

UNIVERSITY OF EDUCATION, WINNEBA

**EXPLORATION OF PARTICIPATION IN ECOTOURISM: A CASE STUDY
OF WLI TRADITIONAL AREA**

JOHN-NEWTON KUMI

JULY, 2015

UNIVERSITY OF EDUCATION, WINNEBA

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JOHN-NEWTON KUMI

A Thesis in the Department of Social Studies Education, Faculty of Social Sciences Education, Submitted to the School of Graduate Studies, University of Education, Winneba, in partial fulfilment of the requirements for award of the Master of Philosophy (Social Studies) Degree.

JULY, 2015

DECLARATION

STUDENT'S DECLARATION

I, John – Newton Kumi, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and acknowledged, it is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

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SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of this work were supervised in accordance with the guidelines for supervision of Thesis as laid down by the School of Research and Graduate Studies, University of Education, Winneba.

NAME OF SUPERVISOR: LAWRENCE K. ODUMAH (PhD)

SIGNATURE:

DATE:

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DEDICATION

I dedicate this work to my beloved children, Monica Fafali and Charles Elikem., my siblings, Maxwell, Mabel, Erica and finally, my dear mother, Mrs. Rose Odumah-Kumi.



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ABSTRACT

Local community participation has been identified as a key factor in tourism development globally. This study sought to explore the participation of local people of Wli Traditional area in ecotourism. It further assessed the extent to which local people benefit from ecotourism activities in the area, while the efforts made by the local Tourist Management Team and other relevant authorities to empower local residents for maximum participation were also assessed. The study was a Case Study. Hence, instruments used to collect data were Interviews and Observation. Data collected were analysed based on the Qualitative approach under classified themes to reflect the objectives and purpose of the study. The theoretical framework upon which this current study is built is the Social Exchange theory. The study established that, only a handful of local residents were actually involved in ecotourism activities in the Wli Traditional area. They engage rather in other economic activities like farming. Only few people benefited from the revenue generated. Ignorance of economic opportunities, low level of formal education, inadequate financial support and dominance by the Local Tourist Management Team over ecotourism activities were some factors that hampered effective local participation. Skill training and facilitation programmes should be consistently organized to equip local residents. Further, a free flow of worthwhile information should exist between local people and people who represent them on the Tourist Management Team.

CHAPTER ONE

INTRODUCTION

1.1: Background to the Study

In the last thirty five (35) years, tourism has developed to become one of the major world economic activities (Dieke, 2000). This, according to him, is due to the social, economic and ecological contributions it has made. The good side of tourism all over the world cannot be over emphasized. So much has been achieved in the tourism industry which has become the driving force that is pushing all governments to promote it for its prospects. A visit to some well established tourism centres globally reveals a host of tangible benefits of tourism to the people. In 2000, there was a record of 699 million international tourist arrivals which generated an estimated US\$ 476 billion in international tourism receipts (WTO, 2001).

In 2008, there were over 922 million international tourist arrivals, with a growth of 1.9% as compared to 2007. It is stated in the United Nations World Tourism Organisation (UNWTO) World Barometre January 2010 that, international tourism receipts grew to US\$ 944 billion in 2008. Some negative trends like global recession and HINI influenza virus led to the world wide decline of 4% in 2009 to 880 million International tourist arrivals and an estimated 6% decline in international tourist arrivals of between 3% and 4% in 2010. Ecotourism, for instance, is primarily a nature-based activity and it is a fairly current phenomenon. Ecotourism is an agent of change (Wall, 1997), and it is linked to resource protection policies, protected area conservation efforts, sustainable development initiatives and regional and community development strategies in many places. The international Ecotourism Society (1990, p 142) defines it as “responsible travel to natural areas that conserve the environment

and improve the welfare of local people”. The participation of local people is needed at all stages of ecotourism planning, implementation and evaluation. To promote effective participation, efforts should be made to enhance local people’s appreciation and awareness of the potential ecotourism values of their natural surroundings.

It must be noted that, when local or host communities of tourist attractions are actively involved in the planning and management of the resource, they are naturally motivated to render their services to sustain the tourism business. It is in this vein that, I believe, the people of Wli traditional area should be actively involved to guarantee the success of the tourism business in their community. Any attempt by anybody to neglect the local people in participating actively in tourism development could spell out doom for the local economy of host communities.

There is a general view that, tourism is one of the fastest growing sectors of the global economy and developing countries are attempting to cash in on this expanding industry. The main benefit that tourism holds over other forms of development is that, it is capable of reusing the resource, without greatly damaging or altering the resource. The expectation is to boost foreign investment and financial reserves. One also must concede that, while uncontrolled growth of this industry can result in dire social and environmental disaster, the United Nations argue that, such negative effects can be controlled and reduced.

In Ghana, the sector is also noted for the employment of both skilled and unskilled labour. The factors responsible for the significant growth of the tourism sector may include; Improved Gross Domestic Product, merchandise- export and trade, technological advancement, paid vacation, reduced working hours, improved transportation system and refined social perception about the tourism sector and its

prospects. For the above success in the tourism industry to be sustained, the most important part of the product which is the local community must be given the due recognition. According to Murphy (1985), the product and image that intermediaries package and sell is a destination experience, and as such, creates an industry that is highly dependent on the goodwill and cooperation of the host communities of tourist attractions. For the afore-mentioned reason, residents of tourist destination areas are being seen increasingly as the nucleus of the tourism product (Simons, 1994). They are indeed, the pivot around which tourism must revolve to serve the need of all players in the tourism business.

Consequently, community involvement in tourism development is encouraged in many countries. This is due to its potentiality of changing lives for the better. In Costa Rica for instance, individual entrepreneurs do not dominate the provision of services to the visitors. This is due to the fact that, local people especially women are central in the delivery of most of the services rendered. Tourists reside with locals in their local residence and spend their wealth on accommodation, food and other facilities with the indigenous people.

The Uganda Community Tourism Association (UCOTA) also operates with the local community at the centre of all activities. Its main purpose here is to empower the local communities in sustainable development so that they can plan, manage and develop themselves. UCOTA undertakes all activities with its mission in mind- to encourage quality community-based tourism with the aim of benefiting communities through sustainable development. According to Williams (2001), tourism enterprises can include more than just the obvious facilities like accommodation and food. UCOTA therefore encourages 'grass root' initiatives that are unique to the community. They

also strive hard to pursue community opportunities through the development of handicrafts as well as traditional songs and drama.

Similarly, Zimbabwe also practices community base tourism. The Overseas Development Administration (ODA) for instance, is assisting the Zimbabwe Trust in the promotion of wildlife management and other initiatives under its Communal Area Management Programme for Indigenous Resources (CAMPFIRE). CAMPFIRE encourages the use of community resources in a sustainable way. It again uses the benefits or revenue for the provision of community needs. It promotes local governance and economic self-reliance and increases employment and incomes through the wise use of local resources. Two districts, namely; Nyaminyami and Guruve received much economic rewards through their active involvement. Nyaminyami realized Zimbabwe \$320,000 in 1989. This later increased at the rate of 450% to Zimbabwe \$ 1.4million. Notably, local community participation greatly increased in two districts and beyond. Currently, twenty-three (23) districts are actively involved in CAMPFIRE activities. This was possible due to the tangible benefits they received in the areas of employment, better living condition, access to meat products and infrastructural development (GBRMPA, 2000).

Another area where community-based tourism is being practiced is the Meket Community of Ethiopia. Tourism Ethiopia for Sustainable Alternatives (TESFA) is also promoting local people involvement in tourism activities in various parts of the country. The Meket community is noted for its massive local involvement and significant economic benefit from tourism. World awards have been won by TESTA due to the great contributions it has made towards the betterment of life in rural communities. Lastly, Zambia also portrays a similar community-based tourism

development. The Language Game Reserve is locally managed and people living around the buffer zone are employed in the reserve.

Similarly, Ghana is also endowed with resources which can equally be developed to meet the prospects as seen above. We have resources ranging from cultural heritage, cultural diversity, to relief which can be developed using a community-based tourism system. The Hohoe Municipality of the Volta Region is one of the promising areas which are highly endowed with tourism potentials. Some of the attractions in the area are; Afadzato, Likpe ancestral caves, Tsatsadu Waterfall (the talking river), the Tafi Atome Monkey Sanctuary which is now located in the newly created Afadzato South District and the Wli Agumatsa Waterfall. The people living around Wli Agumatsa waterfall known as the Wli traditional area are the main focus of this study.

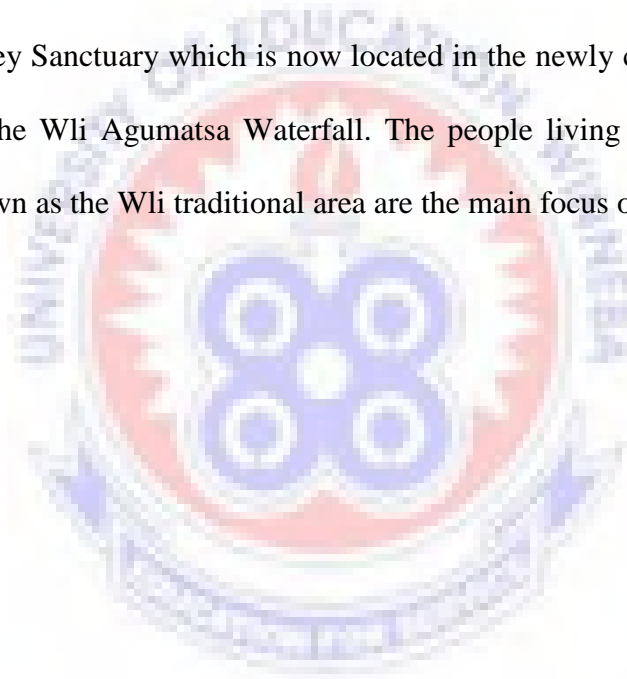




Fig.1.1. Half-way through the Front View of Agumatsa Waterfall

Source: Field work (2015)



Fig.1.2. Tourists at the Base of the Wli Waterfall on Easter Monday, 6th April, 2015.

Source: Field work (2015)

The Wli waterfall is a community-based ecotourism destination with huge potential of changing lives and at the same time, preserving its natural environment for posterity. It is located in the Ghana- Togo Plateau Forest Reserve, which has a rich flora and fauna. Wli waterfall is a popular attraction that receives several tourists and

excursionists from both outside and within the country due to its perennial water cascades throughout the year. Tourism development comes in handy as local people find other ways of benefiting from the phenomenon such as job opportunities which can improve community development. Besides, local people can produce handicrafts for sale because a lot of foreign and local tourists visit Wli waterfall.

It is however becoming obvious though without any anecdotal evidence that, the local people of Wli Traditional area are not fully involved in the planning, development and management of tourism activities in the Wli community. If any form of involvement is being done at all, it may attest to the fact that, public participation in tourism planning may be more of placation than a means of giving power to communities to form their own decision. Developers of tourism products all over the world only seem to please locals by making them feel involved in the development and management of tourism, while in reality they are exploited to meet the interests of alien developers at the detriment of local residents. In fact, most developers hold the view that, local people lack the requisite capacity needed for effective involvement. This is why I personally believe that, the local people of Wli Traditional area must be effectively involved in tourism development in the area. They must not be left out in the business.

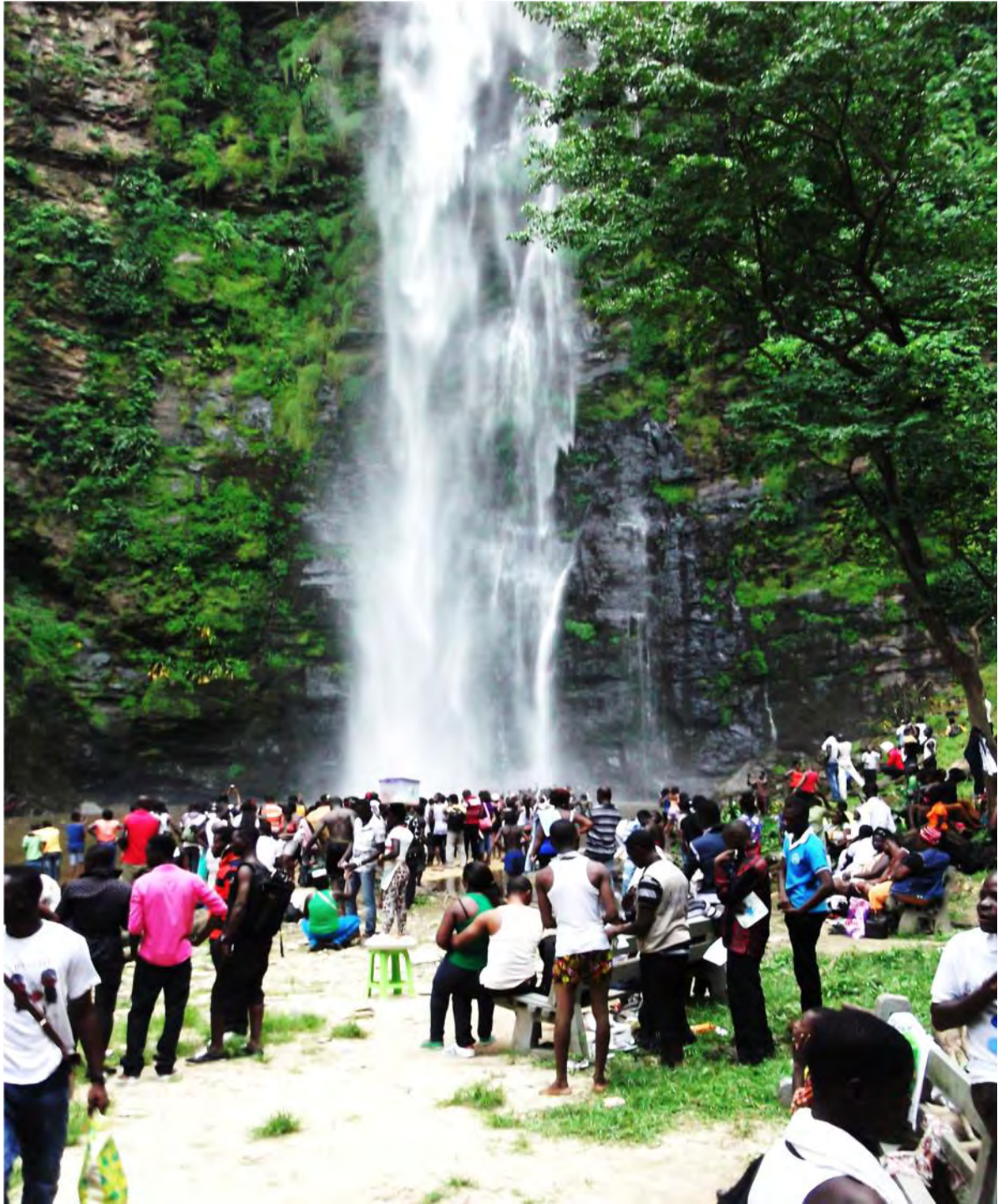


Fig.1.3. Holiday makers at Agumatsa Waterfall

Source: Field work (2015)

1.1.Statement of the Problem

It appears the people of Wli community are not fully involved in the development of ecotourism in their area, and in spite of several works on ecotourism in many areas and the availability of countless opportunities in the area; there is no scientific data on the level of participation of the local community in ecotourism management. This has created a gap in literature. Again, over the years, there has been the perception of tourism not meeting desired goals of sustaining the environment, ensuring community participation and economic benefits, including enhancing the experiences of the tourists.

According to the International Ecotourism Society (2001), the phenomenon is increasing in growth by 20%-34% per year. A situation, when sustained, will rejuvenate the ugly menace of mass tourism since issues of 'ecological exploitation' are now prevalent. The intensity of benefits host communities and for that matter nations derive from tourism depends largely on the extent of the scale of the tourism, size of the area and nature of the economy.

In fact, issues of local community neglect or at best placatory on the part of tourism developers have not received the needed attention in research. Keogh (1990) concluded his research presentation on the topic; "Public Participation in Community Tourism" by stating that, "Clearly, further research is needed to substantiate the findings of the present research". This confirms the fact that, to date, reported records on the impediments to local community involvement in tourism development and management remain lacking or at best inadequate.

To fill this gap, the researcher has set out to find out the level of participation of the people of Wli Traditional area in the development and management of tourism

activities. It is also worth noting that, too much reliance on tourism renders an area susceptible to seasonal and economic fluctuations. Hence, care must be taken not to place excessive emphasis on economic value of tourism as this can lead to decision makers believing that ecotourism exists for economic profit only. Ecotourism establishment such as that of Wli waterfall area alters the local economic structure and has often led to reduced access to resources for local residents. In some cases, residents are faced with pressure due to resource use restrictions and in the process lose their jobs or lands and make it difficult to make a living.

In Ghana, host community participation and perception of the economic importance of tourism development is relevant when considering the development of the phenomenon. Tourism has since the mid 1980s emerged as a significant sector of the Ghanaian economy as the fourth highest foreign exchange earner, and also leading to conservation and preservation of natural environments. There are a number of ecological attractions spread across the entire country and it is believed that, it provides economic benefits to the nation.

The fact is that, ecotourism has its own attendant problems such as leakages, poor sanitary conditions due to littering of the environment by visitors, and social problems such as the spread of diseases through unprotected casual sexual activities between the local people and the visitors. Consequently, there is the recognition that, ecotourism is neither entirely good nor bad (Mathieson & Wall, 1982). Again, there is still the wide spread of conflicting issues regarding ecotourism activities in Ghana which bothers on understanding of the concept as one thing and its practice as another.

By extension, Hohoe Municipal Assembly, the hub of tourist attractions in the Volta Region is no exception. The question as to the issues of local community participation and benefits of tourism and challenges as perceived by host communities remain unanswered. Therefore, this research work seeks to address these questions as far as the Agumatsa Wildlife Sanctuary and its related side attractions including the Waterfall are concerned.

1.3. Purpose of the Study

The purpose of the study is to find out the extent to which local people of Wli Traditional area participate in ecotourism. Specifically, the objectives of the study include the following;

1. Determine the level of participation of the residents of Wli Traditional area in ecotourism.
2. Ascertain the extent to which the local people of Wli Traditional area have benefited from the ecotourism business.
3. Find out the extent to which locals of Wli Traditional area are empowered by relevant authorities to participate in ecotourism.
4. Find out the factors that hinder effective participation in the ecotourism business by the local people of Wli Traditional area.

1.4. Research Questions

1. What is the level of participation of the local residents of Wli in ecotourism?
2. To what extent have the residents of Wli benefited from ecotourism?
3. To what extent have residents of Wli been empowered by relevant agencies to participate in ecotourism.
4. What factors hinder effective participation in ecotourism by the residents of Wli Traditional area?

1.5. The Scope of the Study

The study was conducted in the Wli community as they play host to the Agumatsa Waterfall and its side attractions to determine the extent of their involvement. The Wli Traditional area is located in the Hohoe Municipality of Volta region. There are many tourist sites in the Hohoe Municipality such as Afadzato, Likpe ancestral caves, Tsatsadu Waterfall (the talking river), the Tafi Atome Monkey Sanctuary which is now located in the newly created Afadzato South District and the Wli Agumatsa which may be facing same problem of low community participation. The study was, however, confined to the Wli Waterfall area.

1.6 Significance of the Study

Tourism has emerged as a major growth industry in many national economies and Ghana for that matter is no exception. An increasing proportion of the world's population is dependent upon continuous growth of tourism for employment and income (Faulkner & Tideswell, 1997). Consequently, many local communities including Wli traditional area have to cope with the increased intensity of eco-tourism and its economic impacts, both positive and negative. Ecotourism for instance by its nature and definition according to the International Ecotourism Society (2001), is “a

responsible travel to natural areas that conserve the environment and improve the well-being of the local people”. Wli Traditional area is a typical example of an ecotourism destination. This definition is a well thought out concept which when implemented sufficiently, brings about a win-win situation to all parties. Furthermore, ecotourism has four guiding principles as established by (Wallace & Pierce, 1996); minimizing environmental impact, respecting host cultures, maximizing benefits to local people and maximizing tourist satisfaction.

This study, therefore, could serve as a baseline for the Hohoe Municipal Assembly to evaluate the tourism in the Wli traditional area. The outcome will enlighten the Wli community in the creation and exploitation of alternative livelihood measures to reduce poverty. Furthermore, it may be useful to the Ghana Tourist Board (GTB) as a guide for designing programmes aimed at promoting community-based tourism in Ghana. Lastly, it will serve as a reference for future studies on related areas.

1.7. Limitations

The recorder being used by the researcher encountered some mechanical problems which could not be repaired. This made it difficult for him to retrieve two (2) of the interviews for transcription. The researcher then went back and re-conducted the interview, but this time, by jotting down responses as the interviewees spoke, which they did reluctantly. This, the researcher believes might have had an effect on the quality of the interview, which might consequently have had adverse effects on the quality of the final data collected. However, since it involved only two (2) interviewees, its effect in the considered opinion of the researcher was negligible.

Again, the researcher could not get all the extra documents requested for at the tourism centre. The workers were quite economical when they got a hint of the topic

under study. Despite the assurance given by the researcher to the people that, the exercise was purely academic, and that, their anonymity is assured, they were still adamant to release information about the involvement of the locals in the management process and how proceeds were utilized. This situation did not however affect the quality of the secondary data so much since the interviewees were quite cooperative and accurate in responding to questions. In all, the study was successful.

1.8. Ethical Issues

In the conduct of this study to a very large extent, I did not take sides or contribute to any discussion that relates to the conflict that ensued between the local people of the study area and the people of Togo over the ownership of the Wli Agumatsa Waterfall. Also, any local who insisted on money before responding was tactfully left out. The anonymity of all interviewees was held highly as names of respondents were not required of which the interviewees were made aware before the commencement of each interview session; neither was anybody identified with the views that were expressed except for the paramount chief.

Furthermore, those who declined to respond for personal reasons were not in any way forced to do so against their will. Again, pictures of traders who appeared in my work were fully made aware of the purpose of my study and had granted me permission while some photographs of the ticket sellers were captured without their faces as requested by them. All interviewees were made aware of the fact that, the study is purely an academic exercise.

1.9. Operational Definition of Terms

Placatory: Something designed to make somebody feel less angry by showing that you are willing to satisfy or please them.

Capacity building: Refers to training and facilitation provided to enable people to effectively participate in both decision making and management of actual projects, which involves the development of both skills and confidence.

Community Empowerment: to give a community the ability to improve their knowledge, skills, resources and infrastructure to be in charge of their own lives.

Economic Cost: The monetary value assigned to the natural environment and nature-based attractions through eco-tourism.

Ecotourism: A responsible travel to natural areas that conserve the environment and improve the well-being of the local people.

Opportunity Cost: The forgone alternative satisfaction which in this case, the Wli traditional area or community would have gained if the same resource (Agumatsa Fall) were used for another purpose rather than a tourist attraction.

Environmental Cost: The environmental challenges posed by the eco-tourism business in the Wli traditional area.

Social Cost: The social problems created by the eco-tourism activities in the Wli community.

Alternative Livelihood: Economic Activities available to the local residents of Wli traditional area which they can engage themselves meaningfully in as means of living other than exploiting the Agumatsa Wildlife Sanctuary.

1.10. Organization of the Study

The work was put into five (5) distinct chapters. Chapter one provides an introduction to the study. It looked at the study from the global perspective from Africa through to Ghana. It finally zeroed in on Hohoe Municipality and the Wli community. Sub topics under this chapter are background information, statement of the problem, research questions, objectives, scope, limitations, and finally, the rationale or significance of the study. In chapter two, a critical review of literature review was made. It introduced the theoretical and conceptual perspectives within which the study was conducted. The third chapter dealt with the research methodology and comprises the study design, research setting, and population, data sources, sampling procedures, research instruments, data collection and limitations. The fourth chapter comprised analysis and discussions of the data that was collected. Finally, the fifth chapter includes summary of findings, recommendations and conclusions.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0. Introduction

In this chapter, a critical review of literature on local community participation in tourism development was discussed. Related literature was reviewed under the following sub-themes;

- i. The Meaning of Ecotourism
- ii. Local Community Participation in Ecotourism Development
- iii. Benefits of Ecotourism to Local Community
- iv. Economic Costs of Ecotourism to the Community
- v. Hindrances to Community Participation in Ecotourism
- vi. Empowerment and Capacity Building as Part of Community Development
- vii. Theoretical Framework

2.1. Meaning of Ecotourism

Ecotourism defies one clear definition. The World Tourism Organisation in 1997 estimated that, some 10%-15% of global tourism could be classified as ecotourism. Ecotourism under whatever definition is an instigator of change which is desired by the players in the industry many of whom would like to see what they regard as an improvement of the existing condition.

Ecotourism is a form of tourism that involves visiting natural areas in the remote wilderness or urban environments. The definition and principles established by The International Ecotourism Society (TIES, 1990) indicates 'responsible travel to natural areas that conserve the environment and improve the well-being of local people'. Generally, eco-tourism could be defined as travelling to relatively undisturbed or

virgin natural environments with specific objectives that may include studying, admiring and enjoying the scenery with its flora and fauna, as well as any existing unique cultural manifestations (both past and present) found in these areas. By this definition, nature-oriented tourism calls for a scientific, aesthetic or philosophical approach to travel. Invariably, there are varied proponents of ecotourism definitions, but the underlying features in all the definitions put forward feature prominently the principles and dimensions of ecotourism as alluded to by Honey (1999). The situation of Wli Traditional area, in my view, fits into the various definitions as far as its Waterfall (Agumatsa fall) is concerned. Hence, my quest to find out the level of community participation in tourism by the local residents of Wli Traditional area in the Hohoe Municipality.

2.2. Local Community Participation in Tourism Development

Community participation in the tourism planning process is the involvement of individuals within a tourism-oriented community in the decision-making and implementation process with regard to major manifestations of political and socio-economic activities (Pearce, Mascardo, & Ross, 1996). Murphy (1985) also supports this view when he asserted that, community participation in tourism is the involvement of the community in a tourism development enterprise. Again, he sees community participation in two main perspectives. These are passive or active. With passive involvement, locals have only basic knowledge of the tourism activity, while with the active involvement; the community takes part in the day-to-day running of the tourism activity. Sometimes, it is my considered opinion that, some power brokers in the community seek to sideline government and non-governmental organizations from the direct control and or full control of the management and development of any such business such as tourism as far as community participation is concerned. This

may not auger well for the locals who may not have the capacity to fully participate in the phenomenon. WHO (2002) in another vein, views community participation as process of citizens to channel their voiced opinions and get involved in the decision-making process. This view seems to suggest that, community participation is an initiation by the local people aimed at making a case for recognition as far as the exchange such as tourism takes place. It is therefore not calling for the marginalization of other interest groups from participation. The exchange business must therefore be carried out in such a way as to promote a win-win situation for all industry players.

Furthermore, it is generally perceived that, local community participation can improve the process of decision-making which leads towards efficient utilization of target resources. It is also worth noting that, community participation is also important in educating local people to be alert of their surroundings and being more responsible to the rights that they possess. Their collective involvement in decision-making towards the development of the Wli Waterfall for instance is quite crucial and must therefore be pursued vigorously. What concerns all the people must be decided on by all.

In addition, community participation can benefit the local community via ensuring the economic benefits from tourism stay among the residents as they are the tourism dependent communities (Scheyvens, 1999; Mitchell & Reid, 2001; Hipwell, 2007; Trejos & Chiang, 2009). In the work of Timothy (1999), community participation can be examined from two perspectives: decision-making process and tourism benefits. Ying and Zhou (2007), opine that decision-making allow residents to be empowered in tourism development via the ability to express their concerns and desires while example of tourism benefits is gaining employment opportunities. This view appears

to concede that, for any effective community participation to be realized, the members of the community will be concerned about how involved they are in the decision-making or management and development of tourism, vis-à-vis the benefits they stand to gain from the exchange. This makes community participation very crucial for the development and sustenance of the tourism business.

According to Tosum (2000), community participation is a form of action in which individuals confront opportunities and responsibilities of citizenship. The opportunities may include joining the process of self governance, responding to authoritative decisions that impact on one's life and working co-operatively with others on issues of mutual concern (Til, 1984). In my view, this assertion suggests a win-win situation for the local people and other interest groups be it governmental, non-governmental or even foreign or home base. Local participation is thus a very important ingredient for success in the tourism business.

Askew (1989) on the other hand, maintains that, it is an educational and empowering process in which people in partnership with those able to assist them, identify problems and needs and increasingly assumes responsibility themselves to plan, manage, control and assess the collective actions that are proved unnecessary. This, in my view, suggests a multi-approach which may seek to combine relevant factors to empower the locals to participate meaningfully in the management and development of the tourism business. Interestingly, Dinham (2005) emphasizes that, local communities need to transform from passive to active attitude for a new relationship to occur. By exhibiting a proactive attitude, local communities can control unfavourable change and ensure the best development plans to fit their needs.

In order to promote and support the tourism development process, planners and community leaders need to provide educational information and programmes such as workshops and awareness programmes to residents (Sirakaya, Jamal, & Choi, 2001). This situation makes the impartation of requisite skills. Knowledge, values and positive attitudes very crucial and inevitable in the process of community participation in tourism development. Indeed, for an ideal situation of community participation, it calls for a transfer of power from those who had major decision-making roles to those who traditionally have not had such a role (Willis, 1995).

By implication, adjustment of power between local community and developers or the local authority need to be carried out in a professional way in order not to manipulate the participation process. It is an observable fact that, the community approach of top-down administration system that creates problems during implementation of projects requires being reviewed (Langley, 2002). This current study, therefore, focuses among others on the active perspective of involvement of the people of Wli Traditional area in tourism.

2.3. The Need for Local People Involvement in Tourism

The need for community involvement in tourism planning and development has caught the attention of many authors in the tourism literature (Murphy, 1985 and Swarbrooke, 1999). This is obviously so because, community neglect is one of the major reasons why many tourism projects fail in achieving much. According to Pearce *et al* (1996), if local communities are not involved, a backlash against tourism may develop. This condition among others, contributes to reducing security for both local communities and tourists combining with other factors to inhibit the growth of tourism.

One can then say that, until active community participation is actually practiced, proper tourism development would remain a mere academic term or an illusion. Consequently, Murphy (1985) further attests to the fact that, the product and image that intermediaries package and sell is a destination experience, and as such, creates an industry that is highly dependent on the goodwill and co-operation of the host communities. This view supports the notion that, local communities do not only live close to tourist attractions but they also own the attractions or resource. As owners of the attraction, local residents must be actively engaged in decision-making, planning and development of the attraction. However, for the residents to be able to participate meaningfully in the ecotourism industry, they need to be empowered financially and in entrepreneurial skill and knowledge.

It is becoming very necessary to consider why community participation in tourism development is enjoying wide spread attention and emphasis as far as its literature is concerned. It has become so persistent and which is actually getting tourism practitioners and academicians all over the world increasingly aware, but the placcation and leakages, which are mostly inimical to the local people and its unfavourable outcomes make one wonder whether the developmental schemes carved for the tourism communities are anything to write home about. Evidently, the tourism industry has great potential to affect the lives of host community residents (Bartholo, Delamaro, & Bursztyn,(2008) conducted a study on two successful cases of community-based tourism in northern Brazil, where not only a fair and environmentally responsible model was well grounded, but the communities' quality of life improved tremendously. In their opinion, the concept of situation-centred approach to development is very crucial and hence should receive much attention to promote responsible tourism. This notion of development according to them, goes

beyond economic considerations, adapts to the locality, reinforces the centrality of local knowledge and recognises ordinary people as actors in the process of transforming their territories (Bartholo *et al*, 2008).

Interestingly, Mitchell and Muckosy (2008) argue that, community-based tourism (CBT) can be a misguided quest. Their research, situated in Latin America, show that, CBT rarely reduces poverty and that, communities should instead try to access mainstream tourism markets, which may have a more beneficial impact than traditionally thought. They further maintain that, many CBT projects have failed and initiatives collapsed when it comes to achieving pro-poor benefits. This is mostly attributed to the lack of financial viability; poor market access and poor governance. Many CBT cases are not participatory in local power structures and decision-making, and as a result the solution, according to Mitchell and Muckosy (2008), would be to link poor communities with major tourist flows, rather than pursuing alternative tourism. However, I think, rather than relying on multinational corporations, we should aim largely at fostering indigenous skills, creativity and innovativeness. This may lead to communities managing to take a degree of control and exercise power over tourism developments in their localities (Mowforth & Munt, 2009). In view of the discussion above, I deemed it fit to conduct this study to determine the level of involvement of Wli community in eco-tourism development in the area.

It is worth mentioning that, a mere support for local community participation is not enough. Because, while many planners rush towards involving various communities in their work, they do so without full consideration of the progress of public participation techniques employed in other aspects of planning (Simons, 1994). In

view of this, Arnstein (1969) did not only support local participation, but also came out with an eight step ladder of participation. This ascends from (1) manipulation, (2) therapy. She calls this stage the stage of non-participation. The purpose here is to cure or educate participants to lend support to a proposed plan of action considered best. The second is the stage-degree of tokenism. (3) Information, here developers give information without listening to feedback from locals. (4) Consultation. There is feedback at this stage, yet developers do not consciously use local views. (5) Placation, developers at this stage only pacify locals by placing the elite at nominally flamboyant positions, yet they are not really involved. The last stage is called degree of citizen power. This comprises: (6) Partnership. At this stage, power and negotiation are well shared and distributed. Here, locals and power holders decide, plan and take responsibility. (7) Delegation of powers-citizens hold clear majority of seats on committees, take decisions and have power to be accountable to the public. Finally, (8). Citizen control. Here, locals (the have-nots) hold all power of making decisions, policies, planning and managing all activities. No intermediaries exist between source of funds and locals.

According to Poon (1994), participation of local people is a criteria often agreed on as an essential condition for development and sustainability of any new form of tourism. But, another study revealed that, it is the combination of the two words 'local' and 'participation' that is paradoxically implying local residents being so often left outside of the planning, decision-making and managing of tourist development (Mowforth & Munt , 2009). Notably, the ideal situation would be for communities to decide the form and function of tourism developments and have full control over any tourism schemes in their location. But most studies conducted into this issue has revealed that, local residents often lack the experience,

and resources, therefore, even interest is crucially needed to establish successful tourism ventures (Scheyvens, 2002). It must however be noted that, a host community can be made up of lifelong indigenous residents and recent domestic as well as international residents. One should therefore, not lose sight of the fact that, society is not homogenous, for that matter, fair access to communal property is quite impossible.

In my candid view all the arguments raised against community participation may sound great, but it is worth concluding with this expert view that, “The presence of local involvement does not guarantee successful interaction with other economic sectors but it may also be argued that, its absence is very likely to result in unsuccessful integration with other economic sectors” (Butler, 1990 pp147). In this current study, therefore, an attempt was made to determine the extent to which the locals of Wli Traditional area are involved in the planning and development of eco-tourism.

2.4. Benefits of Tourism to the Local Community

Tourism comprises an extensive range of economic activities and can be considered the largest industry in the world. International tourism is one of the fastest growing sectors of the global economy. During the 1990s, when the globalization of tourism reached unprecedented proportions, international tourism receipts had a much higher average annual growth rate of 7.3% than that of gross world product. By 1999, international tourism receipts accounted for more than 8% of the worldwide export value of goods and services, overtaking the export value of other leading world industries such as automotive products, chemicals, and computer and office equipment. A significant proportion of world tourism expenditure takes place within

industrialized countries: Europe alone accounts for about half of annual international tourism receipts. Tourism, however, is the only major service sector in which developing countries have consistently recorded trade surpluses relative to the rest of the world. Between 1980 and 1996, for instance, their travel account surplus increased from \$4.6 billion to \$65.9 billion, due basically to the impressive growth of inbound tourism to countries in Africa, the Caribbean Asia, and the Pacific regions (UN, 1999). The 1990s also experienced a remarkable growth of international tourism receipts in the 49 least developed countries: Total tourism receipts in these countries, more than doubled from US\$ 1 billion in 1992 to over US\$ 2.2 billion in 1998. Tourism is now the second largest source of foreign exchange earnings in the Least Developed Countries (LDCs). Again, tourism has become the main source of income for an increasing number of Small Island Developing States (SIDS) (World Tourism Organisation, 2000).

Besides export earnings, international tourism also generates an increasingly significant share of government (national and local) tax revenues throughout the world. In addition, the development of tourism as a whole is usually accompanied by considerable investments in infrastructure such as airports, roads, water and sewage facilities, telecommunications and other public utilities. Such infrastructural improvements not only generate benefits to tourists but can also contribute to improving the living conditions of local populations. This increase in social overhead capital can also help attract other industries to a disadvantaged area and thus be a stimulus to regional economic development.

The tourism industry is an increasingly important source of employment- including in tourism-related sectors, such as construction and agriculture.-primarily for unskilled

labour, migrants from poor rural areas, people who prefer to work on part-time basis, and notably women. Because the sector is relatively labour intensive, investments in tourism tend to generate a larger and more rapid increase in employment than equal investment in other economic activities. It is important therefore, that, local residents have a basic level awareness of the potential benefits and challenges of ecotourism development. Ecotourism assessment in Australian Alps, Fraser Island, and Kakadu National park among others postulates that, it is a major source of economic gain to people in areas like employment, income and a significant contributor to GDP (Pearce *et al*, 1996).

There are different benefits derived from tourism development by the residents of a destination some of which include; generation of revenue, employment and promotion of economic opportunities for the remote and peripheral region. Revenue generation and employment thus depend on visitors' expenditures and the kind of services made available respectively. In 1997, the Great Barrier Reef Park in Australia was responsible for over US\$1 billion in visitor expenditures much of which was related to ecotourism (GBRMPA, 2000). Tourism revenue can have a significant bearing on wealth. For example, tourism-related handicraft sales in Maya centre, Belize amounted to BZ\$ 2336 per household in 1993. Given the BZ \$ 3124 per capita income of GDP for Belize at the time, it is clear ecotourism for instance, contributes tremendously to local income (Lindberg, 1998). In Belize, over 40% of the local people in the vicinity of Hol Chan Marine reserve feel that, they benefit from the reserve economically. In the nearby village of San Pedro, there are small located businesses such as hotels, bars and clothing shops (TIES, 2001).

Multiplier effect hinges on direct and indirect benefits: the amount spent by tourists at a destination finds its way delivering benefits in the form of salaries which local employees receive and also do onward expenditure that generates round and round of income for the residents; however, it must be noted that, it can create indirect environmental cost to the community.

In a related development, a study conducted by Andriotis in (2004) on Crete Island in Greece on the community groups' perception of tourism development revealed that, approximately 50% of business owner and reliant residents perceive tourism as very meritorious to their economy, while, a proportion of 29% residents whose activities are not related to ecotourism also think tourism development is advantageous, citing employment, revenue and others as the merits derived from tourism development.

In another study commissioned by the New Zealand Ministry of Tourism (1992), it was noted that, most respondents surveyed in all the communities identified the tourism industry as an important economic activity and held strong views about tourism creating jobs and income. Furthermore, a study by 'Green Money (2004)', a non-governmental agency on the contribution of ecotourism to the people in the Amboseli National Park of Kenya indicated good appreciation of the phenomenon by the people. The study reported that, 55,000 people are employed in its wildlife tourism industry alone.

Similarly, the Kenyan wildlife service recorded \$ 24 million of revenue from wildlife tourism in 1990. In 1995, an amount of \$54 million was realized, out of which 28% was paid to the communities on the fringes of the parks. It is also instructive to note that, the conservation of the wildlife resource, for example, a lion generates an

amount of \$27 million for just watching per year while each elephant herd generates \$610.000 in tourist revenue (World Tourism Organisation, 2000)

Again, according to the World Tourism Organisation, 2000 report, in Nyaminyami in Zimbabwe, the revenue generated from ecotourism is paid directly to each of the villages or 'producer communities'. They then decide on how they want to spend the money including the option of cash payments of dividends to each household. The situation has also led to the provision of a reliable water supply, establishment of grinding mill, and building of warehouses among others. The reward that accrues from community tourism activity must in reality, be of benefit to all locals. For this to be realized, conscious efforts must be made, for tourism's impact cannot be merely wished into being but must be consciously and strategically worked at. According to Timothy (1999, 377), "planning processes should seek for input from various stakeholders, including locals in the benefits of tourism development and educate community members". By this, all members of the society must be considered in various planning processes. The selection of the few elite or those considered influential cannot guarantee effective development. This revelation may sound unpalatable but it holds water. Conscious efforts must therefore be made for the benefits to be fairly diffused to the benefits of all. Economic benefits in the area of sustainable employment, sustainable alternative livelihood enterprises and other business kinds must be promoted. Financial support in the form of credit could be given to those that genuinely need it. Indirect benefits and socio-cultural progress are also worthwhile.

In the current study, therefore, one of the objectives was to determine the benefits of eco-tourism to the local community (Wli Traditional area).

2.5. Economic Cost of Ecotourism to the Community

The monetary value assigned to the natural environment and nature-based attractions through ecotourism, for instance, is an incentive for the introduction or continuation of sustainable tourism resource use. Revenue leakages manifest in limited multiplier effect by the need to import goods and services. In spite of the tendency of tourist to consume local goods, Lindberg (1998) estimates that, at least 90% of ecotourism revenue in most local destinations is lost through leakages, leaving only 10% in the local economy. For instance, only 6% of expenditure is retained within local communities near Tortuguero National Park in Costa Rica and the Annapurna Conservation Area in Nepal. The retention is even lower in whale-watching area on Mexico's Baja Peninsular (Lindberg, 2001). In this study, therefore, one of the objectives was to find out the economic benefits of tourism to the local of people of Wli Traditional area.

2.6. Hindrances to Community Participation in Tourism

It has been observed in many parts of the world and especially in the developing countries that, tourism has been developed and controlled mostly by identifiable international companies, who hardly have any regard for local socio-cultural and economic conditions (Timothy & Loannidas, 2002). This could be attributed to the fact that, most tourist destinations do not have the required wealth and political power, which often puts them at the mercy of decision-making processes that are far beyond their control (Timothy & Loannidas, 2002).

Wilkinson (1987) maintains that, many decisions governing domestic matters are made elsewhere by foreign tour companies and services, who in countless situations do not regard or have the destination communities at heart (Timothy & Loannidas,

2002). It is also an observable fact that, sometimes, even countries that are in control of tourism development stand the risk of losing the power of decision-making to selected few prominent individuals who control the wealth and political strength (Bianci, 1999:273). This and many more developing trends lend support to the call by many including the researcher for frantic efforts to be put in place to empower the local people to effectively participate in the tourism business.

According to Timothy (1999), some autocratic power systems have kept grass root involvement from flourishing in some parts of the world where representation of democracy has been discouraged. Consequently, tourism management and development shaped by local entrepreneurs have less chance to see the light of the day in the long-term. The situation makes tourism less attractive to locals who feel marginalized and in such cases; the best option left for them is to disengage from the business. This way, the host communities are denied the chance of partaking in and reaping the fruits of tourism which include provision of sustained employment, social infrastructure, regular income and others.

Notably, Tosun (2000), in organizing the fact related barriers of community participation in decision-making process of tourism development in developing countries, captured them under the following three headings:

- (i) Operational limitations
- (ii) Structural limitations
- (iii) Cultural limitations.

In fact, it is important to admit that, most of these limitations are common in developing nations, although they are not evident in every tourist site. The *operational* limitations in his view include; decentralization of public administration

of tourism, lack of co-ordination and lack of information. For *structural* Limitations, they include; attitudes of professionals, lack of expertise, elite domination, lack of appropriate legal system, lack of trained human resources and relatively high cost of community participation and lack of financial resources. Last but not least, *cultural* limitations. They cover the area of limited capacity of poor people and apathy, and low level of awareness in the local community.

Tosum (2000) again asserts that, the limitation may be due to political, social and economic structure in developing nations, which prevent them from achieving higher levels of development. Omondi and Kamau (2010) supported this view, when they opined that, all barriers of community participation as laid out by Tosum (2000) were proven in their study in Kenya, which led to poor community participation in tourism development. It is evidently clear that, community participation in tourism development is often hindered by many factors ranging from economic, social, cultural and others as enumerated above. This definitely calls for the empowerment of host communities like Wli Traditional area, which play host to the Agumatsa fall and its side attractions, through vigorous capacity building.

2.7. Empowerment and Capacity Building as Part of Community Development

Community empowerment has been acknowledged as a tool for social justice where local people learn to assist themselves by altering restrictive circumstances. It refers to the ability of people to take action to improve their life situations (Israel, Checkoway, Schulz & Zimmerman, 1994: 152). Haynes and Singh (1993) identified a tendency in the disempowered to accept powerlessness, helplessness and injustice dangerously leading to the maintenance of the status quo. They maintain that, it is not about handing over power as an end result but to give them the ability to improve

their knowledge, skills, resources and infrastructure to be in charge of their own lives. Empowerment therefore is the clear purpose to induce change.

It is therefore becoming increasingly clear that, there is a wide variety in definition and application of the term 'empowerment'. Indeed, current critical comments on the lack of definitions and applications (Christens, 2012 and Woodall,) differ not basically from earlier analyses (e.g. Staples, 1990).

Community empowerment undergoes a lot of challenges, which may be practical and philosophical in nature, from different views on power and the powerful (those who sometimes empower people), questions of sustaining long-term commitments from the communities (Wallerstein & Bernstein, 1994) or funding bodies (Fawcett *et al*, 1995) to difficulties in assessing success (Craig, 2002). Consequently, Laverack (2001) opine some 'domains' as framework for (Laverack & Labonte, 2000) and measurement of community empowerment (Laverack & Wallerstein, 2001). They include;

1. improves participation
2. builds empowering organizational structures
3. enhance the ability of the community to 'ask why' (critical awareness)
4. creates an equitable relationship with outside agents
5. Increases control over programme management (Laverack, 2007: 60-61), all of which are relevant to tourism development.

It must however be noted that, these domains are pre-determined and may not include domains relevant to the local people (Laverack, 2003; 2006). It has been realized that, community empowerment gives birth to two concepts: Capacity Building and Social Capital.

Firstly, capacity building refers to training and facilitation provided to enable people to effectively participate in both decision making and management of actual projects. It involves the development of both skills and confidence (Scheyvens, 1999). He furthermore maintains that, for any effective local participation to be practiced, effective and holistic empowerment must first be attained. This must cover economic, psychological, social and political empowerment. Also, Scheyvens (1999) attests that, when considering whether or not a community has been economically empowered, it is necessary to consider opportunities which have arisen in terms of both formal and informal sector employment and business. The opportunities also need to be sustainable. A local community which is optimistic about the future and has faith in the abilities of its residents is relatively self-reliant and demonstrates pride in traditions and culture can be said to be psychologically powerful.

A considerable literature is available on capacity building, perhaps due to the fact that, it can be aligned easily with economic aspects of development, especially the promised job creation. Capacity building, Labonte and Laverack (2001: 114) argued, is a reply to the Ottawa Charter's area of 'strengthening community action', and means not just attaining a more efficient and sustainable programme delivery but an increase in a community's ability to define, assess, analyse, and act on health concerns of importance' to its members. Labonte and Laverack (2001) proposed a rank-ordering measurement of change in capacity using Laverack's (2001) previously stated nine domains, and assigning and validating a comparative rank. In the contributions of Hawe, King, Noort, Jordens and Lloyd (1999), in another health application, capacity building consists of building infrastructure to deliver a programme, building partnerships and organizing environments to ensure that

programmes and outcomes are sustained and crucially, building problem-solving capability.

Scheyvens (1999) indicates that, “social empowerment refers to a situation in which a community’s sense of cohesion and integrity has been confirmed or strengthened by an activity”- such as tourism and empowerment programmes. Tourism and its related activities may result in crime, begging, perception of crowding, displacement from traditional lands, and loss of authenticity or prostitution. It is therefore not enough to merely support capacity building. Strategies to bring it to bear must follow suit. This should be carried out by relevant state institutions and Non-Governmental Organisations (NGOs) who have the capacity to empower the people to participate meaningfully in the tourism industry.

In conclusion, it is my strong belief that, there is the need to develop human resource, particularly the indigenous personnel, to deliver quality services for tourists and to enhance general skills of local workforce. This current study, therefore, also aims at finding out the extent to which locals of Wli Traditional area are empowered by relevant authorities to participate in tourism development.

Social Capital on the other hand, is seen as personal, professional and institutional social networks which enables collective decision-making (Murray, 2000), and are rooted in trust, respect and reciprocity. Dale and Newman (2010) perceived community development as far too independent with the global economy for traditional hierarchical decision-making to maintain its relevance. Bonding (with family and friends), bridging (to people outside local groups) and vertical ties (to decision-making figures and authorities) are said to be needed but are inadequate if government policies do not favour such networks explicitly.

2.8. Theoretical Framework

The theory which constitutes the foundation upon which this current study is anchored is the Social Exchange theory which was modified by Ap (1992). The model outlines the process by which residents become involved in tourism exchange, how they continue in the exchanges and become disengaged from the exchange.

Ap (1992) identified that; social exchange theory could be applied to tourism development to demonstrate that, its success or otherwise was a result of it, as perceived by community members, with greater support by individuals where the benefits of the development to them outweighed the cost. He maintains that, community's perception of the cost and benefit of tourism development and their concerns for the state of the local economy and the extent to which they share proceeds from tourism and the impact, either positively or negatively upon individuals within local communities is very crucial as far as their involvement is concerned. The Social Exchange theory is a major theoretical perspective in sociology. Within this framework, social behaviour is viewed primarily in terms of the pursuit of rewards and the avoidance of punishment and other forms of cost.

The framework defines attitudes to tourism as the residents' perceptions towards the positive and negative impacts of tourism which in turn influence support for the industry. It should also be noted that, humans are generally rational and naturally self-seeking; hence, any involvement of their resources will take 'benefit' into consideration. Homan's social exchange theory as modified and used by Ap (1992) is, therefore, considered by me as the most appropriate framework for developing an understanding of local people's participation in tourism in the Wli Traditional area. The model is based on the concept of exchange relation in social exchange literature.

In effect, this model therefore, helped me in determining the participation level of the people of Wli traditional area, and also explained the quantum of economic benefits and cost, including; employment, income, and its multiplier effects, leakages, opportunity cost as per the perception of the people of Wli in eco-tourism development in the area. The issue of social exchange is being juxtaposed in this context with the participation of the people of Wli traditional area in tourism development.

Over the years, there has been a deliberate and conscious development of the Agumatsa Waterfall, also known as Wli waterfall and its allied development facilities such as art shops, restaurants, and guesthouses, which undergo some exchanges between tourists, managers of the attraction site, and the Wli community. My expectation was that, the host community might find this interaction (social exchange) either beneficial or costly to their individual livelihood and community development. This exercise, therefore, among many things, sought to find out the level of participation of the people of Wli traditional area, through the theoretical analysis of the people of Wli.

CHAPTER THREE

METHODOLOGY

3.1. Introduction

The topics discussed under research methodology include; research design, study area, study population, data sources, sample, sampling procedure, research and finally instruments used.

3.2. Research Design

The research design adopted for the study is Case Study, using the qualitative approach. A Case study involves critical studies of an aspect of a problem (Seidu, 2012). In fact, Plummer (1983) argues that, it is an ideal method for student projects because of the constraints under which most students do their research. According to Reid (1994), a case study is an investigative study conducted by an individual or a group of people on a single instance or event. I chose this approach because it has an advantage of producing accurate responses from a wide range of people. It also has a holistic focus, which aims at preserving and understanding the wholeness and unity of the case under study.

The Qualitative research, according to Experiment Resource (2009) cited in Seidu, (2012), aims primarily at providing a complete, detailed description of the subject of the study, with the purpose of uncovering prevalent trends and patterns in thought and in opinion. I chose this design because it mostly takes interpretive and naturalistic approach to its subject matter. In qualitative design, the researcher ‘explores a social or human problem, builds a complex holistic picture, analyses words, reports detailed views of informants, and conducts the study in a natural settings’ (Creswell, 1998).

3.3. Study Area



Fig.3.1. Picture Showing some Parts of Wli Township

Source: Wikimedia Foundation Inc. (20/03/2015)



Fig. 3.2. Picture showing parts of Wli Township

Source: Wikimedia Foundation Inc.(20/03/2015)

Wli is a predominantly farming community located in the Hohoe Municipality. The waterfall is very close to the Republic of Togo. The Akwapim-Togo range provides the perfect setting for what is to become arguably, the most impressive waterfall in Ghana. The Wli people like all other Ewes of Ghana originated from the city of

Notsie in what is now Benin. The Wli people were led by their King named Togbe Ametornu I and Togbe Afaladze.

Legend has it as narrated to me by an elderly in the Wli community that, Togbe Ametornu I, after fighting some many wars and haven prevailed in most cases over their enemies, decided to take his fighters around to look for food and water. After several attempts through the wood, the King and his subjects came into contact with a river that was pure and much to their taste. They therefore decided to trace the source of the water that saw them crossing the same river at eleven different locations until they finally heard loud splashing water from the apex of the surrounding chain of mountains.

Being adventurous as they were, they decided to climb the mountain to look for the source of the water. It is believed that at the peak of the mountain, they saw beautiful water falling from the mountain. They named it Agumatsa, “let me flow through”, describing the force with which the water is trying to escape from the “throat” of the mountain. This spectacle amazed the people to a great extent that they decided to worship the waterfall as their god (personal interview with an elderly man in Wli Afegame during field work).

Accounts have been given as to how the river god refused to be photographed until some rituals were performed not only to allow for its photography but to allow women to come closer to it. The day on which the ritual was performed is celebrated as Agumatsa festival which falls on Easter Monday each year (classified document, Wli tourism centre). The Municipality is one of the endowed in the Volta Region as far as tourism is concerned. Geographically, the area lays between latitudes 7.3° North and 7.8° North and between longitudes 0.33° and 0.38° east. Again, it is

situated approximately 22km East of Hohoe and 3km South of Likpe Bakwa, bordered to the north by the Republic of Togo and lies to the west of Gbledi (Afadzato area). The area is made up of four units: Agorviefe, Afegame, Todzi and Dzogbega. The Wli waterfall is becoming very popular with its beautiful water cascades. It is located at the edge of the Agumatsa Wildlife Sanctuary, which has hundreds of fruit bats and a few monkeys and antelopes. Most of the people in the area are subsistence farmers. Other economic activities in the area include; quarrying, sand-winning and weaving of the Ghanaian traditional 'kente' cloth.

Ewe is the main language spoken by these people. Utilities and amenities commonly shared by the community members include; electricity, water from a stream, bore holes and a health centre. Primary and Junior Secondary schools can also be found in the area. I chose the area because of its rich ecotourism potential, couple with the significant role local people's participation plays in the development of ecotourism.



Fig.3.3. Pictures showing the Tourist Reception Office, Wli Waterfalls

Source: Wikimedia Foundations Inc.(20/03/2015)



Fig.3.4. The first foot Bridge at the entrance into the Agumatsa Wild Life Sanctuary

Source: Wikimedia Foundations Inc.(20/30/2015)



Fig.3.5. Side View of Wli Waterfall (showing hundreds of bats flying over it)

Source: Wikimedia Foundation Inc. (20/30/2015)

3.4. Population

The target population for the study comprised all the artisans, land owners, chiefs and officials from the Hohoe Municipal Assembly. The estimated number of people in the area is 2,500. Ten (10) participants were however drawn from the Wli Traditional area (Wli waterfall area) for this current study.

3.5. Sample and Sampling Procedure

A sampling size of 10 (ten) participants was selected for a one-on-one interview for data collection, from an estimated population of 2,500 residents. The Purposive Sampling technique was used to select the 10 participants made up of an official from the Hohoe Municipal Assembly, 2(two) land owners, a local woman, 2(two) artisans, a trader, an employee at the tourist centre who was a member of the Local Tourist Management Team (LTMT), the Assemblyman for the area, and the paramount chief of the area.

3.6.0. Instrumentation

In line with the focus of the study, data were collected using the following instruments;

3.6.1. Interview

The instrument used in collecting data was Face-to-Face: one-on-one, in-person interview. Both open ended and close-ended questions were used. A major advantage of the interview is its adaptability. A skilful interviewer can follow up ideas, probe responses and investigate motives and feelings, which a response is made (the tone of voice, facial expression, hesitation, etc.), can provide information that a written response would conceal (Bell, 1999). In line with the above, the open-ended questions enabled me to source respondents' subjective views. This instrument afforded me the chance, where I met and interviewed the people directly. This helped me to solicit additional pieces of information related to the study in a two-way approach which permitted an exchange of ideas and information on the participation of the people of Wli traditional area in tourism management and development. The approach has a weakness of getting information that is distorted by interviewees for

obvious reasons such as the presence of the researcher leading to bias. Hence, I was very careful and objective as practicable to give the study the credibility it deserves.

3.6.2. Observation

Under this instrument, I, being part of the community under study, concealed my real identity and intention and closely observed and kept notes on the participatory levels of the locals of Wli community. This enabled me to get first-hand experience with informants. I chose this instrument because the issues under study are sensitive and as such some of the residents may not be willing to give out a true account of the situation as the case may be. I therefore participated in the activities of the fall especially on National Holidays and on Easter Monday in particular. I went through all the processes on this year's (2015) Easter Monday which saw hundreds of people from all walks of life visiting the Wli Waterfalls. This enabled me to further collect information on the nature and level of the participation of the locals in ecotourism development in the area.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.1. Introduction

In this chapter, data collected from the field of study have been analysed. Data presentation was captured under themes and described in detail. The major themes by which data were analysed include; Demographic data, local people participation in tourism development and management, social cost, environmental cost, benefits and capacity building.

4.2. Age Distribution of Interviewees

The study targeted interviewees who were above the age of 18 years. This is because, locals with age levels above 18 years are believed to have more knowledge of the activities of tourism and also form the main group of active participants in tourism related activities. 4 (four) interviewees were between 35(thirty-five) and 40 (forty) years of age. 2 (two) were between age 41(forty-one) and 46 (forty-six), whilst 1(one) interviewee was 50 (fifty) years of age. Again, 2 (two) were between 58 (fifty-eight) and 63 (sixty-three). Only 1(one) interviewee was 69 (sixty-nine). In all, it was found out from the study that, 9(nine) interviewees, forming the majority were within the working and active age group. It can therefore, be deduced from this data that, contributions from interviewees between ages 35 (thirty-five) and 60 (sixty) form a strong basis for future tourism projections as these people have control over activities of tourism currently and in the future in the Wli Traditional area in the Hohoe Municipality of the Volta Region.

Interviewees on the field of study were categorized into the following sex groups: out of the 10 (ten) interviewees, 8 (eight) were males; whilst (two) were females. This

sharp contrast in sex distribution might not have guaranteed fair views from both sexes as participation takes cognizance of both male and female involvement, and also indicates a male dominance situation in the participation of the people of Wli traditional area in tourism development and management. Recent observations I made suggest that, local elite, particularly men, often co-opt and come to dominate community-based development efforts thereby monopolizing and personalising the economic benefits of tourism to the detriment of the larger society. This is why I think more needs to be done in the Wli community to get more women involved in the eco-tourism business for its success. Financial assistance must be extended to women who genuinely need it to increase their participation levels. The situation in Wli traditional area as far as participation of women in the eco-tourism activities is concerned lives much to be desired. There is a sense of urgency to increase their levels of involvement through an affirmative action or gender mainstreaming.

4.3. Educational Background of Interviewees

The levels of education among interviewees were as follows: 1(one) interviewee had no access to any form of formal education. 3 (three) had access to only primary education, while 1(one) had Junior High School (JHS) education. Furthermore, 3 (three) were Senior High School (SHS) graduates, with 1(one) person being a post-secondary holder (Cert. 'A'). Only one interviewee was a degree holder (B.Ed.Mathematics. Many inhabitants of Wli community were found not to be highly educated as the statistics may suggest. This scenario may not guarantee an effective participation level and the achievement of desired goals, which could lead to poor performance and foreign dominance in the ecotourism business due to lack of requisite skills and knowledge needed by the local people to effectively engage them in the tourism industry. Indeed, it is this active youth group that is suffering from

unemployment and its related challenges that pose a threat to Wli community. Their involvement in the study was thus very crucial and relevant as far as finding out the truth about the Wli community's participation in the tourism business and its impact on the community is concerned.

4.4.0. Local Community Participation in Tourism Activities

The study investigated various issues under the following headings. These include; length of stay in the local community, knowledge base of locals about tourism and its potentials, obstacles to local participation, areas of involvement, and the level of local involvement in management and decision-making.

4.4.1. Length of Stay in the Local Community

The Wli Waterfall is communally owned. As a common property to the people in the traditional area, access is determined by the length of stay and the extent to which one is seen as a native of the area. The extent of involvement or participation by locals is also influenced by many other factors. Some of the factors include; level of education, power and influence.

The data collected during the interview revealed that, most of the interviewees resided in the traditional area for their life time. Though some expressed the notion that, they sometimes left to visit other places, Wli was their normal residence. From the study, it emerged that, none of the interviewees stayed in the area below 5 (five) years. One interviewee had been there for 9 (nine) years, and another one for 10 (ten) years). 2 (two) interviewees had stayed in the area between 20 (twenty) to 29 (twenty-nine) years, while 2 (two) had been in the area for the period 30 (thirty) to 49 (forty-nine) years. 4 (four) of the interviewees had stayed in the area for almost all their life time being natives from the area.

The nature of residence in the community and the fact that, residents are mostly natives form a very suitable base for this study. This is due to the fact that, locals do not only live close but also own the tourism resource and play host to all visitors and other stakeholders. They should therefore, be actively involved. Their relative permanency in the area as suggested by the study in my view is a proof of the interviewees' suitability for the study as they are believed to have relevant experiences in eco-tourism development in the area, and are therefore in the best position to help me get closer to the truth. This lends credence to the adage that, if you want to know the true health status of the crocodile, you must learn to listen to the fish. Any attempt at investigating the participation of the people of Wli Traditional area in ecotourism without actually getting to talk to such an experience group of people is likely to give birth to half-baked truths which are not the best.

4.4.2. Knowledge Base of the local People about the Attraction

The level of knowledge has been observed in many cycles to have a significant influence on the level of involvement of locals in an exchange relation such as tourism. The study therefore sought and created the opportunity for interviewees to express their subjective views on what they know or have heard about the Wli Agumatsa Waterfall and its related activities. Below are some of the views expressed.

The study revealed that, locals have various subjective views about the resource. Interestingly, majority have a common view in some areas. Two (2) of the interviewees said the Wli Waterfall is a deity or better put, a god that must be worshiped and adored. In their view, their forefathers worshiped it and handed it over to them as a cultural heritage, hence, it is their duty to do same or face the anger of the gods. Below is what one of the interviewees said.

That river is in fact, a deity. It was handed over to us by our forefathers to keep for posterity. If we refuse to worship it, the gods will strike us dead or bring curses on our children. Me I don't want trouble. (A local woman, Wli Afegame)

I was told by my grandfather that, the waterfall is a goddess, that's why when people gather at the base of the fall, it is observed that, the more they shout out at the top of their voices, the more the water gushes out from the mouth of the fall. Even when pregnant women swim in the river they often experience miscarriage. It is a very powerful deity that our forefathers worshiped. (A local resident, Wli community).

On my personal visits to the place on two different occasions, I saw some youth performing some rites at the lake with some bottles of schnapps. This belief in my view is not too healthy for development as it is capable of serving as a barrier to the acceptance of any form of modern methods of developing the resource. For instance, dredging the lake to expand it to accommodate more people may be vehemently resisted since this will surely call for the use of heavy machines and equipment. Certainly, my personal observation about the traditional religion reminds me of the fact that, the gods are not friendly to such equipments. It is believed among many traditionalists in Ghana that, African gods abhor heavy equipment and machines. This belief has hampered the development of some eco-tourists sites in the country including Shairi in the Nkwanta district of the Volta region which was revealed to me during my personal visit to the Jobobo National Park where I engaged an elderly man over the issue in the year 2000, hence, my reservations.

But on the other side, my research study revealed further that, these rites are periodically performed to appease the gods and also to ask permission before people are allowed to swim in the lake to prevent unwarranted drowning of visitors and to

pronounce curses on those who may secretly enter the forest reserve to either hunt for animals or cut down trees. It is also to make the river that gave birth to the waterfalls to become friendlier to female visitors which was not the case initially. This same notion is what according to the paramount chief has enabled them to preserve and increase the population of hundreds of the bats that hover round the Waterfall adding to its beauty and uniqueness. The implication of this notion to some extent is laudable and appreciable as it provides the basis for the preservation of the resource but could be counter-productive as far as effective tourism promotion participation is concerned if much education is not done to pave way for access to the place of the phenomenon if it is considered sacred.

Again, it was observed that, 6 (six) of the interviewees out of 10 (ten), view the resource as just a place for relaxation. They traced the historical use of the plunge pool to their forefathers long before its commercialization. In their view, the resource is a natural phenomenon associated with rivers meandering through mountainous areas which has no spiritual connotation. Here are some quotes from the interviewees.

The waterfall in my view is just one of the features that are associated with rivers in mountainous areas which has nothing to do with the gods. How can we be worshipping something we cannot substantiate? Let's stop deceiving ourselves (Assemblyman, Wli Afegame)

Personally, and for the fact that, I am a Christian, I don't believe the waterfall is a goddess. However, it is a common belief that, there would be some 'spirits' operating in that forest. But the river is natural and should not be worshiped. We like worshipping idols too much. (An interviewee, Wli community).

This, in my view, is an indication that, a good percentage of the people of the Wli traditional area is scientifically inclined, hence, any traditional belief about the resource which can affect its development will not gain ground, but only those that may help in preserving it. It also paves way for modern and scientifically proven approaches to be applied in developing the Waterfall. However, there is the need for an intensive education of the people of the area on some of these issues to reduce the effect of superstition on the development of eco-tourism in the area.

Interestingly, 9 (nine) of the interviewees further alluded to the fact that, the resource is an attraction that needs to be developed and marketed for its prospects as it brings in visitors from all walks of life consisting of both locals and foreigners. These are excerpts from some of the interviewees.

This waterfall is a natural gift that we must all put our hands together and develop in order to promote tourism in our community. This, I believe, can solve our unemployment problem to some extent and reduce the incidence of idleness. (A local land owner, Wli Afegame)

I am happy we have such a wonderful attraction in our community, but we must do more to develop it. We can even create a website purposefully for it in order to market it more to attract more holiday makers. (A local resident, Wli community).

This is a very good resource that we are all happy about, but am sad because of the poor state of the road leading from Hohoe to this place. It is very bad; the government must do something about it so it can attract more people for more revenue to be generated for the development of the area. I see it as a great opportunity that our leaders must not joke with, there are many who want such a thing in their area but cannot get. (A local resident, Wli community).

This line of thinking, I find refreshing and positive since it will aid extensively in the promotion of the resource and also increase the urge to participate more in the eco-tourism business by both locals and outsiders in the Wli community. This, in my view is an indication that, many residents see the resource as very crucial to development and therefore ready to support any worthwhile action that could assist in promoting eco-tourism in the area. The government and other stake holders such as Non-Governmental Organizations (NGOs) must seize this opportunity and support the people to promote development in the area through tourism.

One of the interviewees however hinted that, the attraction is owned by 2 (two) clans of the area who found the Agumatsa river and further claimed that, the two clans also own the land where the river plunges.

Look, it is only some two (2) families who are enjoying the proceeds as they claim the land belongs to them. So, as for me I can't say we are all benefiting from this tourism. They take the bigger share and give the community small. I don't know why some people are like that. (A local resident, Wli Todzi).

According to them, the proceeds are therefore just been hijacked by these 2(two) families which often results into conflicts among them. However, my further study of the historical documents at the tourism centre does not support or debunk this view.

In my candid view, some amount of education is needed in this area as the continuous propagation of this view although in the minority may serve as a disincentive to communal co-operation towards the effective development and management of the eco-tourism business. This can to some extent, lead to communal or inter-clan conflict over the true owners of the phenomenon, which would then discourage visitors from patronizing the attraction. That would affect incomes of the players in the industry,

and draw the Wli community back in its attempts at promoting the eco-tourism industry in their land.

On the contrary, the study noted that, 7 (seven) of the interviewees were of the view that, the resource is communally owned. For them, once the resource is on their land, it belongs to all and the proceeds must therefore be utilized to the benefit of all the inhabitants of the area.

The Wli waterfall is for all the community members. It must not be the monopoly of any particular group or family. We must all enjoy its proceeds. That is the only way we can ensure maximum participation from all members of this community. After all, nobody brought land with him or her into this world. (A local artisan, Wli tourism centre)

Why should a few people hijack something that a whole community must enjoy? It is for all of us, and as such, it must be utilized to the benefit of all. It is strange and such behaviour must not be encouraged. (A resident, Wli Afegame).

It is for all of us, if it is not, why do we sometimes do communal labour to keep the place clean and attractive to visitors? We must not allow anybody to hijack it! The resource is for everybody that lives on our land for the prosperity of all. (A concerned citizen, Wli Community).

This notion is capable of promoting mass communal participation in tourism development among the people of Wli traditional area. Hence, many locals in the area are supportive of the development of the resource; their problem is how the proceeds seem to be misapplied by people put in charge, insufficient start-up capital and lack of the requisite skills needed to effectively take part in the industry. This is very critical because, according to Ap (1992), individuals or communities will withdraw from the

tourism exchange if they notice that, the cost of their practice outweighs its benefits. The improvement of social and economic well-being is a primary motive for this exchange initiative.

Notably, they however contended that, some notable families have more say as regards the ownership of the land around the Agumatsa Fall. This, in my view is worth noting in developing such a resource because, land in Ghana is individually or communally owned and hence, the true owners of the land around the Agumatsa waterfall or even the entire forest reserve must be carefully identified and handsomely compensated to avoid future confrontations that may endanger the utilization of the resource.

In an interesting twist, 1(one) of the interviewees said the resource takes its source from the river Agumatsa whose source is in Togo, hence, he thinks the resource is collectively owned by both countries, thus, Ghana and Togo. Below are her own words.

As for me, I think this waterfall is even for Togo and Ghana. Why am I saying this? The river takes its source from Togo. We must share it with them or trouble go come oooo. You see what they did some years ago? They can be dangerous. (A local resident, Wli community).

He supported his stance with agitation by Togolese over the ownership of the fall which nearly escalated into a war between a village in Togo and the Wli community about 12 (twelve) years ago but for the timely intervention of the governments of the two countries. This, I seriously think needs serious attention by the government of Ghana to avoid any further confrontation in the near future. The state of Ghana must as a matter of urgency, make frantic efforts at engaging its neighbouring countries in an

international mediation to secure our boundaries to avoid future confrontation that may spell doom for the tourism industry.

4.4.3. Areas of Local Participation in Ecotourism in Wli Traditional Area

The interviewees were asked if they were personally really involved in the development and management of the resource and to what extent their community members were involved. Their responses showed that, a good number of the population of Wli traditional area was involved in one way or the other. 8 (eight) of the interviewees were involved in the eco-tourism business themselves. They were however quick to add that, apart from a few of them who are directly involved in the management and development of the Waterfalls, majority of the population offered help in the form of communal labour or services. The chief who was interviewed attested to the fact that, the level of participation of his subjects in communal labour was quite impressive in the past but it is gradually dwindling due to apathy by many locals who are not directly benefiting from the exchange. The areas that the community often offers help include clean-up campaigns to improve upon the sanitation of the area, and clearing the way to the Waterfall.

Documents from the Wli tourism centre showed that, some locals were employed either as tour guides, ecotourism management team members or as ticket sellers. Those employed fall within the categories of permanent and casual workers. For instance, services of ticket sellers are sought for only when visitor numbers greatly increase as the case may be on busy periods such as on Easter Mondays, Boxing Days, and on national holidays. My personal observation on this year's Easter Monday shows that, a good number of ticket sellers came from Hohoe to do the sale on commission bases. Here are their words;

Am from Hohoe and I am here to sell tickets on commission. On a good day, especially on Easter Monday like today, I can make not less than 200 hundred Ghana cedis by close of day. But, I wish I could get more than that. (A local ticket seller, Wli Tourism Centre).

The situation therefore in my view does only offer some relatively permanent employment to only a few youth of the area. This situation certainly does not go down well with most of the interviewees, since they had wanted to see many unemployed youth in the area gainfully employed by the eco-tourism business in the area. This is an indication that, local residents of Wli are not so much involved in most of the commercial activities that take place in relation to the waterfall business. This creates a sense of urgency in my view, and calls for action by relevant authorities concerned in the development of eco-tourism in the area to support in divers ways for the development of the Wli community.

The study also found out that, other areas of service delivery in the area include; trading activities such as selling of iced-water, fruits, mangoes, pears, handicrafts, banana and the like to visitors. Apart from the 8 (eight) out of the 10 (ten) interviewees who were selected by purposive sampling technique to reflect the objectives and purpose of the study, who were directly engaged in the exchanges and a few others, majority of the people are not actively involved. This, I believe can have adverse effects on the development and management of the resource.

This condition is certainly no good news if the following expert view is called to mind. “If local communities are not involved, a backlash against tourism may develop” (Murphy, 1985). It is my considered view therefore, that, the visible evidence of social backlash has started emerging in the Wli community. 1(one) local

woman who was interviewed pointed out that, she and many others were not directly involved due to the lost of trust in the management of the tourism business. Below is an excerpt from one of the interviewees.

Many of us are not involved directly because we have lost trust in the chiefs and the management team. We see very little work being done with the proceeds in our community. They are just ‘chopping’ the money. I mean, ‘Baboon dey work, monkey dey chop’ (A local resident, Wli community)

Even though there is a water project currently being undertaken by the Tourism Management Team, I cannot say confidently that we have been happy with the way proceeds are disbursed and utilized. I have no evidence to prove any ill dealings but I strongly suspect that the money is not being used well. (A local resident, Wli Afegame).

This is in support of the Social Exchange theory which was modified and used by Ap (1992), which forms the framework for this current research, where he postulated that, the Social Exchange theory could be applied to tourism development to demonstrate that, its success or otherwise was a result of it, as perceived by community members, with greater support by individuals where the benefits of the development to them outweighed the cost. Indeed, community’s perception of the cost and benefit of tourism development and their concerns for the state of the local economy and the extent to which they share proceeds from tourism and the impact, either positively or negatively upon individuals within local communities is very crucial as far as their involvement is concerned (Gursory *et al*, 2002). Within this framework, the social behavior of the local people of Wli community is viewed primarily in terms of the pursuit of rewards and the avoidance of punishment and other forms of cost. Therefore, attitudes to tourism are seen as the residents’ perceptions towards the

positive and negative impacts of tourism which in turn influence support for the industry. This implies that, the local people of Wli traditional area are constantly evaluating the impacts of the tourism in their area and are consequently advising themselves. The Social Exchange theory modified and used by Ap (1992) maintains that, higher level of involvement comes by only when the earlier involvement impacts positively on the socio-economic lives of individuals or the community. My personal observation points to the fact that, residents who are likely to benefit from tourism (either because they or family members are employed in tourism or because they believe that tourism's benefits outweigh its cost to them personally) are likely to support tourism and report more positive impacts from tourism. It is clear from the study that, many residents are not fully involved because they have a negative evaluation of the impacts of tourism so far on their lives and the community in general.

The study revealed also that, there were 2 (two) instances where some members from one of the families of the land owners fell two trees in the Agumatsa Wildlife Sanctuary, sparking widespread concern and condemnation about 8 (eight) years ago.

There are some particular families who claim the land is theirs and are always causing trouble in the restricted forest. Some are even burning charcoal in the forest as we speak, while some economic trees have been felled without authorization recently. Just look around on your way through to the waterfall and see things for yourself. (A dissatisfied local resident, Wli community. 6th April, 2015).

Master, you just get into the forest and see things for yourself, people are burning charcoal in there without authorization. How can this be happening in such a wildlife sanctuary? It means there is something wrong! (A dissatisfied local resident, Wli community, 6th April, 2015).

My personal observation during this year's Easter Monday's visit confirmed some of these unfortunate developments as I saw two heaps of charcoal being burnt, and two trees fell down for timber on my way to the waterfalls. This, in my view is a threat to the preservation of this forest which must be looked at as early as practicable. The true ownership of the land must be established through research and the owners identified and compensated adequately to pave way for the smooth development of the Waterfall. This situation if left unattended to is a recipe for chaos in the area as it can trigger a serious conflict in the near future. No single family or group of persons should be allowed to put the tourism potentials of area in danger. Even if the true owners are established, they must be well compensated so they can no longer interfere with the conservation of the forest.

4.4.4. Local Participation at Management or Decision-Making Levels

The study revealed that, only a handful of the locals were involved in management decision-making. This situation goes sharply against contemporary views of managing common or communal property. In the view of the paramount chief and 6 (six) of the other interviewees, indigenous knowledge and expertise in such an exchange relation should not be neglected because, such knowledge does not only come about through several years of practice, but through several years of experience as well. Indeed, only 3 (three) of the interviewees were really involved in the management of the resource.

Most of the interviewees lamented over the issue and called for a change in order to include more locals in the development and management of the attraction to the benefit of all. They further conceded that, local peoples' decisions are mostly solicited by the Management of the tourist resources but most often, it is a mere placation (pretending to please locals). I think that, this circumstantial evidence of non-involvement as the study has revealed, can be a source of threat to effective development and management of the resource, which may result into withdrawal of support by the local people who view the resource as communally owned. According to Pearce *et al* (1996), if local communities are not involved, a backlash against tourism may develop. This situation, among others, contributes to reducing security for both local communities and tourists and combine to inhibit the growth of tourism. I can therefore say that, until active community participation is actually practiced, proper tourism development would remain to be an illusion. Thus, making the Social Exchange theory modified by Ap (1992), a reality.

4.4.5. Obstacles to Local Participation in Eco-Tourism in Wli Traditional Area

The study further showed that, most of the people expressed support for the eco-tourism business, and its related activities, but majority of the interviewees including the paramount chief of the area expressed grave displeasure in the conditions that make participation by the locals difficult. According to them, non-participation is not based on personal discretion, but comes as a result of external forces such as dominance by local management team and lack of financial support including lack of adequate capacity building programmes.

Some of us as you can see are interested in doing more but we lack the funds. This has been our challenge over the years, but all the attempts we have so far made to secure some financial aid had not

been fruitful. So we are just doing the little we can. (A local trader, Wli Tourism Centre)

Am very much interested in doing business here, but I don't have money to start, I'll be very happy if you can let the government come to our aid, we really need cash that we can do real business. (smiling). (A local resident, Wli community).

The Assemblyman for the area said, many of the people are not actively involved due to lack of relevant education, skills and financial support. The local woman interviewed blamed the Tourist Management Team (TMT) for their dominance over activities. She accused the team of consciously creating opportunities to a few land owners and other power brokers only to the neglect of the majority of the people.

The Tourist Management Team (TMT) has hijacked everything as far as the management of the fall is concerned without adequately consulting us on issues before taking decisions on our behalf. Personally, I think what concerns us all must be decided on by all. In fact, they only know how to share the proceeds with the few so called land owners. (A dissatisfied local woman, Wli Community).

7 (seven) other interviewees collaborated this view when they identified nepotism and favouritism as common features of the exchange relation. 1 (one) of the 2 (two) artisans spoken to indicated that, even the few of them daring the tourism business in the area are struggling to survive in the business due to inadequate financial support, he further opined that, he is sure that is the reason why many others though possess some skills are not able to join in the business. The situation in my view is not the best because, for any effective local participation to be practiced, effective and holistic empowerment must be ensured. This should cover economic, psychological, social and political empowerment. This view confirms the assertion that, knowledge is power which suggests that, People...who can credibly claim to be in accord with current scientific thinking or those who know what is practically achieved in some real

world situation are usually more convincing and thus have more power in negotiations. The majority of residents in Wli traditional area lack such strengths. In fact, locals should be provided, first with basic education and literacy if they are to benefit. They should be provided with the opportunity to voice their heartfelt needs, fear, and even disagreement. Secondly, training programmes which cover skills training in management and administration should also be provided to local people. Thirdly, financial aid and alternative livelihood can also help the community. Fourthly, the activities of eco-tourism should not dominate the development of other economic activities.

This is why the locals of Wli community need to be empowered by relevant authorities such as the Hohoe Municipal Assembly to enable them participate more in the eco-tourism. My assertion was proved right when 1(one) interviewee, a former member of the Tourism Management Team cited an instance where applicants to one of the hotels for consideration for employment were supposed to pass a test for fluency in the English language which most of the locals failed, and thus, were not employed, giving advantage to people from outside the Wli community over the indigenes.

Another issue raised by the 2 (two) artisans and the local woman interviewed is the disappointment of many people in the way proceeds from the tourism business were being disbursed and embezzled by those put in charge. They maintained in their responses that, benefits of the business end up in the pockets of just a few selfish individuals. The power brokers in any society will always have considerable influence over who shares in the benefits of tourism projects. This, I find unhealthy to effective eco-tourism development. The Assembly man for the area also intimated that, one important factor that seems to contribute to the low participation by locals is inability of the locals to identify available opportunities to make economic gains. He therefore called for conscious efforts to be initiated by relevant

agencies to promote capacity building for an enhanced participation by many people to improve upon their lives. In my view, there is the need to develop the human resource base, particularly the indigenous personnel, to deliver quality services for tourists and to enhance general skills of locals of Wli Traditional area

The study again showed that, the Hohoe Municipal Assembly has not done much in empowering or building the capacity of the locals to enable many people to effectively participate but are quick in demanding for the Assembly's share of the proceeds. The chief even further blamed the Assembly for not ensuring that, the road from Hohoe to the Wli community is tarred or put in a better shape than it has been for all the years. It can therefore be realized from the study that, the capacity of the local people of Wli community is very low as far as the tourism business is concerned. They also lack the requisite skills they need to fully participate whether as groups or individuals in the development of the Waterfall in their area which has received so much publicity both internally and internationally. There is the need for the relevant stakeholders in the industry to mount programmes that would provide the necessary capacity in terms of skills and money to promote and or increase the participation levels of the locals of the Wli community.

4.4.6. Representation of the Local People

The study shows that, Agorviefe, which is the unit where the waterfall is located, has 4 (four) member representation on the Tourist Management team (TMT), while Afegame, the seat of paramountcy has 4 (four)% representation, with Todzi also having 4 (four) just like the first three towns. The chiefs, elders and other opinion leaders have 1(one) which is 6.66% member representation; land owners have 1(one) member representation, also 6.66%. Dzogbegah, a settler community also has 1(one) member representation on the Management Team. The

distribution, I think it is good except that efforts must be geared further towards making sure that, the proceeds are used to benefit the masses. Here some views expressed by the locals;

The distribution in my view is great, but the way it is used is our problem. They are just spending the money anyhow, only a few are benefiting from it. (A local woman, Wli community)

Look, a lot of money is being made every day but we don't see much of it being used for the benefit of all, only a few people are 'chopping' the money, I mean some two families who claim the land is theirs and the chiefs. Just go round and see things for yourself, is that how our town should look like if we had been using the money well? (A local resident, Wli community).

The study could not ascertain the actual criteria for qualification to be elected since all the interviewees except one local woman, were evasive on answering that question satisfactorily. According to her, the election was being done by people in authority and families of greater power and influence, who she accused of dominating the process. This situation is not the best, and calls for action to mitigate its effect on participation in tourism development in the area. Only equity mutual respect for each other can guarantee the success of ecotourism in the area.

Furthermore, the concern for gender balance was not duly considered. Women were until recently, not given representation, but their agitation has given them 1(one) representation. The study also established through 4 (four) of the interviewees that, it was not only by negotiation but very courageous steps even to the extent of withholding part of the proceeds before women were finally given some form of representation to include them in the decision-making process. According to the local woman and 3 (three) others, the withheld amount of money was only released after women were considered.

This, in my view is not a healthy development, and goes a long way to confirm how women are being marginalized in decision-making processes in our society. In the development of our natural resources such as that of the Agumatsa Waterfall in the Wli community, gender mainstreaming as a policy of government must be considered at all levels of participation to get women involved in decision-making processes towards the development of societies. Women are known for their resilience and hardworking spirit when it comes to business and their relevant contributions to decision-making in society. Every effort must therefore be made to ensure that, they are adequately represented and empowered by relevant agencies to participate fully in developing the eco-tourism business in the Wli traditional area.

Another concern expressed by one of the artisans interviewed was that, the representatives did not really solicit views of locals. This, according to her, made their election by units unprofitable, making some of the locals to express much disappointment in the Tourism Management Team and accusing them of unfair disbursement of proceeds and embezzlement. The study revealed that, management of the resources to some extent after much agitation, now lies in the hands of locals, however, only few people control the benefits much to the chagrin of many people, and thus serving as a disincentive to participation.

Pearce *et al* (1996, pp 46), alluded to this fact when they postulated that, “social representation of tourism and the amount of community participation may be seen as linked factors in influencing how citizens respond to tourism.” This means that, host communities of such resources will support the industry when they have tangible evidence of benefits to show. This situation appears to support the Social Exchange theory as modified and used by Ap (1992) which forms the theoretical framework for

this current study, in which he maintains that, the Social Exchange theory could be applied to tourism development to demonstrate that, its success or otherwise was a result of it, as perceived by community members, with greater support by individuals where the benefits of the development to them outweighed the cost. Indeed it is becoming increasingly clear that, without economic benefits, the host community will have little reason to view the intrusion of visitors positively.

It is therefore, becoming clear that benefits of tourism as accrued to community members has a direct connection to a particular community's response to the industry. Hence, all the stakeholders should as a matter of course ensure that, the proceeds of eco-tourism are transformed into tangible benefits that can be testified by community members to increase and or sustain local participation to the maximum. We cannot engage in any successful eco-tourism exchange without active involvement of the local residents who collectively own the resource and poses various experiences that need to be harnessed for success. This is a lamentation by some interviewees.

How can we be here only for people from other areas to come and take over the tourism business while our youth are searching for non-existent jobs? Something must be done to assist our youth also. (A local businessman, Wli Tourism Centre).

In fact, our people don't have money, so most of the people you see at the tourism centre selling those handicrafts do not hail from this town. They are from Likpe and other surrounding villages. So if government can assist our people with money and some form of training, I think it will help us a lot so we can also be proud of the waterfall. (A local interviewee, Wli community).

4.4.7. Benefits Derived by the Wli Community from Eco-tourism

I sought the views of interviewees on the extent to which eco-tourism has been of benefits to the local communities. Two (2) interviewees held a strong view that; eco-tourism has had a negative impact on the development of the area, with little to show. They cited socio-cultural decadence (examples such as sex tourism and sanitation problems) and intangibility of benefit, economic leakage, opportunity cost, uncertainties of income, high maintenance cost of facilities and damage to crops by wildlife as being the reasons behind this negative perception.

This tourism is just spoiling our youth, who sometimes engage in immoral activities with some of the visitors, especially the foreign ones, while some of the visitors litter the environment. I don't even know how much we get from this so called tourism business. (A local resident, Wli Afegame).

Am just not too happy about this waterfall because of the problems we are facing. In fact, visitors always troupe in especially on holidays making noise and littering our streets. Sometime, they even engage our young girls in sex and this has been a source of worry to some of us. So, I sometimes feel bad when national holidays are approaching. (An interviewee, Wli community).

This revelation indeed is no good news at all. It has the potency of discouraging mass tourism by locals who may feel being cheated. It must be a win-win situation for all the players in the tourism industry and not one sided. As can be seen in the Wli community, this development is already having a serious toll on participation. The participation of the local residents is relatively low. Efforts must therefore be made by all relevant stake holders in the tourism industry in the Wli traditional area to get the local residents in the area actively involved in the development and planning of tourism.

However, 7 (seven) of the interviewees disagreed that, damage to crops by wildlife is an economic cost, leaving only 2 (two) who still maintained that, crops are damaged by wildlife as a result of tourism development. The deduction here is that, residents of the Wli Traditional area have a relatively low negative perception about the cost of tourism with economic leakage and mismanagement of proceeds being the highest and damage to crops the lowest due to the nature of the major attraction at the place, which is the Agumatsa Waterfall.

I think that, such negative notions, whether small or great, are counter-productive since it affects participation. One (1) of the interviewees, however, was of the view that Eco-tourism has had little positive impact on the local community and not as much as they expected it to have done. This, I agree with the residents because, a close observation of the villages concerned in the area reveals a rather sad scenario where one is tempted to question what has been done so far with the proceeds from the resource which is receiving much popularity and thus receives hundreds of visitors daily over the years. The people put in charge of the utilization of the proceeds must be made more accountable to the people to avoid a more serious backlash in the tourism industry as being currently experienced in the Wli community.

But on the positive side, 7 (seven) of the interviewees including the paramount chief were convinced of the positive prospects of tourism on their community. It became evident from the interviews granted that, there was something to show in support for eco-tourism development in the area due to tourism related activities. These include; revenue generation, employment, multiplier effect, opportunity for peripheral regions and stimulated mass eco-tourism which comes with its economic gains. Revenue generation received the highest endorsement by 5 (five) interviewees, while mass eco-

tourism had only 1(one) interviewee's affirmation. Again, 6 (six) of the interviewees maintain that, tourism offers employment.

Good question my son, you know as a tourist attraction, we receive many visitors both local and foreign, and that means money for development, employment for the youth, and it makes our area very popular. Again, it helps in promoting the conservation of our environment for fresh air, hahahaaa.... (An interviewee, Wli community).

Oh yes....we benefit a lot from the tourism business as you can see. Some of our youth even though not many, do engage in some economic activities that earn them money as visitors troupe in, but government must support the youth here with money so they can expand their businesses and earn more. (An interviewee, Wli community).

Well, I think it's a good business if only our youth will take it serious, especially the 'chop bar 'operators and the artisans. Those who are serious and have money are making it big. We are really sitting on money that if tapped can change our lives. (An interviewee, Wli community).

There was evidence on the ground that, eco-tourism in the area has given employment to a number of people in the as operators of food joints (chop bars), drinking spots, commercial car owners, wood coverers, and fruit sellers. Others also sell palm wine to visitors.



Fig. 4.1. One of the Hotel Lodges at Wli Waterfall area which provides Employment to the people

Source: Wikimedia Foundations Inc. (20/30/2015)

Further checks from the documents retrieved from the tourism centre indicated that, only 15% of the positive impact was generated through direct tourism proceeds. These include; canopies for hiring, plastic chairs bought for hiring, bridges built over the 11(eleven) streams that are found on the way to the fall and 1(one) Hundred and fifty Ghana cedis commitment made into a school building renovation were the direct benefits that could be cited, which were done as far back as 2007. However, a mini-community eco-tourism bus bought from the proceeds to enhance the operations of

the eco-tourism few years ago is no more in operation as it has broken down and has since not been repaired by the tourism board. Other benefits were in the areas of renovation of Primary and JHS buildings, renovation and supply of equipment to the community clinic, establishment of an ostrich farm(which has collapsed due to lack of funds for maintenance), and the acquisition of a new ambulance for the community clinic(also out of use as of now). Further inquiry reveals that, there is a water project currently been carried out for the community to supply good drinking water to the people with proceeds drawn from the revenue generated from the Waterfalls.

There is a water project (mechanized bore hole) currently going on in our community to supply us with good drinking water from the proceeds from the eco-tourism. As for this one, I think the out-gone members of the Tourism Management Team have done well, and I hope the new leaders will do better to finish the project. (A local resident, Wli Community).

We have seen some development projects going on in our community being funded with the proceeds from the waterfall. I only pray it will be completed on time, because sometimes they will only start something and stop on the way claiming the money is finished. (A local resident of Wli community)

Interestingly, all these major developments except the water project and the eco-tourism bus was tourism related benefits from a philanthropist to the local community some years ago and not from the direct proceeds from the tourism business. However, it is interesting to note that, even the employees of the Tourism Management Team, the chief and most of the interviewees cited these related benefits as though they were direct benefits of the proceeds from tourism. This current revelation is close to a similar study commissioned by the New Zealand Ministry of Tourism (1992), which noted that, most of the respondents recognized the tourism industry as an important

economic activity and held strong views about tourism creating jobs and generating income.

Furthermore, It can be deduced from this current study that the residents of Wli Traditional area generally have a relatively positive perception of economic benefits from ecotourism in their area. Their major concern is how the proceeds are distributed and utilized to the disadvantage of the masses. There is a considerable suspicion of embezzlement of proceeds by a few power brokers in the area especially the chiefs.

Interviewees were however not able to show any evidence of embezzlement as being alleged. The residents have a relatively good perception of the benefits of the tourism industry to the community but not really happy about how proceeds are being used in the area. The community members need more tangible facilities in the area for them to better appreciate its benefits to the community. The people put in charge of the utilization of the proceeds need to do something different if tourism in the Wli community is to be seen as very important in the local economy. The perception that, the proceeds are being embezzled is real but must be corrected or it may have a more negative effect on local participation than what is currently being experienced in the area.

4.4.8. Social Cost to the People of Wli Traditional Area

The chief in response to the interview questions lamented seriously about how immorality is gradually gaining grounds due to the visitors and their alien influence on the behaviour of the young boys and girls of the area. He said, foreigners are fast deteriorating the culture of the area as some engage their wards in some socially unhealthy acts which include sex for money. His view was affirmed by 3 (three) other

interviewees who also complained of similar acts, which sometimes end the victims up in unwanted pregnancies.

This situation in my view is backward and as such all efforts must be harnessed to stem it in the bud before it gets out of hand. The situation calls for mass education of the people of the area. Tourism when viewed in this light has a negative effect on various aspects of the life of the people. The media which is a very crucial stakeholder in the tourism industry must not only be interested in the benefits they derive from advertising such attractions for promoters, but must endeavour to educate the public on the bad side of tourism so that parents of host communities will give the necessary guidance to their wards. The Wli community needs to institute programmes and policies that could help in reducing the effect of the negative side of tourism on the area. It cannot be eliminated, but it can be minimized.

4.4.9. Environmental Cost of Eco-tourism to the people of Wli traditional Area

On the issue of the environmental challenges posed by the eco-tourism business in the area, 6 (six) of the interviewees bemoaned how the visitors litter the place at will, with little or no regard for good sanitation practices. This, in their view increases the cost of keeping the area clean. The Assemblyman said some dust bins have been secured and strategically positioned but most visitors hardly utilize them since in most cases, they are drunk and difficult to control. I personally sited some dust-bins at vantage points and even right at the Waterfalls itself. Truly, my observation showed that, only a few visitors were making use of them as required. They threw their litter about carelessly. Portions of the forest around the waterfall have been turned into damp sites thus creating an environmental menace. With time, the stench from these

damp sites could affect the quality of air around the waterfall. However, the presence of Zoom Lion Company Ltd. in the area currently keeps the town neat.

Eco-tourism by its nature according to The International Ecotourism Society (2001) is a responsible travel to natural areas that conserve the environment and improve the well-being of the local people. When it is well thought out and implemented sufficiently, it brings about a win-win situation to all parties involved. Therefore, much needs to be done to make sure that its negative effects on the environment are minimized to the barest minimum. The poor sanitary conditions being experienced in the area both in town and in the forest itself must be checked through public education.



Fig.4.2. Rubbish dump sited in the Agumatsa Wildlife Sanctuary at the base of the Waterfall.

Source: Field work (2015)

This problem is very real and common in our societies. Any tourist attraction such as the Wli Agumatsa Waterfall should be kept neat and clean to attract people. Dirty environments are capable of reducing the number of visitors to the resource which would affect revenue generation, and can result in job-cuts. This situation may also lead to a rise in the cost of keeping the environment clean, which will in turn reduce the real income of players in the tourism industry since much of it would be used in tidying up the place. For us to sustain regular and reliable visit to any tourist attraction, we must not lose sight of the need to keep the place as neat as possible to make the place environmentally friendly to both host community members and the visitors.





Fig.4.3. Dust-bin located (abandoned) in the Agumatsa Wildlife Sanctuary

Source: Field work (2015)



Fig.4.4. Dust-bins located at vantage points at the foot of the Waterfall

Source: field work (2015)

4.4.10. Opportunity Cost of Eco-Tourism to the People of Wli Traditional Area

The Opportunity Cost could be explained as the forgone alternative satisfaction which in this case, the Wli traditional area or community would have gained if the same resource (Agumatsa Fall) were used for another purpose rather than a tourist attraction. The Agumatsa Wildlife Sanctuary, in which the Waterfall is located, covers a large land area that might have been viably used for other economic activities. Farming and quarrying are their main occupation in the area. Let us see what the residents have to say concerning that.

From the field study, 6 (six) of my interviewees admitted that, eco-tourism in the area had a high opportunity cost even though the Waterfall is a major income generating

resource in the area. They were however quick to add that, its impact has not been felt so much as expected by many people in the area. In their view, rewards gained from farming especially cocoa farming in the area far outweigh those from the eco-tourism business. The chief, the 2 (two) land owners, and the employee at the tourism centre were all of the view that, tourism in the area had a high opportunity cost. Below are some of their concerns;

The waterfall is very important in money making, but what I get from my cocoa farm is hundred times more than what people get from the tourism business such as selling iced-water or pieces of handicrafts. Simply put, cocoa farming is more lucrative. (A local farmer, Wli Afegame).

Well, I am happy because the waterfall is making my town very popular but I don't see it changing my life as much as quarrying has done to me. See all these structures I have put up, (pointing at his buildings) It's the result of my income from quarrying and farming. (A local resident, Wli community)

Their view as suggests my study, points to the fact that, those with the view that tourism has high opportunity cost according to 2 (two) of the interviewees are often not only not happy with the situation, but were actually involved in reported cases of illegal entry into the Agumatsa Wildlife resource where they fell some trees for their personal monetary gains.

This and many other unfortunate incidences in the area had contributed to the general apathy shown by many people in the area towards the tourism business. I believe that, prompt action is needed by relevant stake holders for a greater support for the industry by the locals to be fueled and won back.

Looking at the local setting of the Wli community, and farming as the main occupation of the people, one can deduce that, the community as indicated by some of the interviewees, believe that, farming is more lucrative than tourism in the area. Their assertion in my view holds water because, eco-tourism in the area although enjoys general support by the people, does only employ only a handful of the community members. Therefore, it is not strange for some members of the community to think that away. The unlawful entry into the Agumatsa Waterfall sanctuary to fell trees for their economic worth by certain 2 (two) men is an indication that, a certain percentage of the residents thinks tourism in the area is a waste of forest resources. Such people need more tangible benefits in the area for them to appreciate the socio-economic importance of eco-tourism in the Wli community.

4.4.11. Local People's Support for Sustainable Tourism

The study has revealed that, despite the fact that, a good number of the interviewees in their response were not satisfied fully with how tourism proceeds were being disbursed and utilized by the people in charge, they generally support the sustainability of the tourism business, but were quick to call for equity and support from relevant authorities such as the Hohoe Municipal Assembly and Non-Governmental Organisations (NGOs). It is worthy to note that, even the people in the area who view eco-tourism as having higher opportunity cost supports its sustainability into the future. The finding draws close to a similar one commissioned by the New Zealand Ministry of tourism in 1992 which states that, most of the residents recognized the tourism industry as an important economic activity and held strong views about tourism creating jobs and generating income.

Therefore, it can be deduced from this current study that, the residents have positive perception of economic benefits from tourism. However, almost all the interviewees agreed to some extent that, eco-tourism in the area should not dominate other economic activities such as farming. Farming, in their estimation was a better and more rewarding choice as it is the main source of livelihood for the Wli community. They however agree that, the eco-tourism activities promote the sale of their farm produce since visitors often buy such produce on their return from the waterfall.

4.4.12. Allocation of Revenue (Proceeds)

My interaction with the representative of the Municipal Assembly on the Tourism Management Team(TMT) during the interview, revealed that, formerly, the Hohoe Municipal Assembly was allocated 20% of the proceeds, with the Wildlife Division allocated 25%, while the community had access to 55%. As time went on, the Assembly in collaboration with the Wli community charged the Wildlife Division to train local people (youth) as tour guides and forest guards to improve upon the security and safety of tourists. Unfortunately, the Wildlife Division failed to deliver this service as planned. This situation did not go down well with the community members, so in a joint action, the community and the Municipal Assembly showed the Wildlife Division the exit as far as the management of the Agumatsa sanctuary is concerned.

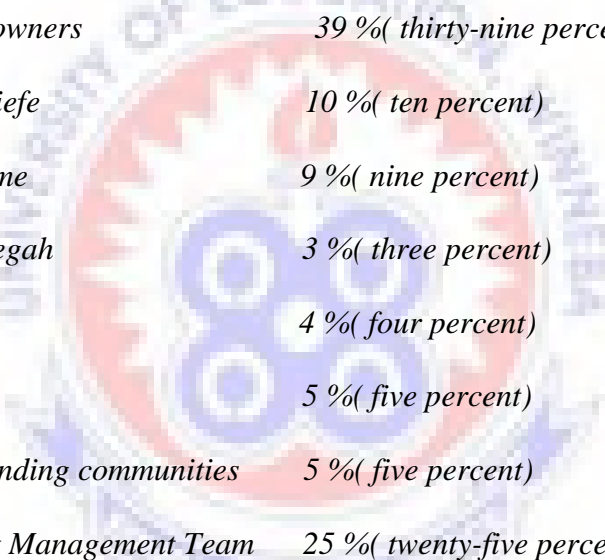
We wanted the Wildlife Division to train some of our youth as tourist guards but they refused, so we have sacked them, we don't want them to have anything to do as far as the Agumatsa Wildlife sanctuary is concerned. It is for us. (A local resident, Wli community).

I don't know what the Wildlife Division has been doing, all they know is coming to collect some money and off they go. So for me I think it is good we have sacked them. They are of no use to us.

(A local resident, Wli community)

As of now, a new agreement was reached between the Wli traditional area and the Municipal Assembly. In line with that, the Assembly currently receives 20% of the proceeds while the local community bags a whopping 80%.

Further interview with the Assemblyman for the area confirmed this information, where he gave out the disbursement sheet showing how proceeds of 80% retained in the Wli community is disbursed. According to him, the proceeds are shared as follows:



| | |
|--------------------------------|------------------------------------|
| <i>Land owners</i> | <i>39 %(thirty-nine percent)</i> |
| <i>Agorviefe</i> | <i>10 %(ten percent)</i> |
| <i>Afegame</i> | <i>9 %(nine percent)</i> |
| <i>Dzogbegah</i> | <i>3 %(three percent)</i> |
| <i>Todzi</i> | <i>4 %(four percent)</i> |
| <i>Chiefs</i> | <i>5 %(five percent)</i> |
| <i>Surrounding communities</i> | <i>5 %(five percent)</i> |
| <i>Tourist Management Team</i> | <i>25 %(twenty-five percent).</i> |

From the allocation above, one can observe that, as much as 59 %(fifty-nine percent of the proceeds go to individuals directly, whereas the remaining 49 %(forty-nine percent) goes through individual hands before reaching its final designated destination. This unfortunate situation is what makes a large number of people in the area to feel left out as far as the benefits from the resource are concerned. This is why the residents seem to be crying for more tangible benefits for the community.

Currently as it is, one may not be wrong to insist that, the benefits of tourism in the Wli community are more individually rooted than communally as many people

expected. This explains the seemingly apathy of the local people towards the tourism business as suspected initially by me, which has now been confirmed by the results of the study.

All the stakeholders must therefore make frantic efforts to regain the confidence and trust of the community members in order for them to participate effectively in eco-tourism. The way forward is to utilize the proceeds from eco-tourism in the area effectively in developing different but important aspects of life in the Wli community. The sustenance of tourism in the Wli community can therefore be said to be partially linked up to the observable and tangible benefits available in the area. However, the study showed that, the local people generally are supportive of tourism in the area not mainly due to the personal or communal benefits but for the mere fact that, the resource is in their community. They seem to be enjoying the fame or popularity that goes with the tourist facilities.

This lends credence to the view held by Keogh (1990, pp 131) who maintains “it must also be noted that, many of the studies that report a positive relationship between personal benefits and support for tourism also report that, overall, the majority of residents are positive about tourism and it is often the case that, people with no apparent benefit are also supportive of tourism”.

4.4.13. Capacity Building for the Local People

I sought to know from the interviewees how skill training and facilitation to equip locals to effectively take advantage of existing and emerging opportunities was conducted, if any at all. 6 (six) of the interviewees said no skill training or micro financing was extended to community members to facilitate their involvement. But on the contrary, the chief interviewed indicated that, skill training and micro finance

were provided by a philanthropist before but not intensive as one would have expected.

Well, some form of training was provided to few locals but not as one would have wished. But, half a loaf is better than none. So if the Municipal Assembly can organize some workshops it will go a long way to help in developing the waterfall. (A land owner, Wli community)

My further probe at the tourism centre confirmed the chief's claim, where it was noted that, some form of training ever took place. It was an initiative of a philanthropist. In addition, there were traces of material evidence pointing to the fact that, few people of the community ever had the chance where they received some training in grass cutter rearing, as far back in the year 2007 through a programme initiated by the Hohoe Municipal Assembly. But, sadly enough, those who were given such training were no longer practicing any of such activities because of the unsustainable nature of skills and financial support.

This, in my view is an indication that, much has not been achieved as far as capacity building towards the tourism business in the Wli community is concerned. The situation is therefore not the best since it may play out well in favour of outsiders from far away communities who may hijack the business opportunities in the area, thus giving credence to the perception of leakages and placation.

Frantic efforts must therefore be made by all relevant stakeholders to assist in building the capacity of the locals so they can compete equally with the outsiders. The capacities of the locals of host communities need to be developed well to enable them participate effectively in the tourism activities. Any neglect in this aspect could render the people ineffective in their bid to participate in tourism development. According to

Scheyvens (1999), capacity building involves the development of both skills and confidence, which must be extended to locals for any meaningful eco-tourism to take place.

4.4.14. Creation of Alternative Livelihood for the Local People

I also sought responses from interviewees if they were provided with alternative means of making a living without exploiting resources from the Agumatsa Wildlife reserve. 6 (six) of the interviewees said the local people to the best of their knowledge were not provided with any form of alternative livelihood except for a very few people. 2 (two) of the interviewees, were also of the view that, some form of training was extended to them by a philanthropist.

They expressed their disappointment in the situation where some people in the area committed resources into keeping poultry but with little success. The assemblyman for the area however said that, there were a series of alternative livelihood measures provided but the locals did not take advantage of them. This view was supported by one of the artisans interviewed but was quick to identify lack of information and proper education about the training as the possible cause of the failure of the locals to take advantage of the few options presented.

It is important that, alternative livelihood options are well developed and presented to locals for them to be able to support the sustenance of the eco-tourism industry. This current study shows that, much was not achieved in this direction. Only a few opportunities were presented, whose publicity according the artisan interviewed was poorly done. It was therefore not well patronized. A few who did patronize it were not successful perhaps due to inadequate financial support as adduced by some of the interviewees.

4.4.15. Community Expectations into the Future

In a bid to assess the expectation of residents, the interviewees were asked what their expectation about the development of eco-tourism into the future is, and whether they would participate and encourage relatives to get involved. All the interviewees voiced their expectation which include; provision of employment, income generation, and providing schools and toilets with the proceeds from tourism in the area. 3(three) interviewees indicated income generation; while 4 (four) said they expect tourism in the area to generate more employment. 2 (two) interviewees said, they expect school projects and public toilets to be provided through the prudent administration of the proceeds from eco-tourism in the area.

A careful look at their responses reveals that, among all the benefits expected by the interviewees, employment is the most desired, and the least being the construction of public latrines. Employment being the most desired is no surprise because; one of the serious problems facing the nation currently is unemployment of which the Wli community is no exception. This kind of expectation among residents is quite positive and capable of creating a high degree of interest in the youth of the area, who are likely to embrace any programme curled out by relevant authorities to actively involve local residents in the eco-tourism activities. On whether they will take part in the ecotourism business or encourage others, 7 (seven) of the interviewees said they are most likely to take part in eco-tourism development if given the chance, with all the necessary support extended to them due to its ability to offer them employment, income and community recognition moving into the future. 3 (three) of the interviewees said, they would not participate in tourism in future, alluding to the conflict in the sharing of revenue as their reason calling on the authorities to do something to resolve those issues since without it

participation will be hampered. They also said they prefer cocoa farming to ecotourism which to them is not fetching much.

This is a strong indication that, majority of the interviewees has positive expectation for participation in eco-tourism development in the area, but are calling for fairness and equity to ensure a win-win situation for all players in the industry. This development can be viewed as positive as it lends support to any future development of eco-tourism in the Wli traditional area. This is a good sign that if the stakeholders will take this report serious and implement some of the recommendations, as would be presented by me, they are likely to increase and sustain local residents' participation in eco-tourism in the Wli community.

Furthermore, Eight (8) of the interviewees said they would wish their relatives get involved, while only 2 (two) said they would not encourage relatives to participate in eco-tourism development. It is my considered opinion that, majority of the interviewees expects relatives to be part of the eco-tourism business in the Wli community. The 2 (two) interviewees who responded in the negative are in my estimation, minority and whose influence is negligible. One can therefore say conveniently that, the general expectations of residents concerning future development of ecotourism in the area are positive and commendable. This can be harnessed well by relevant stakeholder groups to the advantage of all players in the industry.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1. Summary

One of the countries that is emerging as tourist destinations in the world today is Ghana. With about 26 (twenty-six) million people, Ghana is very much endowed in many areas as far as tourist sites are concerned. One of the most endowed Municipalities in the country is the Hohoe Municipality of the Volta Region, which plays host to the famous Wli Agumatsa Waterfall.

Wli Traditional area is one of the areas where community-based eco-tourism is practiced to some extent. The Wli Traditional area is made up 4 (four) units: Agorviefe, Afegame, Todzi and Dzogbega. The people of the area are predominantly, farmers. Majority of them can only express themselves well in their language, Ewe. As a typical Ghanaian community, they commonly share social amenities such as the Agumatsa river, boreholes, Primary and Junior High Schools in 2 (two) of the units, a clinic and wired to the national electricity grid system. As typical of Africa, they are organized under one paramount chief with sub-chiefs in charge of the 4 (four) units.

The initial observation in the area by me had revealed a rather non effective local community participation in ecotourism in the area. This is what informed me, who is a citizen of the Hohoe Municipality and hails from Likpe, a traditional area that shares a boundary with the Wli traditional area to the North-East, to conduct this current study. The purpose of the study was to find out the extent to which local people of Wli traditional area participate in ecotourism management and development.

The findings were captioned as follows; knowledge base of locals about the eco-tourism activity, level of local people's involvement, representation of locals on decision-making boards, economic opportunities and other benefits, social cost, environmental cost, capacity building and community expectation into the future.

The study established clear-cut evidence that, the people of the area have a fair knowledge of the resource (the Agumatsa Waterfall) and its related economic activities, but not well involved due to several barriers to effective participation. The majority is however ready to support the industry into the future but are calling for equity and fairness in the disbursement of proceeds and development of eco-tourism in their area to ensure a win-win situation for all the industry players. The general view in the area suggests that, the people put in place to see to the utilization of the resource are not doing much as expected of them. This is gradually creating apathy among residents which has resulted into low participation by the local residents.

Eight (8) of the interviewees during the study described the Waterfall as a community based ecotourism resource. One can therefore, say that majority of the residents regard the resource as a communal asset that should be managed and developed as such, and the proceeds used to embark on community projects that will serve the good of all.

The study revealed that, the length of stay in the area was not a matter of concern to the people since most of them were found out to be natives. It was however realized that, participation by the local people is relatively low. Despite the agreement by 7 (seven) of the interviewees that, many locals were involved, their participation was mainly in communal labour. In the view of most of the interviewees, majority of the people are not actively involved the eco-tourism business. Only a handful is.

Some of the causes cited for the low participation include; lack of requisite skills, inadequate funds, conflict over the true ownership of the resource, and mismanagement of proceeds among many others. The situation prevailing currently does not fully promote mass participation by local residents. There are however traces of some form of placation which is visited on the local people as appeasement. This is evident in the findings of the study that indicated some community assets and facilities which are donations by a philanthropist rather than direct benefits of tourism in the area. These things which include an ambulance for the clinic in the area are all benefits which are eco-tourism related.

Further probes and checks from documents obtained at the eco-tourism centre, revealed that, only about 15% (fifteen percent) of the local population are actively involved at the management level of decision-making. Decision-making is in the hands of selected few to the disadvantage of the masses. In fact, this is the best because, as the saying goes, 2 (two) heads are better than one. More people must be actively involved in decision-making for the collective success of the ecotourism in the area.

The study showed that, representation of people locally in the management team of tourism in the area was given a try but little was actually achieved. Even though each unit was considered in selecting representatives, interviewees suspected the process to have been manipulated. One thing that came out clear from the interviewees' responses is that, the representatives also hardly contact the people they are representing before decisions are arrived at.

Gender issues were also addressed to some extent in the decision-making process but not significantly. Men naturally dominated the process. Generally, the representatives

from the Tourist Management Team (TMT) were seen as the single group responsible for all things at the neglect of other people in the Wli traditional area. There was enough evidence that, ecotourism has indeed created a market for agricultural produce from the area. This is however not to a significant proportion.

The study showed that, not much was achieved in the area of creating economic opportunities for the local people. The capacity of the local people is low, while many of the residents were not even aware of the various economic opportunities available to them. The same philanthropist did a bit in supporting the local residents by giving them some relevant skills but it was only patronized by a few individuals in the community. The locals were however involved in providing some services in the area which include; the sale of iced water, sale of handicrafts, food vendor operations, and the operation of a few drinking spots. The few lodges are even provided and managed by people who do not hail from or stayed in the area until the establishment of the facilities. Attempt made by the youth from the area to get employed at some of the hotels or lodges proved futile due to their inability to express themselves well in the English language.

The study further delved into issues of whether the tourism industry has had some impact on the community. It was found out that, tourism had a relatively appreciable positive impact on the local community as per the accounts of the chief of the area and 6 (six) other interviewees. This was however found later not to be direct benefits but tourism related activities. The direct positive impact were found out to be only 15 %(fifteen percent) of the benefits to the community. Tourism related benefits were said to be 75 %(seventy-five percent) of positive impact. Some of the interviewees were also of the view that, eco-tourism had a higher opportunity cost. 6 (six) of the

interviewees supported this view, while 2 (two) interviewees thought eco-tourism had a lower opportunity cost. It must be admitted that, though benefits and level of participation were low, there was general community support for eco-tourism. In all, there was about 90% agreement among interviewees that, eco-tourism in the Wli traditional area should be promoted into the future.

Another critical area delved into during the study is the issue of impediments to local participation. Among the causes are; lack of adequate information of existing opportunities, illiteracy, Tourism Management Team's dominance, lack of requisite skills and funds. The study also established that, though some efforts were made to build the capacity of the local people to increase participation, it was not done to an appreciable level. A very good percentage of the interviewees said that, skill training and micro financing was almost non-existent. Again, 7 (seven) of the interviewees claimed no alternative livelihood was created, while, 2 (two) interviewees were of the view that, there was some relative form of alternative livelihood created but was short lived.

Residents also perceived economic leakage, opportunity costs, uncertainties of income, and cost of maintenance as costs that go with eco-tourism. Meanwhile, only 2 (two) of the interviewees said that, damage to crops by wildlife was a cost since they hardly experienced that in their community. They further indicated that, further employment generation, income, schools and construction of toilets are their expectations in the future. Employment was found to be foremost in their expectation as against other benefits. Only 1(one) interviewee wished to have toilets constructed for the community in future. Majority of the interviewees also wanted their relatives to be involved in tourism development in the area provided there would be fairness

and equity in the conduct of affairs in the development of the Wli Waterfall. Finally, the study showed that, majority support the development of eco-tourism in the area into the future although the participation is currently low.

5.2: Conclusion

The study established that, the local people of Wli traditional area live close to all the tourist resources in their area. The people own the resources collectively although there were some negligible individualistic tendencies among them. They also jealously play host to all eco-tourism activities and are engaged in some form of service provision to visitors. Majority of the residents as indicated by the interviewees, know much about the benefits and cost that comes with the eco-tourism business, and so will encourage people to be part of it.

This explains the Social Exchange theory which was modified and used by Ap (1992) as applied to tourism, with residents making trade off in anticipation that, the outcome of this is either beneficial or costly. It must however be noted that, although there was high appreciation of the positive economic impacts of eco-tourism, a few number of the interviewees expressed concern over the negative impacts as well.

Generally, there is goodwill for the existence and continuation of the eco-tourism activities in the Wli Traditional Area. The Wli communities members do not only in various manifestations portray their most genuine interest in the development of these resources, but they have indigenous knowledge which they cultivated over years of experience. The high perception the residents have for ecotourism in areas of employment, income generation and others, suggest that, they would not like to fold up anytime soon although certain happenings seem to reduce their effective

participation which they mentioned as conflict in sharing of revenue and other teething management challenges.

This is an indication that, there are many people who generally support tourism not necessarily for personal gains. In this vein, it should also be noted that, the local people of Wli traditional area are humans, as such, they are generally rational and naturally self-seeking; hence, any involvement of their resources will take 'benefit' into consideration. Hence, much work needs to be done by the relevant stake holders in the tourism industry in the area of capacity building and pooling of capital resources to increase personal gains by citizens of the Wli Traditional area to ensure the sustainability of tourism in the area.

Unfortunately, the local people have been disadvantaged when it comes to realization of full benefits of the Wli Waterfall. Placation is mostly their reward. Frantic efforts must be made by all relevant stake holders in the eco-tourism industry in the Wli traditional area in the Hohoe Municipality of the Volta Region, to ensure a win-win situation for all players in that business.

Inhibitor factors such as ignorance of existing economic opportunities, low level of education, poverty or lack of economic support, and in some situations, inferiority complex or underestimation, render local communities such as Wli traditional area passive participants or losers than winners when it comes to exchange relations such as the one that exist between visitors and power brokers on one side, and the Wli community on the other side as they play host to the famous Agumatsa Waterfall.

5.3: Recommendations

The following recommendations are based on the findings.

- i. The local people of Wli traditional area should be effectively educated on the principles of community participation in ecotourism. Such an education should aim at enlightening the people on what their expectations should be, the cost they are likely to pay, and the benefits they are likely to bag home. The Wli community members should be equipped well to assist them to identify their value and worth as the most key stakeholder in the development and management of ecotourism resources in their community.
- ii. In order to win residents' active participation in eco-tourism activities, skills training and facilitation programmes should be offered periodically by relevant agencies and the Municipal Assembly to aid in equipping the locals with the requisite potentialities to promote active participation in tourism in the Wli Traditional area.
- iii. There should be a solid link and a good co-operation among all the interest groups in the ecotourism business. Each group should endeavour to do what is expected of it to ensure maximum participation by all in a win-win situation. External facilitators should concentrate on their specific roles without assuming the role of the local people of Wli Traditional area. In addition, The Hohoe Municipal Assembly should play her role well in providing an enabling legislation and technical administrative support without interfering with the role of the community. The Municipal Assembly and Non-Governmental Organisations should again, play their advisory role through consensus building and not by merely imposing programmes on locals.

- iv. Furthermore, worthwhile support should be extended to the local people of Wli Traditional area to help them undertake various economic ventures. This could take the form of micro-financing, setting up soft loan facilities, or revolving funds, with training programmes attached to prepare people well on business management skills to ensure better performance and sustenance of such ventures.
- v. In order to ensure a fair playing ground, representation of local people on the Management Team should be conducted well devoid of all forms of nepotistic tendencies that serve as setbacks. All identifiable social classes in the community should be given relatively equal representation and representatives made to ensure a constant flow of information to the people being represented. The concerns of local people should be respected and effectively dealt with at management or decision making levels.
- vi. Ecotourism and its related activities should be properly integrated into the local economy, and should not be allowed to dominate other traditional economic ventures but rather feed into them. It should be managed in such a way as to provide market for other sectors of the local economy. Simply put, a good cross-sectional linkage should be encouraged between all economic activities in the Wli Traditional area.
- vii. All the ecotourism related activities concerning decision making should be gender sensitive. Women should be encouraged and assisted to increase their participation.
- viii. Alternative livelihood should be provided to locals to economically empower them to effectively participate in the eco-tourism business in the Wli Traditional area.

- ix. Entrepreneurial ventures should be undertaken by the relevant stakeholders to build the capacity of locals for enhanced performance and participation.
- x. The current sale of land around the resource to external developers should be minimized if not stopped, or the situation will elude locals of their benefits in the mere future.
- xi. A research should be carried out to find out the true owners of the lands involved and compensation paid to them so they will stop their nefarious activities in the Agumatsa wildlife Sanctuary.
- xii. The Tourism Management Team must be made more accountable to the people to ensure that proceeds from the ecotourism activities are utilized effectively to develop the area in addition to the water project currently being undertaken in order to give hope to the people as proud owners of the resource. This will increase support from the locals for ecotourism in the area.

5.4: Suggestion for Further Studies

A research on economic impact assessment needs to be conducted by other researchers of ecotourism management in identifying the relationship between the local people's perception of economic benefits and cost, and the actual reflection of the impact on their standard of living.

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APPENDIX A

UNIVERSITY OF EDUCATION, WINNEBA

DEPARTMENT OF SOCIAL STUDIES EDUCATION

**INTERVIEW GUIDE QUESTIONS FOR THE CHIEF OF THE WLI
TRADITIONAL AREA.**

**TOPIC: Exploration of Participation in Ecotourism:
A Case Study of Wli Traditional Area**

INTERVIEW GUIDE QUESTIONS

Researcher: Good Morning, my king (torgbe).

Researcher: Thank you sir for allowing me into your palace. I'm here to ask that you grant me an interview on the tourism business in your traditional area, especially concerning the participation of your people in the tourism development, as part of a study being conducted by me. I'm an M.Phil. Student of the Social Studies Department of the University of Education, Winneba. The study is purely for academic purposes and hence, any information gathered will be confidential and be used as such. Your anonymity is assured. My name is Kumi John- Newton.

Thank you.

SOCIO-DEMOGRAPHIC DATA

Sex:

Age:

Marital status:

Educational background:

Occupation

1. Are you a native of Wli?

2. You have a beautiful Waterfall here, which is said to be the highest in West Africa. Is that true?
3. Can you tell me a little about the Agumatsa Waterfall?
4. What else is there to see apart from the Waterfall?
5. How do you make sure the youth do not temper with the animals or cut down trees to disturb the natural environment?
6. Who are the managers of the tourist centre?
7. Are you satisfied with their work so far?
8. What services do the people of the area provide to the visitors?
9. Do you think many of the people in your traditional area are involved in the tourism business?
10. Do you personally benefit from the proceeds from the fall?
11. Are you satisfied with the level of participation by the people of this area?
12. Are there any committees set up in the area to develop and help in managing the water fall?
13. How are the members of such groups selected?
14. Do you think the various groups of people are well represented on these committees?

Social Cost and Economic Benefits

15. How has Wli Waterfall as a tourist destination influenced economic activities in your area?
16. Do you have a good number of the employees at the fall hailing from this area?
17. What services do you as an individual provide to visitors who come to the fall, if any?
18. Do you think tourism in this area has some effects on the growth of other economic activities in the community? .
19. How?
20. Has tourism in the area created some environmental problems?
21. How?
22. What of any social challenges?
23. How do you think some of these problems could be managed?

24. Do you see the tourism business very crucial to the development of your area?
25. How is the earning from Wli fall disbursed and used? How much of it remains in the area?
26. How is it disbursed among the 4(four) divisions?
27. Have the people of the area been undergoing any form of skill training provided by the management of the fall or other authorities?
28. Are there other alternative means of livelihood for the local people in the area?

Researcher: Have your people been receiving any form of economic assistance (capital) from the Tourist Management Team?

29. In what ways do you think the local people can be empowered to be fully involved in the tourism activities?
30. Who or which groups in your mind could help in empowering local people to participate in the tourism business?

Impediments to Local People's Participation

31. Are you aware of whether the people of the area were well educated on the cost and benefits of the fall prior to its development?
32. Do the local people complain of any unfair competition from entrepreneurs who do not hail from the Wli Traditional Area?
33. Do you think the community benefits from the proceeds that accrue from the resource? How?
34. Are the community members satisfied about how the resource is been managed?
35. Do you think tourism is a better choice for development in the area other than any other economic activity?
36. Has there been any conflict related to tourism development in the area? How did the conflict affect the industry and how was it resolved?
37. Would you support the development of tourism into the future in this area?
38. Do you suspect any external dominance over economic opportunities by external powers?
39. What factors do you think hinder local people from effective involvement in tourism business?

40. How supportive for the tourism business are people who are not directly involved in it?
41. Do you think your people are supportive only because of what they hope of benefiting or have been benefiting?
42. Would you generally agree that the waterfall is a blessing to the people of this area?

Environmental Cost of Eco-Tourism to the Wli Community

43. Has the tourism in your area led to some environmental problems?
44. How do you think such problems could be resolved?



APPENDIX B

UNIVERSITY OF EDUCATION, WINNEBA

DEPARTMENT OF SOCIAL STUDIES EDUCATION

INTERVIEW GRANTED THE RESEARCHER BY THE CHIEF OF THE WLI TRADITIONAL AREA (TRANSCRIBED)

TOPIC: EXPLORATION OF PARTICIPATION IN ECOTOURISM: A CASE STUDY OF WLI TRADITIONAL AREA

Researcher: Good Morning, my king (torgbe).

Int'wee: Good morning, my son, and welcome to my palace.

Researcher: Thank you, your majesty.

Int'wee: What brings you to my palace?

Researcher: Thank you sir for allowing me into your palace. I'm here to ask that you grant me an interview on the tourism business in your traditional area, especially concerning the participation of your people in the tourism development, as part of a study being conducted by me. I'm an M.Phil. Student of the Social Studies Department of the University of Education, Winneba. The study is purely for academic purposes and hence, any information gathered will be confidential and be used as such. Your anonymity is assured. My name is Kumi John- Newton.

Thank you.

Int'wee: Good. You may begin.

SOCIO-DEMOGRAPHIC DATA

| | |
|-------------------------|----------------------|
| Sex: | Male |
| Age: | 62years |
| Marital status: | married |
| Educational background: | B.ed (Maths), UEW |

Occupation

Teaching/Chief (Retired)

Researcher: Thank you in advance. Torgbe, I learnt you have a beautiful Waterfall here, which is said to be the highest in West Africa. How true is it?

Int'wee : Yes, my son. It's true; it's one of our biggest prides.

Researcher: What makes it your pride?

Int'wee: Good question my son, you know as a tourist attraction, we receive many visitors both local and foreign, and that means money for development, and it makes our area very popular. Again, it helps in promoting the conservation of our environment for fresh air, hahahaaa....

Researcher (smiling too): What else is there to see apart from the Waterfall?

Int'wee: A lot more; hundreds of bats hovering around the fall, beautiful forest with butterflies, antelopes and birds. The 9(nine) surviving rivers that one has to cross before finally getting to the fall makes the walk through the forest to the fall very interesting and refreshing. The rivers were originally 11(eleven) in number but has been reduced to nine due to perhaps ecological and climatic changes.

Researcher: That's great, but Torgbe (my King), how do you make sure the youth do not temper with the animals or cut down trees to disturb the natural environment?

Int'wee: Yea, the Tourism Management Team in collaboration with the traditional authority has stationed forest guards strategically to bring any deviants to book after we had educated the people on the importance of the forest and the tourism business. Apart from that, rites are performed regularly by the traditional authority especially around the waterfall for the gods to ward off encroachers and help in protecting the forest.

Researcher (smiling): That's tradition for you.

Int'wee : (Getting more serious) Yes, we believe in our gods, they listen to us, and we obey them too. You the youth of today can trust in your foreign

gods but we have been preserving our forests through taboos and norms, it's very useful.

Researcher: Thanks torgbe, but who are the managers of the tourist centre?

Int'wee: Good, it's being managed by a Management Team comprising of local representatives and some selected members of the Municipal Assembly in collaboration with the traditional authority under the auspices of the Hohoe Municipal Assembly.

Researcher: What services do the people of the area provide to the visitors?

Int'wee: Well, not much but a few are engaged in trading activities such as the sale of food(chop bar operators), iced water, cookies, and few handicraft products, sale of 'kente' cloth and other African products. There are also a few hotels and lodging facilities mostly owned by outsiders but not the local indigenes.

Researcher; Sounds good, but do you think many of your people are involved in the tourism business?

Int'wee: Hmnn... my son. No, only a few as I indicated earlier are really involved personally. Most of them complain of lack of adequate capital to start and sustain business, while they also lack the requisite skills needed to ensure full participation by my people.

Researcher: Do you personally benefit from the presence of the fall?

Int'wee: Well, not as such. But when visitors come like you have, they don't come empty handed just as you came visiting with these two bottles of Schnapps. By so doing, my palace is always ready to welcome the elders and other visitors, hahahaha...but on a more serious note, sometimes, the foreign visitors pay me visits with special gifts, and one of such became a friend to my son.

Researcher: Are you satisfied with the level of participation by the people of this area?

Int'wee: No, my son.

Researcher: Why?

Int'wee: Many of my youth are unemployed and this in my view is a fine opportunity for them to be gainfully employed, but unfortunately, some cannot speak English, so the hotels often refuse them

employment. Most of the people too are ignorant of what kind of business to embark on, and a whole lot of things, my son.

Researcher: Are there any committees set up in the area to develop and help in managing the water fall?

Int'wee: Yes, as I indicated earlier, there is a Tourism Management Team working closely with the Municipal Assembly through the Municipal Tourism Chairman.

Researcher: How are the members of such groups selected?

Int'wee: We have representatives from each of the 4(four) towns of our traditional area namely; Dzogbega 1(one), Afegame 4(four), Todzi 4(four), and Agorviefe 4(four). And other members representing some other interest groups, thus, 1(one) chief, 1(one) land owner, together with the members from the Hohoe Municipal Assembly.

Social Cost and Economic Benefits of Eco-Tourism to the Wli Community

Researcher: How has Wli Waterfall as a tourist destination influenced economic activities in the area?

Int'wee: Well, it has made more people to go into trade to satisfy visitors, such people prefer to stay around in town, while some too go hunting to feed the 'chop bars' with grass cutter, with others increasing their efforts at weaving 'kente' cloth for the teeming visitors. Many people are now venturing into the hospitality industry to offer services to visitors; as a result we have at least three well established hotels or lodges. A few locals have also been employed by the industry. Generally, the area is conducive for a variety of businesses. But, I must also add that, it has denied some others from their agricultural lands.

Researcher: Do you have a good number of the employees at the fall hailing from this area?

Int'wee: Yes, almost all the forest guards are citizens, while those working at the tourist centre itself are about 90% local indigenes.

Researcher: What services do you as an individual provide to visitors who come to the fall?

Int'wee: Receiving special visitors such as am doing now.

Social Cost and Economic Benefits

Researcher: Do you think tourism in this area has some effects on the growth of other economic activities in the community?

Int'wee: Yes, a lot.

Researcher: How?

Int'wee: The services (hospitality) industry including transport, hotels/lodges, drinking spots, trading and others such as the handicrafts is all booming because of the centre.

Researcher: Has tourism in the area created some environmental or social problems?

Int'wee: Yes, of course.

Researcher: How?

Int'wee: Hmnnnn...You see, my son, the popular Ghanaian attitude towards sanitation is often displayed here by visitors. They litter the town as they move about and even the forest with non-biodegradable substances such as sachet water rubbers. The situation is normally worse during the pick periods such as on Easter Mondays, Boxing Day, and other special days which often make the whole place nasty. We used to clean up the place through communal labour until Zoom Lion Company took over. However, we still organize communal labour to augment their efforts when the need be.

Researcher: What of any social challenges?

Int'wee: yea, ehh...mmm there are reports of how some of the visitors especially the foreign ones sometimes succeed in luring our young girls into 'sleeping' with them for money. A situation we all frown at and are thus educating our children against. We even sometimes suspect some of the visitors of other nefarious activities such as lesbianism or homosexuality or even pedophiles because of their suspicious intimacy with children of the area.

Researcher: How do you think some of these problems could be managed?

Int'wee: Well, Providing more support systems such as dustbins at vantage points in the town as well as the tourist centre, and even extending the dust bins into the forest and educating people more, and cautioning our children about their relationship with visitors.

- Researcher: How is the earning from Wli fall disbursed and used? How much of it remains in the area?
- Int'wee: Hmnnnn....that is a big issue. You see, originally, The Assembly was given 20%, Wildlife 25%, and the community 55%. But, somewhere around 2007, Wildlife was asked to help in training the youth as tour guides and forest guards which they declined, so we showed them the exit.
- Researcher (exclaims): what impunity? So how is the proceeds shared currently?
- Int'wee: Yea, good question. Currently, the Hohoe Municipal Assembly takes 20%, while the community takes 80%.
- Researcher: Waoooo, That's good, but how is it disbursed among the 4(four) divisions?
- Int'wee: Wait....ehh... Let me check from my diary (reaches out for it). Yea, land owners 39%, Agorviefe 10%, Afegame 9%; Dzogbega 3%; Todzi 4%, chiefs 5%, surrounding communities 5%, and 25% for the Management Team.
- Researcher: Have the people of the area been undergoing any form of skill training provided by the management of the fall or other authorities?
- Int'wee: Yes, initially some skill training and micro financing was provided by a foreign philanthropist but not much. That's why we have some two guys rearing grasscutters. You can even visit them after here.
- Researcher: Thanks so much, torge. I will. Are there other alternative means of livelihood for the local people in the area?
- Int'wee: Eh, my son, you can ask questions oooo (smiles), that's good. Well, apart from petty trading much was not done, if not for that philanthropist.
- Researcher: Have your people been receiving any form of economic assistance (capital) from the Tourist Management Team?
- Int'wee: No.
- Researcher: In what ways do you think the local people can be empowered to be fully involved in the tourism activities?
- Int'wee: Good skill training and by providing capital for them through micro-finance.

Researcher: Who or which groups in your mind could help in empowering local people to participate in the tourism business?

Int'wee: That's a difficult one, but I think NGOs, wealthy individuals, and the Municipal Assembly (poverty alleviation fund) can do that.

Impediments to Local People's Participation in Eco-Tourism in Wli Traditional Area

Researcher: Are you aware of whether the people of the area were well educated on the cost and benefits of the fall prior to its development?

Int'wee: Well, not so much initially, but as time went by, it was done.

Researcher: Do the local people complain of any unfair competition from entrepreneurs who do not hail from the Wli Traditional Area?

Int'wee: Yes, they do. A good number of the service providers do not hail from here. What can we do? After all, they have the capital, so my people are not happy.

Researcher: Do you think the community benefits from the proceeds that accrue from the resource? How?

Inter'wee: Yes, proceeds are sometimes used to renovate or build school facilities, buy canopies and plastic chairs for the community's use and so on.....

Researcher: Are the community members satisfied about how the resource is been managed?

Inter'wee: Not quite well, my son. To some extent yes but they are complaining of the proceeds being mismanaged, and sometimes some think a few are 'chopping' the money.

Researcher: Do you think tourism is a better choice for development in the area other than any other economic activity?

Inter'wee: No. Not at all, farming is more lucrative than tourism which only employs a few people. But as you can see majority in this area are into farming, and that is what is keeping the community going.

Researcher: Has there been any conflict related to tourism development in the area? How did the conflict affect the industry and how was it resolved?

Inter'wee: Well, I may say.....yes...sometimes some two families tried to claim the facility as solely theirs, but we quickly called a meeting between them and the council of elders and it was resolved peacefully. The major conflict was the one that ensued between our community and a

village in Togo where the Togolese were claiming owner of the Waterfalls as it takes its source from their side. It affected the tourism business because some guys were rolling stones from the top of the Waterfall when holiday makers were in the lake, putting their life in danger. So visitors were restrained from going in until the two countries finally resolved the issue through dialogue.

Researcher: Thanks very much to you but before I go, would you support the development of tourism into the future in this area?

Inter'wee: Why not? Yes I will. Even though there are some challenges, I think things will soon turn around if the stakeholders come together to do something better.

Researcher: Do you suspect any external dominance over economic opportunities by external powers?

Inter'wee: Yes, my son, people who do not come from here are really making it. Examples include the white man and others who own the lodging facilities and few other dealers in handicraft. Of course they have the money. My people need support from the Municipal Assembly or NGOs so they can also compete with the outsiders.

Researcher: What factors do you think hinder local people from effective involvement in tourism business?

Inter'wee: Oh! Not farfetched. Lack of requisite skills, inadequate capital, stiff competition from outsiders, and the perceived corrupt practices often speculated about the people put in charge of disbursement and utilization of the proceeds.

Researcher: How supportive for the tourism business are people who are not directly involved in it?

Inter'wee: Emm....I think the majority are supportive even though a few are really involved. As a people, we are proud of the resource since it has put us the world map. So, almost all are generally cooperative as they don't do anything bad to discourage visitors. My people are very hospitable and friendly with the visitors. They sometimes assist in putting the place in good condition through communal labour.

Researcher: Do you think your people are supportive only because of what they hope of benefiting or have been benefiting?

Inter'wee: No! As I earlier on said, it is our pride to have such an attraction in our area.

Researcher: Torgbe, would you generally agree that the waterfall is a blessing to the people of this area?

Inter'wee: Yes, it a blessing. If you look at the personal and communal benefits, then you are right. Sometimes we feel uncomfortable when we look at the social and environmental challenges posed to the community, but generally, we are blessed to have such an attraction.

Researcher: Torgbe, thank you very much and may God bless you for granting me this detailed interview, I wish you and your people the best of the Easter season.

Inter'wee: Welcome, and safe journey.



APPENDIX C

Interview Guide Questions for other Interviewees

SOCIO-DEMOGRAPHIC DATA

1. Sex:
2. Age:
3. Marital status:
4. Educational background:
5. Occupation
6. Educational background
7. Are you a native of Wli?
8. You have a beautiful Waterfall here, is that true?
9. Do many people visit the site often? How often?
10. Who are the developers of Wli Waterfall?
11. What services do the people of the area provide to the visitors?
12. Do you think many of your people are involved in the tourism business?
13. About how many by your estimation?
14. Do you personally benefit from the presence of the fall?
15. Are you satisfied with the level of participation by the people of this area?
16. Why?
17. Are there any committees set up in the area to develop and help in managing the water fall?
18. Can you name some of them and what they do specifically?
19. How are the members of such groups selected?
20. How do you get non members of such groups to bring forth their views?

Social Cost and Economic Benefits to the Wli Community

21. How has Wli Waterfall as a tourist destination influenced economic activities in the area?
22. Do you have a good number of the employees at the fall hailing from this area?
23. What services do you as an individual provide to visitors who come to the fall?

24. Do you earn much?
25. Say, how much per month?
26. Do you think tourism in this area has some effects on the growth of other economic activities in the community?
27. Has tourism in the area created some environmental problems? Can you share it with me?
28. What of any social challenges? How do you think such challenges could be reduced?
29. How is the earning from Wli fall disbursed and used? How much of it remains in the area for development and how much goes to the Hohoe Municipal Assembly as one of the development partners?
30. Have the people of the area been undergoing any form of skill training provided by the management of the fall or other authorities? What skills specifically if any?
31. Are there other alternative means of livelihood for the local area?
32. Have your people been receiving any form of economic assistance (capital) from the Tourist Management Team?
33. In what ways do you think the local people can be empowered to be fully involved in the tourism activities?
34. Who or which groups in your mind could help in empowering local people to participate in the tourism business? In what ways?

Impediments to Local People's Participation in Ecotourism

35. Are you aware of whether the people of the area were well educated on the cost and benefits of the fall prior to its development?
36. Do the local people complain of any unfair competition from entrepreneurs who do not hail from the Wli Traditional Area?
37. Do you think the community benefits from the proceeds that accrue from the resource? How?
38. Are the community members satisfied about how the resource is been managed?
39. Do you think tourism is a better choice for development in the area other than any other economic activity?

40. Has there been any conflict related to tourism development in the area? How did the conflict affect the industry and how was it resolved?
41. Would you support the development of tourism into the future in this area?
42. Do you suspect any external dominance over economic opportunities by external powers?
43. What factors do you think hinder local people from effective involvement in tourism business?
44. How supportive for the tourism business are people who are not directly involved in it?
45. Do you think your people are supportive only because of what they hope of benefiting or have been benefiting?



APPENDIX D



Fig.13. Map of Ghana Showing Wli Waterfall Area

Wli Waterfall Area: ●

Source: Wikimedia Foundation Inc.(20/30/2015)

APPENDIX E

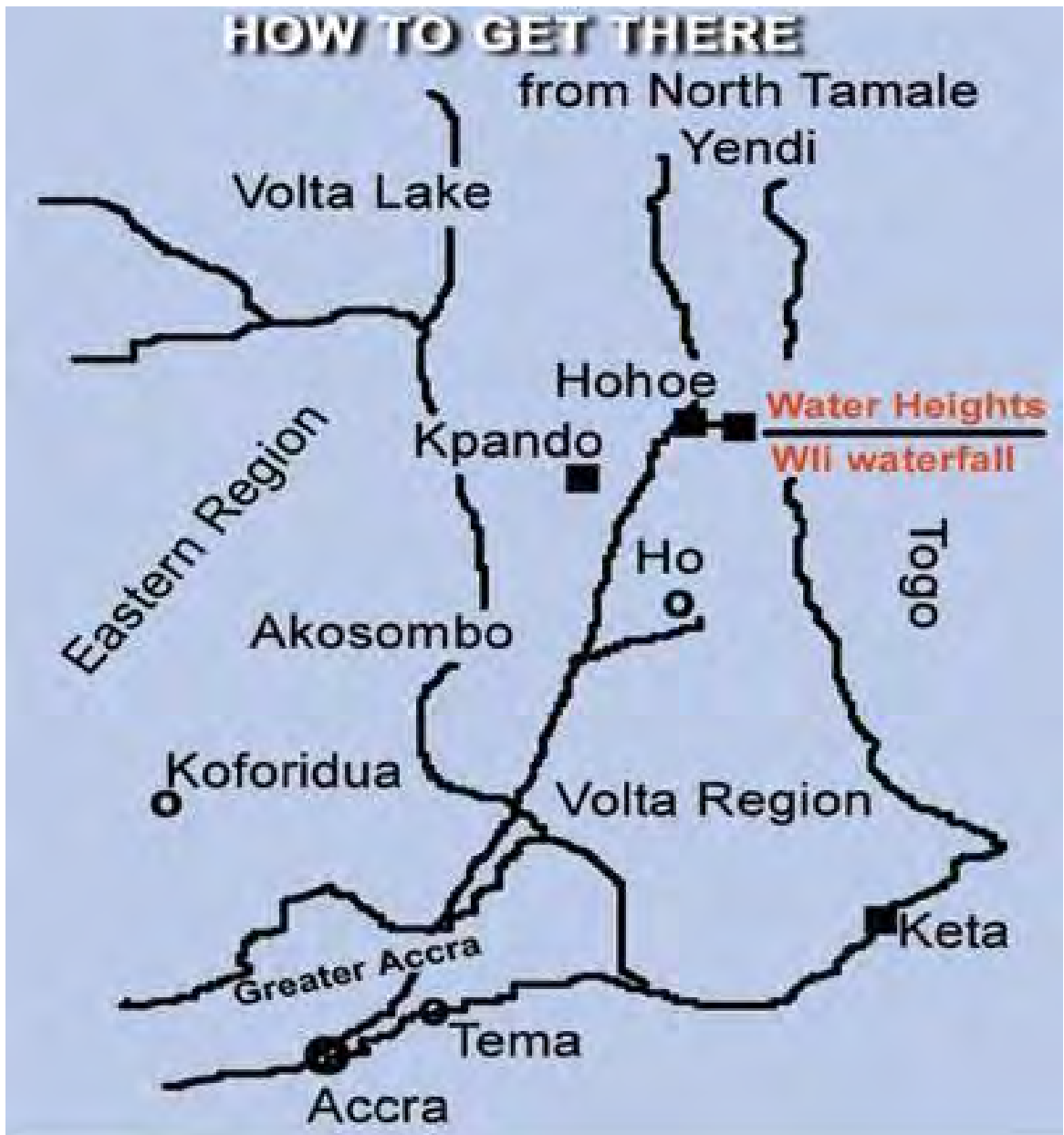


Fig.14.A sketch map showing various directions to the Wlifalls in Hohoe Municipality

Source: Wikimedia Foundations Inc.(20/30/2015)

APPENDIX F



Fig.15. A non-permanent resident handicraft seller at Wli Tourism Centre from Likpe

Source: Field work (2015)

APPENDIX G.



Fig.16. Illegal Charcoal burning going on in the Agumatsa Wildlife Sanctuary

Source: Field work (2015)

APPENDIX H



Fig.17. Some of the Handicrafts on display for sale to Visitors on daily bases at Wli tourism Centre

Source: Field Work (2015)

APPENDIX I



Fig.18. Some Handicraft on sale at the Wli Tourism Centre

Source: Field work (2015)

APPENDIX J



Fig. 19. Some Pineapples on sale at the Wli Waterfall Centre from local Farmers

Source: Field work (2015)

APPENDIX K



Fig. 20. Palm-wine on sale in the Agumatsa Sanctuary from local Farmers

Source: Field work (2015)

APPENDIX L



Fig.21. At one of the cocoa Farms in Wli, an alternative to Ecotourism

Source: Field work (2015)

APPENDIX M



Fig. 22. An abandoned project at the entrance to the Agumatsa wildlife Sanctuary due to lack of Funds

Source: Field work (2015)

APPENDIX N



Fig. 23. New Projects springing up at the entrance to the Sanctuary being initiated by a foreign Investor

Source: Field work (2015)

APPENDIX O



Fig.24. Non-resident selling tickets to visitors on Easter Monday at Wli Tourism Centre

Source: Field work (2015)