

# *CONFLICT AND LIVELIHOOD IMPACT OF ECOTOURISM IN GHANA: A CASE STUDY OF TANO-BOASE AND BOABENG-FIEMA*

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MASTER THESIS 60 CREDITS 2009





**CONFLICT AND LIVELIHOOD IMPACT OF  
ECOTOURISM IN GHANA: A CASE STUDY OF  
TANO-BOASE AND BOABENG-FIEMA**

A thesis submitted in partial fulfilment of the requirement for the degree of Master of Science  
(Tropical Ecology and Management of Natural Resources)

DECLARATION

I, Frank Owusu, hereby declare to the senate of Department of Ecology and Natural Resources Management and to the University of Life Science that this thesis is my own original work, except where acknowledged, and has been submitted to the University for a Degree Award

.....

**FRANK OWUSU**

**PLACE: ÅS**

**DATE: 15 MAY, 2009.**

Advisor: Professor Ole Hofstad: .....

## **DEDICATION**

This thesis is dedicated to my parents; Stephen Kwame Ankamah and Janet Fofie; and to my entire family.

## ACKNOWLEDGEMENTS

First of all, I would like to thank the almighty God for His guidance and protection upon my life during the entire period of the study. My special thanks go to everyone who has contributed in various forms that has enabled me to clinch the studies and make this a success. I am grateful to Prof. Ole Hofstad for his support and suggestions right from the inception of the study. I also want to thank my family for their love and encouragement during the entire period of my study. I would like to express my appreciation to the 5 students who assisted me during my fieldwork in Ghana. My heartfelt thanks go to Robert Azati Qurashi for the support he gave me during my data analysis. I am deeply thankful to Benard, Pius, Prince and Richmond for giving me the assistance during my entire stay in Ghana. I am sincerely grateful to the Norwegian State Educational Fund for supporting me during my studies.

## **ABSTRACT**

All kinds of tourism have impacts on the local communities and natural environment. The impact of ecotourism tends to be focused on conservation values, while at the same time contributing to the socioeconomic development of host communities. The ecotourism project in Ghana has its foundations in the ethics of tourism, but its recent flow has certainly been due to its positive impacts as local communities begin to discover that nature based tourism offer a means of earning money and providing economic support for community members with relatively little exploitation of resources. With realization of positive impact and economic benefits by local communities, proper regulations are needed in ecotourism destinations in order to avoid conflict and to improve participation. Some of the conflicts at the destinations arise as result of skewed benefit sharing, poor regulation of lands and lack of community participation.

The prime objective of the study was to carry out a comparative assessment of how ecotourism has affected livelihood in the two communities. This study therefore was aimed at assessing the positive impact of ecotourism project on two communities in Ghana. The thesis also examines some possible conflicts that are likely to transpire at these two ecotourism destinations. The study reviews that positive impacts on community livelihood enhances people participation. The study is expected to serve as an information base for people who will like to embark on any study in ecotourism in Ghana.

The study was conducted in June-August 2008 and included two communities and two ecotourism destinations in the Brong-Ahafo Region. The destinations are Boabeng-Fiema and Tano-Boase.

The study has assessed how people view the purpose of ecotourism in the two communities. Difference in opinion raised a big concern about people's understanding of CBE projects. The study also revealed cooperation between stakeholders and local communities sometimes on the issues of benefit sharing and local participation. However, this creates conflict between actors sometimes. It is generally assumed that local people benefited from ecotourism projects. However, benefits do not meet the demands of local people. Another key factor identified by the study was that rural people have restricted access and no control over their own resources. This implied that local people have no rights to negotiate access and lack the mandatory power of ownership to resources. Even though locals are involved in some aspects of the project, less active participants make it almost impossible to protect the area

from illegal activities. Conflicts are likely to occur if proper mechanisms are not put in place to ensure equal incentives for locals.

**Keywords:** Ghana- community development- ecotourism- tourism- destinations



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## **LIST OF ACRONYMS**

CBEP	Community Based Ecotourism Project
CBE	Community Based Ecotourism
GDP	Gross Domestic Product
GTB	Ghana Tourism Board
IUCN	International Union for Conservation of Nature
NCRC	Nature Conservation Center
NGO	Non-Governmental Organization
PNDC	Provisional National Defence Council
UN	United Nations
WTO	World Trade Organization

## **CHAPTER ONE**

### **1.0: GENERAL INTRODUCTION**

#### **1.1 Introduction**

Ecotourism has seen revitalization in recent times. Some scholars perceive this as an industry of society that has focused on both conservation and development; others observe a complex and new age of thinking about community means of exposing their natural resources to the world. The revitalization of ecotourism is not all that positive, especially, when it conflicts with the activities of people who live within and around the ecotourism areas. There is no doubt about the positive political, social and ecological impact of ecotourism on the livelihood of local communities and the willingness of communities to participate in the project (Butcher, 2007). Even though ecotourism has positive impacts on livelihood, we must not yet forget that it has also been used to aggravate other existing conflicts among communities within and around ecotourism sites. The industry of ecotourism currently represents a relatively small portion of tourism globally. It is recognized to be one of the fastest and smoothest growing markets worldwide (Scheyvens et al, 1999). But this does not reduce the growing conflicts that it often generates in communities between stakeholders.

There has also been some perplexity surrounding the etymology of the concept and the principles behind ecotourism campaign and its philosophy (Fennell, 2003 18). This natural-based tourism has been environmentally, economically and socio-culturally sustainable and has helped in developmental process and conservation objectives (Weaver, 2002). The idea of sustainability as an economic impact adds up to the reasons why many believe the notion are indeed positive for local communities and developing countries and even developed world as well (Weaver, 2002). It has been suggested that community development is an essential consideration in the planning of forms of nature-based tourism such as ecotourism (Butcher, 2007). There is also enough evidence to support the fact that ecotourism is playing a significant role in conservation and rural development in Africa. The massive growth in the regions of the world has been among the strongest in the ecotourism market in the last decade (World Tourism Organization, 2001).

However, the idea of ecotourism business varies from country to country and even from ecotourism destination to another. The variation in meaning and understanding in many cases

spawns conflict. But we cannot rule out the fact that tourism has brought great opportunities to many countries and has also improved living standards (Weaver, 2006). Many scholars argue that it is an industry that continues to promote conservation and refill worldwide ecosystem, generating income and supporting communities needs (Campbell, 1999). Countries seem to benefit from this form of tourism and many seems to have huge advantage for local development (Weaver, 1998). Ecotourism also integrates community development with conservation of natural resources (Butcher, 2007). Developing countries in particular have looked to ecotourism to help increase national foreign exchange earnings, increasing their GDP and employment rates in their marginal regions and this has moved community to participate in the ecotourism business (Weaver, 1998).

One of the fundamental principles why ecotourism has received so much attention is its ability to support grassroots. This concept is promoted and supported by growing numbers of people and groups in different parts of the world because of its bottom-up approach and its ability to generate extra income for rural communities (Butcher, 2006). The people who support the approach see the top-down approach as out of touch with local communities (Weaver, 1998).

Despite the positive impact ecotourism has had on communities, there is still enough evidence from studies and observation from ecotourism sites that this type of tourism need to be improved (Weaver, 2006). Countries where this has been promoted for many years show that such industry can cause long-term changes in environment, bring conflicts due to land rights and land tenure system and reduce the quality of natural resources (Weaver, 1998). What is more serious is that sometimes the negative impacts at ecotourism destination dwindles the importance of ecotourism business. Its effects may be outrageous and unbearable to workers, community organizers, natural resources managers and people bounded to these sites.

Tourism and ecotourism have been described by many leaders in the Ghana as a way to alternative way to reduce rural poverty (Ghana Tourism Board 2005). The rapid growth in the ecotourism industry in the last decade is without a consequence. With Ghana's ecotourism at its infant stage, there is a need to identify some of these positive and negative impacts such kind of tourism may have on the community livelihoods. The impact though may be negative or positive, need to be addressed in order to prepare for the challenges ahead. More so, the future and the prospects of ecotourism in the country must be clearly understood by the local

people who live around and within these sites. The government as well as the local communities must be ready to entangle the challenges of ecotourism at both national and rural level. Possible strategies to avoid conflict with native people and farmers need to be addressed.

A number of themes have emerged which are important not only to development and conservation in Ghana, but also more generally to natural resources governance and community livelihood in Africa. With the growing population in Ghana and most especially in the rural community, there is a need for both the private and public sector to design alternative ways by which this population would be employed. These challenges bring a huge problem for the private and public sector. The struggles and conflicts that arise from this competition indicate some the basic challenges to community-based ecotourism management in Ghana. The study therefore is my effort to research into the issue of ecotourism and its potential relating to community livelihood and the possible conflict that can arise in this ecotourism destination in Ghana. It is my concern to understand how ecotourism might have impacted people's livelihood in two communities and how communities have responded to in their participation. In doing so, the result from the finds on the field will be compared to other theories around the theme to understand its international dimensions.

## **1.2 Objectives of the Study and Research Questions**

The purpose of this study is to review the impact of ecotourism on the livelihood of communities around and within Tano Sacred Grove and Boabeng-Fiema Monkey Sanctuary. The main emphasis will be on the kinds of benefit, participation and purpose of ecotourism establishment.

The study will specifically assess the following:

- The status and the impact of ecotourism on the livelihood of the people at Tano-Boase and Fiema-Boabeng in Ghana.
- The future impact of ecotourism in Ghana especially Boabeng-Fiema and Tano-Boase.
- The kind of benefits both communities obtained from ecotourism project.
- If there is a conflict situation in the light of taboos and beliefs, land rights and ownership and community participation (involvement in activities of ecotourism).

- Compare the impact of ecotourism activities and local community development in the two communities.

The fieldwork focused on five main topics:

- 1) The potential impact of ecotourism on the livelihood of local people
- 2) The conflict between farmers/local people and ecotourism sites
- 3) Community empowerment and participation in the ecotourism business
- 4) Tourist, community development and managers activities on the ecology
- 5) Role of traditional beliefs and taboos in protecting and sustaining environment.

Possible conflict between various stakeholders

- Conflict between workers and local community (on issues such as benefit sharing, respecting the values of the people, illegal activities)
- Conflict between NGOs and local communities (incentives distribution, cultural values, illegal activities, objectives of ecotourism)
- Conflict between managers of ecotourism destinations and local people (passive participation of locals in decision making, planning and incentive distribution)
- Conflict as result of governmental policies and regulations and NGOs style of development. (objectives of tourism)

### 1.3 Thesis diagram and summary structure

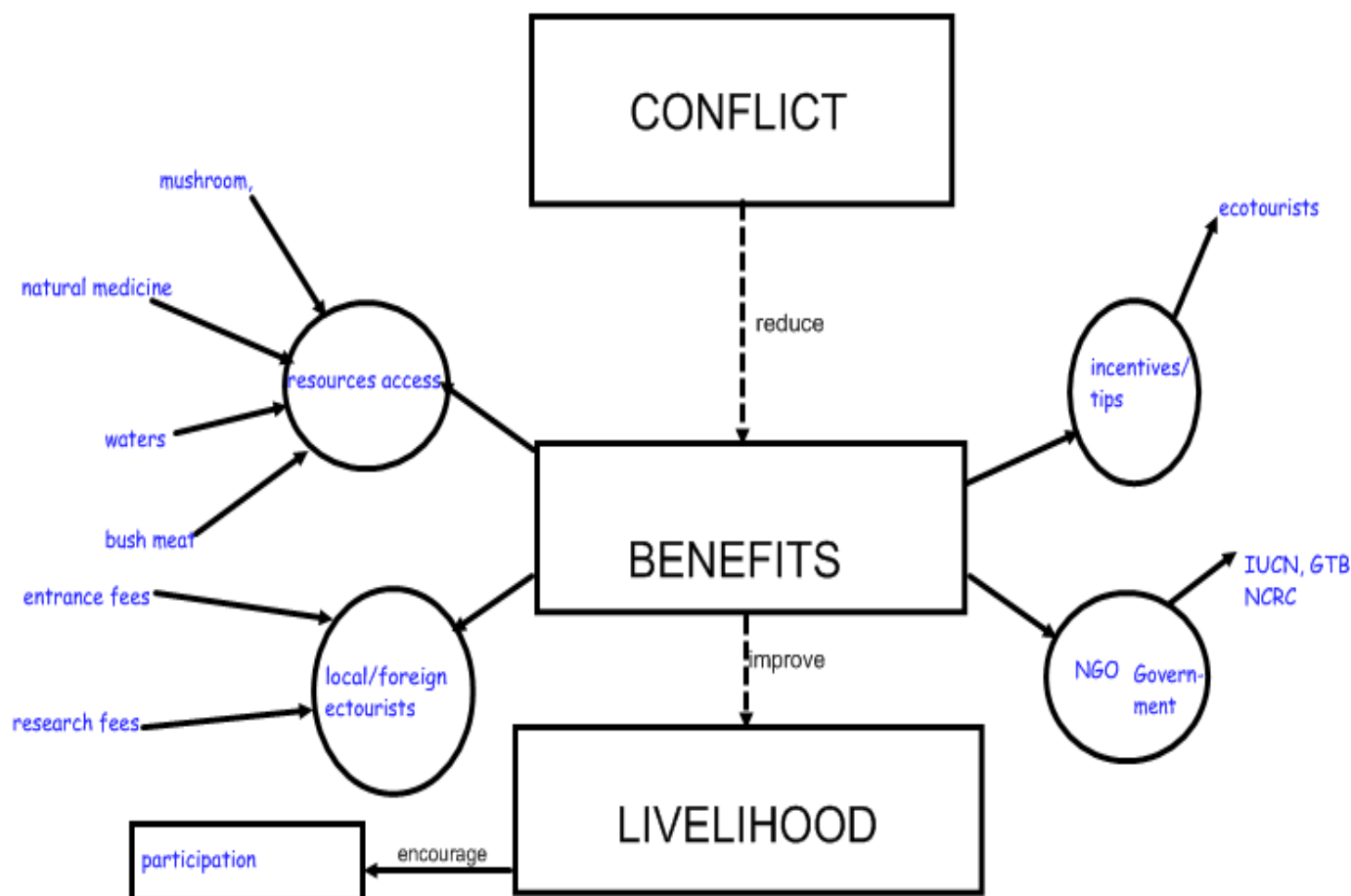
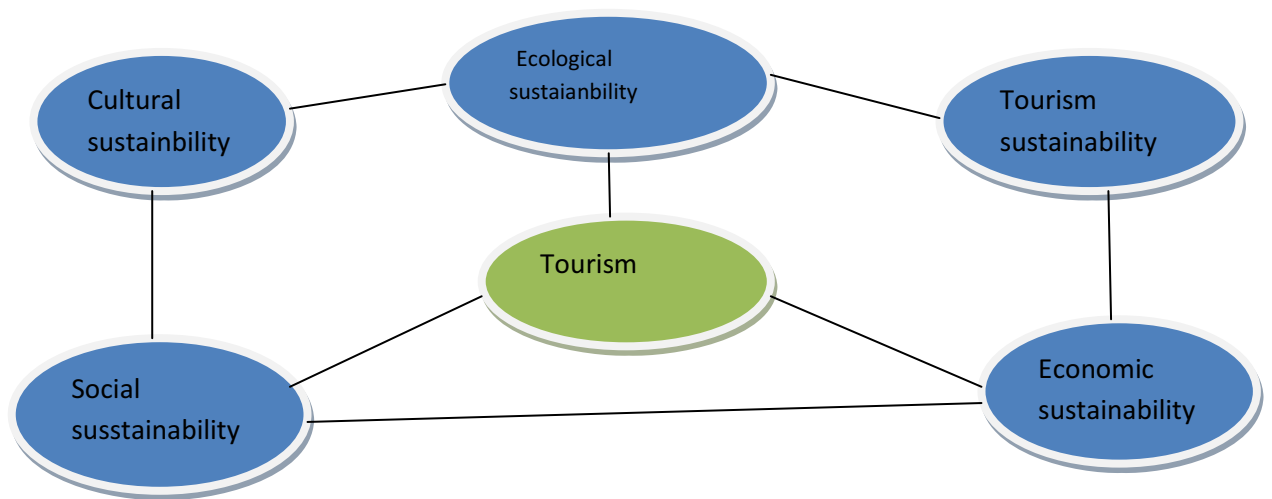


Figure 1: Assumption: Summary of the concept in diagram:

This model will be used to discuss how conflict reduces benefit in the two communities. As conflict reduces and benefit increases, there is possibility that it will affect local livelihood in a positive way. I presuppose that better livelihood encourages participation.



**Figure2: Tourism and sustainable development.**

Source: The actual model was made by Viken in (2004). This is an English version of the model from Viken.

Ecologists and natural resource economics believe that ecotourism can help reduce the economic constraints of local communities and at the same times sustain culture and ecology. The idea behind ecotourism is to sustain culture, improve welfare of local people, generate incomes for communities and protect plants and animals life. The concept according to (Viken 2004) is ecologically, socially and economically conscious. The goal has been improving communities' livelihood and meeting the standards of conservation in a sustainable way (Viken, 2004). Viken (2004) describes how ecotourism is interwoven with sustainability. Ecology sustainability is a social construction, meaning that majority of the people agree with realistic explanations. This type of tourism has two sides; the environment side and the tourism side (Viken, 2004).

#### **1.4 From Tourism to Ecotourism in Ghana**

Since independence, tourism has played a significant role in Ghanaian economy. This has improved livelihood of local people and has also brought infrastructure to communities that are endowed with these natural resources. The contribution amounts to about one-fifth of Ghanaian GDP (Ghana Tourism Board, 2008). The industry in the past has been more of

tourism than what is described now as ecotourism. The ministry of Tourism was established in 1993 by the PNDC government with the aim of promoting economic development in the tourism sector and to promote community development and empowerment (Ghana Tourism Board, 2008). According to WTO (2008), Ghana is among the top 10 countries in Africa that earns a lot of foreign exchange from the tourism industry, the growth in the tourism has also seen a growth in the hotel industry in Ghana and the expansion of local development (Ghana Tourism Board, 2008). Ghana tourism is evaluated in two dimensions: the macro and the micro level. At the macro level, the industry is aimed to promote and generate foreign exchange as well as increasing the revenue generated by the government. At the micro level, the industry seems to promote and facilitate job creation, income distribution, revenue for local communities and to balance regional and district development (Ghana Tourism Board, 2008).

#### **1.4.1 Ecotourism in Ghana**

Community-Based-Ecotourism Project (CBEP) started in Ghana in 1992 (Ghana Ecotourism Board, 2007). The vision was to use natural resource as tool to attract people to appreciate what nature can offer to humanity, and consequently use as an alternative way to improve local communities' livelihood. The project is organized in three folds: the community, tourist and conservationists. The three have different roles but come together to promote ecotourism and to sustain developmental project. CBEP in Ghana is a collaborative effort by Nature Conservation Centre (NCRC), Ghana Tourism Board (GTB) and other governmental and non-governmental organizations that contribute to local development.

Why natural based tourism and why now? The CBEP was designed to be environmentally friendly, culturally acceptable and pave way for local community development and national development. It is assumed that this type of tourism has existed in Ghana since independence. The difference now is the shift in name. It is recently that the name ecotourism was addressed in many of the destinations or sites. Many people argue that the change in name has also brought a change in vision, goals and objectives for these sites. While traditionally these sites were recognized as sacred and holy and strange and are not allowed to be visited by strangers, the change in name has brought growth in local development and freedom for all kinds of people to visit these destinations and to enjoy the beauty of nature.



#### **1.4.2 Ecotourism as tool for Development in Ghana**

The ecotourism product of Ghana is a wide combination of attractions sites. It aims to ease poverty in rural and urban communities in Ghana through the establishment of sustainable income-generating tourism activities, while protecting the sensitive and delicate ecological and cultural resources in their environments (Ghana Tourism Board, 2005). The management of each ecotourism site in Ghana comprises of local community manager directly responsible for ground work and field organization, with advice and direction from non-governmental organization from the United State stationed at ecotourism site or the village and in some instance the government representative at the community.

The tourism revenues are mostly from transportation, visitors spending on accommodation, food, beverages, entertainment, clothes etc. The income realized from the ecotourism activities is used to develop the community by giving certain basic amenities such as extension water supply, electricity, toilet facilities, and scholarships for brilliant school children, establishment of libraries etc. There are several intangible contribution made by ecotourism. These include ecotourism exposing local community and their environment to the outside world. It highlights the activities in the village and makes contacts to the global community (Ghana Tourism Board, 2005). The allocated sites boast of unique natural attractions against the backdrop of interesting cultures of basically rural communities. The attraction destinations range from picturesque views of landscapes, lush green vegetation, waterfalls, and wildlife conservation areas to tropical forest.

### 1.4.3 Ecotourism Destinations in Ghana

In a bid to promote and to ensure proper tourism, 14 destinations have been chosen to undergo rehabilitation programme under a community based ecotourism in Ghana.

**Table 1: Eco-tourist Statistics in Ghana**

Destinations	Total Arrivals	Ghanaians Arrival	Ghanaian Total Arrival (%)	Foreigner Arrival	Foreigner Arrival (%)
Amedzofe	1246	314	25	932	75
Liate-Wote	2464	1585	64	879	36
Tafi-Atome	2019				
Xavi	171	66	39	105	61
Tongo/Tengzug	825	412	50	413	50
Sirigu (Swopa)	693	368	53	325	47
Wechiau	1577	902	57	675	43
<b>Boabeng-Fiema</b>	<b>7338</b>	<b>6203</b>	<b>85</b>	<b>1135</b>	<b>15</b>
Bobiri	1650	639	39	1011	61
Bonsu	1180	1023	87	157	13
Domama	625	215	34	410	66
<b>Tano-Boase</b>	<b>355</b>	<b>270</b>	<b>76</b>	<b>85</b>	<b>24</b>
Wideaba/Red Volta	76	36	47	40	53
Paga	3855	3221	84	634	16

**Ghana Tourism Board Domestic Tourism Statistics (2005)**

Over the last decade, Ghana has emerged as one of the pioneers in Africa in the field of ecotourism business (Ghana Tourism Board, 2007). In all, there are fourteen ecotourism destinations in Ghana. These include Amedzofe Ecotourism, Xafi Bird Watching Sanctuary, Tafi Atome Monkey Sanctuary, Bomfobiri Wildlife Sanctuary, Bunso, Domama, Sirigu, Widnaba/Red Volta, Tongo/Tengzug, Wechiau Hippo Sanctuary, Tano Sacred Grove and Boabeng-Fiema Monkey Sanctuary. The latter two is what the thesis focus on. Boabeng-Fiema was the first ecotourism destination to be established in the Ghana. These two sites

have more Ghanaians than foreigners. Probably foreigners do consider the distance from Accra to the destinations. There are similar monkey sanctuaries in Accra and Kumasi. Road to the villages are very bad. Conditions at the villages make it impossible to stay over night. Conditions at Boabeng-Fiema are much better than Tano-Boase. Ghanaians who come to the tourism destinations are mostly one day tourist. They come with a car, do all the activities they would like to do and drive in the evening.

### **1.5 Taboos and Traditional Beliefs as Tool in Protecting Ecotourism Destination in Ghana**

Taboos and traditional beliefs have been seen and defined as out of fashion and outmoded in many parts of the world, the impact it has had on protecting forest in Africa cannot be underestimated (Butcher, 2007). The basis of its meaning relates to the study of what is the faith of the people. Whiles taboos and beliefs have historically been considered as primitive and deprived society's ways of thinking, the concept has served as tool of protecting ecotourism sites in Ghana. The implications puts people into a duality what is generally considered to be right and what is personally satisfying or rewarding for communities.

Historically, several areas in Ghana are protected as result of taboos and traditional religious beliefs. The concept has been discarded by many natural resources manager and many consider it outmoded and out of touch. Why have beliefs and taboos been so effective? Traditionally Ghanaians are known to believe in taboos and African Traditional Religion. Many communities have certain beliefs and taboos that concern how to protect plants and animals in their natural environment. Many such beliefs and traditions have great respect for ecology. Several catchment areas and sensitive spots are preserved by norms and traditions. Even though their knowledge about ecology and the impact of hotspot, they understand through generations that any impact on the sensitive areas affects their livelihood. This may seem ridiculous and primitive way of thinking to many researcher and scientist. On the other hand, pioneers in the field ecotourism such as Butcher, Poon and Cohen have given considerable thought about traditions and taboos on ecology. The reality is that it has helped protect nature in many parts of the globe. Explaining this method of protecting environment to many modern scientists may seem unpopular.

## **1.6 Land Policy and Administration in Ghana**

Ghana's area of land and inland waters areas cover a total of 238,539 square kilometers. High percentage of Ghana's GDP comes from activities from land and sea. With the growing population and the increase in demand for lands makes lands a hot national cake for the people both in the city and on the country side. These lands are governed by traditional leaders and enacted legislation in Ghana. The benefits from lands and water play an important role in the country development. Land use includes agriculture, forestry, tourism, etc. In order to promote the activities on the land and to preserve the ecosystem in the country, central government together with local communities has initiated several measures that protect land rights and the ownership of lands. There are two types of land ownership: public or state lands and private. The public lands are those that are acquired by government through the invocation of the appropriate legislation or law and vested in by the authorities of the country and held in trust by the government for the entire people of Ghana. On the other hand, private lands are held under communal ownership. Traditional leader normally describe as chief and clan or family leader are responsible for distributing lands for communities. Poor methods of farming and little technological development and the effect of high population growth in country have put pressure on lands.

## **CHAPTER TWO**

### **2.0 THEORETICAL AND CONCEPTUAL FRAMEWORK**

#### **2.1 Introduction**

The chapter examines ecotourism industry as tool for local and national development and how this form of tourism is emerging worldwide. The section continues by looking at some definitions that have been proposed by scholars in the field of ecotourism and some critical views about the whole concept and idea behind ecotourism project. A new section is started by looking at how to sustain local development and promote ecotourism objectives. As part of the section, this thesis analysis by what means can ecotourism integrate with conservation. Where do we draw the line between conservation and development? How do we kill two birds with one stone? I begin a new section by looking at how to get communities to participate in the integrated project. The thesis assesses the positive impact of ecotourism. By what means are local communities benefited from these projects. I discuss how tourism does improve rural livelihood, what direct and indirect benefits mean in ecotourism, and which groups are likely to benefit from these. The section also takes a critical look at possible conflicts that can occur at ecotourism destinations and how these affects livelihood and how ecotourism affects local communities. I will also analyze the possible conflicts that may arise due to taboos and traditional beliefs in opposition with modern scientific means of protecting ecotourism areas. The chapter ends by discussing the stakeholders in the ecotourism project.

#### **2.2 Ecotourism Industry as a Tool for Development: Emerging of Ecotourism**

Tourism industry serves as one of the prime sectors of the world's economy (Butcher, 2007). The industry has recently come under severe attack for its perceived lack of sustainability and green development (Butcher, 2007: 1). Tourism in particular has been a subject to too much scrutiny for its lack of sustainability and its top-down approach. The scrutiny of mass tourism has helped advocate the potential of ecotourism in many regions of the world (Hall, 1998:13-24). Many scholars seems to argue that ecotourism has developed as a result of the dissatisfaction with conservative views of mass tourism which have neglected social and economic aspects of local communities in favor of a more anthropocentric and strictly profit-centered approach to the delivery of tourism products (Fennell, 2003 s 18). The growth has also come due to community's disappointment with governments' and some civil society's negative approach to development, especially from ecological point of view (Hetzer, 1997).

### **2.3 Definition of the Concept**

The term ecotourism was first used by Romeril in reference to an earlier paper by Budowski in 1976. Budowski pointed out the need to understand the relationship between tourism and natural environment. He referred to this relationship as a conflict association and argues that the only means by which mass tourism will achieve its goals is to take a critical look natural environment. He continuous to argue that there is potential mutual symbiosis or mutual benefit between natural environment and local tourism (Budowski, 1976). The word “ecotourism” first appeared in the English literature as hyphenated term (eco-tourism) in a paper written by Romeril (1985). This was expressed as using ecology as a tool to attract people to natural destinations.

In the mid-1980s, the new term was embraced by academics as an appropriate word for describing tourism that is concentrated on the natural environment (Boo, 1990). Without doubt, ecotourism as a label has helped to galvanize the interest in the concept of environmental based tourism. The introduction of ecotourism in the 1990s was as a means to achieve tourism goals and conservation objectives (Butcher, 2007: 3). Goodwin who is an advocate of ecotourism argues that tourism as an industry is mostly in conflict with the natural environment (Goodwin, 2000). He continues to argue that tourism industry only support development and do nothing to protect the environment and the needs of the local people.

The expansion of ecotourism within the global tourism industry has created a growth in commercial enterprises (Page and Dowling, 2001:115). This natural environmental tourism has become widely supported for its potential to be generous to communities and even positive towards local development (Hall, 1998, 13-22). Ecotourism also provides the desire for natural beauty and distinction to communities. Through ecotourism, communities have come understand the need to protect natural resources for their common good. Revenues and other developmental projects have also served as a tool to encourage local communities to cooperate in conservation projects (Butcher, 2007: 2).

However, the concept has its own clear internal logic, shortfalls and criticism. The idea is rested on some basic assumptions. These assumptions themselves may be subjected to question (Potter, et al. 1999). Honey (1999: 51) argues that some of these assumptions are too broad and lack specific in ecotourism projects. He for example commented what is marketed as ecotourism is simply the usual mass tourism which have been wrapped in a thin

layer of green to make more attractive to those who buy it. This pros and cons surrounding the concept make it more difficult to define ecotourism. The question many seem to ask is that is ecotourism a concept, an industry, a notion, a business or developmental tool? Why not a single define?

Since the introduction of ecotourism, the term has been defined in several ways. The definition in many context ranges from specific and narrow to more general and ambiguous one. Despite all these ambiguity and criticism surrounding the word, Waktin (2003: 6) argues that in order to define the ecotourism, one need to consider the extent to which the green business operates and to recognize market trends or operations which can be categorized as bona fide ecotourism business. This must base on a range of criteria and the fundamental principles that serves as the objectives of the business (Page and Dowling, 2001: 115). They argue that there is no acceptable definition of what should entail in the ecotourism industry.

Despite the fact that there is fundamental objective every ecotourism business, several scholars have proposed different kinds of definition to shield their own interest and their academic perspective. Many argues that any acceptable definition runs the danger of overestimating or underestimating economic, social, tourism and ecological activities of the industry in one way or the other (Fennell, 2003). The various definition of tourism has disciplinary attributes, each reflecting research initiatives corresponding to various fields (Fennell, 2003: 1). However, we look at that of Honey (1999). He argues that any ecotourism definition should include seven vital aspects.

- Respect local traditions and culture
- Involves travel to natural destinations
- Reducing negative impact on environment
- Creates environmental awareness
- Provides and support financial benefits for conservation
- Offers indirect and direct benefits and empowerment of local communities
- Promotes human rights and democratic organizations

Waktin (2003:6) and Honey (1999)

The question here is that does everyone agree with Honey and Waktin? How has the concept defined in various academic fronts? What actually is ecotourism in this discipline and how

does the concept seem by many of people who have studied it? Here we look at some other definitions that have been put forward in the field ecotourism.

Thompson in 1995 defined ecotourism as “travelling to relatively undisturbed or uncontaminated natural areas with the specific objectives of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural manifestations (both past and present) found in these ecological sites” (Boo, 1990: p 16). The World Tourism Organization (WTO, 2007) describes the concept as nature-based tourism which involves education and interpretation of the natural environment. The process must be managed in an ecologically sustainable way. Epler (2002:9) defines ecotourism as “a form of natural-based tourism in the marketplace. It is a concept that has also been formulated and studied as a sustainable development tool by NGOs, development experts and academics since 1990.” The concept was also define by Fennel (1999:43) “as sustainable form of natural resource-based tourism that focuses primarily on experiencing and learning about nature, and is ethically managed to low-impact, non-consumptive, and locally oriented (control, benefits and scale). It typically occurs in natural areas, and should contribute to the conservation or preservation of such areas” The ideal was defined by Butcher (2006) as an industry that respects social and cultural of the people and helped promote local participation and development. It is centered on nature and seeks to integrate and promote rural development. Ecotourism brings about rural development and possible provider of jobs for local communities (Butcher, 2006). In broader perspective, ecotourism also brings mutual existence between natural resource and human activities. This generates and increase revenue for rural and urban development (Biswanath, 1998 p. 179). According to Jowell (2004) ecotourism is an industry with higher competition and competitor. Jowell (2004) continue to argue that the industry yields millions of dollar every year for local communities and the people who participate in natural tourism business. It supplements development and provides local communities alternative means of using natural environment. The industry has economic consequences, both good and bad, for nations, regions and their communities.

#### **2.4 What Does Community-Based Ecotourism Projects (CBEP) means?**

What is significant from the definitions above is that the notion has no specific definition. In simply terms the idea behind it differs from destination to destination. Because of it wide range of variation in terms of definition, how people have understood it worldwide to meet their local demands. Scheyvens (2002:6) described CBE as a project that seek to exploit



ecotourism as a means to combine conservation with development opportunities for local communities, mostly in the developing world. In simple terms visitors, visiting these destinations may pay a huge sum of money which in return make it possible to protect the ecology of the sites and at the same time provide economic support for communities within and around them (Butcher, 2007: 5). By doing so, both the community and the environment is been protected (Butcher, 2007). Ecotourism CBEPs protect the natural resource and less consumptive than mass tourism (Fennell 2003). It opposes to other forms of development that causes a lot of destruction to natural environment (Butcher, 2007: 5).

With regards to the definitions above, any ecotourism business seem to have the natural environment in mind and the well-being of local communities. The definitions seem to focus on reducing the negative impact tourists bring to natural environment and promoting positive approach to new tourism business. Local development seems to be another central focus in all the definitions. Many argue about the importance of using natural resources and local traditions to provide a sustainable development to communities who have these resources (Ecotourism Society, 2004).

#### **2.4.1 Sustaining Local Development and Promoting Ecotourism Business**

The section highlights ecotourism and sustainable development as a new idea that generated after the 2<sup>nd</sup> World-War period (Butcher, 2007). The thinking is about conservation and development and how the two ideas coordinate in the tourism business. This notion seems to enhance and provide a basic concept of understanding ecotourism advocacy of sustainable development. Writing within the frame of the objectives of the thesis, the section concentrates on ecotourism as tool for development and protecting natural environment. In trying to go deep into the subject we take a critical look at what sustainable development and natural conservation mean. I argue here that development and conservation together provide the fundamentals for the claims made for ecotourism.

The term sustainability in terms of development has always lacked conceptual clarity and been explained in several ways by different people (Seers 1996 and 1997). The idea was first highlighted by the International Union for Conservation of Nature and Natural resources in 1980 (IUCN, 1980). The UN Summits on Environment and Development defined the concept as development that merits the needs of the present generation with compromising the capability of future generations to meets their own demands (WCED 1987: 43). The Brundtland commission agreed on a standard definition of sustainable development and how

to integrate development and conservation worldwide so the individual species will not go extinct. The challenge with the definition that was proposed is that many argue that the concept lack specifics and clarity. Adams (2001: 4) argues that some of the definitions that have been proposed have a strong element of social justice. Adams continues to argue that economic progress in sustainable development must satisfy the basic needs of people on the grassroots and should provide livelihood to local people. This should include both material and nonmaterial needs of local communities.

#### **2.4.2 Ecotourism Integrated with Conservation and Development**

Since the mid-1980s, international conservation goal has been to manage ecotourism destinations with community involvement. To manage these sites, community-tourist relationship has been seen as crucial. The trends are to establish a good relationship through integrated conservation and development projects. The idea is based on the fact that by providing significant benefits to community and recognizing their contribution, this will enhance local respect and acceptance of ecotourism and other protected areas.

#### **2.4.3 Conservation and Development: Drawing the Line**

The post World-War period marks the beginning of new idea of bottom-up approach and gave little room for the old-fashion top-down ideology (Butcher, 2007: 21). In the last years, the criticism on the fortress conservation has increased. This for many is characterized by conservation from above and less benefits for the communities around destinations. The new thinking which involved the communities to participate in conservation has given a lot of support from NGOs and international donors. Even though both approaches give room for community's participation, the latter is regarded as local communities' choice. The fortress approach has received less support. According to Rich, (1994: 273) the several years of failed international development efforts have produced absolutely nothing to communities that resides in these destinations. This fortress approach often eliminates and often destroys the traditions, the knowledge and social unions on which sound stewardship of natural environment and equitable economic development usually depend. Again the fortress has not helped in developmental project.

The introduction of community-based ecotourism has increased the desire of local people to contribute to ecotourism objectives (Butcher, 2007). The willingness has increased and their intention has to a large degree been positive. This may be due to several factors. Majority of

people have received benefits either directly or indirectly for their participation. A similar argument was expressed by Adams. Adams (2001:3) expressed that conservation and development thinking have tended to converge, and the outcome of the concept has been the emergence of common themes. The key driver according to Butcher (2007: 22) is the tension between agenda as envisaged by Western conservation organizations and the development aspirations of the developing world. The same idea was expressed by Doyle and McCormick (1998) and Preston (1996:306). These tensions and forces encouraged conservationist to welcome developmental projects. Adams expressed that the conservationists realized in the 1960s that they could no longer continue in their old-fashion ways of thinking. They would have to let local communities participate in their conservation projects, and put people to work such that they could bring food to the table (Adams, 2001: 49). The concern then rose, to get people into conservation there is need to deliver some benefits to the communities concerned. Based on the recognition of the benefits, communities may be willing to concur with conservation business. We cannot protect nature while local communities are starving to death.

#### **2.4.4 Polishing the Labels**

But the movement of development thinking to sustainable development is something many regards ‘new labels on old bottles’ (Hall, 1998:13). Many critics arguing that there is no difference between these two terminologies. They argue that changing the name from development thinking to sustainable development only polished the tactics and the strategies of the Western ways of thinking of development in developing world (Hall, 1998). However according to Butcher (2007:29) there is enough evidence to support that very real changes have occurred as result of the new school of thought (Wheeller, 1992). The success is sometimes difficult to measure (Butcher, 2007:29).

However, there is a new agenda that resulted since the 1980s. “The Green Development” was presented by Robinson (1993) Ghirmire and Pimbert (1997). In books like that of Adams, it is premised as the ‘the greening aid’. In the context of Ghana, many development projects are supported by this green aid (Ghana Tourism Board, 2008). This green aid aims at meeting the necessity of local people (Solesbury, 2003). The greening of aids has created means of funding and support for community livelihood and support ecotourism projects in the world and this is championed by local and international NGOs (From Butcher 2007). According Ghana tourism Board report (2005) ecotourism in the country has provided an

excellent example for how communities can live symbiosis with nature. Ghana practice ecotourism that is a sustainable and which focuses primarily on experiencing and learning about nature, and which is ethically managed to be low economic, social and ecology impact, non-consumptive and locally oriented. Communities around and within ecotourism are the prime target of the project in Ghana.

## **2.5 Community Participation in the Ecotourism Development**

Community participation is today a key legacy of development discourse (Potter et al. 1999: 9, UN 1993). The increase of such community-based development could be described as the rise of post-modern development in recent times (Potter et al. 1999: 13-14). Potter (1999: 68,) Scheyvens, (2002: 53) and Butcher (2007: 31). This explores deep into the importance of community participation in the ecotourism business. This was described by both Scheyvens (2002) and Potter (1999) as neopopulism. Butcher (2007) described the concept as a broad term, open to different interpretation. But in simple term it emphasizes on the need for communities to have absolute control over their own distinct developmental projects and natural resources (Potter, et al. 1999).

There is great emphasis on participation, planning, involvement and empowerment in neopopulism view of thinking. Both Potter (1999) and Butcher (2007) argue that ecotourism projects where community plays a central role are always successful to obtain conservation objectives. Participating generates more enthusiasm and this is the key legacy from neopopulism to managers, governmental institutions and NGOs in their approach to sustainable development (Butcher, 2007: 32). In this process Butcher (2007) identifies some factors that promote ecotourism in developing countries. Epler (2002, 8) argues that when a community runs ecotourism projects, it offers tourist the opportunity to learn about their cultures, the economic and social threats faced by local people are reduced, and their understanding of the importance of natural resources increases. He continues to argue that such programs can support local community in areas such as education, health care and improve local values and local traditions. Scheyvens (2002) argues that neopopulism is a progressive and emphasis on the local participation and need to actively involve rural people. The concept empowers community and their control over their own natural resources and distinct development in the face of market and international communities. Butcher (2007) argues that the bottom-up approach is relatively best for communities and claim that top-down development strategies often associated with modernization paradigm which has

greater harm to nature on a large scale. Potter and Butcher (2006) argue that the best way to ensure progress in the ecotourism business is actively involve local communities. This brings into them a sort of oneness and in a way rejects grand development projects in favor of micro-projects. The community willingness and eagerness is the key factor in a successful ecotourism business.

## **2.6 The Impact of Ecotourism**

This section examines the existing literature on how to analyze the impact of ecotourism. This part of the thesis looks into details the economic, ecology and social and cultural impact of the industry in relation to community livelihoods. I examine some of the principles of ecotourism activity as an industry that often support development and have beneficial effects for communities through their empowerment and in their development process and in relation to resource conservation. The goal of this section is also to explore the positive impact of ecotourism. As part of the section, I examine some of the positive impacts of ecotourism worldwide.

According to Lindberg and McKercher (1997), the various stakeholder within the ecotourism industry need to be considered whenever the economics of ecotourism is analyzed in details. The industry has been embraced by many countries and entrepreneurs as an opportunity to generate income and create employment in destinations relatively untouched by traditional development. Efforts are made to generate tangible and intangible benefits for local people. Lindberg and McKercher (1997) argued that the growing problems which accrued from ecotourism areas in relation to economic benefits have increased competition. There is growing concern about the impact of ecotourism on the ecology, the local people and global community (Pages and Dowling, 2001). Ecotourism benefits should be able provide some of the needs of the rural communities (Pages and Dowling, 2001). The industry in many senses is regarded as an open system which varies according to its ability of penetration by the outside interests and amount of products imported (Pages and Dowling, 2001). It is generally accepted that the sustainability criterion of ecotourism includes economic, ecological and sociocultural dimensions. The aim of ecotourism business is to contribute to the economic, social and cultural wellbeing of communities living close to ecotourism destinations and other stakeholders. At the same, the venue should also serve to reduce its ecological cost on the environment and maximize its ecological benefits.

On fundamental principle ecotourism should also facilitate the interest of visitors (Weaver, 2001: p 124). The global community is not going to stop having holidays, but equally undoubtedly we cannot anymore afford to discount the impacts of tourism. The major culprits of mass tourism have been the industrialization of travel. Since the impact has been obvious in the recent years, a genuine post-industrial tourism cannot be overlooked in modern times. The major emphasis should be people and places not the products and profits. If the focus is on the local community, eco-tourists and their environment, this in the longer term could turn out to be vital and create more friendly earth, because one of the prime purposes of ecotourism has been the ability to create a mutual benefit between local people and nature.

The question that many people raised is how ecotourism can achieve both community needs and their conservation objectives. There are several issues which need to be addressed in achieving both community's needs and goals these projects. One thing is for certain and this is that ecotourism is not a universal remedy to rural communities problem (Honey, 1999). Whatever the answer to the above question might be, there are in fact pressing issues surrounding ecotourism industry that are rumbling for deeper investigation, not the least of which is the impact (Pages and Dowling, 2001).

### **2.6.1 The Positive Impact of Ecotourism**

With poor economic conditions in many countries and the state of many ecotourism destinations, economic factors are considered to be more influential than ecological factors in deciding how a particular ecotourism destination should operate. Many destinations seem to focus their attention on the economic impacts of ecotourism than the ecological impact (Weaver, 2001). Economic benefits are known to be the driving force of ecotourism. When people are benefited from ecotourism, participation is always on the increase (Weaver, 2001).

According to Pages and Dowling (2001) there are three general reasons why local benefits are useful and significant at ecotourism destinations. First, traditional means by which resources are used may be reduced as result of proper use of area of ecotourism destination. Second, the visitors, as consumer may sustain local people. Third, when local communities receive benefits, they are more likely to participate and support ecotourism business and conservation, even to the extent of protecting the areas against bushfire, poaching and encroachment. Page and Dowling (2001) argues that there are variations in how the economic impacts are measured. This mostly depends on the tools used to measure the impact, the methodology and the variables which are included in the measurement. According Lindberg

(1998) ecotourism has played a significant role in local community development and human livelihood. This contribution is not only based on how much money that flows into the region or community, but also the sort of awareness and appreciation it brings to local people to value nature. This usually arises as a result of economic circumstances and preferences of tourists to ecotourism destination.

The industry has economic consequences, both good and bad for countries, regions and local communities. For these reasons, there is a need to take a critical look at economic, social and ecological impact of ecotourism. Pages (1995) summarized the ecotourism economy into four categories. These include; direct earnings from hotel and restaurants in the local community, indirect earning from hotel to household and wholesale sectors.

The direct economic benefits of ecotourism include the creation of jobs, generation of revenue and the provision of economic opportunities for villages and remote regions of the world. These benefits are generated by tourists on goods and services consumed (Page and Dowling, 2001). This may also includes things eco-tourist buy and the kind of charity they offer to local communities. Revenues and Employment to local community has been one prime goal of ecotourism industry (Weaver, 2007). It is estimated about 1.644 billion US dollars was spent in the Great Barrier Reef Marine Park and it catchment areas in 2004. 40 percent of the money was allocated to hotels, food and beverages, 19 percent to trade and 15 percent to transportation (Weaver, 2007). This is an estimate based on ecotourism and its related activities.

Even countries and communities where revenues and money generated are not substantial as mentioned above, ecotourism can still have pivotal bearing on the livelihood and economic empowerment of local people (Gray, 1989). In the study by Mackay Consultants (1989) tourist interested in wildlife and related activities were estimated to have generated 4.4 million pounds and created 152 full time jobs in Scotland in 1989. Kiss (2004) reported that ecotourism gave revenue about 735 US dollars to community in Peru. This was estimated to be about 27 percent of all income in the country. Tyynela and Rantala (2004) provided a comprehensive grassroots impact in examining how local resident are affected by ecotourism business. In a local community in Malawi, 15 Finnish eco-tourists contributed an amount which according to local people impacted their lives for many days. The amount was estimated to be half of their monthly income. Benefit sharing and revenue distribution can play a significant role in protecting the ecology and empowerment local community. This

brings sort of willingness and eagerness to participate in the ecotourism business (Weaver, 2007). In Uganda, ecotourism and related revenue was equally distributed to 19 communities bordering the Bwindi Impenetrable National Park in the 1998-99 (Archabald and Naughton-Treves, 2001).

According Weaver (2001) ecotourism related employment and benefits can have significant impact on small communities even if the number of jobs created seems to be small from the site of major destination. It reduces unemployment and provides incentives to local people (Weaver, 2001). Master (1998) argues that marine wildlife tourism in the Highlands of Islands and Scotland was estimated to have provided more than 432 jobs in marine wildlife tourism. About 1,652 were created in the hospitality sector and about 577 downstream jobs as a result of different factors. What all these studies have in common is that the impact in employment creation may be small. But it is essential for local people, given the nature of the rural economy in each of these ecotourism destinations. Master argues many of these local folks have higher seasonal employment opportunities and suffer from many problems associated with waning rural areas (Master, 1998). Benefits such as traditional medicine, resource access (broken pieces of fire wood, grass water etc), and cash can encourage local people to have interest to protect the environment (Weaver, 2001).

According Weaver (2001) the industry sector provides stimulate sustainable economic development in remote regions of the world. In economic deprived region of world, ecotourism has projected the image of the communities. In areas of the world, where the traditional mainstays of logging and mining are declining due to degradation of soil, pressure from environmental organization and depletion of resource, ecotourism is promoted as clear alternative for local development (Weaver, 2001). Ecotourism is often used to provide an economic rationale to safeguard natural areas rather than developing them for alternative uses (Master, 1989). According to Hevengaard and Dearden (1998) ecotourism not only provide incentives to local people but also incur into them a sort ownership. This range the accommodation provided by local communities with the induced earning out of local economy. Tourist purchased local good and services which are not directly related to ecotourism (Weaver and Lawton, 2006). In 2004-05, Great Barrier Reef Marine Park and the catchment are generated indirect expenditure of 657 million Australia dollars in the area (Weaver, 2007).



## **2.7 Conflicts on Benefit Sharing and Resources Management**

Conflicts are likely to occur on issues such as benefit sharing and resources management at several ecotourism destinations in the world (Weaver, 2006). Local community depends greatly on these resources for their survival. Attempt to preserve and protect ecotourism destinations often lead to misunderstandings on one issue or the other. According to Pendzich et al. (in Makela, 1999) disagreements and misunderstandings in organization are natural. However the actual difficulty lies in the way to deal with these conflicts. Makela (1999) argues that conflict instead of agreement might be main essential characteristic of rural management and development conditions. He continues to argue that there are two kinds of conflict that usually exist in such destinations. The first is the inner conflict which occurs between local people, where communities are seldom uniform and consensual. The second is the conflict between the local people and NGOs and governmental resources management institutions. Makela (1999) argues that in most countries there is less trust between local community and organizations that work in such ecotourism destinations. Conflicts occur in many parts of the world due to natural resources access and how the benefits are shared to the local community (Makela, 1999). The most basic reason is the reality that ecotourism business and its activities are entrenched in the environment where the activities of one group can have unexpected consequences local community.

People who have more access to power in many cases control or manipulate natural resource and its benefits to suit their own interest. Conflicts may have many negative impacts, but they can also be catalyst for positive change and serves as tool for development. Benefit sharing, respect for only scientific knowledge and suspicious about organization's intentions and officers role in resource management are the fundamental reasons in ecotourism sites and natural resource environment (Makela, 1999, 43). During peaceful periods, conflict can serve as visible expression and general opinion of the public. Conflict management in many cases may present a better possibility of attaining a more lasting and meaningful possible peace. It is sometimes difficult and impossible to understand the core reasons of conflict in order to rectify the situation. However, it is important to discuss it in way that will suit the interest of the parties.

## **2.8 The role of NGOs, Governments, Communities Council and Chief**

NGOs, government, community council and various leaders at ecotourism destination play an important role in the organizations of ecotourism activities and businesses (Weaver and

Halpenny, 2001). This in many regards minimize the negative impacts and maximize the positive aspects of ecotourism (Weaver and Halpenny, 2001). The number of organizations in the ecotourism sector has increased rapidly alongside the concept itself. This makes it almost impossible to estimate the number of ecotourism organizations around the globe. This is also due to the way these organizations are defined worldwide (Weaver and Halpenny, 2001). These organizations can be found in the international, national, regional and local level. At the grass root level local, stakeholders appear to address issues concerning local people and their development. The ecotourism business has also several actors who are operating in different countries with different objectives and goals. Their interest varies, and in most cases has to do with composition of resources available at the destination and how local people respond to both tourists and international organizations (Weaver and Halpenny, 2001).

### **2.8.1 Non-governmental organization**

As described as non-profit sector, NGOs have ultimate aim of helping rural communities which have been deprived from development. In terms of ecotourism business, the NGOs are helping to promote, advocate and improve livelihood standard of local who share boundaries with ecotourism sites. Even though the sector is doing well globally, there is an available supportive document that NGOs sometimes engulf themselves into politics from the perspective of civil society (Prince and Finger, 1994). The introduction of non-government organization and civil society in Ghana has been a success. They are neither part of the government nor they are commercial companies. Epler wood (2002: 25) however, argues that it is often perceived that private sector (NGOs) are responsible for protecting the environment and providing the basic needs of local communities. But looking at the scale of the problem facing these private sectors, intervention from other stakeholders at the regional and national level is appropriate for community development.

## **2.9 Tradition Beliefs and Taboos in the Advocacy of Ecotourism Development in Ghana**

Ecotourism industry is normally associated with traditional beliefs, taboos, culture and values of people and often referred to as the primitive way life of local people in the developing world (Butcher, 2007:103). These traditional beliefs and values among local communities play a significant role in the ecotourism business in Ghana (Ghana Tourism Board, 2008). Ghana is known about its traditional beliefs and respect for taboos. This section of the paper

looks into apparent contradiction in the support for local traditions among managers in the ecotourism business.

Specifically, the section argues that traditional beliefs and local values help protect natural resource and promote local participation among local communities. The section also argues that before the arrival of western ideology of protecting natural resource, Ghanaian (local people), have protected the environment with taboos and beliefs. Many argue that this thinking is referred to as 'the environmentalism of the poor'- an idea that is traditionally embraced in the advocacy of ecotourism (Butcher, 2007:102).

Traditional societies are basically communities that depend on subsistence agriculture and are not substantially incorporated into the global economy through trade and the international division of labour (Butcher, 2007: 102). These are communities that have not fully embraced to the concept of modernization of the western world (Butcher, 2007:102). In these communities traditions, beliefs, values and taboos are fully rooted in a direct relationship to the natural environment and the society resources (Butcher, 2007, 102). Other argues that traditional community's thinking can referred to as the indigenous knowledge. The only similarity that can be drawn with western ideology is that sometimes traditional ways of thinking is often referred to as an apply science as it is generated and transformed from a systematic process of observation, experimentation, experience and adaptation of the local people (Butcher, 2007, 102).

In this spirit, traditional beliefs, which may has expressed as knowledge and values are increasing getting attention in the ecotourism debate and it is assumed to shift the topic from the preoccupation with the old centralized notions into more local oriented solution (Agrawel, 1995:414). Many of the institutions of the global governance now see it as the best alternative in the global in the developing world (World Bank, 1998).

Critics Briggs argues that traditional beliefs and knowledge has lowered the pace of development and sometimes called the death of development. Suggesting that traditional knowledge has become a kind of mantra and dwarfing in the progress of development around the globe (Briggs, 2005:999). Briggs argues that traditional knowledge provides a less alternative way of development (2005).

The mantra of traditional beliefs, values, culture and knowledge is absolutely an evidence to support the advocacy of ecotourism business in Ghana. Butcher argues in his book that the

debate about ecotourism business tends to amplify tradition beliefs and taboos. The pro-traditions argue that it gives way for reflecting the way of life of the communities in question.

## CHAPTER THREE

### 3.0 DESCRIPTION OF THE STUDY AREA

#### 3.1 Introduction: Geography and History

The republic of Ghana is a West African country located on the Gulf of Guinea, few degree degrees north of the equator. The country shares borders with Burkina Faso in the north and north-west, Cote d'Ivoire in the west and Togo in the east.

Born out of British colony, Ghana had independence 6<sup>th</sup> March, 1957. The region from the coast to the northern borders of present day Brong-Ahafo region used to be the Gold Coast Colony and the rest on the top of the borders of Brong-Ahafo constitutes the Northern territories. Ghana was called Gold Coast because of the country's enrichment of minerals specially Gold. The name was changed after Ghana's independence by the first president Dr. Nkrumah. The new name Ghana is a name that has its origin from the ancient Ghana Empire which lived around the eighth and eleventh century AD.

Geographically, the country is divided into two regions, the northern forms two-thirds and is covered by savanna-grassland and scattered trees and shrubs. The south is made of forest, lagoons of the coast containing mangrove forest, small lakes and spots of savanna woodlands. The forest regions and part of savanna-woods land are habitats for monkeys and other small animals. The geography and the nature of the country and the rich variety of forest and animal life have made ecotourism and important business in the country.

*All the information given on the page above is based on my personal experience and readings from: [www.wikipedia.com](http://www.wikipedia.com) and [www.ghanaweb.com](http://www.ghanaweb.com)*

#### 3.2 Location

##### 3.2.1 Short Regional Description

Brong-Ahafo Region where this study took place is a region that is known for its unique nature of natural resource. In between the region and the Northern territory are savanna-woodlands and spot of forest. The spots of forest have become the home for many extension species (Conservation Group of Ghana, 2007). Brong-Ahafo where this fieldwork was conducted is merely forest-grassland.

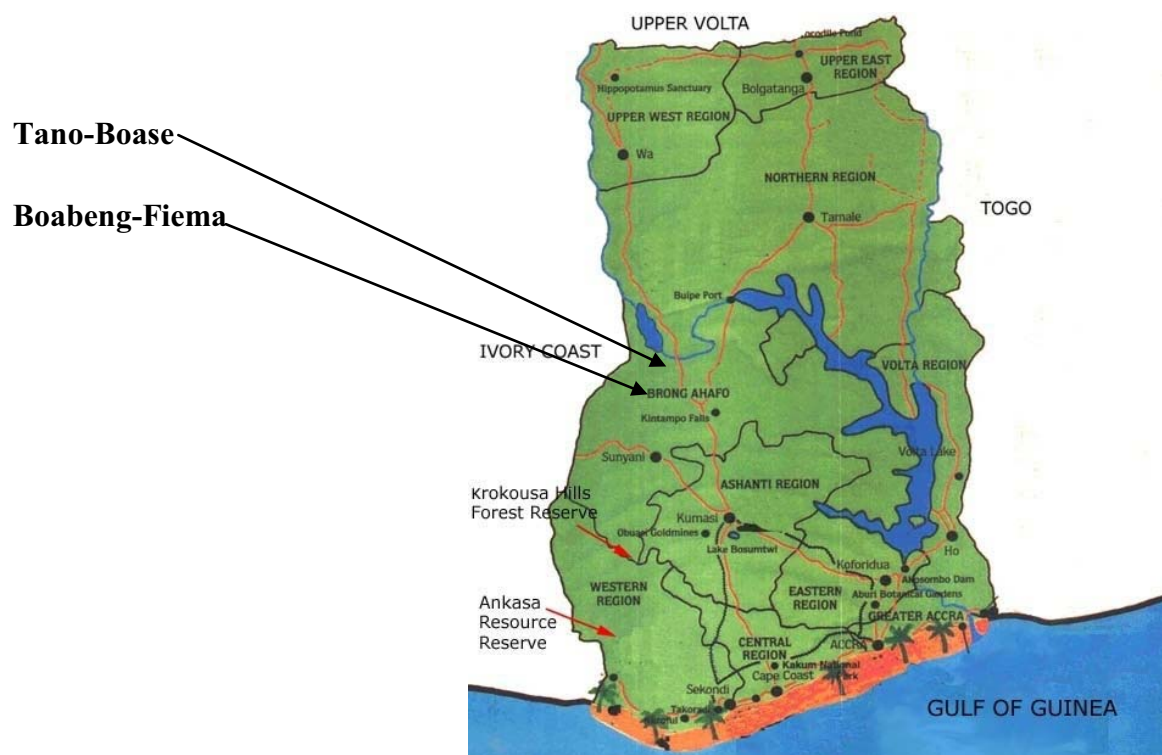


Figure 3: Map of Ghana: the arrows point to the directions where the study took place

<http://www.virtualexplorers.org/ghana/map.htm>: this map was copied from the above site.

Location of the two areas was allocated by the owner of this paper.

Brong-Ahafo region have 19 administrative districts. The region is known for its production of cash crops such as cocoa and cashew. The region with a total 39,557 is the second largest in the country. This region cover a total of about 16, 6% of the country. Brong-Ahafo shares boundaries with the Northern region to the north, the Volta and Eastern Regions to the south-east, Western and Ashanti to the south and Cote d'Ivoire to the west.

### 3.2.2 The Two Districts where the Study took place

Nkroanza and Techiman are among the 19 districts in the Brong-Ahafo region. The study took place in these two districts. These are neighboring districts with a distance of about 50km from each of the administrative capital. The people of Nkronaza are historical from the Ashanti region while the Techiman people are believed to be ancestors of the Brong-Ahafo people.

### **3.2.3 Climate**

Annual rainfall in the two districts ranges from 1100mm-1300mm. The high level of agriculture development and variation of crop production occurs due to long rainy season. The rainy season is from early days of March to late September with long and dry season from November to February. The average temperature in the two districts is about 24.5C. The coldest months of the year are June and July while January and February records the highest and hottest period of the year. The evapotranspiration for the year is assumed to precipitation with average annual evaporation amounts to 2,154mm.

### **3.2.4 Vegetation**

The vegetation of the two districts is dual, comprising both savannah woodlands and forest which allows both forest crops and numerous tropical plants to grow. Overgrazing, bushfire and shifting cultivation have turned most of the vegetation into a secondary in nature. The vegetation of the two districts is part of the transitional zone between the woodland savannah of northern Ghana and the belt of forest of the south. Bushes are the most common natural vegetation. The most dominant thing found between the bushlands is spot of farms.

### **3.2.5 Geology and Soil**

The two districts are largely characterized by voltaic sand stones. The geology, together with climate and vegetation influences, gives rise to three distinct soil categories in the district. There are three types of soil in the area. These include clay, loamy and sandy soil. The loamy soil found in both the savannah regions and forest areas make it possible for agriculture production to be possible.

The dominant occupation in the two districts is agriculture. The proportion amounted to about 80% of two district labour force in 2006. The main food that is cultivated is yam, cocoyam, plantain, vegetables and cowpea. Cotton, cashew and tobacco are also grown in some parts of the districts.

### **3.2.6 Demographic**

According to 2000 Population and Housing Census, Nkroanza has a population 127,000 people and Techiman has a population of 174, 600, with average growth rate of 4.5% and 3.1% every year respectively. The dramatic increase in the population, both in the Nkroanza

and Techiman has been attributed to the inflow of farmers from the Northern Ghana as result of ethnic conflicts and poor conditions for farmers in the Northern region.

From the household survey in 2000 Population and Housing Census, males make 52% while females make about 48% in the two districts. The population within the labour force form about 56%. The region figure is about 52% i.e. less than that in the two districts. The districts could be considered as Rural-urban spilt. About 30-32% of the people in both districts are considered to be living in rural areas. This poses a big challenge for rural development and overpopulation in urban centers (2000 Population and Housing Census, 2000).

### **3.2.7 Economy**

Agriculture and related activities is source of income for about 70-80% of the two districts. Techiman district is considered to have less advantage over Nkroanza because of the famous market at the district capital. The two district economy entirely depends on cash crops and other agriculture products. People depend on these crops for survival. Less than 20% percent of the area is used for seasonal or perennial grazing by individual. Crops cultivated consist of maize, cassava, yam, plantain, cocoyam, groundnuts, cowpea, cocoa, garden eggs, potatoes and tomatoes. Cocoa and cashew are cultivated for mainly for commercial purposes. Rice is cultivated in few swampy zones. The livelihood of local community to meet their basic needs depends on both the cash crops and the agriculture products.

### **3.2.8 Religion and Cultural Heritage**

Traditional leaders play a central role in the activities of people in the two districts. Traditionally chiefs are recognized as the leaders of cities, towns and villages. The leaders ensure a peaceful co-existence among ethnic groups. Every community has a chief and sub-chief. These people are responsible for the progress and development of community. However, government has institutions that work with these local leaders to ensure continue development of communities.

The beliefs and the practices of the people are expressed by their faith in small gods and ancestors (Asnor, 2006). These initiations are most of time organized by the traditional leaders of the chief high priest in the village. Even though, Christianity is a dominant in the two districts, the core value of traditional religion is observed by most of people in the village (Asnor, 2006). Values such traditional yam festival at Techiman and specific days where local communities are not allowed to go farm are observed by most of people in the villages.



### 3.3 Surveyed Villages

#### 3.3.1 Tano-Boase

This is a village of about 700-1000 people in the 2000 Population and Housing Census. The village lies on the major road from Techiman to the Northern region. There are about 100 households in the village. There is an average of 6 people in each house. The household is more extended family based. It is 12 kilometers from the district capital and people walk to sell their products on market days. The village is predominately Akan people and few people from Northern region.



**Figure 4: Discussion and meeting with the local women leaders at Tano-Boase**



**Figure 5: Inside the forest at Tano-Boase**

#### Tano Sacred Grove

The Tano-Boase Sacred Grove encloses a cluster of striking sandstone rock formations nestled within a semi-deciduous forest. This site was established in 1996 by Ghana Tourism Board and has since attracted several hundred people to visit the

place. The goal of the park is to preserve natural resources such as trees, animals, rivers and indigenous culture for people within Ghana and the international community. The whole community lives about a 2 kilometer away from the ecotourism destination.

This ecotourism destination has its history dated back in the later part of 13 century and early part 14 century. It is known that in the later part of 13 century the Brong people came to settle at Tano-Boase. The king at that time, made a commitment to preserve the 131 hectors of land to serve as a place of worship and a place where local communities will have access to traditional medicine and other resources. The area was believed to be the first home for the Brong (Techiman) people upon arriving in the region. It was believed that the people of Tano-Boase (the community under-investigation) took refuge during their wars with Ashanti in the 17 century. They took refuge under the stones and nobody was killed during the war (Chief of Tano-Boase, 2008). The place therefore became a place of worship for the people in the later part of 18 century and ever since no human being has taking piece of resource form the land. The grove, stone and caves which harbors the Taakora shrine (gods) is an important part of the Brong history and culture. The monkeys and plants within the areas have been protected by the community. The place is sacred and well respected by local people. There are several activities that occurred at the site. Exploring and enjoying the beauty of a natural phenomenon while standing atop towering rock formations as been one of the many activities that attract the tourist.

### **3.3.2 Boabeng-Fiema**

Boabeng-Fiema is a twin village located in Nkroanza district in the Brong Ahafo region of Ghana. These twin villages are about 7 kilometer away from Tano-Boase. There are about 70 households at Fiema and about 100 households at Boabeng. It is estimated that about 1200 people live in the two villages. Both have their own chief, elders and their traditional gods of worship. There is strong coordination and mutual relation between the villages. Life is about agriculture activities and money raised from ecotourism business.



**Figure 6: The monkey is on top of the car as we stop at the village (Boabeng-Fiema)**

### **Monkey Sanctuary**

Attracting more people into the villages is the symbiosis living of human and monkey in the village. The towns have used traditional beliefs and taboos to protect about 15 groups Mona monkeys and 10 groups Colobus monkeys in the last two hundred years. These villages are rich with monkeys and the animals' lives happily with human beings. The monkeys have been home to a population of 700 species of both Black and White Colobus monkeys and Mona monkeys. This is made up of about 200 Colobus monkeys and 500 Mona monkeys. The area has a rare encounter with the endangered monkeys in their natural habitat. The area has a historical background of the people and the monkeys. In the village, monkeys are interacting with the people and feed largely by local people. The area is rich with other natural resource including trees which hundred years old and the Daworah and Abodwo shrine in the two villages. The monkeys are regarded as the "Children of the local gods. Namely: Daworah and Abodwo. They were discovered 200 years ago. The Mona monkeys easily come to the village's compound in the mornings and the evenings. The Colobus comes to the village in the evenings.

The history of the monkeys is a myth and the reality is actually not known. According the local people, the monkeys are regarded as the children of the village. Hundreds of years ago some of the villagers were turned into monkeys when there was conflict between the community and other tribes. Half of the village have gone to war and whiles they were on the battle field another town came to the attack the children and women in the village The shrine Daworah and Abodwo not knowing what to do, turn the few in the village into Monkey. Unfortunately the people were not able to turn into human being again. It is common

philosophy in the villages that whatever you do the monkeys you gets your reward. Killing them and harming them is traditionally forbidden.



**Figure 7: A woman at Boabeng-Fiema feeding a monkey on the roof of the house**

“This is how we live with these monkeys. The sleep in the house and eat in the house. We are used to having them in and around the house said the lady”

## **CHAPTER FOUR**

### **4.0 RESEARCH PROCEDURE AND METHODOLOGY**

#### **4.1 Introduction:**

The chapter outlines the methods and materials used to collect relevant data in order to achieve the research objectives. Here, I present the research sampling procedure, sources and areas where data were collected, criteria used to select communities that were involved in data sampling, organizations or bodies that were interviewed. I also outline some of the limitations of the study and possible measures that can be taken to rectify the situation.

#### **4.2 Data Collection Procedure**

Data was collected from both primary and secondary sources. I started the fieldwork on the 27<sup>th</sup> June, 2008 and finished it on 17th August 2008. Due to the limited time constraints and the nature of the fieldwork, five students were hired to assist in the administering of questionnaire to various stakeholders. These are graduate students from the University of Cape Coast. They are people who have done research in various academic disciplines. Some of these students having working experience in the field of research.

#### **4.3 Selecting the Communities to be investigated**

My initial plan was to conduct a survey at Boabeng-Fiema and Kakum National Park. That decision was changed after my consultation with the regional manager for ecotourism business in Brong-Ahafo Region. There were several reasons why Kakum National Park was changed. First, I could not get people at the destination who were willing to assist me to collect the data. Secondly the cost involved was unprecedented. Local people who we have contacted at the initial stage were demanding money before interviews would be granted. Accommodation and food cost was too expensive. Thirdly distance between Boabeng-Fiema and Kakum National Park was more than 150km and with such a limited time frame, it was impossible to be travelling between these two destinations. Fourthly, I was told that Kakum is a National Park and not ecotourism destination. Adminstrating questionnaire would be contrarily to my objectives. My prime goal was to investigate how ecotourism business affects community livelihoods. Finally, Tano-Boase (the new selected-ecotourism destination) has not had any proper research since the establishment of the ecotourism destination. I thought writing something about it would be quite interesting and unique. It was

also based on my interest to see how the two close ecotourism sites differ in their activities (i.e.) Boabeng-Fiema and Tano-Boase. To add to the above mentioned argument, the destinations were selected because of my desire to examine the topic in an environment where I could freely communicate with the local people in their own language and understand them as well.

#### **4.4 Simple random sampling technique**

The technique used in collecting the data was simple random sampling. In this research, respondents were randomly selected from the two villages. In simple sample random, respondents are chosen randomly from the population. In the two villages respondents are selected by dipping our hand into the population and each time withdrawing a single person from the household or from the family. From the population in this study, participants are selected at random for the inclusion in the survey. This involves consulting a table of random house numbers. The house numbers in the table are chosen at random. We listed all the houses in the villages and every third house is visited. Respondents are asked about their house number before interview is granted. This method reduces the possibility of systematic bias in the sample but does not guarantee a representative sample from the population. In order for us to ensure effective sample and to combat the problem of bias, a large sample was selected from the population. This large sample ensures and represents all the segments of the population.

#### **4.5 Communities Questionnaire**

Interviews and questionnaires were done with various sections of the two communities nearby the sites. The fieldwork focused on six main topics:

- Ecotourism site information
- The conflict between farmers/local people and ecotourism sites
- Community empowerment and participation in the ecotourism business
- Tourist, community development and managers activities on the ecology
- The role traditional beliefs and taboos play in protecting and sustaining natural environment
- The impact of ecotourism on the livelihood of local people

#### **4.5.1 Preparation for the Survey**

At the initial stage of the field, I took contact with the manager in charge of Ghana tourism in the region in order to have contacts and to obtain impression of the study areas and also to obtain permission to work with the local managers at the two destinations. At this stage, contacts were made to some stakeholders, namely the regional coordinator, managers of the park, guides, leaders and some communities' members. In other for the manager to understand the objectives of the paper, three hours discussion was held at regional manager's office with various stakeholders. I explained the objectives of the research, what my initial plans were, and how the research would be conducted and organized in the various villages.

As I mentioned above, five students from the University of Cape were hired to assist in administering the questionnaires. Two days intensive training was organized to explain and to help them understand the content of questionnaire and the interview. I went to the field with two of the student to speak to the local managers, chiefs in the two villages and local guides. In the two destinations, a research fee of about 15 US dollar was paid to local officials. This according to the managers is used for developmental projects.

#### **4.5.2 Pretest of Questionnaire**

The questionnaire was tested with 4 respondents in Boabeng-Fiema. The purpose was to check whether the questions conveyed a similar meaning to both research assistant and respondents. The purpose of the pretest is to have understood how the questions will suit the local situation. This gives opinion about how easy questions will be by respondents in order to achieve the stated objectives. This also helped to facilitate the questionnaire administration. Furthermore, it gives a clue about the time that would be needed to solicit the opinion of the respondents.

#### **4.6 Situation in the Villages**

At the beginning of the interview, it was difficult to administer the questionnaire and to interview local people and various bodies who are involved in tourism at the villages. Interviews were only possible days and period where local communities do not go to farm and market. It was really hard to meet the chiefs and make appointment in the villages. Communication was difficult at the initial stage of the fieldwork. At one of the village the manager's absence means nothing could be done and at another destination the chief absence mean nothing could be done in the village.

#### **4.7 Sampling size (detailed description)**

Questionnaire was administered randomly on a cross section of members of the communities. 200 questionnaires in total were administered. My initial target was to get about 200 respondents but during the administration some people were unwilling to cooperate. Sometimes they start to respond to the questionnaire and something happens and some decide not to continue. In Boabeng-Fiema, a total number of 87 respondents were interviewed whilst in Tano-Boase there were 60 respondents. Even though some of the people were very negative, majority from the two villages were very positive and willing to cooperate after they understood our reasons in the village.

#### **4.8 Formats of the Questionnaires and Interview guide**

The questionnaires and the interviews were written in English, but we all speak the language of the local communities and for that matter it was not difficult to translate the questionnaire for them. However, some of the local people answered my questions in English or a combination of local language (Twi) and English. The challenge I met was that sometime people whether willing or unwilling decide to answer based on the challenges they encounter in their daily life. Some tell stories about how life has become and challenges facing them.

#### **4.9 Research Methods**

The main technique used among managers and workers was interview question form. This was filled by these groups. They were guided under my supervision. Managers were asked questions about ecotourism objectives, their relationship with local community, and how the destination is operated. Both formal and informal interviews were designed for community organizer and chiefs in the two villages. Questionnaires were designed for local people to address the objectives of the paper. The main setback of using questionnaires is that they respondents may misunderstand the questions asked. Sometimes the questions may be misleading or may give some tips to respondents. Respondents sometimes are demanding gifts in order to respond to questionnaire.

Even though questionnaires and interviews may have negative side, they provide opportunity for respondent to express their experiences with regard to the objectives of the topic. In this case benefits sharing in the ecotourism, community participation, traditional beliefs and community involvement, possible conflict that exist as a result of land rights and land ownership and ecotourism impact on the ecology.



It is important to check any risk that can arise during the interview process. The validity and the reliability of technique in any research are essential. Check remedies and alternative solutions need to be built in the research design (Silverman, 2001:88). This will help avoid the danger unreliable outcome and outliers. To avoid this danger, participants were informed about the objectives of the research and clue questions were employed.

#### **4.9.1 Informal Interview and Discussion**

The researcher also used informal interview and local group discussion in some cases. In this case, lists of questions were asked during the discussion and the informal interview. Key informants in this case were manager at Boabeng-Fiema, manager at Tano-Boase, Two eco-tourists at Boabeng-Fiema, local women groups in the two villages. This people understand and have knowledge about the question under study. Sometimes informal interviews were also used during the household questionnaire. The problem with this method is that some respondents may be biased on some issues and in some cases informants may not be willing to give some information.

#### **4.10 Qualitative and Quantitative Approaches in Research Survey**

The research was conducted by using the two traditional approaches, qualitative and quantitative techniques. This study is an empirical work; therefore, application of qualitative and quantitative methods is essential. According to Briedenham and Wickens (2005) empirical research works which investigate a contemporary phenomenon within its real-life context need both quantitative and qualitative approaches. This happens in many cases when the boundary between fact and the context is not clearly evidential. Emerging of the two approaches in other to achieve a comprehensive result is very vital and need apply in other to achieve a proper result. Wickens (1999) in Briedenham and Wickens (2005: 85) discussed the need to combine these two techniques. The plurality of methods in research is no longer uncommon (Briedenham and Wickens, 2005: 85). The good news is that combining both methods reduces the weakness of any single method. It produces reliable result and gives strong room for argumentation.

I believe these are the most appropriate methods for systematic collection, organization, and analyzing of materials. Both quantitative and qualitative research methods have been used in answering the question. Investigating the impact of ecotourism in community development and sustainability needed to be based on the actual experience interest and impact of the

people. The study is also contextualized, thus from a Ghanaian perspective and more specially two ecotourism destinations in Ghana.

In terms of objectives and the cases to investigate, the traditional methods of research in social science such as interview, questionnaire and observations were mostly appropriate to use. The research look into community livelihood impact on ecotourism, traditional beliefs and taboos in conflict with ecotourism business, benefit sharing in the ecotourism business and the potential conflict it can creates. There is no doubt the perception, opinion, feeling and interest of the people is of significant importance (Yaron, Blauert and Guevara, 2005: 75-79).

The major part of the study also looks at the quality of life, experience in the ecotourism business and values of the people. It was very vital to address the hard facts that serve as the values of the people. This can also be achieved through the techniques mentioned in the early section of the paper.

In exploiting the issue, the paper takes into consideration the Silverman approach of investigating an issue. Silverman (2001:11) express four ways of obtaining or achieving qualitative research result. These include observations, interviews, analyzing the texts and data and recording and write out the outcome. The methods have advantages and disadvantages in any research topic (Silverman, 2001: 11; Assefa, 2007:32). With this in mind, the thesis describes how the case was investigated and the outcome/result from the research.

#### **4.11 Primary and Secondary Sources of Data**

The study used both primary and secondary sources of data in order to achieve the objectives of the thesis. The objectives of the thesis would only be achieved based on accurate and reliable sources of data and information. Primary data are obtained through first hand observation for the first time by the researcher itself. Secondary data are obtained from individuals and organization and bodies and not the researcher itself (Holland and Campbell, 2005). In the case of this paper, the primary data was collected from government institutions, managers and workers of ecotourism destination, leaders of the two communities and a sample of people from the communities who were interview.

## CHAPTER FIVE

### 5.0 RESEARCH RESULTS

The data for the research was collected from 147 respondents based on a questionnaire method. The respondents were interviewed to fill in the questionnaires. In all, a total of 200 questionnaires were distributed to the two communities. 100 for each community was the target but only 147 of the people responded to the questionnaire. Respondents were purposefully and randomly drawn from different sections of the two communities. In addition to the questionnaires, formal, informal and discussion were also held to solicit views from other important informants whose opinion are significant in the study.

#### 5.1 Background Information

**Table 2: Distribution of respondents from the two villages**

Villages	Freq	Percent
Boabeng-Fiema	87	59.18
Tano-Boase	60	40.82
Total	147	100.00

**Table 3: Distribution of respondents by sex and age in Boabeng-Fiema and Tano-Boase**

Age and sex	18-25yrs	26-40yrs	41-60yrs	61yrs>	Total
Male	19	18	25	10	72
Female	18	28	20	9	75
Total	37 (25.17%)	46 (31.29%)	45 (30.61%)	19 (12.93%)	147 (100%)

**Table 4: Summary of sample distribution by characteristics of village and sex**

Sex and Village	Male	Female	Total
Boabeng-Fiema	39	48	87
Tano-Boase	33	27	60
Total	72 (48.98%)	75 (50.02%)	147 (100%)

**Table 5: Summary distribution of village and position in the village**

Position	Leader	Committee Member	Citizen
Boabeng-Fiema	5	25	57
Tano-Boase	4	17	39
Total	9	42	96

The table indicates various groups of people who were interviewed. The respondents were categorized into three groups. Leader: this includes chiefs and sub-chiefs. Committee members: this consists of respondents who are chosen by various groups in the communities to represent the people. This incorporates clan leaders, assemblyman or assemblywoman and religious leaders. They work together with the chief to ensure law and order in the community. Citizen: this includes members in the communities who do not occupy any key position. These groups are also put into the category of stakeholders. They are to ensure the smooth running of the project.

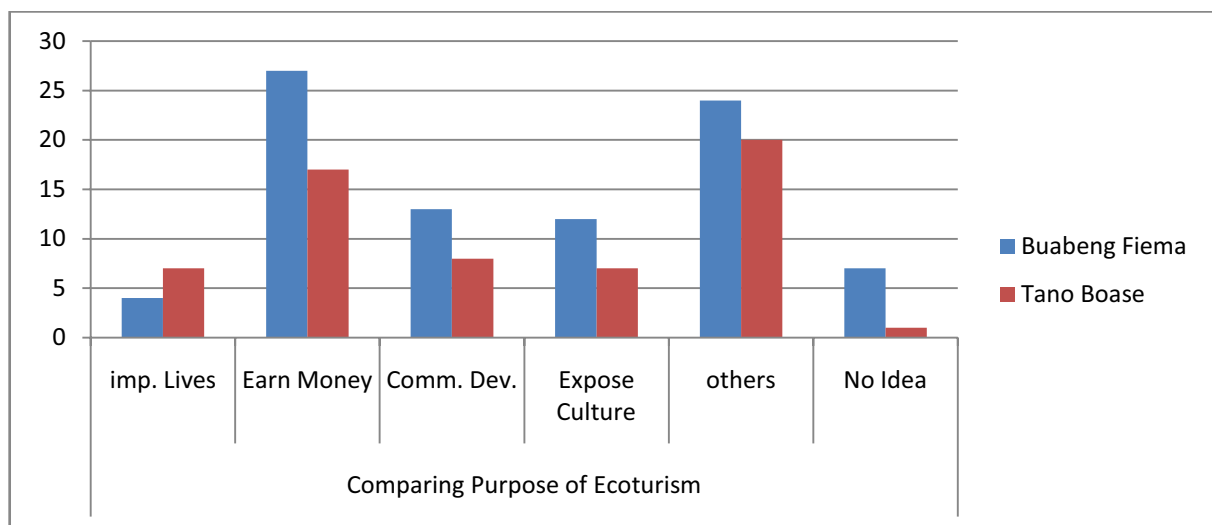
## 5.2 Destination Information, Community Visitation and Purpose

**Table 6: Perception of communities about the purpose and reason for designation of ecotourism site**

		Purpose					
		improve lives	Earn Money	Dev. Commty	Expse. Cult.	Others	No idea
<b>Boabeng- Fiema</b>	male	3 (2.04%)	18 (12.24%)	8 (5.44%)	6 (4.08%)	11 (7.48%)	1 (0.68%)
	female	2 (1.36%)	10 (6.80%)	6 (4.08%)	7 (4.76%)	14 (9.52%)	1 (0.68%)
<b>Tano- Boase</b>	male	3 (2.04%)	12 (8.16%)	3 (2.04%)	3 (2.04%)	12 (8.16%)	0 (0.00%)
	female	4 (2.72%)	5 (3.40%)	5 (3.40%)	4 (2.72%)	8 (5.44%)	1 (0.68%)

The survey revealed that local people have different opinion about the purpose of integrated community based ecotourism business. It revealed that 8.16% have the notion that the goal of

the ecotourism business is to improve the living standard of the local people. 30.61% account for people who think that the intention of the business is to give local people and government some financial assistance (money). Community development accounts for 14.97%. Expose local culture and heritage accounts for 13.61% of local community. 30.61% are of the view that combination of all the factors mentioned is prime reason for any ecotourism business. It also reveals that 20.40% of males consider money as the reason for ecotourism business, compare to 10.20% of females in the same category. There is no significant between gender on others



**Figure 8: Purpose of ecotourism as perceived by villagers.**

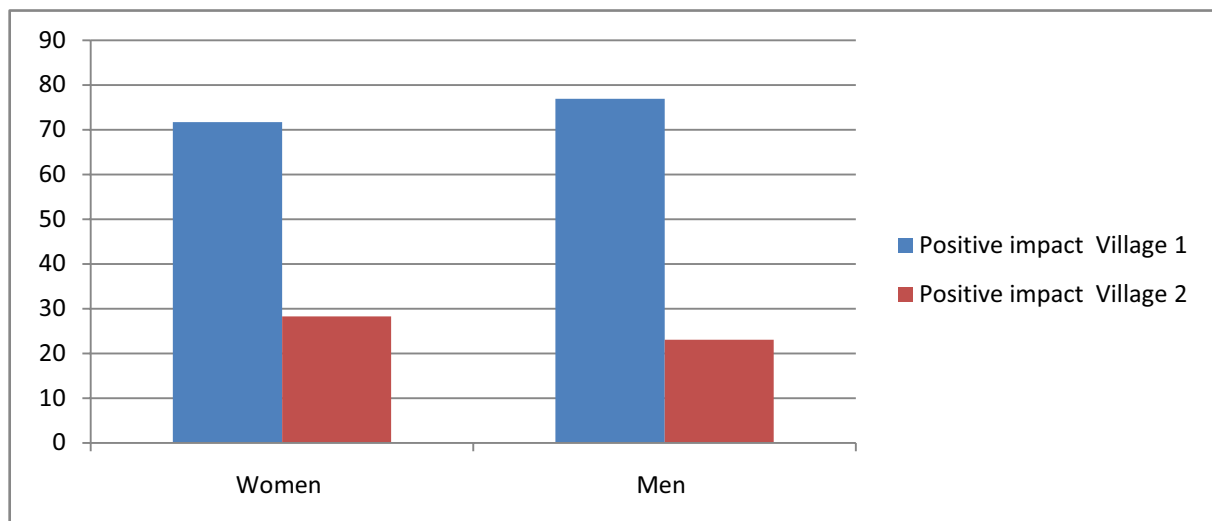
Figure 8 indicates that the majority of people from the two villages are of the opinion that the purpose of ecotourism project is to generate money for the local people and the combination of all the other factors mentioned. The figure further reveals that majority of respondents at Boabeng-Fiema consider money as the prime factor follow by combination of other factors for ecotourism establishment. The case is different in village 2. The respondents consider other factors as the prime factor of ecotourism project. This follows by money as the core reason for ecotourism business.

The survey revealed that 100% of the respondents from the two villages have visited the ecotourism destination in different occasion. But their visitation varies from occasion visit in village 2 to more frequent visit in village 1.

**Table 7: Positive impact of ecotourism on community livelihoods**

Impact	Freq.	Percent
Yes	92	62.59
No	55	37.41
Total	147	100

The question here was to find out how many respondents in the communities think that ecotourism has had positive impact on their livelihood. The table shows that 62.59% of the respondents have the opinion that ecotourism has a positive impact on their livelihood. 37.41% have the view that ecotourism has not changed their livelihood.



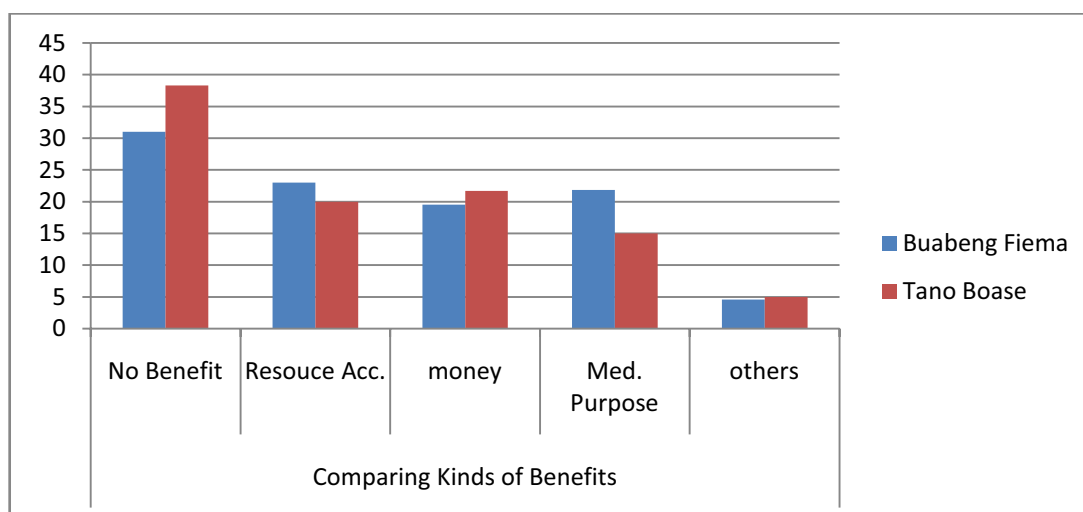
**Figure 9: Sex, village and positive impact (YES)**

Figure 9 show the number of people from the two villages who are with the opinion that ecotourism has affected their livelihood in a positive way. The figure indicates that more respondents in village 1 feel that ecotourism has improved their living conditions than village 2. Women expresses more positive impact than men both villages.

**Table 8: Kind of benefits on their livelihood**

Kinds	Freq.	Percent
No benefits	51	34.69
Resource Access	32	21.77
Money	29	19.73
Medicinal Purpose	28	19.05
Others	7	4.76
<b>Total</b>	<b>147</b>	<b>100</b>

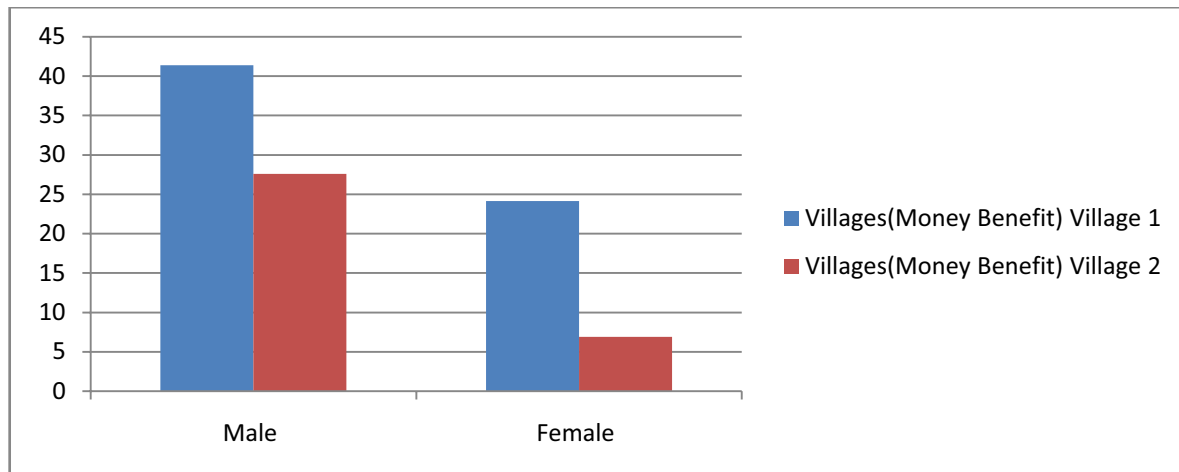
Table 8 shows that there are different kinds of benefit people received from ecotourism destination. The number revealed that 34.69% do not get benefits from ecotourism. The number is reduced from 37.41% to 34.69% when people are asked on the types of benefit the obtained from ecotourism activities. The rest of the respondents do get benefits but in different forms. 21.77% receives benefits in a form of resources access. These resources accesses include firewood, snails and other greed foliage and vegetable. 19.73% obtained direct cash from ecotourism business. 19.05% receives benefit in a form medicinal purpose. 4.76% get other forms of benefits which include more than one of the benefits mentioned.



**Figure 10: Benefits from ecotourism as perceived by villagers.**

Figure 10 compares the kinds of benefits in the two villages from ecotourism. The kinds of benefits people receive from ecotourism activity in the villages differ. The figure shows that

people who do not receive benefit are more than each of the benefits in the villages. At Boabeng-Fiema, respondents are with the opinion that resource access, medicinal purposes and money are the kinds of benefits they receive from ecotourism activities. At Tano-Boase resource access and money are the two common benefits people receive from tourism.



**Figure 11: Relation between money as benefit and gender in the two villages**

Figure 11 reveals that more men receive benefit in a form of money than women. It also reveals that 65.51% of the respondents who receive money are from village 1. The rest of the respondents that represent 34.49% are from village 2.

**Table 9: How much income people have from the ecotourism destination in a month**

1-10 dollars	11-50 dollars	51 and above dollars
15	4	10

Table 9 shows that 15 of the respondents receive up to 10 dollars a month from ecotourism and its related activities. 4 of the respondents get between 10-50 dollars a month from the tourism business. 10 of the respondents get about 50 or more dollars from ecotourism destination.



### 5.3 Conflict and Relationship between Workers and Local Community

**Table 10: Relationship between managers, workers and local people**

<b>Relationship</b>	<b>Freq.</b>	<b>Percent</b>
Very friendly	41	27.89
Friendly	93	63.27
Not friendly	5	3.40
No link	8	5.44
<b>Total</b>	<b>147</b>	<b>100.00</b>

Table 10 shows that 63.27% of the people are friendly with worker and managers in the ecotourism destinations. 27.89% of the local people expressed a very friendly relationship between them and community ecotourism workers and with 3.40% of the respondents expressing unfriendly relationship with workers. 5.44% expressed that they had no link or connection with either the ecotourism activities or their workers.

**Table 11: Possible conflict between local people and local officers and worker**

<b>Conflict</b>	<b>Freq.</b>	<b>Percent</b>
Yes	12	8.16
No	135	91.84
<b>Total</b>	<b>147</b>	<b>100.00</b>

The question was twisted by asking people if they have had conflict with the workers and their activities. Here, a very significant percentage of the respondents expressed a good relationship between the two parties. The study revealed that 8.16% have conflict with workers and local ecotourism managers with 91.84% from study saying they have no conflict any sort with local officials.

**Table 12: Distribution of distance (km) from people farms and other activities to ecotourism site**

<b>Distance</b>	<b>Freq.</b>	<b>Percent</b>	<b>Cum.</b>
1-2km	42	28.57	28.57
2.1-3km	31	21.09	49.66
3.1-4km	73	49.66	99.32
4.1km or more	1	0.68	100.00
<b>Total</b>	<b>147</b>	<b>100.00</b>	<b>100.00</b>

The survey revealed that 28.57% of the respondents in the villages have their farms and 1-2km away from the ecotourism destination. 21.09% have their farms and jobs 2.1-3.0km away from the sites. 49.66% of the local communities have the farms and jobs 3.1-4.0km from ecotourism destination and with 0.68% having their farms 4km or more from destination.

**Table 13: Distribution of local people and compensation from managers**

<b>Compensation</b>	<b>Freq.</b>	<b>Percent</b>
Yes	12	8.16
No	135	91.84
<b>Total</b>	<b>147</b>	<b>100.00</b>

The table shows that only 8.16% of local people get compensation when their farm products are destroyed. 91.84% of the people interviewed do not receive any compensation from any source no matter what happens to their crops, animals and other activities.

## **5.4 Ecotourism and Ecological Impact**

The survey shows that all the respondents share the view that it important to protect natural resources and ecosystem. 100% of the respondents have the opinion that protecting ecology has important influence on their livelihood.

**Table 14: Change in the sacred forests as a result of ecotourism activities**

<b>Forest change</b>	<b>Freq.</b>	<b>Percent</b>
Yes	82	55.78
No	65	44.22
<b>Total</b>	<b>147</b>	<b>100.00</b>

Here, respondents were asked whether there has been changed in plant and animal species since the start of ecotourism project. Does activities of tourists and worker caused any changes in plants and animal population? From the survey, 55.78% of the people interviewed think that people and ecotourism has changed the nature of ecotourism. 44.22% revealed that no such changes have occurred.

**Table 15: Change in plants and animals population in the forests**

<b>Change in plants and animals</b>	<b>Freq.</b>	<b>Percent</b>
Plants Decrease	1	0.68
Animals Decrease	15	10.20
Animals Increase	61	41.50
Plants Increase	6	4.08
No Change	64	43.54
<b>Total</b>	<b>147</b>	<b>100</b>

If changes have occurred as result of ecotourism project, what kind of changes has occurred? Has the population animals increased or decreased? Has the population of plants increased or decreased. This was to find out how people perceive ecotourism activities. What has happened since the insertion of ecotourism project? The study revealed that only 0.68% thinks that the number of plant species has decreased. 10.20% of the respondents unveiled that animal species have decreased. 41.50% of the respondents have the opinion that monkey populations have increased and with 4.08% revealing that plant species have increased. 43.54% revealed that the see no change in the nature of ecosystem.

## 5.5 Religion and Ecology

**Table 16: Traditional beliefs, religion and taboos**

<b>Religion/taboo</b>	<b>Freq.</b>	<b>Percent</b>
Yes	128	87.10
No	19	12.90
<b>Total</b>	<b>147</b>	<b>100.00</b>

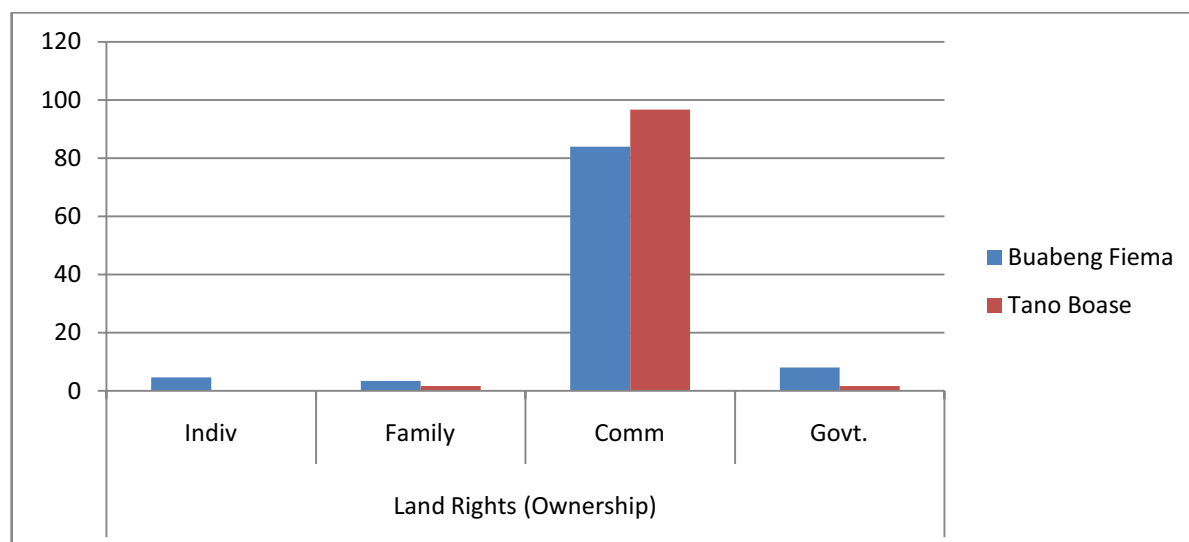
The survey reveals that most respondents (87.10%) have opinion that taboos have protected ecosystem in the two communities. Only 12.90% of the local people interviewed did not agree with this notion. The perception among the people indicates that traditional religion play a key role in protecting protected areas and ecosystem in general.

**Table 17: Impact of foreign religion**

<b>Foreign religion</b>	<b>Freq.</b>	<b>Percent</b>
Yes	24	16.33
No	123	83.67
<b>Total</b>	<b>147</b>	<b>100.00</b>

The opinion from the respondents shows that foreign religion has an impact on ecotourism. The opinion about the negative impact of foreign religion in protecting natural environment was supported by fewer respondents. 16.33% of the respondents were with notion that foreign religion has had negative impact on ecotourism development. 83.67% has the opinion that foreign religion has no negative impact on ecotourism in the two destinations.

## 5.6 Appreciation of Local Culture and Policy



**Figure 12: Land right and ownership**

The figure indicates how land is acquired in the two communities. There are variations of opinion about how land acquisition is done. The respondents' opinion indicates that land can be obtained through the community. This represents 89.12% of the total respondents in the two villages. The view is that land acquisition is through community leaders.

**Table 18: Land rights and conflict**

Conflict on lands	Freq.	Percent
Conflict	28	19.05
No conflict	119	80.95
<b>Total</b>	<b>147</b>	<b>100.00</b>

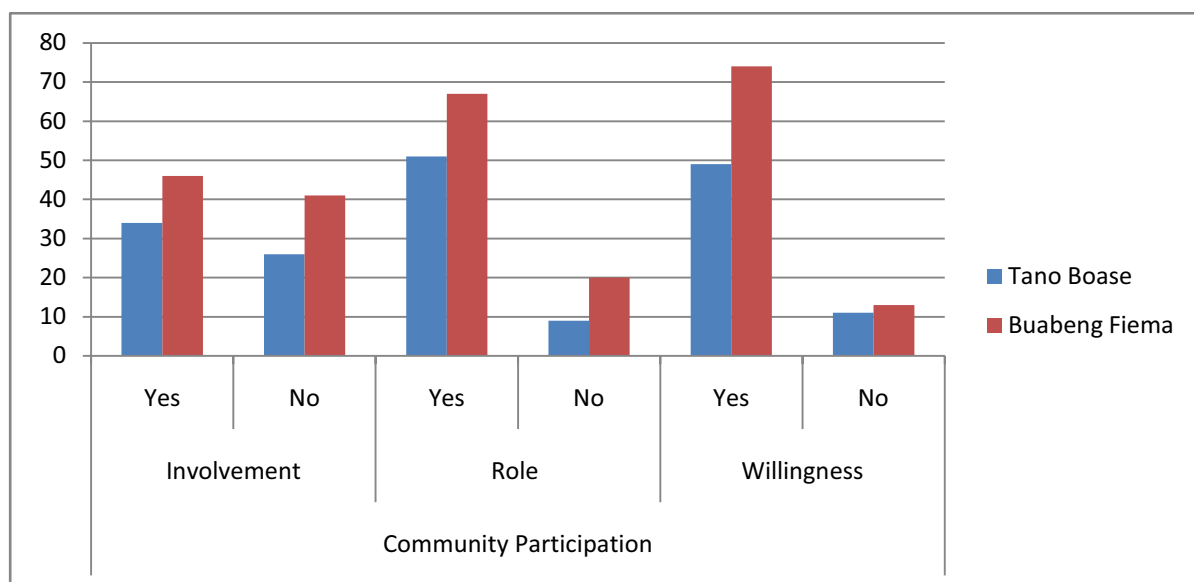
The table shows how lands ownership can generate conflict in the ecotourism destinations. 19.05% of the respondents have had land conflicts with other people in the community. 80.95% of the respondents are with the opinion that they have not had conflict with other people.

## 5.7 Participation of Ecotourism

**Table 19: Position in town and community participation**

Villages	Participation					
	Leader		Comm. Member		Citizen	
	Yes	No	Yes	No	Yes	No
Boabeng-Fiema	4	1	21	4	21	36
Tano-Boase	3	1	12	5	19	20

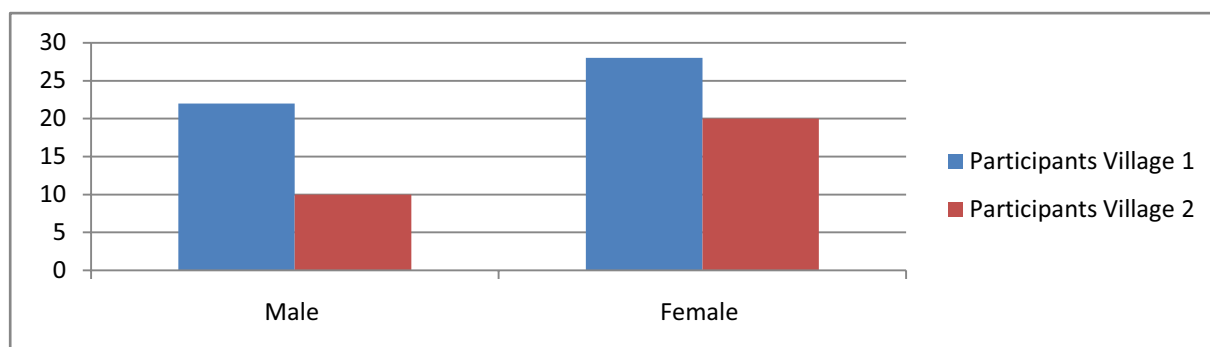
The table shows local people position in town and their participation. The table indicates more leaders and community members are involved in the ecotourism business in the two communities than citizens. 77.77% of leaders who responded participate in the ecotourism project. 80.48% of the committee members do participate in the project and 41.66% of the citizens participate in the business.



**Figure13: Participation in ecotourism projects.**

Figure 13 shows respondents who have participated, ready to play any kind of role in the business and willing to participate in the ecotourism project when opportunity is given. The figure indicates that more respondents are willing to serve any kind of role allocated to them. Comparing willingness to the number of people who have been involved in the ecotourism,

the figures again indicates that fewer people have been involved. The figure again shows that the ‘yes’ number increase from involvement to role to willingness.



**Figure 14: Comparing men and women participation in the two villages**

The result from the figure indicates that (48) 60% of the participants in the ecotourism project are women while men represents (32) 40.0% of the respondents who participate in the project. 62.5% of the participants are from village 1, 37.5% of the respondents from village 2.

## 5.8 Organization of Ecotourism Activities: Ownership and Profit

### 5.8.1 Managers interview result

**Table 20: Eco-tourists number and revenue at Boabeng-Fiema:**

Year	No. of Visitors	Revenue (USD)
2004	9843	8,365.73
2005	10358	9,319.70
2006	11212	10,053.50
2007	14917	13,502.60

The table shows year, visitors’ statistics and the corresponding revenues that have been raised by the ecotourism center. The money is generated from tourist fees, other activities and the money donated by NGOs. These NGOs support the development and projects at the village. The table shows a significant increased in both visitors’ number and the money generated in the past four year.

It is estimated that ecotourism serves as source of income for about 25% of the community revenue. Most tourists are day visitors but some spend about 2 or 3 days. They stay at the station. Most of money for ecotourism business is raised from the revenue from the gate/entrance fees, lodging and funds from some donor agencies. The park is known to operate on a profit margin

### **Ecotourism objectives**

We asked managers about the objectives, benefits and expectation of ecotourism in the community.

**Manager B/F:** more visitations and increased in revenue for development in the local community. He also said the establishment of the park has generated employment for the youth in the community. Peoples' attitude toward nature and ecosystem has changed. They have come to realize the impact nature in their daily livelihood. Community expects that conservation objectives will be achieved.

### **Workers and staff**

**Manager B/F:** There are 4 local tour guides, 1 caretaker and 4 wildlife staff. 60% of workers are from the local community. There is ongoing training for all the staff. 50% of the workers and staff have junior high school education. 30% have senior high school education and 20% have completed tertiary institutions.

### **Enforcement capacity and constraints**

**Manager B/F:** According to the manger there are 4 wildlife staffs to enforce the law and order. Culprits are liable for prosecution in the law court. Lack of equipment for workers and bushfire are the ultimate constraints facing the ecotourism site.

### **Local Residents and Community Relations**

**Manager B/F:** In all, there are nine villages or towns which benefit directly or indirectly from this project. On the issue of displacement, no one is displaced. The two communities are within the ecotourism destination. Local residents are permitted to collect fuelwood and medicinal herbs from the forest. Sometimes, illegal activities do occur. Some residents sneak into the forest to cut fresh young trees for pegging, fencing and for drying them for fuelwood. The staff has embarked on education and outreach to educate people about the dangers of



these practices. They have involved the local committee in their dealings. There is a management committee which comprises of members from the community who are responsible for management of the sanctuary. According to manager, even though there are some differences at times, there is cordial relationship between them.

**Manager B/F:** There are opportunities for all to benefit from the ecotourism and the capacities of the management committee member and workers to build a strong team are the key to this opportunity.

**Table 21: Eco-tourists statistics and revenue at Tano-Boase**

Year	No of Visitors	Revenue (USD)
2004	252	128.650
2005	320	234.435
2006	400	362.432
2007	570	534.954

Table 21 shows year, visitors' statistics and revenues generated from tourism. Both the number of visitors and revenue generated has increased. The result shows an increase in both the number of visitors and revenue. This money is mostly from tourist and individuals who have the desire to donate to the community.

The visitor normally come for a day visit and spends the rest of the evening at Techiman. About 93.12% of the people who visit the ecotourism site are foreigner. The ecotourism destination has operated as a loss enterprise. 80% of the revenue generated is put specifically towards conservation and monitoring activities.

### **Ecotourism objectives, benefits and expectation**

**Manager T/B:** The prime goal is to project and to promote the image of tourism in Ghana. Benefits from ecotourism includes toilet built by NGOs, refuge containers for waste and source of employment youth.

### **5.6.3 Enforcement capacity and constraints**

**Manager T/B:** Flexible first offence is pardonable, second meeting with a town committee officer and third offence a charge of GH 3.00 cedi. Forest encroachment and hunting serves as the major constraints facing managers.

#### **Workers and staffs**

**Manager T/B:** There are 6 fulltime workers at Tano-Boase Sacred Grove. All the workers are members of the community. The community and Ghana Ecotourism Board have organized internal programmes to educate local staff. 75% of workers have senior high education.

#### **Local residents and community relations**

**Manager T/B:** There are four communities who benefit directly or indirectly from this project. People were not displaced when the park was established. Residents are not allowed to use any resources. The most common illegal activity is hunting. There is ongoing tourism awareness campaign for the community. About 30% of the people have been involved either directly or indirectly in management and planning of the tourism business. The relationship between residents and workers are cordial.

#### **Opportunity for the Local Community**

**Manager T/B:** To preserve our rich historical forest and natural resources so that future generation may know what we have inherited from our past ancestors.

### **5. 9 Discussion with the two Canadian eco-tourists at Boabeng-Fiema**

The purpose of this discussion was to understand how eco-tourists perceive the tourism destination. Conversation was held to understand the relationship between tourist, workers and local community. This information may not reflect the actual picture at the destination. The two eco-tourists expressed a warm and a friendly relationship between community and eco-tourists. Their opinions were that the guides are doing an incredible job at the ecotourism center. According to them, upon their arrived, they were first given orientation about what to expect in the forest and the goal of the project in the village. The guides took them around in the forest. They also tell the story behind the forest and why the monkeys lives symbiosis with the people. The caretakers are providing all the necessary things they needed. They

understand the challenges facing a small village like Boabeng-Fiema. However they were not satisfied about the conditions of the road in the villages. When it rains, they have to stay for one or two nights for the roads to dry up before they can drive to city. That was their second visit to the site. However the roads are very bad. The road makes it almost impossible for eco-tourists to come to the village. What they think community should do is to sell their culture and their heritage to tourists. What they think need to improve is how local people can sell their way of life to the community.

## **CHAPTER SIX**

### **6.0 DISCUSSION OF RESULT**

#### **6.1 Introduction**

The chapter presents the outcome and the discussion of the data from the fieldwork and some literature that are relevant to the study. In this respect, I will review some existing studies on the topic. Background information from the two communities will be discussed. People's awareness of ecotourism business at Boabeng-Fiema and Tano-Boase will be reviewed. What are people's views about the purpose of ecotourism project? The thesis analyzes both the kind of benefits local communities obtain from ecotourism project and the positive impacts of ecotourism in these two villages. I assess if there exist conflict between communities and stakeholders. Community willingness to participate in the ecotourism project in the light of the findings will also be discussed. The thesis outlined the effect of land rights in ecotourism business. The views of local people about the impact of traditional religion and taboos on the sacred forests are discussed. Has ecotourism project affected plant and animal population? The opinions of respondents are outlined.

As reviewed in chapter one, the main focus of the fieldwork was to investigate how CBE projects affect livelihoods in rural communities in Ghana. This thesis, specifically aims at assessing how CBEP is beneficiary to the two local communities under study. In light of this, the chapter assesses some of the factors that constrained local participation in ecotourism business. With regards to this, the thesis look at factors such as benefit sharing, how important is ecosystem to rural people, religion and culture values and the concept of land acquisition and how it has provided both opportunities and constraints to local involvement and participation.

##### **6.1.1 General view**

In general, communities were positive and active in the CBE projects. There is potential outcome for CBE projects in rural communities in Ghana to improve livelihoods and generate revenues for communities. Respondents in general had optimistic view towards ecotourism and how it had improved their livelihoods and conservation. The result also revealed some of the challenges in the ecotourism business and how to change these obstacles into better

conditions for rural communities. People were aware of the importance of protecting environment but, have not contributed in to this aspect of the project.

Ecotourism has received a significant status based on the fact that this tourism is assumed to protect the environment and promote community involvement in the many of its projects. This has assisted developmental projects in many communities in various parts of the Ghana. CBE projects in many regards, has involved local people in decision making and undertaking some activities which would lead to protection of natural resources. Many of these projects have supported local people on their daily income. This supports reduce their dependency on the products from the forest but, these does not reduce the conflict ecotourism encounter with local people.

## **6.2 Background Information**

### **6.2.1 Communities**

The survey results are from two villages bounded to two ecotourism destinations in Ghana. The two villages are Boabeng-Fiema and Tano-Boase in the districts of Nkronaza and Techiman respectively. 59.18% of the respondents were from Boabeng-Fiema, and 40.82% of the respondents were from Tano-Boase. The number of people living at Boabeng-Fiema is almost twice the number of people at Tano-Boase (Ghana Population Census, 2000). In order to have a clear picture and good reflection of the communities' understudy, there is a need for sample population to reflect the communities'. The sample should reflect the number of population in the two villages.

### **6.2.2 Age Groups of Respondents**

25.17% of the respondents were below the age of twenty five. 31.29% of the respondents were between the age of twenty six and forty years, 30.61% of the respondents were below sixty years and the rest which represent 12.93% were respondents who were above the age of sixty. This indicated that all the demographics were evenly represented and sampled. Fewer people over the age of 60 were sampled. This has to do with life expectancy in rural communities in Ghana. Fewer people grow over the age of sixty. Poor health care and bad living condition makes it almost impossible for people to grow over seventy or eighty years. But it is important to incorporate their ideas and opinions of the fewer since they know the history and the livelihood for some years back.

The largest age group was between 18 and 40 years. This forms the working population and it is essential that they are also included in decision making. Two reasons are given for higher population of young people in the two villages. The two villages are close to the district capitals Techiman and Nkroanza. This makes it possible for the working class to live in the villages and still perform their business activities in the two towns.

### **6.2.3 Position in town of respondents**

Result from table 5 revealed that 6% of the respondents occupy key positions in the two villages. Positions in this context are described as paramount chief, sub-chiefs, religious leaders, clan elders and assemblymen. 28.57% serves as committee members or leaders of organizations. The committee members have to ensure continue and progressive development in the villages. 61.90% are described as citizens (i.e.) they do not occupy any key role in the communities. It is important to know the opinion of ordinary people and that of leaders of the communities.

Even though this was not discussed in the result, most of the committee members from the villages were men. Women were part of the leaders but not in the committee members. Decision and issue in the village are mostly taken by men. This has to do with culture and the kind of status women have in the villages. They form part of the leadership categories in the two villages because each village has to have queen mother and spiritual leader.

### **6.2.4 Sex of Respondents**

The female respondents represented 51.02% of the total population in this study. Women in rural community in Ghana spend most of the time of their day in the house performing household activities such as cleaning and cooking whereas men go on the field working. According to the 2000 Population and Housing Census 52% of Ghanaian population are women while 48% are men. During the interview, the general opinion of women on some of the issue such as resource access varies from that of men. More women felt that they are not included in most of the decision concerning the village. They are told by the elders of the village after a decision is taken. During our discussion at Tano-Boase, they expressed less concern about this issue and indicated that this is how their community operates. However, they were much more concerned about how they can get right to use resources. According to one woman at Tano-Boase, the society is operated in such a way that it puts the dependability on women to provide basic needs for families. Most women in such societies are responsible

for collecting fuelwood and medicinal plants for families. The discussion I had with some women indicates their dissatisfaction about the way these areas are controlled. The result also indicated that few women from the two villages receive money from the tourism project compared to men. On the other hand, more women participate in the CBE projects than men. While more women have been playing an active role in the participating process, more men enjoy the benefits.

### **6.2.5 Occupational Distribution**

Respondents in the communities have different occupations from which they make their living. Even though agricultural activities stand out to be dominant occupation in these villages, there are also other means by which local communities received income. Their occupation is presented here in three categories. Farming, farming and other business, and others are the three categories. Farming and others are community members whose incomes are both from farms and other businesses. For example a teacher in the village who has a farm is put under this category. Other includes local people who work or make their living in different ways. This includes taxi driver, traders, carpenters, shop owners etc. The third category do not engaged in any farming activities. The result indicated that communities' livelihoods depend on farming activities. Almost all the respondents depend on farming activities for their survival. Majority of people are engaging in growing of crops such as maize, cassava and yam and very few rearing animals. With the advent of ecotourism into the communities and growing number of monkey populations, there is tendency that the most common occupation in the two villages will come in conflict with the ecotourism projects. Communities' survival depends largely on agricultural products and to achieve conservation objectives the prime occupation must be taken care off.

### **6.2.6 Stakeholders at Boabeng-Fiema and Tano-Boase**

Stakeholders in the two communities play an important role in ecotourism business. These groups are affected by the growth of ecotourism project in the community. Stakeholders impact in the two villages is crucial for every the ecotourism projects. They are described as people or group of people at the ecotourism destinations whose actions are affected by the ecotourism business. Implementing ecotourism project in a community needs a wide variety of stakeholders who will be responsible for all actions taken in an achieving the goals ecotourism project. This in the context of this study includes local community, committee member, leaders, governmental organization and non-governmental organization. Achieving

the objectives of ecotourism business is to ensure that stakeholders understand the project and work within the framework of the project. The social and economic considerations of stakeholders, particularly the local communities who rely on these resources for their livelihood are integral in sustaining conservation effort in every ecotourism destination (Weaver and Halpenny, 2001). This will reduce threats which are likely to be uncouncted by the operator. They have the most at stake in every ecotourism business. Developmental standard should be approved in consultation with local stakeholders. The community ecotourism concept gives regulatory power over resources to communities and stakeholders.

The government is another stakeholder in the communities under study. Their work is operated through Regional Tourism Board. They have both conservation objectives and development goals.

### **6.3 Destination Information and Communities Visitation to Ecotourism Sites**

#### **6.3.1 Awareness, purpose and visit to ecotourism sites**

The goal of this section was to review how local people have perceived the purpose of ecotourism business in the communities. In this regards, we could understand their perception and attitude towards CBE projects. By knowing how many of the respondents are aware of the existence of ecotourism site and how many respondents have visited the site to see how it operates, it will help us analysis how people in general perceive this destinations.

According to Mowforth and Munt (2003) community based tourism has a prime purpose of creating an environment where people can appreciate nature and culture, whiles promoting conservation objectives. This according to Mowforth and Munt (2003) bring stakeholders together to support sustainable development and reduce eco-tourist negative impacts. It seeks boost local's participation and ownership at destination. This ensure active role for community, maximized benefit and local involvement. However, there are fundamental principles that every ecotourism destination must ensured. Working within this framework, means that one understand and respect the objectives of ecotourism. Taking also into account the definition from Honey (1999), any ecotourism project must ensure mutual relationship between conservation and local community. Ensuring mutualism means respect for local traditions and culture, involves travel to natural destinations, reducing negative impact on environment, creates environmental awareness, provides and support financial benefits for conservation, offers indirect and direct benefits and empowerment of local communities and



promotes human rights and democratic organizations. These criteria should be the basis of the operation of the project. How this can be achieved depends on the communities view, knowledge and commitment to the project. The question now is how is the situation in the two communities in relation to the existence literature?

100% of the respondents are aware of the existence of an ecotourism site. Some respondents go to the site very frequently, some occasionally and others have their farms and their activities at the edges of the destinations. Even though many of the respondents go to the site very frequently, there is a significant variation between the two villages. At Boabeng-Fiema, the people live inside the site. Most of the respondents have their farms at the edges of the ecotourism area. The twin villages are part of demarcated area for the ecotourism business. They have regular contact with eco-tourists and the monkeys. Their farm products are consumed by monkeys and other animals. The benefits they receive have brought a significant awareness among the people.

The situation is a bit different at Tano-Boase. The community is about 2 kilometer from the ecotourism destination. People who were interviewed at Tano-Boase visited the ecotourism center when there is religious activity and other occasions. Some respondents have not visited the site in the last five years. Interest level was not as great as at it was in Boabeng-Fiema. My observation from the field was that people are motivated to take part in the ecotourism activities when they have day to day contact with the eco-tourists.

### **6.3.2 Purposes of Ecotourism Establishment**

In the two communities, respondents have different opinions about the purpose and reason why community based ecotourism business was established in the community. The result revealed that 8.16% have the opinion that the purpose of community based ecotourism business is to improve people's living conditions and support wellbeing. With regards to this, many of the respondents mentioned that because of the ecotourism business, the community has a lot of social facilities and amenities. Another 30.61% are with the opinion that the purpose of tourism business is to generate money for the community projects. The study also revealed that 14.97% of the respondents are with the opinion that the reason why ecotourism business is in the community is to help the community develop based on their natural resources and reduce the activities of agriculture on community's land. Another 13.61% of the respondents are with the view that ecotourism are established to exposure local and community culture and heritage to the rest of the world. This brings communities into

national front. One woman from Boabeng-Fiema said “everybody in Ghana knows about Boabeng-Fiema because of the ecotourism business”. Most of this people agreed that by promoting CBE projects, development in the community will follow. 30.61% of respondent are with the opinion that two or more reasons or purposes mentioned above are needed to establish any ecotourism site. A man at Tano-Boase said, “In order to achieve ecotourism objectives, (protect animals and forest) the needs of communities must be taken care of”.

When the two villages were compared on the reason why the ecotourism destinations were established, it was reviewed that there is no significant difference between communities. However people opinions are different on the various reasons why ecotourism was established. At Boabeng-Fiema majority of the respondents are with the view that the goal of ecotourism is to generate money for the community. The situation is a bit different at Tano-Boase. Majority of the respondents think that one reason is not enough to established ecotourism business. Respondents think that combination of various purposes is the reason for ecotourism project. Whether one community is right or wrong must be compared with the objectives of ecotourism. At Boabeng-Fiema, people make money from tourism business. This is because of the frequent number both domestic and international tourist. The community have benefited because of the donor organizations. They are used to be gotten money both the community and the individual. The situation is different at Tano-Boase. Tourists who come to the village are very few. They have not seen any huge impact of tourism projects. The community does not get so much money from donors and fewer tourists visit the site. This presumably makes people to have the notion that combination of factors is the ultimate purpose. The two communities have several respondents who supported both money and various reasons as the main reasons for the ecotourism establishment.

The goals of community based ecotourism business needed to be addressed in order for communities to be aware of the objectives of these projects. People have different views about the exact purpose of community based ecotourism. People may have perhaps different views about the ecotourism and their objectives or they might have gotten different explanation from those who advocate these projects. The stakeholder should involve the community not only in the management and benefit sharing, but also the core reasons why they are getting the incentives. As Butcher put it (2007), local communities need to understand why these projects are designed. This will help protect the environment and called for sharp awareness of rural respect for nature. Individual in communities need to be

educated on the importance of protecting the natural environment. The absence of clear objectives for ecotourism projects leads to conflict and less participation of locals.

Even though there is variation in peoples visit in the two villages, there is high degree of communities' enthusiasm about the destination in both villages. When people visit the park frequently, their desire to participate in the ecotourism business is huge. In this regards, locals need to be enlightened about the importance of introducing people and the households to ecotourism activities.

Despite the fact that community is encouraged in this paper, overwhelm population to destination may also cause a problem for animals. Managers, workers and community leaders are all hoping that attendance to the ecotourism will increase. We must not forget that huge attendance of people into these forests in the name ecotourism will serve as danger to all kinds of species.

#### **6.4 Ecotourism Positive Impacts and Livelihood**

Before presenting my perspective from my findings in the fieldwork on the positive impact of ecotourism on the livelihood of local communities, let us take a retrospective break by recalling other existing notion or perception belief to be in existence in this context. First we look at what an ecotourism positive impact is and how this is categorized. As Page and Dowling (2001) put it, assessing the positive impacts of ecotourism should not be estimated and restricted to costs and benefits for specific destinations, but rather entering into a complex view with local people about their own perception and view need to be considered. The positive impacts ecotourism in many regards have been the kind of benefits it provides to communities and the rest of the world. The core benefit of ecotourism is how it provides resource access and sustains these resources to meet the fundamental goals of ecotourism (Butcher, 2007). In assessing the positive ecotourism impacts, we must take into consideration the number of people who benefit and how these benefits are distributed across gender, ethnic groups, clans and class divisions in the community and percentage of income raised by eco-tourists.

One of research questions asked by the present study was what kind of benefit do local people and community get from ecotourism business and how does this improve their livelihood. The section analyzes and discusses how these benefits affect local communities.

The result revealed that 62.59% of the respondents are with the opinion that ecotourism has impact on their livelihood. With 37.41% of the respondents having opinion that ecotourism in the community has not impacted their livelihood in anyway. Even though, follow up questions revealed that some of people early who claim not to have benefited from CBE business actually benefited from the project in different ways. When respondents were asked about the kind of benefit they obtained the percentage dropped to 34.69%. As one put it “we do not get money from the project but our children have better classroom than many of the neighboring communities”. People had the assumption that ecotourism was going to make them rich when the project started. Overwhelming majority were with the opinion that when the project started, they thought it was going to provide adequate employment to the local people. It is generally known that tourism provides employment. This always brings jobs and as people are employed there is a tendency of getting money that will improve their living conditions. But the expectations of the local people in the two villages were beyond that the projects were able to provide. As whether they were misinformed or misunderstood the core principle was an issue which is not discussed in this thesis.

The number of respondents who have benefited from the CBE projects was encouraging. The people have benefited indirectly from the business activities of ecotourism. They do assist some of these eco-tourists and in some cases they are given some tips. Discussion with the manager at Boabeng-Fiema indicated that NGOs have built and established schools in the two communities. Teachers have better living conditions. NGOs and the people who visit the area buy their goods and services. It has given employment to the youth and some of elders who have education. In all, the socio-economic benefits from ecotourism business to the local people are categorized into three groups. These include tourism revenue, employment opportunities and social services.

### **6.5 Direct and Indirect Benefits**

These direct and indirect benefits were categorized into four groups. These include resource access, medicinal purpose, money and others. Money is mostly generated from tourism revenue, employment and social service. Others include tips and incentives. The result outlined two common types of benefits among communities. These include the money from goods and services and the resource access.

There are different kinds of benefits people receive from ecotourism activities and businesses. Benefiting or not benefiting from ecotourism activities is sometimes a subject

judgment of local people. This depends on what they consider and value as a benefit. Individual who consider money as the only way of benefiting from ecotourism did not appreciate the other kinds of benefit provided by the project. In the two villages, 34.69% of the respondents are with the opinion that they do not get either direct or indirect benefits from the ecotourism. This implies that more than one third in the communities does not benefit from such CBE projects. However, 65.31% of rural people and communities do benefit from the activities of ecotourism project.

Out of the 65.31% who receive benefits in four different forms in the two communities, 21.77% of them are with the opinion that they have benefited in a form of resource access in spite of conservation. Resource access includes collecting of fuelwood, mushroom, wide fruit, water, fish and flowers for decorations. 19.73% receive cash from the ecotourism operators. This group either works directly with ecotourism business or gets some tips from their social services.

The study also revealed that benefit varies between the communities. When comparing the two communities on the kind of benefits people are likely to receive, there is no significant difference between the two villages. But resources and medicinal purposes are the two most common benefits among respondents in village 2. In village 1 the money from eco-tourists and resources dominates what kind of benefits respondents receive. At village 1 the number of tourists' statistics from Ghana Ecotourism Board for the past 4 years indicated that they have more people visiting the center than village 2. At village 2, the place is described as sacred grove meaning that people have belief that herbs, root and leaves from the site could be used to treat disease and sickness.

Traditional medicine plays a significant role in the health and wellbeing of local people. Rural communities in many parts of Ghana have no access to modern medicine and treatment. This has compelled many tradition elders and community leaders to develop alternatives means to treat sickness and diseases. 19.05% of the respondents use traditional medicines as an alternative form of medicines to treat their sickness and diseases. The people have the belief that plants which are found in the forest could cure the sickness than those outside. There are two arguments to this belief. Because these areas are protected it is possible to obtain the plants needed for the medication. One other possible argument is that people have faith in the plants that are taken from the forest. When people have conviction in something it definitely affects their sickness in a positive way. This is probably similar to the

placebo in many scientific tests. This I presume has nothing to do with the effectiveness of these plants but the kind mentality people have. This makes the sacred forest important for all the members of the communities. The idea of protecting the forest is both important for the young as well as the old because of its unique nature and support for lives.

The study also revealed that 4.76% also received other forms of benefits from ecotourism business. This ranges from gifts from eco-tourists to illegal means of hunting in the ecotourism forest. Despite the fact that illegal hunting is not a benefit from ecotourism, people who practice these acts consider this as a benefit. They argued that they could go to the forest in the night to hunt some of the animals in the forest.

### **6.5.1 Resources Access**

In the two destinations restrictions have been placed on all kinds of resource access. From the interviewed and the questionnaire it came to light that people could not take anything from the ecotourism sites. Members expressed how animals' meat had contributed their daily survival. These serve as protein for many local people. From the discussion with managers of the tourism destinations, restrictions have been placed on all kinds of activities within the site, but at some specific time community members are allowed to collect fuelwood and mushroom. It was also known that members in the communities have not fully embraced the idea of restriction and therefore illegal hunting occurs sometimes. According to one officer the denial of communities' access to these resources sometimes brings conflict. Such conflicts even though do not pose any treat to the ecotourism activities needed to be addressed according.

### **6.5.2 Benefit/incentives and leaders Behavior**

It was a general concern among respondents that local leaders and local manager mismanaged funds that are invested into the project. Incentives which could be shared among all members in the communities are usually used by one person (chief) or some community leaders. A man I spoke to at Tano-Boase told me that he personally resigned from the town committee because of this acts. According to him, people are afraid to talk about this issue because you never know who is for you or is against you. The most astonishing part is that many in the communities are aware of such behavior. As to whether this is true or not was intricate to find. Many respondents were not willing to talk about it. The few who spoke about it feels that it is inappropriate for community's leaders to get themselves rich in this

way. This according to some local people has led to conflicts among board members and within the community as a whole.

## **6.6 Communities Participation in Ecotourism**

Community participation has been argued as one of the main element to ensure a successful ecotourism activity. Getting people in a community to participate in a project sometimes can bring conflict and disagreement between workers and community members. But community impact in the project can not be overlooked. This means that communities are going to get themselves involved in the decision making and planning process of their local development. Local participation in the development of ecotourism destination is an approach to reduce the intensity and the dependency on natural resources. Local participation is essential if ecotourism business will accomplish its objectives. As describe by Cernea (1991), this ensured giving rural people more opportunity to participate effectively in community development. One fundamental element for any successful ecotourism business is to see to it that rural dweller have rights to their own natural resources. Community participation is an important ingredient in sustainable management ecotourism (Sayer, 2004). In the participatory process, various stakeholders do not merely play a role as data suppliers or incentives inheritance but contribute incredibly by putting into practice all kinds of actions during the process (Colfer, 2004).

The result from the survey indicated that only half of the populations in two communities have been involved in the ecotourism activities and developments. On the willingness of people to participate in the ecotourism activities, about 83.67 % of the respondents were willing to take part in all kinds of activities in the ecotourism business. More than 80% of the respondents were ready to serve any kind of role assign to them by the managers of ecotourism. When people are eager to participate and are not giving the mandate to operate, it may sometimes lead to conflict and tension. Many argued that the lack of active participation in this ecotourism business has denied locals the full right of benefits entitled to them.

However, there is one thing which is certain and that is ecotourism project can not provide job opportunities for all members in the two communities. Everybody is aware that one of the goals of ecotourism is to generate income for local communities and rural development, but we must also understand that the objective of ecotourism was not to bring unemployment to zero percent, but to support community in a sustainable way and to conserve natural resources.

Community willingness to participation in ecotourism business increased when revenues and resources are provided as a source of incentives for rural dwellers to conserve and protect natural resources. Participation of local communities would always help them to understand the rights and the responsibilities they have as citizens to protect and manage natural resources. The process of ensuring a successful conservation can not be achieved unless the local people are actively involved and highly motivated by stakeholders. Motivation is not always providing incentives to communities or spending money on community but also given them the legitimate right for their views to be expressed. From the result, many of the respondents are willing to participate in the ecotourism project, but are not given the opportunity. This is huge challenge for managers because ecotourism business can not employ these people. There is a limit how many people can be employed in the sector. Apart from the limited number, people who are working need to have basic knowledge about conservation objectives. But one thing is certain. Involvement of communities in decision making and planning leads to empowerment of rural communities. Ecotourism would only achieve its success if communities' are allowed in taking part in the decision making. Economic and political control of these resources must be known to the whole indigenous communities (Cernea, 1991).

The study also indicated that the communities lack rights and have no access of economic revenues and resources access. When local lack rights and stakeholder are unwilling to involve them in ecotourism businesses, they are compelled to utilize resources unsustainably. One thing that was clear and frequent among respondents was that they feel that they lack power to own their own lands and have no legitimate rights to their own natural resources. When this feeling is high, conflict are likely to occur between stakeholders and indigenous folks. If communities are not able to realized benefits from such arrangements they are likely to feel marginalized from their own natural resources. One group of young people we met at Boabeng-Fiema were very skeptical about the way benefits are distributed. They claim that direct benefits to the communities are given to the chiefs and elders. Young people are not involved in the decision making even though they are compelled by the laws of the village to participate in community activities. But the question is if all the members in communities get access to these resources, there is tendency that the forest and animals life would be ruined. Allowing people into the forest would have been a good idea but we can not underestimate the human impact it will have on the forest. This appears to be contrary to the basic principles of natural based tourism.



One issue which was discussed during the interview as well as the open discussion was how incentives from government and NGOs are channeled to the community. The manager at Boabeng-Fiema said it would have been apposite to include a lot of local people in all levels of the project but you have to reward them by giving them some kind of incentives. Communities are likely to benefit if incentives from government and NGOs are directly channeled to them. One perception was that local people think that huge amount of money is generated from the project. This discloses two important points. When people are not involved in decision making and activities are not transparent, community leaders and managers are likely to encounter trouble. The question then is how to get the whole community to make a decision. The people are many and there should be a democratic way by which their voices are heard.

## **6.7 Conflict or Cooperation Relationship**

Whether local people will benefit from ecotourism business or not depends on the situation between the community and other stakeholders. This does not only depend on the kind of benefits they obtained from the business, but the kind of relationship between local people and workers of ecotourism. Proponents of Community-based ecotourism argue that the business must be seen as a cooperative effort between rural people and the various stakeholders. This brings transparency and collaboration between stakeholders and rural community (Butcher, 2007). Each stakeholder's collaboration is analyzed as an important ingredient for effective planning and management of the ecotourism industry.

Even though the studies show that there is a lot of collaboration between community and stakeholders, there is feeling that people are not totally satisfied with the way and manner things are managed. There is a possibility that conflict exists in the communities but respondents were not willing to tell. The observed conflicts are related to community and various local leaders. This was mostly related to planning the activities of ecotourism, land acquisitions, decision making, religious views and benefit sharing. Conflict reduces benefits and as benefit reduces local livelihood also worsens. Understanding therefore the possible conflict in every ecotourism destination is the key to its success.

### **6.7.1 Relationship between Local People and Stakeholders**

Stakeholders are described in ecotourism as different groups of actors who participate in different levels of ecotourism projects. These people play a significant role and their

contribution is important in ecotourism operation. The actors in this study include NGOs, Ghana Tourism Board, and local managers at destination, committee members, chiefs and local people. These actors in this study collaborate in the run of the business.

The result from table 14 shows that 63.27% of the respondents had a good relationship with the workers and the managers. Majority of the respondents are not involved in decision making but have good relationship with various Stakeholders. The study also revealed that 91.84% have not had conflict with workers and their activities on the ecotourism. Only 8.16% of the respondents have had conflict with the workers and their activities. But the conflicts are very marginal type. These are settled by community members and usually do not raise any huge concerns.

According to Mathieson and Wall (2006: 293) the fundamental philosophy behind decision making and planning is the ability to obtain future desired results and how to cooperate to attain the prime goal. Community participation is a good step in achieving project intentions. When members in the community begin to have the feeling of not being represented can pose constraints on the progress of CBE projects.

One of the reason why there is less conflict in the areas studied was that stakeholders have come to realized that the only way to achieved the goals of the projects is to actively inform communities in the planning and management affairs of ecotourism. Despite the fact that stakeholder claims to have actively involved local communities, yet rural people were still not satisfied in their involvement. Many claim that the reason why there is no conflict is not the fact that they are satisfied with their participation and involvement but their livelihoods are much better than other communities.

Another key important reason why there is less conflict is that meetings are organized between the town committee and the workers of ecotourism. These meetings are arranged to evaluate the growth and the progress of the project. Individual have the right to raise concerns. Respondents who are not parts of these meetings expressed the desire to be part. They argued that not only meetings but also how incentives should be distributed and how benefits will be shared. The result also expresses a good relationship not only between communities and various stakeholders but between stakeholders.

## **6.9 Lack of Land Rights and Ownership of Lands**

Another challenging issue facing ecotourism destinations and rural communities is how biodiversity and land resources are been controlled in these destinations (Neumann, 2005). The ownership of land can pose problem for demarcated land for ecotourism purposes and species survival. Land rights and ownership of land are among the main issue features of ascendancy. Lands in Ghana are translated into power and wealth. Community leaders who have control over lands give themselves money and resources. The issue of land is not only an issue in the villages but also in the cities (Amoako-Numan, 1999). Even where there are no ecotourism projects, conflicts sometimes occur between community members on the issue of lands.

At Tano-Boase people complained about conflict with neighbors on issues of lands. The demarcated areas for ecotourism have reduced the areas where local people can farm. As the population in the two villages increase, the demand for lands will be high. Farms close to the ecotourism are often susceptible to monkey attacks. The monkeys can destroy what so ever they desire. People are frustrated on the impact monkeys have on their crops. According to local people who were interviewed, 10 - 15% of the farms activities are destroyed by monkeys every years. Despite this huge damage, no compensation is paid to them even though Boabeng-Fiema is operating as profit enterprise. Nothing has been done by the stakeholders to rectify this issue. This has reduced productivity and has brought agriculture income to a lower level. Because large area of land has been demarcated to ecotourism there has been competition for the remaining lands. Ecotourism has increased the number of monkey population. The monkeys are eating every area they can find food. At Boabeng-Fiema local people are living symbiotic with the monkeys. This means agricultural activities are affected by monkeys' destruction.

The people are demanding compensation. Why now? The people have lived with the monkeys before the area was demarcated to ecotourism. What is frustrating for local people is that people who are not members of the communities have come with aim of bring both foreigners and Ghanaians to pay money to visit these places. The revenues are given to some strangers who call themselves friends of the environment. Why should animals destroy our crops and do not receive any compensation? They can no longer pay the price for some strangers to enjoy benefit. Compensation is important in the communities in order for

ecotourism activities to progress. These incentives may provide good relationship between local communities and stakeholders.

The study revealed that people who have their farms kilometers away from the ecotourism areas were less concerned about the negative impact of the monkeys. Discussion with some respondents indicated that people who have their farms around the ecotourism destination were more likely to come in conflict with stakeholders. People will prefer having their farms kilometers away from the monkeys but do not have access to these lands. These lands are owned by families who are not willing to give them to individual households.

The lack of clearly defined ownership rights of land for people has intensified the tension between animals and the locals. The tension and conflict is as result of poor regulation and Ghana government inability to distinguish between private and public lands. There are no proper regulatory systems in terms of tenure rights. Land ownership and tenure rights are based on absolute 'allodial'. An Allodial right is vested in a stool, skin, clan, family and some few cases individuals (Amoako-Numan, 1999). Local people feel they have been marginalized by their central government in this aspect. Conflicts are often not common in these communities but most of the times arise as result of restrictions resulting from the loss of rights, stakeholders undermining their religious values, access and use of resources in the ecotourism sites and benefit sharing. Land rights were the major concern of the respondents. Even though the survey suggested that lands do not generate conflict among local people, there is a feeling that people are not satisfied with the way lands are regulated.

#### **6.10 Religion, Local Culture and Values**

Traditional religion and rural culture are often regarded as conservative and backward looking. Many regard it as a fortress against progress (Butcher, 2007). Yet in the promotion of ecotourism in the developing world, cultural values and traditional religion seems to play a significant role for development (Butcher, 2007). Expressions of cultural values evoke a simpler way of life from the distant past, a way of life which modern societies have to embrace and learn (Fennell, 2003; Acott et al 1998).

It has been suggested that recognition of rural values and cultures and tradition leadership is one of the steps toward in an achieving sustainable development and conservation objective. Many communities in Ghana are controlled by traditional leaders normally known as chiefs. These people in many regards are considered as spiritual and religious leaders. They are

respected and given power by the locals to rule them. Their positions are essential in ensuring law and order in communities. Appreciation therefore the role of traditional leaders in the community enhance ecotourism project. This brings mutual respect between local community and workers. It is also essential to admire the value of local cultural and religious beliefs. This speeds up conservation goals. The unfortunate thing is that most of conservation projects undermined the role of traditional values and local culture.

The interview expressed that cultural values and traditional religion has been the tools that have protected forest in the studied destinations. Yet managers and workers do not respect these values. Respondents mentioned that the respect for cultural heritage and values has been the key important factors that have protected the forest. They expressed the concern that when workers undermine these values, it raises the concern how long these protected areas would be sustained. An informal interview held with a traditional leader at Fiema indicated modern religion and western idea of modernization has disvalued local culture and their heritage. This has created conflicts due to the lack of respect and less attention given by these leaders to traditional culture, but also he mentioned that some foreign religious groups have supported and donated to the activities of ecotourism projects.

The follow up question was how foreign religions have affected the ecotourism. 83.67% of respondents are with the view that these religions have not affected the activities of ecotourism. But their members have participated in events organized by ecotourism workers. The problem was that local people have used taboos to protect these areas which are now serving as ecotourism areas. But with the advent of foreign religion, people have begun to understand that these taboos are not as evil as they have been told. As a result of this conflicts sometimes arise. I was told by the chief of Fiema that in 2001, there was a conflict between the community and Mosama Chritus Disco Church. The church refused to comply with the taboos. This resulted that their church buildings were burnt. But now they live peaceful with them. We must understand that respecting local values and local customs is a key factor in achieving the goals of ecotourism. As Wood (2002) explained, the process of ecotourism cannot proceed successfully unless the rural folks have legal rights over activities and their cultures are respected by managers of ecotourism. This is the only way to protect the forest and proper business that they may intent to establish. Respect for local culture is one of major factor which will significant influence local participation. General perception is that communities' values and their way of life should be respected by both tourists and workers.

### **6.11 Change in plants and animals population**

Species extinction and biodiversity are key factors when it comes to protecting natural resources and political ecology. Any proper ecotourism business has the aim of protecting plant and animals lives. As natural areas are protected species may increase if there no external factors such as climate change overpopulation etc. The opinion from the respondents suggested that both plants and animals populations in two ecotourism destinations have increased in the last 10 years. The populations of monkeys have increased at Boabeng-Fiema and Tano-Boase. The idea was to find out from the local people about their opinion on the monkeys population. Over 60% are with the view that monkeys populations have increased in the past years as a result of restrictions placed on the monkeys by the workers. What are the causes of this population increase? One lady said people have come to realize the need to symbiotically live with the animals. The income and the revenues generated by tourist have raised the concern about the need to respect animal's life. People have to understand how natural resources can generate money to support their livelihoods. As a result of this, other species in the forest are also protected. Protecting the monkeys is a possible way to sustain biodiversity.

However, 55.78% of respondents raised concern about how activities of tourist and local communities have changed the ecology of the destination. The numbers of tourists have increased in the last years and this has put pressure on the species. One worker said monkeys are watched by tourist all the time. A lot of damage is caused by both tourist and guides. Tourists and local people throw cabbage and plastic bags in the forest. Tourists are taking pictures, researchers are watching species and local people are monitoring activities of the species. This put a lot of pressure on the species.

## **CHAPTER SEVEN**

### **CONCLUSION**

Community ecotourism project have often been considered as important part of natural resources management. This contributes towards local economic development and protection of biodiversity. In Ghana, ecotourism projects have generated income for communities as well as local people. The fact that ecotourism have provided economic support and have protected forest does not mean that these projects are not susceptible to conflict. The ecotourism destinations covered in this study included Boabeng-Fiema Monkey Sanctuary and Tano-Boase Sacred Grove. Currently there are fourteen ecotourism destinations in Ghana. Many of these projects seem to be doing well. The ecotourism projects have provided direct and indirect benefits to local people.

In the process of the study, it was found that all the respondents have visited the ecotourism destinations before. Visitation varies between communities. At Boabeng-Fiema the people live in the forest. They are part of the demarcated area assigned by Ghana Tourism Board. The situation is different at Tano-Boase. The village is about 2kilometer from the Sacred Grove. Visitation varies from occasional visits to frequent visits within the ecotourism.

In line with the purpose of ecotourism project, the study revealed that local people have different opinion about the objectives of ecotourism business. 30.61% of the respondents from the two villages are with the view that ecotourism business was established to generate money for local communities. 30.59% of the respondents are with the view that combination of purposes such as improving livelihood, earn money, protecting natural forest and exposing local culture and heritage were the reasons why ecotourism project was established. The percentages differ when the two villages are compared separately. Boabeng-Fiema has many respondents with the opinion that ecotourism project are established to generate money for communities than Tano-Boase. On the order hand, Tano-Boase has higher percentage of respondents who think that different factors assert to the ecotourism project.

Despite the differences in the purposes of the ecotourism project, majority expressed positive impact ecotourism have had in their livelihoods. In all, respondents expressed how their livelihoods have improved with the arrival of the project. They have good drinking water, better school buildings compare to the neighboring communities. This implies that the economic incentives of ecotourism have raised the standard of living in the two villages. But

whether these projects are done because of ecotourism is another question that needs to be addressed.

Prior to how local people benefit from ecotourism projects. The study revealed that there are different kinds of benefits which exist in the ecotourism destinations. Vast majority of the people do benefit from ecotourism activities. The kind of benefit people ranges from resources access to money. Money is usually received from gate fees, from tourists, from the donor organization and Ghana Tourism Board. 21.77% of all the benefit is the form of money. Members who usually get this benefit are the people who have direct link with the ecotourism business. People who get benefit from ecotourism project in the two villages in general expressed positive view towards ecotourism. Despite the apparent benefits of ecotourism, not everyone is pleased with the way these benefits are distributed. People expressed how leaders use these benefits for their own good. This was expressed more often at Tano-Boase than Boabeng-Fiema. People expressed the need for transparency and accountability in the way the chief use the ecotourism money.

Conflict is natural in every human institution. This is bound to happen when ever people assembly to achieve a goal. The challenge lies how this is resolved. The study revealed that there is cooperation between various stakeholders. 63.27% of the respondents expressed a good relationship. More than 90% indicating a friendly or very friendly relationship between them and the people who work at the destination. This does not mean that people are happy with all the activities of the workers. 100% of the respondents do not receive any form of compensation when their farm products are destroyed. Despite the fact that they do not receive any compensation, majority of the people expressed that there is no need for conflict. In order to reduce these conflicts, the respondents suggested that they should have a fair share of the benefit. The management expressed the need to assist people whose farm products are destroyed. Compensation will reduce conflict among people, but how this will be distributed may also create conflict.

The conflicts which occur in the communities are not between local people and stakeholders but between local people on the issues of land ownership. Respondents have different views about the ownership of lands. Majority expressed that lands are community property and individuals, family or government have no right to claim lands. Some people express their dissatisfaction about how the government in the recent years has taken control of lands. Conflicts occur sometime when people think their lands are been taken over by others.



Majority of the people in these two communities are farmers. This makes lands a hot cake for individuals and families.

In the case of animal population in the two communities, the study revealed that people are with the opinion that monkeys population have increased in the last years. The number of monkeys who comes to the houses at Boabeng-Fiema has increased in the last years. People are worried about the animal population and how it will affect their activities in the future. These animals are forbidden to be killed. Nothing can be done to stop their growth. They eat everything they could lay their hands on.

These two sacred forests are protected by the beliefs of the people. Traditional beliefs, taboos and local religion were indicated to have protected these ecotourism sites. The reason why the animals still exist in the forest is that locals have the belief that the animals are human. Taboos are respected by communities. With regards to foreign religion, people expressed that it has no impact on how community's ecotourism operates.

The need for extensive local participation is very important in any ecotourism project. The study revealed that 54.42% of local people have participated in the ecotourism project. A lot of the respondents were willing to take part in all kinds of activities of ecotourism in the villages. 80.27% of the respondents were willing to serve any role in the ecotourism project. During the group discussion, women express how they have been discounted in the decision making and benefit sharing.

It has also been established that community participation in the ecotourism project is important factor in achieving conservation objectives. Prior to this, local people were willing and eager to participate in the ecotourism business. Participation will ensure transparency between community members and various stakeholders. People are with the view that if they are allowed to take part in decision making their standard living will be better. Participation should include both young and old. For these communities, participation is not only about financial incentive but also power. To take part in the core decisions that concern your life is important for these people. They feel alienated from the society.

## **Recommendations**

- There is urgent need to ensure that local cultures and their values are respected by managers and workers of ecotourism.
- The role of chief's and committee member with respect to ecotourism management needs to be better managed.
- Resource access and incentives needs to be shared equally among local communities. The incentives should be shared in such a way that it will encourage locals to participate.
- Active participation in a form of decision making and planning of ecotourism activities should involve all the communities. Those who are willing participate in the decision making about how resources and incentives should be distributed should be informed on when meetings are held.
- There is a need to evaluate existing policies and legislations and define the role of various stakeholders. People need to be informed about the objectives ecotourism.
- Women must be included in the decision making. Most especially on the issues concern resource access.

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## **Appendix i: Questionnaire for Local communities**

This questionnaire seeks to evaluate the conflict and impact of tourism on community development in Boabeng-Fiema monkey sanctuary and Tano-Boase Sacred Grove. The questionnaire is part of my research work. The study is purely for academic purpose and therefore confidential. Any information given is guaranteed and would be treated with utmost confidentiality. Note that your outspoken opinion and objective response will contribute immensely to the success of this study

### **Background information**

1. Name of village or town: .....
2. Name of national park.....
3. Sex: male ☐ female ☐
4. Age: 18-25 ☐ 26-40 ☐ 41-60 ☐ 61- above ☐
5. Marital status: single ☐ married ☐ divorce ☐
6. Position in town/ village .....
7. Occupation .....

### **Ecotourism site information**

1. Are you aware that a national park exists near your community?  
Yes ☐ no ☐
2. If yes, why do you think the park was designated for?  
Improve our lives ☐  
Protect ecosystem ☐  
Earn money from natural resources ☐  
Develop community ☐  
Expose local culture ☐



Others ☐

3. How often do you visit the ecotourism site?

Never ☐

often ☐

monthly ☐

occasionally ☐

4. Has park establishment impacted your livelihood in any way?

Yes ☐ NO ☐

5. If yes, explain how?

.....  
.....  
.....  
.....

6.

**Benefits and livelihood**

1. Do you benefit from the national park?

Yes ☐ no ☐

2. If yes, what kind of benefit?

Resource access ☐

Cash/money ☐

Medicinal purposes ☐

Others ☐

3. Do get money from the park?

Yes ☐ NO ☐

4. How much do you make from the park in a month?

1 to 10 dollars ☐

11 to 50 dollars ☐

51 or more ☐

5. How do you make a living?

Ecotourism/tourist crafts ☐

Subsistence agriculture ☐

Hunting/fishing ☐

Commercial agriculture ☐

other ☐

6. Do you see any problem, if the number of tourist was to increase?  
To yourself

.....  
.....

.....  
.....  
.....

7. What do you think is the purpose of ecotourism project in the community?

Improve our lives ☐

Protect ecosystem ☐

Earn money from natural resources ☐

Develop community ☐

Expose local culture ☐

Others ☐

8. Do you think the benefits from the national park have improved your relationship  
with park managers in the last 5 years?

Yes ☐ no ☐

9. If yes, what has improved?

.....  
.....

### **Conflict between community and managers**

1. Have you ever had any conflict with managers of national park?

Yes ☐ no ☐

2. If yes, what was the cause of conflict?
  - Access to resources ☐
  - Benefit sharing ☐
  - Policies ☐
  - Conflict between wildlife and communities ☐
3. How is your relationship with park officers now?
  - Friendly ☐
  - Very friendly ☐
  - Not friendly ☐
  - No link ☐
4. Do you think tourist and local community have changed the nature of national park and ecosystem in your community
  - Yes ☐ no ☐
5. If yes, what do you think has changed?
  - Number of plant species decreased ☐
  - Number of animal species decreased ☐
  - Number of animal species increased ☐
  - Number of plant species increased ☐
  - Other ☐
6. What do you think has brought visitors to this national park?
  - Indigenous culture ☐
  - Primary forest ☐
  - Wildlife hunting ☐
  - Walking across the forest ☐
  - Others ☐
7. What are your feelings about tourism/tourists and, the possibility that tourism in this region may increase in the future?
  - .....
  - .....

- .....  
.....
8. Is the protection of tropical forest/natural resources important to you? Please explain?
- .....  
.....

### **Conflict between managers or local farmers**

1. Do you get benefit(s) from managers when damagers occur in your farms or other activities?

Yes ☐ no ☐

2. If yes, how are you compensated by managers

Cash/money ☐

Resource benefits ☐

Incentives ☐

Others ☐

3. How far is your farm from the ecotourism site in km?

0.0 –1.0

1.1– 2.0

2.1 –3.0

3.1– 4.0

4. How many hectors of land do have?

0.0 – 1.0 ha ☐

1.1– 2.0 ha ☐

2.1– 3.0 ha ☐

3.1 – 4.0 ha ☐

4.1 –more ha ☐

5. How much will you estimated the destruction that occurs on the farmer in us dollars? (monthly)

.....

6. What should be done to manage these conflicts?

.....

.....

.....

.....

### **Taboos and traditional beliefs**

1. Do you think traditional beliefs and taboos have protected the ecological sites?

Yes ☐ no ☐

2. If yes, how have these beliefs and taboos protected the sites?

.....

.....

.....

3. Do you know some taboos that have kept these sites for all these years?

Yes ☐ no ☐

4. What happen to people who disobey these taboos?

Punish by gods ☐

Punish by local authorities ☐

Punish by government ☐

Not punish ☐

Others ☐

5. Any potential reason why this site has been protected?

.....

.....

.....

6. Has the introduction of foreign religion caused damaged to the ecological sites?

Yes ☐ no ☐

7. If yes, how?

.....

.....

## Land rights and ownership of land

1. Who owns the lands where these national parks have been established?

Individual ☐

Families ☐

Communities ☐

Government ☐

2. How is land acquired?

Through family ☐

Government ☐

Organization ☐

Inheritance ☐

3. Has ownership of land serve as a tool of conflict between local communities and managers?

Yes ☐ NO ☐

4. If yes, what do you think is the best solution to avoid this conflict?

.....

.....

.....

## Participation of communities

1. Do you participate in the management of the ecotourism business?

Yes ☐ no ☐

2. If yes / no why

.....

.....

.....

3. Has the park staff involved you personally or the community in any way?

Planning ☐

Education ☐

Information ☐

4. Would you like to see the community engaged in the management practices?

Yes ☐ no ☐

5. If yes, what kind of management practices would you want to see the communities engaged in?

.....  
.....  
.....  
.....

Other comments:

## Appendix ii: Park Officers Interview Questions

THE QUESTIONNAIRE IS CONFIDENTIAL. ANY INFORMATION GIVEN IS CONFIDENTIAL AND STRICTLY FOR ACADEMIC PURPOSES

1. When was the park established?

.....

2. How large is the Park?

.....

3. Who is responsible for management and planning of the park activities?

.....

4. What is the Park's objective/goal/vision?

.....

5. Are there endangered/rare/etc. species here, or other special features?

.....

6. Are visitor statistics kept? If not, can you estimate the number of tourists received annually?

.....

7. Can you estimate the average length of stay and the percentage of visitors who are from foreign countries?

- .....
- .....
8. What is the Park's budget and funding sources?  
.....
  9. Does it operate at a profit or loss?  
.....
  10. Are funds put specifically towards conservation and/or monitoring activities? If so, what percentage of funds/budget?  
.....
  11. Are entrance fees charged? If not, have they/are they being considered?  
.....
  12. How strong is the enforcement capacity, and what are the associated penalties?  
.....
  13. What is the biggest constraint for Park managers?  
.....
1. What are your expectations, concerns, objectives etc. about tourism/ecotourism in the Park?  
.....
  2. Since the Park has been established, what has the biggest benefit and negative been?  
.....
  3. Have difficulties been encountered in coordinating with the Ghana Tourism Board and Department of Environment on tourism management?  
.....
1. How many staff work for the Park?  
.....
  2. What percentage is from the local community?  
.....



3. Are there ongoing training opportunities available to staff?  
.....
4. Can you provide a brief description of the education levels of the staff?  
.....
5. Have there been conflicts with the Nature Reserve's staff and ecotourism?  
.....
1. How many villages or towns benefit from the park?  
.....
2. Were any people displaced when the Park was established? If so, were they provided with compensation? In what form?  
.....
3. Are local residents permitted to use Park resources?  
.....
4. Do illegal activities occur? What are the major threats/pressures to the Park?  
.....
5. Have there been local community outreach/education activities with regard to the Park/ecotourism?  
.....
6. Have locals been involved in planning and/or management in any way?'  
.....
7. What is the relationship between Park staff and community residents?  
.....
8. What have been the benefits and negatives to the community as a result of Park establishment?  
.....
9. What are your feelings on the capacity of, and opportunities for, local residents to benefit from the Park/ecotourism in the future?

.....

Will education levels limit local people's opportunities to benefit?

.....

### Appendix iii: summary of data

Contains data from C:\Users\frankowusu\Desktop\EcotorismGH.dta

obs: 147  
vars: 30 16 Nov 2008 23:56  
size: 4,998 (99.5% of memory free)

variable name	storage type	display format	value label	variable label
Village	byte	%8.0g	1=Boabeng-Fiema 2=Tano-Boase	
Sex	byte	%8.0g	1=Male 2=Female	
Age	byte	%8.0g	1=18-25yrs, 2=26-40yrs, 3=31-40yrs 4=61yrs>	
M_Status	byte	%8.0g	1=Single 2=Married	
Pstn_Town	byte	%8.0g	1=leader 2=Committee Member 3=Citizen	
Occupation	byte	%8.0g	1=Farmer 2=Farming&Oth. Bus. 3=other Bus.	
Eco_Exist	byte	%8.0g	1=Yes 2=No	
Purpose	byte	%8.0g	1= Impv Lives 2=Earn Money 3=Dev. Community 4=Expose Culture 5=others	
Visit	byte	%8.0g	1=Never 2=Often 3=Monthly 4=Occasionally	
Eco_Impact	byte	%8.0g	1=Yes 2=No	
Benefit	byte	%8.0g	1=Yes 2=No	
Kind	byte	%8.0g	1=Resource Access 2=Money 3=Medicinal Purpose 4=Others	
Get_money	byte	%8.0g	1=Yes 2=No	
Cnflt_Wkers	byte	%8.0g	1=Yes 2=No	
Relationship	byte	%8.0g	1=Friendly 2=Very Friendly 3=Not Friendly 4=No Link	
Compensation	byte	%8.0g	1=Yes 2=No	
Distance	byte	%8.0g	1=1-2km, 2=2.1-3km, 3=3.1-4km, 4=4.1km >	
Nature	byte	%8.0g	1=Yes 2=No	
Change	byte	%8.0g	1=Plants Decrease 2=Animals Decrease 3=Animals Increase 4=Plants Increase 5=No	
Nat_Protectn	byte	%8.0g	1=Yes 2=No	
Tradtn_taboo	byte	%8.0g	1=Yes 2=No	
Some_Taboos	byte	%8.0g	1=Yes 2=No	
Tabo_Violate	byte	%8.0g	1= Pnsh By god 2= By Local Authty 3=Punish by State 4=No	
F_Religion	byte	%8.0g	1=Yes 2=No	
Land_Ownshp	byte	%8.0g	1=Individual 2=Families 3=Community 4= Govt	
Land_Acqstn	byte	%8.0g	1=Family 2=Govt 3=Local; 4=Inheritance	
Commty				
Ownshp_Cnflt	byte	%8.0g	1=Yes 2=No	
Cmnt_Partcpn	byte	%8.0g	1=Yes 2=No	
Park_Managed	byte	%8.0g	1=Yes 2=No	

Cmn\_Engagemet    byte    %8.0g                    1=Yes 2=No

. summarize

Variable	Obs	Mean	Std. Dev.	Min	Max
Village	147	1.408163	.493174	1	2
Sex	147	1.510204	.5016049	1	2
Age	147	2.312925	.9917656	1	4
M_Status	147	1.578231	.4955303	1	2
Pstn_Town	147	2.591837	.6053992	1	3
Occupation	147	1.707483	.9595296	1	3
Eco_Exist	147	1	0	1	1
Purpose	147	3.340136	1.440589	1	6
Visit	147	2.52381	1.009091	1	4
Eco_Impact	147	1.37415	.4855569	1	2
Benefit	147	1.353741	.4797648	1	2
Kind	147	1.37415	1.267134	0	4
Get_money	147	1.755102	.4314969	1	2
Cnflt_Wkers	147	1.918367	.2747403	1	2
Relationship	147	1.510204	.8055233	1	4
Compensation	147	1.918367	.2747403	1	2
Distance	147	2.22449	.8742583	1	4
Nature	147	1.442177	.4983432	1	2
Change	147	3.795918	1.134386	1	5
Nat_Protectn	147	1	0	1	1
Tradtn_taboo	147	1.129252	.3366253	1	2
Some_Taboos	147	1.102041	.3037369	1	2
Tabo_Violate	147	1.979592	.8232028	1	5
F_Religion	147	1.836735	.3708712	1	2
Land_Ownshp	147	2.972789	.4370759	1	4
Land_Acqstn	147	1.972789	1.265699	1	4
Ownshp_Cnflt	147	1.823129	.400354	1	3
Cmnt_Partcpn	147	1.455782	.4997437	1	2
Park_Managed	147	1.163265	.3708712	1	2
Cmn_Engage~t	147	1.197279	.3993051	1	2