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Culture and Development: A Study of the Tangible Assets of Akwa-Ocha Industry in Ubulu-Uku Community of Delta State, Nigeria

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Abstract

The quest for economic growth and cultural development of the country has been hampered by lack of cultural identities among the different ethnic groups. Over the years, the people of Anioma communities have developed a dressing codes and cloth which if adopted and adapted by the entire country could bring the needed development to the people of Anioma communities and the country in general.

This study therefore engages the Anioma people who are the major stakeholders on the need to further their cultural apparel to other ethnic groups as well as the entire country as this will increase their economic potentials thereby selling their cultural identities to others. In using this approach, cultural identities as well as economic potentials are hereby projected. To achieve this the study adopted the use of qualitative research method concentrated on focus group discussions, the study therefore recommends the exposure of Anioma cultural apparels such as Akwa Ocha for use by other ethnic nationalities as a means of cultural emancipation, thereby building on the capital base of the people of Anioma communities.

Keywords: Culture, development, tangible assets Akwa Ocha

1. Introduction

Cultural practices are as old as nature. They are located in both urban and rural areas embedded with our diverse cultural heritages. In spite of their closeness to the masses, there have been little or no innovations on them to express their full creative industrial potentials.

In this era of global economic melt-down and universal job scarcity African countries have no reasons having unemployment issues considering the cultural/natural endowment scattered all over the continent. The ability to articulate these cultural endowments for jobs creation and poverty alleviation will result to revolutionizing the industrial sector of the African economy.

The American Heritage new Dictionary 2005 defines culture as:

a way of life of a group of people, their behaviour, beliefs, values and symbols that they accept generally without thinking about them, and these are passed along by communication and imitation from one generation to the next.

Africa is a land blessed with diverse cultural heritages that has been in existence and are as old as the continent which was handed over from generation to generation. They form part of the cultural practices of the people. In spite of these long years of existence, they are still in the crude traditional artisan stage while the people are jobless and wallowing in abject poverty with no mechanism in place for business development. These inherited artistic knowledge, ideas, values, symbols and practices that are culturally African are what needs to be developed for wealth creation and industrialization of the continent. Cultural expressions have a growing economic value that can be transformed into a cultural production by a cultural industry.

Mohammed Haruna Yusuf (2008) explains that culture plays a vital role in the development of any nation. He further explained that culture contribute directly/indirectly by stimulating awareness and creativity thereby emancipating people and empowering them to change their living condition.

The cultural sector can provide employment and contribute to the GDP of the African continent. They represent the growing financial assets in many developed countries, but lack of proper attention and support is among the obstacles encountered by the indigenous cultural industries in developing countries. The cultural sector includes publishing, music production, film, video, drama, craft and tourism etc. Globalization standardize culture as well as awaken curiosity about the cultural expression of others. Therefore, traditional and indigenous culture which might not have been appealing to foreign producer but are essential to domestic market receive a foreign patronage if the local cultural industries are strengthened. Culture and tourism are two of the world largest industries today. Travelers as well as tourist are interested in unique places, museums, rich natural environment and traditional settings, sandy beaches, mangroves, cultural festivals and dances, historical monument, traditional craft art works and antiques. These will not only generate income, if it is given the proper attention it deserves; it will foster artistic creativity and serve as a tool for economic and social development, generate employment, promote cultural education and entrepreneurship at the grassroot level. Culture is the foundational basis for a sustaining development So for a progressive and substantial development to take place in the

developing countries; there must be a deliberate huge capital investment on cultural industry which will refocus, redirect and re-orientate the practitioners towards job and wealth creation. Shanar Ratner sees community development as:

a place-based system to restore, create and maintain

wealth in low-income areas by simultaneously improving economic, environmental and social conditions its practitioners.

This can be achieved by empowering individuals' groups of people especially the vulnerable and less privileged ones providing them with skills that can economically empower them. For development to have a lasting influence on the people, it must be done based on the cultural heritage of each society.

Development must not be determined nor defined as an objective to be attained; rather.... It ought to be as a result of something to be realized spontaneously in the course of people's everyday lives pg. 25.

With the fast adoption and assimilation of the Western culture and technology, if there is no re-evaluation and tracer of our cultural stand in no distant time Africa will be a continent without a cultural identity. It is in this light of cultural growth and technology without losing identity that Schumacher who was influenced in the 'Sixties' by Indian Sarvodaya movement propagated their independence from foreign industries. He promoted the self-supply concept by promoting the local industry. The UNIDO (United Nations Industrial Development Organization) borrowed a leaf from this concept to form what they termed 'appropriate technology' ILO (Integrative Labour Organization) from the same concept they formulated what they term 'Basic needs'. These organizations unanimously agreed that:

What is appropriate or what are basic needs for a society cannot

be determined by an international organization but must be

chosen by the people who are directly concerned Junzo Kawada,

1988 Development and culture in Japan a model.

The African continent must awake from the slumber of accepting the western technology hook line and sinker to developing culturally based technology that is not foreign to the people, but encourages community-based industrialization with African identity that will help to tackle poverty and empowered the masses to contribute actively and positively to the development of their areas.

Combat Poverty Agency, sees community development as:

enabling or empowering people to actively work for social change which will improve the quality of their lives, the communities in which they live and the society of which they are a part. It is a collective processes and structures that affect them, their communities and the wider society (Combat Poverty Agency, 2000) Pg. 7.

So, for effective poverty eradication/reduction to be evident in Africa cultural industries practices must be given an enhancement It in this light that Akwa-Ocha from Ubulu-Uku community in Delta State of Nigeria will be discussed.

2. The Importance of Culture in Development

Akwa-Ocha is the cultural cloth of the Anioma People of Delta State Nigeria. Culture is the life wire that colours any society. It is encapsulated in the expression of creativity, storytelling and entertainments. Thus, define who we are as a people, and give credence to how we see the world. Culture has inherent value that cut across social and economic worth. Cultural proximity encourages tolerance and co- existence with others; also enhances quality of life and increases the overall

Well-being of both individuals and communities. Thus, cultural experiences provide opportunities for leisure and idea sharing thereby learning other people's culture and traditions. Culture functions in three dimensional folds, it attracts people from different cultural affiliations developed and build their creative thinking capacities and enhance their self-esteem and show case their cultural identity for a wider acceptance. Traditional/ cultural heritages is the strings in which development revolves around, furthermore acceptance of cultural heritages, legacies, inheritance and traditions are natural ways of advancing community development. Development is inclusive and gradual thus cultural exploration promote healthy population because it improves mental and physical health by reducing stress and encouraging relaxation.

Consequently, the acceptance and participation in cultural and creative activities ease isolation, advance identity formation and encourage inter cultural understanding. Culture is a necessity for holistic rural and community development and the reduction/eradication of poverty in the society. Cultural expression has three distinctive features that serve as a support structure upon which economic development, societal stability and environmental acceptance is built. Thus, these traditional acceptances of heritages are showcase in the widely acceptance of indigenous literatures, traditional arts and artistic works of cultural dimensions, cultural dances and songs of native tone and meanings, and crafts that displays the rich cultural essence of the people's existence. In 1966 UNESCO drafted an international document publicly ascertain the need to regard culture within the international cooperation ambit. Thus, in subsequent decades it 1990 it delved into the concept of cultural development with concentration on human development. This move was piloted under the leadership of the internationally renowned Amartya Sen, with wider focus that not only encouraged economic growth and development but boost different people's capacities and broaden their options, a reference framework was obtained which included a wide method of cultural development-related issues. Furthermore, other focal points of investigations within the sphere of Culture were cultural diversity and freedom and cultural expression which were seen as very important factors for the development of people and the society.

UNESCO, 2009 sees culture as the medium through which individual Express their ability to fulfil themselves which is therefore an integral part of development. Hence for local communities' livelihood to develop culture, cultural artifacts, traditional heritages must be giving priority while challenges facing cultural development and artistic creation

must be removed. Increase in these challenges has led to the increase in the poverty levels, reduction in the social and economic levels of local communities. Culture is very important to boosting development because it encourages inclusiveness and global competitiveness and provide access for most marginalized individuals, communities/groups to partake and exhibit their creative talents. Thereby provide solutions to local needs and act as a driver of local development in order to achieve positive outcome of development efforts within the locality.

3. Culture and the Society

The society is a cluster of people who intermingle and share common bond. Culture and society are related and intertwined. Culture is made up of the elements of the society. In the same vein, the society is made up of people who share common cultural beliefs and practices. They share common cultural bonds which can be directly or indirectly especially in the global community. A society is identified as distinct through its culture, behaviour pattern of the citizens and some peculiar distinguishing traits common to that society. Thus, culture is the yard stick through which a society is adjudged.

The word society is derived from the Latin word societies which was an off shoot of the word socius which connote friend. A word used to describe close relationship between two persons that are intimate / civil.

Hence, the society is made up of different individuals in a geographical local /space, of which involvement in cultural activities can positively influence how they behaves towards others within and outside the community.

Furthermore, adding to the intrinsic worth of culture it also offers an emerging platform for social and economic benefits through the development of the education and the health system which encourages tolerance and aid interaction with others. By employing these areas culture has contributed specific to the modern society.

Culture can develop full-blown economic sector that can have positively impacts on the urban environment. This process can be direct or indirect generation of employment for both the skills and unskilled population of the society. Through these macro and micro-Cultural industries can be establish to cater for the intensive labour; and the mass population of job seekers especially the youth and teeming graduates who parade the street daily.

The society serves as the ideal workspace for artists and cultural managers to display their skills; thereby creating a basis for the local economy to thrive. This has helped in establishing a mutual relation between culture and the society. Firstly, culture motivate innovative tangible and intangible cultural elements for the economic advantage of the society. Thus, functions as an enhancer of the quality of life, hearten creative competition that stimulates human creativity, and the capacity to produce products that are useful to the society. The modern society introduce a new symbolic meanings and social values system as inputs to innovative creative production concepts and processes. Thus, through this means it is easy for the society, specifically a town/ city to serve as a market location for cultural products, traditional products, cultural destination for tourists; and attraction centres for destination seekers. These can uniquely rebrand a society / a Nation as recognized cultural and arts destination. Furthermore, culture can provide a balanced and sustainable society development because it is part and parcel of the formation and foundation of the society. This has served as a booster in the creative industries sectors in the developed world and build an admirable chance for personal development and social interaction among less privileged groups, and gives opportunities to interested individuals with creative skills with no support a chance to star and own a business. The cordial relationship between the society and its culture promotes as well as accelerate societal safety, ethnic cohesion and peace. In this age when the world has turned into a global village society has become multicultural, because of trans-cultural interference. Cultural identities, and individual way of life has gone through multi-cultural alteration because of the effect of globalization on the society. Despite these, culture can stimulate pride, personal development, and self-fulfillment for the minorities in the society. Furthermore, it can serve as a universal language and a communicative bridge between cultures. For this purpose, cultural enhancement, exposure and planning are important as strategies to accelerate processes of wealth creation in the local communities. Wealthy individuals, corporate bodies and government should invest in cultural facilities artifacts, crafts, and festival management not only for preservation of historical heritage, but to generate income by transmitting into post-industrial economy employing advanced services, modern cultural management practices that will sustain functional cultural industries that will positively affect the environment.

4. Community Development

Community is a collection of people who unite together by staying in the same locality, share the same local problems, have the same traditional festivals, culture and heritages. They work together enthusiastically to arrive at a universally agreed goals • Furthermore, because they live in the same geographical location they are interested in the same things, so they depend on each other, and also work from a common ground to solve issues. Thus, realizing that they are important to one another. There are different types of communities' ranges from the micro, mezzo and macro levels of Communities. The activities people involved in can define the community they belong to for instance farming which is a general term can be used to describe a community while in specific term the kind of crops planted can be used to describe a community e.g., cassava growers, plantain growers. Also, driver's community can also be broken down to lorry drivers, taxi drivers, private drivers, taxi, government drivers etc. Furthermore, your location, where you reside can be used to define your community- urban, rural area, homeless, orphanage etc.

There are two major features of a community that is distinct and can be used to differentiate one from another- Poor or Ideal. Poor community suffer some anomalies that are dehumanizing to humanity. They are not recognized by the larger society because of this some of their rights, privileges and authorities are trampled upon or taken away from them. Most times they are bound, caged and restricted by their traditional beliefs and practices or by the law of the larger

society. Also, poor communities experience low and poor standard of living which is as result of bad leadership, bad governance methods and corruption. These made the poor community to always solicit for help outside their locality. The Ideal Community: is flexible, seek for the welfare of her citizenry; enjoy good leadership with vision, mission and commitment to affect their community positively. Thus, they maintain good human relationship with the led; by identifying the basic needs, social, and basic infrastructures in the community expend the available resources in meeting these needs. By so doing enjoy highly respect regards and honoring the community.

In community development practices communities operated based on commonly accepted values, principles of human right, respect for human dignity and labour, social and ecological practices. Hence, develop, construct or rearrange the physical facilities for the general good of all such as building roads, bridges, and manufacturing companies. They eagerly initiate, development and expand community-based programmes and project that will expand the economic base of the community through providing employment in the community. Introduce development by encouraging private individuals, social groups, NGOs or political groups to support the development of various aspects of the community that will advance economic and non-economic life of the citizenry.

In This 21st century the global economic unpredictability, the rapid growth in social security and in materialism are among factors that has encouraged disparities and discrimination in the distribution of resources among citizenry in the communities. Moreover, these has brought about the recent trend of stylishly transferring citizen welfare services to the communities. This task of providing financial and non-financial support, care, and other general technical resources and maintenance services within the community using the meagre resources provided by the state has greatly slow down development process in most communities. Thus, to achieve a community development that is meaningful and will positively affect the citizenry calls for a joint and a collaborative effort that is functional and responsive.

Community Development is a major approach of reducing or solving non-developmental crisis in communities, which are man-made problems caused by deprivation, sidelined and social relegations as a result of unjust laws and policies, improper planning and the lack of political power to take positive decisive action at global, national, state and local level. : Challenges created by lack of community development reforms in modern times has brought about hitches in State meeting the welfare needs of her citizenry. Thus, it has broadened the gaps between the rich and poor thereby increase lack, want, hunger, poverty, crime, and social vices that is prevalent in most communities today which is capable of lowering the human development index (HDI). However, in some communities especially in the developing countries this has led to a major health crisis where there are lack of health services or health providers the people's health has been adversely affected which has caused death. The liberalization of community development policies will effect changes that will be community based propound creative solutions that are needed to address trending social issues such as poverty, hunger, illness, crime and violence. Thus, advocate and develop community-based methods and structures that are not foreign but conversant to the people to serve as a substitute to the bottleneck nature of governance and of making reasonable demand for community development that has distanced from the community they ought to serve.

Still there are 1.2 billion people who live in conditions of extreme poverty. The global financial crisis has widened the global jobs gap by 67 million people (United Nations, 2013).

4.1. Ubulu Uku Community

Ubulu-Uku is a town in Nigeria in West of Africa. A major town in Aniocha South Local Government of Delta State. It is in 26.6km away from Asaba the capital of Delta State. It is 30km West of the river Niger bounded in the East by Ogwashi-Uku, West by Obior, North by Issele-Uku and the south wards by UbuluUhor town. Topographically it is a hilly town with a very beautiful natural scenery. It is the largest and most populated town in Aniocha south local government. It's location which is near the river basin belt of the Niger river explains why the people are majorly farmers occupationally the men are farmers, hunters, weavers while the women though farmers but are experts' weavers. They produce traditional materials that are treasured within and outside the community.

4.2. Akwa-Ocha as a Cultural Industry

What is Akwa-Ocha: The word Akwa means cloth while Ocha means white which means white cloth. Is a hand woven white beautiful and high-quality indigenous fabric commonly used by the Anioma people of Delta State in Nigeria. The cloth is used by both men, women and children for various occasions, ceremonies and for festivals. The production of every piece of Akwa-Ocha brings to bear the originality, creativity ingenuity and skills of the weaver.

4.3. The Origin of Akwa-Ocha

Akwa Ocha is the traditional attire of the people of Anioma, it is of white background with white design or dotted coloured design on a white background. It is held in high esteem and used for most occasions. The occasion determines the colour of the design on the white background, Mourners wear pure white while for festivals and joyous occasion it is mostly white background design with either red, purple, green or a combination of all these colours as deem appropriate by the weaver. It is also a ceremonial wear for titled Chiefs and red cap Chiefs.

Before the advent of the colonial masters in Nigeria, in the Anioma traditional society growing of cotton was a thriving economic venture among the men and women folk in Ubulu-Uku. When the cotton matured and dried, the women ginned the seed from the cotton and processed the soft fiber by spinning it with a hand shuttle locally called (Ude) into yarns of white thread. The spun white thread woven in loom by the crafts women into the traditional cloth called (Akwa-Ocha) white wrapper. It is mostly unaffordable by the poor because of the cumbersome process involved, because is very expensive having the fabric was a mark of nobility which attracted respect from all. Today the growing of local cotton is no

more but the practice of weaving of Akwa-Ocha is still in existence. Weavers now purchase the thread from the market for their business. The weavers have introduced modern designs and textures with combination of designing colours that are eye catching.

4.4. Economic Values of Akwa-Ocha

In Nigeria as well as most developing nations, the issue of women empowerment and gender equality is an advocacy that has taken the Centre stage for many years. The total population of the Women folks represent more than 70% of the

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World's poor population which was caused by the lopsided nature of sharing things and the unequal access to economic opportunities. Thus, increasing female chances of participation in the overall workforce of the Nation will allow for the development of the female's human capital. This will boost female's economic strength and therefore reduced poverty at the home front thereby radically and positively turnaround the national security. The world economic recession couple with the gap between job creation and job seekers and the numerical growth in this sector has worsened the employment crises among women and men in the country. In spite of these, women are worst hit because they face greater vulnerabilities in the labour market, securing jobs opportunities or positions are cumbersome because of the cultural and societal perception of the women folks. This has led to the relative lack of education or proper training of women in some quarters with the tendencies to deprive women from participating in certain occupations, thereby confined them to domestic work, childbearing and childcare, which restrict the time and energy available for income-earning activities. Rural women are neglected and unfairly treated when it comes to decision making process and cultural issues. Even though they constitute most of the human population, they are only allowed to participate fully in matters affecting women and children. They partake in various peasant labour work in the community, which placed them at the bottom of the occupational ladder while the men occupy the top positions of the economic and political ladder and dictate the pace of society decisions. This unequal treatment between men and women has a high negative impact on the economic and political status in homes and the community at large. These issues made women powerless, voiceless and handicapped and in turn retards development of women at all levels. Gender based discrimination is a pervasive cultural problem encouraged by traditional beliefs and practices in order to show superiority between the male and the female folks. The African society of which Nigeria is not an exception is founded on the pillar of male dominated society which encouraged males domineering strategies over females. These biased treatment to women existed from the dawn of pre-civilization and has continued till date. This issue of cultural discrimination and superior is perceiving in all aspect of the social relationship between males and females such as the preference of male child to the female child. These are showcase in the different preferential treatments given to male children in the home, place of work, worship centres, political offices and the society in general. They are exempted from participating in house chores; made to enjoy unlimited right to education, while the girls are made to do the chores, serve as house girls to fend for the family in some cases, some are even trafficked or given out in early marriage to enable the family source for funds to sponsor their males in school all these shows how important the males are to the females.

'Gender in Nigeria Report 2012' categorically started that:

Nigeria is ranked 118' out of the 134 countries evaluated according to Gender equality index. 80.2 million women and girls lived worse life and have less chances compared to their male counter parts. Yet 60 to 70% of the rural workforce is made up of women.

The weaving of Akwa-Ocha is traditionally women dominated business. If strengthened, it will emancipate the rural women from the shackles of poverty by creating jobs thereby creating financial empowerment for rural dwellers.

The development of a nation needs a holistic approach and the development of indigenous industrialization concept that is understood and accepted by the people. No foreigner will develop your nation for you. They are only interested in making money to send to their country. Nigeria and Africa in general must look inward and boost these tangible assets of our traditional life for economic empowerment and poverty alleviation.

According to National Bureau of Statistics 2019 Poverty Report,

The 2019 Poverty and Inequality Report released by the National Bureau of Statistics (NBS) reveals that 40.1% of Nigerians are poor. In other words, on average 4 out of 10 individuals in Nigeria are estimated to have real per capita expenditures below 137,430 Naira per year. According to United Nations Population Fund (UNFPA) 2019 Population Statistics, Nigeria has a Population of 201 million. This translates to over 80 million Nigerians who are considered poor by national standards about 80 million Nigerians live in relative poverty line out of which women formed the higher percentage. So, to fight this monster called poverty, it requires concerted and dedicated effort in encouraging measures that will economically strengthened the weak and breed indigenous entrepreneurship.

'Hwag Shi-Huei, Tsai, Chih-Sheng 1995 in collaboration between Design and Community Empowerment using Fuzho village' Developed 30- kinds of forest as part of community empowerment in Taiwan all in the bid to develop cultural industry of bamboo because Fuzho community was known for having bamboo forest. In like manner, if the production of Akwa-Ocha is empowered it will lead to grass root industrialization. Encourage export of such international standard fabric. It will also encourage cultural acceptance and attract international patronage to the industry.

4.5. Prospects of Akwa-Ocha in Ubulu-Uku

Akwa-Ocha is majorly produced in Ubulu-Uku in Aniocha South local Government but worn in all the nine local Government areas that made up Anioma communities. In Delta state is an acceptable traditional attire for the Delta North Senatorial district of the State. Thus, with Asaba as the state capital, Akwa-Ocha has gradually become a must have, for almost everyone in the state capital regardless of your tribe. The cultural renaissance introduced by OFAAC (Organization for the Advancement of Anioma culture) through his yearly cultural festival has given prominence to the use of Akwa-Ocha in Nigeria as well as those in diaspora. Osakwe, G. (2011) in his work stated that if conducive environment is given it will become a national attire for Nigerians as well as for foreigners. For instance, 'Adire' from Abeokuta and 'Aso-Oke' from Ibadan are worn by all Nigerians regardless of their states or tribes.

4.5.1. Methodology

This paper employs the use of the qualitative research method with emphasis on focus group discussion. The study employs the qualitative research method for the collection of data, primary data and secondary data were collected with emphasis on the focus groups.

4.5.2. The Focus Group

This is a qualitative research technique whereby the researcher brings together a group of individuals to discuss specific research topic. Thus, by moderating the participant interaction paying close attention on the discussant personal experiences of discussant beliefs and attitude of the discussion unfolds. The discussion was based on the origin of Akwa-ocha, its cultural acceptance within and outside the state. How the dynamism of modernization has affected the production and sales of the production. Challenges and impacts of government policies on cultural industry. The system of documentation and the indigenous knowledge documentation practice employed. The indigenous means of documentation employed by the practitioners before colonial era.

4.5.3. Presentation and Analysis

The focus group discussion was unstructured verbal group discussion. The group was made up of 20 persons divided into group of 10 members each. It was discovered that the origin of Akwa-ocha could not be ascertained because it was born out of the creative adventure of the first generation of Ubulukumigrants. Though they were cotton wool farmers, but they were culturally creative people who translate their agricultural raw materials to finished goods. Thus, solved common cultural problem by building a cloth (Akwa-ocha). Akwa-ocha was culturally accepted within towns and villages and among all Delta North people. This general acceptance of Akwa-ocha as a traditional attire spread like wild fire across the Anioma towns and cities. Hence people trooped into Ubulu-uku to learn the trade of building Akwa-ocha. Also, in other to institutionalized this tradition in Ubulu-uku town it was made culturally mandatory for all girls and women of ubulu-uku descent to learnt how to build Akwa-ocha. Till date the highest quality of Akwa-ocha is made from ubulu-uku town. Modernization has affected the production and sale of Akwa-ocha positively and negatively. Positively because it has encouraged the production of large quantity of Akwa-ocha within a very small limited time. It also made it possible for non-indigenes and those in diaspora not only to use the cloth but sell it. Furthermore, it is built into different style of clothing's for both the young and the old unlike when was just for traditional occasion alone. Consequently, but of the modernization the farming of cotton wool has gone into extinction in Ubulu-uku communities and environs. Thus, the originality of the Akwa-ocha cannot long be determined, because practitioners depended on imported polish wool for their production. Though it is cheaper, but the quality of the materials has been compromised. Thus, the production has been left in the hands of few persons instead of what used to be the major community trade. So many of the younger generation within the community are not interested in the trade.

5. Impact of Government Policies on Cultural Industries

The colonial era left a negative economic development in the country. Due to her economic policies that encourages export of crops, minerals, cultural industries, as raw materials to satisfy their growing industries. This policy also encouraged the importation of the finished products as a finished manufactured goods to African countries thereby turned the country into a consumer nation instead of developing the local production into finished goods. This was the beginning of the economic downturn in Nigeria. As an underdeveloped country with an inadequate infra structures, low capital income, the manufacturing and industrial sector were beset by policies of the World Trade Organization (WTO). The WTO general agreed on traffics and trade had a negative impact in the production of goods and services. Thus, as a country who's economic depended majorly on agricultural products, the struggle to have a major stable economic market that can meet domestic need and also compete favorably with the influx of goods and services from the global economic market adversely affected the indigenous productions and processing and sales of Nigerian made goods. During the implementation of structural adjustment programme in 1986 Nigeria embarked on a process of deregulating and liberalizing her trade policies. The operation of a regulated exchange rate and restrictive trade policies featuring an overvalued Naira, import licenses and import prohibition, high duty rates on various consumer good and concessionary duties on various inputs for approved users distorted the structure of incentives (Jamali andAnka,2011)

Thus, the production of cotton wool reduced because there was no viable market for the crop. Also, the country was flooded within synthetic, polished and not quite durable cotton tread of cheaper price. The crave for anything foreign gave rise to the high demands for foreign wool at the expense of the quality Nigerian wool.

The system of documentation employed by Ubulu-Uku people are creatively and culturally endowed with talents that has enhanced their documentation of events, beliefs systems, cultural activities, heritages with dates that has made it easy for the locals to trace history of events. Though they were unwritten, but the use of landmarks events, descriptions of popular situations, generally acclaimed disaster /joyful occasion within the community / nation e.g., first eclipse of the sun, the death of a prominent person in the community/nation. Furthermore, other system employed were oral traditions – storytelling, tales by moon light, traditional dance, masquerade festivals, these has helped in maintaining and preserving these long indigenous customs of handing over from generation to generation.

Conclusively, adding value to cultural artifacts will transform them into being micro cultural industries that will create jobs in their locality. This is an easy way of building the rural economy and developing the rural areas into a mini-industrial centre by so doing reducing rural migration. Likewise encouraging individual artists' by creating local and international market that will be of economic importance. Introducing art markets, cultural arts management and enhancing cultural institutions to service the cultural industries. Institutionalizing cultural activities in the rural areas in Nigeria is a right step in a right direction that will profile solution to the low economic power among womenfolks. This is can help transform our villages to National and international cultural destination for the economic benefit of the locals, State, and the Nation at large. Akwa-Ocha is one of the many cultural industries in Africa that is crying for recognition. For any meaningful development with lasting effect to take place, there must be a radical measure to reducing the poverty level in our society. And for this to happen, cultural industries must be strengthened to encourage grassroot industrialization.

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