider the place of origin of the tourist we interviewed.





### Figure 12: Places of Origin of Tourists

Source: field survey, December 2015.

Figure 12 over shows that, out of the 43 visitors interviewed 62.8% were Cameroonians, Africa had 11.6% while the rest of the world recorded 11 persons with 25.6%. from the results, we understand that, many Cameroonians came home for funeral programs and and others had planned to take part in the Ngonso Cultural Festival. The Africans who came basically around Central Africa and Nigeria, came for health purposes. While the Europeans, Americans and Asians we met mostly said they came for business purposes. Looking at this, we can say from of concept of cultural tourist that the Cameroonians travelling forfunerals and Cultural festivals are tourist wholly motivated by culture (figure 6).

#### III.1.2.2. The age sex ratio of visitors.

Secondly, we looked at the age sex ratio of the visitors. This was tabulated from the field survey and presented in Histograms as follows:

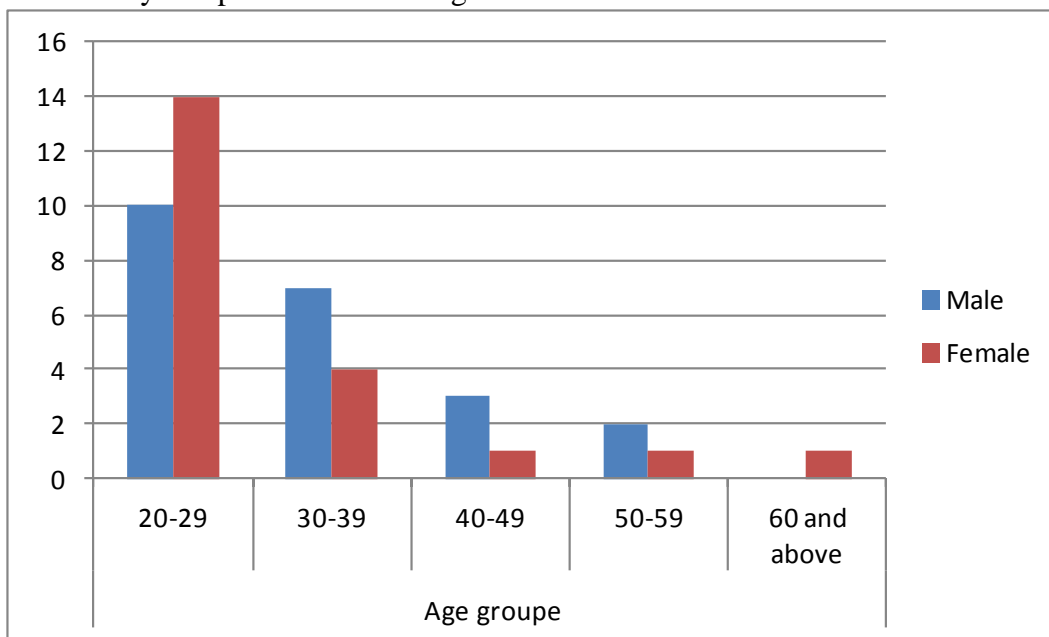


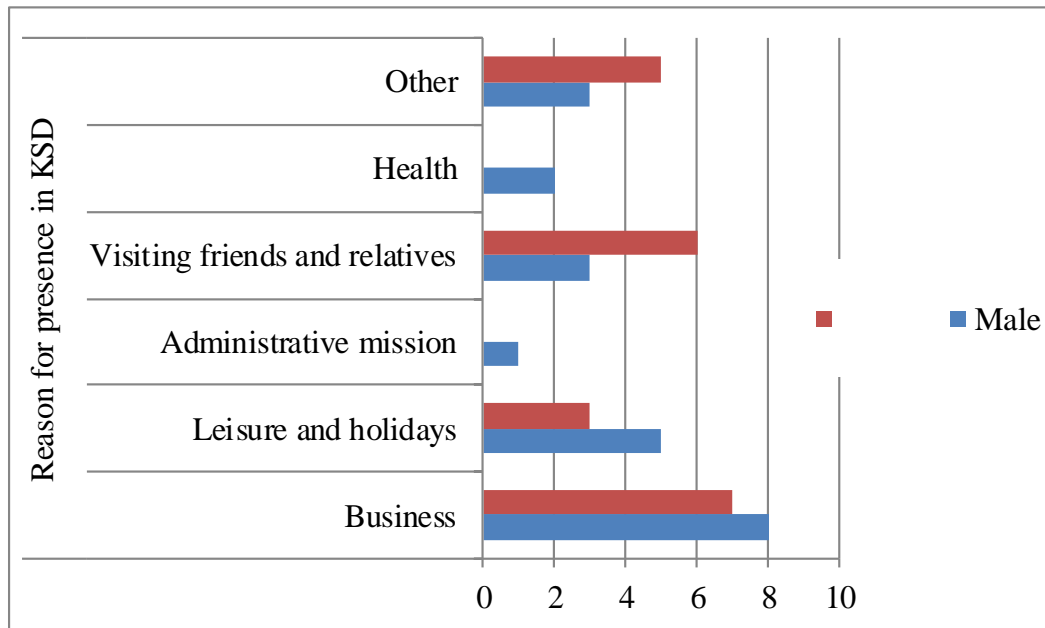
Figure 13: Age group and sex relationship of visitors

Source: field survey, December 2015.

Figure 13 represents the age sex relationship of visitors. The women of young age dominate in our figure. This because they most young women married out of Kumbo return to see their families. While most of the men come to Kumbo for business purposes and cultural activities such as the Kikum dance contest and the Ngonso Cultural festival.

#### III.1.2.3. Reasons for the presence in KSD

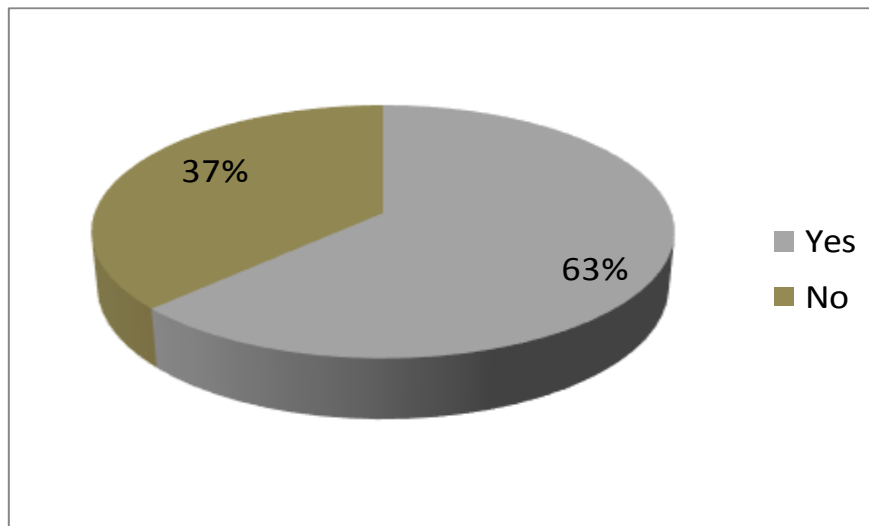
Thirdly, we went forward to question the visitors about the reasons for their presence in KSD. Various proposals were given the respondents to choose their reason. The results are presented below in accordance to the sex differences:



**Figure 14:** Sex relationship and Reasons for tourists presence in KSD  
**Source:** field survey, December 2015.

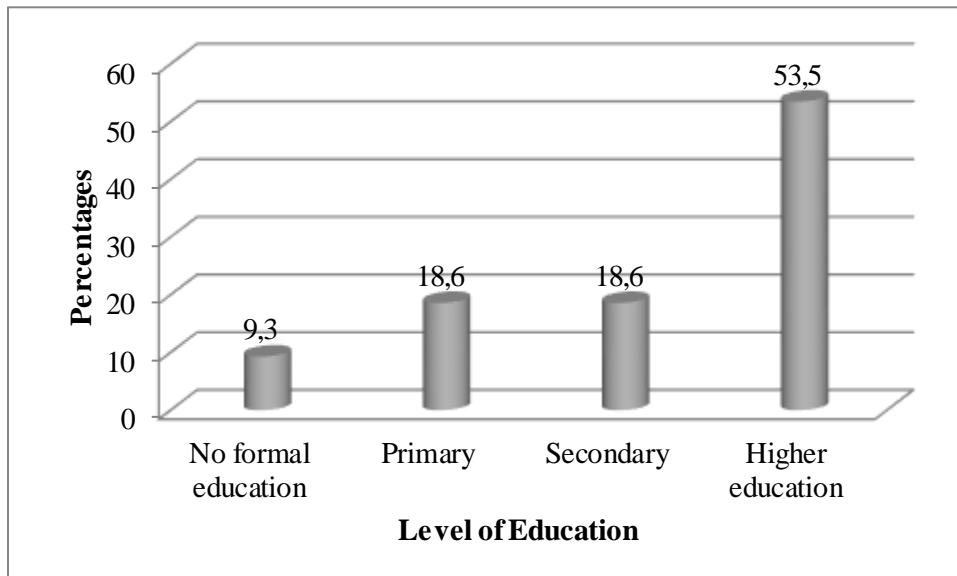
In this section, the sex of respondents was merged with their different reasons for coming to KSD. This was done in order to see the place of the man and his activities as well as that of the women. It is seen clearly here that, the men travel for business or mission warrants as administrative duties, while the women mostly travel to visit friends and practice order activities. But all in all, the men travel to KSD more than women.

#### III.1.2.4. The employment status tourists



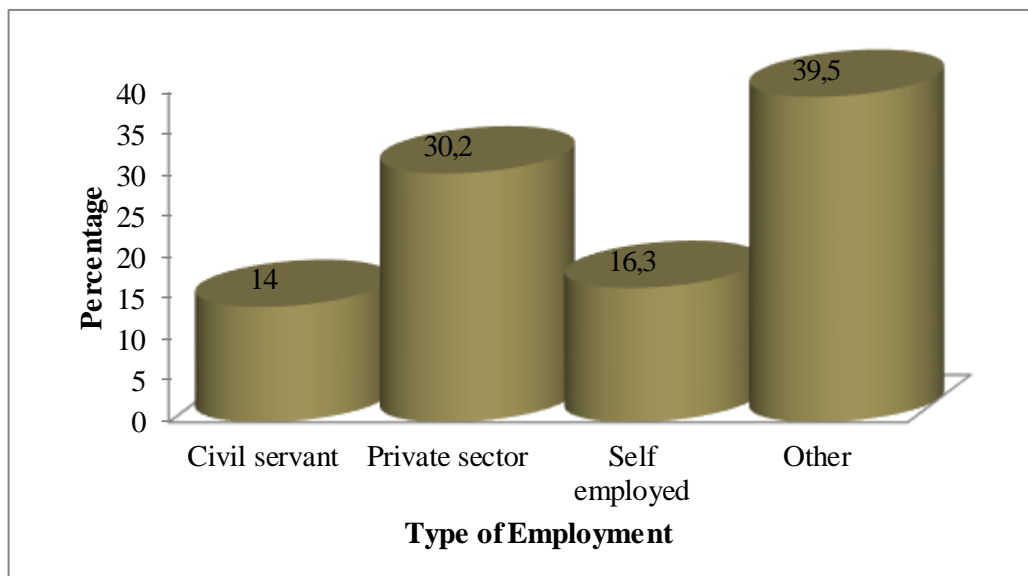
**Figure 15:** The Employment status of Tourist  
**Source:** field survey, December 2015.

Out of the 43 tourists that responded to questionnaires, 27 confirmed that they are employed, while only 16 were not employed. This employment status therefore gives a percentage of 63% employed and 37% unemployed. This employment status therefore explains the ability of tourists to travel and even buy souvenirs from craft shops in KSD.



**Figure 16:** Level of formal education  
**Source:** field survey, December 2015.

From the results of the histogram, it clearly shows that tourist who schooled right up to the level of higher education are those who have developed the culture of travelling more either for leisure activities or for other purposes. While secondary and primary have partly the culture of travelling.



**Figure 17:** Sector of employment of visitors

Figure above depicts that the visitors in KSD are more of the private sector. The civil servants account for 14%, while the self employed are account for 16.3% of the visitors in KSD. The quality of job exerted by the visitors provide them with finance to travel for both leisure and other trip activities.

## **III.2. THE NATURAL TOURIST ATTRACTIONS IN KUMBO SUB DIVISION**

### **III.2.1. The conducive climate of KSD**

According to Baseline Studies Kumbo 2011, Kumbo enjoys a tropical climate which is common in most parts of Cameroon. It has a rainy season (mid March to mid November) and a dry season (mid November to mid march) and, it is characterised by wind, cold mornings and evenings. Kumbo has an average elevation of 1197 meters above sea level and a mountainous landscape with hilly settlements and deep valleys. It is full of punctuated rivers and spectacular waterfalls. It is virtually impossible to find plains in the division. The average annual rainfall stands at around 1862mm; however the heaviest rainfall is between September and October. Annual maximum temperatures range between 21° and 23°. Variations of the seasons determine the type of activities that are carried out by the population.

The tropical climate of Kumbo with a rainy season permits the water table to rise and thus, enable the population to have access to water for drinking and for cultivation especially in the rainy season. Springs and streams are filled enabling farming to be practised. These springs and streams are reinforced and serve as water supply for the population. Kumbo rainfall statistics permit the flow of streams and springs and this explains the reason why the water table is high and why there exists numerous water catchments.

This type of climate is conducive for man's habitat and favors a great number of leisure activities. It is not too hot nor too cold. With this type of condition, foreigners and especially those from the western world find it very easy to adapt and thus visit the various touristic sites of KSD.

### **III.2.2. The cultural characteristics of mountains in KSD**

Located on the Bamenda – Bui – Nkambe plateau, the Nso lava plateau attains different heights in different places as Kingomen, 2160m, Tadu and Taayav, 2000m. This is due to the various layers of lava flow and erosion. The topography is generally hilly with an average altitude of about 2000m and thus keeps it out of great risk of flooding. This leaves admirers amazed at the wonders nature can provide.

The Kumbo municipality consists of rolling hills separated by narrow valleys through which streams flow thus creating natural boundaries separating hills. The area is undulating providing for few flat lands available mostly on hilltops. The rivers are often punctuated with rapid and spectacular waterfalls. More so, mountaineering is practiced in hilly tops wherein athletes also prepare for international competitions such as the Mount Cameroon race of hope. This hills and mountains of KSD have a rich historical past. It is said that the Nso people climbed the hills and settled at the tops in order to see their approaching enemies. This was a strategy to fight against Fulani raids and the German invasions.



**Picture 1: Beautiful relief landscape of KSD**

Source: Photo by MBANG, December 2015.

Picture 1 above shows the beautiful landscape of KSD which is composed of a vegetation cover mostly made up of cypress and eucalyptus trees. These hills are often rocky and steep. The people around the hill slopes practice agriculture, while others train for the Mount Cameroon race on this hill. Many other activities are practiced around the hills such as hiking and grazing.

But most importantly is the traditional role of the hills and mountains and the secret forest to the Nso people. These areas are reserved for sacrifices to the gods of the land and for pouring libations to the ancestors in order to appease them in times of low agricultural harvesting and other problems faced in the village.

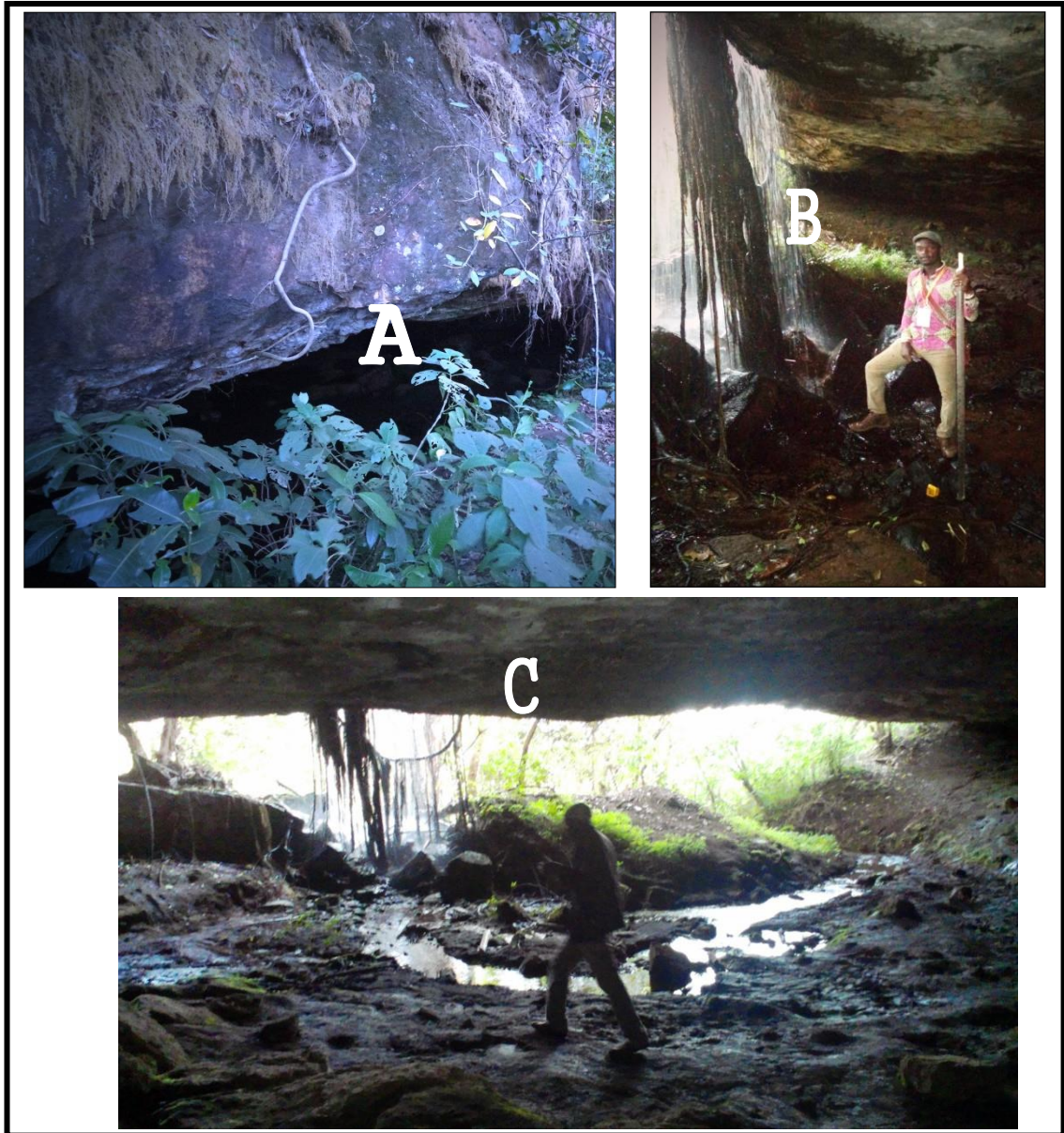
### **III.2.3. The Cultural importance of the rivers of KSD**

The drainage pattern of KSD is greatly influenced by its topography. Many streams and rivers take their rise from the area and flow in different directions. These include Rivers Kinchi, Mairin, Bui and streams like Roh-Kimbo, Meliuf, Roh-Kime and Ndze. In KSD therefore, the northern and north western areas make big watersheds for many streams and springs. The topography presents KSD with steep slopes and valleys.

Most of these valleys are drained by permanent streams like Roh – kimbo, Meluf, Meneng and river Bui. These streams usually have their discharge during the rainy season especially within the months of August and September. This period is usually the peak of the rainy season and records the highest rainfall amount. During this period, river Bui overflows its banks and flooding occurs around places like Kinkari below Mbuluf. The discharge of these streams reduces during the dry season from November to March when there is little or no rainfall. The rivers and streams have traditional importance as it is believed that the gods of the land reside in some of the rivers such as Roo – kimbo where widows are taken to during the death celebration of their husband for cleansing. It also provides water to the population for its daily cultural activities.

### III.2.4. The Babaa and Kishiy Caves

Kumbo is one among the towns endowed with historical caves. When one visits the caves, one can actually see the evidence that the early man lived there. There are such evidences like ash and fireplaces. This can be seen in the Baaba and Kishiy cave found at Bamkikai beside the Saint Augustine College (SAC).



**Plate 1:** The babaa and kishiy caves ( A= entrance of the cave, B= waterfalls in cave and C= inside the cave)

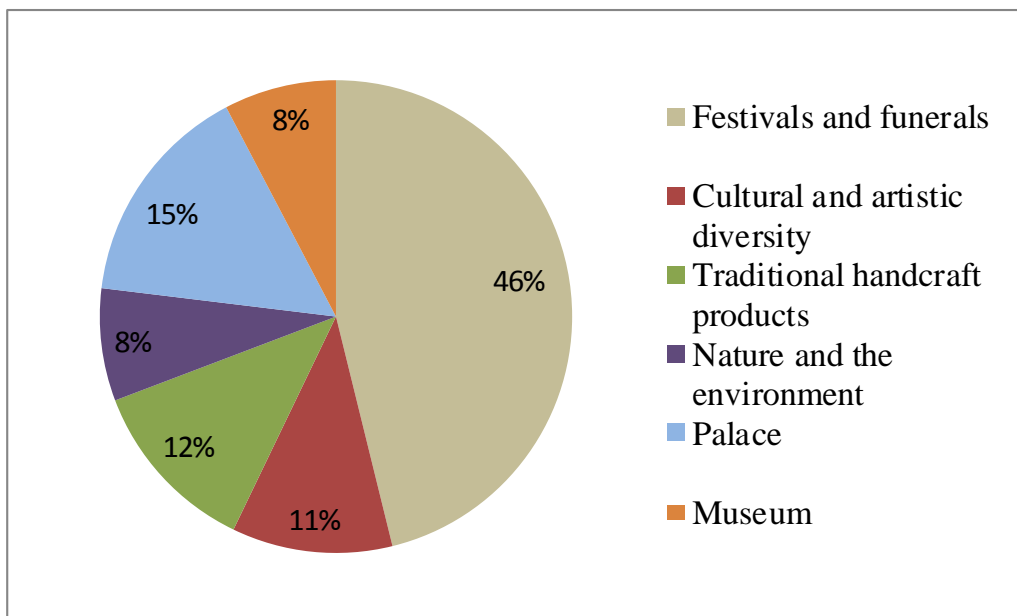
**Source:** Pictures by Njumbam (December 2015)

Plate 1 above represents the Babaa and Kishiy caves. Mostly made of rocks, the cave is characterised by stones, waterfalls and mud at the entrance. This cave has a long history and the historical signs are there. Ashes of fire and stones showing that food used to be prepared there. According to local tales, this cave had served as hiding places during the Fulani raids and the German colonisation. It is said that the cave could hide more than 300 people from different villages of KSD. They conclude it was a good place because it provided water to quench their thirst and the surroundings provided fruits. This cave is a natural touristic site that attracts tourists, but its valorisation and management is still poor.

### III.3. ANTHROPOGENIC TOURIST ATTRACTIONS IN KUMBO SUB DIVISION

The past decades in KSD has witnessed enormous population increase. The cultural uniqueness of the customs is that of the people with a historical heritage and practical traditions. The Nso are the dominant indigenous population. They have special dances which come out during feasts and rituals. Being a place of great antiquity, with a strong culture and tradition, where colourful traditional dances of the Jujus and vestiges of the Shrines are a priceless treasures. The people of Kumbo have preserved their customs and culture from time immemorial. Kumbo puts in a nutshell the full essence of the African tradition. In Kumbo there are precious works of art which whether made of clay or wood shows ideas that have come from time. Some of these cultural attractions that will be outlined are:

- Festivals and funerals
- Cultural and artistic diversity
- Traditional handicraft products
- Nature and the environment
- Palace
- Museum



**Figure 18:** Popular cultural touristic resource attractions of KSD  
Field survey, December 2015.

Festivals and funerals represent 46 % of what attracts tourists in KSD. This shows that many people travel to KSD either for Festivals such as the Ngonso Cultural Festival and others for funeral ceremonies which are often colorful and offer special spectacular shows. At the these occasions, masquerades display and villagers sing and chant folkloric music that are unique to the Nso people. This is surely what attracts the high number of people to these events.

The palace of the Fon of Nso and other minor palaces (Shu faai) of the Nso Kingdom also attract tourist. The structures are built in a unique traditional style with wood carvings at the entrance of doors. It accounts for 15% of what attracts tourists to KSD.

The traditional handicraft products and the cultural artistic diversity also pull in a great number of visitors. They come to buy objects such as masks and traditional dresses which are usually handmade. All together, they represent 23% of what attract tourist.

Museums also attract tourist to KSD. The well-known museum here is the Mus'art gallery museum. Situated in Kimbo, it has a diversity of objects. There is also the Lukong Arts Gallery Museum situated in Mbve.

### **III.3.1. The Festivals and funerals**

According to Janos Csapo (2012), Cultural events and festivals again play an important role in the formation and strengthening of cultural tourism in today's tourism industry. These programs offer the tourist additional reasons to visit a place over and above the regular cultural product offered. Often because events are one-off and take place in a limited timeframe and because festivals offer a concentrated and often unique offering in a limited time period, they form an additional reason for cultural tourists to visit a place. They can cause a place to rise on the shortlist of places the tourist has in his or her mind of attractive destinations. Festivals and events are both effective instruments in attracting first time visitors as well as repeat visitors due to the differential advantage they can offer.

Festivals and funerals are considered to contribute significantly to the cultural and economic development wealth of a place. The cultural potentials of KSD are often exposed through events and festivals such as the Ngonso cultural festival which holds in December every. Although in December 2015 it did not take place, it is an event which gathers a good number of people worldwide. Here, the people showcase their culture and traditions through dances, exposition of cultural artifacts and displays of masquerades.

### **III.3.2. The Ngonso Cultural festival**

According to Shey Bulami Edward, Secretary General of the Nso Development Association (NSODA)<sup>11</sup> Ngonso is the name given to the Nso Cultural festival in honor of the founder. This is celebrated every year in December during the last week of the month. The first Ngonso Cultural Festival took place in 2008 and the launching was in Kovifem with *Ntangri wo Kov* (sacrifices of the secret forest) that SEHM MBINGLO I had to perform after a long reign. Meaning that he was recognised as Fon of Nso only after performance of the rite at Kovifem.

NSODA are the Organisers of the annual Ngonso Cultural Festival, it is an opportunity for the Nso to present traditions and culture to thousands of Nso' men and women, invitees and visitors from Cameroon and beyond travelling to witness this festival. This is a rare occurrence which happens just once in a year. It is a big cultural jamboree, people from far and near, the fellows of the Nso' Kingdom (Fondom), are all present to witness this symbolic occasion in memorial of their founder.

The name Ngonso is today more synonymous with a week of cultural activities that are marked in Nso to remember Ngonso. The Ngonso Cultural festival has become a regular activity and a time when the people all come together as a family.

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<sup>11</sup> <http://kulturcameroun.blogspot.co.uk/2012/03/nso-history-origin-of-nso-dynasty.html>  
(Accessed on 24/02/2015 at 05:03)



According to the Divisional Delegate for Tourism and Leisure of Bui (Audu Triforsia) in KSD, it is through this festival that the Nso people showcase their cultural heritage to the public. She further explains salient aspects of the economic importance of this festival, being a touristic event, the host area receives a large number of visitors in December during the event.



**Picture 2: Women dancing and singing during at the Ngonso Cultural Festival.**

Source: <http://kulturcameroun.blogspot.co.uk/2012/03/nso-history-origin-of-nso-dynasty.html>  
(Accessed on 24/02/2015 at 05:03)

During the Ngonso Festival, women dance and chant folkloric music in the local lamnso language. This is done going round a drum beater who gives the rhythm of the dance and launches the songs for them to sing. In the plate above showing women dancing, they are dressed up by a uniform specially made for the Ngonso cultural festival. This uniform also sell the image of the Festival to visitors who buy away the cloth.



**Picture 3: Traditional title guests at the launching of the Ngonso festival in Jakiri**

Source: <http://kulturcameroun.blogspot.co.uk/2012/03/nso-history-origin-of-nso-dynasty.html>  
 (Accessed on 24/02/2015 at 05:03)

Picture 3 above shows the Fon of Nso sitting in the middle at the launch of the Ngonso Cultural Festival in Jakiri. Standing on the picture are some traditional title holders and participants at the festival. On the picture above, it can be seen how the Fon's seat has been distinguished and carved out. The masses behind the Fon are the visitors and other participants at the Festival. It was revealed during field studies that the launching of the Ngonso Cultural Festival out of KSD marks the Fon's supremacy over the Nso land which does not end in KSD but in all areas of Bui Division where the Nso people reside. This is why he is known as the paramount Fon of Nso.

### **III.3.3. Funerals and death celebrations**

In KSD, funerals and death celebrations also attract tourists. It is an old tradition through which the living say farewell to the death and pay tributes to those who have gone ahead of them. During the celebrations, people dance and sing. Libations are poured and the people communicate with their ancestors. For particular persons such as title holders and traditional leaders, it is a grandiose event. The Fon sends special masquerades such as the wan mabu or the Nko. They come and display in the family courtyard of the deceased. More so, during this events, food, drinks and cola nut is been shared to visitors and the guest who come to assist the family.



**Picture 4: The frightful Nkoh masquerade displaying in Kumbo during a funeral celebration**

The “Nkoh” masquerade is a frightful huge black masquerade with two long ropes behind it held by two men to control the masquerade and it has to sticks which it displays with. Guarded by several dressed and marked traditionally, it belongs to the Nwrong secret society. It is seen during funerals of title holders and outstanding traditional rulers. It is also seen during the Ngonso Cultural Festival.



**Picture 5: A traditional scenario of the Ngonso Cultural Festival**

Source: Google images

Picture 5 depicts the festival aspects of Nso tradition. It showcases the Wan Mabur (C) and the Nkoh (D) masquerades of the Ngiri and Nwerong secret societies. Beside the masquerades we have the Ngang Mabur (B) and the Ngang Nkoh (E) standing beside their jujus bare chested. Around them we have spectators (A) and visitors (F) who are busy watching the shows of the jujus and taking snapshots (F on picture). This cultural ambiance is one of a kind, because this two special jujus do not often meet.

### III.3.4. The handicraft attractions and the genius of the local people

The production and commercialization of handicrafts products is done in KSD which also attracts tourists. This trade does not only take place in market centers, but it is also dotted around KSD. While some villages are specialized in the production of particular products such as carvings and weaving, others are engaged in pottery and iron smelting. The idea of handicraft production dates back to as far as the presence of the Nso people in KSD. If there has been an increasing interest in the handicraft industry, it is due to the traditional and cultural attachments' the people have with this activity. Others practice it to safeguard the ancestral importance they attach to it which was transmitted to them from their ancestors. They also have traditional beliefs and the needs found in these craftworks for traditional rights and medicinal role it plays. The table below shows the types of products produced by the handicraft sector.

Some of these traditional handicrafts are found at roadsides and others in the market centers. They sell their expose their products for sale in their petit shops and others hawk. During festivals and events, they expose their products in at the sites where the events hold in order to be closer to the customers. In KSD, Le Paysan Handicraft Shop and Lokika handicraft shop are reputed for the products listed in the table below.

**Table 8: A cross section of the variety of handicraft products in KSD**

N°	Product	Variety of products offered
1	Utensils and clothing	Cutlery, letter-openers, ashtrays, bottle openers, table cloths, featherhead dresses, napkin rings.
2	Furniture	Chairs, stools, tables, boxes, doors, chimney posts, cupboards, lamp stands.
3	Containers	Baskets, bowls, jars, jugs, cups, vases, pots, calabashes, dishes, bags, purses.
4	Toys and games	Dolls: jumping and climbing dolls, mbang game, chess set.
5	Musical instruments	Bells, rattles, shakers, harps, wind chimes, drums, horns, flutes.
6	Masks	Helmet masks, face masks, wall masks, human masks, animal masks.
7	Ornaments	Necklaces, buckles, pendants, rings, earrings. Made of wood.
8	Wall hangings	Curtains, decorative weaving, plaques, paintings, poles for wall hangings etc.

**Source:** Traditional handicraft cooperative society limited catalogue, P. 13.

Table 8 above outlines the variety of handicraft products found in KSD. This are craftworks that have been realised by many older generations and transmitted to the younger ones. It is the cultural heritage of the Nso people. These products are found in the handicraft shops of “Lolika” and “Le Paysan”. Other small handicraft shops also sell these products which they gather from various villages and also produce themselves.

### III.3.4.1. Talented weavers and beautiful artifacts

The shop is located at the entrance of Kumbo town, Lolika is one of the greatest weavers of KSD. Age above 65, he continues to operate in his shop with numerous handicraft articles which are exposed at the entrance of the shop to the interior of the shop. Specialised in weaving sown dresses, he receives orders to weave right from the United States of America and Europe (field report, 2015). This depicts his talents in nurturing and interlacing the treads within the cloths.



**Plate 2: Lolika in his handicraft shop in Kimbo**  
Source: Pictures by MBANG (December 2015)

Plate 2 above shows the famous handicraft shop of KSD. In this handicraft shop, one can find a variety of objects and dresses. Specialised in interlacing with colour treads on dresses that he sells. He is a tailor and is in this activity for more than 30 years. He sells articles such as drums, bamboo chairs, traditional bags from weaved raffia raw materials. He gets most of the articles he sells from surrounding villages and exposes them during events such as the Ngonso Cultural Festival.

### III.3.4.2. “Le paysan” handicraft shop, a museum on its own.

The “Le Paysan handicraft” shop is led by Yiwiyan Yundze Titus, he is the owner and manager of this shop. In this shop, there are series of carved objects from wood and objects made from clay. There are also a series of bangles, cowries, dresses and wooden chairs. The well arranged and classified objects found in this shop makes it look like a museum. Articles and objects are exposed with their prices written on them. This shop contains mask and other cultural items used for traditional ceremonies and events. Some of this items are not even sold to everyone. A good example is the traditional attire that is sold only to title holders. Special wooden crafts like walking sticks or colourful caps that can be used only by title holders like the Sheys and Shufaais.

The handicraft shop also contains news pappers and magazines of the Ngonso Cultural festival. He also sells clothes designed for the Festival and and other traditional garments which depicts culture.



**Plate 3: Le Paysan handicraft shop in Kimbo**  
 Source: Pictures by Njumbam (December 2015)

On the pictures in plate 3 above, we can see the manager of “Le paysan Handicraft” sitting on a carved wooden chair and dressed in a traditional attire. The picture beside it shows a good number of articles which portray the culture of the people. When asked about the sources of his articles, he claimed to buy them from surrounding villages of KSD. Even the old items which have more than 100 years are found here. Here, tourists can have a souvenir at an affordable prices depending on the type of article.

### III.3.5. Museums

A museum is a not-for-profit making, permanent institution in the service of the society and of its development, and open to the public, which acquires, con-serves, researches, communicates, and exhibits, for the purposes of the study, education, and enjoyment, material evidence of man and his environment. In sum, museums are heritage institutions that aim to educate the public, collect and conserve objects, facilitate research, serve as cultural centers, and provide entertainment (Deepak Chhabra, 2010).

In fact, today’s museums perform a tripartite role:

- As agents of social change;
- As focal points of cultural activity;
- As repositories of heritage and knowledge.

It is known that the museums are an important part of the heritage tourism industry. This can be largely attributed to their ongoing financial situation. They contain most of the artifacts with a long history behind them. Some of these artifacts are more than century old and they represent various aspects of the Nso Culture such as dressing, hunting, food, pottery and things like masquerade dances. These museums are the Mus’art gallery museum and the Lukong gallery museum. Though, the council in cooperation with the Palace of Kumbo is planning to open a museum around the palace.

### III.3.5.1. The musa'art gallery museum.

The Musa' Art Gallery museum also known as "The Grass fields Museum" was created in 1996, in memory of Cameroonian artists Musa<sup>12</sup> and his elder son, John, to preserve wood sculptures created by these departed artists. Located in kimbo on the road to mbve market, it is found on a little hilly area. Over the years, Mus'Art has been expanding to diversify its collection. Among the 400 objects and works of art exhibited, visitors can admire carved masks, wood statue and other objects made by Musa and children between 1970 and 2000. There are other objects collected from the grass-fields, such as traditional musical instruments, hunting gadgets, metal works, bamboo objects and pottery. Temporary exhibitions are also sometimes proposed in memory of the founder.

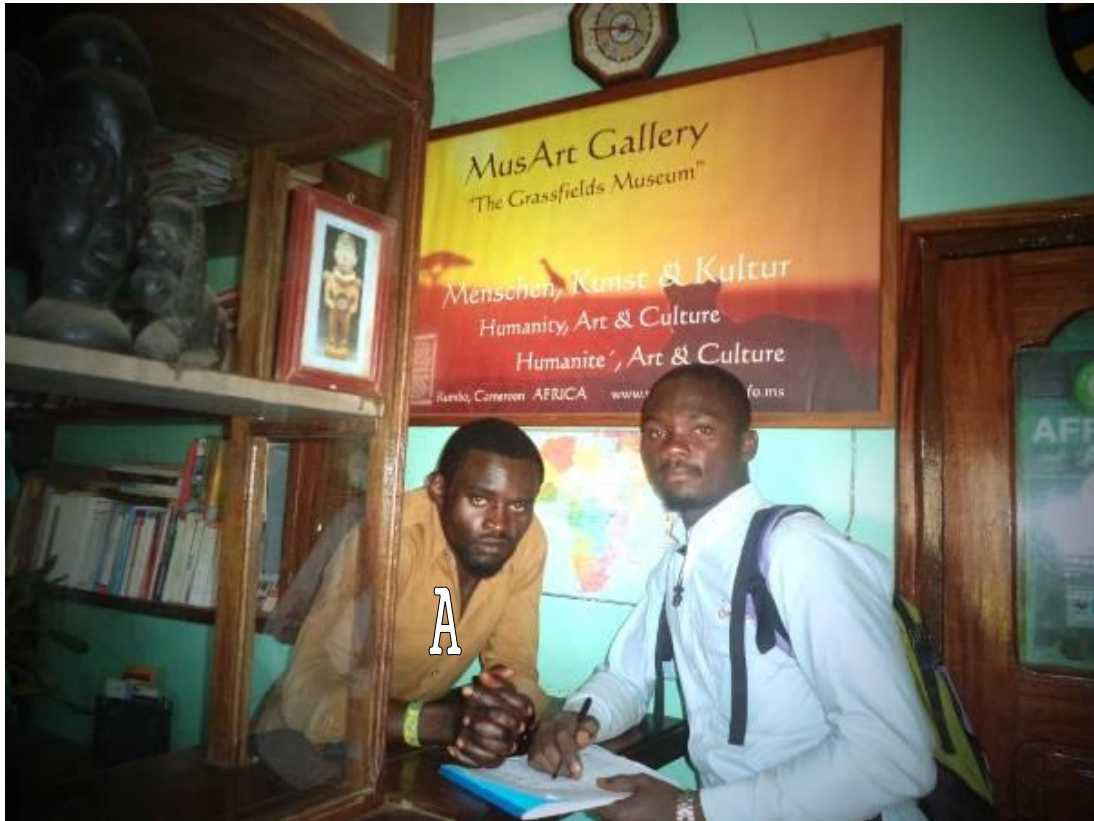


**Plate 4: The Musa Art Gallery (A= Peter Kainjo Musa and B = statue of man smoking pipe)**

**Source:** Pictures by MBANG (December 2015)

*Image "A" in plate 4 above shows Peter Kainjo, son of Musa and founder of the museum to safe guard the work of arts of his late father. Image "B" in the plate depicts a main sculpture of clay. According to the guide of the museum, it represents a traditional leader in the early 17<sup>th</sup> Century. The traditional leader is smoking a pipe, wearing a traditional cap and sitting on a stool. This is a sign of power and authority in the Nso society. It clearly portrays his role and rank of leadership.*

<sup>12</sup> Daniel Kainjo Musa is a son of one famous carver in Kumbo. When his father died, he decided to open the gallery so as to preserve his father's artistic works. He named the Gallery after his late father Musa.



**Picture 6: Musa' Arts Gallery Museum Inside view of**

**Source:** Pictures by Njumbam (December 2015)

Picture 6 above shows the Mus art Gallery. Letter “A” shows the receptionist who is also the guide of the museum. The museum also conserves books of tales and images of those who have marked the history of KSD. Also it contains articles such as necklaces and bracelets which are sold as souvenirs to visitors of the museum.

Mus'Art Gallery's motto is "Discover, Learn, and Preserve."

Their mission is to:

- Propagate Nso' cultural heritage;
- Preserve precious art objects;
- support the arts and crafts of the Western Grass-fields of Cameroon;
- highlight the excellence and diversity of regional artists, past and present, so these may become known nationally and internationally;
- Make the arts and crafts of this region of Cameroon known publicly in Cameroon and internationally.

During the past sixteen years the Mus'Art Gallery has been active in propagating the Nso' cultural heritage. The museum has been at the forefront of promoting Nso' traditional artistry and craftsmanship and the culture of the North West Region at large. The Mus'Art Gallery has a collection of over 400 objects most of which were created between 1970 and 2000. These varied and diverse objects range from bamboo work to wood carvings, basketry to pottery.



### III.3.5.2. The Lukong Arts gallery museum

Located in the heart of the Mbve market, it is a little museum with cultural artifacts such as masks, carvings, statues and other traditional elements worth attracting and impressing opinions and visitors. This museum contains wood statues of more than 1.5m which are regular taken for world tours. Directed by Mr Lukong, he is the founder of the museum and a tourist guide.



**Picture 7: Various masks at the Lukong Arts Gallery**

**Source:** Picture by MBANG (December 2015)

Picture 7 shows a series of masks at the Lukong Arts gallery. They are made from different types of woods such as iroko and sapelle which are later polished and some painted into black and white as seen on the images. In the past, the traditions were safeguarded and these masks were used for cultural events and dances to showcase what a ceremony meant. But today, they mostly serve as decorative items. The museums continue to acquire contemporary Cameroonian arts and crafts while maintaining a major focus on the Western Grass-fields region. This region is internationally renowned for having produced masterpieces of African art.

Unfortunately for K.S.D. some of the important objects which could attract more tourists to visit museums were taken away by colonial missionaries and removed from their place of origin to museums in Europe or the United States of America. Masterpieces of Grass-fields art are today in foreign museums and it is most likely they will never be returned. A good example is the statue of Ngonso' founder the Nso' kingdom that is kept in a museum in Germany. In Nso' there is an outcry for this statue to be returned to its people.

### III.3.6. The Fon's Palace

This is an area with several monuments and shrines. It is the heart of Kumbo, where the paramount Fon<sup>13</sup> of the Nso people (Sehm Mbinglo I) reigns since 1993. This place is the seat of the Fon leading social and cultural life. It is composed of several traditional buildings decorated with wood carvings, around two courtyards where the Fon uses to sit and receive his people or his advisers. The front of the palace has a large square to handle large public gatherings. The first courtyard is used for events involving the Fon, his senior advisors and a limited number of citizens. At the opposite the entrance of the courtyard is a platform with a throne and other majestic art. The same throne has been here for at least twenty years. The throne is supported by a leopard and people and while seated there the Fon could use a lion as a foot rest, showing that he is above and more powerful than all of these things. Advisors would sit to one side and the public on the other.

Another hall way leads to a second, smaller courtyard, which has a throne and is used for more private audiences with the Fon. At this throne the footrest is a crocodile. Through a door out of this courtyard and turns and you get to the doorway to the Fon's private quarters.

There is a statue of Ngonso at the large square in front of the palace, the legendary first queen of the Nso people. At the entrance of the palace just beside the Kumbo Council's library, there is the statue of SEHM III, often known as the father of development; he was the fon of Nso who brought major development schemes in Kumbo. Around the palace, other traditional buildings are also decorated with wood carvings. They are the seats of the sacred societies in charge to help the Fon in his task: the *Ngwerong* society and the *Nggiri* society. The laav Mfu (house of the soldiers) is opposite the Ngiri society. A mosque was built next to them, although most of the Nso people are Christians.

There are auxilliary palaces known as the Fai's which are ruled by heads of lineage and clans. They also have beautiful structures and amazing sceneries which can go above one's imagination. Examples are that of the Shufai Ndzendzev, the Shufai Ntakuum and the Shufai Ruun just to name a few.



**Figure 19: An artistic courtyard in the Fon's palace**

Source: Field survey, December 2015.

*It is in this courtyard that special guest are received by the Fon.*

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<sup>13</sup> Fon, the chief of Nso



**Plate 5: Some buildings of the Palace of Nso( A= the palace, B= the Mfu Gham House, C=the Ngwerong sanctum a secret society and D=the Ngiiri Sanctum)**  
Pictures by MBANG (December 2015)

Plate 5 above illustrates structures around the Fon's Palace. Picture "A" is the courtyard where traditional ceremonies and occasions are organized. The incomplete white building of the right of the image is the shade reserved for visitors to sit and watch events showcase. Image "B" laav Mfu (house of the soldiers), reserved to the men, only the initiated ones are allowed to enter. It is built of mud as principal material and supported with raffia palms. The structure is old and has at the entrance, carved wooden pillars which depict the place of man in the Nso society. Picture "C", shows the first secret society in the Nsoland. This is an image of the Nwerong sanctum. It is made up of rocks and cement. The entrance is surrounded by a beautiful carved wooden structure which is said to have powers that can detect nonmembers of the society. This is because entrance is restricted only to members. Picture "D", is the Ngiiri sanctum with the same conditions of entrance being restricted only to initiated members.



**Plate 6: Monuments around the palace (A=the founder of the Nso dynasty and B= the founder of Nso development)**

**Source:** Pictures by MBANG (December 2015)

Picture "A" shows the statue of Ngonso. She is the founder of the Nso dynasty in 1394. Today, the Ngonso Cultural Festival is celebrated to remember and honour her. Plate 7 shows statuess made of cement and little white signs formed like cowries are placed on it. It stands at the entrance and centre main courtyard of the Palace. While picture "B" shows the statue of "FON NSO' SEHM ATAAR" who reigned from 1947 to 1972. According to Lantum (2000), he is said to be the Father of Nso Development due to his numerous developmental projects realised during his reign. In the publication of Lantum (2000), he explains what the late Fon had achieved in Nso, for he introduced new ways of doing things and new visions. In this light, he contributed to the socio economic development of the place through the construction of infrastructures and building up diplomatic relations with other Fon's and traditional leaders such as the late King Seidou Njimoluh Njjoya, the Sultan of the Bamoun people. He also sent

brilliant Nso children to study in renowned colleges such as the Saint Joseph SASSE College Buea and the Orchi Waters Academy Onitsha, Nigeria. Example was Henry Holike (Lantum, 2000). Today, the statue stands in front of the KUC library at the entrance of the Fon's Palace.



Figure 20: Amazing historical sculptures and artefacts with cowries at le Paysan handcraft store  
Source: Picture by MBANG (December 2015)

Picture 21 above shows two statues “A” and “B”, are carvings made of strong wood. According to the director of “Le Paysan” handcraft shop, they date as far back as in the 19<sup>th</sup> century. Covered with cowries to signify their level of importance, they represent traditional lineage authorities of auxiliary villages of the Nso land. Statue A is a man with a cup, cap and long hair on the chin, while B is a statue of a traditional leader smoking a pipe. Surrounding this two statues are little objects such as calabashes, masks, an artisanal gun and cups. All these are used during traditional ceremonies to depict the cultural heritage of the KSD.

### III.3.7. Culinary arts and local drinks

The term culinary arts generally refers to food that is carefully prepared and arranged so that it is pleasing to both the taste as well as the eyes. According to Mbenkum Genevieve, different cultures have recognizable dishes and a specific set of cooking traditions. Some have diversified their foods by means of preparation. The Nso people being the autochthons of KSD, have not been left behind. in KSD, one will enjoy eating a variety of meals such as Yams, cassava, beans, potatoes and corn. When talking of KSD and food, what comes in mind is the corn fufu referred to as kiban<sup>14</sup>. Accompanied with leaves of huckleberry, it is

<sup>14</sup> Corn fufu and staple food of the Nso people.

cooked traditional with roasted chicken which gives it the name of Kati-kati. Though this remains the staple food of the Nso people in KSD, there are other dishes that can be found in KSD such as “achu”, “ekwang”, “beans”, “rice and stew”, “ndolé”, “koki”, “mashed beans with potatoes” and several other Cameroonian dishes. In some of the restaurants, breakfast is served.

During the Ngonso cultural festival, traditional meals are displayed and sold exclusively in traditional Nso dishes. While in restaurants, you can find all the dishes listed above.



**Plate 7: Cooking of kiban for a traditional wedding and a plate of kati kati ready for eating.**

**Source:** Immaculate Bites

The plate 7 above shows women preparing kiban (corn fufu). This picture was captured during a traditional wedding ceremony. As a future house wife of the Nso society, the newly wedded has to learn the cooking of kiban in order to satisfy her husband and maintain her place in the marriage house. The picture B shows the food ready for consumption as served with roasted chicken. This is also how the food is served in restaurants and even in various households.

### **III.3.8. Medical tourism**

According to Munro (2012), Medical tourism describes the act of people making health choices and accessing health treatments across borders. Depending on who is asking the question, it can be trade in goods and services, a health choice, or a health service. The term medical tourism has come to embrace all facets of consumers seeking treatment, improvement or change through medical or wellness practices – provided they cross an international border to do so. On one hand, medical tourism is a popular, consumer-driven internet search term. To find information about medical treatment abroad, consumers and media alike google medical tourism.

Health tourism is also practiced in KSD. From traditional medicine to modern medicine, KSD attracts people from various regions and around Cameroon's neighboring countries. Traditional medicine has attracted lots of people who do not find solution in modern medicine. Concerning the modern medicine, there are various health centers and hospitals which provide health care to strangers and even the residents of KSD. There are two referential private missionary hospitals which offer health services. They are the Bansa Baptist hospital (BBH) and the Shisong General Hospital and Catholic Cardiac Center. These hospitals attract several visitors who lodge in the city hotels and therefore spend in the town by consuming leisure facilities offered by the town.

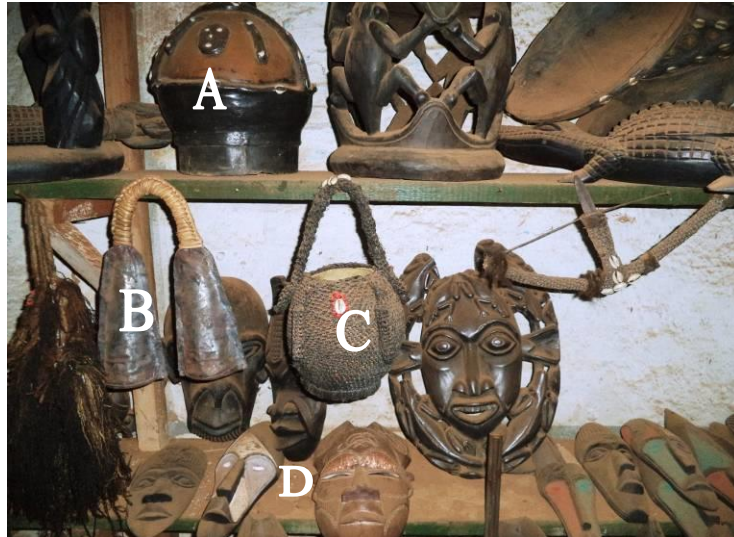
Apart from modern medicine, traditional medicine also attracts visitors who come to see and even study the way people heal the sick by traditional methods of medicine using plant elements. This type of medicine has also witnessed people travelling from worldwide destinations to KSD, says a native doctor of the Bui Native Doctors Association, coordinator of traditional medicine in Cameroon. Traditional medicine has pulled travelers mostly from surrounding towns to KSD and surrounding countries of the CEMAC region and West Africa. This activity is carried out by native doctors grouped in associations. Example is the Bui native Doctors. Located in Faanjang Kimbo, they work hand in hand with other traditional healers.



**Picture 8: The address of traditional practitioner**

Source: field survey, 2015.

Picture 8 above shows the sign board of a group of recognised native doctors operating in KSD. They receive people for consultation from neighbouring villages and towns. According to field interviews, they are reputed for their mastery of herbs and number of healings realised in the past.



**Picture 9: Amazing objects used by traditional healers.**  
Source: field survey, 2015.

According to Shey Denis, each item used by traditional doctors has a meaning. The point “A” on the picture is a pot used for the cooking of herbs, “B” is a gong which is used to invoke ancestors to interfere during their incantations. The point “C” shows a black type of pot with cowries and covered with weavings of black tread. It is said that in most cases, it is used to charm people. The point “D” is for the various masks. The doctors use them as fetishes to represent once face before an attack is conducted.

### **III.3.9. Horse riding**

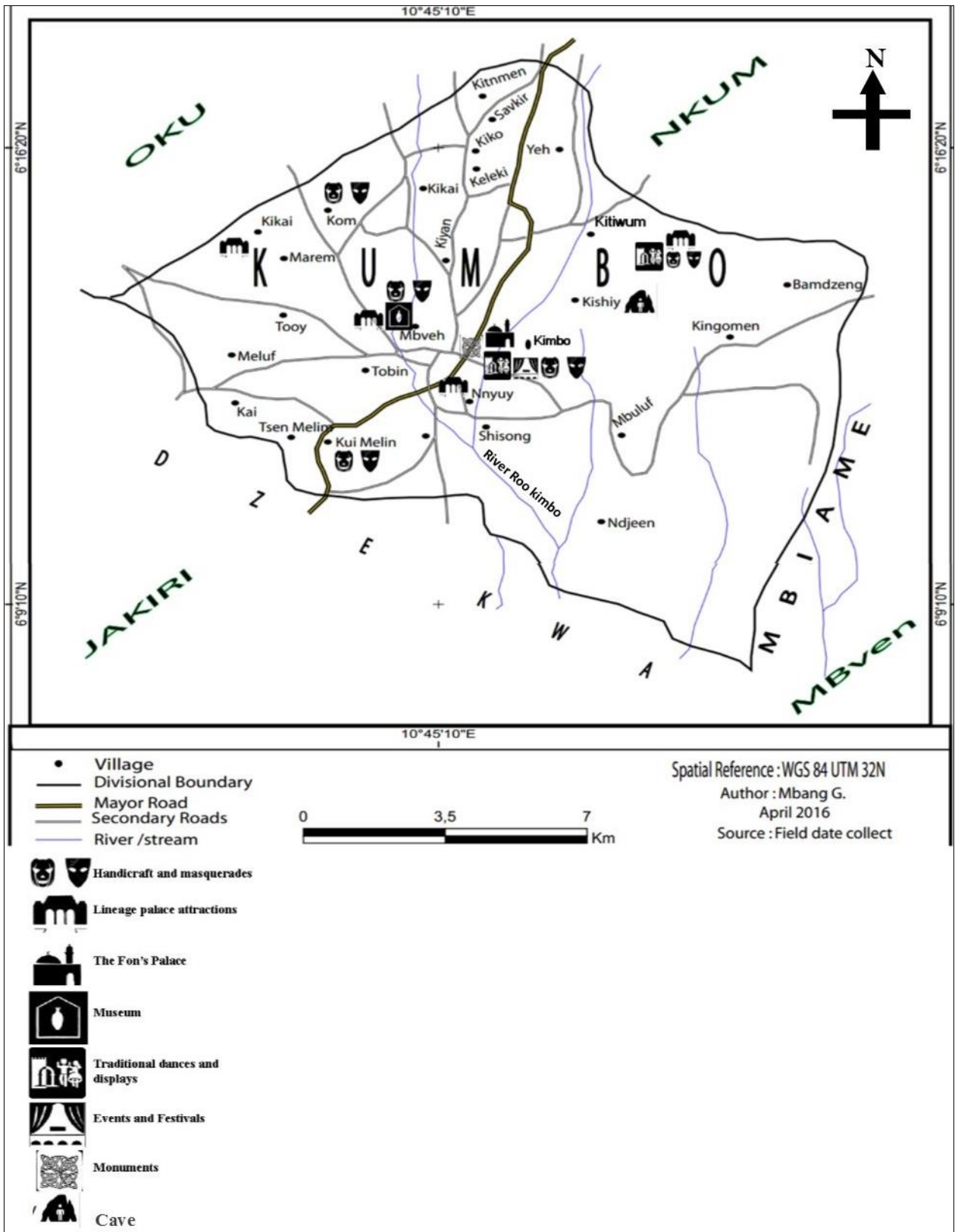
This is another major tourist attraction in Kumbo. It is now a growing phenomenon (highly practiced by the Fulanis). Horse race is organized yearly at the Tobin Municipal Stadium by the Ministry of Youths and Sports, sponsored by the PMUC. Fanatics of horses and riders often show up to this event in other to take part and practice horse riding. Some novice turn-up to learn and experience race. While, several other visitors come up to watch and admire the talents of the riders.



**Picture 10: Horse riders in Tobin, KSD.**  
Source: Google images

Horse riders in Tobin, KSD during a race organised by the Ministry of Sports and the KUC.





**Figure 21: Cultural touristic sites of KSD**

Source: INC, adapted to field work of December 2015.

The map above shows cultural touristic sites where tradition and cultural heritage is displayed to an amazed public. The various icons on the key show their locations on the map.

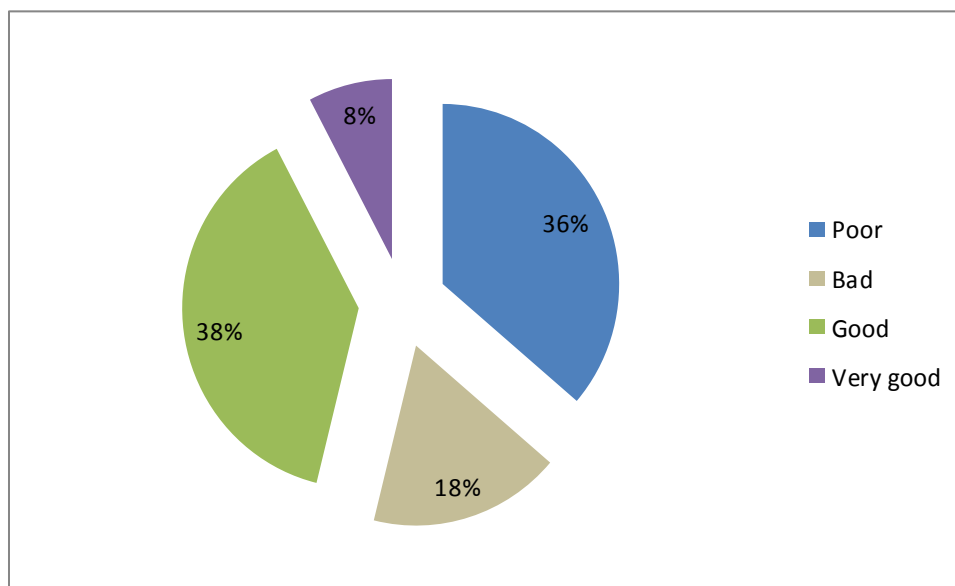
### III.4. TOURIST INFRASTRUCTURES.

According to Ashundip (2004), **Tourist infrastructures** are the best support structures which help for the easy movement and stay of people to destination areas. Good transport infrastructures are essential for any tourist area and tourist attractions would be of little or no value. He continues by explaining that if appropriate transport facilities were not available, inadequate means of transport will be a great handicap especially in areas of isolation for the tourists.

#### III.4.1. The mode of transport.

In the tourist industry, transport plays an important role. Although Cameroon in general boasts of all modes of transport, Kumbo only has two modes of transport which are air and road. Here, only the road system is used and can be classified into three categories. These are the “ring road” linking Bamenda to Nkambe through the heart of KSD. In KSD, parts of the road network were recently tarred. Next to the ring road are those linking the main quarters within the town such as Shisong, Tobin, Meluf, Melim, Kitiwum, Kikai etc. this category of roads also connect the major quarters above to further villages like Kingomen, Mbah, Kai and Tadu. These roads are not tarred and operate on permanent basis. There are also farm to market roads not tarred and are seasonal functioning mostly during the dry season.

There are transport agencies travelling these roads, with taxis and motor bike riders. They can be hired from one place to another. The manner in which tourists travel to KSD is important for this can allow or prevent access to local economy and the length of stay. Accessibility to a tourist site geographically plays a large part in the transport option available to visiting tourists. Foreigners coming to Cameroon by air can pass through the Douala or Yaoundé Nsimalen International airports. But, the road network remains the dominant used by foreign and national tourists due to the absence of any accessible airport in the area.



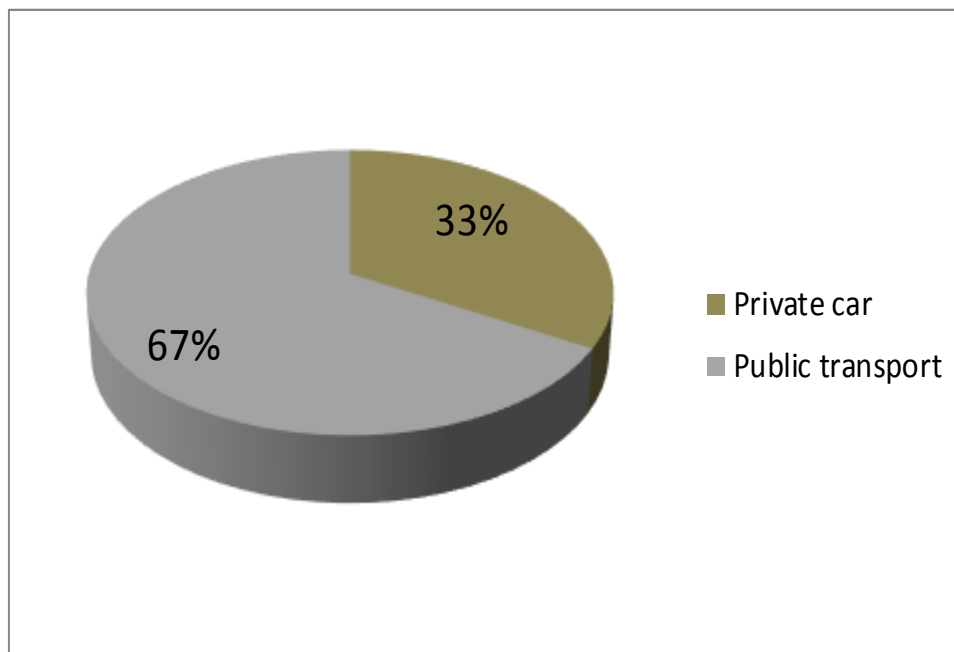
**Figure 22: The state of roads in KSD**  
Source: field survey, December 2015

Figure 22 above shows the state of roads in KSD as viewed by the tourists. According to the field reports, it is generally said that KSD has good roads, although most of them are not tarred. They are generally dusty in the dry season and muddy when rain falls. On the field, 36% of the tourists interviewed said the roads were bad, while 38% and 8% say they are good and very respectively. Then 18% clearly said the roads are bad.

From our filed survey the main transporter to the town of Kumbo from Bamenda is the “Amour Mezam” transport agency and the “Go Now Now”. These transporters move daily from the Bamenda park at Mile 4 neighborhood for “amour mezam” and mile 4 quarter for the “Go now now”.

While in the national territory, some tourist use transport agencies while others prefer to use their private vehicles to drive to KSD. This shows the mode of transport used

#### III.4.2. Mode of tourists arrival In KSD



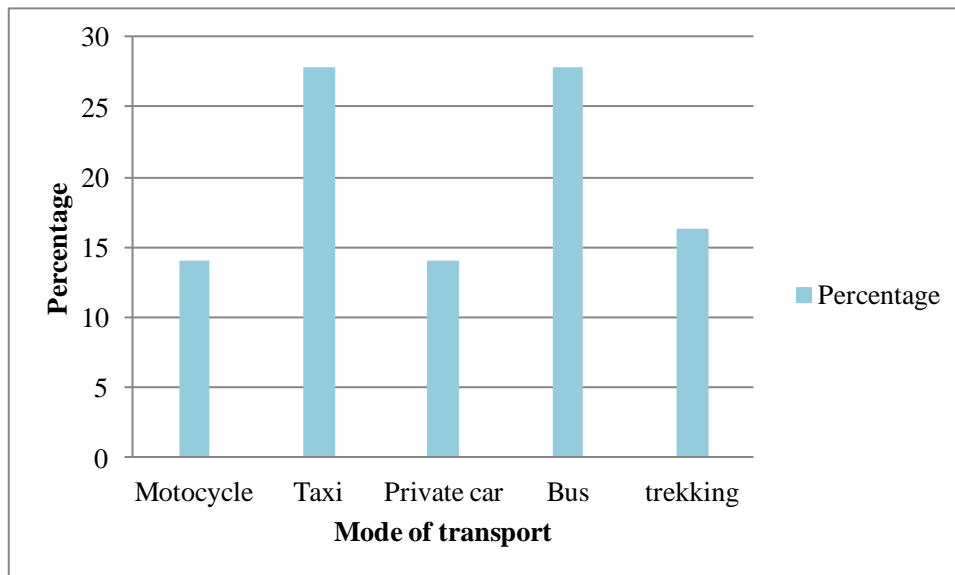
**Figure 23:** Representation of travellers using public and private cars

Source: field survey, December 2015.

Figure 23 above shows that 67 % of people travelling to Kumbo use public transport while 33% use the private cars. This figure describes the transport modes used by tourists to come to KSD. The public transport here greatly dominates on the private transport. Reason here is that most of the tourists can't meet the expense of travelling in their personal cars while others don't have personal cars.

### III.4.3. Transportation to the touristic site.

In KSD, there are various modes of transport that carry visitors from one place to another. They are motorcycles, taxis, buses, private cars and trekking. These various transport means move inside KSD and are used by visitors to go to the desired touristic site depending on the road accessibility.



**Figure 24: Transportation to the touristic site.**

**Source:** field survey, December 2015

The figure above depicts in percentages the means of transport used by visitors in KSD. It was revealed that most of the use taxis, while those coming in small groups mostly use buses. Those that come to KSD with their private cars will use them to move from one site to another. In areas difficult to be accessed, motorcycles are used while trekking is also done by tourists to move to some remote cultural sites like the Babaa and Kishiy Cave.

### III.4.4. Accommodation.

Accommodation remains an important factor in the tourism industry. This is where the tourists spend their night and obtain provisions until the end of their visit or stay. These facilities usually include hotels, inns, camping sites, and secondary residence. The quality of services offered here shows the degree of development of the tourism sector. This is an area in the hand of the private sector but under the guidance of the state authorities. In our study, we focus on the hotels and the inns.

#### III.4.4.1. Inns in Kumbo Sub Division

Inns are generally establishments or buildings where travellers can seek lodging and, usually, food and drinks. They are typically located in the country or along a highway. They offer related catering services at lower rates with the basic necessities for travellers. During our field studies of December 2015, we discovered that 3 inns exist and are functional. There are the Central Inn, Travellers and Trinity lodge Inn at Shisong. They provide regular services Inns provide to travellers and respect the norms.

“Hotel” means an establishment held out by the proprietor as offering sleeping accommodation to any person presenting himself who appears able and willing to pay a reasonable sum for the services and facilities provided and who is in a fit state to be received.

#### **III.4.4.2.Hotels in Kumbo Sub Division**

Hotels in every tourist region are the main infrastructural pillars, even though their distribution and standards may be doubtful. Bui division today has more than 25 hotels with 17 of them found in KSD.

##### **➤ Characteristics of Hotels**

A great number of factors contribute to characterize accommodations in tourists destinations. Among the group of characteristics, some were taken into consideration in our study.

##### **➤ Firstly, the Location of the hotel was taken into consideration.**

Like Ellsworth Statler, who sold his Statler chain in USA to Hilton, he has been credited with a frequently quoted expression. He cited "Location, location, location" as the three most important aspects of [hotel] real estate. Good locations are not easy to acquire. Changing neighborhoods and shifting demographics sometimes die away a hotel whose original location was good. Unlike a bus seat, there is no way to move the hotel room. A fixed location in an uneven neighborhood means management must depend more on good marketing and sales and less on location; more on a good reservation systems and less on drive-by and walk-in traffic. In KSD, a good example of newly built hotel located on the road side is the Chris White Hotel at Bamkikai on the road to Nkum sub division.

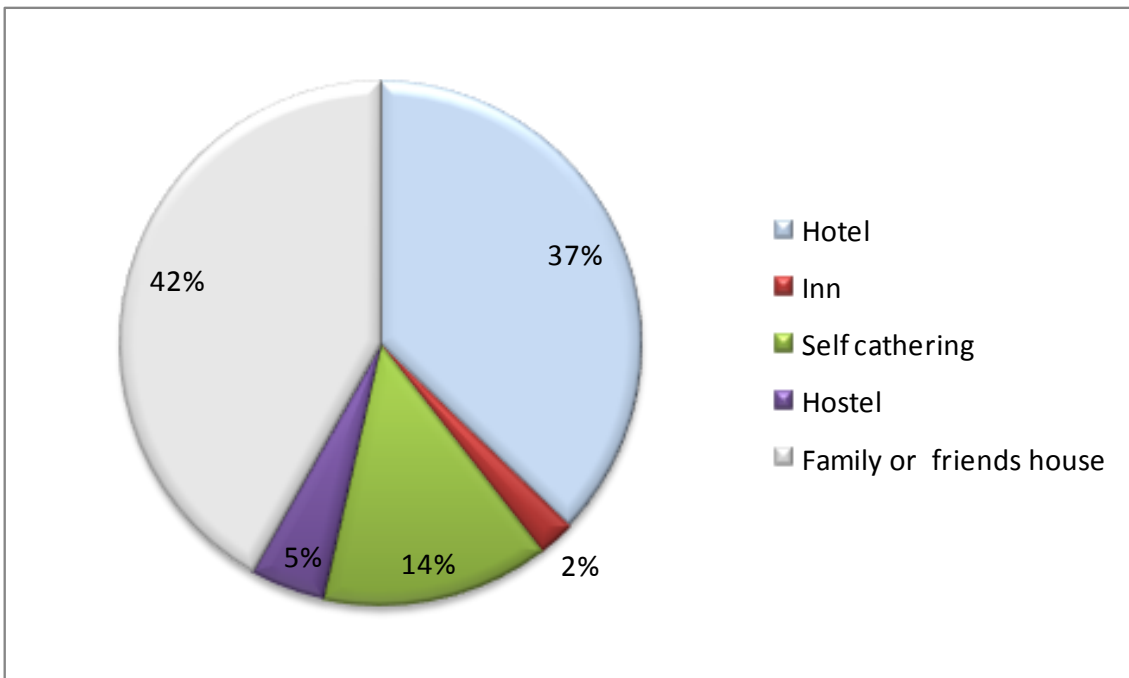
##### **➤ Secondly, the Fixed Supply of accommodations.**

Just as the hotel's location is fixed, so is its supply of rooms. Air-lines adjust to demand by temporarily adding or removing flights. Not so with hotels. What you see is what you have. Therefore, the numbers of hotels in KSD are fixed with their prices fluctuating according to seasons.

##### **➤ Again, the High Operating Costs of accommodations.**

Unlike manufacturing industries, which offset labor with large capital investments, hotels are both capital-and labor-intensive. The result is high fixed costs (a large nut in the jargon of the industry), which continue whether or not the hotel has business. Thus, a high percentage of occupancy is needed just to break even. If the hotels are not occupied the whole year, owners turn to lose because they have to pay their workers, bill and taxes.

These are private owned establishments which follow the rules implanted by the Ministry of Tourism under the supervision of the divisional delegate for tourism. Most of these hotels are not classified and offer standard services for customer's satisfaction. There exist six classified hotels, two hotels under the group I category, four others under the group II category and four others unclassified which contain assimilated lodging facilities. Most of the hotels are concentrated around Tobin, Mbve and Kimbo, while the other few ones are distributed everywhere in Kumbo. Some of the hotels in KSD are Polyflo Hotel, Fomo 92 Hotel, Ice Breakers, Royal Mountain Lodge and Tourist Home Hotel. The table below shows the various hotel establishments in KSD.



**Figure 25: Lodging accommodations**

**Source:** Field survey, December 2015.

Figure 25 above depicts that a greater number of persons coming to KSD live with their relatives or in a friend's house. Followed by hotels, self catering, hostels and inns respectively. This situation reveals that more accommodation services receive people more than family houses.

**Table 9: Characteristics of Hotels and Inns in KSD.**

N°	Name of establishment	Location	Category	N° of rooms	Telephone number	Name of promoter	Observations
1	Polyflo Hotel	Njavnyuy	***3	30	677204897	Fai Polycarp	- Has Been Authorized
2	Fomo 92 Hotel	Maryland quarter	*1	15	333481661 677827673	Mr Bara Lainso	- Clean structure - Quality services
3	Ice Breakers	Vekakuuy	*1	12	679826912	Kifem Mabu Godfrey	- Has been authorized to open
4	Royal Mountain Lodge	Shisong	*1	10	672416754	Verkijika Carine Mbinglo	- Has been authorized to construct
5	Tourist Home Hotel	Tobin	*1	25	333481765 679336730	Mrs Banboye Dora	- Clean structure - Clean Environment
6	Merryland Hotel	Kimbo	G1	18	333481077 677826564	Shey Nyang George	- Clean environment - Satisfactory
7	Password Tavern Hotel	Vekakuuy	NC	13	674348786	Verla Victor	- Complete documents for an authorization to construct
8	Nylon Lodge	Mbveh	G II	9	679688826	Jaff Aliyu	- Average establishment
9	Barnis Hotel	Ndzendzev	G II	10	674108345	Takwa Marcel	- Sealed by the control team
10	Boulevard Des Stars	Kimbo	NC	06	6799269622	Mr Howlike Kennedy	- Sealed by control team
11	Park Palace Hotel	Mbveh	G II	10	333481656 674721713	Shey Saghen	- Not operational
12	Berima Hotel	Mbveh	*1	10	673592214	Shey Constantine	- Authorised to construct
13	La Classe Hotel	Mbveh	NC	15	678331982	Mr Benedict	- Compile documents for an authorisation to construct
14	Chris White Hotel	Bamkikai	NC	30	677298247	Mr Banboye Christopher	- Compile documents for an authorisation to construct
15	TRINITY LODGE (Inn)	Shisong	NC	07	/	/	OPERATIONAL
16	Central Inn	Mbveh	G I	18	677754120	Shey Isaac	- Not operational
17	Travelers Inn	Squares	GII	16	675553543	Shey Njah George	- Average establishment - Moderate services

**Source:** adapted from data from the DDTL for Bui, 2015.

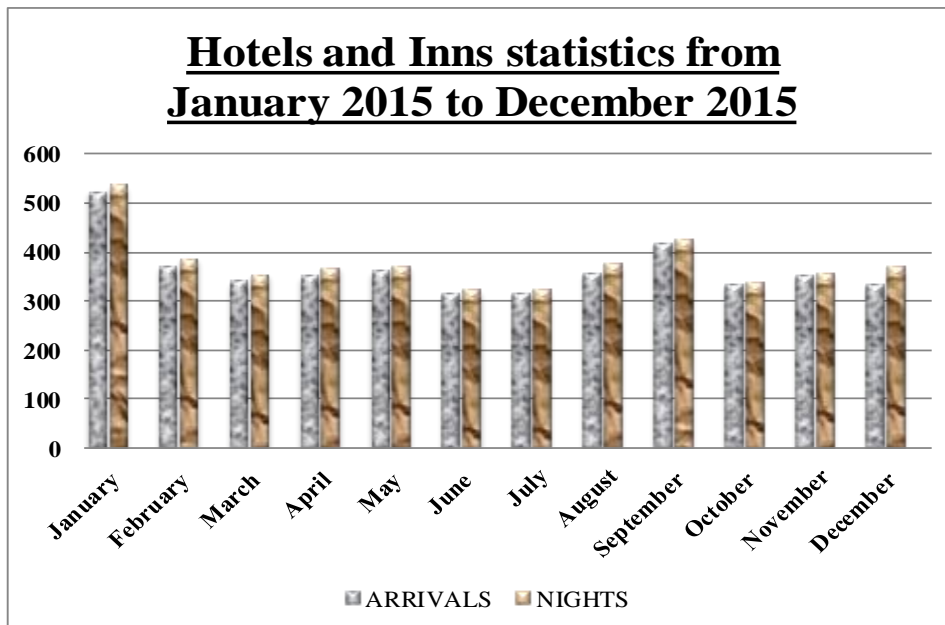
Table 9 above shows the characteristics of hotels and inns in KSD. Adapted from the information gotten from the DDTL of Bui, there are fourteen identified hotels in KSD with three Inns. Each has been located, categorized and the number of rooms counted. The owners have been identified and observations made on their various situations. The contacts of these accommodation services have also been outlined in order to help tourist get information about the site.



**Picture 11: Fomo 92 hotel, Maryland Kumbo.**

Source: Ngonso Cultural Festival magazine, 2010.

FOMO Hotel with a spacious parking space for the vehicle of its clients. This is what characterises a hotel.



**Figure 26: Hotels and Inns, arrivals / nights from January 2015 to December 2015**

**Source:** Adapted from Divisional delegation of tourism for Bui, 2015.

The figure above shows the monthly arrivals and nights spent by tourists in accommodation services in 2015. It reveals that January received many people than all the other months, while June is was the month with lowest counts in 2015.



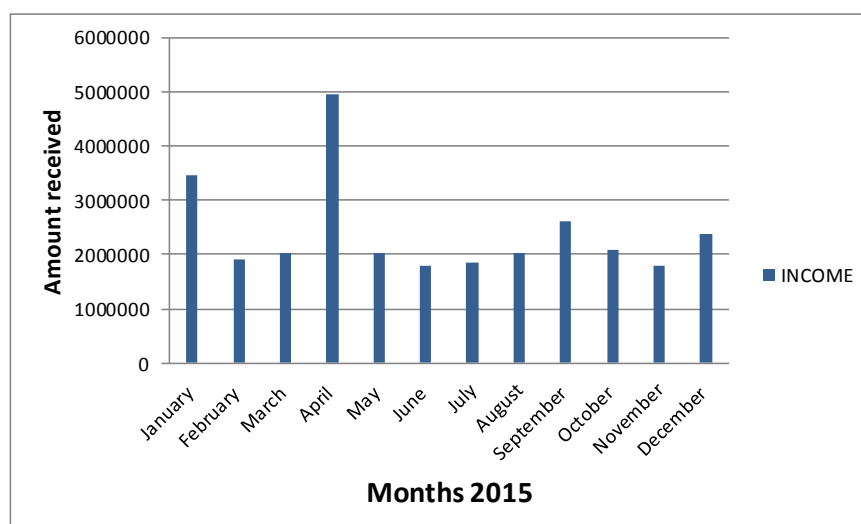


Figure 27: Monthly incomes received in hotels and Inns in 2015

Source: Divisional delegation of tourism for Bui, 2015.

The figure 27 shows that the month of April received more income than the other months. Followed by January, the other months received very low incomes.

#### III.4.4.3. The presence of good leisure establishments and restaurants.

These features add more taste to the beauty of Kumbo. The nice thing about these facilities is that their services are relatively cheap. Anybody getting into Kumbo for the first time cannot be stranded. The services offered here are diverse from the culinary arts to the drinking and dancing spots. Food

**Table 10: Characteristics of leisure establishments in KSD.**

N°	Name of establishment	Location	Category	N° of places	Telephone number	Name of promoter	Observations
1	Bb 91 Snack Bar	Kimbo	Gargote	100	677491118	Bara Lainso	Clean environment good quality services
2	Las Vegas Bar	-	NC	75	677715528	Bara Paul	Clandestine
3	King Palace Cabaret	Kumbo	NC	100	679834250	Mengjo Victor	Documents for Authorisation to open in process
4	Samba Nite Klobb	Kimbo (road to the palace)	NC	75	-	-	Clandestine
5	Party Gate	Kumbo	NC	100	677130385	Kah K.	Clandestine
6	Washington S.B.	Tobin	NC	50	-	-	Authorised
7	Bb.Com Restaurant	Kimbo	NC	50	-	Bongaman Beatrice	Clandestine
8	Modest Restaurant	Kumbo	NC	100	-	-	Clandestine
9	OMEGA Restaurant	Kimbo	NC	30	-	Mr Noel	Authorised

Source: Adapted from Divisional delegation of tourism for Bui, 2015.

From our field research and data collected from the DDTL, table above was elaborated to depict the situation of hotels and leisure establishments in KSD. The observations reveal that 5/9 of the leisure establishments operate clandestinely without prior authorization from the DDLT. This is mostly because their environment does not respect the norms of leisure establishments.

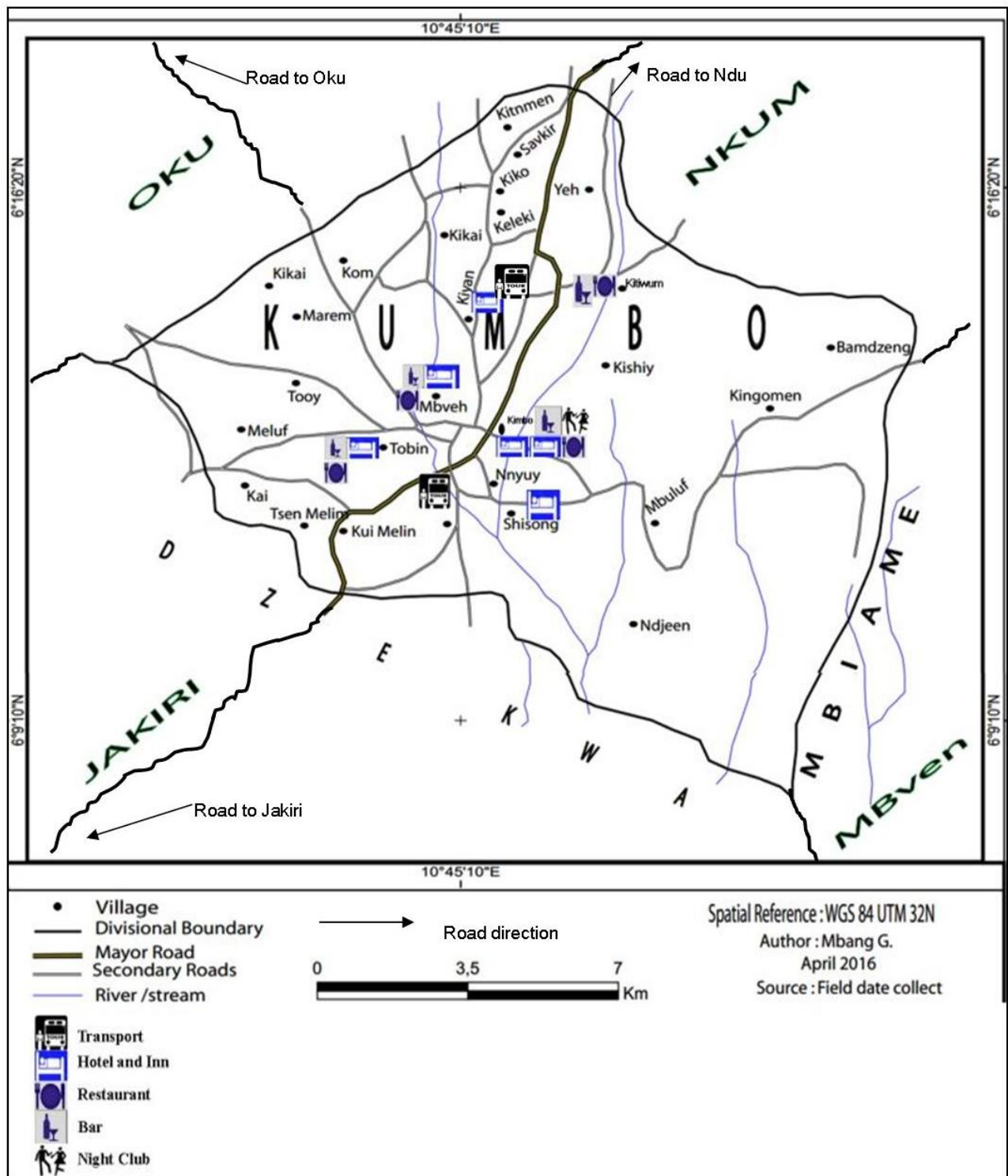


Figure 28: Map of tourist infrastructures of KSD  
**Source: adapted by the author from the KUC.**

The map above shows leisure establishments and transport points in KSD. This map portrays the location of hotel establishments and leisure points where tourists distract and enjoys themselves. The transport system is good with roads linking to all the establishments.

## CHAPTER IV: STAKEHOLDERS AND THE ROLE OF CULTURAL TOURISM IN KUMBO SUB DIVISION

Tourism has become a lucrative competitive business for tourism destinations of the world over, as indeed for K.S.D, competitive advantage is no longer natural, but increasingly man made - driven by science, technology, information and innovation. As such, it is not simply the stock of natural and cultural resources of K.S.D that will determine her competitiveness and level of attraction of tourists, but rather, how these resources are managed and to what extent they are complemented with man-made innovations. In this regard, K.S.D. needs to work hand in hand with all the available actors and human resource managers to develop the spirit of participation. This participation will turn to foster the role of each actor in the development of tourist potentials in order to attain the goal of development.

KSD requires better organization of cultural tourism, better cooperation of everyone who is directly or indirectly involved with culture and the formation of an authority that will manage the cultural tourism product.

From our field survey, we were able to get views of tourists present in KSD about the responsibilities of the management of development of tourism in KSD. At the end of our survey, the following statistics were drawn.

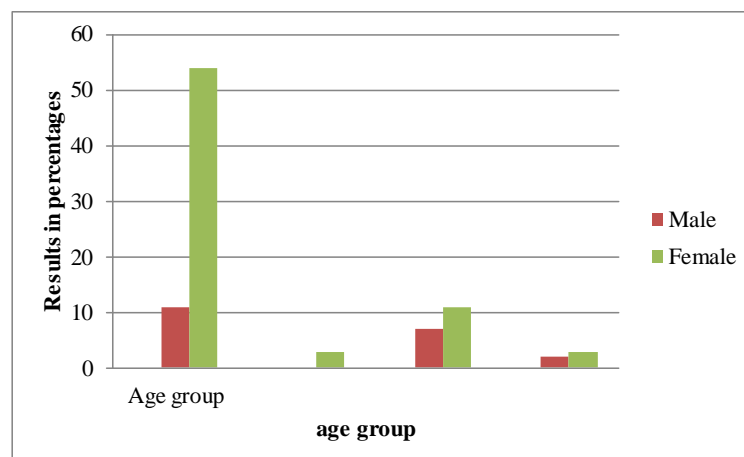


Figure 29: Responsibilities for the development of tourism in KSD  
**Source :** Field survey, December 2015

From the field survey, it is shown that the government or state through its various representatives and delegations would play a greater role in the valorisation of cultural touristic products. While the KUC plays the second role, the local population will intervene to bring in some contributions and tourist operators will also contribute to a lower level. Though this was registered from the field, respondents also said all the actors have a role to play in the development of cultural tourism in KSD. The end result of CT being its impact on KSD, this could be positive or negative. These impacts which are felt on the destination site will therefore be analysed briefly after the role of actors.

## **IV.1. STAKEHOLDERS INVOLVED IN CULTURAL TOURISM IN KSD.**

From the above analysis, the actors of tourism can be grouped in different categories according to their roles and levels of implementation in the activities of tourism. The actors can therefore be grouped as follows:

### **IV.1.1. THE ROLE OF THE STATE**

The state has a critically important role to play in the development and promotion of the cultural tourism in K.S.D. Field surveys reveals at 38% of the interviewed visitors that the state is responsible for the management and promotion of tourism. The regional and departmental tourism organisations are key players in the tourism industry. The law N°98/006 of the 14 April 1998 governing tourism activity fixes the general framework of tourism. It creates a National Tourism Council Board which under decree N°99/112 of 27 May explains the role of the National Tourism Council Board in relation to its Organisation and functioning.

The State has the responsibility for all of the functions at the national government level (facilitation, co-ordination, regulation, monitoring and development promotion) with a few exceptions, additions and modifications. The divisional delegate of tourism for Bui division formulates tourism policies which are applicable to K.S.D., in accordance with the national policy. They will also be partners in the implementation of relevant national policies, strategies, and objectives.

From our table above, the Government is more responsible for the improvement and development of touristic sites. Followed by the KUC, respondents argue that these are the prominent actors who are supposed to carry out development projects on touristic sites in order to attract more tourists. Whereas, the local population and other tourism operators such as hotel managers and leisure establishment owners play a minor role.

#### **IV.1.1.1. Facilitation and implementation**

- The state has to establish a safe and stable political and economic environment for tourism to flourish.
- Ensure the safety and security of residents and visitors
- Facilitate and provide appropriate incentives for private sector investment in tourism

This will attract investors and tourists who want take part in cultural tourism activities and also encourage the local people to showcase their culture.

#### **IV.1.1.2. Coordination**

Coordinate and liaise with NGOs, labour and community organisations, training institutions, universities and other bodies related to the development of the tourism sector. By so doing, the local people will be trained on how to sell their produce to visitors and present them to the international community during trade fairs and festivals that will attract tourist.

#### **IV.1.1.3. Planning and policy-making**

The State should formulate, monitor and update a national tourism policy and strategy, in collaboration with relevant stake-holders. More so, the need to develop an integrated national tourism plans in collaboration with relevant stakeholders. Regulation and monitoring to ensure the application of integrated environmental management principles in land-use

development with proposals to facilitate sustainable utilisation of natural and cultural resources. Here the State's aim is to bring out guideline which will orientate the every actor in the tourism sector. In Cameroon, a good example of guideline for the functioning of tourism establishments is the "Normes de Classement des Etablissements de Tourisme". Drafted by the MINTOUL, it shows the norms and the expected state of tourist establishments.

#### **IV.1.1.4. Promotion of development by the divisional delegation of tourism**

The State is also engaged in promoting the equitable development of all destinations with tourism potentials, whether high, medium or marginal potentials. In addition, they have involved the KSD communities at appropriate levels of tourism activities such as sensitising campaigns on how to welcome foreigners and promote the spread of responsible cultural tourism.

Therefore, at this local level, the DDTL is responsible and is in charge of implementing the rules from the Ministry of Tourism and Leisure. This because it is the bureau representing the Government at local levels.

### **IV.1.2. ROLE OF LOCAL GOVERNMENT IN TOURISM**

At the local government level, that is the Kumbo urban Council level, specific functions of policy implementation; environmental planning and land-use, product development, marketing and promotion are further supported. Specific functions of the local government here will include:

#### **IV.1.2.1. They are involved in planning a responsible land-use for local development.**

Here, the main body in charge of the land-use planning and local development will be the Fon of Nso and the Kumbo Urban Council (KUC). The KUC has control over land-use and land allocation. They are those regularising land certificates and the tenure system. This is done in accordance with the Fon of Nso who better matters traditional problems and the lineage land proprietors. This is in accordance with section 14 of chapter 3 under national land, of the compendium of laws on decentralisation enacted on 22 July 2004, which states that, "lands considered as national land may, as and when necessary, be registered in the name of the council, especially to serve as a basis for public utility projects.

More so, added to this are the following points regarding the KUC for development programs which are registered under the compendium of laws on decentralisation enacted on 22 July 2004,

- Firstly, the provision and maintenance of tourist services, sites and attractions, e.g. camping and caravan sites,
- recreational facilities (parks, historical buildings, sports facilities, theatres, museums, etc.) and public services are also on the guidance of KUC
- the provision of road signs in accordance with nationally established guidelines
- market and promote specific local attractions and disseminate information in this regard
- control public health and safety to guarantee tourists security
- facilitate the participation of local communities in the tourism industry

- facilitate the establishment of appropriate public transportation services, e.g. taxi, bike and bus services
- Establishment in accordance with national framework of tourism activities of the National Tourism Council Board, the KUC should not provide services that can be provided by the private sector.

As noted, the exact role of the local authorities in the KUC is determined by local conditions as well as skills and financial resources.

**Erreur ! Liaison incorrecte.**

**Figure 30: Involvement of governing bodies in tourism activities**

Field survey, December 2015.

The figure above portrays the answers given by respondents during our field survey. They recognise at 81% out of the 43 interviewed visitors that the local governing bodies should take care of tourism activities.

**IV.1.3. THE PRIVATE SECTOR**

According to the South African Government (May 1996), the private sector has and will continue to play a critically important role in the further development and promotion of tourism. The private sector bears the major risks of tourism investment as well as a large part of the responsibility for satisfying the visitor. The delivery of quality tourism services and providing the customer with value for money are largely private sector responsibilities. Furthermore, the private sector is in a position to promote the involvement of local communities in tourism ventures by, inter alia, establishing partnership tourism ventures with communities. The government is committed to providing a climate conducive to the further growth, development and profitability of the tourism private sector.

**IV.1.3.1. Different Sponsors**

During cultural events, ceremonies and festivals such as the Ngonso cultural festival, private sector investors such as the “Brasseries du Cameroun”, “MTN Cameroon”, “ORANGE Cameroun”, “GUINNESS Cameroon S.A.”, just to name a few are regularly involved in sponsoring such events in order to also market their products.

**IV.1.3.2. Financial institutions.**

Banks and micro finance institution such as the KIPCCUL, Express Union, Express Exchange and the Union Bank of Cameroon also funds tourist establishments such as hotels, restaurants, snack bars, night clubs and transporters involved in offering services to tourists. Equally, they sponsor traders and investors during events like the Ngonso Cultural Festival and funerals in KSD with little rates of interest in order to help them realise profit.

**Erreur ! Liaison incorrecte.**

**Figure 31: Presence of financial institutions**

Field survey, December 2015.

Local actors affirm at 70% that financial institution do grant them some credit and sponsor the activities. This is mostly done during a grandiose event such as the Ngonso Cultural festival and end of year festivities.

### IV.1.3.3. Transport sector

Actors of the private sector fall in line with transporters. This is a very important set of actors who play an undeniable important role in the tourism sector. They act as a bridge between the different urban and rural areas to KSD. Working daily, they offer internal and inter urban transportation services to visitors and residents of KSD. They are the bike riders locally known as “*achabas*”, taxi drivers who work in town with the bike riders transport agencies like “*amour mezam*” which is the main transport agency to KSD and the other category known as “*go now now*”. These transporters are presented in the table below;

**Table 11: Transporters in KSD**

N°	Type of transporter	Institution	Sphere of work	Frequency
1	Internal	Achaba or bike riders	KSD	Daily
2	Internal	Taxis	KSD	Daily
3	Inter-urban transporters	Amour Mezam Company Ltd	Bamenda to Kumbo and vice versa	Daily
4	Inter-urban transporters	“Go now now”	Bamenda to Kumbo and vice versa and other localities around KSD	Daily

**Source:** Adapted from PVC 2011 baseline studies of Kumbo.

Specific private sector functions include:

- investment in the cultural tourism industry of KSD and other tourism sectors;
- operate and manage the tourism plant efficiently and profitably for the development of KSD
- advertise and promote individual tourism services as well as the locally based proposed services in KSD,
- continuously upgrade the skills of the workforce by continuously providing training and retraining the youth population involved in tourist activities
- continuously renovate plant and equipment to keep the tourists infrastructures beautiful
- satisfy customer needs by providing quality products and services
- develop and promote socially and environmentally responsible tourism
- ensure the safety, security and health of visitors in collaboration with the government and other private sector members

From the above analysis and explanations, the role of the private sector is therefore not negligible in the advancement and development of KSD. This is due to the various activities they perform to ensure the smooth movement of the tourism industry in KSD and that of cultural tourism in particular.

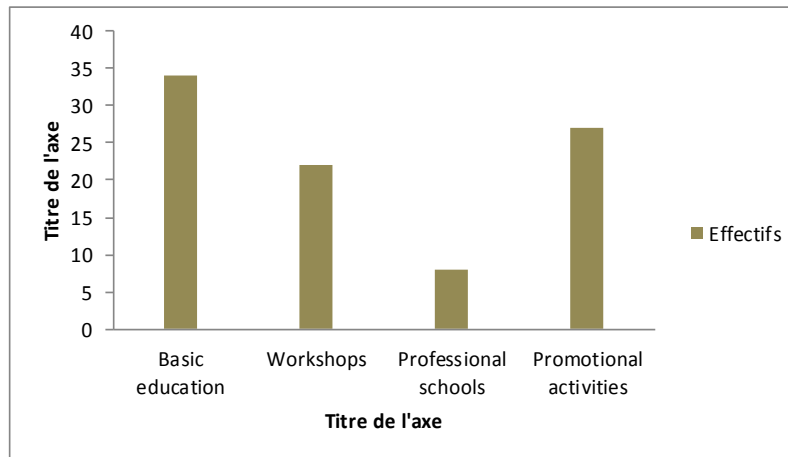
#### IV.1.4. COMMUNITIES

Communities are also expected to take part in a fundamental role in the development of tourism. Many communities and previously neglected groups, particularly those in rural areas, that have not actively participated in the tourism industry possess significant tourism resources.

**The role of communities in various tourism activities can be seen as follows:**

- Organising themselves at all levels to play a more effective role in the tourism industry and interact with government and other actors. This is done through the identification of potential tourism resources and attractions within their communities. This information can be passed to the local governing bodies of the KUC who further process them to the divisional delegate for tourism and then to the regional and finally the MINTOUL. This will help develop such potentials being natural or cultural in order to attract more tourists.
- The local communities also have to exploit opportunities for tourism training and awareness, finance and incentives for tourism development. This can be done by seeking partnership opportunities with the established tourism private sector and also participate in workshops organised by the KUC or other private sectors. By doing so, they will participate in all aspects of tourism, including being tourists and gain notions on how to support and promote responsible tourism and sustainable development in KSD.
- More so, participating in these workshops and training programs will help them oppose developments that are harmful to the local environment and culture of the community. This will help safeguard their traditions and cultural heritage in addition to their environment. By doing so, they are also participating in decision-making with respect to major tourism developments planned or proposed for the area and they feel involved in the development of KSD. Consequently, they are able to sensitise the private sector, tourism parastatals, environmental agencies and NGOs to the importance of communities' involvement in tourism development
- Encourage the press, particularly the Bui Community Radio and the print media to proactively provide tourism information and awareness to communities. This allows the local and foreign visitors of KSD to be informed of the touristic sites found in localities where access is limited through the poor road networks.





**Figure 32: Community training programs**  
**Field survey, December 2015**

Figure 32 above shows responses to the different training centres and programs in percentages. From the result, basic education is what trains most of the local people, followed by promotional activities such as campaigns during events. Workshops are also organised to foster the knowledge of the people. While professional school are trying their best to support the tourism industry. an example is the

#### **IV.1.5. ASSOCIATIONS** (Nso Development Association (NSO'DA), the Nso Family Union in Europe and America, the Nso Bati women's Association)

The associations are a non-profit, non-political and non-religious associations with the following objectives:

- To promote, strengthen, enhance, advance and preserve the rich culture of the Nso people. To this end, the Associations shall:
- Identify all the antiquities and historical monuments of the area and seek to collect and preserve them either in their natural habitat or in a museum.
- Identify the various cultural groups of their areas of domination and try to preserve their identity, traditional character and recommend their improvement.
- Encourage research and preservation of the Nso language so as to protect its purity, literature and wider use as a vehicle of Nso cultural heritage.
- Research and document the history of the Nso people. Collect the historical and anthropological research documents on the Nso people and preserve them in a public library available to all students of research. Such as the Kumbo council Library. They also print magazines<sup>15</sup> in which they promote their cultural heritage.
- Encourage and support the traditional Fondom, assisting them to maintain their dignity and traditions and settle all conflicts among them.
- Take action to protect the traditional authorities from participating in activities which tend either to ridicule their positions or cause division among their subjects.
- Organise periodic festivals (such as the Ngonso Cultural Festival and the Kikum dance contest) in order to enhance and preserve our rich culture.
- Undertake in collaboration with the Councils the construction, maintenance and running of cultural Civic Centres, Museums and the preservation and improvement of traditional palaces. This by raising funds in order to assist the council.

<sup>15</sup> Ngonso Cultural Festival Magazine. Example in appendix

- To encourage and promote the spirit of self-reliance and communal action to advance their development efforts in order to improve the quality of life of their communities.

To this end, the Associations shall be a major development vehicle in all the areas of roads, water supplies, town planning and environmental protection. To achieve these aims, the Associations shall work in close collaboration with the traditional and government authorities in K.S.D. as well as any other organisations, groups, and institutions engaged in areas of interest to the Association. Achieving these aims will help establish a favourable ground for cultural tourism to be boom and later fetch development in KSD. A good example is the NSODA that works with the traditional authorities and other stakeholders.

#### **IV.1.6. THE NGOs (Non-Governmental Organisation)**

NGOs, particularly environmental and community-based ones, are expected to play a vital role in the development and spread of responsible tourism practices. They are expected to play the following roles:

- Firstly, they contribute to the development of policies and plans for the tourism industry
- Assist the government, private sector and communities in developing a standard for responsible tourism, implementing, monitoring and evaluating tourists. This will permit the protection of the cultural heritage of the people.
- communicate between the private sector and communities to generate more community involvement in the tourism sector and a stronger private sector commitment
- Deliver education, training and bridging courses to local communities on how to welcome tourist. That is provide lessons on hospitality and the training of tour guides. NGOs like the SHUMAS
- KUDOC (*Kumbo Development and Orientation Centre*) a non-governmental organization based in Kumbo municipality vision of KUDOC is to set up an NGO that has the capacity to mobilize the community in all aspects of development in Bui division. With this in mind, KUDOC intends to bring about community initiated and participatory sustainable development. In this light, they train the local people in computer science practical knowledge and development initiatives which in return helps them in the domain of tourism to foster local development.

#### **IV.1.7. THE ROLE OF THE NSO WOMEN**

When talking of cultural tourism, the women cannot be left out. They have an important role to play in the development of this type of tourism. The employment of women can be a fundamental determinant of the development impacts of the tourism industry. The potential employment impact of the tourism industry on both men and women in rural areas will considerably improve family life. The urban migration of men to cities in search of employment has had a harmful impact on rural women who continues to suffer not only from hard labour in the rural fields, poor access to infrastructure and basic necessities such as water, but also from the impact of HIV/AIDS.

The exceptional roles that women play in the cultural tourism field of KSD are identified below:

- as teachers, mothers and mentors, generate awareness of the potential of tourism to stimulate community growth and development. This can be seen through the role of the NSOBAWA din educating the female gender and her children as a whole.

- actively assist in shaping a responsible cultural tourism industry in KSD as policy-makers, entrepreneurs,
- Entertainers, travel agents, tour guides, restaurateurs, workers, managers, guests house operators and other leading roles in the tourism business environment. They are found in several domains and entertain the public with traditional dance.
- infrastructure to enhance the position of women in communities
- Secure the provision of craft training and other opportunities to expand the skills base of rural women. This by training young girls on how to mark and stitch traditional dresses with other handicraft products.
- Give special attention to the needs of women tourists, with a particular emphasis on safety and security. This because the women are more vulnerable to attacks and violent behaviours.

#### **IV.1.8. THE ROLE OF THE MEDIA**

The local media here involves the local press, local TV channels and Radio broadcasting house. The department of communication the KUC led by Nyuyse Maika Patience also contributes in sharing information to the local people in KSD and worldwide thanks to their partnership with Communal Development Plan<sup>16</sup>, through the website: <http://www.cdr-cvuc.cm/index.php/fr/>.

Although these bodies work hand in hand, other private sectors also use the media to valorise their tourist's potentials and divulgate information concerning their service. A good example here the website created in order to valorise the Ngonso Cultural Festival. Some of the media bodies in KUC are:

- The Bui community Radio
- Radio Evangelium
- City community radio
- Helen Kris radio
- CRTV
- Canal 2
- STV

Areas of participation and involvement by the local media in developing tourism include:

- Tourism awareness programmes to the population at large. Here, the radios develop programs where they mostly talk about the culture of the people and methods of preserving them. When sponsored by the NSODA, people are allowed to participate through phone calls and win communication credits.
- Press coverage and special campaigns to promote responsible tourism initiatives. Here the campaigns objectives are geared towards limiting the negative impacts that tourism can fetch. Some of these negative impacts are; prostitution, banditry and sensitisations on protecting the cultural heritage of KSD. This by avoiding the sale of important artefacts and the disclosure of secret practices to visitors for the sake of money.
- Promotion of domestic tourism through familiarisation trips and press reports on different destinations. Here, the press advertises their local cultural tourists potentials in order to increase awareness and benefits of visiting such sites.

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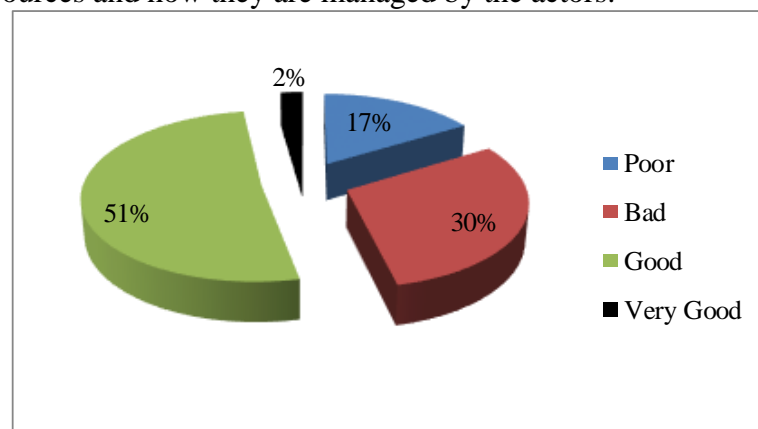
<sup>16</sup> An independent organ in Cameroon which is in charge of promoting information about councils and their developmental plan through the website <http://www.cdr-cvuc.cm/index.php/fr/>

- Cooperate with the divisional delegation of Tourism Organisations in marketing their divisional and especially the council tourist resources to the domestic and foreign market. This is done through the public and private media such as CRTV and the utilisation of social networks such as facebook pages and twitter for the vulgarisation of cultural touristic sites and events in KSD.
- Provide an important link to the national public relations efforts in overseas markets. This public relations office will portray the attractive images of the KUC on banners which can be pasted in international airports and on their websites.
- More so, other private publishers write and publish on events occurring in Nso such as the Ngonso Cultural Festival Magazine

All in all, it should be noted that, the actors involved in the promotion and organisation of tourism in KSD are bringing in contributions to develop the sector of tourism and cultural tourism in particular. These promotional methods have been seen in accordance with data collected from the population of KSD and the different tourists visiting KSD.

Though all of this has been done, the people of KSD still think that it is not enough. According to the field survey carried out, more still has to be done concerning promoting cultural tourism.

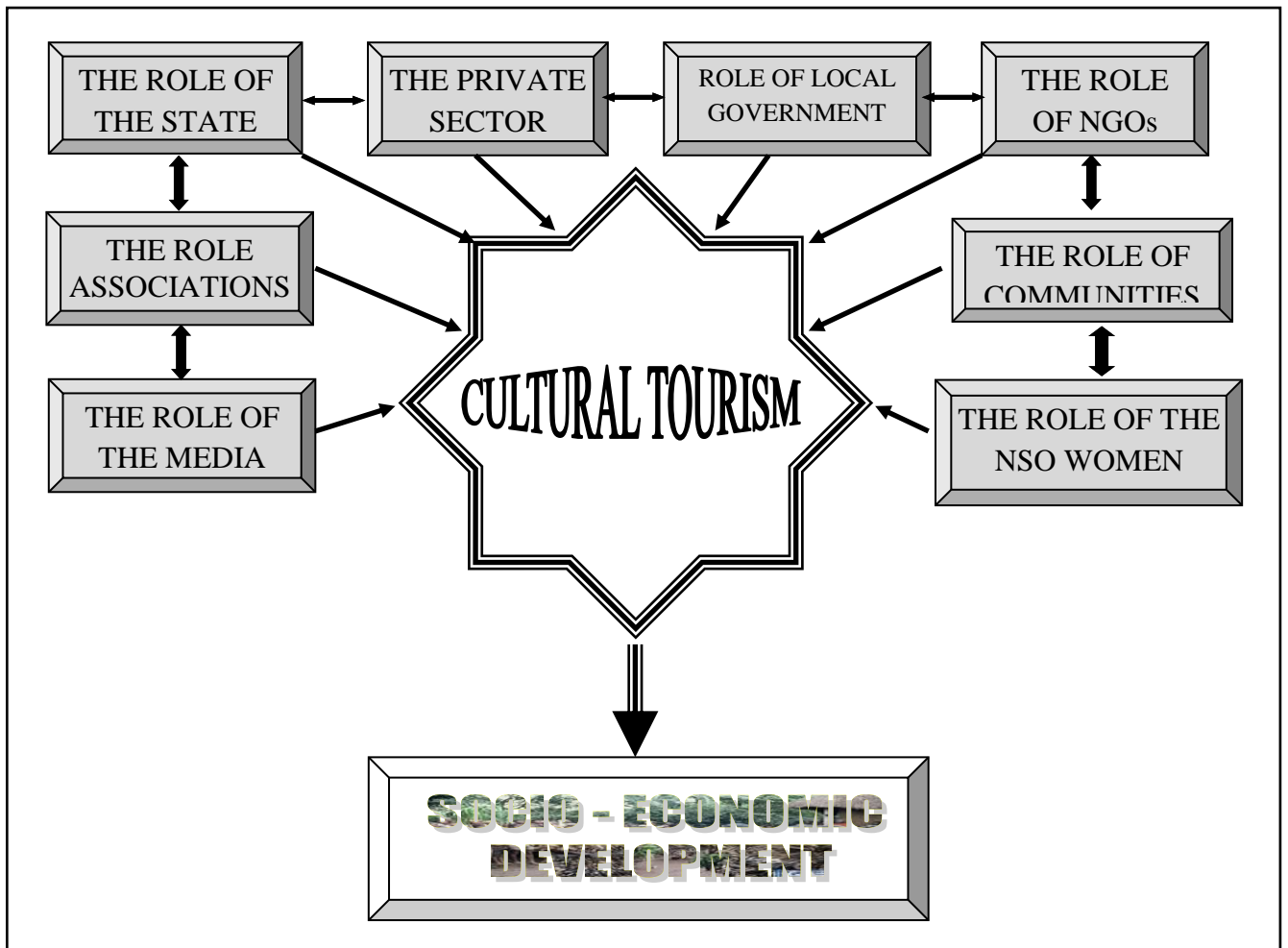
At the end, we had to see the impressions of tourists concerning Cultural tourism activities and resources and how they are managed by the actors.



**Figure 33: Impressions of tourists about cultural tourism in KSD**

**Source:** Field survey, December 2015

Figure 33 above shows the impressions of tourists concerning cultural tourism in KSD. The results show that 51% out of the 43 tourists who answered questions responded with a positive view of what cultural tourism looks like and the hospitality of the people. While 30% confirmed the state of cultural tourism to be bad, another 17% said it was poor and just two percent affirmed it was very good.



**Figure 34:** The role of actors in cultural tourism and local development

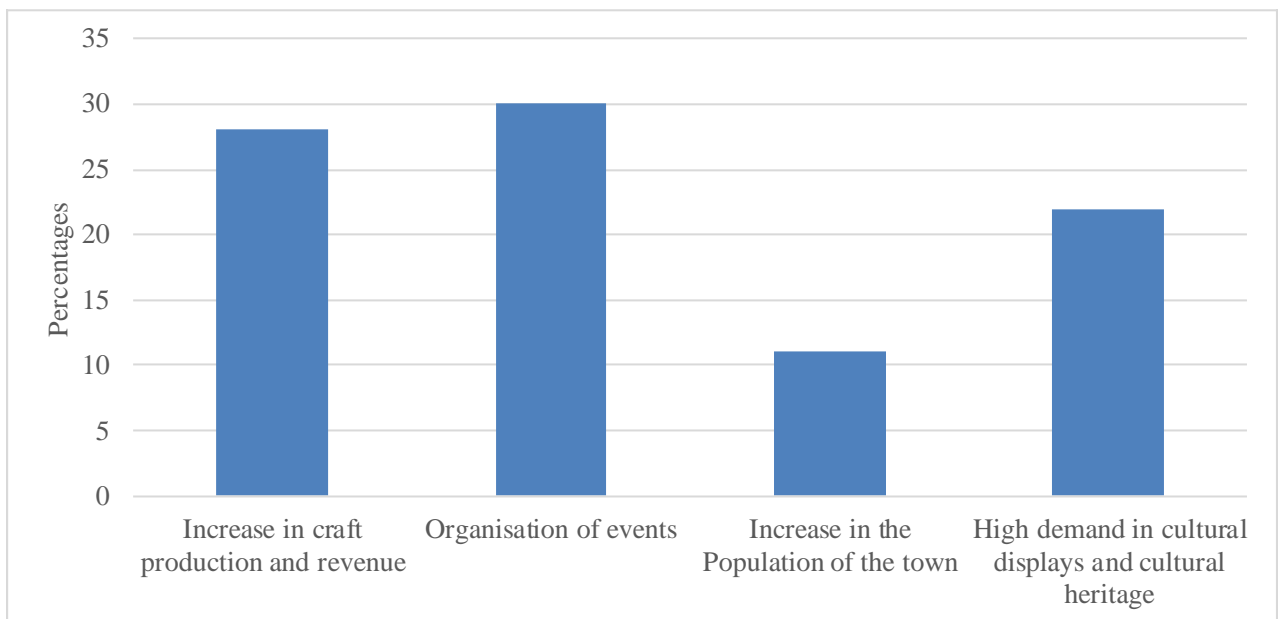
**Source:** author's conception

Figure 34 above shows the relationship between the various actors and their impact on cultural tourism. While the actors have a direct effect on cultural tourism, so too will cultural tourism impact the society both socio economically. The relationship between the various actors here is what is considered to be systemic. The approach explains that each actor is dependent on each other for the good performance of cultural tourism. In this case, if one actor relends its efforts, the outcome will not be positive. This impact is what is considered to develop KSD, though it has some negative aspects.

## IV.2. THE ROLE OF CULTURAL TOURISM ON KUMBO SUB DIVISION

When tourists move to a place, there are several changes that take place. This is due to their various needs and roles they are involved in. For this reason, they do not visit an area and then leave it unchanged; they need somewhere to stay, eat, leisure facilities; they make demands on local shops and firms; they get in touch with local people.

According to Akama (2000) socio-cultural impacts of tourism contribute to “...changes in value systems, individual behavior, family relationships, collective lifestyles, traditional ceremonies or community organization.” The relationship between tourist and the people of KSD might cause problems to the way of life of its citizens. According to Butler’s concept of a tourist area cycle of evolution as the number of visitors to a region increases, residents who at first were overwhelmingly positive in their attitudes to their guests develop increasing reservations concerning the long-term benefits of the visitors. This is so because the benefits are perceived to accrue only to a small number of people. The growing emphasis on tourism development has led to a renewed interest in the impacts of tourism on the environment, society and culture, and the term ‘tourism impact’ has been gaining increasing consideration in the tourism literature. The impacts are felt mostly on KSD. They range from positive to negative impacts from the socio economic field to the cultural domain and the environmental impacts. These impacts of cultural tourism can be seen as below thanks to the responses gathered from the field surveys using interview guides and questionnaires, research in libraries and the internet.



**Figure 35:** Cultural projects and their impacts on tourism  
**Field survey:** December 2015

Figure 36 above depicts the cultural projects in KSD and their impacts. This can further be classified into both positive and negative impacts.

## **IV.2.1. THE POSITIVE IMPACTS OF CULTURAL TOURISM IN KSD**

The positive impacts of cultural tourism in KSD concerns the economic and socio cultural domains. These impacts in each domain can be seen in the following points.

### **IV.2.1.1. The economic impacts**

The most recent study of the economic impact of the arts and cultural services carried out in KSD was conducted by the MINTOUL (2015). In cultural tourism, this study concluded that tourism with an arts element was worth 65% of total tourism earnings and that tourist spending specifically induced by arts events amounted to 16% of the total spend. It established that elements of the arts were important within tourism for those visiting from overseas, estimating that this accounted for 41% of total overseas tourism earnings. The study showed that 42% of attendance at Arts-based events in KSD was accounted for by tourists and that museums were a minor attraction throughout the KSD. However, with the exception of cultural festivals, arts and craftworks were important in tourism terms in KSD.

First, the increase demand for goods and services due to the increase pressure of tourist during cultural events has created economic impacts such as employment, income, improved living standards, and economic diversification and produce more investments. One of the reasons why people in KSD get involved in cultural tourism is because it generates income and provides employment. Consequently, an increase in employment status will reduce unemployment and isolation of the people of KSD. The higher incomes will increase standards of living. With most residents seeing tourism as an economic development tool. Cultural tourism in this way creates another possibility to earn money, and makes people less dependent on the harvest of their farms. According to Cyprian Ngoran (Handicraft store owner), the increase of tourists during events and ceremonies such as the Ngonso Cultural Festival leads to higher sales from local shop owners indicate that they do get some tourists as customers and even sell some products especially for tourists.

#### **➤ Employment, transport and other benefits from tourism.**

Tourism in KSD has been an important, but a secondary factor in generating employment for the local populations. Although employment is found in the lodges and resorts, as well as in the events and festivals, work in this sector remains secondary to agriculture. Nevertheless, the high and growing numbers of people in and around KSD engaged in the tourism sector poses the threat of a labour shortage in the agriculture sector. The nature of cultural tourism in KSD renders tour guides a necessity. All tourist activities, require guides. The number of guides informally trained is near to 100 in 2010 and about 80 people had registered as guides and the figure is increasing with many people especially young men venture into tour guiding as a business to sustain their lives and earn a living. Guides are hired by tourists personally or through hotels, resorts or lodges (DDTL).

The total number of workers employed in different lodges and resorts is estimated to be around 400 people. They perform a variety of tasks, ranging from guide work to cooking, caring for dining rooms and guest rooms, as well as washing.

**Table 12: Cultural tourism's contribution to employment (figures in thousands)**

<b>Economic sector</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>TOTAL</b>
Accommodation, cafes and restaurants	30	29	23	82
Transport sector	11.5	12	9.5	32
Cultural and recreational services	5.6	5.7	5.2	16.5
Retail trade	21.8	22.5	17	61.3
Culinary arts	1.8	2.2	3.2	7.2
Transport	0.4	0.4	0.3	1.1
Handicraft services	3.1	2.6	2.1	7.8
All other	4.5	5.1	4.9	9.5

**Source:** DDTL, 2015.

Expenditure by cultural tourists provides an important source of employment in the KSD. The DDTL (2015) estimated that there were a total of 210 full-time job equivalents at reporting cultural attractions in 2010. There is an average of 11 jobs at craftworks, 03 at museums and 25 at historic properties in the KSD. Festivals and funerals have the highest number of full-time, permanent jobs, while historic properties have 15 jobs. The survey also points to an increase in the percentage of seasonal jobs at attractions at the expense of permanent posts between 2008 and 2010.

Cultural tourism has created employment such as tourist guides. This has provided employment to youths who have been stranded and had nothing doing. They are trained on how to welcome and talk to foreigners, catering services, on the history and cultural heritage of KSD by associations such as the NSODA and NGOS like the Kumbo Development and Orientation Centre. They guide and move with tourist to cultural sites explaining the significance of objects and symbols. They also help in translating foreign language to local indigenes and vice versa. According to the Mayor of KUC, these youths earn the salaries in regards to the number of tours done with tourist and depending on the site visited. At the end, they are paid an estimate of 5 000frs CFA per visit to a site.

A recent regional study of the economic impact of annual festivals in the North west region by the RDTL, including the Ngonso Cultural Festival, estimated total direct expenditure in KSD to stand at 8.5 millio frs CFA. Over 80% of total expenditure could be attributed to tourists. On average, visitors to festivals in KSD spent between 10000 and £ 30 000 per day if they lived locally, between 14000 and 50000 per day if they were on a day trip and between 30000 and 100000Ffrs CFA per week if they were staying at least one week in KSD. This was the case with most tourist.

In the transport sector, motorbike driving is a popular occupation in KSD. It is an indispensable skill that many people of KSD have learned and which some have made into a career. In one day, more than fifty riders are found in the peripheries carrying tourists, making trips to the nearby villages and inaccessible sites with the use of cars.

#### ➤ **Benefits from traders**

Many traders in KSD benefit from cultural tourism during events and ceremonies attracting visitors to KSD such as festivals and funerals. Most of this occurring during the dry season and particularly in December, according to Ngoran, the traders usually sell more and make higher incomes.



**Table 13: Monthly sold objects at the Ngoran's Handicraft store.**

Months (2014)	JAN	FEB	MAR	APR	MAY	JUN.	JUL.	AUG	SEPT	OCT	NOV	DEC	TOTAL
N° of objects sold	33	9	11.5	11	8	7	10	14	17	28	36	58	242
Amount in thousands	76.5	28	29	26	24	21	30	46	52	75	89	120	616

**Source:** Field survey, December 2015.

Table 12 above shows the number of artisanal objects with cultural values that were sold at the Ngoran's Handicraft Store. With 242 objects sold, he received 617 000 francs CFA. They vary from Necklaces, decorative weaving, face masks, wall masks, drums, calabashes, dishes, bags, Chairs, stools and ashtrays. According to the manager, he could not give us the detail prices of the various objects because he proposes different prices to different customers. More so, during events such as the Ngonso Cultural Festival, he increases the prices of certain products such as traditional dresses and caps. Therefore, we could only obtain monthly sales and the number of objects sold. The end of year period as shown on our table has greater sales and amounts. This is due to the fact that this is the period when the Ngonso Cultural Festival is organised and people travel to enjoy Christmas and end of year holidays with their families. This is what increases the sales.

The socio cultural impacts of cultural tourism taking place in KSD which is frequently mentioned by the locals is that tourism causes a revival of the local culture. For example traditional dances (kikum) are performed for tourists, and the local population enjoys doing this. This reduces rural exodus and encourages the youth to practice and engage the more in the local dances (Kikum dance contest 2015).

Also some traditional products, like basket weave and traditional dresses, are made for tourists. Tourists are interested in these traditional activities and the local population enjoys doing it, a win-win situation. Jaff NJIBRING SHIYUY, the third deputy Mayor of the KUC in charge of Culture explained that the community has started to recover and reuse some traditional tools to attract more tourists like the Kikum dance contest and funerals. This was done with the purpose of safeguarding the local traditions.

#### **Erreur ! Liaison incorrecte.**

**Figure 36:** Amount of money in percentages that tourist are ready to spend in KSD

**Source:** Field Survey, 2015.

Figure 40 above shows the percentages of the amount of money planned to be spent by tourists during their stay in KSD. It depicts that most of them planned to spend between 10 000 and 50 000frs CFA. Spending above 50 000 FRS CFA is done by just 4.7 % of the total visitors who responded to our questionnaires.

Cultural Tourism brings education to KSD in various ways. This is not always limited to the to the tourism industry alone. At first the education was directed specifically to the children of Kumbo centre in terms of sustainable tourism development, but later on other NGOs (SHUMAS) and Associations such as the NSOBAWA and the NSODA have visited the villages and given other types of training related to agriculture. Community members for instance received training about diversification on their field, and about food preparation.

More so, the education given by Associations and NGOs emphasize on English education. This permits children to be better English speakers than their parents and they like

to practice with tourists. Tourism thus creates the opportunity to learn from each other; tourists learn from their hosts, but also the other way around.

Thirdly, cultural tourism has environmental impacts. It has environmental advantages as well – tourism can be a significant factor in conserving or preserving the natural and cultural patrimony, which might fall into decline otherwise. As a result of tourism there may be an incentive to conserve important natural areas, which might improve the environmental quality of KSD. An environment of scenic beauty and interesting features vegetation, wildlife and clean air and water offers many of the resources that attract tourists. The more the KSD residents benefit from tourism, the more, it is argued, they will be motivated to protect the area’s natural environment and culture, and support tourism activities (McIntyre, 1993). Also, the presence of supplementary sources of income from tourism will encourage residents to become stewards of their environment. Their involvement in tourism makes local people agents in the conservation of traditional, agricultural and scenic landscapes. The increased concern with public image stemming from involvement with tourists may encourage enterprises and organizations to undertake landscaping and litter removal, thereby rendering sites more attractive to both locals and visitors.

**Table 14: Activities visitors planned to carry out in KSD**

<b>Different activities</b>	<b>No of responses</b>	<b>Percentages (%)</b>
Festivals and Funerals	8	18,6
Cultural and artistic diversity (dances and culinary arts)	8	18,6
Archeological and architectural sites	1	2,3
Traditional handcraft products promotion	6	14,0
Practice Religion and rituals	7	16,3
Visit nature and the environment	4	9,3
Guided visit to the Palace	4	9,3
Guided visit to museums	3	7,0
Other activities	2	4,7
<b>Total</b>	<b>43</b>	<b>100,0</b>

Source: field survey, December 2015.

Out of the activities visitors in KSD planned to do, festivals and funerals represent 8% from our table above, dances and culinary arts have the same number of responses, followed by the traditional handicraft products which represent 14%.

During our field survey, stakeholders involved in recreational activities report that they record more sales during festive periods. For example, the manager of the Washington snack bar at Tobin affirms that during festive periods, they receive more customers and higher incomes. He refused to give to us the detail amounts of the incomes, but he gave an approximate estimation of 20% more sales than normal periods.

#### **IV.2.2. NEGATIVE IMPACTS OF CULTURAL TOURISM IN KSD.**

The negative impacts of cultural tourism in KSD concerns the economic and socio cultural domains. These impacts in each domain can be seen in the following points.

➤ **Crime, prostitution and sex tourism**

The link between cultural tourism and crime is hard to establish. But crime rates typically increase with the growth and urbanization of an area, and growth of mass tourism is often accompanied by increased crime. The presence of a large number of tourists with a lot of money to spend, and often carrying valuables such as cameras and jewelry, increases the attraction for criminals and brings with it activities like robbery and drug dealing. Repression of these phenomena often exacerbates social tension.

The commercial sexual exploitation of children and young women has paralleled the growth of tourism in many parts of the world including KSD. Though cultural tourism is not the cause of sexual exploitation, it provides easy access to it. This is a type of immoral business in KSD. Respondents recognize that cultural tourism has encouraged young girls to practice prostitution during events such as the Ngonso Cultural Festival. More so, the youth age also get into drug consumption in order to have courage to rub and harass the tourists to have money. Others turn to be beggars and this portrays a wrong image of KSD to the visitors. This was proven through the number of youths arrested and jailed during events such as the Ngonso Cultural Festival. All these impacts and more others in KSD such as high taxes imposed to participants of trade fairs which are organized during events have negative effects on the society of KSD.

#### ➤ **Commodification of culture**

Tourism turns local cultures into commodities when religious rituals, traditional ethnic rites and festivals are reduced and sanitized to conform to tourist expectations, resulting in what has been called "reconstructed ethnicity."

Socio-cultural disadvantages may result from the development of cultural tourism in KSD; not only is local culture open to be exploited as it becomes divorced from the Nso people's every-day lifestyle, but it can also be degraded and devalued in the process. Tourists can behave in irresponsible or thoughtless ways that can irrevocably damage local culture. There is a tendency of tourists to become concentrated in relatively small geographical areas, leading to a situation where the indigenous culture can become swamped and overwhelmed by outside influences (Razaq Raj & al, 2013). These influences include issues such as crowding, disturbance and alienation, as Nso society residents try to get on with their everyday lives. Consequently, changes in local attitudes and behavior may result to copying the attitudes of the tourists and the loss of natural behavior becomes frequent. Tourism can also dramatically change the socio-economic balance of communities, when more money can be made from tourists compared with lesser financial rewards from traditional occupations. Healy states that 'social tensions might be brought on when some members of the community benefit more than others from tourism'.

According to Mr Noel, manager in charge of OMEGA restaurant, they incur losses during the events and festival seasons. This is recorded when customers are served, some eat and leave without paying for what they have consumed. This occurs when they receive many customers, and in the confusion of serving them others profit to smuggle out without paying their bills.

Other socio-economic impacts may include the over commercialization, alteration or even loss of authenticity of traditional arts, crafts and ceremonies and increased standardization of culture (to suit tourist demands), overcrowding and loss of amenities for residents, reinforcement to social inequalities. This because to gain more, residents are ready to even display cultural values reserved for special ceremonies. In KSD, this can be seen with the display of secret masquerade that are reserved for special death celebrations and

traditional ceremonies. This is co modification of culture. It changes a destination's culture or its conversion into a commodity in response to the perceived demand of the tourist market is one of the major negative cultural impacts associated with international tourism

➤ **Standardization**

Destinations risk standardization in the process of satisfying tourists' desires for familiar facilities. Few tourists are actually looking for completely new things. Tourists often look for recognizable facilities in an unfamiliar environment, like well-known fast-food restaurants and hotel chains. (Ibid) The thought with CBT is the reverse, encouraging testing new things.

➤ **Loss of authenticity and staged authenticity**

Adapting cultural expressions and manifestations to the tastes of tourists or even performing shows as if they were "real life" constitutes "staged authenticity".

In order to differentiate their product from other tourism products on the market, destinations have highlighted environmental, climatic and cultural differences. In this last instance, they are using their cultural heritage as a promotional device to attract increasing numbers of tourists. Although this may be considered to be a positive step in achieving greater awareness concerning cultural differences and, perhaps, a greater empathy between tourists and hosts, it also exposes a deeper layer of the sociological structure and thereby risks of further contamination.

Many tourists come from societies with different consumption patterns and lifestyles than what is current at the destination, seeking pleasure, spending large amounts of money and sometimes behaving in ways that even they would not accept at home. Especially in less developed countries, there is likely to be a growing distinction between the 'haves' and 'have-nots', which may increase social and sometimes ethnic tensions. (Internet 5, 2006-04-25)

Negative socio-cultural impacts can also be generated if the tourism development is not managed properly and the full economic potential of that development is not realized. For instance, foreign employment in tourism-related jobs and foreign investment in tourism projects both add to the local resentment of tourism development. The exclusion of hosts from certain tourists facilities (such as private beaches, bars, casinos and transport services) will further increase the pressure of resentment and may create conflict between the host population and the tourists. (Tourism, principles and practice 1998)

➤ **Irritation due to tourist behavior.**

Tourists often, out of ignorance or carelessness, fail to respect local customs and moral values. When they do, they can bring about irritation and stereotyping. They take a quick snapshot and are gone, and by so acting invade the local peoples' lives.

➤ **The environmental impacts.**

Lastly, the environment is also affected with negative impacts. The natural environment is affected through erosion resulting from overuse and soil compacting due to the congestion observed during events. Clashing and unfitting architectural styles, disturbance of

animal behavioral patterns, disruption of breeding animals and birds, loss of natural plant cover, loss of soil and rocks, trampling and damage of vegetation, picking of flowers, disturbance to wildlife, loss of quietness, disruption of natural processes, overcrowding, interference with natural sounds, loss of wilderness, pressures and visual impacts of visitor numbers, litter, as well as water, air and noise pollution and traffic congestion. Yes, KSD witnesses these problems. Interviewed actors and residents of KSD complaint of environmental disruption and its effects of their lifestyle after events.

Conclusively, positive impacts are fortunately in majority, and the evaluation of the statements in the interview guides show s that people predominantly have a positive opinion about the impacts of cultural tourism than a negative opinion. It is therefore important to plan on strategies on mitigating these negative impacts.



## **PART THREE : DISCUSSION OF RESULTS, CRITICISMS AND RECOMMENDATIONS**

In this section, we shall discuss and present the difficulties faced in harnessing cultural tourism and its promotion. This portion is divided into two chapters:

The difficulties or constraints encountered in developing cultural tourism, and then we shall present the findings, criticize them and give some recommendations.

## **CHAPTER V: THE VARIOUS DIFFICULTIES ENCOUNTERED IN THE PROMOTION AND DEVELOPMENT CULTURAL TOURISM**

The world today is having growing interest in cultural tourism due to the importance of her cultural resources as a tool for creating economic development while preserving cultural resources. (Dorothy, 2012). Tourism is a powerful economic development tool, which creates jobs, provides new business opportunities and strengthens local economies. It helps to protect our nation's natural and cultural treasures and improve the quality of life for residents and visitors. In the past, the primary role of tourism industry was acting as marketing ready products to tourists. Nowadays, tourism, preservation, heritage and culture are much more likely to overlap, where some state tourism offices now help develop heritage resources, and a number of preservation organizations are marketing their sites to tourist. The promotion of cultural heritage tourism in Cameroon and KSD in particular faces numerous underlying issues that are both related to the complexity of the society living in KSD.

The tourism industry is driven mainly by private agencies with the prime motivation of generating profit. There are several issues that need to be reviewed to develop a successful cultural tourism industry especially in understanding different perspectives between tourism operators, cultural heritage managers and the communities itself. Tourism operators run a tourism business and serve customers but have constraints in accessing to the site they want to visit and their products. Tourism operators depend on a market that can have strong seasonal variation such as holiday periods and yearly events. Tourism operators need a great deal of certainty in access, timing and facilities to deliver reliable and efficient service to domestic and international clients. (Norhasimah, 2014)

Heritage managers like the traditional authorities have a primary duty to protect and conserve the site under their control. The cultural heritage such as arts performance, dance and events, may not be affected directly from development of tourism industry and increasing of tourist arrivals, but cultural heritage site may be affected. Because of the fragility of the site, public access to heritage site is not always appropriate or may have to be restricted. Traditional leaders are protective of their privacy and suspicious of the effects that tourism might have.

The problems facing tourism and the development of cultural tourism in KSD are diverse as each actor has his or her features, priorities and policies. These problems are further developed below. The region of KSD faces difficulties in selling her cultural touristic products due to organisational and promotional constraints which can be seen below in several points as identified in the field.

### **V.1. ORGANISATIONAL CONSTRAINTS TO THE DEVELOPMENT OF CULTURAL TOURISM**

#### **V.1.1. role of the government in organising cultural activities in KSD**

The government in KSD has no Delegation for Culture. This absence of the Ministry of Culture in whole Bui division is a problem which slows down the cultural touristic activities. The presence of this authority should have intervened to organise promptly the cultural activities by sponsoring events and creating awareness in the local and international community. Though the DDTL is present, it does not promote all cultural activities. Its main role is to promote events such as the Ngonso Cultural Festival and other touristic activities not necessarily related to culture.

### **V.1.2. Insufficient Financial Support**

Proper financial support can boost the organisation of cultural touristic potentials of KSD. The government in her budget should specify an amount that will greatly help this sector of the economy. But this is not effectively done. This would help the folks to preserve the local culture, traditions, heritage, art forms, because according to mass thinking, maintaining culture is not commercially viable. When it comes to culture, the available financial structures are very reluctant to finance cultural events and actors of tourism. This is because very few are aware of the benefits of cultural tourism. More so, they regard investing in service related activities such as tourism to be a high risk task. Even the local elites who can raise funds to promote cultural tourism become timid. The little funds obtained from the KUC and the DDTL are still insufficient to effectively finance cultural tourism.

### **V.1.3. The insufficient laws and policies**

Cameroon faces another problem of insufficiency in its laws and policies. (Noudou, 2012). This insufficiency also affects cultural tourism in KSD and Cameroon as a whole. According to Noudou, to have a better organisation of cultural tourism, appropriate laws and policies must be developed. The insufficient laws and policies in Cameroon are a hindrance for the development of cultural tourism and protection of cultural resources.

### **V.1.4. The organisation of the security**

Organisation entails security in an activity. Tourists coming to KSD need to feel secured. The local authorities therefore need to ensure that the security of the visitors and that of the local people involved in Cultural tourism is guaranteed. The inadequate atmosphere of security that reigns in Cameroon due to the phenomenon of terrorism, has reduced the number of tourists entering the country and even KSD.

More so, banditry and arm robbery that prevail in towns of Cameroon does not leave aside Kumbo. Crime wave of the city can also render investors reluctant to invest in tourism activities.

### **V.1.5. The non-involvement of the local population in management**

The local people are mostly reduced to act as direct interveners and not managers of cultural events. The local people of these villages are not aware about the potentialities of these places and other tourist related facilities. This causes misunderstanding between the leaders and the direct actors who are the local population. The limited involvement of the local population does not favour the growth of the activity.

More so, the lack of trained tourist guides. The whole tourism concept is very indigenous in KSD. Though initiatives attempt to have been taken by the local youths to act as guides to tourists, the professionalism is lacking. They are lacking proper training to project in the manner from a tourism perspective. Even traditional leaders of villages and actors involved are not well informed about the potentialities of KSD. This inadequate training and



## **V.2. THE PROMOTIONAL CONSTRAINTS TO THE DEVELOPMENT OF CULTURAL TOURISM IN KSD.**

### **V.2.1. The meaning of cultural tourism**

First, many visitors are not even aware of cultural tourism. Most of them discover it while on the field. They are not as *incidental cultural tourist*. This is due to lack of information about this type of tourism. In KSD, actors of tourism do not valorise their activities sufficiently in order to attract tourists. Therefore, the cultural riches of KSD are hidden and the public is not aware of these resources.

### **V.2.2. The inadequate promotion of KSDs cultural tourism potentials.**

There are very limited promotional activities which sell the image of cultural tourism within and without of Cameroon. Another related problem is the absence or weak publicity promotion and mass media exposure. In many cases, these promotional activities are limited in the surroundings of KSD and the technology available for the advert is limited. The organisers at the level of the council do not promote their cultural activities which can attract tourists over the mass media, especially the public media. A good example is the Ngonso Cultural Festival whose promotion is very limited to the Medias of KSD. Internet is not effectively used to advertise the cultural potentials in order to attract tourists.

During our field survey, it was asked to respondents to tell what they think about promotional tools for cultural tourism.

## **V.3. CONSTRAINTS RECORDED BY THE KUC**

Also, the KUC has discovered a good number of problems in villages, their causes and consequences. They have brought in the needs to these problems.

### **V.3.1. Lack of cultural halls in KSD for the exhibition of cultural manifestations.**

This is caused by the limited resources available for such projects, the poor initiatives by the local people for cultural development, the inadequate organisation of activities and events, and finally the limited land available and the negligence of this land. All these problems result to poor animation of occasions and events, the lack of interest during cultural jamborees, the disappearance of cultural values and the poor evolution of culture. At the end of the survey by PVC in collaboration with the KUC, it was noticed the council needs 34 cultural halls among the 43 villages to satisfy and maintain cultural activities in place.

### **V.3.2. The lack of cultural sustainability**

This is also a constraint to the promotion of cultural tourism and the development of KSD. This entails maintaining the cultural heritage of the people. But, constraints such as poor leadership that is untrained leaders, the lack of foresight that is a limited vision of the people of the benefits of cultural tourism, Old age, Quest for modernity, Marginalisation of culture. All these factors lead to the disappearance of historical values and brings in evolutionary tendencies.

## V.4. OTHER CONSTRAINTS

### V.4.1. Unequal distribution of profit

According to Noudou (2012), unequal distribution of profit and lack of the community to participation in tourism and particularly cultural tourism is another major issue hindering the development of cultural tourism. Cameroon's communities, especially the local communities, are always ignored when the planning, designing, developing, and managing of their respective cultural resources for tourism are being carried out.

### V.4.2. The high level of taxes imposed to start up a business

The government and the council are the authorities charge of collecting taxes from economic activists. But, in Cameroon, the government does not usually allow sufficient time for a new business operator to establish. This does not encourage investors and actors of the private sector to come and install their activities in KSD. This constraint to the establishment of a business renders it difficult for cultural tourism to flourish.

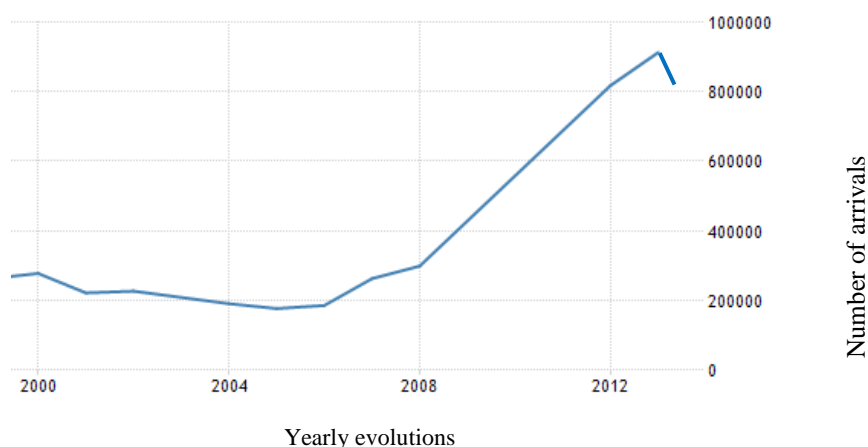
### V.4.3. Competition of cultural tourism products

There is a great competition between cultural touristic destinations worldwide and even in Cameroon. Cultural tourism in KSD also faces the problem of competition with other cultural touristic destinations who valorize and market their products more than that of KSD. A good example is the case of the Ngonso Cultural Festival which is not sufficiently marketed to the rest of the world in comparison with the Ngoun Annual festival of the Noun division and the Ngondo Festival in Douala. This other Cultural jamborees effectively pull more visitors than the Ngonso Cultural festival due to the manner in which it is advertised.

### V.4.4. the presence of terrorism in Cameroon

Terrorism is a threat of using violence activities by individuals or groups to obtain a political or social objective through the intimidation of a large audience, of the victim.

Terrorist activities and incidents have economic consequences by diverting foreign investment, destroying the infrastructure, reducing the public investment, hampering society and security. In Cameroon, it is very important to develop the infrastructure development activities, if the Cameroon lose the as a source of income then as a result they may experience reduced economic growth, and therefore a fall in the development of localities such as KSD. Terrorism in Cameroon is a barrier to government's plans in investing in other sectors such as tourism. This because it has reduced the number of visitors to Cameroon.



**Figure 37: Tourists arrivals in Cameroon**

Source: <http://www.tradingeconomics.com/cameroon/international-tourism-number-of-arrivals-wb-data.html>

## **CHAPTER VI : DISCUSSION AND CRITICISMS OF FINDINGS, AND RECOMMENDATIONS.**

It is in this section of our work that we shall talk about our findings, verify the validity of our research hypothesis, then criticize our work in order to bring in suggestions to promote cultural tourism and bring in methods for a better organisation and promotion of cultural touristic products of KSD which fetch development.

### **VI.1. FINDINGS**

The diversity of the cultural aspect of KSD has been shown in our research. The cultural resources which are of interest to our study have been revealed. Three hypothesis were put forward for the study. Our field research, data collected and other information obtained helped in validating our hypothesis at different levels. Exploring our topic revealed that KSD has a great number of cultural heritages that ameliorate life conditions of the people and their living standard when they are valorised. Putting these cultural resources from various villages of KSD together has created a great market destination for tourist. The cultural and artistic diversity is represented by funerals and festivals, traditional handicraft products, lineage palaces, the Fon's palace, dances, dressing and culinary arts. This range of cultural touristic potentials reveals that KSD is endowed with a great number of resources that attract tourist and makes of KSD a touristic destination. all year round, people mobilize from various parts of the earth to participate in cultural activities. The most attracting item among the resources of KSD remains the funerals and festivals. This was confirmed in our research thanks to the responses of the population which affirms that among the Cultural activities of KSD, Festivals and funerals at 46.2 %, is a resource that attracts more tourists. Followed by palaces, that is both the lineage palaces and the Fon's palace at 15.4 %. Traditional handicraft products and Cultural and artistic diversity follow with percentages of 12.1 and 11 respectively. Museums and the natural environment where the culture is practiced follows with 7.7 % each.

Added to this, is the number of responses confirmed by tourist to visit cultural touristic attractions. Out of the 43 questionnaires answered by tourist, 39 revealed they had plans to visit cultural touristic activities and sites in KSD. This is represented with a percentage of 90% for those who planned and 10 % for those who did not.

Findings have therefore revealed that cultural resources are the strength of cultural tourism in KSD, by the fact that with the valorization of these resources, they can therefore be marketed and income will serve to improve on the standards of living of KSD and pull development.

Another revelation given by the findings was the amount of money to be spent by the tourists during their stay. This revealed that out of the 43 tourist interviewed, 15 were ready to spend between 25 000 to 50 000frs CFA to visit a site. In the same light, 14 people confirmed they were ready to spend between 11 000 to 16 000 to visit a cultural touristic site. This two confirmations together give a percentage of 67% higher amounts to be spent on the field than the other little amounts.

The motive and reasons for visiting these places also confirms the rich aspect of KSD when it comes to cultural touristic resources. From the field survey, many reveal they will like

to visit KSD to learn about cultural heritage and traditions. From our definition of cultural tourist, this type of tourist are considered to be tourist wholly motivated by culture. Their primary motivation for visiting a destination is to have a deep and elaborate cultural experience. This is revealed by the field work research.

The population of KSD publicly presents its rich diversified cultural resources during events such as festivals and funerals. Though other methods are used to present these resources, actors involved in presenting cultural touristic products are all those who participate directly or indirectly to selling the valorised resources. From the government through the private sector to the local government and the community, all contribute to commercialising the cultural touristic products.

The government has enacted laws and policies to guide tourists and actors of the tourism sector. This is to guide the local government, the government representative officials, the KUC and transport managers and well catering services managers.

As concerns the local government, it was revealed during our field research that the KUC has a council development plan in which cultural tourism development is programmed. Interviewed, the third deputy Mayor of KUC Jaff NJIBRING SHIYUY in charge of culture explained the preparations they have in the council plan. Furthermore, he revealed that there was a document known as the “compendium of laws on decentralisation”, enacted on 22 July 2004, which states under Chapter 3 and in section 2 that powers concerning culture shall be devolved under the council. This implicates organising cultural weeks, traditional cultural events and literary and artistic competitions to promote the local culture. That they will manage and set up socio cultural centres and public libraries. That the council shall handicraft and develop local tourist attractions. More so, they are in charge of providing income and generating micro projects.

The government representative officials, that is the DDTL Mrs AUDU Trisforsia, also revealed some important points. That they are responsible for controlling the managers of tourist centres and catering services. They check the standards of hotels and gather information concerning visitors in KSD. They make sure that the hotels are up to standards are responsible for granting authorisations to tourism operators in Bui division and even KSD. More so, an information and sensitisation campaign was released in June 2000 to sensitise all tourist operators so that they will know what to do and not to do. This serves as a guide to the actors, for it contains the various state objectives concerning tourism.

The transport sector on its part to KSD and that inside KSD welcomes and directs tourist to cultural sites. From the bus services to the taxi drivers in town and the motorbike riders, each participates in order to gain at the end of the day. It was revealed in the field that taxis will carry a tourist to a cultural touristic site and back. This depending on the arrangements made between the tourists and the transporter. This is same with the bike riders.

For the actors of catering services, the interviews conducted towards the managers of these structures showed their engagement in satisfying tourists with the local services. This especially during events such as the Ngonso Cultural Festival. Restaurants serve local foods and even specialised culinary arts operators turn to cook traditional meals. This sells the image of cultural tourism to visitors.

In the community, the Fon and lineage traditional leaders also contribute to the valorisation of cultural tourism and its sale. The Fon takes part in events and personally launches events such as the Ngonso cultural festival. This shows the degree of importance of the traditional ceremonies and the festival. More so, the traditional authorities also participate in the funerals of people and lays emphasis that the cultural parts are being respected when doing the funerals. Field observations revealed that this presence boost the character of the population in participating in such events and attracts more tourists.

Our findings also reveal that cultural tourism requires certain prerequisites for effective promotion and organization. This because the organisation and promotion of this activity in KSD faces a lot of difficulties. This difficulties do not favour the practice of cultural tourism which can lead to socio economic development in a community such as KSD. The constraints faced are related to the absence of the Divisional delegation of the Ministry of culture in Bui division. For cultural tourism to be well developed, a delegation of the ministry of culture needs to be created in Bui division, where in, it will be located in KSD which is the divisional capital of Bui.

The insufficiency of the finances actors have in KSD, was also noted during our field research as an element not boosting organisation and promoting tourism. Added to this, the limited involvement of the local community in managing and organizing events in their own community. This limited participation of the local population was also noted in the field. They are limited to the small trades and handicraft production and sale without really show casing their organizational talents. They are involved in petit trades at 82% and very few in general organisation and management.

Under promotion, our field survey revealed that, many residents of KSD had no idea about cultural tourism. During our interviews, cultural tourism was seen as a new word which had no particular meaning to the people of KSD. Very few were versed with this term. This therefore limited the promotion of cultural tourism because most of them do not know what it means.

Furthermore, our field findings also disclose that the promotional methods used were not satisfactory enough to attract more tourist and sell the cultural touristic products of KSD. It revealed at 26% of the scanned population that information concerning cultural tourism was divulgated only during trade fairs. The media distributed the information at 58%, in which the internet had just 14 % responses for the promotion of cultural tourism. This disclosure of the methods of promotion is therefore not enough to convince and attract more people.

At the level of the council, the lack of cultural halls to promote cultural activities and events in KSD was also exposed by the KUC. They claim that villages in KSD need hall for the promotion and display of their talents and cultural realizations. Without halls, it is difficult to manifest what the people have for tourist to observe and appreciate.

Finally, our field surveys also tell that, cultural tourism faces difficulties because there is not enough competition between the products of cultural tourism and other touristic products. The level competitiveness is low. There are not enough marketing means which can help cultural tourism compete with other forms of tourism.

## **VI.2. CRITICISMS**

Given that every work of man is not perfect, our work presents some failures. Our criticisms are built on two plans. These are the orientation of our topic and also the methodological aspect.

### **VI.2.1. Orientation of our topic**

In all research, the researcher uses an angle in which it directs its work. Thus, it clearly defines the concepts, variables and indicators and sub-indicators which are units of measurement of the phenomenon. In this study, although clearly defined the two variables namely the cultural tourism and development. Although the results are interesting, they should have been more if we had to develop in depth the measures through which cultural tourism can fetch development in a locality socio economically

### **VI.2.2. Limits of our methodology**

The methodology here refers to the approach we used to collect data, and the tools and techniques used for the treatment of such data. The approach in this study is hypothetic deductive. From this method, we had to formulate hypothesis before moving to the field for verifications via the literature research. At each step we identified some shortcomings:

#### **VI.2.2.1. Sampling technique used**

As concerns sampling, we choose to administer 255 questionnaires on the field. The houses hold estimates for the questionnaire was gotten from a sample figure of 0.2 due to the target population. Administering just 232 questionnaires in various households of KSD was not our target, but due to the limits and quality of the questionnaire administrators that were recruited, only 91% of the questionnaires could be filled by family heads. Thus, ending up with 232 filled questionnaires. This had little effects on the result quality. For 91% of 255 which was our target is still being considered as good. But if all was done, our sample would be more representative and more satisfactory results would have been obtained.

#### **VI.2.2.2. Collection and data sources**

Much of the data collected for this study was carried out by the use of a survey questionnaire, interviews guides and observations especially on the ground. These approaches have limitations. Indeed this approach despite having helped to highlight with relative clarity of cultural tourism in KSD and highlight the socio economic development related to the subject matter, It would have been even better if we had made the collection during a festival or a grandiose ceremony such as the Ngonso Cultural Festival that will regroup all the actors and also have many tourists represented at a time.

#### **VI.2.3. The limits of the examination and treatment of data**

With the use of SPSS software, it was not easy to strip data on open questions or qualitative. For this reason, we were forced to turn them into closed questions before introducing them into the software. Which probably affected the quality of information received. For the counting of open questions usually leads to an interpretation of the words of the respondent.

#### VI.2.4. Time constraint

Table 15: Research time table

<b>Months</b>	<b>NOVEMBER 2014</b>	<b>DECEMBER 2014</b>	<b>JANUARY 2015</b>	<b>FEBRUARY 2015</b>	<b>MARCH 2015</b>	<b>APRIL 2015</b>	<b>MAY 2015</b>	<b>JUNE 2015</b>
<b>Review literature</b>								
<b>Secondary data analysis</b>								
<b>Conduct survey</b>								
<b>Meetings OR interviews with Actors</b>								
<b>Analyse survey</b>								
<b>Write-up report and corrections</b>								
<b>Dropping report and defence</b>								

The table above shows the time taken to review literature, collect data and fulfill our study. The time we had at our disposal was limited due to other school activities such as classes and teaching practice. This limited time frame constitutes a constraint to putting together collected data chronologically to depict the findings.

### VI.3. RECOMMENDATIONS

Given the various shortcomings related to sources, the nature of the data collected and the results we have achieved, it is important for us to make a number of suggestions. As part of our work, this portion is also fundamental to the extent that, for a scientific research to be viable, it must contribute to the improvement of human conditions, hence the need to analyze ways and means for a better organisation, management and promotion of cultural tourism in KSD which will contribute to the socio economic development of KSD, the following suggestions can be formulated in order to ensure the socio economic benefits from cultural tourism.

A suitable approach to improving the overall process of tourism development can be achieved by applying different management models. Each organization has the characteristics of an open dynamic system, which operates in an unstable business environment. Because of this information and communication are equally important for each step of the model. The first step in introducing a model of integrated management processes for cultural tourism is linked to the strategic management process, and it is necessary to begin by defining strategic intention – vision, mission, goals, strategies and policies – in order to obtain a conception of development and positioning of the organization.

Once the community determines the long-term plans to develop, the next step is to establish a managing, advisory and coordinating authority that is responsible for implementing strategic plans through key processes and their components with potential problems and giving advice for improvement in order to successfully finish the integrated process management system. (Jon Edwards, 2013).

The development of touristic sites. The effective creation and development of touristic sites has to be attributed mainly to the local council with support from the state and other stakeholders throughout the national territory and KSD in particular. This should be done by taking into account international demands concerning the protection of the environment, the socio cultural negative impacts cultural tourism can have on the people of KSD. Limiting the negative impacts of cultural tourism will boost the morale of the community citizens to promote and advertise their cultural touristic resources in order to receive more tourists and have more benefits. (MINTOUL, 2000).

The KUC should work in partnership with DDTL in order promote cultural tourism of KSD. This can be done properly through the creation of a web site that will lodge all aspects of tourism in KSD and a special page for each type of tourism found in KSD, and particularly that of cultural tourism. This will promote the cultural touristic resources of KSD at international levels and therefore sell the cultural image of KSD. Furthermore, we suggest that videos and images of festivals and ceremonies organized in KSD be promoted over the national television (CRTV) and other private channels (Canal 2 and STV). These channels are viewed worldwide. It is therefore a very good media solution through which events such as the Ngonso Cultural Festival can be show cased.

As concerns the community, we propose that they should have the spirit of hospitality and be welcoming to visitors. This will encourage the tourist to come back and even lead him to inform other travelers about the great resources found in KSD. If this is done, it will attract more tourists and solve the problems encountered with promotion of cultural tourism.

More so, the Fon's Palace is located at the heart of Kumbo. It is composed of several traditional buildings decorated with wood carvings, around two courtyards where the Fon uses to sit and receive his people or his advisers. There is a statue of Ngonso, the legendary



first queen of the Nso people. Around the palace, other traditional buildings are also decorated with wood carvings. They are the seats of the sacred societies (the *Ngwerong* society and the *Ngiri* society) in charge to help the Fon in his task. But unlike most Fondoms in the North West Region, it does not have a museum to expose the diverse culture of the people.

Again, we put forward the idea that cultural heritage site images and images of festivals and ceremonies be pasted using banners and posters in various travelling agencies around Cameroon and at the level of International airports. Discovering spectacular images by travelers will make them quest or seek for where such events happen. this will lead travelers to look for the answer to their questions by travelling to the site which is KSD.

## GENERAL CONCLUSION

Since the 1970s when Cameroon became a tourist destinations in Africa, planning and marketing of international tourism has been concerned almost exclusively with the satisfaction of the needs of tourists. Planners and politicians encouraged mass tourism as a way of maximizing financial benefits for the country. Tour operators and private developers, on the other hand, encouraged many tourists to visit the country's cultural aspect of tourism as a way of realising their financial returns on their investment and sell the image of Cameroon and its diversified cultures internationally. The methodology undertaken to produce this work concerns only a representation of the total population involved in Cultural tourism. All the villages of KSD and those involved in the study were not sampled. This therefore means that our conclusion is a generalized conclusion from a portion of the population. The presence of these resources vary from natural resources to anthropogenic resources. The variety of natural resources valorized and marketed will improve on the living standards of the people. The same rule applies to human resources. Kumbo sub division is one of the destinations in Cameroon with several cultural touristic potentials and resources. From the cultural heritage and to the productions made by handicraft actors, the festivals such as the Ngonso Cultural Festival and other traditional displays that are showcased to tourists, KSD is culturally rich. Harnessing these potentials and presenting the resources entails a proper management and organisation which will promote the finished products. These are actors who are in charge of valorizing the available potentials in order to fetch development in KSD. From the government through the private sector to the communities, their various roles have been presented in our work. The positive and negative impacts of cultural tourism on KSD have also been presented. As concerns the organizational and promotional difficulties encountered, the constraints KSD faces have been analyzed from the two points. Methods for a better management of the resource and its retailing have been proposed as solutions to these difficulties. At the end of this research, recommendations have been made in order for KSD and the principal actors involved in cultural tourism to market the resources so that can contribute to the socio economic development of KSD. Planners and policy makers in Cameroon and Bui should work towards attaining this goal. In order to do so, issues regarding visitor numbers, type of visitors and the contribution of visitors in enhancing the standards of living of KSD should be adequately addressed. The judicious use and investment of the income from cultural tourism would likely pull development in Kumbo sub Division. This rise of cultural tourism with support from the private sector, government and local communities will create awareness lead to local development. The generalisation of our conclusion cannot be closed as the best of the researches ever conducted on cultural tourism in KSD. That is why we find it necessary for further researchers interested in the same field not to be reluctant in carrying out more studies on this topic, because more relevant information can be derived from this sector.

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# APPENDICES

**UNIVERSITE DE YAOUNDE I**  
**ECOLE NORMALE SUPERIEURE**

**REPUBLIQUE DU CAMEROUN**  
Paix – Travail - Patrie



**DEPARTEMENT DE GEOGRAPHIE**  
BP : 47 Yaoundé, Cameroun. Tél. : (+237) 99 92 89 25  
e-mail : [rjassako@yahoo.fr](mailto:rjassako@yahoo.fr); [dptgeog\\_ensy1@yahoo.fr](mailto:dptgeog_ensy1@yahoo.fr)

Yaoundé, le **02 MARS 2015**

N° *UYI/ENS/D/DPT-GEO/nng*

**Le Chef de Département**

# ATTESTATION DE RECHERCHE

Je soussigné, **Professeur René Joly ASSAKO ASSAKO**, Chef de Département de Géographie, atteste que :

Monsieur **MBANG Gabriel FONUYU**  
Maticule **09J242**

est inscrit(e) au second cycle de Géographie à l'Ecole Normale Supérieure, et prépare un mémoire de DIPES II sur le sujet : « *Cultural tourism and local development among the Nso people (Bui-Division)* ».

A cet égard, je prie toutes les personnes ressources et tous les organismes sollicités de bien vouloir lui faire un bon accueil et de lui apporter toute l'aide nécessaire à la réussite de cette œuvre dont les résultats sont susceptibles de contribuer au développement du Cameroun.



**LE CHEF DE DÉPARTEMENT DE GÉOGRAPHIE**

**René Joly ASSAKO ASSAKO**  
*Professeur des Universités*

REPUBLIQUE DU CAMEROUN

PAIX- TRAVAIL- PATRIE

MINISTERE DE L'ADMINISTRATION TERRITORIALE  
ET DECENTRALISATION

REGION DU NORD OUEST

DEPARTEMENT DE BUI

COMMUNE DE KUMBO

B.P. 3 KUMBO/Tel: 233221011  
E mail:kuc\_tobin@yahoo.com  
Site web: [www.kumbocouncil.org](http://www.kumbocouncil.org)



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REPUBLIC OF CAMEROON

PEACE- WORK-FAHERLAND

MINISTRY OF TERRITORIAL ADMINISTRATION  
AND DECENTRALISATION

NORTH WEST REGION

BUI DIVISION

KUMBO COUNCIL

P.O. BOX 3 KUMBO/Tel: 233221011  
E-mail:kuc\_tobin@yahoo.com  
Web site: [www.kumbocouncil.org](http://www.kumbocouncil.org)

Kumbo, the **02 SEPT 2015'**

The mayor

Le maire

Subject: RE: REQUEST FOR  
AUTHORIZATION TO CARRY OUT RESEARCH

To: Mr. MBANG Gabriel FONYUY  
DEPARTMENT OF GEOGRAPHY  
ENS YAOUNDE

With reference to your application dated 31<sup>st</sup> August 2015 requesting to carry out research in the Kumbo Municipality on "*Cultural Tourism and Local Development*", I have the honour to inform you that your request has been granted.

I wish you luck in your academic pursuits!

Accept my best regards.



MAYOR-KUMBO COUNCIL

*Full Ajibring Shinyang*

3<sup>rd</sup> DEPUTY MAYOR



REPUBLIQUE DU CAMEROUN  
PAIX-TRAVAIL-PATRIE

REGION DU NORD OUEST

DEPARTEMENT DE BUI

ARRONDISSEMENT DE KUMBO

SOUS-PREFECTURE DE KUMBO

SECRETARIAT PARTICULIER

Ref No: E26.02/PS/202.S1/75

REPUBLIC OF CAMEROON  
PEACE-WORK-FATHERLAND

NORTH WEST REGION

BUI DIVISION

KUMBO SUB DIVISION

SUB-DIVISIONAL OFFICE KUMBO

PRIVATE SECRETARIAT

Kumbo, the 03 SEP 2015

THE DIVISIONAL OFFICER

TO:

WHOM IT MAY CONCERN

**SUBJECT: AUTHORIZATION TO CARRY OUT  
AN ACADEMIC RESEARCH IN  
KUMBO SUB DIVISION**

I, the undersigned, Divisional Officer for Kumbo Sub Division, do hereby authorize Mr. MBANG Gabriel FONYUY, a student in the Department of Geography of the Higher Teacher's Training College (ENS) Yaounde to carry out an academic research in Kumbo Sub Division on the topic:

“ Cultural Tourism and Local Development of Kumbo Sub Division.”

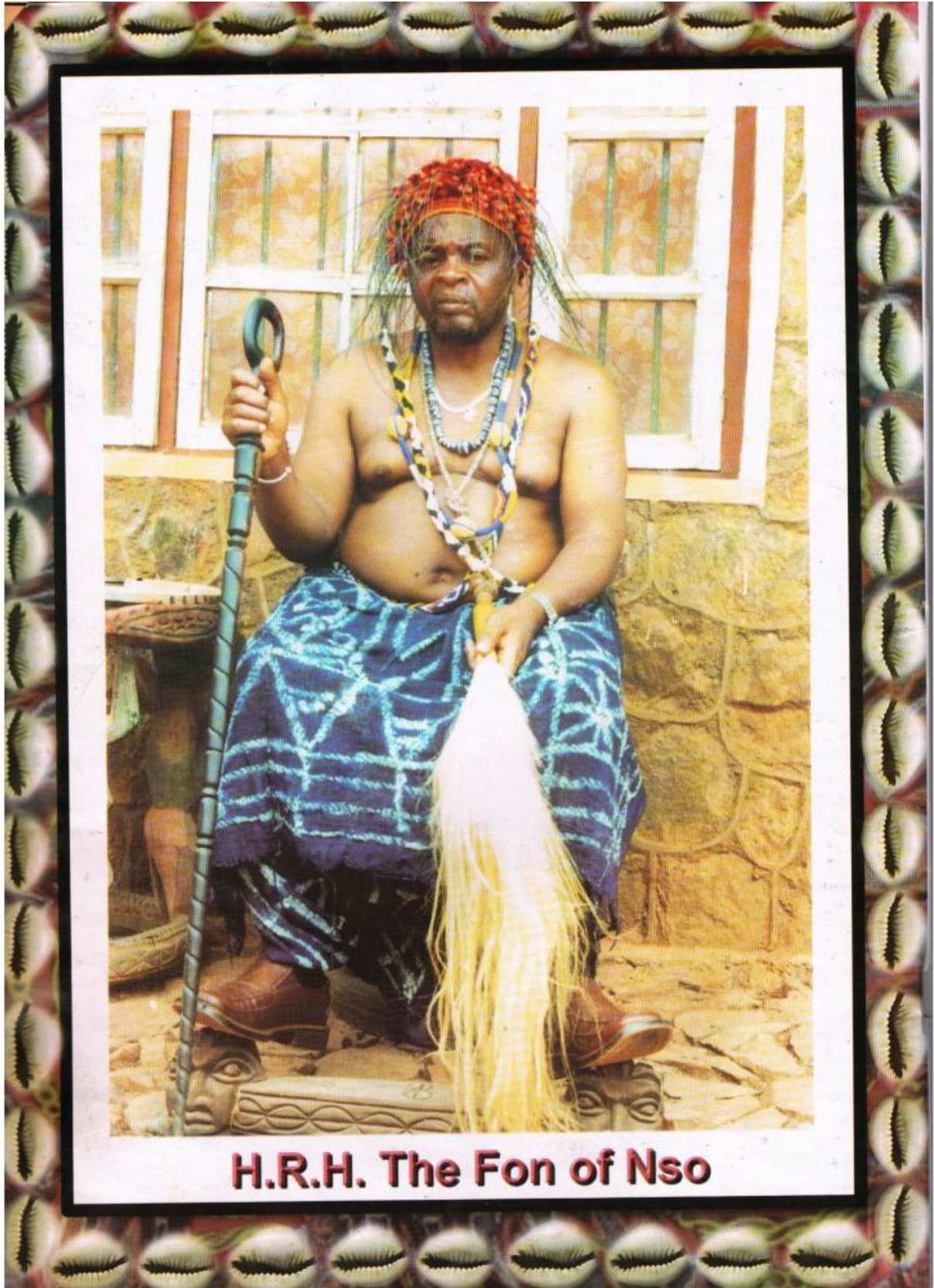
Accordingly, all resourceful persons and institutions in Kumbo Sub Division are hereby requested to give him the assistance he needs to succeed in his research programme within the period of September and December 2015.

In testimony whereof, this authorization is issued to serve the exclusive purpose for which it is intended.



THE DIVISIONAL OFFICER  
KUMBO SUB DIVISION

  
NKAMTO FRANCIS NDIFOR  
SENIOR ADMINISTRATIVE OFFICER



**H.R.H. The Fon of Nso**

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## SUMMARY

This study seeks to investigate the role of Cultural Tourism in socio economic wellbeing of the population of Kumbo Sub Division, through the valorisation of cultural touristic potentials and resources which will later be showcased to visitors. Unlike other touristic activities, the role of cultural tourism in socio economic development is still insufficient in Kumbo Sub Division.

Therefore, the immense cultural touristic potentials and resources of Kumbo Sub Division will have great impacts on the local society if stakeholders work hand in hand for the organisation and promotion of these assets. Though the stakeholders face miscellaneous difficulties in promoting and marketing the resources, more has to be done to improve sales of cultural heritage assets. Therefore, its handicap and lapses will be covered leading to the development of Kumbo Sub Division.

For this study to be accomplished, important data was collected from field surveys, primary data with the use of questionnaires and interview guides, observations were made and focus group discussions organised. Secondary sources were also relevant and included published works from libraries in Yaoundé such as that of University of Yaoundé I and in the Kumbo Urban Council library.

The results of our study reveal that, Kumbo is endowed with immense cultural touristic resources which need to be valorised and showcased by the various stakeholders such as the local governing bodies, the private sector and the state. They need to work hand in hand for a better organisation and promotion of the cultural touristic resources of Kumbo Subdivision. More so, findings also portray that the impacts of cultural tourism will be both positive and negative on the host community as well as the visitors..

To better market and promote cultural tourism in Kumbo Sub Division, we advise the public authorities to create the Divisional Delegation for Culture of Bui division for this is an important stakeholder in the management and promotion of cultural activities that will lead to socio economic development and improve standards of living of the Kumbo residents. The income will help the council in constructing roads, ameliorating other existing touristic in order to increase the number of visitors in Kumbo Sub Division.

It is therefore seen that cultural tourism plays an important role in the development of a region.

**Key words:** Cultural tourism, culture, touristic resources, local development, Kumbo Sub Division.

## RESUME

Cette étude vise à démontrer le rôle du tourisme culturel pour le bien-être socio-économique de la population de l'arrondissement de Kumbo, grâce à la valorisation du potentiel touristique culturel et les ressources qui seront ensuite présentés aux visiteurs. Contrairement à d'autres activités touristiques, le rôle du tourisme culturel dans le développement socioéconomique est encore insuffisant dans l'arrondissement de Kumbo.

Par conséquent, l'immense potentiel touristique culturelle et ressources de l'arrondissement de Kumbo aura des répercussions considérables sur la société locale si les intervenants travaillent main dans la main pour l'organisation et la promotion de ces atouts. Malgré, le fait que les intervenants font face à diverses difficultés à la promotion et à la commercialisation des ressources, des efforts doivent être fournis pour améliorer les ventes de biens culturels. Par conséquent, son handicap sera couvert menant au développement de l'arrondissement de Kumbo. .

Pour que la présente étude soit accompli, on a recueilli d'importantes données sur le terrain, des données primaires avec l'utilisation de questionnaires et guides d'entretien, des observations ont été faites et des discussions de groupe organisées. Des sources secondaires ont également été pertinentes et inclus les œuvres publiées provenant de bibliothèques à Yaoundé telle que celle de l'Université de Yaoundé I et dans la bibliothèque du communauté urbaine de Kumbo

Les résultats de notre étude indiquent que, Kumbo est dotée d'immenses ressources touristiques culturels qui doivent être valorisées et mis en valeur par les diverses parties prenantes telles que les organes directeurs, le secteur privé et l'État. Ils ont besoin de travailler main dans la main pour une meilleure organisation et promotion de l'épanouissement culturel des ressources touristiques de l'arrondissement de Kumbo. De plus, les résultats montrent que les impacts du tourisme culturel seront à la fois positifs et négatives sur la collectivité d'accueil ainsi que les visiteurs

Pour mieux commercialiser et promouvoir le tourisme culturel de l'arrondissement de Kumbo, nous avons recommandé aux pouvoirs publics de créer la Délégation départementale la pour Culture dans le Bui pour ce département est un intervenant important dans la gestion et la promotion des activités culturelles qui mèneront au développement socio-économique et d'améliorer le niveau de vie des résidents Kumbo. Les revenus aideront le Mairie dans la construction de routes, l'amélioration d'autres sites touristiques pour accroître le nombre de visiteurs dans l'arrondissement de Kumbo. .

Il est donc considéré que le tourisme culturel joue un rôle important dans le développement d'une région.

**Mots clés :** le tourisme culturel, de la culture, des ressources touristiques, le développement local, l'arrondissement de Kumbo.