

**ASSESSING RESIDENTS' EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM: A COMPARATIVE STUDY OF KAKUM NATIONAL
PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY IN
GHANA**

BY

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**This thesis is submitted to the University of Ghana, Legon in partial
fulfillment of the requirement for the award of PhD Geography Degree**

JULY 2017

DECLARATION

This thesis entitled “**Assessing residents’ empowerment for sustainable ecotourism: A comparative study of Kakum National Park and Bobiri Forest and Butterfly Sanctuary in Ghana**” is a research I undertook myself. Apart from relevant literature that was used and has been duly acknowledged, no part or whole of this thesis has been submitted anywhere for the award of any degree.

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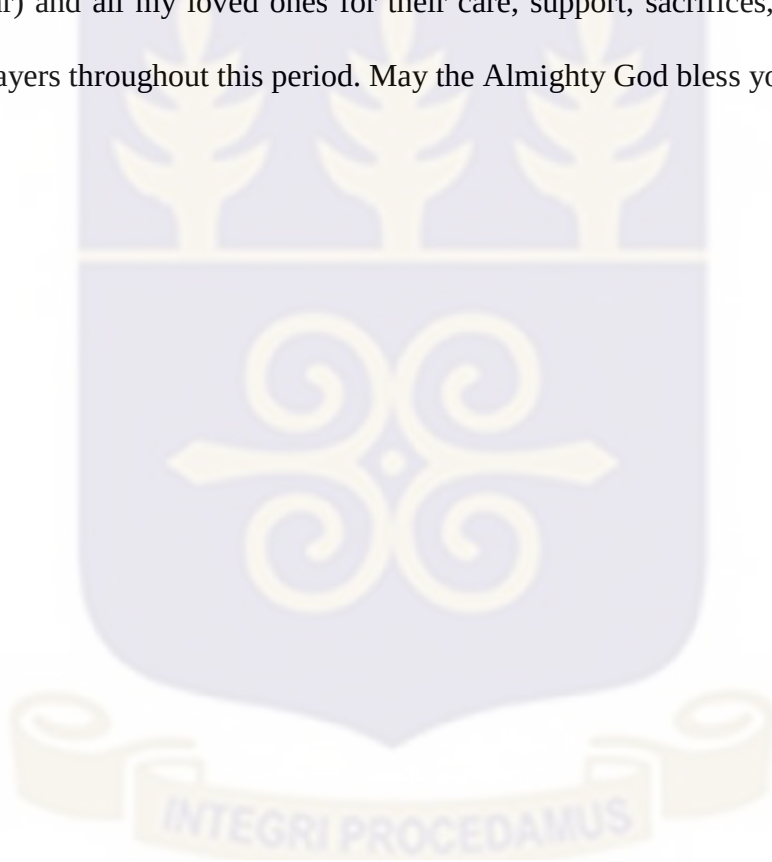
ABSTRACT

Tourism is among the largest industries around the globe that are able to stimulate the economies of many countries. Such an industry need to be sustainable so that nations can continue to enjoy the benefits. One type of tourism that can be sustainable, has the tendency to conserve biodiversity and provide sustainable livelihoods to community members is ecotourism. Ecotourism can perform these roles when residents are empowered. Yet, few studies have considered the empowerment of community members for ecotourism sustainability. This study utilized sequential explanatory mixed method approaches to assess the empowerment issues of destination residents for ecotourism sustainability. The study particularly investigated the extent of residents' empowerment and the factors affecting residents' empowerment. The study also looked at the types of empowerment that residents prefer, types of residents' empowerment that would enhance tourists/visitor's satisfaction as well as the roles of private and public institutions in empowering residents. The analytical techniques employed include exploratory factor analysis, logistics regression, and content analysis. The results indicate that communities around KNP are more empowered than those around BFRBS. The factors affecting residents' empowerment at KNP include the length of stay whereas at BFRBS, age, religion, the length of stay and gender of respondents affect their empowerment status. The majority of residents want to be humanly empowered whilst most tourists/visitors believe that human empowerment of residents would enhance their satisfaction. The study recommends that a national ecotourism policy should be enacted and an ecotourism framework with local perspective should be developed. Such policies and framework can guide the practices of ecotourism at destinations towards sustainability.

DEDICATION

I dedicate this piece to my parents, Hajia Jannet Hawa Entsieh and Alex Kofi Eshun (deceased).

I also dedicate it to my husband, Dawood Abbas, my children, Saleha Nkumaa Abbas and Fawad Ahmad Kwansa Abbas, and my siblings Masood Eshun, Eva Eshun, Maame Hajirah Saah Eshun, Alexander Eshun and Solomon Paakow Eshun. I also dedicate it to my uncle Solomon Eshun (Daddy Jnr) and all my loved ones for their care, support, sacrifices, understanding and above all their prayers throughout this period. May the Almighty God bless you all, Amen.



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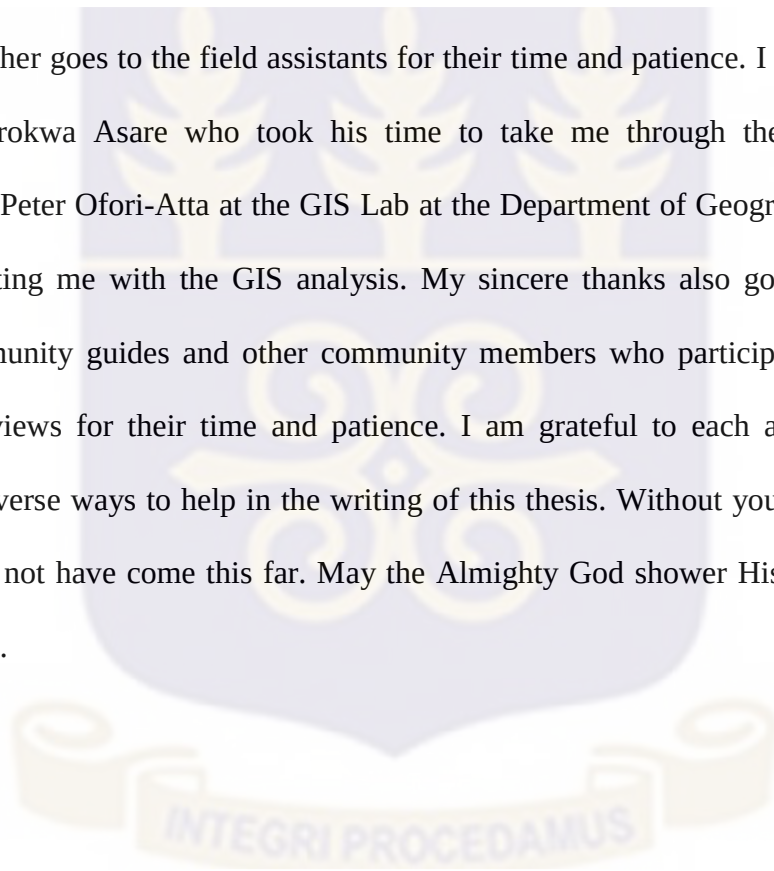


TABLE OF CONTENTS

DECLARATION	ii
ABSTRACT.....	iii
DEDICATION	iv
ACKNOWLEDGEMENTS.....	v
TABLE OF CONTENTS.....	vii
LIST OF FIGURES	xiv
LIST OF TABLES	xv
ACRONYMS.....	xvi
CHAPTER ONE	1
GENERAL INTRODUCTION.....	1
1.1 Background of the study	1
1.2 Problem statement.....	4
1.3 Research questions.....	10
1.4 Research objectives.....	10
1.5 Research hypotheses	11
1.5.1 Hypotheses	11
1.6 Significance of the study.....	12
1.7 Organization of the chapters	13
CHAPTER TWO	15
LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK	15
2.1 Introduction.....	15
2.2 The ecological sustainability theory	15
2.3 The concept of sustainable development	17
2.4 Sustainable tourism	19

2.5	Ecotourism	20
2.5.1	<i>History and definitions</i>	20
2.5.2	<i>Principles of ecotourism</i>	21
2.5.3	<i>Ecotourism as a livelihood strategy</i>	26
2.5.4	<i>Ecotourism as a conservation approach</i>	27
2.5.5	<i>Community-based ecotourism</i>	28
2.6	Applying geographical concepts to the study of ecotourism	31
2.7	Empowerment: Definitions and related issues	33
2.7.1	<i>History and definitions</i>	33
2.7.2	<i>Local empowerment and participation issues</i>	36
2.7.3	<i>Types of residents' empowerment</i>	39
2.7.3.1	<i>Psychological empowerment</i>	39
2.7.3.2	<i>Social empowerment</i>	40
2.7.3.3	<i>Economic empowerment</i>	43
2.7.3.4	<i>Political empowerment</i>	44
2.7.3.5	<i>Environmental empowerment</i>	46
2.7.3.6	<i>Human empowerment</i>	48
2.8	Factors influencing residents' empowerment	49
2.9	Types of residents' empowerment preferred by residents	51
2.10	Types of residents empowerment that can bring satisfaction to tourist	53
2.11	Roles of institutions in facilitating community empowerment	55
2.12	Conceptual framework	56
2.12.1	<i>Empowerment and participation issues</i>	57
2.12.2	<i>Indicators for empowerment</i>	59
2.12.3	<i>Critiquing the empowerment framework</i>	59
2.12.4	<i>Sustainable Livelihood Framework (SLF)</i>	60

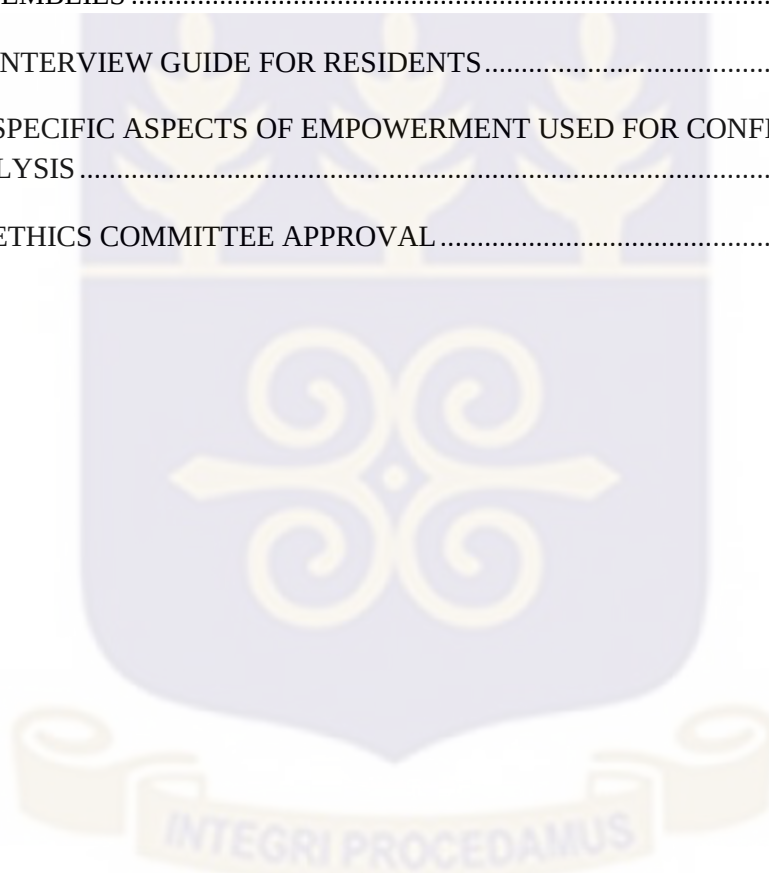
2.12.5	<i>Critiquing the sustainable livelihood framework.....</i>	63
2.12.6	<i>Linking empowerment and sustainable livelihoods frameworks.....</i>	63
2.12.7	<i>Proposing critical realism views for studying community empowerment.....</i>	64
2.12.8	<i>Advantages and disadvantages of the framework.....</i>	68
2.12.8.1	<i>Advantages.....</i>	68
2.12.8.2	<i>Disadvantages.....</i>	69
2.13	<i>Summary.....</i>	69
CHAPTER THREE		71
STUDY AREAS AND METHODOLOGY		71
3.1	<i>Introduction.....</i>	71
3.2	<i>Study areas.....</i>	71
3.2.1	<i>Bobiri Forest Reserve and Butterfly Sanctuary.....</i>	71
3.2.1.1	<i>History, location and size.....</i>	71
3.2.1.2	<i>Climate and vegetation</i>	72
3.2.1.3	<i>Ecotourism resources.....</i>	72
3.2.1.4	<i>Management activities</i>	73
3.2.1.5	<i>Demographic and socio-economic characteristics.....</i>	73
3.2.1.6	<i>Land tenure system.....</i>	74
3.2.2	<i>Kakum National Park.....</i>	74
3.2.2.1	<i>History, location, and size.....</i>	74
3.2.2.2	<i>Climate and vegetation</i>	75
3.2.2.3	<i>Ecotourism resources.....</i>	76
3.2.2.4	<i>Managerial activities</i>	76
3.2.1.5	<i>Demographic and socio-economic characteristics.....</i>	77
3.2.2.6	<i>Land tenure system.....</i>	78
3.3	<i>Methods of data collection.....</i>	81

3.3.2	Research design.....	82
3.4	Sources of primary data	84
3.4.1	Quantitative research instrument.....	84
3.4.1.1	Questionnaire design	84
3.4.2	Qualitative research instruments	87
3.4.2.1	In-Depth interview	87
3.4.2.2	Focus group discussions (FGDs).....	89
3.4.2.3	Observation.....	90
3.5	Sampling size and technique.....	90
3.5.1.	Sampling size	90
3.5.1.3	Sampling procedure and questionnaire administration.....	92
3.6	Secondary data sources	94
3.7	Methods of data analysis.....	96
3.7.1	Quantitative data analysis	96
3.7.1.1	The extent of residents' empowerment.....	96
3.7.1.2	Factors influencing residents' empowerment	100
3.7.1.3	Aspects of residents' empowerment that residents prefer	101
3.7.1.4	Aspects of residents' empowerment that would enhance tourists/visitors' satisfaction.....	101
3.8.2	Qualitative data analysis	101
3.9	Ethical considerations and challenges associated with the research	102
3.10	Summary.....	104
CHAPTER FOUR.....		105
ANALYZING THE EXTENT OF RESIDENTS' EMPOWERMENT AND THEIR INFLUENCING FACTORS FOR SUSTAINABLE ECOTOURISM.....		105
4.1	Introduction.....	105
4.2	Profile of community members.....	105

4.3	Extent of residents' empowerment	109
4.3.1	Construct validity.....	113
4.3.1.1	Convergent validity.....	113
4.3.1.2	Discriminant validity.....	114
4.3.1.3	Nomological validity.....	115
4.3.1.4	Content validity.....	117
4.3.1	Gender and aspects of residents' empowerment.....	- 134 -
4.3.1.1	Gender and human empowerment	- 134 -
4.3.1.2	Gender and social empowerment.....	- 135 -
4.3.2.3	Gender and environmental empowerment	- 136 -
4.3.2.4	Gender and economic empowerment.....	- 137 -
4.3.2.5	Gender and residents' political empowerment	- 138 -
4.3.2.6	Gender and residents' psychological empowerment	- 138 -
4.4	Socio-demographic factors influencing residents' empowerment.....	- 140 -
4.4.1	Socio-demographic characteristics influencing residents' empowerment.....	- 140 -
4.4.2	Socio-demographic factors influencing residents' disempowerment.....	- 142 -
4.5	Results on hypotheses	- 145 -
4.6	Summary.....	- 149 -
CHAPTER FIVE		- 150 -
ANALYZING RESPONDENTS' PREFERENCES AND THE ROLES OF INSTITUTIONS IN EMPOWERING RESIDENTS.....		- 150 -
5.1	Introduction.....	- 150 -
5.2	Types of empowerment that residents prefer.....	- 150 -
5.2	Types of residents empowerment that would enhance tourists/visitors' satisfaction	- 157 -
5.4	Roles played by the management of the destinations towards empowerment of residents ..	- 164 -
5.5	Roles played by some NGOs	- 167 -

5.6	Details of roles played by private and public institutions	- 169 -
5.7	Summary	- 175 -
CHAPTER SIX		- 177 -
DISCUSSION OF RESULTS		- 177 -
6.1	Introduction	- 177 -
6.2	The extent of residents' empowerment	- 177 -
6.2.1	<i>Social empowerment</i>	- 177 -
6.2.2	<i>Political empowerment</i>	- 180 -
6.2.3	<i>Economic empowerment</i>	- 181 -
6.2.4	<i>Environmental empowerment</i>	- 184 -
6.2.5	<i>Human empowerment</i>	- 186 -
6.2.6	<i>Psychological empowerment</i>	- 187 -
6.3.	Socio-demographic factors influencing residents' empowerment	- 188 -
6.4	Aspects of residents' empowerment that interest them	- 192 -
6.5	Types of residents' empowerment that would enhance visitors' satisfaction/experience.....	- 199 -
6.6	Roles of public and private institutions in residents' empowerment	- 203 -
6.7	Summary	- 207 -
CHAPTER SEVEN		- 208 -
SUMMARY OF KEY FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS		- 208 -
7.1	Introduction	- 208 -
7.2	Summary of key findings	- 208 -
7.3	Conclusion	- 212 -
7.3.1	<i>Contributions to knowledge</i>	- 213 -
7.4	Recommendations	- 215 -
7.4.2	<i>Further studies</i>	- 219 -
REFERENCES		- 221 -

APPENDICES	- 244 -
APPENDIX 1: HOUSEHOLD SURVEY	- 244 -
APPENDIX 2: VISITORS SURVEY	- 257 -
APPENDIX 3: INTERVIEW GUIDE FOR MOTAC AND MESTI	- 262 -
APPENDIX 4: QUESTIONS FOR MANAGERS AT KNP AND BFRBS	- 263 -
APPENDIX 5: INTERVIEW GUIDE FOR GTA, NCRC, AND TBI	- 267 -
APPENDIX 6: INTERVIEW GUIDE FOR CHIEFS AND ELDERS OF THE COMMUNITIES AND DISTRICT ASSEMBLIES	- 268 -
APPENDIX 7: INTERVIEW GUIDE FOR RESIDENTS	- 270 -
APPENDIX 8: SPECIFIC ASPECTS OF EMPOWERMENT USED FOR CONFIRMATORY FACTOR ANALYSIS	- 272 -
APPENDIX 9: ETHICS COMMITTEE APPROVAL	- 274 -



LIST OF FIGURES

Figure 2.1: The concept of sustainable development.....	16
Figure 2.2: Diagrammatic representation of principles of ecotourism	25
Figure 2 3: Sustainable Livelihood Framework.....	61
Figure 3.1: Map showing study areas and selected communities.....	80
Figure 4.1: Six construct model of residents' empowerment (see Appendix 7).....	116
Figure 4.2: The extent of residents' empowerment at the destinations.	118
Figure 4.3: The extent of residents' empowerment for the communities	119
Figure 4.4: The extent of empowerment of residents at KNP and BFRBS	121
Figure 4.5: Social resources of communities from field observation	131
Figure 4.6: Human disempowerment based on gender.....	- 134 -
Figure 4.7: Gender and residents' social empowerment.....	- 135 -
Figure 4. 8: Gender and environmental empowerment	- 136 -
Figure 4. 9: Gender and economic empowerment.....	- 137 -
Figure 4.10: Gender and political empowerment	- 138 -
Figure 4.11: Gender and psychological empowerment	- 139 -
Figure 5. 1: Aspects of empowerment that residents prefer	- 151 -
Figure 5. 2: Aspects of residents' empowerment that interest tourists/visitors	- 158 -
Figure 5. 3: Details of tourists/visitors responses on aspects of residents' empowerment that would enhance their satisfaction.....	- 159 -
Figure 5. 4: Visitors responses on sources of improved satisfaction.....	- 161 -
Figure 5. 5: Summary of roles played by managers of BFRBS and KNP	- 164 -
Figure 5. 6: Summary of roles played/ to be played by some NGOs	- 167 -

LIST OF TABLES

Table 2.1: Typology of people's participation.....	58
Table 3.1: Research instrument and sampling size for communities and tourists	92
Table 3.2: Other stakeholders interviewed	92
Table 3.3: Sampling technique and purpose of selection	94
Table 4. 1: Profile of respondents based on communities in percentages	105
Table 4. 2: Results from the CFA on the means for the factors for BFRBS and KNP.....	109
Table 4. 3: Correlations and squared correlations between constructs	114
Table 4. 4: Socio-demographic factors influencing residents' empowerment	- 140 -
Table 4. 5: Socio-demographic factors influencing residents' disempowerment.....	- 142 -
Table 4. 6: Results on the relationship between belonging to a social group and participating in ecotourism planning.....	- 146 -
Table 4. 7: Results on the relationship between belonging to a social group and participating in ecotourism planning.....	- 147 -
Table 5. 1: Specific aspects of empowerment residents prefer.....	- 152 -
Table 5. 2: Roles played by various institutions, their challenges, and way forward.....	- 170 -



ACRONYMS

Analysis of Variance	- ANOVA
Average Variance Extracted	- AVE
Bobiri Forest Reserve and Butterfly Sanctuary	- BFRBS
Bobiri Forest Reserve	- BFR
Center for Remote Sensing and Geographic Information Systems	- CERGIS
Coefficient of determination (R-squared)	- R ²
Community Based Ecotourism	- CBE
Community Based Ecotourism Project	- CBEP
Community Based Natural Resource Management	- CBNRM
Comparative Fit Index	- CFI
Confirmatory Factor Analysis	- CFA
Conservation International	- CI
Construct Reliability	- CR
Degree Celsius	- °C
Department for International Development	- DFID
District Assembly	- DA
Earth Council	- EC
Environmental Protection Agency	- EPA
Exploratory Factor Analysis	- EFA
First Hypothesis	- H ₁
Focus Group Discussions	- FGDs
Forestry Commission	- FC
Forestry Research Institute of Ghana	- FORIG
Geographic Information System	- GIS
Ghana Statistical Service	- GSS

Geographic Positioning System	- GPS
Ghana Heritage Conservation	- GHCT
Ghana Living Standard Survey	- GLSS
Ghana Rural Ecotourism and Travel Office	- GREET
Ghana Tourism Authority	- GTA
Ghana Tourism Board	- GTB
Ghana Wildlife Division	- GWD
Globalization and Livelihood Options of People Living in Poverty	- GLOPP
Government of Ghana	- GoG
Information and Communication Technology	- ICT
International Union for Conservation of Nature	- IUCN
Junior High School	- JHS
Kaiser-Meyer-Olkin Measure of Sampling Adequacy	- KMO
Kakum National Park	- KNP
Legislative Instrument	- LI
Maximum Likelihood	- ML
Ministry of Environment Science Technology and Innovation	- MESTI
Ministry of Tourism, Arts and Culture	- MOTAC
National Tourism Development Plan	- NTDP
Nature Conservation Research Council	- NCRC
Non-Governmental Organizations	- NGOs
Normal Fit Index	- NFI
North West	- NW
Null hypothesis	-H ₀
Parsimony Comparative Fit Index	-PCFI
Population	- N
Principal Axis Factoring	- PAF

Principal Component Analysis	- PCA
Programme Afrique Centrale et Occidentale de l'UICN	- IUCN/PACO
Root Mean Square of Error Approximation	- RMSEA
Second Hypothesis	-H ₂
Senior High School	- SHS
Standardized Regression Coefficient	- R
Standard Error	- SE
Sub Regional Office for Eastern Africa	- SRO-EA
Sustainable Livelihood Framework	- SLF
Statistical Package for Social Science	- SPSS
Structural Equation Model	- SEM
Tafi Atome Monkey Sanctuary	- TAMS
The International Ecotourism Society	- TIES
Tourism Management Team	- TMT
Tropenbus International Ghana	- TBI
United Nations Conference on Environment and Development	- UNCED
United Nations Environment Programme	- UNEP
United Nations Development Plan	- UNDP
United Nations World Tourism Organization	- UNWTO
United States Dollar	- USD
World Commission on Environment and Development	- WCED
Wildlife Division	- WD
World Travel and Tourism Council	- WTTC
World Tourism Organization	- WTO
World Wildlife Fund	- WWF

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the study

Tourism is among the top growing industries in the world that provide income to a number of countries across the globe (United Nations World Tourism Organization [UNWTO], 2013). It is one of the industries that did not suffer from the 2012 global economic downturn and for the first time, tourism arrivals exceeded the year marked figure by 4% in 2012 (from 995 million to 1,035 million) and receipts also rose to 1,087 million in 2013 (UNWTO, 2013).

Asia and the Pacific regions had the highest growth of about 6% followed by Africa with about 5% and in 2012, it was forecasted that arrivals would increase by 3.3% per annum until 2030. However, there was an increase to 4.5% in 2013 with a corresponding increase in receipts from USD 1,078 billion in 2012 to USD 1,159 billion in 2013 (UNWTO, 2013). The picture is not different from Ghana as tourism arrivals have been increasing for the past eight years (GTA, 2013). Tourism arrivals increased from 428,533 in 2005 to 1,017,804 in 2012 (GTA, 2013). This increase corresponded with an increase in receipts from USD 836.1 million in 2005 to 2,179.0 million in 2011 (GTA, 2013). Tourism ranks fourth as a foreign exchange earner for Ghana after cocoa, gold, and remittances (Mensah, 2012) which calls for its sustainability.

Most nature based tourism, for instance, relies on the availability of biodiversity to improve on tourists experiences at destinations. It also depends on the culture of the people (TIES, 2015). According to Bhandari & Heshmati (2010), people's quest to visit nature based tourism destinations keep increasing and the various forms of biodiversity including species, genetic and

ecosystems play major roles in improving tourists' experiences. It has been established that tourism depends on the environment (Mathieson & Wall, 2006), and 'a high-quality natural environment is essential for tourism' (Holden, 2006: 364). Biodiversity remains a major resource for tourism and even at city centers, biodiversity plays diverse roles in tourism (UNWTO, 2010). Many countries have resorted to the establishment of national parks and reserves to conserve biodiversity and attract tourists (Coria & Calfucura, 2012). To ensure tourism's contribution to sound environmental management practices, it is essential that tourism is sustainable in order to conserve the flora and fauna in an ecosystem and ensure continuous benefits to destination areas.

However, the biodiversity resource on which tourism depends is threatened. The increase in deforestation and degradation has implications for future tourism development. According to Teye (2010), the depletion of forest resource has been a major environmental concern in current years. Deforestation, as well as forest degradation, are increasing (Ochieng, Visseren-Hamakers, & Nketiah, 2013) and incessant forest loss could worsen biodiversity conservation (Ochieng et al., 2013). It has been estimated that roughly 10 million hectares of flora could have been lost in the 20th Century and about 80% of the typical forest is currently used for various agricultural purposes (Norris et al., 2010).

Some authors believe that human actions are the major cause of global deforestation (Adanu, Garderen, Lalley, & Kofi, 2014). It has been established that Protected Areas are threatened because of deforestation in and around forest areas which emanate from poaching, wildfire, farming, and grazing (Bandoh, 2010; Damnyag et al., 2013; IUCN/PACO, 2010). It has also been estimated that about a quarter of Ghana's forest has been lost from 1990 to 2005 and the annual deforestation rate stands at 2.8% (EPA, 2004) cited in (Adanu et al., 2014). Teye (2010) asserts that Ghana happens to be the leading country in West

Africa with highest forest loss. The Sustainable Development Goal 15 urges nation states to “protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation and halt biodiversity loss” (Loewe & Rippin, 2015:3). Since tourism depends on biodiversity and has the potential to conserve biodiversity (Catibog-Sinha, 2010), there is the need to practice sustainable tourism such as ecotourism which is perceived to be a panacea for biodiversity loss (Appiah-Opoku, 2011; Catibog-Sinha, 2010; Mbaiwa & Stronza, 2010).

Sustainable tourism particularly ecotourism lays emphasis on the preservation of natural areas in tourists’ destinations and encourages tourists to be environmentally conscious, abide by local regulations and put up responsible behavior to prevent damage to the natural environment (Chiu, Lee, & Chen, 2014). Eshun & Tagoe-Darko (2015) emphasize that there is significant evidence of ecotourism’s potential towards economic gains and conservation. Even though many praise sustainable tourism for being a solution to biodiversity conservation, others believe that it is vague and used as a buzzword which brings about diverse practices at different places (Ruhanen, 2008; Schianetz & Kavanagh, 2008; Schloegel, 2007; Torres-Delgado & Saarinen, 2013). Courvisanos & Jain (2006) assert that mere lip service is paid to its implementation and Das & Chatterjee (2015) believe that there have been more failures than successes.

In order for ecotourism to be successful in bringing about conservation and serves as livelihood support to host communities, local communities must be empowered (Asiedu, 2002; Boley, Maruyama, & Woosnam, 2015; Ramos & Prideaux, 2014). Empowering resident is a tenet of sustainable ecotourism (TIES, 2015). According to Asiedu (2002) and Cole (2006), if local communities are not empowered, it could destroy the principles upon which ecotourism is built. Empowerment in this work means that majority of residents’ benefit from the various aspects of

ecotourism. The various forms of empowerment for sustainable ecotourism include political, social, economic, psychological and environmental. Community members need to be empowered in these aspects for ecotourism to be sustainable (Ramos & Prideaux, 2014). However, insights into the issues of residents' empowerment for sustainable ecotourism have received less attention in the literature (Boley, McGehee, Perdue, & Long, 2014). This work investigates issues of residents' empowerment for sustainable ecotourism to provide details on the various aspects of residents' empowerment, factors influencing residents empowerment, and roles that private and public institutions can play to aid residents' to be empowered. The rationale for this study is to interrogate the empowerment framework to inform policy makers about the need to empower residents towards achieving sustainable ecotourism.

1.2 Problem statement

Sustainable tourism emerged as a substitution to mass tourism (Asiedu, 2002; Camilleri, 2014; Hall, 2009) since sustainable tourism practices can lessen the negative effects of mass tourism (Asiedu, 2002; Cooper, 2012). Ecotourism is one major form of sustainable tourism which has been hailed for its ability to conserve biodiversity (Appiah-Opoku, 2011; Catibog-Sinha, 2010). Ecotourism lays emphasis on the preservation of natural areas at tourists' destinations and encourages tourists as well as residents to be environmentally conscious, abide by local regulations and put up responsible behavior to prevent damage to the natural environment (Chiu et al., 2014; Eshun & Tagoe-Darko, 2015). It also depends on the culture of host communities (TIES, 2015). Furthermore, ecotourism can provide rural communities with socio-economic benefits and conserve the environment at the same time (Asiedu, 2002; Appiah-Opoku, 2011; Cobbinah, Black, & Thwaites, 2015; Mbaiwa & Stronza, 2010; Mensah & Ernest, 2013).

The development of ecotourism destinations has chalked some successes since it has been able to attract ecotourists to various destinations. In Ghana, for instance, tourists' arrivals at ecotourism sites have been increasing for the past decade (GTA, 2013). In terms of livelihood support, Mbaiwa & Stronza (2010) posit that ecotourism is the major livelihood activity for residents in Okavango in Botswana. Afenyo & Amuquandoh (2014) assert that about 3.7% of respondents were employed in the sector and about 16% received support from tourists in the form of donations in Tafi Atome Monkey Sanctuary in Ghana.

Furthermore, Akyeampong (2011) found that ecotourism has benefited some residents through the sale of handicrafts whilst Mensah & Ernest (2013) observed that about 12.2% of residents felt that ecotourism has brought prestige to them and led to the conservation of the forest. When more residents receive such benefits, they are likely to be empowered towards the sustainable development of these destinations.

One tenet of ecotourism is to empower residents in various dimensions to ensure sustainable ecotourism (Asiedu, 2002; Boley & McGehee, 2014; TIES, 2015). Even though empowerment has been applied in various fields, in this study it refers specifically to the majority of residents benefiting from various issues of ecotourism-related activities (Asiedu, 2002). Different types of residents' empowerment have been recognized including psychological, economic, political, social, and environmental (Boley et al., 2014; Ramos & Prideaux, 2014; Scheyvens, 1999).

Economic empowerment refers to the existence of programs to ensure that economic benefits 'trickle down' to the majority of residents and the majority are employed (Asiedu, 2002:9). Psychological empowerment implies that many residents are proud and confident about their community because of ecotourism (Ramos & Prideaux, 2014). Social empowerment is attained when the majority of residents believe ecotourism connects them to their community, there exist

social infrastructures like schools and roads and the protection of local culture (Asiedu, 2002; Boley et al., 2016; Ramos & Prideaux, 2014; Scheyvens, 1999). Political empowerment is achieved when the greater proportion of residents are engaged in all aspects of the decision-making processes (Asiedu, 2002; Boley & McGehee, 2014). Environmental empowerment denotes that the majority of residents abide by environmental regulations, engage in nursery and plantation programs (Ramos & Prideaux, 2014).

Asiedu (2002) and Boley & McGehee (2014) have stated that attaining sustainability in ecotourism destinations has become a challenge and if not addressed, could destroy the very foundation on which ecotourism is built. Again, other authors have emphasized that without residents' empowerment, sustainability of ecotourism could not be guaranteed (Boley et al., 2016; Choi & Murray, 2010). Despite the crucial role of residents' empowerment in achieving sustainable ecotourism, it appears to have received little attention in the literature (Boley et al., 2016; Boley & McGehee, 2014) which could have implications on sustainable ecotourism.

Series of research point to the fact that ecotourism is far from achieving its objective as a sustainable tourism initiative. Sarrasin (2012) found that ecotourism has not been successful in achieving its objectives since practices at destinations are different from the principles of sustainable tourism. Sebele (2010) believe that residents in Botswana have lost more activities to tourism since they could no longer engage in their traditional activities. Courvisanos & Jain (2006) posit that there exist huge gaps between the theory and practice of ecotourism at destinations. Hutton, Adams, & Murombedzi (2005) affirm that Community Based Natural Resource Management (CBNRM) approaches are failing to deliver because community members are not engaged in the management of ecotourism. Das & Chatterjee (2015) did a content

analysis of literature from 2000 to 2013 and found that there are more failures in ecotourism as a livelihood strategy and for biodiversity conservation than success stories.

These observations are not different from the Ghanaian experience. For instance, Appiah-Opoku (2011) and Asiedu (2002) found out that the economic objectives of the various communities around the KNP have not been achieved. Furthermore, Mensah & Ernest (2013) assert that residents participation in decision-making regarding forest management at BFRBS is low. In studies conducted by Akyeampong (2011), Appiah-Opoku (2011) and Cobbinah et al. (2015), they observed that the economic goals of residents at KNP were not met. Again, it was pointed out that KNP suffers from the highest rate of illegal logging and hunting among all the protected areas in Ghana, despite the law enforcement strategy that is in place (IUCN/PACO, 2010). This experience appears not to be different from the situation existing at BFRBS. A conversation with the forest manager at Kubease revealed that there is illegal logging by community members within the reserve (Pers.com, 2015). However, various studies revealed that residents resorted to positive environmental practices after they became knowledgeable about the forest and ecotourism (Afenyo & Amuquandoh, 2014; Mbaiwa & Stronza, 2010; Schloegel, 2007). It is therefore worth researching to find whether there is a relationship between knowledge about the importance of forest and ecotourism practices among residents.

Furthermore, increase in population around the forest can put pressure on resources on which ecotourism depends. Recent increases in people's quests for land to build houses, for industrial and agricultural purposes have consequences on sustainable ecotourism development. For instance, Mfuom near KNP increased in population from 1,910 in 2000 to 2,149 in 2010 (GSS, 2012). The BFRBS lies within the Ashanti region and the land tenure system is under the authority of the Asantehene who is represented by paramount chiefs and sub-chiefs at the

communities (Edusah, 2011). The land tenure system at BFRBS falls under the stool and family ownership and many people can have access to land as far as they can afford (Edusah, 2011). At KNP ownership of land falls in the hands of chiefs and families (WD, 1996). However, the government has the right to acquire the land and BFRBS and KNP have been acquired by the state. Such practices offer the state higher influence over residents regarding how to develop the place (Asiedu, 2002). This could affect the political empowerment of the destinations. However, studies from TAMS showed that residents are in local groups which enable them to participate in decision making regarding ecotourism planning in the community (Afenyo & Amuquandoh, 2014). Therefore, exploring the relationship between the existence of local groups and participation in decision making is critical in our understanding of ecotourism sustainability.

In addition, a tourist destination could be sustainable if it receives visitors who spend time and money at the destination all year round. Lee (2009) and Tang (2014) believe that it is likely for tourists to spend more time at the destination where they are satisfied with the destination image. According to the forest managers, visitors to BFRBS and KNP are mostly excursionists who spend less than a day at the destinations (Pers.com, 2015). Such situation could affect the economic, social and environmental empowerment of residents since less time is spent at the destination to engage in programs that will empower residents. Moreover, another tenet of ecotourism is to satisfy tourists by providing a memorable experience (TIES, 2015). The types of residents' empowerment that could provide a memorable experience to visitors/tourists are essential in ensuring ecotourism sustainability.

Again, the daily management and marketing of BFRBS rest in the hands of the Forestry Research Institute of Ghana (FORIG) without the involvement of the private sector. Non-Governmental Organizations such as Tropenbus International (TBI) and Nature Conservation

Research Centre (NCRC) used to assist community members in ecotourism activities such as community education. However, such supports no longer exist. Unlike BFRBS, there is an NGO working around KNP which is the Ghana Heritage Conservation Trust (GHCT) which manages the portion on ecotourism and the Ghana Wildlife Division (GWD) of the Forestry Commission (FC) sees to the day to day administration of the site (Cobbinah et al., 2015). According to the manager at KNP, it is the duty of GHCT to help residents to become empowered (Pers.com, 2015). The roles of public and private institutions in empowering residents' are important in achieving ecotourism sustainability.

In order for ecotourism to be successful and move towards achieving sustainability, residents need to be empowered in various dimensions; socially, economically, psychologically and politically (Boley & McGehee, 2014). If residents are not adequately empowered, it could threaten the basis upon which ecotourism is developed (Asiedu, 2002; Choi & Murray, 2010; Cobbinah et al., 2015).

Even though there is substantial literature on the contribution of ecotourism in achieving livelihood outcomes and conservation (Afenyo & Amuquandoh, 2014; Appiah-Opoku, 2011; Asiedu, 2002; Catibog-Sinha, 2010; Mbaiwa & Stronza, 2010; Nyaupane & Poudel, 2011; Shoo & Songorwa, 2013), few studies have interrogated the use of the empowerment framework in the realization of ecotourism goals towards sustainability (Boley et al., 2015; Ramos & Prideaux, 2014). To address this literature gap, the study assesses residents' empowerment for sustainable ecotourism using KNP and BFRBS as study areas. Boley et al. (2015) had looked at three levels of empowerment which are political, social and psychological empowerments. Ramos & Prideaux (2014) added economic and environmental empowerments whereas this study adds human empowerment. This is because human empowerment is critical for the achievement of the

other forms of empowerment. This inclusion is supported by the assertion by Hewitt & Anderson (2015) who posited that empowerment requires human services, skills, and self-efficiency.

1.3 Research questions

General question:

To what extent are residents empowered towards sustainable ecotourism development?

Specific questions:

1. What is the extent of residents' empowerment (social, human, political, economic, environmental and psychological) for sustainable ecotourism?
2. How does the socio-demographic characteristics of respondents influence their statuses of empowerment for ecotourism development?
3. Which types of empowerment would interest residents?
4. Which types of residents' empowerment would enhance tourists/visitors satisfaction?
5. What are the roles of private and public institutions in empowering residents for sustainable ecotourism development?

1.4 Research objectives

The aim of the study:

Assess residents' empowerment for sustainable ecotourism.

Specific objectives:

1. Examine the extent of residents' empowerment (social, human, political, economic, environmental and psychological) for sustainable ecotourism.
2. Investigate the effects of the socio-demographic background of residents on their status of empowerment.
3. Compare the types of empowerment that are of interest to residents around KNP and BFRBS.
4. Analyze the perception of tourists on the aspects of residents' empowerment that would enhance their satisfaction.
5. Interrogate the roles of private and public institutions in empowering residents for sustainable ecotourism development.

1.5 Research hypotheses

The hypothesis is based on the notion that when host communities are knowledgeable about ecotourism, they are able to engage in positive environmental practices that can help sustain ecotourism (Afenyo & Amuquandoh, 2014; Mbaiwa & Stronza, 2010; Schloegel, 2007). It also draws on the notion that where there exist social networks such as cultural troupes and Tourism Management Teams, residents can participate in ecotourism planning which would assist in ecotourism sustainability (Afenyo & Amuquandoh, 2014). The first and second hypotheses are linked to the first objective.

1.5.1 Hypotheses

1. H_0 : There is no significant relationship between knowledge about the importance of forest and adherence to byelaws

H₁: There is a significant relationship between knowledge about the importance of forest and adherence to byelaws.

2. H₀: There is no significant relationship between belonging to a social group and participating in ecotourism planning.

H₂: There is a significant relationship between belonging to a social group and participating in ecotourism planning.

1.6 Significance of the study

Ecotourism is criticized that destinations are paying lip service to achieve sustainable ecotourism (Courvisanos & Jain, 2006; Das & Chatterjee, 2015). Most studies point to the fact that residents need to be empowered for sustainable ecotourism to achieve its objectives (Boley et al., 2015; Boley & McGehee, 2014; Ramos & Prideaux, 2014). This research is significant since it investigates the status of residents' empowerment as well as the factors promoting or hindering their empowerment. This study also uncovers the critical areas in which residents should be empowered towards sustainable ecotourism and the perceptions of tourists on the aspects of residents' empowerment that would enhance their satisfaction. The findings would inform management on the kinds of strategies to adopt in order to meet ecotourism goals at the various destinations.

Furthermore, the knowledge about roles of private and public institutions would enable the various stakeholders to be conversant with each other's role and assist in empowering residents. Again, there are different practices at diverse ecotourism destinations in Ghana that call for the need to have a framework for ecotourism development in the country. The need to outline policy guidance for the practice of ecotourism is essential in achieving success at ecotourism destinations. The study would stimulate further research into developing sustainable ecotourism

destinations in Ghana. It will also contribute to the literature on sustainable ecotourism and provide recommendations for policy considerations. The study would recommend the enactment of an ecotourism policy to strengthen ecotourism development in the country.

The study will also contribute to the theory and practice of geography, tourism and particularly ecotourism. The study combined the empowerment and sustainable livelihoods framework and also applied the critical realists' perspective which contribute to conceptual issues in human geography.

1.7 Organization of the chapters

The study is organized into seven chapters. Chapter one deals with the introduction of the study and consists of a background to the study, the problem statement, research questions, objectives, hypotheses and the importance of the study. The chapter ends with the organization of the study.

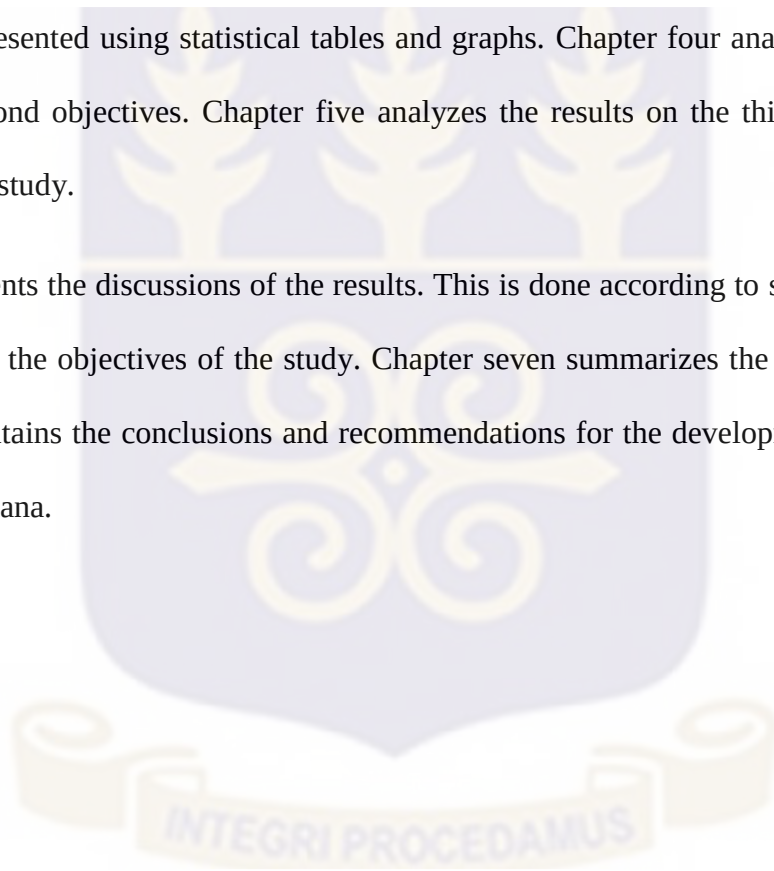
Chapter two consists of a review of relevant literature and conceptual framework. It begins with an introduction to the chapter. The Literature is reviewed on the objectives of the study and definition of key concepts and their links to the objectives. It begins with a brief introduction and covers basic definitions and concepts such as sustainable development, sustainable tourism, biodiversity as well as principles of ecotourism. The literature is reviewed on the various forms of empowerment thus, economic, social, political, psychological, human and environmental. Furthermore, it outlines the literature on the roles of institutions in empowering community members for sustainable ecotourism. It provides the theoretical underpinnings of the research. Insight into critical realists thought and sustainable ecotourism is provided. The section also highlights on the conceptual framework for the study. It justifies the need to combine the empowerment framework and the Sustainable Livelihoods Framework (SLF) for sustainable

ecotourism. The chapter provides the advantages and disadvantages of the framework and concludes with a summary.

Chapter three touches on the study areas and research methodology. This section provides details on the kinds of methods employed in this study which include data collection procedures, sources of data, stakeholder groups and data analysis procedures.

The results of the study are analyzed in chapters four and five where the results on the various objectives are presented using statistical tables and graphs. Chapter four analyzes the results on the first and second objectives. Chapter five analyzes the results on the third, fourth and fifth objectives of the study.

Chapter six presents the discussions of the results. This is done according to sections where each section discusses the objectives of the study. Chapter seven summarizes the key findings of the study. It also contains the conclusions and recommendations for the development of sustainable ecotourism in Ghana.



CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL FRAMEWORK

2.1 Introduction

The chapter deals with the literature review and the conceptual framework used in the study. The first section reviews existing literature on ecological sustainability theory, sustainable development, sustainable tourism, various concepts of ecotourism as well as livelihoods and conservation strategies. It continues with a review of the literature on empowerment such as psychological, social, economic, political, environmental, and human. Following this is a review of the literature on the study objectives. The second section provides insight into the conceptual framework that is empowerment as well as the Sustainable Livelihood Framework (SLF). It provides a justification for merging the two concepts.

2.2 The ecological sustainability theory

The study dwells on the ecological sustainability theory as a parenting paradigm to sustainable tourism (Eddins & Cottrell, 2013). This has a link with cultural ecology since it deals with human interactions with their environment. The ecological sustainability theory consists of several components interacting with each other to achieve sustainability. The theory initially drew on three pillars which include the economic model, social model and ecological model (Eddins & Cottrell, 2013; Jenkins, 2010). It acknowledges the idea that resources are limited and unequally distributed in time and space and as organisms continue to interact with these limited resources (Scheiner & Willig, 2008), it is essential that there is an equal interaction between the organisms so that the resources would be used sustainably.

As a general theory of ecology, it emphasizes on social, economic issues and the interaction between people and their environment (Scheiner & Willig, 2008). The economic component of the theory refers to the economic benefits that would be received from the interaction of organisms. Ecological model denotes that biodiversity should be sustained. The ecological model focuses on the health of ecosystems and continuous interaction with people (social) to sustain it (Jenkins, 2010). Human systems rely on the ecological components for survival and it is within their power to transform and change ecological systems. Ecological model in the sustainability theory ensures that such interactions yield sustainability. The social model is comprised of the humans who interact with the ecological components.

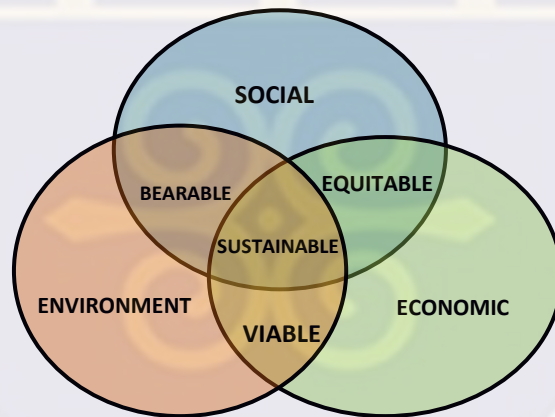


Figure 2.1: The concept of sustainable development

Source: Adapted from (Soubotina, 2004: 9)

This denotes that sustainability in resource development could be achieved if there is a balance between the environmental/ecological, social and economic models in the framework. The links between the models should not only be equitable but viable and bearable. The relationship between environmental and social models should be bearable since the social model depends on the environmental model for survival. Unbearable environmental conditions could have negative

effects on the social and economic models. In a similar way, unequal economic benefits could result in negative environmental and social practices. There is the need to balance the interaction between people and their ecosystems. Tao & Wall (2009) and Eddins & Cottrell (2013) believe that sustainable development denotes working towards achieving a long-term goal between people and their ecosystems. The sustainability framework has been accepted and applied in many fields including sustainable tourism (Eddins & Cottrell, 2013). Its application in this study is essential in uncovering the basis of sustainable ecotourism development.

2.3 The concept of sustainable development

The notion of sustainable development rest on the sustainability theory which is one of the general theories of ecology, that explains how organisms should interact to bring about the sustainability of species (Scheiner & Willig, 2008). As a general theory, it tries to combine some of the fundamental principles and exhibits several components, which interact with one another.

The notion of sustainability was given public attention after a 1972 report, 'Limits to Growth' by Think Tank Club of Rome (Jenkins, 2010). The World Conservation Strategy developed by the International Union for Conservation of Nature (IUCN) in 1980 collaborated with the United Nations Environment Programme (UNEP) and World Wildlife Foundation (WWF) to make sustainability a measure of international action, which brought about the term sustainable development. The report recognized the links between environment and development as the environment is the place where humans live and progress is what humans do to enhance their lives in where they live (Kates, Parris, & Leiserowitz, 2005). Sustainable development was later defined by Gro Harlem Brundtland, which is captured in the World Commission on Environment and Development (WCED, 1987) cited in Jones, Hillier, & Comfort (2017: 44) report entitled as

‘development which meets the needs of the present without compromising the ability of future generations to meet their own needs’.

There were series of conferences that were held to elaborate on sustainable development. Such conferences include the United Nations Conference on Environment and Development (UNCED) held in Rio de Janeiro in 1992 also known as the ‘Earth Summit’ where a declaration of principles was issued, agenda 21, international agreement on climate change and biodiversity, statement of principles of forest (Kates et al., 2005). These were followed by the 2002 conference in Johannesburg thus the World Summit where governments commitment to sustainable development was emphasized. Sustainable development has now become the core mission of many international organizations and institutions as a concept, goal, and movement (Kates et al., 2005).

Embedded in the definition of sustainable development is the idea that there should be equity in the share of resources which should benefit the poor and is essential in order to conserve the resources which can be achieved through citizen participation. It acknowledges the fact that human needs are basic and essential for development. United Nations World Tourism Organization (UNWTO), World Travel and Tourism Council (WTTC) and the Earth Council (EC) produced ‘The Agenda 21’ for the travel and tourism industry after the Earth Summit in 1992 to include sustainable development concepts in tourism development. The principles of sustainability are that there should be equity between the environmental, social and economic features of tourism (Fuseini & Kemp, 2015; Lawson, 2013). The idea of sustainable development has been employed in many fields of study including tourism highlighting the need for sustainability of tourism destinations that led to the concept of sustainable tourism (Hirotsune, 2011).

2.4 Sustainable tourism

Sustainable tourism is defined by World Tourism Organization (WTO) as the type of tourism that ‘meets the needs of tourists and host regions, while at the same time it protects and improves opportunities for the future’ (Blancas, González, Lozano-Oyola, & Pérez, 2010: 485). It further states that the genuineness of local culture should be maintained whilst providing social, economic and environmental benefits to destination areas. Sustainable tourism should also respect major ecological processes, biodiversity as well as life support systems. Sustainable tourism came to the fore around the early (Eddins & Cottrell, 2013). The definition of sustainable tourism presented here denotes that any form of tourism that claims to be sustainable should mimic these concepts.

UNWTO (2004) cited in Lawson (2013) asserts that sustainability in tourism can be achieved when there is maximum utilization of the environmental resources which is a major element in tourism development. Environmental processes should be maintained as well as the conservation of biodiversity and natural resources. It adds that sustainability in tourism can be attained when local cultures, traditions, and values are respected, conserved and promoted such that it can contribute to intercultural understanding and tolerance. Sustainability in tourism can be achieved when there are viable economic activities that provide socio-economic benefits to all stakeholders (Cobbinah, Black, & Thwaites, 2015; Eshun & Tagoe-Darko, 2015; Zolfani, Sedaghat, Maknoon, & Zavadskas, 2015). These economic benefits including stable employment and income generating avenues should be equitably distributed among the stakeholder groups. Johnson (2002:168) shares that sustainable tourism includes incorporating long-term development plan, sustain and expand diversity, support local economies, use resources

sustainably, engage local communities, stakeholders and the public and research into tourism experience. One aspect of sustainable tourism that has the tendency of incorporating these into tourism experience is ecotourism.

2.5 Ecotourism

2.5.1 History and definitions

The term ecotourism was invented by Hector Ceballos-Lascuráin in 1983 (Asiedu, 2002; Manu & Kuuder, 2012). He defines ecotourism as ‘tourism that involves travelling to relatively undisturbed natural areas with the specific objective of studying, admiring and enjoying the scenery and its wild plants and animals, as well as any existing cultural aspects (both past and present) found in these areas’ (Ceballos-Lascurain, 1996 cited in Manu & Kuuder, 2012: 98). Although this definition became popular, it has faced some criticisms. Critics opine that it does not provide insight on what tourists should do but emphasizes on what they do (Donohoe & Needham, 2006). Other authors have contributed and broadened the scope and definition of ecotourism to include ethical considerations (Blamey, 2001). Ecotourism has been linked to the natural environment such that it is distinct from other forms of tourism (Donohoe & Needham, 2006). Such aspects are referred to in the literature as ‘principles’, ‘criteria’, ‘themes’, and dimensions of ecotourism (Donohoe & Needham, 2006: 194). These terms are used interchangeably in the literature.

The International Ecotourism Society (TIES) in 1991 defined ecotourism as ‘responsible travel to natural areas that conserves the environment and improves the well-being of local people’ (Eshun & Tagoe-Darko, 2015: 392). This definition has been revised by TIES and effective from January 2015, the new definition by TIES for ecotourism is ‘*responsible travel to natural areas*

that conserves the environment, sustains the well-being of the local people and involves interpretation and education' (TIES, 2015). The 2015 definition by TIES has broadened the scope of ecotourism specifying that the principles should be adopted by destinations that engage in ecotourism activities. Each destination can then design the necessary procedures and strategies to achieve these principles.

2.5.2 Principles of ecotourism

Many authors have introduced several principles to constitute ecotourism that shares similar concerns. For instance, Donohoe & Needham (2006) posit that ecotourism should be based on nature and focus on conservation, sustainability, and environmental education. Wallace & Pierce (1996) present six primary principles. These are (1) ecotourism should support conservation, (2) there should be educational opportunities and awareness creation, (3) negative effects of infrastructure and numbers of participants should be reduced, (4) involve all stakeholders in decision-making, (5) it should provide benefits to residents, (6) provide educational and experiential opportunities to residents.

Other authors such as Newsome, Moore, & Dowling (2002) assert that specific components should be present for ecotourism to be different from other forms of tourism. Thus, (1) the destination should be nature-based, (2) it should be ecologically sustainable, (3) provide environmental education, (4) it should benefit residents and (5) it should satisfy participants. Fennell (2001) examined 85 definitions of ecotourism and asserts that the most frequent principles include (1) it should occur in a natural setting, (2) there should be conservation, (3) preservation of culture, (4) education, and (5) benefits to residents. The concluding report of the World Ecotourism Summit (2002) proposes that ecotourism should be defined using five principles which are (1) it should be a nature-based product, (2) it should have reduced impact,

(3) provide environmental education, (4) contribute to conservation and (5) contribute to community development.

Wight (1993) cited in SRO-EA (2011) stated that the principles of ecotourism are (1) it should take place in a sound environment and not degrade the resource, (2) benefit to the environment should be long-term, thus sustainable and offer employment, improved incomes and education to residents and the country including the provision of infrastructure, (3) it should offer visitor satisfaction and meet their experiences, (4) provide avenues to educate stakeholders on environment, importance of ecotourism and conservation, (5) it should foster stakeholder partnership for nature conservation and (6) support moral ethics including good attitudes towards cultural and the natural environment.

Moreover, Asiedu (2002) believes that ecotourism provides greater opportunities for community involvement hence greater benefits for residents. In addition, Zeppel (2006) supports the idea that, ecotourism can be sustainable and provide benefits to residents if it meets certain principles. These are (1) the target population should access the economic benefits, (2) indigenous communities should have safe land tenure, (3) it should support social and political justice to residents and opportunity to make land use decisions.

Furthermore, Khanal & Babar (2007) assert that the Quebec Declaration on Ecotourism outlines ecotourism principles to include (1) preservation of cultural heritage and natural environment, (2) incorporate indigenous residents in planning and procedures to contribute to community well-being, (3) visitor awareness of natural and cultural heritage and (4) organizing tours for small groups. In addition, Wearing & Neil (2009) argue that ecotourism can be successful when it is based on these principles, thus (1) conservation, (2) empowering host communities and (3)

sustainability. The Oslo Statement on Ecotourism (2007) emphasizes that ecotourism should recognize residents and support them as equal stakeholders.

Moreover, TIES (2015) in redefining ecotourism outlines the following principles:

1. “Minimize physical, social, behavioral and psychological impacts,
2. Build environmental and cultural awareness and esteem,
3. Provide positive experiences for both visitors and hosts,
4. Provide direct financial benefits for conservation,
5. Generate financial benefits for both local people and private industry,
6. Deliver memorable interpretative experiences to visitors that help raise sensitivity to host countries’ political, environmental and social climates,
7. Design, construct and operate low-impact facilities,
8. Recognize the rights and spiritual beliefs of the Indigenous people in your community and work in partnership with them to create empowerment”.

The various principles outlined by the various authors are not extremely different from that of TIES (2015) since they share similar characteristics. The various authors strongly believe that ecotourism should occur in a natural setting, provide benefits to residents and all stakeholders, and reduce negative impacts on the natural resource on which ecotourism depends. They also maintain that it should protect the culture of the host communities, satisfy visitors and meet their expectations, conserve biodiversity, offer direct economic benefits for preservation and residents, boost destination countries’ political will, operate low-income facilities, recognize communities’

religious beliefs, and have ethical considerations. These principles can be achieved when community members are empowered towards sustainable ecotourism development.

Page & Dowling (2002) cited in Dowling & Fennell (2003: 13-14) support the opinion that ecotourism development includes:

1. “Ecological sustainability which ensures that development is compatible with the maintenance of essential ecological processes, biological diversity, and biological resources,
2. Social and cultural sustainability which ensures that development increases people’s control over their own lives is compatible with the culture and values of people affected by it and maintains and strengthens community identity,
3. Economic sustainability which fosters development that is economically efficient and so that resources are managed so that they can support future generations”.

All these principles are covered by TIES (2015) definition of ecotourism. As an international organization, if countries were to adhere to international discourse and protocol, then many destinations would implement principles according to TIES. Where there is no consensus, different forms of ecotourism could emerge with different faces whilst the principles are relegated to the background. One of the criticisms of ecotourism is that it lacks uniformity which makes it difficult for managers and planners to successfully implement it (Donohoe & Needham, 2006). There is the need for a consensus regarding what ecotourism projects should achieve in order to contribute to conservation. A diagrammatic representation of principles of ecotourism is shown in figure 2.2.

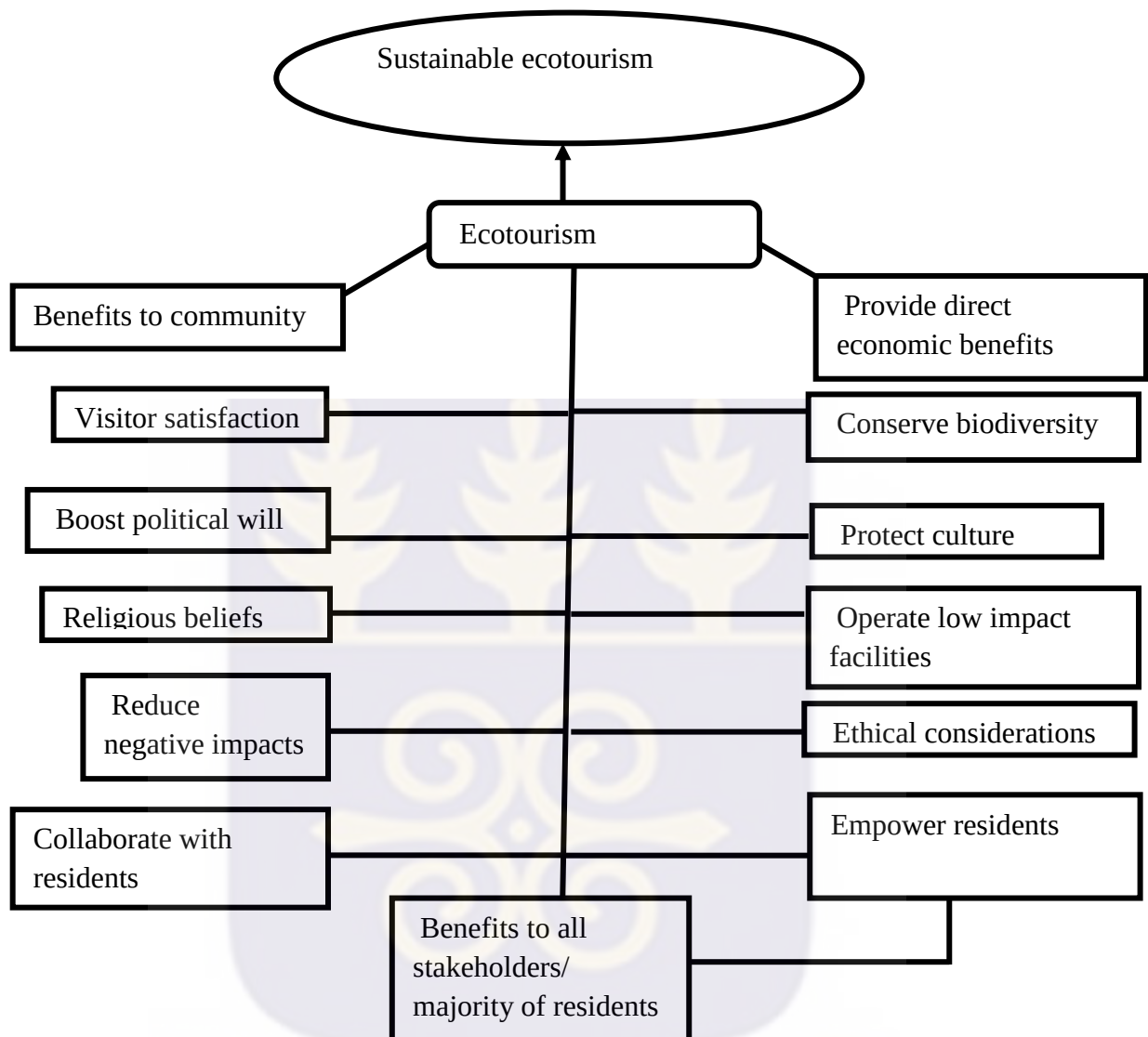


Figure 2.2: Diagrammatic representation of principles of ecotourism

Source: Adapted from (SRO-EA, 2011; TIES, 2015; Wearing & Neil, 2009a; Zeppel, 2006).

Ecotourism can be sustainable and help conserve biodiversity when these principles are implemented. Asiedu (2002) opines that ecotourism has become one of the areas that show potential for development and more importantly for rural communities and suggested ecotourism as a developmental tool for regions with little developmental potential. The growth of ecotourism is at a rate of 10% -12% per year (Eshun & Tagoe-Darko, 2015). However, other authors stress

that these principles of ecotourism could be realized when residents are empowered (Asiedu, 2002; Boley, Maruyama, & Woosnam, 2015; Boley & McGehee, 2014; Ramos & Prideaux, 2013; Wearing & Neil, 2009a). Ecotourism can empower local communities by providing them with alternative livelihood activities.

2.5.3 Ecotourism as a livelihood strategy

Most of the literature on ecotourism point out that ecotourism can provide livelihoods support to host communities. Mensah & Ernest (2013) assert that ecotourism can provide rural communities with socio-economic gains and conserve the environment at the same time. Jalani (2012: 251) conducted a research in the Philippines on the impacts and importance of ecotourism and found that out of the 153 respondents, 112 had ecotourism related livelihoods activities. Some of the respondents engaged in direct ecotourism activities such as tour guides, boatmen, those who own restaurants, guest houses, souvenir shops, transport such as vans and tricycles. Indirect ecotourism livelihoods activities include laborers at restaurants, waiter or waitress, and related work that enhance ecotourism. Those whose activities are not related to tourism include farmers and fishermen.

Mbaiwa & Stronza (2010) establish that even in cases where residents get little gains from ecotourism, they play a critical role in the livelihoods of indigenous people. In their research conducted in Okavango in Botswana on the consequences of tourism on rural livelihoods, they concluded that community members are involved in ecotourism activities as their major source of livelihoods. Such activities have replaced traditional ones like hunting, gathering, and farming. They assert that only 3% of the 186 households sampled had no livelihoods activities related to ecotourism. In addition, research conducted by Zambrano, Broadbent, & Durham (2010) on the environmental and social consequences of ecotourism in the Osa Peninsula

revealed that ecotourism provides support to local livelihoods. Cobbinah, Black, & Thwaites (2015) emphasize that ecotourism is one of the critical strategies for providing socio-economic development outcomes to host communities. The examples from the various research outlined demonstrate that ecotourism has the potential to provide livelihoods activities to residents and can conserve biodiversity.

2.5.4 *Ecotourism as a conservation approach*

As a conservation approach, ecotourism lays emphasis on the preservation of natural areas at tourist destinations, encourage tourists and host communities to be environmentally conscious, abide by local regulations and put up responsible behavior to prevent damage to the natural environment (Chiu et al., 2014). Ecotourism has the tendency to contribute to the conservation of natural and protected areas (Eshun & Tagoe-Darko, 2015; Mensah & Ernest, 2013). Ecotourism has the potential to generate revenue and the necessary economic incentive that can support the sustainable preservation of protected areas and safeguard natural ecosystems (Coria & Calfucura, 2012; Jalani, 2012).

Fennell (2008) establishes that the conservation of natural habitats can be possible if revenues are enough to reach the target population. Kiss (2004) maintains that since ecotourism depends on attractive natural ecosystems, assisting community members to derive economic benefit from ecotourism would serve as an enticement for conservation. Khanal & Babar (2007) opine that the government of Lao employs ecotourism as a means of creating awareness for environmental conservation. Jones (2005) states that ecotourism is used to conserve wildlife resources. In addition, Cobbinah et al. (2015) assert that ecotourism is one of the essential approaches for environmental conservation.

2.5.5 Community-based ecotourism

Ecotourism is referred to as community-based conservation approach in the literature where there is full community control. The idea of conservation emerged in the 20th century where protected areas were established and local people were excluded, preventing consumptive usage and reducing other human activities (Brockington & Schmidt-Soltau, 2004). Such approach was referred to as the 'Fortress conservation' or 'Fences and Fines' which occurred mostly in Sub-Saharan African countries where colonial reserves were created in the 1890s (Hutton et al., 2005).

In the 1990s, a new conservation approach challenged the Fortress conservation emphasizing the need to involve the community in natural resource management and not to exclude them physically from the conservation or politically from decision making towards policy (Hutton et al., 2005). Barrow & Murphree (2001) cited in Hutton et al. (2005; 342) assert that different dimensions of community participation emerged such as "community-based conservation, community wildlife management, collaborative or co-management, community-based natural resource management, state/community co-management and integrated conservation and development management". Mensah et al. (2013: 73) point out that Community Based Natural Resource Management (CBNRM) approaches emerged to give a 'human face' to the Fortress conservation. These forms of conservation approaches argue that there should be a form of partnership and sense of ownership in the management of forest resources giving room to community-based ecotourism (CBE).

CBE means that community members own and manage ecotourism ventures (Sproule, 1996). Sproule continues that in a CBE, members take care of their natural resources and use the income to better their lives and that of the community. Hoole (2010) states that ecotourism

emphasizes on the responsibilities of residents in decision-making. Hoole (2010: 80) further asserts that CBE incorporates “conservation by, for, and with the local community”. Kiss (2004) argues that CBE is a form of CBNRM that aims at linking biodiversity conservation and local livelihoods by reducing poverty. Asiedu (2008) maintains that a community-oriented tourism planning was initiated when it was evident that community involvement is critical for tourism development.

Mensah et al. (2013) declare that community members can better manage their resources since they are more aware of the complexities arising from the ecological processes. In addition, Turner (2004) asserts that community members are more concerned about sustainable use than the state. Kiss (2004) states that ecotourism is supposed to benefit community members by creating employment and contributing to conservation. However, the term community-based in the CBE extends beyond the mere provision of benefits to involving community members to actively engage in ecotourism. Kiss (2004) further explains that the involvement could be full or partial and community members can engage in ecotourism-related activities to ownership of whole ecotourism enterprises. Khanal & Babar (2007) emphasize that when residents control CBE, they take management decision and profits go directly to them. In view of the discussions, it is understood that the CBE is used to describe the true nature of ecotourism. Even though ecotourism can provide livelihood support to local communities, such support can be fully realized when residents have authority over the resource, engage in decision making and the general affairs that concern the resource.

This signifies that a destination can pass as a CBE when it is owned and managed by community members. They should have greater say in the management of the resource and benefit directly from ecotourism-related activities. There should be active involvement of some community

members in ecotourism-related activities. This further suggests that not all ecotourism destinations could be tagged as CBE unless they meet these criteria. Ecotourism by its principles require local participation and involves the distribution of power so that residents, as well as all stakeholders, can be part of the management of ecotourism resources. CBE on the other hand, require that residents gain full power to manage ecotourism resources and can be described as an advanced stage of ecotourism development.

The principles of ecotourism denote that community members participate in ecotourism activities in order to benefit from ecotourism. Coria & Calfucura (2012) accentuate that since ecotourism is meant to develop indigenous communities, community members should be empowered by transferring political and economic power from the state, multilateral institutions, and NGOs to residents. Sofield & Li (2007) assert that it is critical for the community members to be recognized as a society with greater rights to control the land, enact rules and take the necessary steps to enforce these rules. This can be effective if the destination is community-based.

Ecotourism emerged in order to conserve natural resources and provide livelihoods opportunities to community members (Appiah-Opoku, 2011; Catibog-Sinha, 2010; Mbaiwa & Stronza, 2010). Community members can benefit from such livelihoods opportunities when there are strategies to ensure their participation in ecotourism activities (Coria & Calfucura, 2012). Those who are directly involved would receive direct benefits whilst those who are indirectly involved would receive indirect benefits. However, it has been argued that ecotourism could be successful as a livelihood and biodiversity conservation strategies and preserve culture when residents are adequately empowered to manage ecotourism resources. As humans relate with their environment, they can alter it to suit their circumstances as cultural ecology suggest (Sutton & Anderson, 2010).

2.6 Applying geographical concepts to the study of ecotourism

Geographical concepts such as environmental determinism denote that the physical environment dictates and controls human interactions (Holt-Jensen, 1999). This suggests that the environment shapes human activities and the physical environment determines the extent to which humans interact with their environment and set limits to human activities. Friedrich Ratzel is among the modern geographers who revived the ideas of environmental determinism (Judkins, Smith, & Keys, 2008). A French historian Lucien Febvre challenged such ideas in the 1920s and proposed cultural possibilism as a contrast to environmental determinism. This term was associated earlier on with Paul Vidal de la Blanche and Jean Brunhes (Holt-Jensen, 1999). Judkins et al. (2008) wrote that Sauer was of the opinion that behavior does not rely on environmental stimulus but on habits that are acquired and which forms the culture of people. Setten (2006) also assert that Sauer sees humans as active agents who do not passively succumb to the dictates of their environment. This concept was also termed cultural determinism. According to Judkins et al. (2008), cultural possibilism shares the belief that human beings can alter the limitations set by their environment and that it is their cultures that shape their environment.

Environmental probabilism, also referred to as cultural ecology shares the belief that people and their cultures are important and part of the environment, hence the activities of humans affect the environment that they modify to suit them (Sutton & Anderson, 2010). Human interactions affect the environment as the environment also affects human interactions since the structure and state of the environment depend on its history that also includes humans (Sutton & Anderson, 2010). This denotes that the environment can set limitations for human activities, but it does not mean that humans do not have the ability to change their environment. Humans are intelligent and can design alternatives to the limitations set by their surroundings such as the use of technology (Sutton & Anderson, 2010).

This study is situated within the cultural ecology concept because ecotourism deals with human interactions with nature and the ability of humans to take advantage of the resources presented by their environment. The introduction of ecotourism in many countries implies that humans have seen the opportunities presented to them by their environment and the need to preserve their environment as well as their culture for posterity. The introduction of ecotourism as explained above suggests that there is an interrelationship between people's culture and their environment and that through tourism humans are able to protect the biological diversities in their environment and their culture. Such interactions are essential as they provide possible solutions to critical problems facing modern society such as deforestation and loss of species (Sutton & Anderson, 2010). The fact that there is depletion of biological resources and loss of species indicate that humans can change their environment and the environment can set limits to human activities, but humans through ecotourism activities can create alternative activities and at the same time preserve biodiversity on which ecotourism depends.

The application of cultural ecological approach in ecotourism studies offers more opportunities for humans to interact with their environment, face the challenges posed by their environment and come out with probable solutions. Unlike environmental determinism which restricts the ability of humans as its 'dictates how culture adapts' (Sutton & Anderson, 2010:15). Applying cultural ecology in ecotourism studies is within the scope since ecotourism principles require the interactions between humans and their environment as well as modification to suit ecotourism activities. Cultural possibilism, on the other hand, places emphasis on human agency/culture in developing environmental resources (Fekadu, 2014). Probabilism or cultural ecology have been said to be a link between environmental determinism and cultural possibilism (Fekadu, 2014).

2.7 Empowerment: Definitions and related issues

2.7.1 History and definitions

The idea of empowerment draws from series of theories, particularly the educational and feminist theories who advocate for bottom up methodological approaches (Parsons, 1997; Turner & Maschi, 2015). Morell (2004) opines that the concept is fundamental to social work and feminist ideology. Turner & Maschi (2015) link the idea of empowerment to the Brazilian educator Paulo Freire who believed that the educational curricula did not benefit the marginalized group since it did not address barriers to discrimination which they faced and argued for personal empowerment which is important in creating awareness on the effects of social and political discrimination.

The overall objective of empowerment is to offer families, communities, and groups what they need and also liberate marginalized societies socially and politically (Everett, Homstead, & Drisko, 2007; Turner & Maschi, 2015). The concept of empowerment is also rooted within “human rights and social justice framework with the aim of building a more compassionate world” (Turner & Maschi, 2015:158). They further add that the main assumption of empowerment approach is that the one involved is conversant with the problem and has a strength which could be built upon. Pettit (2012) asserts that empowerment originated from the struggles of social movements which were advanced by civic and political actors seeking collective responses.

The idea of community empowerment has gained much attention in many disciplines and has been researched across various disciplines (Boley & McGehee, 2014; Ramos & Prideaux, 2014). However, its definition remains problematic (Boley & McGehee, 2014). According to Rappaport (1987) cited in (Boley & McGehee, 2014: 86) empowerment is “the ability of people,

organizations, and communities to gain mastery over their affairs”. It is also a procedure by which people gain authority, access to resources and power over their lives (Ramos & Prideaux, 2013: 463). Everett et al. (2007) believe that empowerment is a multidimensional concept and is linked to personal and social empowerment. Timothy (2007) cited in Ramos & Prideaux (2013) supports the opinion that empowerment is the capability of residents to be in authority, exercise choice of their action and have power over decisions and resources. Drydyk (2008) asserts that empowerment is when one has power and is able to exercise and gain benefit from it. Stavrinoudis & Simos (2016) support that empowerment is granting power to employees and helping them to realize their importance.

Strzelecka & Wicks (2015) believe that empowerment results through interaction between a person and his/her environment through which the individual acquires socio-political capabilities, critical political consciousness, and ability to have influence over their condition. Ramos & Prideaux (2013:464) sees empowerment “as a process that helps communities to gain control over ecotourism initiatives in their area”. Furthermore, Pigg (2002) views empowerment as giving power to another person or group of people or when people exert power as part of their behavior. In addition, Güzel, Tükeltürk, & Özkul (2008: 420) define empowerment as “attributes, decision-making, power, and authority in all respects”. Moreover, Cheung, Baum, & Wong (2012: 36) assert that empowerment is the practice of “sharing information, rewards, knowledge, and power with front line employees”.

Sutawa (2012) opines that the idea of empowerment is an effort to move residents or marginalized groups from their condition of voicelessness and powerlessness. According to the World Bank (2002) cited in Sutawa (2012), empowerment has four elements which are:

1. Access to information, since information is essential in development and communities with adequate information will be better positioned to use their rights.
2. Community members should be given the chance engage in tourism development, either in planning or implementation. Residents should participate in all decision-making at the community level.
3. All stakeholders should be accountable and community members should be educated to develop their accountability skills vertically, internally and horizontally.
4. Community empowerment procedures should be of quality, develop members' capability to work in groups, advance and strengthen local institutions. Community members should be able to voice out their concerns and aspiration either as a group or individually.

It must be noted that what the various definitions share in common is that, empowerment denotes a sense of control and authority over issues that concern community members or an individual.

Sustainable ecotourism requires residents to improve their livelihoods and this can be achieved when residents participate in the tourism development process (Coria & Calfucura, 2012; Eshun, 2011; Ramos & Prideaux, 2013). The idea of empowerment according to Asiedu (2002) was proposed for the tourism sector by Akama (1996) and later worked on by Scheyvens (1999). Local communities' empowerment is critical in achieving sustainable ecotourism since residents come into contact with tourists directly or indirectly and their hospitality is essential for the success of ecotourism (Asiedu, 2002; Cole, 2006).

2.7.2 Local empowerment and participation issues

The ability of residents to participate in ecotourism activities is essential for their empowerment. Issues of local participation have gained much consideration in the literature and within the scope of sustainable tourism. Community participation is considered as critical for receiving local support for sustainable tourism projects (Cole, 2006). Different authors have outlined various forms of local participation in ecotourism. Arnstein (1969) cited in (Boley & McGehee (2014) and Zhang, Cole, & Chancellor (2013) provided a ladder of community involvement on the basis of power from an administrative perspective.

Arnstein (1969) cited in Zhang et al. (2013) outlines 8 stages in local participation starting from the lowest form to the highest which are the manipulation, therapy, informing, consultation, placation, partnership, delegated power and citizen control. Arnstein groups manipulation and therapy as constituting nonparticipation where members are put on committees, for instance, neighborhood advisory boards but do not have any function or power. She classifies information and consultation as the degree of tokenism and placation as a higher form of tokenism where members hear and are heard, but cannot guarantee that their views are considered. She further classifies partnership, delegated power and citizen control as the degree of citizen authority where there is increasing the degree of decision-making and citizens can gradually enter into partnership and tradeoffs and eventually gain full control.

Pretty (1995) cited in Zhang et al. (2013) provided a typology of local participation into seven levels which include manipulative, passive to self-mobilization. Manipulative participation according to Pretty is where members are represented on boards but without authority. Passive participation means that residents are notified of things that have happened or about to take place. Participation by consultation is where members are listened to by external powers.

Participation by material incentives is where residents get involved by offering resources and receive benefits in return. Functional participation is where members form groups to achieve a project objective but at a stage where all decisions have taken place and rely on external forces. Interactive participation is where people are involved in joint analysis where they can take decisions at the local level and self-mobilization is where people have authority over the way in which resources are used (Eshun, 2008; Pretty, 1995)

Tosun (2006) provided three typologies of local participation which are spontaneous, induced and coercive participation. Coercive participation involves manipulation where those in authority manipulate the entire tourism system to their advantage at the expense of residents who may or may not enjoy benefits. Where residents participate, they are merely informed about decisions of authorities (Zhang et al., 2013). Induced participation is where residents are consulted but are not part of the actual decision-making process (Tosun, 2006; Zhang et al., 2013). The coercive and induced participation are all process that involves top-down approaches and could make residents lose interest in tourism activities (Zhang et al., 2013). Spontaneous participation is a bottom-up approach where residents participate in decision-making and have full authority in the tourism planning process (Tosun, 2006; Zhang et al., 2013).

From the various forms of participation outlined above, it can be deduced that not all forms of participation constitute empowerment. The various typologies of participation provided above share some degree of similarities. The form of participation classified by Arnstein as the degree of citizens power corresponds to that of Pretty's self-mobilization and Tosun's spontaneous participation (Tosun, 2006). These are the highest form of participation which is equated to empowerment since at this stage, residents are able to take their own decisions and gain full control over the planning of tourism in their locality (Tosun, 2006; Zhang et al., 2013). Cole

(2006: 631) make a distinction between participation and empowerment that empowerment is the topmost end of the participation hierarchy where residents play active roles to bring about change, make decisions, actualize their actions and can find solutions to their problems.

This form of participation is essential since it can help community members to be in control of their daily activities however, they would need the support of government and non-governmental institutions in order to succeed (Zhang et al., 2013). Local communities can be empowered when they are involved and participate in the various sectors of ecotourism development. Their participation alone is not sufficient to constitute empowerment (Boley et al., 2015). Where residents merely participate without having the authority to control the development of ecotourism, sustainable ecotourism would still be a mirage (Choi & Murray, 2010; Cole, 2006).

Everett et al. (2007) outlined six steps used by frontline staff with their clients in building empowerment. These include recruitment, engagement, involvement, retention, partnership, and leadership. They assert that recruitment stage is where members with different cultural background are recruited. The engagement and involvement start when people meet often and engage in activities. Retention is where new programs are designed to maintain their participation. The partnership begins when roles are shared and advisory boards are formed whilst leadership is where members acquire leadership skills and are ready to take up the front role and challenges (Everett et al., 2007). This suggests that empowering local communities would involve series of steps and that the various forms of participation could be part of the processes to empower local communities.

However, the mere participation of residents at the various stages could not be said to be empowerment since, by the definitions of empowerment, residents need to be in control and take decisions that concern their daily well-being and be able to implement these decisions to achieve

success. Cole (2006) cited in Ramos & Prideaux (2013) assert that empowerment process depends on knowledge transfer to community members and adds that communities' failure to achieve economic benefit from ecotourism is because they have been passive participants. This study, therefore, recognizes empowerment as the highest form of participation where the majority of residents can take decisions, implement actions and take full control of ecotourism planning and processes. Various types of empowerment are necessary for ecotourism sustainability.

2.7.3 Types of residents' empowerment

The types of empowerment are economic, social, political, environmental, human and psychological empowerments. It is important for residents to be empowered along these lines to ensure that there is a balance between the various components of empowerment. Where residents are not empowered along these lines, the success of sustainable ecotourism would not be assured (Cole, 2006).

2.7.3.1 Psychological empowerment

This refers to a situation where ecotourism is able to raise the self-esteem of community members (Scheyvens, 1999). Where outsiders or tourists recognize the community because of their natural environment and rich culture, residents are able to increase their confidence and are able to seek further education and other opportunities (Asiedu, 2002; Scheyvens, 1999). In their study on empowerment in the United States, Kruja, Ha, Drishti, & Oelfke (2015) referred to psychological empowerment as the perception of employees for having the chance to determine their work roles and achieve meaningful work. This would help them to be confident and raise their self-esteem.

In addition, Asiedu (2002) holds that psychological empowerment denotes the safeguarding of self-esteem, values, and admiration for culture and tradition. Furthermore, Boley et al. (2015) maintain that psychological empowerment in tourism is tourism's ability to boost residents pride and self-esteem as tourists experience the unique natural features. Again, psychological empowerment is where community members "feel unique", have increased "self-esteem" and "feel special" as well as believe that they have essential abilities and the means to share with tourists (Boley & McGehee, 2014: 87). The most common themes running through the psychological empowerment are increased self-esteem, confidence, pride, feeling special, happy and unique.

A study conducted by Eshun & Tonto (2014) at BFMS in Ghana on Community-based ecotourism showed that community members are proud of their community because it is able to draw both domestic and international visitors. Again, Mensah & Ernest (2013) studied community participation in BFRBS in Ghana and found that some residents were proud about ecotourism in their community.

On the other hand, residents are psychologically disempowered when they have not received benefits from ecotourism yet, they have lost their resources in the name of protected area. Such understanding could result in communities' disinterest in sustainable ecotourism (Asiedu, 2002; Scheyvens, 1999). Ramos & Prideaux (2013) affirm that psychological disempowerment results when residents lose interest in tourism development have fear of losing authority over residents participation in decision-making and feel inferior about their way of life.

2.7.3.2 Social empowerment

This is attained when residents work together to improve cohesion and connectedness (Scheyvens, 1999). Asiedu (2002) asserts that social empowerment is where residents increase

their sense of cohesion, self-integrity, and reliance through ecotourism. He continues that residents could be socially empowered when there are strong social organizations such as youth groups, religious groups, and women organizations. Community members would be socially empowered when their local culture and tradition are maintained and benefits are employed to build social facilities like as roads, schools, clinics, water and electricity (Asiedu, 2002).

Furthermore, Ramos & Prideaux (2013) believe that social empowerment would be achieved when tourism is able to or perceived to improve local balance, communities involve in and share in the tourism fortune and gain local authority over ecotourism resources. Again, Boley et al. (2015) perceive social empowerment as increased community unity and cooperation between residents. According to Boley & McGehee (2014: 87), the reasons behind the community cohesion and collaboration is to “fight off the outside pressures of tourism development which may not have what is best for the community in mind”. The common themes used in social empowerment include cohesion, collaboration, connectedness, improve culture and tradition as well as the provision of social infrastructure.

It is important for communities to be socially empowered since ecotourism depends not only on the natural or cultural attraction but the existence of infrastructure. Good roads, potable water, and electricity are essential for ensuring ecotourism sustainability. When community members are aware that their community has benefited from a social infrastructure because of ecotourism, it can increase their interest in ecotourism. Such infrastructure can connect community members and raise their interest in ecotourism. Research conducted by Afenyo & Amuquandoh (2014) in Tafi Atome revealed that community had benefited from social infrastructures such as schools, roads, and hospitals which they said were constructed with revenue from ecotourism. Ecotourism can unite community members, bring about social cohesion provides social benefits to

community members such as recreation and cultural facilities which keep community members' interest in ecotourism (Mensah, 2012). For instance, Afenyo & Amuquandoh (2014) conducted a research in TAMS in Ghana on benefits from ecotourism and found that residents have ecotourism management group and can assist in the planning of ecotourism in the community. In addition, the communities have local cultural troupe and folklore group who occasionally entertain visitors for a fee. Moreover, Thanvisitthpon (2016) researched a historical park in Thailand and found that tourism has resulted in the development of social infrastructure such as transportation lines, fixed telephone lines, electricity and pipe borne water to the communities.

On the other hand, residents are socially disempowered where ecotourism development does not conform to social norms and leads to social vices such as prostitution, crime, drug trafficking and loss of land, culture, and tradition (Asiedu, 2002). According to Scheyvens (1999), social disempowerment is where there is disharmony and social decay as community members lose respect for their culture and tradition. She adds that, instead of collaborating, residents compete with themselves for perceived benefits and there are anger and jealousy. In addition, Ramos & Prideaux (2013) assert that social disempowerment results when tourism creates conflict and social decline, there is rivalry and conflict regarding benefits from ecotourism and fear of losing local control of resources. In addition, community members could be socially disempowered where there is dissipation by local enterprises, residents are taken advantage of by ecotourism enterprises, community members buying themselves out of tradition and obligations as well as decreasing social connectedness within the communities (Boley et al., 2015). Honey (2008) agrees that ecotourism destinations in most developing countries are challenged because of the lack of infrastructure, political insecurity, difficulties in gaining access to destinations, inadequate marketing strategies and the lack of readily visible natural attractions.

2.7.3.3 Economic empowerment

This is attained when there are programs to ensure that economic benefits ‘trickle down’ to residents and most of them are employed (Asiedu, 2002:9). Residents are economically empowered if ecotourism is able to bring prolonged economic gains and cash earned is shared among many households (Scheyvens, 1999). According to Ramos & Prideaux (2013), residents are economically empowered when the greater number of residents have control of economic resources from ecotourism, benefit economically from ecotourism, in short, medium and long-term and earnings from tourism remain within the household and community levels. Furthermore, Sutawa (2012) establishes that economic empowerment is where community members have access to capital and resources.

The economic empowerment of residents is important for ecotourism sustainability. People survive on their day-to-day activities and when residents are aware that their daily subsistence depends on ecotourism, they are more likely to conserve the resource for continuous benefits. Studies from various destinations show that there have been economic empowerments for local communities. For instance, Li (2006) conducted a research in the Jiuzhaigou Biosphere Reserve, in China on ecotourism benefits and found that residents received economic benefits such as employment and ownership of the small business. Kontogeorgopoulos (2005) conducted a study in one of Thailand’s oldest ecotourism firms and found that the company employs between 45 and 60 residents. These workers are paid above the national average and provide other benefits such as disability allowances, health insurance, and training programs.

Furthermore, Simpson (2008) studied on community benefit in tourism in the Brazilian Amazon revealed that two nature-based lodges provide economic benefits to residents. These benefits are

seasonal and include selling of handicrafts, food, and drinks to tourists and more tourists buy local products. Other benefits include tour guides, research assistants, and some members build their own businesses in the sale of food, souvenirs and provide transport to tourists (Simpson, 2008). Afenyo & Amuquandoh (2014) conducted research in Tafi Atome Monkey Sanctuary (TAMS) in Ghana on benefits from ecotourism and found that the residents benefit economically from ecotourism in the form of revenue sharing since there is a benefit-sharing plan in place.

Economic disempowerment, on the other hand, arises when the economic benefits from ecotourism are accrued few people which could affect community cohesion and bring about disunity and reduce the interest of residents in ecotourism (Asiedu, 2002). Scheyvens (2002) asserts that economic disempowerment arises when cash benefits from ecotourism are small and irregular and most often falls in the hands of elites, foreign operators, and government agencies. She continues that community would be economically disempowered when very few members benefit economically from ecotourism and lack capital as well as the necessary skills to operate. Issues of economic disempowerment have shown in studies on CBE where lack of financial resources to residents disempower them (Eshetu, 2014; Stone & Rogerson, 2011; Sweeting, 2012; Yeboah, 2013). Wearing & Neil (2009b) support that economic disempowerment set in when revenue is sometimes appropriated into general revenue instead of using the revenue to improve the quality of parks and protected areas.

2.7.3.4 Political empowerment

Political empowerment is achieved when the greater proportion of residents are involved in all aspects of the decision-making procedure that affects their well-being (Asiedu, 2002). It also occurs when traditional authorities, youth organizations, religious and women groups have avenues to air their views regarding ecotourism development (Asiedu, 2002). According to

Ramos & Prideaux (2014), political empowerment is where the needs and interests of community members are fairly represented within community's political structure. They further add that political empowerment should take into account full responsibilities and ownership of tourism services and there should be appropriate institutions to train and provide technical skills to residents.

Furthermore, Scheyvens (1999) stresses that political empowerment is when the views of residents are sought by agencies initiating or implementing ecotourism ventures. She adds that residents should be given the chance to be part of the decision-making bodies such as the Wildlife Park Board. She continues that, residents should have avenues to raise questions and have their concerns addressed. Political empowerment is achieved when residents are able to vote, involve in the decision-making process, and an outlet to share their concerns regarding ecotourism development (Boley et al., 2015; Boley & McGehee, 2014).

Political empowerment of residents is equally critical for ecotourism sustainability. If more residents participate in decision-making and are part of local management teams, they are not only going to share their views but ensure that their concerns are addressed. Studies have shown issues of political empowerment where residents are part of local decision-making bodies. For instance, a study by Afenyo & Amuquandoh (2014) in TAMS showed that local tourism management board, as well as traditional rulers, were part of the enactment of the constitution to direct the management of the reserve. They were also part of the decision regarding the use of revenue from the sanctuary and with the assistance of NCRC they designed a benefit distribution scheme.

Contrary, political disempowerment occurs when leadership in ecotourism is autocratic and self-centered, power and ownership fall in the hands of governments and private institutions and

there is a lack of appropriate institutions to develop the skills and train community members in ecotourism (Ramos & Prideaux, 2014). Scheyvens (1999) shares that, residents are politically disempowered when agencies treat residents as passive participants and fail to involve them in decision-making. It occurs when the greater proportion of residents feel that they have no or little say regarding ecotourism development. Issues of political disempowerment include the monopoly of resources. Eshun (2011) agrees that where the management of ecotourism falls in the hands of governments, it decreases its potential to realize the dual goals of conservation and progress.

2.7.3.5 Environmental empowerment

The development of ecotourism is linked to the environment and to ensure that community members protect environmental resources, they need to be environmentally empowered. According to Ramos & Prideaux (2014), environmental empowerment is critical since it provides an efficient way for determining whether residents are engaging in ecotourism in such a way that will be beneficial to them and the environment. They further state that, environmental empowerment results where communities have rehabilitation centers for tourism such as nursery plants, reforestation programs, fire brigades and monitoring of communal areas. Similarly, Boley, McGehee, Perdue, & Long (2014) assert that communities could be environmentally empowered when ecotourism is able to improve the physical conditions of the environment and have incentives for new park development.

Where there exist environmental laws and regulations, residents are likely to adhere to them to conserve environmental resources. For example, a study by Afenyo & Amuquandoh (2014) in TAMS showed that some residents were aware of environmental practices that will be beneficial to the environment and help ecotourism activities. The community has byelaws that prevent

members to hunt in the forest, burn the bushes, cut down trees, litter, and dispose of solid waste indiscriminately in the reserve. Instead, the byelaws instruct residents to create fire belts around the reserve, plant mango trees and label forest footpaths to assist with movement within the reserve. Zambrano, Broadbent, & Durham (2010) assert that the Osa Peninsula had the highest reforestation rates with the introduction of ecotourism in the 1990s. In Cuyabeno Reserve in Ecuador, communities that received revenue from ecotourism activities practiced stricter zoning protection measures including a ban on hunting than communities that do not receive tourism revenues (Schloegel, 2007).

Furthermore, studies from Jiuzhaigou Biosphere Reserve and Okavango Delta showed that residents derived some environmental benefits from ecotourism (Mbaiwa & Stronza, 2010). This was because there have been some improvements in their natural environment after they replaced the traditional mode of subsistence farming that can lead to loss of soil, water and hunting which can decrease the population of wildlife with ecotourism (Mbaiwa & Stronza, 2010; Simpson, 2008). Stem et al. (2003) maintain that some residents have abandoned their farmlands in the forest because they have recognized the value of ecotourism. Schloegel (2007) researched on sustainable tourism in Latin America and found that revenue from tourism encouraged landowners to implement effective measures to conserve biodiversity. In Ghana, there exist a Community Resource Management Areas (CREMA) where community members come together to manage wildlife on their farms (Asare, Kyei, & Mason, 2013). Such practices can go a long way to enhance the environmental empowerment of residents.

Conversely, Environmental disempowerment occurs when residents are not able to protect the environment for ecotourism, are not aware of impacts from ecotourism to the environment as

well as the necessary ways to mitigate the problems and are engaged in unsustainable environmental practices such as hunting, logging and littering (Ramos & Prideaux, 2014). They further state that community members are environmentally disempowered if ecotourism brings about increase in environmental pollution such as littering.

2.7.3.6 Human empowerment

Central to the various types of empowerment is human empowerment. Hewitt & Anderson (2015) assert that empowerment requires human services to apply different techniques such as increasing skills and self-efficacy, improving consciousness about the connections between individual struggles and bigger public issues, forming a coalition with others and taking steps to build personal, interpersonal or social change. Pigg (2002: 112) equates human empowerment to self-power and believes it is the “first face” of empowerment. It is an important personal efficacy factor that could be defined as “personal power” and that efficacy can be increased when people gain control over their destiny.

Kullenberg (2010) asserts that human empowerment denotes provision of education, skills, and training to community members. According to Lewis (2005), human empowerment is mostly about self-empowerment of the individual in relation to the social group. He continues that human empowerment includes providing the necessary structures for individuals to obtain an education, employment and obtain access to greater social control and use of resources. Bertin, Dailey, McGuane, & Ricc (2010) support the view that the existence of structured community-based learning programs empower individual and improve their ability to influence and control decision-making process. United Nations Development Programme (UNDP, 2014) reports that human empowerment and their freedom to act are required to enhance resilience. Providing capacity building to residents could yield positive environmental practices. For instance, a study

by Afenyo & Amuquandoh (2014) in TAMS showed that residents were educated on the resource such that they are able to stop negative practices. Again, in a research conducted by Eshun & Tonto (2014), residents said that they are provided with training. These kinds of activities are steps in the right direction towards empowering local communities for sustainable ecotourism.

Human disempowerment, on the other hand, occurs when individuals lack efficacy and may have unproductive attitudes and behaviors (Pigg, 2002). According to Lewis (2005), human disempowerment results when there is an undue restriction of opportunities or provision of resources. It also results when residents lack the necessary knowledge, skills, and training to improve their livelihoods outcomes. Coria & Calfucura (2012) maintain that the lack of skills, planning, and experience would disempower community members. In a study conducted by Eshun & Tonto (2014) at Boabeng Fiema Monkey Sanctuary, 42.9% of respondents gave reasons for their non-participation as lack of transparency and knowledge. Other authors emphasize that lack of knowledge and management could disempower community members (Eshetu, 2014; Stone & Rogerson, 2011; Sweeting, 2012; Yeboah, 2013).

Series of factors could influence residents' empowerment and it is essential to know some of the factors that could influence residents' empowerment.

2.8 Factors influencing residents' empowerment

Communities' empowerment could be influenced by series of factors. A study conducted in Bangladesh on factors affecting women empowerment uncovered that the educational status and age of respondents were significant in their status of empowerment (Rahman, Junankar, &

Mallik, 2009). Other authors investigated the factors influencing employees empowerment in Zimbabwe and found that factors contributing to their disempowerment include organizational culture, availability of resources, managers leadership styles and quality of training among others (Negwaya, Chazuza, Mapira, & Musemwa, 2014: 199). In addition, a study conducted by Brunton & Jeffrey (2014), revealed that prior knowledge contributed to students' empowerment.

In exploring the factors mediating community participating in tourism, Roberts (2016) asserts that some of the factors affecting community participation include community interest and support from institutions. Furthermore, Kruja et al. (2015) established that the age of respondents does not influence their perception of empowerment but established that gender, position, and tenure do have a strong influence on empowerment. Their research also revealed that education, gender, tenure and job position of respondents related significantly to empowerment. Again, Stavrinoudis & Simos (2016) conducted a study on factors affecting employees attitude to empowerment and found that the age of respondents related significantly to their perception of empowerment whilst gender and nationality were not significant. They added that respondents with higher levels of education related positively to empowerment.

Moreover, Ahn & Choi (2015) investigated the factors affecting Korean nursing student empowerment in clinical practice and established that their empowerment would be increased with education. They continue that when they are treated as valued learners their self-esteem would be enhanced. In addition, Supriharjo, Rahmawati, Santoso, Setiawan, & Karina (2016) assert that some of the factors influencing community-based sustainability include a sense of belongingness. Not all but also Mensah (2016) investigated socio-demographic characteristics and community participation in tourism at Mesomagor and found that gender and income were related to community participation. Again, Safari, Gowele, & Lwelamira (2015) researched in

tourism involvement and perceived benefits in Tanzania and found sex, age, and education to be significantly related to participation in tourism. Moreover, the length of stay of residents was found to influence residents' accretion of social capital (Thomas, Stillwell, & Gould, 2016). On the other hand, Ahmad & Khan (2016) researched in Pakistan and found that age influence the disempowerment of women. It is important to know the factors influencing residents empowerment and equally critical to know the types of empowerment that residents prefer.

2.9 Types of residents' empowerment preferred by residents

Community members can be empowered to engage in a series of activities that cut across the various types of empowerment. Studies from various destinations point out that, community members preferred to be in groups to engage in activities that empower them. Knight & Cottrell (2016) researched into tourism linked empowerment in Peru and found that tourism groups have helped residents especially females to acquire jobs. They feel that they have gained respects from their husbands, have increased in self-esteem and confidence which has boosted their psychological empowerment. Lenao & Basupi (2016) conducted a study into ecotourism and women empowerment in Botswana and found that some of the women engage in pottery and weaving of baskets. Some of the women use their cave house as an attraction and sell handicrafts to tourists. Others have also formed community-based institutions to assist them in the management of the natural resources sustainably. Such initiatives help to empower women socially and economically and could have implications on the management of ecotourism. Lenao & Basupi (2016) further assert that there were certain activities that were solely for women. However, ecotourism has given value to these activities and has attracted males although such issues have the potential to disempower women.

Another aspect that community members can participate in is to form groups to engage in ecotourism activities. For instance, Chen, Li, & Li (2017) report that in a village in China called Langde Miao, residents have formed a tourism receptive group where they are able to organize package tours and maintain public unity. Chen et al. (2017) further assert that the community members also engage in the hosting of tourists, manufacturing, and sale of artifacts to tourists. Such activities could be of interest to tourists/visitors and can bring them satisfaction. They also have other social groups such as the “Langde Village Tourism Health Management Convention” that ensures that the village sanitation is maintained. There is also the “Langde Miao village Pacts” which takes care of the preservation of traditional culture and has the authority to penalize those who fail to observe certain rules (Chen et al., 2017). Such community engagements would require training and capacity building for residents, hence providing human empowerment. Their formation of the groups could foster social cohesion and empower them socially whilst their participation in economic and environmental activities can empower residents economically, environmentally and politically. These could go a long way to providing psychological empowerment to the community members.

Furthermore, Omar, Nordin, Azam, Lonik, & Jaafar (2014) looked at empowering local communities through tourism entrepreneurship and found that about 46% of the respondents preferred taking loans to start up their business. Such kinds of support could empower residents economically. Moreover, community members can be offered financial assistance to engage in other economic activities. A study by Ganle, Afriyie, & Yao (2015) revealed that some women receive micro credit from World Vision to assist them to engage in income-generating activities which would subsequently enhance their socio-economic livelihoods. They found that even though such activities can empower the women, some of them are unable to repay the loan which could disempower them due to the terms and conditions attached to the loan repayment. It is

clear from the literature that residents prefer some aspects of empowerment. It is also essential to know which aspects of residents' empowerment would bring satisfaction to tourists.

2.10 Types of residents empowerment that can bring satisfaction to tourist

The literature on tourists motivation and satisfaction suggest that there are certain attractions at the destinations that pull tourists and they are satisfied based on destination image (Lee, 2009; Tang, 2014). A study conducted by Tang (2014) on tourist motivation and satisfaction using structural equation model showed a relationship between motivation and visitor satisfaction. The study added that the positive and negative images that visitors have can affect their satisfaction and concluded that visitors to Sichuan are attracted to the place because of its scenery and wildlife. Zhang & Chan (2016) assert that greater number of tourists visit nature destination to get closer to nature. Furthermore, assert (Owusu-Frimpong, Nwankwo, Blankson, & Tarnanidis, 2013) that tourists are satisfied when the destination is able to meet their needs. This suggests that some tourists consider the attraction at the destination in terms of the beauty of the environment and that when residents are environmentally empowered, this category of tourists would be satisfied.

According to Fiorello & Bo (2012) tourists prefer to be engaged in more sustainable forms of tourism and more tourists want to be environmentally friendly. They continue that such tourists are dissimilar in terms of their socio-demographic distinctiveness and they appreciate the natural environment. They add that these tourists are personally motivated and seek social growth, relaxation, acquaint themselves with cultural knowledge and are attracted to culture and tradition. They take interest in learning during the vacation (Juvan & Dolnicar, 2014; Tang, 2014). Fiorello & Bo (2012) posit that environmentally friendly tourists also patronize respect

and seek their economic and social development. A study conducted by Agyeiwaah, Akyeampong, & Amenumey (2014) in the Ashanti region of Ghana on motivations for home stays revealed that tourists/visitors are motivated by socio-cultural experiences. These categories of tourists can enhance their experience when they visit destinations where community members are environmental, socially, economically, humanly, politically and psychologically empowered.

Hoang, Long, Dung, & Dung (2016) assert that the ability of destinations to satisfy tourists is one of the factors that ensure the sustainability of the destination since it can build customer loyalty and boost return visits. Furthermore, Su & Hsu (2013) emphasize that the positive emotions of tourists can influence the intentions of tourists to revisit. According to Tang (2013) and Walker & Walker (2011), tourists visit destination because they are pulled by destination images. These destination images include the various external attractions that are found at the destination and the tourists perceive that these attractions can bring them satisfaction. Owusu-Frimpong, Nwankwo, Blankson, & Tarnanidis (2013) posit that tourists are satisfied when the destination is able to meet their needs.

This suggests that tourists' satisfaction is largely a feeling of how the tourists have experienced a destination and how the destination images are able to meet tourists' expectations. Ecotourists are attracted to the natural environment and appreciate local culture. This suggests that when residents are environmentally empowered, they can conserve the quality of the resource to meet the expectations of such tourists. Furthermore, ecotourists are supposed to learn from the destination and their interaction with residents should yield positive experiences (TIES, 2015). Therefore, when residents are knowledgeable about ecotourism processes they can interact with tourists and aid in their satisfaction. This can be achieved when private and public institutions are performing their roles in empowering residents towards ecotourism sustainability.

2.11 Roles of institutions in facilitating community empowerment

Empowering local communities for sustainable ecotourism denotes that residents are powerless and require assistance in order to gain mastery over their affairs. This suggests that certain institutions should be in place and play their roles to assist the local communities. Han et al. (2014) posit that identifying various stakeholders' roles and interests provide a better understanding of empowerment issues in tourism. For ecotourism destinations to be successful and make progress towards sustainable tourism there is the need for private and public participation (TIES, 2015). Various institutions and organizations are involved in ecotourism and it is essential that these institutions play their roles in empowering residents towards sustainable ecotourism.

Private institutions can assist in delivering ecotourism principles at destinations. For instance, Conodros S. A., which is a private company and is involved in the development of cultural and nature tourism has offered the Achuar community in Ecuador with marketing, and management skills (Stronza, 2009). In Ngamiland in Northern Botswana, private institutions assist community members to benefit from ecotourism projects by offering employment, building community capability by training them in the tourism industry, management of natural resources and asset formation (Lepper & Schroenn, 2010). Chen et al. (2017: 6) conducted research in Langde Miao in China and found that, to enhance the quality of life of members and encourage efficient residents' involvement in tourism, the Tourism Bureau and other sections have employed a term known as "please come in and go outside". They offer free training to residents in guided tours, cooking skills, dance performances among others. They continue that there are other groups within the community that take care of environmental management, culture preservation, and hygiene. Such diverse areas of participation are important and can attract wider population since

most people would find their interest areas. Coria & Calfucura (2012) opine that it is essential to balance the different interest of community members.

Wearing & Neil (2009b) added that in order to develop ecotourism, institutions can explore joint enterprises and collaborate with residents. They continue that ecotourism destinations should implement programs to improve the environment including waste reduction and recycling. Private and public institutions can perform such roles. Furthermore, there is the need for resources and infrastructure for ecotourism to remain intact to continue attracting tourists. Development of infrastructure is critical for ecotourism sustainability and its absence can have implications on the successful implementation of ecotourism objectives. Eshun & Tonto (2014) opine that to overcome barriers to ecotourism it is important to enhance transportation services, refurbish visitor center, reorganize procedures to include the greater number of the local population in ecotourism and provide residents with training in ecotourism activities. All these activities are under the jurisdiction of various institutions that need to work towards empowering local communities. Chen et al. (2017) assert that there should be a system of empowerment because community sense of identity alone is not adequate to maintain a traditional identity and require formal systems to guard the interests of the community. Tourists' destinations fall within the jurisdiction of private and public institutions and their roles in empowering residents for ecotourism sustainability is essential.

2.12 Conceptual framework

The study combines two frameworks which are the Sustainable Livelihood Framework (SLF) and the empowerment framework. This is because each one of them is inadequate in addressing all the facets of the problem under investigation. The combination helped in reaping the advantages associated with the two.

2.12.1 Empowerment and participation issues

Most of the literature conceptualizes empowerment as a *sense of control and authority over issues that concern community members or an individual* (Boley et al., 2015; Pettit, 2012; Turner & Maschi, 2014). Cole (2006) differentiates between participation and empowerment that empowerment is at the top most end of the participation hierarchy where residents play active roles to bring about change, partake in decisions, implement their actions and can find answers to their problems.

There are various forms of local participation in ecotourism which have been outlined by different authors. Arnstein (1969) cited in (Boley & McGehee, 2014; Zhang et al., 2013) provided a ladder of community involvement on the basis of power from an administrative perspective. This ladder had eight levels of participation which are manipulation, therapy, informing, consultation, placation, partnership, delegated power and citizen control. Pretty (1995) cited in Zhang et al. (2013) provided a typology of local participation into seven levels. These are manipulative, passive, participation by consultancy, participating by material incentives, functional participation, interactive participation, and self-mobilization. Tosun (2006) provided three typologies of local participation which are spontaneous, induced and coercive participation (Tosun, 2006). The other types of participation have been categorized into three major forms of participation and in accordance with Tosun (2006) classification. Table 2.1 presents the typology of people's participation.

Table 2.1: Typology of people's participation

7. Self-mobilization		8. Citizen control	Degrees of Citizen's Power		<u>Spontaneous Participation</u> Bottom-up active participation, direct participation, participation in decision-making, authentic participation, self-planning.
6. Interactive participation		7. Delegated power			
		6. Partnership			
5. Functional participation		5. Placation	Degrees of citizen Tokenism		<u>Induced Participation</u> Top-down; passive, formal, pseudo-participation, participation in implementation. Participation in implementation and sharing benefits, the choice between proposed alternatives and feedback.
4. Participation for material incentive		4. Consultation			
		3. Informing			
3. Participation by consultancy					
2. Passive participation		2. Therapy	Non-Participation		<u>Coercive participation</u> Top-down, passive, mostly indirect, formal, participation in implementation but not necessary for sharing benefits, the choice between proposed limited alternatives or no choice, paternalism, non-participation, a high degree of tokenism and manipulation.
1. Manipulation		1. Manipulation			
Pretty's (1995) typology of community participation	(Arnstein, 1969) typology of community participation			Tosun (2006) typology of community participation	

Source: Adopted from Tosun (2006:494)

In Tosun (2006) classification, coercive participation involves manipulation where those in authority manipulate the entire tourism system to their advantage at the expense of residents who may or may not enjoy benefits. Where residents are involved, they are merely informed about decisions of authorities (Zhang et al., 2013). The coercive and induced participation are all process that involves top-down approaches and could make residents lose interest in tourism activities (Zhang et al., 2013). Spontaneous participation is a bottom-up approach where residents participate in decision-making and have full authority in the ecotourism planning process (Tosun, 2006; Zhang et al., 2013). For community members to be empowered, they need to participate at various levels of ecotourism development. However, it is not just any form of

participation that would lead to empowerment but the spontaneous participation where Cole (2006) links to empowerment is essential for this study.

2.12.2 Indicators for empowerment

Five types of empowerment have been applied within the domain of tourism. These are economic, social, political and psychological empowerments. Indicators used to assess economic empowerment include tourism earnings remain in the communities, financial benefits and job opportunities for community members (Ramos & Prideaux, 2014). Psychological indicators include self-esteem, pride, and confident (Boley et al., 2015). Indicators for political empowerment include involving residents in decision-making, avenues for people to air their concerns, communities taking full responsibilities and community's political structures fairly represent the needs of residents (Asiedu, 2002; Boley et al., 2015a; Ramos & Prideaux, 2014). Ramos & Prideaux (2014) added the environmental empowerment where indicators used include the availability of plantations/nursery and the existence of an ecotourism management plan.

2.12.3 Critiquing the empowerment framework

The empowerment framework does not provide a separate focus on human empowerment. Again, it does not provide a means through which institutional structures and processes could be analyzed. According to Pettit (2012), the framework emphasizes on power which is not enough and needs the processes through which action can take place. The empowerment framework is criticized as a process of bringing residents to conform with the state objectives and issues like poverty as well as inequality are masked behind residents' empowerment issues (Curry, 2009). The empowerment framework does not have tools necessary for analyzing livelihoods of residents (Tao & Wall, 2009). Employing the empowerment framework alone would not be sufficient in addressing the various facets of the study objectives. The SLF is used to augment the empowerment framework.

2.12.4 Sustainable Livelihood Framework (SLF)

The Sustainable Livelihoods Framework (SLF) is credited to the work of Robert Chambers in 1980 which was developed by Chambers, Conway, and others in the 1990s (DFID, 2000a) cited in (Petersen & Pedersen, 2010). It is a tool developed to assist in analyzing and understanding peoples' sustainable livelihoods (DFID, 2000a). Sustainable livelihood approach admits that people gain their livelihoods from many activities (Eddins & Cottrell, 2013). The SLF presents key issues that impact people's livelihoods and relations between these factors. *"A livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks, maintain or enhance its capabilities and assets, while not undermining the natural resource base."* (DFID, 2000a) cited in (Petersen & Pedersen, 2010: 6).

It also draws on sustainable development as a parenting paradigm (Eddins & Cottrell, 2013). It has also been defined as *"comprising the capabilities, assets (stores, resources, claims and access) and activities required for a means of living; a livelihood is sustainable which can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long-term"* (Chambers & Conway, 1992) cited in (Solebury, 2003: 5).

The framework can be used as a planning tool and help in assessing the contribution of existing activities on livelihoods sustainability (DFID, 2000a). This framework has been applied in the realm of tourism and was successful in assessing various tourism activities on livelihoods (Mbaiwa & Sakuze, 2009; Mbaiwa & Stronza, 2010; Nthiga, Van der Duim, Visseren-Hamakers, & Lamers, 2015). The strength of this framework is that it is organized around the

tenets of sustainable development and can be used to assess economic, social and environmental models of ecotourism development. It provides a holistic way of assessing livelihoods vulnerabilities, assets, transforming structures and processes, strategies and outcomes (Petersen & Pedersen, 2010). The framework has five main sections as shown in the figure. 2.3.

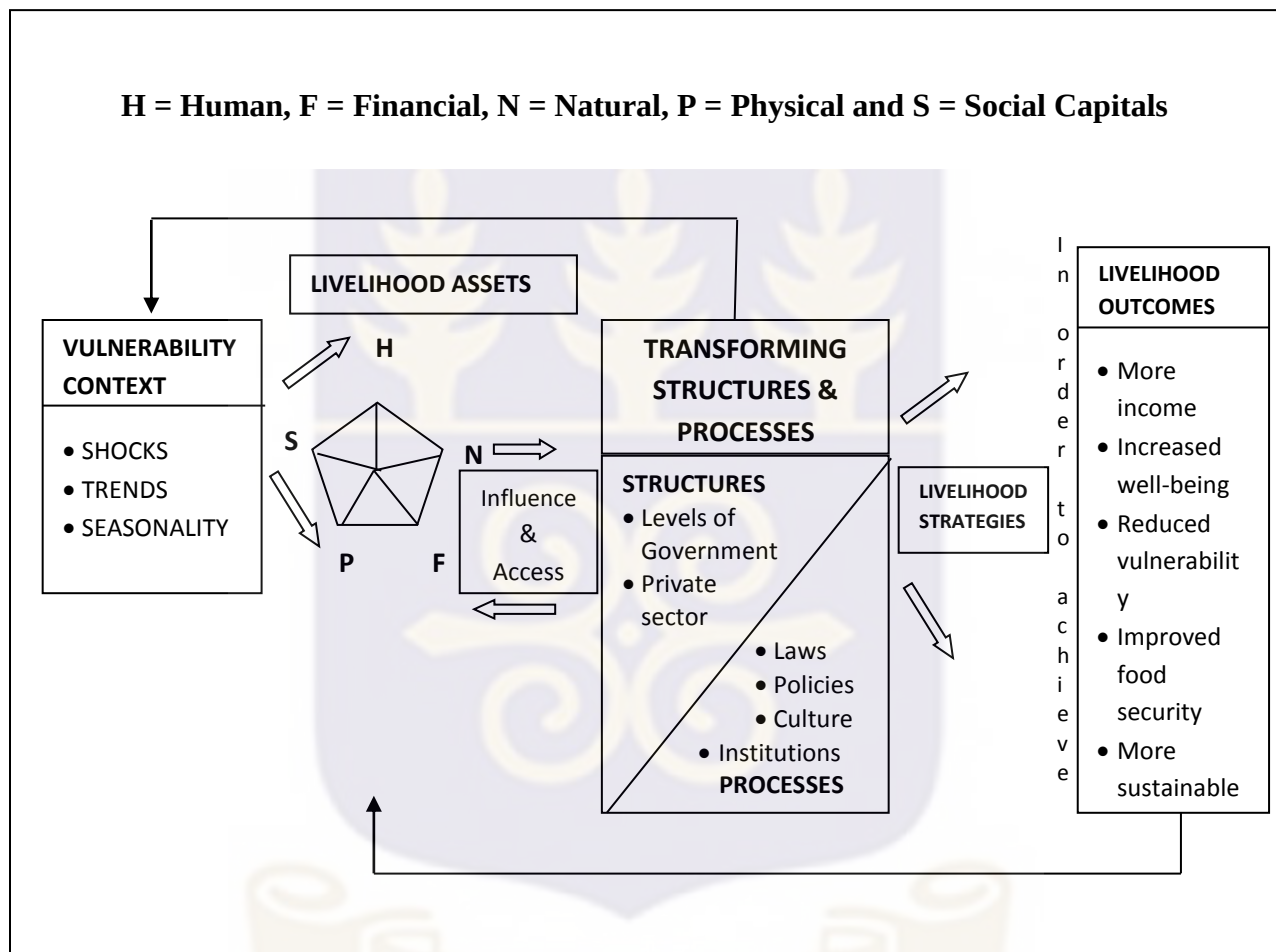


Figure 2 3: Sustainable Livelihood Framework

Source: (DFID, 2000b) cited in (GLOPP, 2008: 2)

The sustainable livelihoods framework consists of five sections which are vulnerability, livelihood assets, transforming structures and processes, livelihood strategies and livelihood outcomes. *Livelihood assets* consist of *Natural capital* includes the stocks of natural resources that are useful for livelihood. They are made up of the tangible public goods to divisible assets

such as land, forests, marine/wild resources, water, air quality and biodiversity (DFID, 1999). *Physical capital* refers to the necessary infrastructure required to sustain livelihoods. Infrastructure includes changes made within the physical environment that enable people to achieve their livelihoods. They include transport, buildings, water supply, sanitation, energy and other goods that are owned privately and publicly (DFID, 1999). *Financial capital* includes the types of financial resources that people use to realize their livelihoods goals and consist of all resources that can provide support to consumption and production (DFID, 1999). They include access to financial institutions and flows from the state.

Human capital refers to the skills, awareness, and people's capabilities to pursue varied livelihoods activities to achieve their goals. It also includes the health of the individual which is important in order to fulfill their livelihoods objectives (DFID, 1999). This aspect of capital is common and critical for the achievement of the other capitals in the framework since people need knowledge and skills in order to acquire the various capitals to realize their objectives (DFID, 1999). *Social capital* applies to the social resources that are used by people to achieve their livelihoods objectives. These social infrastructures are developed through networks that enhance trust and ability of people to work together.

Transforming structures and processes refers to the institutions, organizations, policies, and legislations shaping livelihoods. These are critical for the development of ecotourism since the kind of structures and processes in place could determine access to other forms of capital (DFID, 1999). The *processes* include the institutional arrangements, culture, religion, policies as well as legislations that help to shape people's livelihoods whilst *structures* include public and private sectors involvement in shaping people's livelihoods (DFID, 1999). Vulnerability refers to the exterior environment where people exist. Thus, people's livelihoods are impacted by certain

shocks which are the circumstances under which resources are destroyed, *trends* are predictable and have an influence on the rates of return to certain livelihoods strategies shift in prices, production, health and employment opportunities and *seasonality* (DFID, 1999). Livelihood *strategies* refer to the variety and combination of activities and choices in which people undertake to attain their livelihood outcomes. This strategy in the framework helps to promote diverse opportunities and choices (DFID, 1999). Livelihood *outcomes* are the accomplishments or results of livelihood strategies (DFID, 1999).

2.12.5 Critiquing the sustainable livelihood framework

The sustainable livelihood framework does not focus separately on political issues. De Haan (2012:354) asserts that the framework did not focus on power relations because of the “non-ideological context in which it was first built”. Mazibuko (2013: 185) agrees that the sustainable livelihood framework fails to incorporate the “processes of economic globalization, power, and politics, changing environmental conditions and the lack of a long-term vision for rural economies”. Shen et al. (2008) posit that the SLF does not have separate indicators for analyzing issues on tourism. According to Mazibuko (2013), the sustainable livelihood framework does not provide details as to how people should solve problems created by international structures that national governments cannot resist. The SLF has no separate focus for analyzing psychological empowerment. Furthermore, Mazibuko (2013) further stated that the framework acknowledges that the poor should utilize their resources to overcome poverty. However, the poor do not have the means to opt out of poverty unless policies that favor the poor are implemented. Empowering residents is, therefore, critical and warrants a combination of the SLF and that of empowerment.

2.12.6 Linking empowerment and sustainable livelihoods frameworks

Drawing from the two frameworks, this study employs the human assets from the SLF framework to the empowering framework as *human empowerment*. According to DFID (1999),

this aspect of capital is common and critical for the achievement of the other assets in the framework since people need knowledge, health, and skills in order to acquire the various assets to achieve their objectives. In addition, Pigg (2002) asserts that the first face of empowerment is the individual. Petesch, Smulovitz, & Walton (2005) in explaining empowerment issues link human capital and empowerment within the context of SLF. Some of the indicators from *physical* and *social capitals* are merged and employed as *social empowerment*. Indicators of *natural capital* and *environmental empowerment* are merged as environmental empowerment. Those from *financial capital* for *economic empowerment* are combined to become economic empowerment. The *psychological* and *political* empowerments from the empowerment framework are maintained.

The study also employs the shocks in the vulnerability concept in the SLF as issues of disempowerment, the transforming structures, and processes to examine the roles of various institutions and the livelihood strategies to study the kinds of empowering strategies in place to empower community members. Shen, Hughey & Simmons (2008) have employed the SLF in the context of tourism and found that there exist gaps in the SLF's application to tourism and proposed the inclusion of local participation in the framework.

2.12.7 Proposing critical realism views for studying community empowerment

Unlike positivism and interpretivism, critical realism is well-suited with a wide variety of concepts (Easton, 2010; Platenkamp & Botterill, 2013). It is preferred for this study because drawing on the ideas from critical realism, issues on community empowerment towards sustainable ecotourism could be addressed. According to Yaro (2004), critical realism accepts the criticisms of post-modernist against positivist science. The tenets of critical realists suggest

that achieving sustainability in ecotourism and conservation goes much deeper than just bringing together the power of structure and agency. Even though it has been established in the literature that community members need to be empowered to achieve sustainable ecotourism (Boley & McGehee, 2014; Cole, 2006), drawing upon ideas from critical realism, the question of what are the factors influencing the status of residents' empowerment and could be investigated.

Critical realist ontology is that the world exists independent of observers and the epistemology is that this reality can be accessed (Austen & Jefferson, 2006; Easton, 2010; Platenkamp & Botterill, 2013). Linking the critical realists' ideology with empowerment suggests that, there are empowerment and disempowerment issues at the various destinations. Objects are the building blocks of critical realists explanations and these objects could be people, resources, and attitudes (Easton, 2010). The objects of study in this study are issues of empowerment where the study investigates to uncover whether the local communities are empowered or disempowered.

Objects are the critical realist's basic blocks for explanation and events are what they investigate (Easton, 2010). The objects in this study include ideas, people, resources, and information whilst the events are the issues on residents' empowerment. Causal powers and liabilities according to critical realists are associated with objects of social science studies. The researcher identifies the causal powers by asking what produces what we see (Easton, 2010). This study looks at the factors influencing the status of residents' empowerment to uncover the hidden objects producing the status of residents' empowerment. The study investigates further to unveil the types of empowerment that residents prefer and would enhance tourists/visitors' experience/satisfaction.

Structures and processes are the associations and organizations involved in the development of ecotourism. It involves the kinds of collaboration between these institutions to ensure the

successful delivery of sustainable ecotourism objectives. Reflecting on critical realist thinking, structures and processes are mechanisms which act with entities to cause events to happen (Easton, 2010). Furthermore, mechanisms include the policies, legislations, rules, and activities that are essential in empowering residents to improve their empowered outcomes. This is helpful in unveiling the roles of private and public institutions in empowering residents. The framework is shown in figure 2.4.



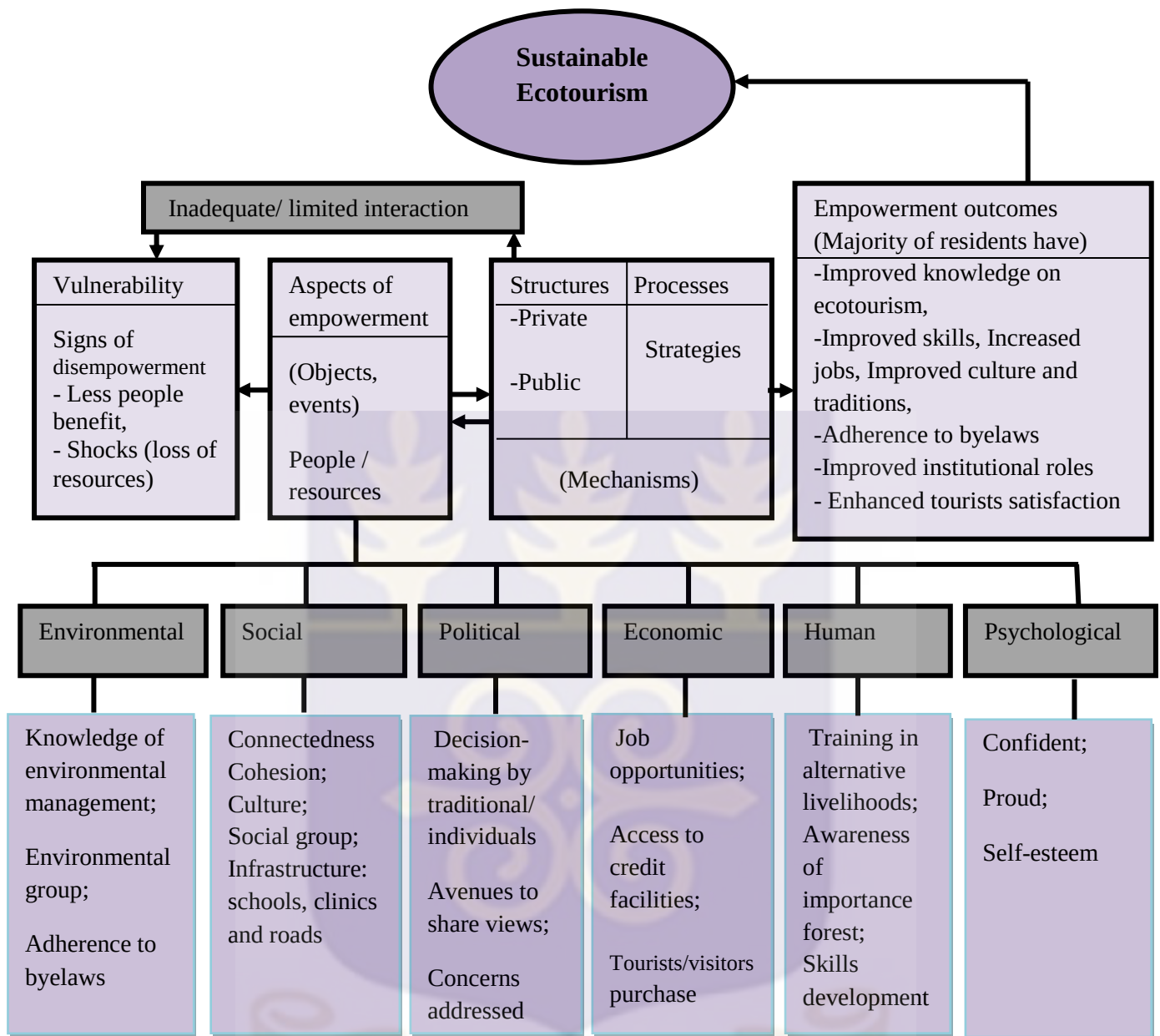


Figure 2 4: Framework for residents' empowerment

Source: Adapted from (Asiedu, 2002; Boley et al., 2015a; DFID, 1999; Ramos & Prideaux, 2014; Scheyvens, 1999)

The framework depicts that the issues of empowerment include the objects of study which are the resources and people. The framework shows the exact types of empowerment which are environmental, social, political, economic, human and psychological empowerment and the

specific indicators measuring each of them. The framework for residents' empowerment suggests that when the various private and public institutions interact with the people and resources to provide the various empowerment issues, the majority of residents would be empowered. This would be seen when the majority of residents have improved knowledge on ecotourism, improved skills, adhere to laws and there are increases in jobs opportunities. On the other hand, when there is less interaction with residents, they are likely to be vulnerable and show signs of disempowerment. Furthermore, residents show signs of disempowerment when there are shocks (loss of resources) and fewer people are benefiting.

2.12.8 Advantages and disadvantages of the framework

2.12.8.1 Advantages

The SLF and empowerment frameworks provide a broader approach to analyzing community empowerment from various perspectives for sustainable ecotourism. Ecotourism is seen as a livelihood approach Mbaiwa & Stronza (2010) and applying the SLF provides a deeper insight into understanding ecotourism principles. The framework provides a more holistic approach to understanding issues related to sustainable development (Eddins & Cottrell, 2013). A complex phenomenon such as sustainable tourism requires complex approaches to providing detail understanding of the phenomenon under study (Eddins & Cottrell, 2013). Furthermore, Tao & Wall (2009) maintain that sustainable tourism ought to be integrated into the processes of sustainable development and this framework provides a linkage between community empowerment for sustainable ecotourism and the various scopes of livelihood processes. The framework is helpful in understanding the empowerment of residents and how their livelihoods are related to ecotourism in terms of access to land and other livelihoods resources (Eddins & Cottrell, 2013).

The framework helps in understanding the extent of community empowerment for sustainable ecotourism. It is useful in explaining the various types of empowerment, the factors influencing residents' empowerment, residents' preferences and roles of institutions. It can be applied in a broader context to explain the relationship between community empowerments and livelihoods for sustainable ecotourism and for sustainable development in general.

The literature reviewed here strengthens our understanding and contributes to the various issues on ecotourism, CBE, concepts of residents' empowerment, and sustainable development that are critical for pursuing the sustainable ecotourism agenda.

2.12.8.2 Disadvantages

Eddins & Cottrell (2013) believe that applying the SLF framework within the context of tourism does not really ensure a holistic approach to sustainability. They believe that the framework is not a solution but a guide to investigating sustainable tourism. Shen et al. (2008) share that analysis of tourism livelihoods should be done with care because of the complex nature of the framework. Furthermore, ecotourism deals with both host communities and guests so much attention should be paid to the kind of interaction between host communities and guests to ensure sustainability. However, the framework is inadequate in explaining the views of visitors on residents' empowerment for sustainable ecotourism.

2.13 Summary

This section presented information from the literature that relates to the topic under investigation. It provided details on the ecological sustainability theory highlighting its importance to the study of ecotourism. The history and meaning of ecotourism were also presented. The section detailed out the genesis of empowerment and the various aspects and signs of empowerment discussed in the literature. Information on aspects of resident empowerment that can enhance tourists/visitors

satisfaction is outlined. The section further presented the roles of private and public institutions in empowering residents ended with a summary. Finally, the section presented the conceptual framework for the study which was drawn from the empowerment and SLF frameworks.



CHAPTER THREE

STUDY AREAS AND METHODOLOGY

3.1 Introduction

This chapter presents the study areas and the methods used to collect data. It begins with the study areas where data was collected. It provides a detailed description of the study areas, thus Bobiri Forest Reserve and Butterfly Sanctuary (BFRBS) and Kakum National Park (KNP). The chapter proceeds with the description of methods of data collection and offers a justification for choosing the mixed methods approach, providing the theoretical underpinnings of the choice of methods based on the ideology of the critical realist. The details of the research design, sampling design, sources of data and the data analysis techniques are provided in this section.

3.2 Study areas

3.2.1 Bobiri Forest Reserve and Butterfly Sanctuary

3.2.1.1 History, location and size

The BFRBS falls within the Ejisu Juaben Municipality and in 1936 the Juaben stool holds the largest proportion of the Reserve lifted a formal injunction on farming in the Reserve in 1936. In order to control the exploitative nature of the reserve, the Forestry Commission (FC) integrated a Working Plan between 1945 and 1950.

The reserve was created in 1939 when it was an untouched primary forest. It lies between latitude 6° 40'' and 6° 44'' north of the equator and longitudes 1° 15'' and 1° 22'' west of the Greenwich (Mensah & Ernest, 2013). The size of the reserve is about 54.6 sq.Km and is approximately 35 Km South-east of Kumasi, the Ashanti Regional capital. Its main entrance is at

a village called Kubease on the main Kumasi-Accra highway and about 4 Km off the main road (Saviour, 2012). From 1948 to 1960s, the FC began a nursery and diverse species were collected from the nursery which was eventually converted into an arboretum. Some of the communities that surround the reserve include Krofofrom, Kubease, Ndobom, Koforidua, Nkwankwaduam, and Tsetsekaasum (Saviour, 2012).

3.2.1.2 Climate and vegetation

The BFRBS falls within the middle belt of Ghana and within the tropical moist semi-deciduous Forest Zone of Ghana with an annual rainfall of between 1200mm and 1750mm (Saviour, 2012). He continues that the BFRBS has a bimodal rainfall season and annual range of temperatures of 20°C in March and 32°C in August.

3.2.1.3 Ecotourism resources

When the Forestry Research Institute of Ghana (FORIG) with permission from FC realized the rich nature of biological resources at BFRBS, they created the butterfly sanctuary in 1995 and turned the reserve into an ecotourism destination without compromising the research activities of the institute in 1997. It has over 400 species of butterflies. A guesthouse was constructed by FORIG in 1990 to aid research and eventually ecotourism activities in the reserve. The BFRBS was incorporated into a national ecotourism project in 2001 with 13 other sites in Ghana. FORIG in collaboration with other organizations like Nature Conservation Research Centre (NCRC), the then Ghana Tourist Board (GTB) and Peace Corps organized workshops for the community and improved on infrastructure¹. The BFRBS is rich in biodiversity and has about 100 indigenous species on 1.7 hectares of land. It also has about 120 birds with about 80 to 100 species of flora

¹ <http://csir-forig.org.gh/ecotourism.php> (Accessed 27/02/14)

per acre. A lizard that was unique to BFRBS was discovered in 1995 and was named *Hyperorius bobirensis* (Pers.com, 2016a).

3.2.1.4 Management activities

This reserve happens to be the largest reserve managed by FORIG. There are five (5) compartments of the reserve and the guesthouse which are administered by FORIG. In managing the BFRBS, FORIG has divided the reserve into three compartments. These are the productive, conservation and conversion areas. The ecotourism activities are carried out in the conservation area, research at the conversion section whilst extraction of timber goes on at the productive section (Pers.com, 2016d).

3.2.1.5 Demographic and socio-economic characteristics

There has been an increase in the population of some of the communities surrounding the BFRBS from 2000 to 2010 whilst other communities have decreased in terms of their population densities. The population density rate of Ejisu Juaben Municipality is about 2.5% compared with national rate of 2.6% (Saviour, 2012). New Koforidua has increased in population from 2,280 in 2000 to 2,554 in 2010 with the male population increasing from 1,096 in 2000 to 1,265 in 2010 whilst female population also increased from 1,184 in 2000 to 1,289 in 2010 (GSS, 2012). There has also been an increase in the population of Kubease from 1,787 in 2000 to 1,798 in 2010 with a decrease in male population from 921 in 2000 to 857 in 2010 and an increase in the female population from 866 in 2000 to 941 in 2010. Krofofrom decreased in terms of population from 354 in 2000 to 316 in 2010 with a decrease in male population from 198 in 2000 to 159 in 2010 and an increase in female population from 156 in 2000 to 157 in 2010 (GSS, 2012).

The main economic activity in the communities around BFRBS is agricultural activities. These include farming, poultry, and rearing of goats and sheep at a small scale (Pers.com, 2015).

According to Saviour (2012), the major activity in the municipality is agriculture, animal husbandry, and forestry. He further stated that agriculture offers employment to about 68.2% of the local communities, 23.8% in the service sector and 8% in the industry. The majority of the community members involved in agriculture explains the high rate of dependence on natural resources (Saviour, 2012). The social infrastructure in most of the communities around the reserve include public toilets and pit latrines, there are few hand pumping pipes in Kubease and Krofofrom. These two communities have no clinic or hospital except a traditional herbal center at Krofofrom. The two communities have no police station but have a minuscule market. Kubease has one primary and a Junior High School whilst Krofofrom only has a primary school (Saviour, 2012).

3.2.1.6 Land tenure system

The BFRBS is situated in the Ashanti region and falls under the stool lands which is managed by the Golden Stool of the Ashantis. The Ashanti stool lands are managed by the different paramount Stools on behalf of the Golden Stool and the BFRBS is under the Juabeng and Effiduase Stools. The reserve is administered in trust for the people through a chain of traditional rulers. The traditional paramount chiefs and sub-divisional chiefs assist the Asantehene in managing the lands at the various communities. These divisional chiefs are the first point of call on matters regarding the reserve and they help the FC in the management of the forest (Edusah, 2011).

3.2.2 Kakum National Park

3.2.2.1 History, location, and size

The KNP was established in 1925-1926 under the colonial administration. It was managed by the Forest Service and the major aim was for timber extraction Wildlife Division (WD, 1996). A

survey conducted by the WD in 1989 showed that some key animals are globally endangered and hence the need to convert it into wildlife protected area. In November 1991 it was gazetted as a no go area (Eshun, 2008). The idea of formation was spearheaded by one Ato Austin who saw that the Central Region of Ghana experience poverty and yet has the potential for tourism (Eshun, 2008). Hence, there was the need to conserve areas like the castles and other monuments that were to be blended with the natural environment to develop the tourism potential in the region.

The Park was gazetted as a National Park and Resource Reserve by the Wildlife Reserves Regulation (LI 1525) in 1992 to protect the watersheds of the Kakum River and other rivers around the communities surrounding the Park (Cobbinah et al., 2015) and reduce biodiversity loss (Appiah-Opoku, 2011). The Park covers a total land area of about 360 km² and lies between latitudes 5°20' and 5°40'N and longitude -1°51' and -1°30' W (Binlinla, Voinov, & Oduro, 2014). The park is located about 30 km north of Cape Coast (Appiah-Opoku, 2011; Cobbinah et al., 2015).

3.2.2.2 Climate and vegetation

The KNP falls within the Upper Guinean Forest in West Africa and one of the world's biodiversity hotspots. It experiences two rainy seasons in a year and the average annual rainfall falls between 1,500 mm and 1,750 mm (Binlinla et al., 2014). They further stated that the average relative humidity of the area is around 85% with temperatures ranging between 20.2°C and 31.6°C. The KNP is rich in biodiversity such as elephants, species of primates, reptiles and a total of 266 birds species and about 405 butterfly species (Cobbinah et al., 2015). There are rare plant species in a spectacular environment where some trees reach heights of over fifty meters.

There was a discovery of a butterfly in Kakum in 1993 and has been appropriately named *Diopetes kakumiú* (Eshun, 2008).

3.2.2.3 Ecotourism resources

The rich biodiversity resources provided by KNP offer an opportunity for ecotourism development. Ecotourism was developed in KNP in 1995 by the FC with help from Conservation International (CI), which is a non-governmental organization (NGO). The aim of the establishment was to aid the management of the KNP and assist with the development of the communities (Cobbinah et al., 2015). The introduction of ecotourism began with the construction of a 333 km canopy walkway in the western part of the Park by Conservation International and the Government of Ghana (GoG) in 1995 (Cobbinah et al., 2015; Eshun, 2008). The Ghana Wildlife Division of the FC in the year 2000 also established a tree platform in the eastern part of the Park (Cobbinah et al., 2015). The canopy walkway attracts most visitors to KNP (Eshun et al., 2015).

3.2.2.4 Managerial activities

There are protection and law enforcement units that ensure the reserve is protected from poachers and other illegal activities by community members. There is also the tourism division that takes care of the ecotourism activities within the reserve. For instance, the collaborative resource administration department ensures that the public understands the use of the reserve. Their objectives include the necessity to conserve biodiversity and promoting environmental and ecotourism education and ensuring that the community members are included in the management of the reserve. Another area is the protected area and management advisory division that advises on administrative activities (Eshun, 2008). The Ghana Heritage Conservation Trust (GHCT) which is an NGO manages the ecotourism activities outside the reserve and it is their duty to

ensure that communities around the reserves benefit from ecotourism development (Pers.com, 2015).

3.2.1.5 *Demographic and socio-economic characteristics*

There are over 80 communities and about 400 hamlets around the KNP (Eshun, 2008). The two major districts where the KNP falls are the Twifo Heman Lower Denkyira and Assin South. The Twifo Heman Lower Denkyira has a population of 107,787 as at 2000 and the district is typically rural with 1,510 settlements as at 2000 (Eshun, 2008). Some of the communities within the Twifo Heman Lower Denkyira are Abrafo, Krofofrom, and Mfuom. There was an increase in population in all these communities from 2000 to 2010 and Abrafo, for instance, increased in population from 588 in 2000 to 833 in 2010 with an increase in male population from 289 in 2000 to 413 in 2010. Krofofrom increased in population from 150 in 2000 to 218 in 2010 with an increased male population from 82 in 2000 to 99 in 2010 and female population from 68 in 2000 to 119 in 2010. Mfuom also increased in population from 1,910 in 2000 to 2,149 in 2010 with an increased male population from 944 in 2000 to 1,054 in 2010 and increased female population from 966 in 2000 to 1,095 in 2010.

The Assin South district has a population of about 116, 349 as at 2000 with 500 settlements. Some of the communities in the district include Adiembra and Mesomagor. Adiembra increased in population from 2,782 in 2000 to 3,701 in 2010 with an increased male population from 1,413 in 2000 to 1,810 in 2010 and an increased female population from 1,369 in 2000 to 1,891 in 2010. Mesomagor has an increase in population from 395 in 2000 to 406 in 2010 with an increased male population from 215 in 2000 to 217 in 2010 and an increased female population from 180 in 2000 to 189 in 2010 (GSS, 2012).

The economic activities in the Twifo Heman Lower Denkyira are mainly agriculture (Binlinla et al., 2014). The Ghana Living Standard Survey 6 (GLSS), showed that more than nine out of ten Ghanaian rural communities (93.5%) engage in agriculture. About 51% of the labor force is into agriculture in the district followed by 28% in the service, commerce is 16% and industry 5% (Eshun, 2008). Other economic activities in the district include palm oil extraction, rice, and cassava milling as well as soap production. The major economic activity in the Assin South District is also agriculture which employs about 69% of the labor force, the industry employs 5%, services 8% and commerce 18% (Eshun, 2008).

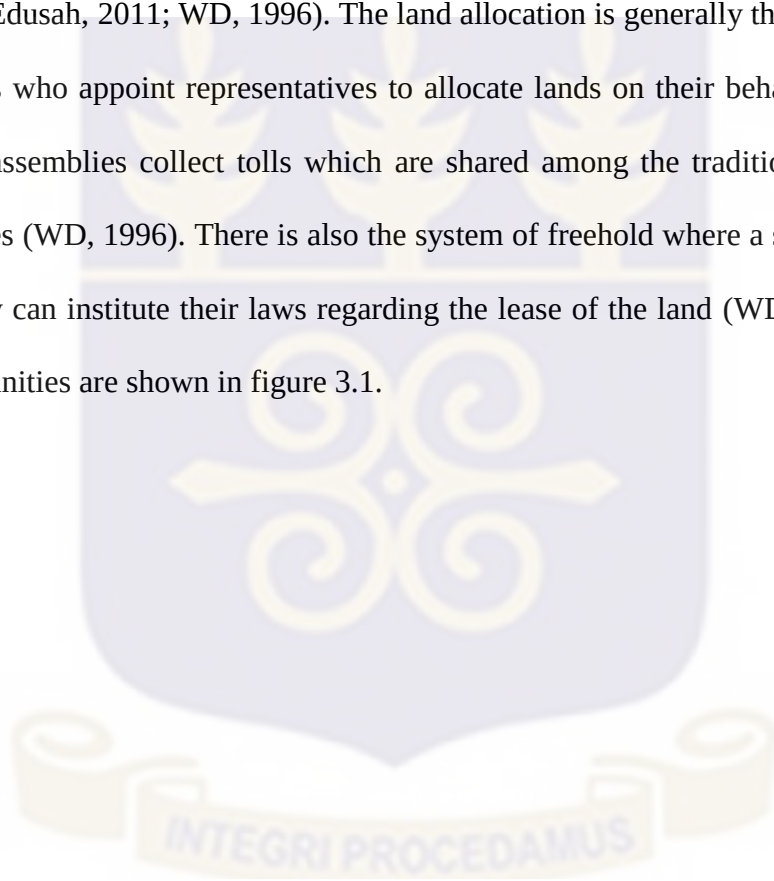
The district has 119 pre-schools (nursery/kindergarten). Pupil population is 5,165, comprising 2,613 girls. There are 85 Junior High Schools in the district with an enrollment rate of 68%. There are only two Senior High Schools in the district located at Jukwa and Praso. The district has one hospital which is located at Twifo Praso and twelve rural clinics some of which are located at Heman, Nuamakrom, Wawase, Jukwa, and Frami. The district in addition to all these facilities has acquired a mobile health van that provides remote communities with health care. In the Assin South district, there are 85 pre-schools, 103 primary schools, 73 Junior High Schools, 4 Senior Secondary Schools, and 1 Teacher Training College. Although, there is the availability of electricity and gas, about 76% of the inhabitants of the Assin South district rely on firewood for their household. The Abrafo has two primary and Junior High Schools (JHS) and Mesomago has one primary and JHS.

3.2.2.6 Land tenure system

The land traditionally belongs to the Assin, Twifo Heman, Denkyira and Abura-Asebu Kwaman-Kese (Binlinla et al., 2014). The Akan system of inheritance, thus the matrilineal is applied in the administration of the land and it falls in the hands of clans, family heads and chiefs in trust of the

people. The system of ownership allows natives of the land to use a portion of the land for farming as far as no one is using the land. They only require permission from the head of the family or the chief of the community.

Non-natives can also have lands through the “Abunu” usually for food crops where the settler shares the produce into two and gives one to the land owner or the “Abusa” usually for cash crops such as cocoa, oil palm where the farmer divides the produce into three and offer one to the land owner (Edusah, 2011; WD, 1996). The land allocation is generally the prerogative of the paramount chiefs who appoint representatives to allocate lands on their behalf. The stool lands and the district assemblies collect tolls which are shared among the traditional Stools and the district assemblies (WD, 1996). There is also the system of freehold where a settler can purchase the land and they can institute their laws regarding the lease of the land (WD, 1996). The study areas and communities are shown in figure 3.1.



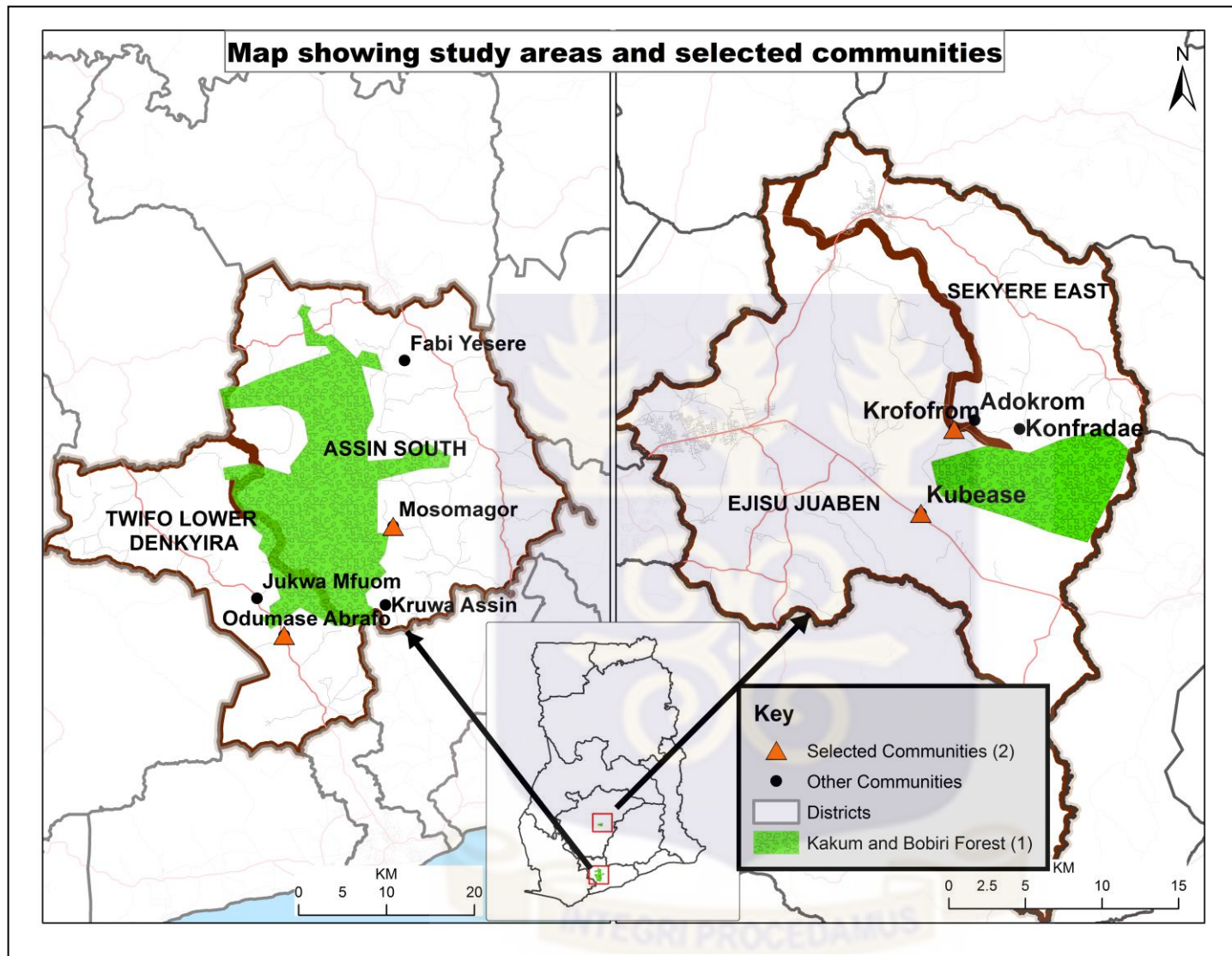


Figure 3.2: Map showing study areas and selected communities

Source: Fieldwork, 2016

3.3 Methods of data collection

3.3.1 Philosophical underpinnings of mixed method research

The application of the mixed methodical approach is based on the critical realism, pragmatism and transformative paradigm (Teddlie & Tashakkori, 2010) cited in (Cameron, 2011). Pragmatic research in its simplest form is a practical approach to problem solving and even though pragmatic researchers can apply mixed methods, the eclectic nature of pragmatism could pose challenges (Cameron, 2011). Creswell (2014) posits that pragmatic approach permits the use of all other approaches. Transformative paradigm assumes that there are multiple realities that are socially constructed but the transformative researcher should be conversant with the societal values and privileges that determine reality (Mertens, 2007). The focus of the transformative researcher is more on transformation and addressing social injustices in societies (Mertens, 2007). The application of mixed methods approach in this study dwells on the philosophical assumptions of the critical realists.

Critical realism is a philosophical worldview that deals with the key concerns of both natural and social science phenomenon placing emphasis on ontology (Zachariadis, Scott, & Barrett, 2010). Critical realists believe that the world exists irrespective of our minds (Easton, 2010; Zachariadis et al., 2010). They also believe that “social phenomena such as actions, texts and institutions are concept dependent. We do not only have to explain their production and material effects but to understand, read or interpret what they mean. Although they have to be interpreted by starting from the researcher’s own frames of meaning, by and large, they exist regardless of researchers’ interpretation of them” (Sayer, 1992: cited in Easton, 2010:119). By providing the means to explain, interpret or read, critical realists advocate for the application of more than one approach

and support mixed methods. Kitchin and Tate (2000) proposed that the main methodology for critical realists' research is the mixed method.

Critical realists again believe that causation involves the observation of events (Zachariadis et al., 2010:7). However, it is not the case that the real or actual world cannot be observed but are not always capable of being observed (Easton, 2010). Therefore, instead of looking for "social laws" researchers should be searching for causal mechanisms and how they occur (Zachariadis et al., 2010). According to critical realists, what we see are just a tip of the iceberg which are produced by certain underlying mechanisms and the fact that we do not see them does not mean they do not exist or are not connected to what we see. It is the duty of the researcher to uncover the unknown structures by collecting data to explain the observables (Easton, 2010). Employing the critical realists' ideology implies that, community members could be empowered or disempowered for sustainable ecotourism and it is the duty of the researcher to find the extent to which community members are empowered or disempowered, the factors promoting their empowerment or disempowerment, the areas of empowerment that are critical and the role of public and private institutions towards community empowerment.

3.3.2 Research design

Sustainable tourism is a complex phenomenon (McDonald, 2009) that requires methods that can assist in assessing all the facets of sustainable development. According to Teye (2012), mixed method is used to investigate complex phenomenon. Hence, employing the mixed method approach to investigate the topic is appropriate. Mixed method is an approach that combines both qualitative and quantitative approaches to data collection and analysis. It uses distinct designs that incorporate philosophical assumptions and the combination of both qualitative and

quantitative approaches offer detailed understanding to a research problem than applying either of them (Creswell, 2014; Teye, 2012).

The strength of quantitative approach lies in its ability to generalize, predict, employ statistical techniques to evaluate quantifiable data and establish correlations among diverse variables (Teye, 2012). Ecotourism deals with the interaction of humans with their environment and their experiences and concerns regarding their participation in the ecotourism development process are critical for ecotourism sustainability. Creswell (2014) opines that qualitative approaches allow the views, beliefs, experiences, and behaviors of people to be studied. The combination of quantitative and qualitative approaches to investigate the topic is important in order to realize the research objectives.

Furthermore, ecotourism involves the interplay of series of industries making its nature complex which requires complex approaches (Maxim, 2015). It has been argued that reality involves series of construction and interpretation and mixed method approach provides the opportunities for understanding the complex phenomenon (Teye, 2012). In addition, social phenomenon is complex and require different kinds of approaches to understanding their complex nature (Cresswell, Plano-Clark, Gutmann, & Hanson, 2003). The application of the mixed method in this research is to help explain the various angles of the research objectives. Teye (2012) agrees that the key motive in combining quantitative and qualitative approaches is not only cross-validating the findings but also to explain the various facets of the problem. The cross-sectional design is employed in this study.

3.4 Sources of primary data

In order to attain the stated objectives of the study, the researcher used primary data. Primary data was derived from field studies which included the use of a questionnaire, interviews, FGDs, and observation. The main sources of primary data include the use of quantitative and qualitative instruments to collect data from the various stakeholders, including residents, chiefs and elders of the communities, FC, TBI, GTA, FORIG, NCRC, GHCT, MOTCCA, MESTI and the managers of the reserves.

3.4.1 Quantitative research instrument

The various research instruments used in this study include questionnaire, in-depth interviews, FGDs and observation.

3.4.1.1 Questionnaire design

The major quantitative research tool that the study employed is the questionnaire based survey. The purpose of employing the questionnaire is to make generalization about the population being studied. According to Creswell (2014), inferences can be made concerning the characteristics, behavior, and attitudes of the population. The kinds of information that the questionnaires were designed to solicit covered the objectives of the study. The household questionnaire consisted of 122 items and had four sections in all. The first section covered the background information of respondents, the second section covered the extent of residents' empowerment which was further divided into six parts to cover human, social, environmental, economic, political, and psychological empowerment. The third section solicited information on the aspects of empowerment that residents prefer. The final section asked respondents to comment on any other issue related to ecotourism at the destination.

The household questionnaire had both closed and open-ended questions. The purpose for using the open-ended questions was to allow the respondents to provide details on their responses on specific items whilst the closed-ended questions were used to tailor respondents responses to satisfy the objectives of the study (Creswell, 2014). The household questionnaire was administered to household heads in a form of a structured interview since the respondents could not read and understand the questionnaire. A household is defined as individuals living under the same roof and eating from the same pot. The head of household refers to a member of the household who is at least 18 years and above and has the ability to spend on the household expenses. Research assistants were trained on the items for the survey. Four research assistants were trained at Abrafo and Kubease whereas two were trained at Mesomagor and Krofofrom. The training period lasted for two days in each of the localities. During the training, the research assistants were educated on ethics in questionnaire administration, and the items on the questionnaire. The training helped them to understand the issues and explain to the understanding of the residents.

The researcher and the research assistants explained the items on the questionnaire to the respondents in the local language (Akan) which is spoken and understood by all respondents. The household questionnaire was administered face-to-face to allow the researcher and research assistants to explain issues to the respondents and commit to the questionnaire (Veal, 2011). The questions were explained in details to the understanding of respondents. Each respondent spent an average of an hour to respond to the items on the questionnaire. When the head of the household was not around during the household visit, repeat visits were made until contact was made with the person.

Pilot study of the household questionnaire was carried out at Abrafo with 60 respondents. De Vos (2002) asserts that pilot study should normally take place in a location that is convenient for the researcher. Grimm (2010) posits that pre-testing is very critical in surveys since it assists in eliminating errors and improves the quality of the data. The purpose of undertaking the pre-test was to have a fair idea of the difficult areas where respondents may need extra clarification as well as the type of wording that have to be used to enhance the understanding of respondents. Furthermore, the pre-testing of the questionnaire helped the researcher to estimate the amount of time that was needed for a respondent to complete a questionnaire. It also helped the researcher to remove items that are not needed and clarify some of the items (Grimm, 2010; Presser et al., 2004). For instance, the pre-testing helped the researcher to clarify to respondents the difference between byelaws and traditional practices to get the correct responses. It also helped in running the EFA to maintain the pool of items that best describe the constructs.

Different questionnaires were also administered to visitors to the destinations. The questionnaires were given to the visitors to fill but the researcher was around to provide the necessary explanations to the visitors especially at KNP. Each visitor spent about 20 to 25 minutes to complete the questionnaire.

The tourist questionnaire had 47 items and was divided into four sections. The first section captured background information. The second section covered information on their visits, the third section solicited the views of tourists/visitors on the aspects of residents' empowerment that would enhance their visiting experience. This section was designed to capture information on human, social, economic, environmental, psychological and political empowerment whilst the fourth section asked tourists to provide their general comments on ecotourism issues. The questionnaire-based surveys were used because according to Veal (2011), it is the most

commonly used survey in leisure and tourism studies. In addition, the main mechanics are easily understood. Most of the visitors were able to fill out the questionnaires themselves.

3.4.2 Qualitative research instruments

The main qualitative approach used in this study is the interpretive ethnography. This was employed because it helps in uncovering the in-depth knowledge of participants about their interactions with their social settings and how they construct their reality (Alexander, 2002; Dressen-Hammouda, 2012; Smart, 1998). The various techniques used here include in-depth interviews, Focus Group Discussions (FGDs) and observation.

3.4.2.1 In-Depth interview

Ecotourism involves the interaction of people with their environment and their experiences need to be understood. People's lives are also linked to biodiversity on which ecotourism depends (Catibog-Sinha, 2010) and the tenets of ecotourism include empowering community members to ensure sustainable ecotourism (TIES, 2015). In order to achieve the objectives of the study, interviews with some of the household heads and other stakeholders were conducted. The interviews were conducted because it helped the researcher to get detailed information on the subject under study. It also helped in uncovering other useful information in buttressing some points of interests (Bryman, 2004). Furthermore, the importance of conducting the in-depth interview in research has been expounded by Teye (2012) who posits that interviews help in soliciting the perspective of the one being interviewed without anyone putting ideas in the person's mind.

The interview was used because it helped in getting first-hand information from the interviewees. According to (Willis, 2006: 147), 'interviews are an excellent way of gaining 'factual'

information such as details of NGO policies and government initiatives’. The use of interviews allowed the researcher to have a face-to-face interaction with the interviewees, study their gestures, mood and passion/dispassion with which they speak which provided additional information for the study. Yaro (2004: 125) posit that interview generate full range and depth of information, builds confidence and a relationship with an interlocutor, ... and clarify complexities’.

However, the use of interviews was challenging as it consumed a lot of time since answers provided to some questions had to be probed several times until a satisfactory answer is derived. Furthermore, the responses provided are subjective in nature (Bryman, 2001) which made it difficult to determine whether the answers provided were accurate. In addition, the interviewees provided too many details and unwanted information. Bryman (2001: 278) ‘warn against the sin of what they call ‘descriptive excess’ in qualitative research whereby the amount of detail overwhelms or inhibits the analysis of data’.

Again, since interviews allow respondents to express their views, which are often described as unsystematic, the responses are more subjective to be scientific. In addition, conducting interviews allow flexibility and does not follow any standardized procedures. Hence, the researcher had to use her own discretion to determine what is good from the interviews or significant for the research (Bryman, 2004). Moreover, since the interviews were conducted on some key respondents, it would be difficult or unfair to generalize to the population (Bryman, 2004).

According to Beazley & Ennew (2006: 198), interviews could be “structured, semi-structured and highly structured questions” and this study employed the semi-structured interview style. The semi-structured interview was employed because it helped in seeking detailed information

from community members on the various aspects of empowerment and assisted in tailoring members' responses towards the objectives of the study (Beazley & Ennew, 2006; Bryman, 2004; Creswell, 2014; Veal, 2011). Furthermore, a semi-structured interview was preferred because it gave room for the researcher to explore the various topics needed to be investigated and allowed the interviewees to bring on board their own views (Willis, 2006). Recorders were used to record the conversations with the consent of the participants. The main issues that were explored in the in-depth-interviews were drawn from the household questionnaires but provided an in-depth understanding of the issues. Questions were probed further until a satisfactory answer is derived.

3.4.2.2 Focus group discussions (FGDs)

Another method employed to collect primary data was the use of FGDs which was used to find how individuals can contest their views within the social setting about the phenomenon being investigated (Teye, 2012). FGDs provided the platform to understand the views of individuals in a group. This helped the researcher to crosscheck the information from the household survey and allowed community members to discuss their views, reasons, and beliefs on the issues (Creswell, 2014; Lloyd-Evans, 2006; Veal, 2011). The questions used were similar to the household and interview questions but allowed members to contest their views. This approach helped the researcher to generate rich information for the study.

FGDs were conducted in the four communities. In each of the communities, two FGDs were conducted, one for males and one for females. The purpose of separating the groups was to allow each group to feel free to share their views (Teye, 2012). This was helpful since the women were able to express themselves better and provide detailed information for the study. Each group consisted of seven members including the interviewees. The researcher was the moderator in

each of the FGDs and the questions for the FGDs were selected from the household survey as well as other issues that had emerged during the interviews. The researcher sought the consent of the members to record the discussions and took still pictures.

3.4.2.3 Observation

There are various kinds of observations and according to Beazley & Ennew (2006), it can be structured and unstructured. Unstructured observation occurs every day and at all times whilst structured observation “takes place after patterns have been noted and need to be checked” (Beazley & Ennew, 2006: 197). The researcher observed the kinds of economic activities, whether tourists are buying from the communities or not. She also observed the presence or absence of dustbins and other environmental practices to support the findings from the questionnaire, interviews, and FGDs. Both structured and unstructured observations were used since certain activities take place within a short time and so observing all the time was helpful. The researcher used a research diary to record patterns that have been observed on the field. Unobtrusive techniques were also employed which required the use of the naked eyes, still pictures and videos (Veal, 2011).

3.5 Sampling size and technique

3.5.1. Sampling size

Two communities surrounding the two reserves were selected for the survey. The communities around KNP selected are Abrafo and Mesomagor whereas Kubease and Krofofrom are communities selected around BFRBS. The number of households from the communities that were selected based on the 2010 population census GSS (2012) is Kubease 1,798 with 220 houses, Krofofrom has 316 with 64 houses, Mesomagor 406 with 87 houses and Abrafo 833 with 143 houses.

Proportional sampling was applied to select a percentage of respondents for the survey. Ten percent (10%) was applied to select the sample size from each of the communities. This was applied to enable the researcher to achieve the objectives of the study and considering the entire population of the study communities, a sample that could represent the views of residents was considered appropriate. According to Isreal (2013), 10% represent a good size for a sample. Furthermore, Behrens, Diaz-Olvera, Plat, Pochet (2006) argue that determination of appropriate sample size is a challenge when conducting research in developing countries where resources are scarce. The time and resources available to the researcher also contributed to the choice of the sample size. Kubease was (180), Krofofrom was (32), Abrafo (83) and Mesomagor (41). An extra 10% was calculated on the sample size to cover those who the researcher is not able to reach (Isreal, 2013). The total sample size was 373, thus Kubease 199 (180 + 19), Mesomagor 45 (41 + 4), Abrafo 93 (83 + 10) and Krofofrom 36 (32 + 4). The sampling frame was based on the geography of the area such that the various communities were divided by roads to form cohorts. Each group was considered as a frame from which samples were selected.

Two (2) focus groups discussions took place in each of the communities with a maximum of seven (7) participants, three (3) in-depth interviews were conducted in each of the communities. The researcher conducted the interviews to cover the six aspects of empowerments. Convenient sampling was applied to solicit the views of tourists/visitors from the various destinations. The number of tourists/visitors sampled from KNP were 100 and nine from BFRBS. Two of the visitors from KNP were interviewed. Table 3.1 summarizes the sample size from the various communities.

Table 3.1: Sampling size from various communities

Communities	Questionnaire (sample size)	Interviews	FGDs
Kubease	199	3	2
Krofofrom	36	3	2
Abrafo	93	3	2
Mesomagor	45	3	2

Source, Author's construct, 2016

The other stakeholder groups that were interviewed are shown in Table 3.2.

Table 3.2: Other stakeholders interviewed

Stakeholders	Description/role/interest	Number interviewed
Forestry Research Institute of Ghana	In charge of managing the BFRBS.	3
Tropenbos International Ghana	Has worked with communities around BFRBS	1
Forestry Commission	Is in charge of managing KNP.	2
Nature Conservation Research Centre	Work with tourism communities to improve their livelihoods.	1
Ministry of Tourism Culture and Creative Arts	In charge of tourism policies development and management in the country.	1
Ghana Tourism Authority	Implementing tourism policies.	2
Ghana Heritage Conservation Trust	Work with communities around KNP.	1
Ministry of Environment Science, Technology and Innovation	In charge of environmental policies and management in the country.	1
District/Municipal of the various communities	Sees to the political administration of the district/metropolis	2
Total		14

Source: Fieldwork, 2016

3.5.1.3 Sampling procedure and questionnaire administration

BFRBS and KNP were purposively selected since they share similar characteristics in terms of flora and fauna diversity. Purposive sampling was employed to select two communities from the two reserves. Mesomagor and Abrafo are around KNP and Kubease and Krofofrom are around

BFRBS. Abrafo and Kubease are closer to a major road and closer to the main entrance to the reserves whilst Mesomagor and Krofofrom are far away from a major road, closer to the reserves and not on regular transport (there is no organized transport to and from these communities). This allowed the researcher to uncover the issues of residents' empowerment at different locations.

Systematic sampling technique was used to sample study communities. According to Zhang (2008), systematic sampling brings balance into the sample. The equal probability systematic technique was employed which is given by the formula $N=nk$ where n is the sample size, N is the population, and k is the integer for the interval (Zhang, 2008). A house was picked at random as the starting point and the interval was calculated by $(k=N/n)$ to pick subsequent houses. The interval used to select the various houses in Abrafo, Mesomagor, Kubease, and Krofofrom was approximately nine (9). Even though systematic sampling introduces systematic bias, it was employed because it provided the opportunity for the population to be sampled (Garson, 2012; Zhang, 2008).

Expert sampling was used to select the interviewees from the public and private institutions. This sampling method was used because it allowed the researcher to interview those who have knowledge related to the objectives of the research. Garson (2012) opines that expert sampling involves individuals who are expected to have knowledge in the field of study. The person may not have formal training but have had experience in the field of study. Residents were purposively selected for the interview because the researcher was interested in interviewing those who have knowledge about the subject under investigation and can provide information that would be helpful to achieve the research objectives (Garson, 2012; Trochim, 2006). Furthermore, convenience sampling was used to sample tourists/visitors to the destinations. According to

Garson (2012), convenience sampling is used based on the availability of respondents. The nature of tourism is such that tourists/visitors do not often reside at the destination and can be accessed only when they are available. The sampling techniques and purpose for selection are shown in Table 3.3.

Table 3.3: Sampling technique and purpose of selection

Sampling technique	Purpose
Purposive sampling	Select study communities
Systematic (equal probability)	Household survey
Judgment/Expert	Private/public institutions
Purposive	Key informants
Convenience	Visitors/tourists

Source: Author's construct, 2016

3.6 Secondary data sources

Sustainable tourism, particularly ecotourism issues have been discussed in the literature and to understand the topic this study reviewed relevant literature on the subject. Relevant issues that are related to the objectives of the research were reviewed to get a broader view of the work that has been done in the area. Information about the social, economic, political, psychological, human and environmental empowerment for sustainable ecotourism development was reviewed mostly from journals and books.

The review of the relevant literature assisted the researcher to unfold indicators to measure the various forms of empowerment which were used to design the questionnaire. The indicators to measure human empowerment reviewed from the literature cover areas such as the provision of skills and training to community members (DFID, 1999). The indicators that were reviewed from the literature to measure social empowerment include belonging to social group, benefit of infrastructure from ecotourism, social connectedness, preservation of culture and tradition and

improving relationship with people (Asiedu, 2002; Boley & McGehee, 2014; Ramos & Prideaux, 2014; Scheyvens, 2002; Scheyvens, 1999).

The literature was also reviewed to ascertain the pool of items or indicators used in measuring environmental empowerment. These indicators include the existence of ecotourism management plans, nursery, plantations, illegal activities on the environment and sanitation practices (Ramos & Prideaux, 2014). The indicators for economic empowerment that were reviewed from the literature include employment opportunities, programs to reduce leakage, access to loans, local control of economic resources and ecotourism related jobs (Asiedu, 2002; Ramos & Prideaux, 2014; Scheyvens, 1999).

The indicators to measure political empowerment reviewed from the literature include avenues to share concerns, have a voice in the development of the community, traditional authorities have avenues to share concerns, youth and women groups have a say in the political process (Asiedu, 2002; Boley et al., 2015; Boley, McGehee, Perdue, & Long, 2014; Ramos & Prideaux, 2014; Scheyvens, 2002; Scheyvens, 1999). The psychological empowerment indicators drawn from the literature include situations where residents are proud about ecotourism, happy, feel that their self-esteem has increased and they are confident in themselves (Asiedu, 2002; Boley et al., 2015; Ramos & Prideaux, 2014; Scheyvens, 2002; Scheyvens, 1999).

Secondary data on population statistics for the study communities were collected from the Ghana Statistical Service (GSS) whereas remote sensing images of the reserves were gotten from the Center for Remote Sensing and Geographic Information Systems (CERGIS) at the Department of Geography and Resource Development, University of Ghana. The literature was reviewed to ascertain information on how other authors have developed their scales to measure indicators on their constructs.

3.7 Methods of data analysis

3.7.1 Quantitative data analysis

3.7.1.1 The extent of residents' empowerment

In order to determine whether residents were empowered or disempowered, a scale was developed to aid in measuring their status. The data were entered in a Statistical Package for Social Science (SPSS) software version 20 and the various categorical data were re-coded to take the format of an interval data (Field, 2005).

An Exploratory Factor Analysis (EFA) was performed on the various indicators that were drawn from the literature to measure the various aspects of empowerment. Even though EFA has been criticized for its subjectivity (Williams, Onsman, & Brown, 2010), it was employed because it helped to reduce and refine the constructs that measure the various aspects of empowerment (Cornish, 2007). It also helped to determine whether the constructs constitute a better representation of the various aspects of empowerment (Timmerman, 2005). In order to perform EFA, Costello & Osborne (2005) assert that there should be a large sample size whereas Williams et al. (2010) posit that there should be at least 300 cases and the sample size in this study is 373 which is appropriate for EFA. According to Williams et al. (2010), in order to proceed with EFA, series of data quality tests need to be performed to ensure the suitability of the data. These tests include the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) which should be above 0.5 and Bartlett's Test of Sphericity which should be significant at $p < .05$. KMO was carried out in order to test the suitability of the data for EFA (Attua, Annan, & Nyame, 2014).

The extraction method used was Maximum Likelihood (ML) which was chosen over Principal Component Analysis (PCA) because according to Costello & Osborne (2005), PCA does not

differentiate between shared and unique variance and during factor extraction when there are uncorrelated items, the values of the variance produced are inflated. On the other hand, the ML helps with the calculation of a broad variety of indexes of the goodness of fit and it is able to test the significance of factor loadings and their correlations as well as their confident intervals (Costello & Osborne, 2005). Furthermore, ML can be used where the data assumes multivariate normality and where many variables from the data show strong deviations from normality (Albright & Park, 2009).

The eigenvalue was maintained at greater than one (1) which is usually the default in the SPSS (Costello & Osborne, 2005; Kline, 2013; Williams et al., 2010). The fact that it is a consensus in the literature that the eigenvalues greater than one are the most appropriate (Costello & Osborne, 2005; Kline, 2013; Williams et al., 2010), it was used because the focus of the EFA in this work is to reduce the indicators and maintain those that best describe the factors. Maintaining the eigenvalues of greater than one was appropriate since the indicators loaded on between one to three factors which made it easier to further reduce them until a unidimensionality of scale was produced. To achieve this, indicators that had cross-loadings were deleted and the EFA was run again (Costello & Osborne, 2005; Williams et al., 2010). In addition, those with higher percentages (> 60) were considered.

The rotation method applied was the oblique which was chosen over the orthogonal because the orthogonal results in uncorrelated items which could lead to the loss of some critical information in case the items are correlated (Costello & Osborne, 2005). However, the use of oblique method results in correlated items and since behaviors within the social sciences are generally expected to be correlated, this approach was appropriate for the study (Costello & Osborne, 2005). Williams et al. (2010) argue that oblique rotation is more accurate when dealing with data that

concerns human behaviors or it does not meet prior assumptions. The purpose of using the rotation was to get a set of indicators that best fit the constructs (Williams et al., 2010).

Cronbach alpha reliability test was performed to measure the internal consistency of the data and also to know how the indicators that measure each of the aspects of empowerment are closely related (Tavakol & Dennick, 2011). According to Gliem & Gliem (2003), the Cronbach alpha reliability test usually ranges from 0-1 and there is no lower boundary to it. What is important is that the closer the value of Cronbach's alpha to one, the stronger the internal consistency of the indicators to the scale.

To explore the relationship further, a Structural Equation Model (SEM) using Confirmatory Factor Analysis was conducted in SPSS Amos Graphics version 21 to model the relationship between the factors or indicators and the constructs (various aspects of empowerment). This was used in order to examine the construct reliability and validity of the indicators that measure the various aspects of empowerment (Tang, 2014). This was performed by drawing covariances from the Plugins menu and calculating the estimates with necessary modifications.

In order to assess the psychometric measures of the indicators and the constructs they measure, construct validity was carried out. According to Hair, Black, Babin, & Anderson (2010), it is the best measure of validity. Construct validity was performed in order to examine whether the indicators that measure the various aspects of empowerment are really true and reflects the constructs (Boley et al., 2015; Boley & McGehee, 2014; Hair et al., 2010). Convergent validity was performed to test the common variance the items share with the latent construct (Boley & McGehee, 2014). This was done by examining the strength of an indicator's factor loadings on its latent construct, the amount of variance extracted and the reliability of the constructs (Boley

et al., 2015, 2014; Huang, Zhou, & Ali, 2011). The Average Variance Extracted (AVE) was calculated by using the formula

$$AVE = \frac{\sum L_i^2}{n}$$

Where:

L_i^2 is the item reliability (calculated as the square of the standardized factor loading for the item) for that factor and n = the number of items for that factor (Boley et al., 2015).

The construct reliability was calculated by using the formula

$$\frac{(\sum L_i)^2}{(\sum L_i)^2 + \sum \text{Var} (E_i)}$$

Where:

L_i^2 = standardized factor loadings for that factor and Var (Ei) = error variance of the individual item (Boley et al., 2015). Discriminant validity was further performed to assess the distinctiveness of each construct by comparing the AVE of two constructs with the square correlations between the two constructs (Boley et al., 2015, 2014; Boley & McGehee, 2014). In addition, nomological validity was performed to scrutinize how the constructs in the community empowerment model relate with theory (Boley et al., 2015, 2014; Liu, Li, & Zhu, 2012). Content validity was carried out to confirm that the constructs measure what they should be measuring and that they make sense. According to Boley et al. (2015), content validity is about judgment and whether the items in a construct make sense. The content validity was assessed by relating the content of the constructs with the conceptual issues in the empowerment literature and soliciting the views of experts.

The averages of the means for the various constructs measuring empowerment were calculated and the status of empowerment for a destination or community is known depending on the value obtained (Boley et al., 2014; Ramos & Prideaux, 2014). The means for the two destinations as well as the various communities around the destinations were computed separately to compare the extent of empowerment between destinations and communities. The status of community empowerment was ascertained by using a scale ranging from 1-5 with 1 as the very disempowered, 2 as disempowered, 3 as neither disempowered nor empowered, 4 as empowered and 5 as very empowered. To allow locational comparison, the results were displayed using Arc GIS version 10.1.

3.7.1.2 Factors influencing residents' empowerment

In order to satisfy this objective, multinomial regressions were performed because the data consists of a nominal dependent variable and eight independent variables. According to McDonald (2014), multinomial regression is employed when there are a nominal dependent variables and many independent variables. Guided by the conceptual framework, the respondents were asked to indicate what best describe them. For instance, in the case of human empowerment, they were asked to select whether they have had any alternative training, have knowledge on ecotourism or they have not had any training on alternative livelihoods or have no knowledge about ecotourism. These were re-coded into dummy variables for human empowerment. The same was done for the other types of empowerment. These were used as the dependent variables thus (economic, social, environmental, political, psychological and human empowerments) and the independent variables (age, years of stay, education, occupation, gender, marital status, family size, and religion) to run the multinomial regression. This was performed in order to ascertain the effects of two or more independent variables on the dependent variable (Corston & Colman, 2004). The regression test is essential since it helped the researcher to know

which factors influence community empowerment and to predict the effects of independent variables on the dependent variables (Corston & Colman, 2004; Uyanik & Guler, 2013). Simple logistic regression was used to analyze the research hypotheses. The information used to test the hypotheses were derived from the data collected from the four communities.

3.7.1.3 Aspects of residents' empowerment that residents prefer

The residents were asked to prioritize the aspects of empowerment in which they would prefer. Frequency tables and graphs were used to present the results.

3.7.1.4 Aspects of residents' empowerment that would enhance tourists/visitors' satisfaction

Descriptive statistics were used to analyze the responses of tourists/visitors on the aspects of residents' empowerment that would bring them satisfaction. Frequency distribution tables were used to present the results.

3.8.2 Qualitative data analysis

Qualitative data were analyzed according to the themes that emerged from the study. This was done simultaneously with the interviews so the new themes that emerged were further discussed in subsequent interviews until saturation was reached (Dawson, 2002). The information collected was grouped into themes and in line with the conceptual framework for the study. Veal (2011) supports that in analyzing qualitative data, the information collected should be organized and sorted according to the terms of reference or conceptual framework. This was done by transcribing results from the interviews and FGDs whilst patterns that have been observed were discussed with interviews and FGDs to find whether there is any relationship between the patterns observed and what people think and do (Veal, 2011).

In order to achieve the objective on the roles of institutions in empowering community members, responses from interviews with the various stakeholders were transcribed and

organized along the various themes using the Nvivo software. Content analysis was used to analyze the views of institutions on their roles in empowering residents. Content analysis was preferred because it helped in analyzing the meaning of the text (Camprubí & Coromina, 2016). Camprubí & Coromina (2016) opine that the use of content analysis is beneficial because it can be reproduced in future studies, has analytical flexibility and can be used both inductively and deductively.

3.9 Ethical considerations and challenges associated with the research

Ethical consideration is critical in conducting research (Malhotra & Birks, 2007; Shamoo & Resnik, 2009). In answering the research questions, the researcher had to interact with humans and the physical environment. Research ethics requires that humans, animals, and the ecosystem be respected (Veal, 2011). This study adhered to the code and ethics of the University of Ghana regarding research and respected the rights of humans and animals in their ecosystems. Participants were not coerced to participate in the research. Veal (2011: 108) shares the view that “subjects should not be coerced to become involved in research projects”. Veal continues that there may be exceptions to this especially when the government is involved. For instance, it is a crime for someone to refuse to fill a census form. This study did not involve data where participants had to be forced to respond against their will. Hence, an oral consent was sought from residents in the local language before engaging them in the survey.

Again, participants were informed about the reasons behind the research and what the outcome would be used for. Furthermore, unobtrusive observation technique was employed which involves the use of still pictures to examine the phenomenon (Veal, 2011). In addition, where pictures of individuals were taken, consent was first sought from them. Where interviews and

FGDs were conducted, consent was sought before recording the conversations. Participants were informed to withdraw without providing prior notice if they feel that their lives would be at risk. This, however, became a challenge when during the middle of the survey some respondents felt they were tired and could not continue. However, after some days such persons called the research team to continue their portion. Participants were informed about the security and privacy of their responses and the honesty of the researcher in analyzing their responses.

Some of the respondents were reluctant to respond to the questionnaire. This was noticed during the pre-testing phase, so the field assistants were asked to be patient and take their time to explain the purpose well to the respondents. The field assistants were trained teachers within the communities and they understood the cultural setting and the problems of the community members so the research team was able to overcome this challenge. Furthermore, the majority of the respondents were farmers and the time for the household survey was from 8:00 am to 6:00 pm. Several visits were made which lengthened the time for data collection.

In addition, most of the tourists/visitors were not willing to respond to the questionnaire which increased the days spent on the field. Again, during the administration of visitors' questionnaire at BFRBS, a new directive from the management resulted in the delay of the questionnaire administration contributing to the small number of the questionnaire on visitors from BFRBS.

Moreover, some of the communities (Mesomagor and Krofofrom) are not on regular transportation, so the researcher had to arrange for a vehicle to and from these communities. There were times when the vehicle broke down on the way due to bad roads which delayed the data collection process. In spite of the difficulties encountered during the data collection process, the quality of the data was not compromised since the researcher was committed and focused on getting the best results.

3.10 Summary

This chapter dealt with the study areas and methodology. It includes the outline of the study areas and the various steps involved in data collection and analysis. It presents sources of data including primary sources of data which are questionnaires, interviews, observations whilst secondary sources of data included the use of census data from GSS, journals, and books. It provides the different sampling techniques that were employed and the steps followed in achieving the various objectives. The chapter provides details on how data was analyzed.



CHAPTER FOUR

ANALYZING THE EXTENT OF RESIDENTS' EMPOWERMENT AND THEIR INFLUENCING FACTORS FOR SUSTAINABLE ECOTOURISM

4.1 Introduction

This chapter presents the findings on the extent of residents' empowerment and the factors influencing re. The results on the background of respondents are presented, followed by that on the extent of residents' empowerment. This chapter also outlines the gender dimension on the various aspects of empowerment in the communities. The section further presents results on the socio-demographic factors influencing residents' empowerment.

4.2 Profile of community members

The characteristics of respondents are displayed in Table 4.1. The table portrays the sex, length of stay of respondents, primary occupation, age, religious affiliation, highest educational qualification, ethnicity and marital status. The characteristics of respondents are important since it assists the researcher to know the background of those whose views are captured in the study.

Table 4. 1: Profile of respondents based on communities surveyed

Variable	Percentage			
	Abrafo	Mesomagor	Kubease	Krofofrom
<u>Gender</u>				
Male	61.00	41.00	48.00	56.00
Female	39.00	59.00	52.00	44.00
<u>Religion</u>				
Christianity	82.00	96.00	82.00	89.00
Islam	10.00	4.00	15.00	8.00
Traditional	5.00		2.00	
N/A	2.00		0.50	3.00
Other	1.00		0.50	

<u>Highest educational attainment</u>				
None	17.00	30.00	5.00	17.00
Basic	71.00	63.00	85.00	80.00
SHS	2.00	4.00	5.00	3.00
Tertiary	10.00	3.00	5.00	
<u>Age</u>				
Youth (18-35)	17.00	11.00	34.00	33.00
Adult (36-65)	55.00	34.00	60.00	52.00
Aged (66-85)	8.00	55.00	6.00	15.00
<u>Length of stay</u>				
Not long (1-20)	35.00	57.00	40.00	44.00
Fairly long (21-40)	41.00	37.00	37.00	39.00
Very long (41-80)	34.00	6.00	23.00	18.00
<u>Marital status</u>				
Married	76.00	80.00	73.00	94.00
Not married	24.00	20.00	27.00	6.00
<u>Ethnic group</u>				
Akan	98.00	98.00	80.00	66.00
Other	2.00	2.00	20.00	34.00
<u>Primary occupation</u>				
Farmer	61.00	98.00	32.00	89.00
Trader	11.00		28.00	6.00
Public service	20.00	2.00	49.00	3.00
N/A	8.00		1.00	2.00
<u>Household size</u>				
N/A	14.00	9.00	16.00	42.00
Small (1-4)	53.00	50.00	58.00	39.00
Fairly large (5-8)	26.00	41.00	25.00	19.00
Large (9-13)	7.00		1.00	

Source: Fieldwork, 2016

Table 4.1 depicts that 61% of the sampled size in Abrafo are males whilst 39% are females. There are 41% males in the sample from Mesomagor and 59% females. Kubease has 48% males and 52% females whereas Krofofrom has 56% males and 44% females in the samples from Krofofrom. The majority of the respondents with basic education at Abrafo are 71% whilst 17% have not had any formal education, 2% have had Senior High School (SHS) education and 10% have been through Teacher Training College and Polytechnics. From Mesomagor, 63% have had basic education, 30% have not had any formal education, 4 have had SHS education and 2%

have been through tertiary education. From Kubease, 85% have had basic education, 6% have not had any formal education and the same percentage of respondents have SHS and tertiary education.

Most of the respondents in the four communities are Christians followed by Muslims. The distributions of religious affiliation are Abrafo (82%). Christians in Mesomagor are 96%, Kubease, 82% and Krofofrom, 88%. Respondents' affiliation to a religious group is important in enhancing their social relationship and can help to ascertain whether they are socially empowered or disempowered.

The highest age group of respondents in Abrafo falls within 36-65 (55%) which is classified as the adult population. The next group is the youth population between 18-35 (17%). In Mesomagor, the highest age group of respondents recorded falls within the adult population (34%) followed by the youth (11%). The adult (60%) dominates the sampled population in Kubease followed by the youth (34%). The highest age group for respondents in Krofofrom is the adult population (52%) followed by the youth (33%) and the aged (14%). The data reveals that the greater proportion of respondents fall within the working population and are capable of making decisions that concern their lives. The distribution of the age group of respondents is also vital to ascertain whether the age of respondents can contribute to their empowerment or disempowerment in the various communities.

The highest proportion of respondents in Abrafo have lived in the community for fairly long that is between 21-40 years (41%) followed by those who have lived there not long that is between 1-20 years (24%). The highest recordings from Mesomagor are those who have not lived there for a long period (57%) followed by those who have lived there fairly long (37%). In Mesomagor community, no respondents have lived there for 51 years and above. This suggests that

respondents are mostly migrants who have come to settle there because of the forest. The highest recordings of respondents have not lived there long (40%) followed by those who have lived there for fairly long (37%). The highest recordings of respondents in Krofofrom have not lived there for long (44%) followed by those who have lived there for fairly long (39 %).

The greater proportions of the respondents are married and the distribution varies across communities. Those who are married in Abrafo are (76%), Mesomagor (80%), Kubease (73%) and Krofofrom (94%). Being married also come with roles and responsibilities in terms of decision making and could influence residents' status of empowerment.

The majority of respondents from Abrafo community are Fantes (49%) followed by Akuapem (33%). The majority of respondents from Mesomagor are also Fantes (72%) followed by Asantes (26%). This is because Abrafo and Mesomagor are communities surrounding the KNP and are in the Central region of Ghana where Fante is predominantly spoken. In Kubease, the majority of respondents are Asantes (69%) followed by Ewes (10%) and in Krofofrom, the majority of respondents are Asantes (63%) followed by Kusaasi (31%). Those who speak Asante dominate in Kubease and Krofofrom because they are communities in the Ashanti Region where Asanti Twi is the mother tongue of natives. The presence of other languages spoken in these areas suggests that there are other ethnic groups living in these communities. It is essential to ascertain whether the ethnic background of respondents contributes to their empowerment or disempowerment.

The majority of respondents are self-employed (82%) whilst 12% are employed in the public service mostly as teachers, tour guides, and forest guards and 6% are unemployed. Those who are self-employed are farmers and traders. The distribution of respondents with farming as their primary occupation is Abrafo (48%), Mesomagor (96%), Kubease (28%) and Krofofrom (75%).

The distributions of those with trading as their primary occupation are Abrafo (11%), Kubease (49%) and Krofofrom (6%) whilst respondents having their primary education in the public services are Abrafo (21%), Kubease (11%) and Krofofrom (3%). There are few respondents working in the public service because the majority of respondents have a little educational background which is a prerequisite for getting employed within the public service. The majority of respondents have small family size. For instance, at Abrafo, 53% have small family size, Mesomagor (50%), Kubease (58%) and Krofofrom (39%). The size of the family could also have implications on residents' status of empowerment.

4.3 Extent of residents' empowerment

This section presents results on the scale of empowerment and the mean scores for the two destinations. The results presented in Table 4.2 shows the results from the CFA. The table further shows the mean of the various indicators for the constructs (Social, Human, Environmental, Economic, Political and Psychological empowerment).

Table 4. 2: Results from the CFA on the means for the factors for BFRBS and KNP

Scale of empowerment	Item Description	Mean (Bobiri n=235)	Mean (Kakum n=138)	R	AVE	CR
Social	Ecotourism makes me feel connected to my community	2.6	3.9	0.78	44%	0.63
	Ecotourism helps me to preserve local culture	2.5	3.8	0.83 *		
	Ecotourism helps me to improve my relationship with people	2.6	3.8	0.79 *		
	Ecotourism helps to improve social infrastructure	2.0	3.5	0.75 *		
	Infrastructure from ecotourism	1.2	3.6	0.40 *		
	Land own connect me to my community	3.2	4.3	0.24 *		
Overall score		2.35	3.81			
Human	Engage in alternative livelihoods	1.5	1.3	0.30	26%	0.61

				*		
	Acquired skills	1.1	1.1	0.61 *		
	Children trained in alternative livelihoods	1.0	1.1	0.40 *		
	Trained in alternative livelihoods	1.4	1.5	0.50 *		
Overall score		1.25	1.25			
Environmental	Adhere to traditional practices	4.4	5.0	0.44 *	55%	0.81
	Adhere to byelaws	4.8	5.0	0.96 *		
Overall score		4.6	5.0			
Economic	Family member whose income is related to ecotourism	1.0	1.6	0.40 *	25%	0.40
	Able to access loans from bank	1.3	1.5	0.44 *		
	Visitors buy from community	1.3	2.4	0.75 *		
	Will receive benefits from ecotourism	3.0	3.6	0.30 **		
Overall score		1.65	2.28			
Political	Avenues to share concerns	2.0	4.8	0.96 *	74%	0.83
	Traditional authorities have avenues to share concerns	2.0	4.7	0.84 *		
	Attend social meetings	2.0	4.3	0.94 *		
	Engage in decision-making	1.8	4.3	0.94 *		
	My concerns are addressed	1.3	2.2	0.55 *		
Overall score		1.82	4.06			
Psychological	I am happy about ecotourism in my community	3.8	4.1	0.40 *	33%	0.70
	I am proud about ecotourism in my community	4.5	4.6	0.60 *		
	My confident has increased because of ecotourism in my community	4.8	4.9	0.63 *		
	My self-esteem has increased because of ecotourism in my community	4.7	4.7	0.70 *		
Overall score		4.45	4.58			

Chi-square = 634.5, Normal Fit Index (NFI) = 0.841, Comparative Fit Index (CFI) = 0.0897, Parsimony Comparative (PCFI) = 0.759, Root Mean Square of Error Approximation (RMSEA) = 0.063, Standardized Regression Coefficient (R), Average Variance Extracted (AVE), Construct Reliability (CR). *p = 0.000, **p = 0.001. Scale: 1 = very disempowering to 5 = very empowering. Source: Fieldwork, 2016.

From Table 4.2, residents from the two destinations show signs of empowerment and disempowerment. The scale used ranges from 1-5 (1= very disempowered, 2 = disempowered, 3 = neither empowered nor disempowered, 4 = empowered, 5 = very empowered). All the communities around KNP and BFRBS showed signs of human disempowerment. This means that the average score for the indicators measuring human empowerment for the communities is either one (very disempowered) or two (disempowered). Four indicators passed the EFA and were used to run the CFA for human empowerment. These are training in alternative livelihoods which had average scores of 1.4 for communities around BFRBS and 1.5 for communities around KNP. Acquisition of skills scored 1.1 for both communities around BFRBS and KNP, engage in alternative livelihoods scored 1.5 for BFRBS and 1.3 for KNP, and whether the children of respondents are trained in alternative livelihoods scored 1 for BFRBS and 1.1 for KNP.

The communities around KNP are socially empowered which means that the average score for the destination for social empowerment is four. On the other hand, those from BFRBS are socially disempowered meaning their average score is two. Six indicators passed the EFA and were used in the CFA. These include the infrastructure that the communities have received from ecotourism which had an average score of 3.6 for KNP and 1.2 for BFRBS, those who believe that ecotourism has helped to improve social infrastructure scored 3.5 for KNP and 2.0 for BFRBS. Those who believe the lands they own connect them to their communities scored 4.3 for KNP and 3.2 for BFRBS. Those who believe that ecotourism helps them to improve their relationship with people scored 3.8 for KNP and 2.6 for BFRBS. Those who believe ecotourism has helped them to preserve their culture is 3.8 for KNP and 2.5 for BFRBS whilst those who feel that ecotourism connect them to their communities scored 3.9 for communities around KNP and 2.6 for communities around BFRBS.

The residents are environmentally empowered. Two indicators passed the EFA and were used to run the CFA. These are their adherence to traditional practices which scored 5.0 for communities around KNP and 4.4 for communities around BFRBS. Adherence to byelaws scored 5.0 for KNP and 4.8 for BFRBS. These were supported by the qualitative information from both destinations.

Communities around the two destinations are economically disempowered. Four indicators passed the EFA and were used to run the CFA. These include whether they are capable of accessing loans from banks which scored 2.4 for communities around KNP and 1.3 for communities around BFRBS. Those who think that visitors buy from the communities scored 2.4 for KNP and 1.3 for BFRBS. Those who feel that they will receive benefits from ecotourism scored 3.6 for KNP and 3.0 for BFRBS whereas those whose income is related to ecotourism scored 1.6 for KNP and 1.0 for BFRBS.

The communities around KNP are more politically empowered than those around BFRBS. Five indicators passed the EFA and were used to run the CFA. These are avenues to share concerns which scored 4.8 and 2.0 for communities around BFRBS. Traditional authorities have avenues to share their concerns scored 4.7 at KNP and 2.0 at BFRBS. Attendance at social meetings scored 4.3 at KNP and 2.0 at BFRBS. Engage in decision-making score 4.3 at KNP and 1.8 at BFRBS whereas those who feel their concerns are addressed scored 2.2 at KNP and 1.3 at BFRBS.

All the communities around the two destinations are psychologically empowered. Four indicators that passed the EFA were used to run the CFA. These include those who believe their self-esteem has increased because of ecotourism which scored 4.7 at both destinations. Those who feel their confidence has increased because of ecotourism scored 4.9 at KNP and BFRBS scored 4.8. Those who said they are proud of ecotourism in their community score 4.6 at KNP and 4.5 at

BFRBS and those who are happy that their community is used for ecotourism are 4.1 for KNP and 3.8 for communities around BFRBS.

4.3.1 Construct validity

The results from the CFA were employed to assess the construct validity of the study. The four areas of construct validity are presented here. These are convergent validity, discriminant validity, nomological and content validity.

4.3.1.1 Convergent validity

The convergent validity of the indicators is assessed using the loadings of the items on the construct (standardized regression coefficient, R), and the Construct Reliability (CR). The Convergent validity was carried out to test how much common variance the indicators share with the latent construct (Boley & McGehee, 2014). The standardized regression coefficients of the indicators for most of the constructs are more than 0.5 indicating that most of the constructs have stronger loadings and have convergent validity (Hair et al., 2010). Except for economic empowerment which has about 25% of the items loading more than 0.5, the rest are below this cutoff point. The indicators loading on social empowerment with factor loadings of more than 0.5 are 67%, the indicators loading on human empowerment that is more than 0.5 are 50%, environmental empowerment is also 50%, political empowerment is 100% and psychological empowerment is 75%.

The Construct Reliability of all the various constructs is above 50% with the exception of economic empowerment (40%). That of social empowerment is (63%), human empowerment (61%), environmental empowerment (81%), political empowerment (83%) and psychological empowerment (70%). These indicate that there are higher internal consistencies between the indicators and the constructs that they measure. The indicators measuring economic

empowerment shows some form of internal consistency but that the internal consistency is not that high. The Construct Reliability together with the factor loadings of the indicators on the constructs suggests that there is convergent validity for the constructs although some are stronger than others are.

4.3.1.2 Discriminant validity

The discriminant validity is assessed by comparing the Average Variance Extracted of two constructs (aspects of empowerment) to the squared correlations of these two construct (Boley & McGehee, 2014). This is done to determine whether the constructs have more variance than they share. The correlations and squared correlations between the constructs are shown in Table 4.3.

Table 4. 3: Correlation matrix of empowerment domains

Scale of empowerment	Psychological	Political	Economic	Environmental	Social	Human
Psychological	1.00	0.10	0.02	0.01	0.02	0.01
Political	0.30	1.00	0.12	0.02	0.20	0.10
Economic	0.04	0.32	1.00	0.01	0.30	0.01
Environmental	0.12	-0.13	0.07	1.00	0.11	0.12
Social	0.13	0.43	0.53	0.24	1.00	0.12
Human	0.10	0.30	-0.03	-0.35	-0.34	1.00

Source: Fieldwork, 2016, $p = 0.001$. Note:

The figures shown in Table 4.3 that are below the diagonal are correlation estimates between constructs and the figures above the diagonal are the squared correlations.

From Table 4.2, the AVE of political empowerment is (74% or 0.74) and environmental (55% or 0.55) which are greater than the squared correlation of these two constructs (0.02) shown in Table 4.3 indicating that they have discriminant validity. This means that each construct is distinct from the other.

4.3.1.3 *Nomological validity*

The nomological validity of the constructs of the empowerment model is assessed through the presence or absence of correlations that would be suggested by theory (Boley & McGehee, 2014). From Table 4.3, it is evident that there exist correlations between the constructs which are significant at $p = 0.001$ showing that there is nomological validity that would be suggested by theory. This is further explained by the figure shown in 4.1.



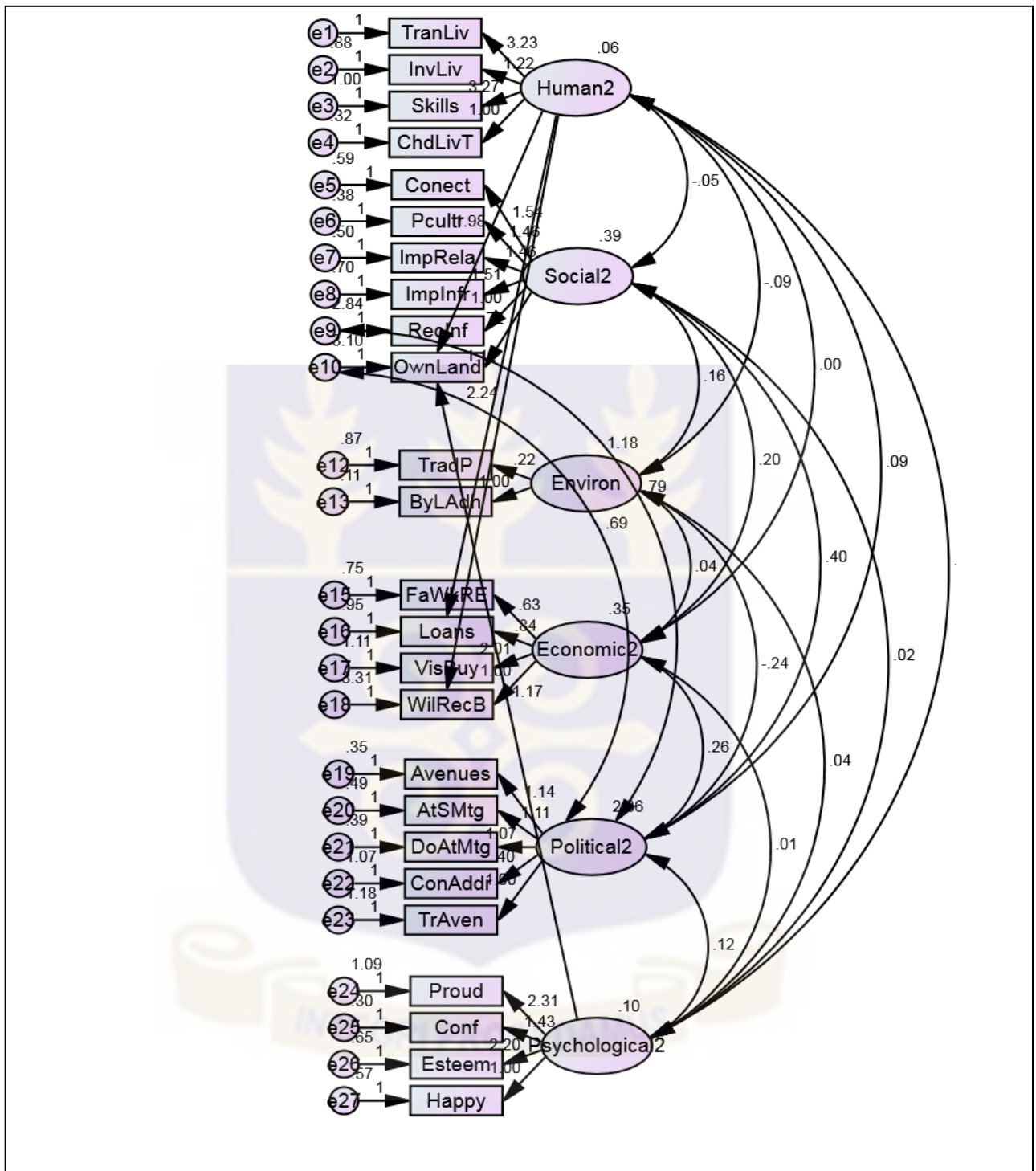


Figure 4.1: Six construct model of residents' empowerment (see Appendix 7)

Source: Author's construct/fieldwork, 2016

The model in figure 4.1 shows that there is a link between human empowerment and social empowerment as well as human empowerment and economic empowerment. It also suggests a link between psychological and social empowerment. Building the capacities of individuals (human empowerment) can have implications on the other aspects of empowerments and this model suggests that when people gain knowledge, skills and improve their abilities, they can apply these abilities to become economically and socially empowered. This suggests that the model has nomological validity. This means that some of the constructs are related to others.

4.3.1.4 Content validity

The content validity of this study was performed using the experts' interviews. All the experts who were interviewed from the ten private and public institutions believe that the six aspects of empowerment, as well as the indicators, are essential in assessing the empowerment of residents. In addition, the residents agreed that the aspects and indicators for assessing their extent of empowerment are important.

According to the director for GHCT, they provide training, social infrastructure and help residents to conserve the environment. However, the residents perceive their empowerment only in economic terms. He continued that, measuring empowerment using these indicators and the six aspects is very essential. In addition, the director for NCRC said it is very important that these aspects are used to assess residents' empowerment since they sum up the issues in sustainable development. Respondents from GTA believe that ecotourism sustainability should be measured in using these aspects. The managers from KNP and BFRBS share similar views.

The levels of residents' empowerment for the destinations are summarized in figure 4.2.

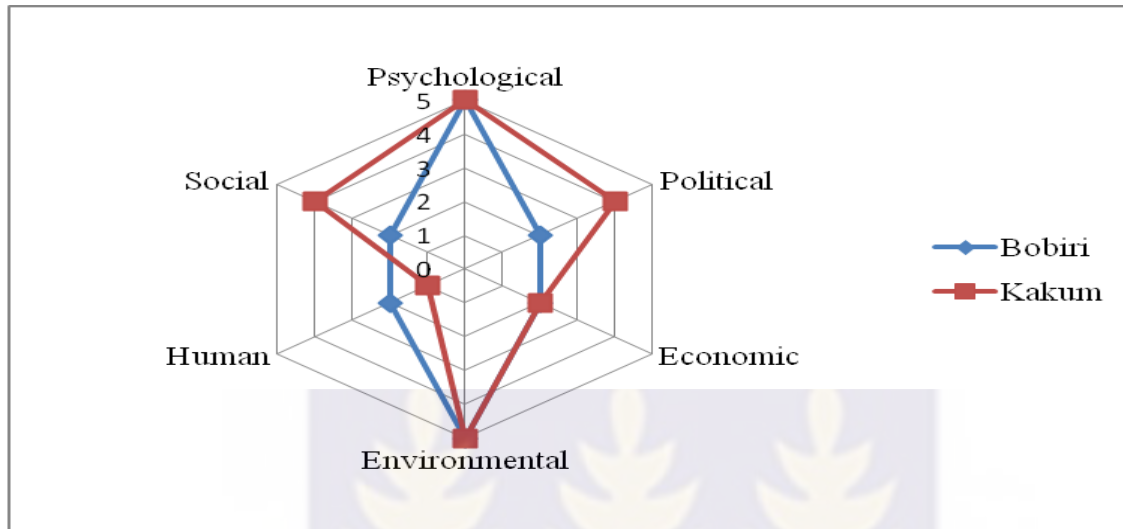


Figure 4.2: The extent of residents' empowerment at the destinations.

Source: Fieldwork, 2016

Scale: 1 = very disempowering – 5 = very empowering

Figure 4.2 shows that residents' empowerment differs from one destination to the other. Generally, the communities around KNP have higher scores for most of the aspects of empowerment than those around BFRBS. Using a scale of 1-5 as explained earlier, it is evident that the communities around the two destinations share some similarities since they all recorded very empowering situations for psychological and environmental empowerment. This implies that the majority of residents around the destinations are proud that their communities are ecotourist destinations which have built their confidence and increased their self-esteem. Furthermore, whilst communities around KNP are politically and socially empowered, those around BFRBS are disempowered. This means that the majority of residents at KNP have avenues to share their concerns and individuals and traditional authorities are able to share their concerns. The majority of residents at KNP believe that they have received infrastructure from

ecotourism and also their culture has been preserved. On the other hand, the majority of residents at BFRBS do not enjoy these political and social benefits.

The two destinations recorded disempowering situations for economic empowerment. This indicates that residents are not able to access loans and few tourists buy from their communities. BFRBS recorded disempowering situation for human empowerment whilst the communities around KNP recorded very disempowering situation for human empowerment. This suggests that the majority of community members around KNP and BFRBS have no or little knowledge about ecotourism. It also indicates that the majority has inadequate training in alternative livelihoods, skills and are not involved in other alternative livelihoods activities.

The extent of residents' empowerment is further explained by using the individual communities at the various destinations. Even though figure 4.2 presents results for the various destinations, it does not provide details on the extent of empowerment for the individual communities. Figure 4.3 provides details on the extent of empowerment for the various communities.

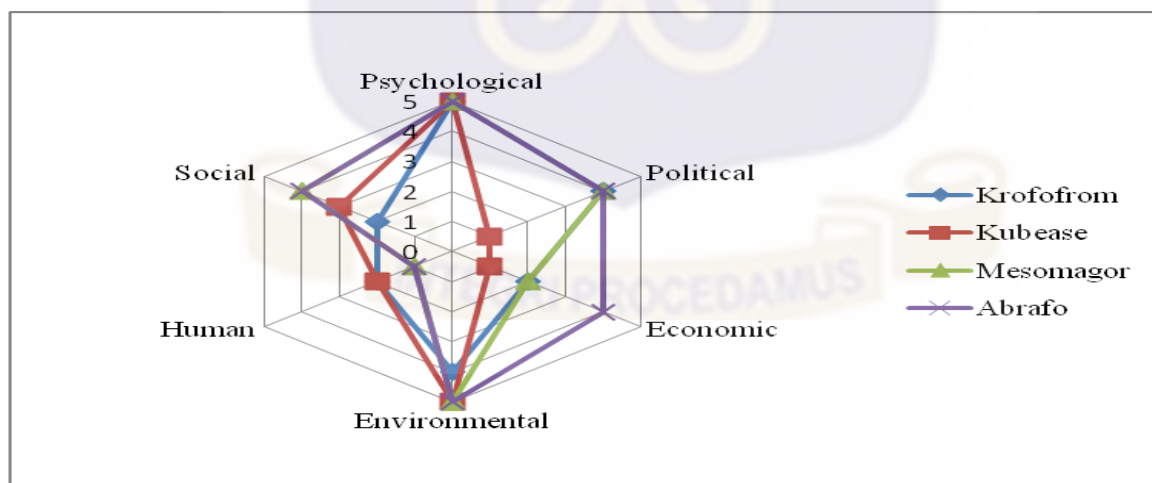


Figure 4.3: The extent of residents' empowerment for the communities

Source: Fieldwork, 2016

Scale: 1 = very disempowering – 5 = very empowering

It is evident from figure 4.3 that residents in the four communities are environmentally and psychologically very empowered with the exception of Krofofrom which is environmentally empowered. Furthermore, Mesomagor, Abrafo, and Krofofrom are politically empowered whilst Kubease is politically very disempowered. This denotes that the majority of residents in Kubease do not attend meetings, when they do, they are not able to voice their concerns, and when they voice their concerns they are not addressed.

Mesomagor and Abrafo are socially empowered whilst Kubease is neither socially empowered nor disempowered. Krofofrom, on the other hand, is socially disempowered. Apart from Abrafo which is economically empowered, the rest of the study communities are economically disempowered. All the study communities are humanly disempowered. This denotes that the majority of residents have not had any training on alternative livelihoods, skills development and lack knowledge about ecotourism. The extent of residents' empowerment is presented on a map to provide a visual comparison between the communities around the destinations. This is shown in figure 4.4.



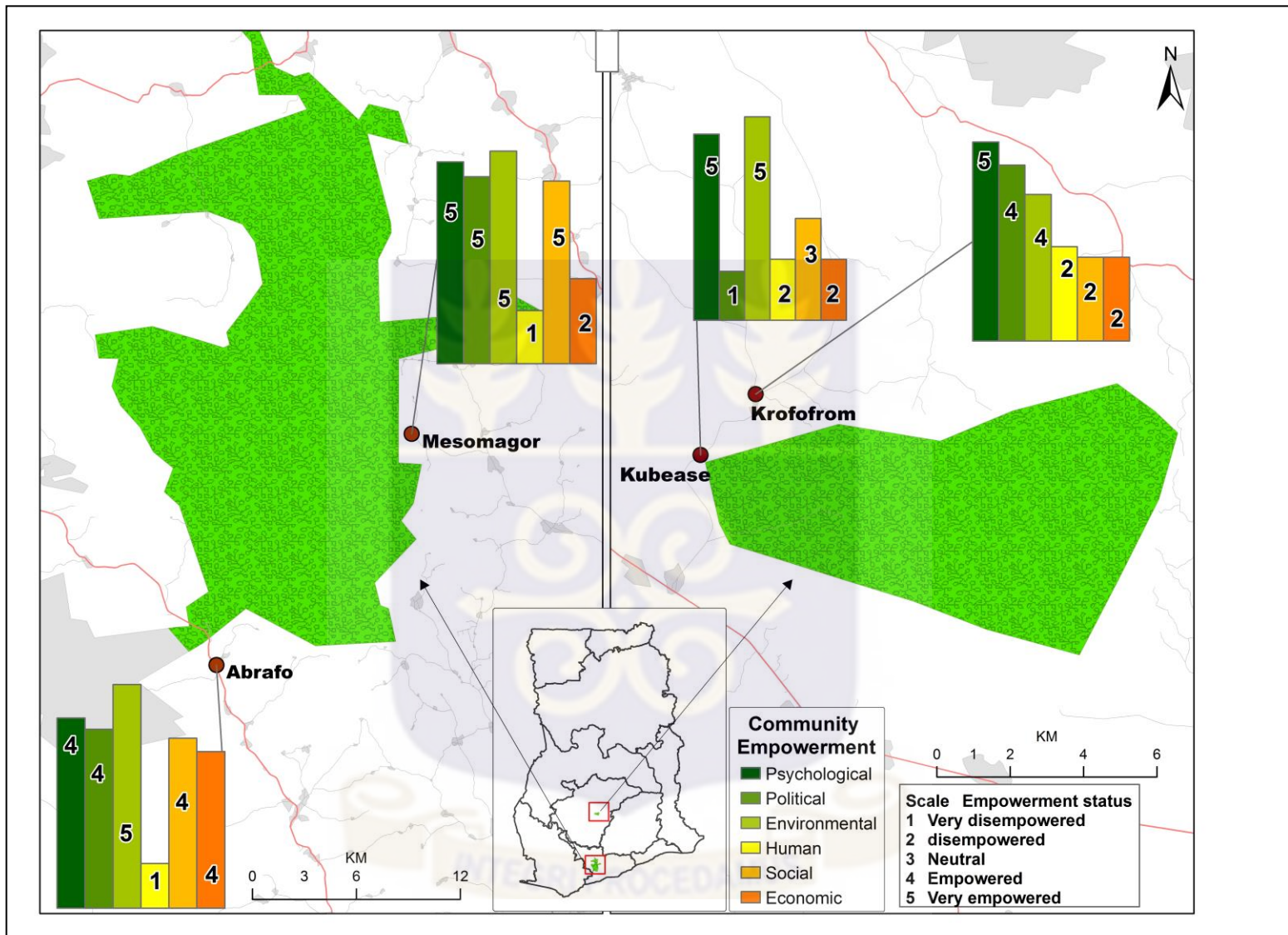


Figure 4.4: The extent of empowerment of residents at KNP and BFRBS

Source: Fieldwork/author's construct with data from GIS Lab, Geography and Resource Development, University of Ghana, Legon

Figure 4.4 shows a representation of residents' empowerment. It is clear that economic empowerment for instance for the four communities differs as explained earlier. As far as their geographical locations are concerned, Abrafo and Kubease are located on a major road and shares some similarities and differences regarding their empowerment status. The majority of residents from Abrafo said tourists/visitors do buy from their communities whilst those from Kubease said tourists/visitors do not buy from their communities. Although they are all located near a major road, tourists/visitors to KNP are able to stop at Abrafo to buy items whereas those to BFRBS do not stop by to purchase items from the community. Mesomagor and Krofofrom, on the other hand, are located in remote areas without regular transportation. Unlike Mesomagor which used to have a Community Based Ecotourism Project, Krofofrom cannot boast of such facility, yet they are all economically disempowered. The qualitative information supports the extent of residents' empowerment and provides details on the differences and similarities between the destinations.

During the interviews, residents gave diverse reasons to support their status of empowerment. For instance, residents shared their views on psychological empowerment as follows:

“When I hear people talk about Abrafo and the fact that tourists/visitors from outside can even come here, it makes me proud and it gives me courage when talking to others about Abrafo” (Yaa, Abrafo).

“Oh, the fact that tourists/visitors come to this place to see the forest makes me proud and I can confidently tell people about Mesomagor” (Afia, Mesomagor).

“I am proud of my community because tourists from far and near come here” (Abena, Kubease).

These utterances support residents' levels of psychological empowerment. Residents expressed themselves to support their status of political empowerment. For instance, during the interviews and FGDs in Kubease, the participants said:

“Community members used to meet to discuss matters concerning the community including how to benefit from ecotourism. I do not attend such meetings. Even when I do, my concerns are not addressed. However, that was when the chief was alive. But, since he died there has not been any community meeting for over two years now” (Abena, Kubease).

“There have not been any community meetings for quite a long time. Since the chief passed away, we have not had any meeting. He is yet to be buried. We only hope that we can get a chief who can help us to benefit more from ecotourism” (Men FGDs, Kubease).

The qualitative information provides support to the political disempowerment status of Kubease. The information suggests that residents from Kubease are not attending meetings because their chief has passed on and yet to be buried and they are hoping to get a chief who can help them to gain more from ecotourism. On the other hand, information from qualitative data collection supports the political empowerment of Mesomagor, Krofofrom, and Abrafo. Participants from the interviews said:

“There is a community center where community members meet once in three months to discuss issues regarding the community including ecotourism. I do not always participate in these meetings but my son does” (Yaa, Abrafo).

“There is no community center here so when it becomes necessary we meet at the chief's house. We meet occasionally to discuss matters relating to the community and ecotourism and I am able to put my views across” (Afia, Mesomagor).

“We do not have a community center but from time to time, I call for meetings that are held here at my house. I am also able to put my views across when I am called to attend meetings with other stakeholders of the forest but most of the concerns are not addressed” (Chief of Mesomagor).

“We attend meetings from time to time although not regular. Sometimes the forest officials meet us to discuss issues on ecotourism” (Women FGD, Krofofrom).

The views of interviewees from the communities suggest that they are able to hold community meetings where some of them are able to share their concerns. Probing further revealed that even though they have avenues to share their concerns, most of their concerns are not addressed.

The qualitative data explained residents’ status of economic empowerment. The information reveals that residents at Abrafo which is economically empowered do not receive physical cash from forest officials but some of the residents are employed as forest guards and tourists/visitors purchase items from their community. Besides, they are positive about deriving future benefits which are essential for ecotourism sustainability:

“Hmm, as for money from the forest we do not get anything. However, visitors buy from the community and we are hopeful that we would in future benefit financially from ecotourism” (Women FGDs, Abrafo).

“Oh, as for money from the forest, no I have not had any, not even a cedi but because the market is by the road side, some visitors stop by to buy from the community” (Kojo, Abrafo).

Contrary to the views of those in Abrafo that is economically empowered, residents from the rest of the study communities shared that, tourists/visitors do not buy from their communities and they do not also receive direct cash from forest officials:

“In terms of physical cash, I have not received any of such sort, no one from my family is employed in the forest not even as a guard and getting a loan to expand my business is a problem. I don’t think I will get any financial gains from the forest but if only they can devise a benefit sharing mechanism then I can be sure that even if I do not receive anything, my child will one day benefit” (Kwasi, Kubease).

“We do not receive any money from the forest officials and because tourists do not come here they do not buy from the community but we are hopeful that one day we will derive these benefits” (Women FGDs, Krofofrom).

“Ever since I came to this community, at least I have been staying here for the past 15 years but I have not received any cash from any forest official. Even when we sell, we hardly get people to buy. Some years back when visitors used to come here to see the tree platform, they were buying few items but since the attraction here collapsed, visitors, are not coming as they used to” (Afia, Mesomagor).

“I saw you to be a noble person that is why I am speaking with you. For a long time, I have not granted an interview to anyone on the forest since we are not receiving any economic benefits from the forest. We used to have the tree platform and even that was managed by one person who collects the cash. I have not received any financial benefits from this attraction but even if it is in operation, it will keep the community lively” (Chief, Mesomagor).

This information explains the economic disempowerment status of residents from Mesomagor, Krofofrom, and Kubease. Residents in these communities claim that they are not benefiting financially from ecotourism since there are no direct economic gains. In the case of Mesomagor, the chief said one person used to manage the CBEP and takes the cash. This suggests that the residents have little or no knowledge about the management of CBEP. During the FGDs at Kubease, both men and women groups said that visitors who buy are not those who go to the forest. The situation in Kubease and Abrafo were observed where at Abrafo, visitors to KNP bought items from the communities. On the other hand, those to Kubease did not buy from the community.

The qualitative data further supports the status of environmental empowerment of residents:

“I always instruct my kids to clean my compound and dispose of the garbage at a dump site. Sometimes too, I participate in clean-up exercise with my children and even when I am unable to go, my children go to clean. I have been told and aware that tourists visit here so we have to clean the environment” (Yaw, Kubease).

“We engage in clean up exercises organized by the community from time to time. We also clean our various compounds every day. We also have community laws that prevent one from throwing garbage anyhow. There are rules that we should not go to the forest to lumber and hunt for animals since the forest attracts visitors” (Women FGDs, Abrafo).

“I clean my compound all the time and dispose of my garbage properly. There is a dump site here and there are rules that no one should throw rubbish indiscriminately since visitors come here. Even when you allow your goat or sheep to walk around uncared for, you could be fined. Sometimes, I participate in clean-up exercise. I do not engage in any

illegal activities within the forest. In fact, we have been asked not to engage in any illegal activities in the forest so I do not go there. One needs permission to even collect firewood” (Afia, Mesomagor).

“We have laws that prevent us from going to the forest to hunt and lumber. We also have traditional rules such as the Akwasidae which prevents us from engaging in certain activity on a particular day. We are not supposed to burn haphazardly especially on our farmlands that are closer to the forest since uncontrolled fire can result in fire outbreak to destroy the forest. We are not supposed to engage in any illegal activities since the forest attracts tourists.” (Women FGDs, Krofofrom).

The information provides support to residents’ status of environmental empowerment. It is clear that residents have knowledge about environmental empowerment and are able to engage in positive environmental practices.

The human disempowerment status of residents was explained during the interviews and FGDs:

“Some of us participated in a training organized by TBI in beads making and batik and tie and dye in 2004, but after the project ended, we did not get any support to continue with the training. The time period for the training was also short and we could not complete the training. When the project ended, most of us could not continue due to lack of funds” (Women FGDs, Kubease).

“It was quite a long time ago, say over 17 years now when some selected people within the community were trained in grasscutter rearing but it was difficult to get funds to sustain it so most of us could not continue” (Men FGDs, Abrafo).

“It was a long time when a man came here to train interested members in kente weaving. It was not free so I paid to have that training. Very few people could afford to have this kind of training but the person who was teaching us did not stay for long and he left so most people could not continue” (Kwabena, Krofofrom).

“I do not have any special skills. I have not had any training myself. I do not know of any other skills but will be happy to learn some skills because farming is difficult and with the bad road it becomes extra hard for us to send our produce to the market”(Afia, Mesomagor).

It is evident from the qualitative information that residents from the study communities have inadequate skills and training in alternative livelihoods. Those who have managed to develop their skills are unable to practice due to financial constraints. When probed further regarding the collapse of the bamboo orchestra and the tree platform at Mesomagor, residents said they do not have enough knowledge concerning the management of such ecotourism activities. This further indicates that residents have not been in control of the community ecotourism project.

The qualitative information further supports and explains residents' social empowerment. The interviews and FGDs in Abrafo revealed that GHCT has built an ICT center for the community. They further stated that one foreign Professor had also built a market, community center, and a library because of ecotourism. However, they want their road to be constructed since they believe that could boost ecotourism activities:

“We have a community center, a library, a market which were built by one Professor Gail who used to visit this place. There is also an ICT center built by GHCT.” (Men FGDs, Abrafo).

On the other hand, residents in Mesomagor could not boast of such facilities but said ecotourism has helped to preserve their culture. The participants during the FGDs said that they had a cultural group that entertained the tourists when they were operating the tree platform. However, these activities are no more but they shared that they have preserved an aspect of their culture:

“The community once operated a tree platform and tourists were coming to see it. So the idea came that we should add an aspect of our culture and some community members who could dance and play some instruments participated in these activities to entertain the tourists. However, these activities are no more but at least we have preserved some aspect of our culture” (Women FGDs, Mesomagor).

It is interesting to note that residents at Mesomagor believe that their culture is preserved because of ecotourism even though the community projects are no more.

Kubease community is neither socially empowered nor disempowered and during the FGDs, participants said that even though they have a primary school, JHS, electricity, and pipe borne water, they believe they did not derive these items because of ecotourism. However, some of the members felt that the placement of a toll booth at Kubease is because of the ecotourism whilst others opposed. An interview with an elder, who was close to the late chief revealed that the late chief requested that the toll booth is built in Kubease since the initial plan was to build it at New Koforidua but the chief there was afraid it could lead to accidents. They added that there is a visitor center but has not been in operation for a long time:

“We have a school and water but not from ecotourism. We used to have a market by the roadside but during the construction of the road, it was demolished and it had not been replaced so most people sell around the toll booth. We also have a visitor center that was

built by FORIG but it is not in use so visitors go straight to the forest and there is no cultural group here” (Men FGDs, Kubease).

Krofofrom is socially disempowered and during the FGDs, respondents said that they have a primary school, JHS, electricity, and water but they were not built with revenue from ecotourism. They added that their road is bad so there is no regular transportation:

“We have a primary school, JHS, electricity, and pipe borne water although they are not built with revenue from ecotourism. The road is bad so we do not have regular transport. We do not have any cultural group and community center as well” (Women FGDs, Krofofrom).

Figure 4.5 shows the social infrastructure in the various communities. Abrafo happens to have more of such infrastructure development from ecotourism as indicated earlier on. The collapsed tree platform at Mesomagor and the abandoned visitor center at Kubease. Krofofrom could not boast of such infrastructure. However, it was observed that some of the members have tools to weave kente which they use to train residents who are interested.

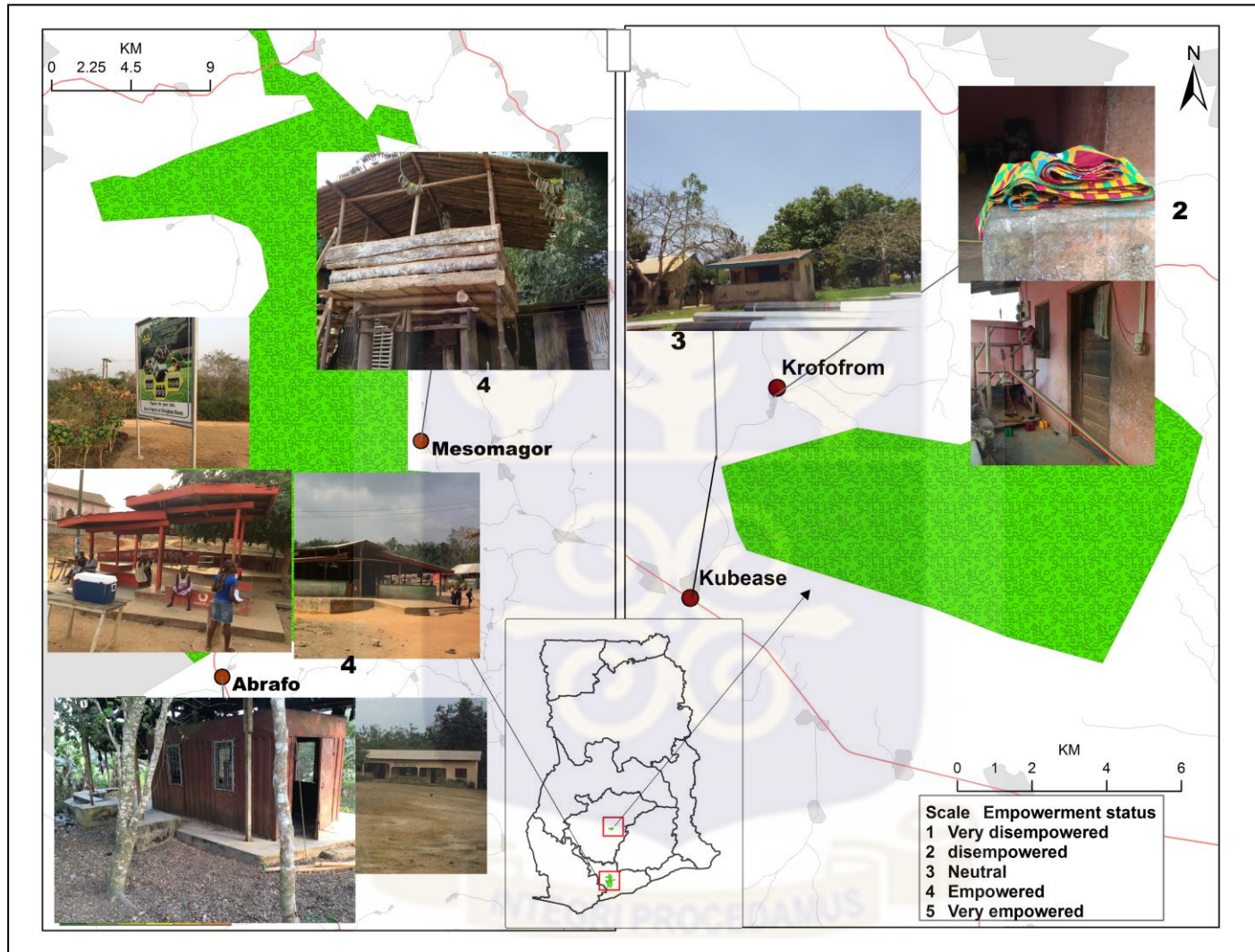


Figure 4.5: Social resources of communities from field observation

Source: Author, 2016.

The extent of residents' empowerment is important for the realization of ecotourism sustainability. The data suggests that residents in the various communities are empowered in various aspects. It is interesting to note that none of the communities scored less than one which suggests that residents have benefited one way or the other from the various aspects of empowerment. As stated earlier in the literature review and conceptual framework, the fact that residents are benefiting from certain aspects of empowerment showed that they are participating or involved in certain ecotourism activities. However, benefiting from ecotourism or mere participation in ecotourism does not necessarily result in empowerment as shown in the data.

The tenets of ecotourism include its ability to provide livelihoods to residents and conserve the resources on which ecotourism depend. However, residents need to be knowledgeable about ecotourism in order to be interested in participating in ecotourism activities and enjoying benefits. As stated earlier in the conceptual framework, just participating cannot bring about empowerment but participating at the highest level where residents are not forced but willingly involve in decision-making. For instance, residents can share their views and decide on the kind of skills they are interested in undertaking. More residents at KNP have the opportunity to attend meetings and share their views on issues related to ecotourism than those at BFRBS.

Ecotourism is a social activity and requires community resources to operate. It is essential that such activity benefits the majority of residents. Revenue from ecotourism can be used to build social infrastructure to improve the livelihoods of residents. The roads to the various destinations are in a deplorable state which could have implications on visitor numbers to the sites. Another aspect of social empowerment is the maintenance of cultural activities. Ecotourism also relies on the culture of the people. With the exception of Mesomagor where residents believe that they are

socially empowered because ecotourism has helped to preserve their culture, the rest of the communities could not boast of such cultural resource.

All the residents at the various destinations are humanly very disempowered as revealed by the mean scores shown in figure 4.4. This could have implications on ecotourism sustainability. Per the tenets of ecotourism, it is supposed to provide knowledge and skills to residents. Residents understanding about ecotourism can help build their interest in ecotourism activities and improve their livelihoods.

Furthermore, the conceptual framework suggests that when more residents have jobs, tourists/visitors are buying from residents, families are engaged in ecotourism related business and are able to acquire credit facilities, then they are economically empowered. However, with the exception of Abrafo community, all residents are economically disempowered. Economic incentives from ecotourism are very critical for the sustainability of ecotourism. The livelihoods of most residents depend on the natural environment. The majority of residents are farmers who trade in their farm produce. The qualitative data suggest that residents want direct financial benefits from ecotourism. Some of them shared that there should be benefit sharing scheme in place so that they would be assured of future economic benefits. Having a benefit sharing mechanism in place can go a long way to ensuring that economic benefits trickle down to the residents.

It is interesting that all residents scored high marks in environmental and psychological empowerments. As far as environmental empowerment is concerned, residents believe that they have been sensitized on the need to keep their surrounding clean because tourists/visitors visit their communities. They are also aware that they should not log and hunt illegally from the forest which the majority of residents comply with. Even though there is high sensitization on the

environment which has caused them to be environmentally empowered, there is low education on ecotourism itself causing their human disempowerment. More seems to have been done on safe guarding the environment but little is done on improving their knowledge and building their skills on ecotourism. For instance, the community-based ecotourism activities at Mesomagor has collapsed because residents have little knowledge about ecotourism and could not manage it sustainably.

4.3.1 Gender and aspects of residents' empowerment

4.3.1.1 Gender and human empowerment

It is important to know which gender is empowered or disempowered in the various communities. All communities showed signs of human disempowerment. Figure 4.6 shows the extent of human disempowerment for residents based on gender.

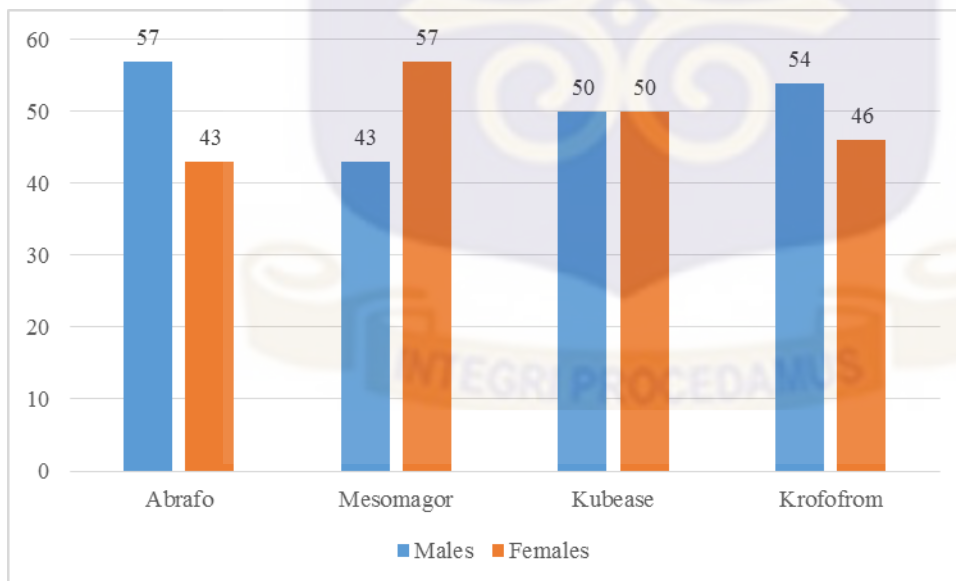


Figure 4.6: Human disempowerment based on gender

Source: Fieldwork, 2016

Figure 4.6 shows that males (57%/54%) are more humanly disempowered in Abrafo and Krofofrom respectively. This means that more males at Abrafo and Krofofrom have little or no knowledge about ecotourism. It also suggests that more males have not been trained in alternative livelihoods and have not had their skills developed. On the other hand, females (57%) are more humanly disempowered at Mesomagor than males (43%) which denote that there are more females at Mesomagor who have little or no knowledge about ecotourism, have not been trained in alternative livelihoods and have not had their skills developed. In the case of Kubease, both men and women are equally disempowered.

4.3.1.2 Gender and social empowerment

The study further looked at the status of residents' social empowerment based on gender. This is shown in figure 4.7.

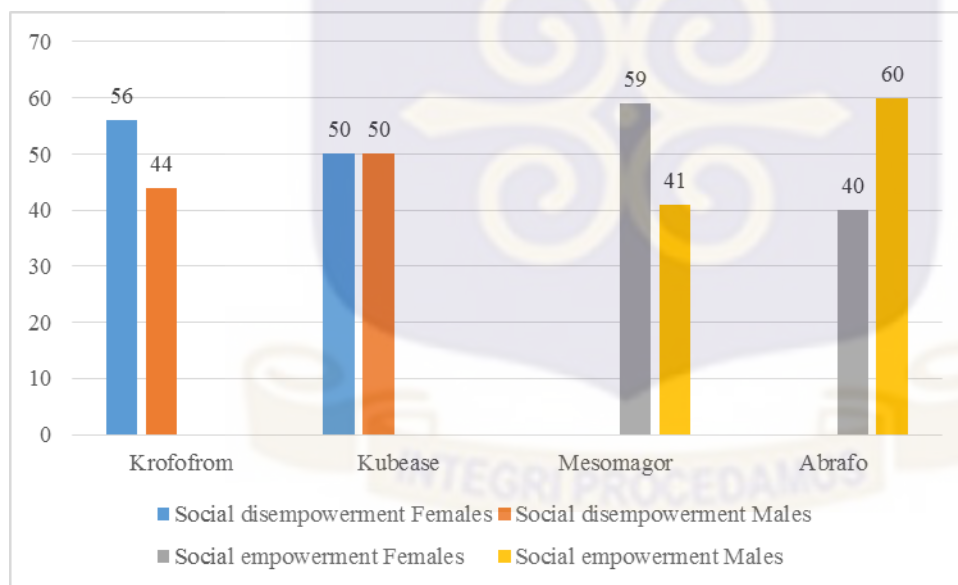


Figure 4.7: Gender and residents' social empowerment

Source: Fieldwork, 2016

Mesomagor and Abrafo are socially empowered and among the gender groups, females (59%) are socially empowered at Mesomagor than males (41%) whilst males (60%) are more empowered at Abrafo more than females (40%) as shown in figure 4.7. This suggests that more females at Abrafo feel that ecotourism connects them to their community, it has brought cohesion to their community and has helped them improve their relationship with people. On the other hand, Kubease and Krofofrom are socially disempowered and females (56%) in Krofofrom are more disempowered than males (44%). This means that more females at Krofofrom feel ecotourism has not connected them to their community and has not helped them to improve their relationship with others. At Kubease, the same proportion of males to females feels that ecotourism has not connected them to their communities.

4.3.2.3 Gender and environmental empowerment

The status of residents environmental empowerment based on gender is shown in figure 4.8.

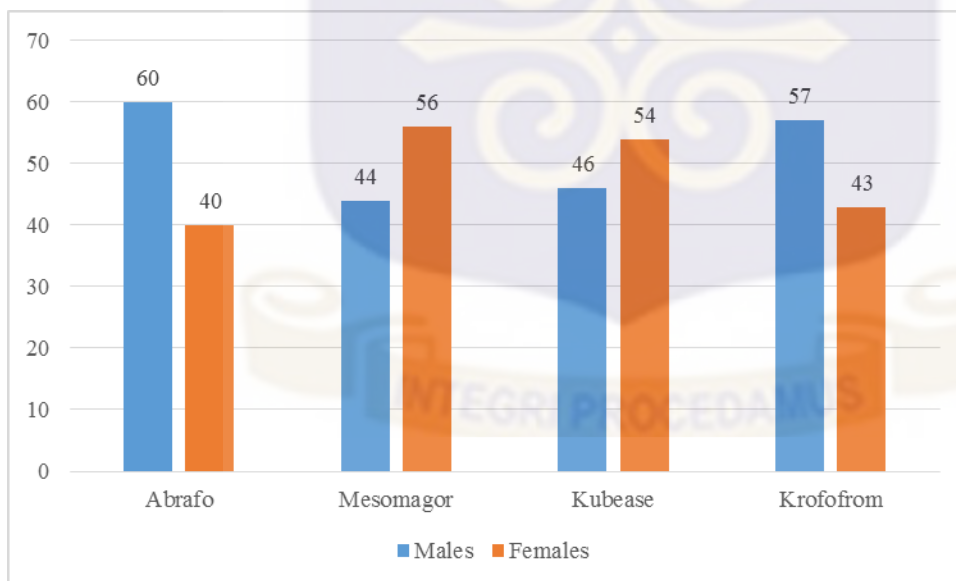


Figure 4. 8: Gender and environmental empowerment

Source: Fieldwork, 2016

Figure 4.8 depicts that males in Abrafo and Krofofrom are more environmentally empowered than females whilst there are more females at Mesomagor and Kubease who are environmentally empowered than males. This means that males in Abrafo and Krofofrom adhere to byelaws and engage in environmental management practices than females whilst at Mesomagor and Kubease, the females adhere to byelaws and engage in environmental practices than males.

4.3.2.4 Gender and economic empowerment

The status of residents' economic empowerment based on gender is shown in figure 4.9.

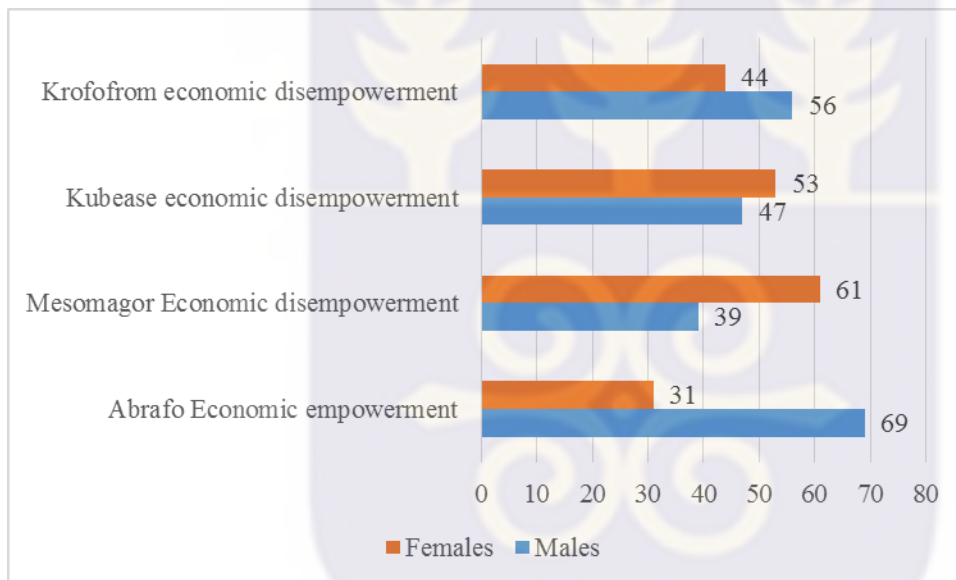


Figure 4. 9: Gender and economic empowerment

Source: Fieldwork, 2016

Figure 4.9 portrays that males at Abrafo are more economically empowered than females. This means that males in Abrafo are able to access credit facilities, have jobs that are related to ecotourism and tourists buy their products. More males in Krofofrom are economically disempowered than females whereas, at Mesomagor and Kubease, more females are economically disempowered than males. This suggests that more females in these areas do not

have jobs that are related to ecotourism, are not able to access credit facilities and tourists do not buy their items.

4.3.2.5 Gender and residents' political empowerment

The status of residents political empowerment based on gender is shown in figure 4.10.

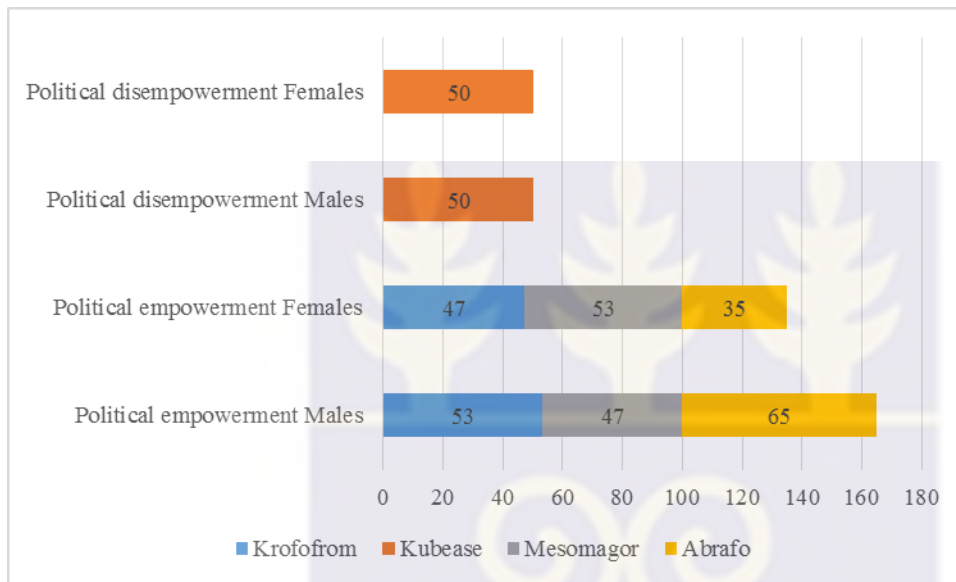


Figure 4.10: Gender and political empowerment

Source: Fieldwork, 2016

As shown in figure 4.10, males in Krofofrom and Abrafo are more politically empowered than females. This implies that males in these areas attend meetings and are able to share their concerns than their female counterparts. On the other hand, females at Mesomagor are able to attend meetings and voice out their concerns than males making them more politically empowered than males.

4.3.2.6 Gender and residents' psychological empowerment

The status of residents' psychological empowerment is shown in figure 4.11.

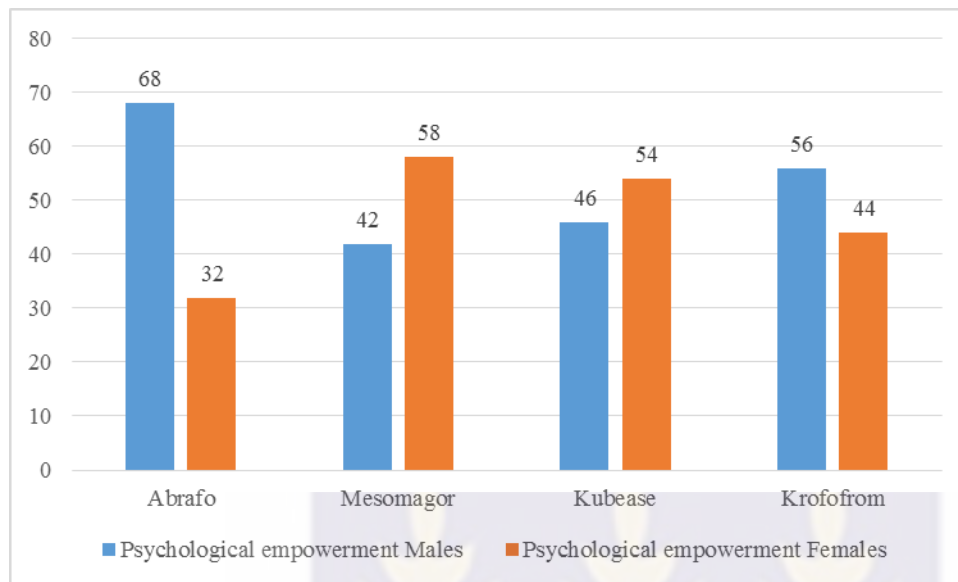


Figure 4.11: Gender and psychological empowerment

Source: Fieldwork, 2016

Figure 4.11 depicts that males in Abrafo and Krofofrom are more psychologically empowered than females. This denotes that more males in Abrafo and Kroforom are proud that their communities are ecotourist destinations and that ecotourism has increased their confidence and self-esteem. On the other hand, more females at Kubease and Mesomagor are more psychologically empowered than the males.

The gender dimension of residents' empowerment is essential for ecotourism development. Gender roles are defined in most Ghanaian communities which affect the livelihoods of males and females. The data suggests that there are disparities in the aspects of empowerment for both men and women. Men and women require the various aspects of empowerment to improve their livelihoods and help conserve the forest resources. Even though most of the disparities in the data is a reflection of the sampled population, it still provides a picture of the situation in the communities.

4.4 Socio-demographic factors influencing residents' empowerment

4.4.1 Socio-demographic characteristics influencing residents' empowerment

The background characteristics of respondents were used as predictors to assess which of them influence the empowerment of community members. The factors that influence the empowerment of residents are shown in Table 4.4.

Table 4. 4: Socio-demographic factors influencing residents' empowerment

Socio-demographic characteristics influencing residents' empowerment					95% CI for Odds Ratio	
	Variable Name	B (SE)	Wald	Odds Ratio Exp(B)	Lower	Upper
Environmental Empowerment						
Mesomagor	Intercept	18.101 (0.818)*	489.181			
	Length of stay (Not long)	-17.247 (0.803)*	461.842	3.232E-008	6.705E-009	1.558E-007
Note: $R^2 = .103$ (Nagelkerke); -2 Log Likelihood = 36.668; *p= 0.000						
Kubease	Intercept	20.586 (1.526)*	182.045			
	Age (Youth)	-17.872 (0.788)*	514.812	1.730E-008	3.695E-009	8.103E-008
	Gender (Females)	1.267 (0.644)***	3.873	3.552	1.005	12.549
	Religion (No)	-3.453 (1.715)**	4.055	0.032	0.001	0.912
Note: $R^2 = .223$ (Nagelkerke); -2 Log Likelihood = 50.567; *p= 0.000; **p=0.044; ***p=0.05						
Psychological empowerment						
Kubease	Intercept	1.289 (1.209)	1.136			
	Length of stay (Not long)	1.342 (0.595)*	5.094	3.826	1.193	12.270
	Length of stay (Moderately long)	1.284 (0.611)**	4.423	3.611	1.091	11.950
Note: $R^2 = .163$ (Nagelkerke); -2 Log Likelihood = 85.754; *p= 0.02; **p=0.04						

Source: Fieldwork 2016

Table 4.4 illustrates the various socio-demographic characteristics of respondents that influence their extent of empowerment. The study reveals that the factor influencing environmental empowerment at Mesomakor is the length of stay. The results further indicate that residents at Mesomakor who have not stayed there for a longer time (between 1-20 years) are likely to be environmentally empowered than those who have stayed there moderately long (21-40 years) and very long (41 years and above). It further reveals that the odds of those who are environmentally empowered at Mesomakor are 3.232E-008 more for those who have not stayed there for a longer period than those who have stayed there moderately long and very long. The model is statistically significant at $p=0.000$ at 95% confident level. The data further explains 10% (Nagelkerke R^2) of the variance of environmental empowerment and it contributes to the model. This means that residents at Mesomakor who have not stayed there for a long time have an increase odd for becoming environmentally empowered.

On the other hand, age, gender and religion influence the environmental empowerment of residents at Kubease. Residents at Kubease who are young (the youth – 18-35) are likely to be environmentally empowered than the Adult (36-65) and the aged (66 and above). Furthermore, the study found that the odds of those who are environmentally empowered at Kubease are 1.73 more for the youth than the adult and the aged. This is significant at $p=0.000$ with 95% confident level. However, age decreases the model. This illustrates that the youth at Kubease have a decrease odd for becoming environmentally empowered.

The study also found that the odds of those who are environmentally empowered at Kubease are 3.552 more for females than males which is significant at $p=0.05$ and contributes to the model. This denotes that females residents at Kubease have increased odds of becoming environmentally empowered. Those who are not in religious groups are more likely to be

environmentally empowered than those who are in a religious group at Kubease. The results show that the odds of those who are environmentally empowered at Kubease is 0.032 more for those not in any religious groups than those who are in a religious group. This is significant at $p=0.044$ but decreases the model. Age, gender, and religion explain 22% of the variance of environmental empowerment at Kubease.

In addition, the length of stay influences the psychological empowerment of residents in Kubease. This was significant for those who have not lived there for long and those who have lived there moderately long at $p=0.02$ and 0.04 respectively. The odds of psychological empowerment for residents at Kubease are 3.826 more for those who have not stayed there for long than those who have stayed there for very long. It is 3.611 more for those who have stayed there moderately long than those who have stayed there very long. The length of stay contributes to the model and explains 16% of the variance in psychological empowerment.

4.4.2 *Socio-demographic factors influencing residents' disempowerment*

Several socio-demographic factors influence residents' disempowerment. These are shown in Table 4.5.

Table 4. 5: Socio-demographic factors influencing residents' disempowerment

Socio-demographic factors influencing residents' disempowerment					95% CI for Odds Ratio	
	Variable Name	B (SE)	Wald	Odds Ratio Exp(B)	Lower	Upper
Human disempowerment						
Abrafo	Constant	19.248 (1.059)	330.367			
	Age (youth)	-17.366 (1.247)*	194.093	2.870E-008	2.493E-009	3.303E-007
Note: $R^2=.250$ (Nagelkerke) ; -2Log Likelihood =34.395; * $p=0.000$						

Mesomagor	Constant	219.778 (1.081)*	334.745			
	Length of stay (Not long)	-19.319 (1.015)	362.335	4.074E-009	5.573E-010	2.978E-008
Note: $R^2 = .255$ (Nagelkerke); -2 Log Likelihood = 21.935; *p= 0.000						
Social disempowerment						
Kubease	Intercept	17.505 (0.811)*	466.324			
	Age (Youth)	-16.582 (0.736)*	508.168	6.288E-008	1.487E-008	2.659E-007
	Family size (Small)	1.623 (0.665)**	5.962	5.066	1.377	18.636
Note: $R^2 = .137$ (Nagelkerke); -2 Log Likelihood = 52.115; *p= 0.000; **p=0.02						
Economic disempowerment						
Kubease	Intercept	1.749 (1.284)	1.855			
	Age (Youth)	2.792 (1.383)***	4.077	16.314	1.085	245.204
	Age (Adult)	3.037 (1.320)*	5.295	20.850	1.569	277.109
	Length of stay (Moderately long)	-3.444 (1.524)**	5.091	0.032	0.002	0.636
Note: $R^2 = .173$ (Nagelkerke); -2 Log Likelihood = 65.704; *p= 0.021; **p=0.024; ***p=0.043						

Source: Fieldwork, 2016

From Table 4.5, the human disempowerment status of residents at Abrafo is influenced by their age. The youth are likely to be humanly disempowered than the adult and the aged. The odds of human disempowerment for those at Abrafo are 2.87 more for the youth than the adult and the aged which is significant at $p=0.000$ and explains 25% of the variance in human disempowerment but decreases the model. This suggests that when conditions remain the same and there is no deliberate effort to educate and build the capacity of residents at Abrafo, those who are young would be more humanly disempowered. On the other hand, the length of stay influences the human disempowerment status of residents at Mesomagor. The odds of human

disempowerment for residents at Mesomakor are 4.074 more for those who have not stayed there for a longer period than those who have stayed there moderately long and very long. This is significant at $p=0.000$ and explains 26% of the variance in human disempowerment but decreases the model. This suggests that when the youth continue to stay at Mesomakor and there is no deliberate action to educate them and build on their skills, they would be humanly disempowered.

The age and family size of residents at Kubease influence their status of social disempowerment. The odds of social disempowerment for residents at Kubease are 6.288 more for the youth than for the adult and the aged which is significant at $p=0.000$. This suggests that when conditions remain permanent, the youth who continue to stay at Kubease would become more humanly disempowered. The odds of human disempowerment of residents at Kubease are 5.066 more for those with smaller family size than those with larger family size. This is significant at $p=0.02$. The age and family size of residents explain 13% of the variance in social disempowerment, however, age decreases the model whilst family size contributes to the model.

Age and length of stay of residents at Kubease influence their status of economic disempowerment. The odds of economic disempowerment for residents at Kubease are 16.314 and 30.850 more for the youth and adult respectively than for the aged. These are significant at $p=0.021$ and $p=0.043$ respectively. This suggests that when conditions are static, the youth and the adult who grow in the community are likely to be economically disempowered. In addition, the odds of economic disempowerment for residents at Kubease is 0.032 more for those who have lived there moderately long than those who have not lived there long and those who have lived there very long. This is also significant at 0.024. The age and length of stay of residents at

Kubase explain 17% of the variance in economic disempowerment. However, age contributes to the model whilst length of stay decreases the model.

The conceptual framework suggests that the status of residents' empowerment is caused by certain underlying factors and it is the duty of the research to uncover such factors. Among the socio-demographic factors that influence residents' empowerment, the length of stay plays a critical role in enhancing the environmental and psychological empowerment of residents. However, this affects those who have stayed in the communities for moderately long and not long period. All residents in the communities are environmentally and psychologically empowered even though they have not stayed in the communities for quite a long time. This suggests that all things being equal, their continuous stay in their communities would improve their environmental and psychological empowerment.

4.5 Results on hypotheses

1. H₁: There is a significant relationship between knowledge about environmental management practices and adherence to byelaws.
2. H₂: There is a significant relationship between belonging to a social group and participating in ecotourism planning.

The results on H₁ is shown in Table 4.6.

Table 4. 6: Results on relationship between knowledge about environmental management practices and adherence to bye-laws

Adherence to byelaws					95% CI for Odds Ratio		
	Variable Name	B (SE)	Wald	Odds Ratio Exp(B)	Lower	Upper	% classified
Abrafo	Constant	21.203 (20096.488)	0.000	0.000			
	Knowledge of forest	2.856 (0.460)*	38.580	17.400	0.000		95
Note: R ² =.014 (Nagelkerke) ; -2Log Likelihood =38.389; *p=0.000							
Mesomagor	Constant	2.565 (1.038)**	6.109	13.000			
	Knowledge of forest	2.104 (0.474)*	19.731	8.200	0.413	11.445	89
Note: R ² =.013 (Nagelkerke); -2Log Likelihood=31.318; *p=0.000; **p= 0.013							
Kubease	Constant	0.511 (0.516)**	69.021	0.105			
	Knowledge of forest	1.852 (0.207)*	80.013	6.370	1.526	14.038	86
Note: R ² = .058 (Nagelkerke); -2 Log Likelihood =151.591; *p=0.000; **p= 0.007							
Krofofrom	Constant	21.203 (40192.991)	0.000	1.000			
	Knowledge of forest	0.000 (.0333)	0.000	1.000	0.000		53
Note: R ² =.051 (Nagelkerke); -2 Log Likelihood = 48.492							

Source: Fieldwork, 2016

From Table 4.6, the odds of those who adhere to byelaws are 17.400, 8.200, 6.370 and 1.000 greater for those who have knowledge about the importance of forest for residents in Abrafo, Mesomagor, Kubease and Krofofrom respectively. Again, the model explains 1% (Nagelkerke R^2) of the variance in adherence to byelaws for those in Abrafo and Mesomagor and correctly classifies 95% of the cases in Abrafo whereas it correctly classifies 89% of the cases in Mesomagor. On the other hand, the model explains 6% and 5% (Nagelkerke R^2) variance of adherence to byelaws and correctly classifies 86% and 53% of the cases for residents in Kubease and Krofofrom respectively. The results show significant association ($p=0.000$) between knowledge of the importance of forest and adherence to byelaws for residents in Abrafo, Mesomagor, and Kubease whereas it is not significant for residents in Krofofrom. This implies that those who have knowledge about the forest are able to adhere to byelaws more than those who do not have knowledge or have little knowledge about the forest.

The results on the second hypothesis are shown in Table 4.7.

Table 4. 7: Results on the relationship between belonging to a social group and participating in ecotourism planning.

Participate in decision regarding ecotourism					95% CI for Odds Ratio		
	Variable Name	B (SE)	Wald	Odds Ratio Exp(B)	Lower	Upper	% Classified
Abrafo	Constant	0.759 (0.0258)**	8.635	2.136			
	Social group	1.099 (0.241)*	20.820	3.000	1.303	81.363	75
Note: $R^2=.136$ (Nagelkerke) ; -2Log Likelihood =94.614; * $p=0.000$; ** $p=0.003$							
Mesomagor	Constant	1.204 (0.658)	3.345	3.333			

	Social group	1.718 (0.410)*	17.510	5.571	0.413	11.445	85
Note: $R^2 = .031$ (Nagelkerke); -2Log Likelihood=38.421; *p=0.000							
Kubease	Constant	-2.255 (0.271)*	69.021	0.105			
	Social group	-1.769 (0.201)*	77.483	0.171	2.142	11.410	85
Note: $R^2 = .116$ (Nagelkerke); -2 Log Likelihood =151.809; *p=0.000							
Krofofrom	Constant	0.000 (0.378)	0.000	1.000			
	Social group	0.223 (.0335)	0.443	1.000	0.514	17.498	56
Note: $R^2 = .060$ (Nagelkerke); -2 Log Likelihood = 47.814							
Source: Fieldwork, 2016							

Table 4.7 illustrates the results for H_2 for the various communities. The model suggests that the odds of those who participate in the decision regarding ecotourism are 3.000, 5.571, 0.171 and 1.000 greater for those in social groups than those who are not in social groups in Abrafo, Mesomagor, Kubease and Krofofrom respectively. Furthermore, the model explains 13% (Nagelkerke R^2) of the variance in participating in ecotourism decision for those in Abrafo and correctly classifies 75% of the cases. In the case of Mesomagor, the model explains 3% of the variance in participating in ecotourism decision and correctly classifies 85% of the cases.

This shows that there is an association with an increase in belonging to social groups and increase participation in ecotourism decision making for residents around KNP. This association is statistically significant at $p=0.000$ and not by chance. However, this association is significant for residents in Kubease around BFRBS whereas it was not significant for residents at Krofofrom. For Kubease, the model explains 11% of the variance in participating in ecotourism decision and correctly classifies 85% of the cases which is significant at $p=0.000$.

This means that when residents are in social groups they can participate in decision making that concerns their livelihoods. As mentioned earlier, the state has an upper hand in the decision-making that concerns the use and management of the forest since the government has acquired the land. Such arrangements make it difficult for residents to partake in decisions that concern the management of the forest to improve their livelihoods. Nonetheless, the data suggest that when residents are in groups, they can be part of the decision-making to enhance their livelihoods.

4.6 Summary

This chapter presented the results on the first and second objectives of the study. The study uncovered that there are variations and similarities in the status of empowerment for the residents in the various destinations. All of the residents in the study destinations are very humanly disempowered which suggests that they lack the requisite knowledge on ecotourism and training in alternative livelihoods such as beads making, batik and tie and dye and kente weaving. Residents in Abrafo showed signs of social empowerment whilst those in the other areas were socially disempowered. The various factors influencing residents' status of empowerment include age, the length of stay, family size, religion among others. The chapter also presented the gender dimension of the empowerment status of residents and the results on the hypotheses.

CHAPTER FIVE

ANALYZING RESPONDENTS' PREFERENCES AND THE ROLES OF INSTITUTIONS IN EMPOWERING RESIDENTS

5.1 Introduction

This chapter analyzes the results on the third, fourth and fifth objectives of the study. It first presents the results on the types of empowerment that residents prefer. The second section presents the results on the types of empowerment that tourists/visitors want residents to have in order to boost their satisfaction on ecotourism activities at the destinations. The chapter further presents the results on the roles of private and public institutions in empowering residents towards ecotourism sustainability.

5.2 Types of empowerment that residents prefer

The views of residents on the aspects of empowerment they prefer are essential for ecotourism sustainability. Peoples' taste and preferences matters and need to be considered in issues that concern conservation and sustainable use of resources. Residents were asked to indicate which aspects of empowerment they prefer and the results are presented in figure 5.1.

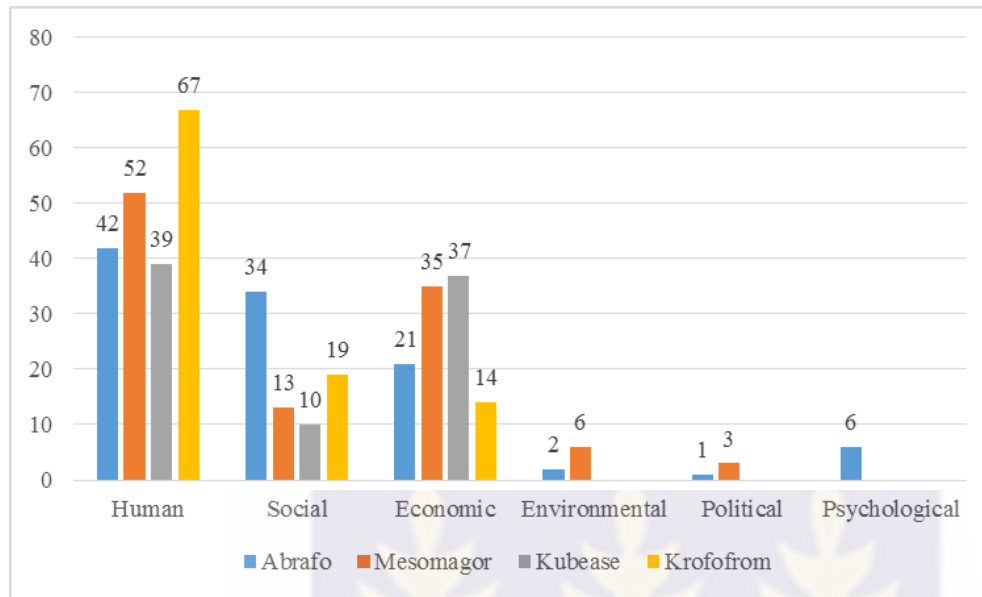


Figure 5. 1: Aspects of empowerment that residents prefer

Source: Fieldwork, 2016

As indicated in figure 5.1, most of the residents of the various destinations want to be humanly empowered. That is Abrafo (42%), Mesomagor (52%), Kubease (39%) and Krofofrom (67%). The second aspect of community empowerment that residents from Abrafo (34%) and Krofofrom (19%) want is to be socially empowered whilst Mesomagor (35%) and Kubease (37%) want to be economically empowered. Economic empowerment is the third most important aspect where community members want to have especially Abrafo (21%) and Krofofrom (14%) whereas members in Kubease (10%) and Mesomagor (13%) want to be socially empowered.

The study further uncovered the specific details of the aspects where residents want to be empowered and the result is displayed in Table 5.1. Their preferences for specific activities are indicated.

Table 5. 1: Specific aspects of empowerment residents prefer

	Name of communities			
Specific areas	Abrafo % (n=92)	Mesomagor % (n=46)	Kubease %(n=199)	Krofofrom % (n=36)
Human				
Training in alternative livelihoods	39*	67*	47*	36*
Develop local skills	26***	32**	26**	33**
Provide knowledge on ecotourism	28**		21***	25***
Social empowerment				
Use revenue to build infrastructure	30*	76*	32*	53*
Programs to build social cohesion	16**	13**	15**	8***
Establish local groups	11***	9***		17**
Incentives to improve social connectedness			20***	
Economic empowerment				
Job opportunities	54*	87*	55*	61*
Compensation for lost properties	12**			
Revenue sharing	5***	7**	13**	
Access to credit facilities			12***	8**
Equal economic benefits		4***		6***
Environmental				
Maintain environmental cleanliness	37*			
Afforestation programs	21**	63*	39*	36*
Improve environmental awareness	16***	13***	12***	8***
Establish environmental groups		19**	38**	31**
Political empowerment				
Part of decision-making bodies				17**
Incorporate concerns of residents	47*	30**	29**	56*
Avenues to share concerns	22**	46*	18***	
Local communities to control resources	15***	13***	33*	
Traditional authorities to be part of decision-making				14***
Psychological empowerment				

Improve attraction	25**			22**
Programs to build member's confidence	28*	76*	21***	58*
Programs to build self-esteem		15**	23**	11***
Programs to make members proud	19***	7***	37*	

Note: (* = first priority, ** = second priority and *** = third priority)

Source: Fieldwork, 2016

As mentioned earlier, human empowerment of all community members needs to be improved and the majority of residents want to improve their human empowerment as well. The specific aspects where they want to be empowered include training in alternative livelihoods which is their first priority (see Table 5.1). It is not surprising that residents prefer human empowerment to the rest because all residents in the communities were humanly disempowered. Residents believe that it is important to have training in alternative livelihoods because their livelihoods depend on their environment. It was revealed during the interviews and FGDs at Kubease and Abrafo that some few residents were trained in selected alternative livelihoods such as batik and tie and dye, beads making and grasscutter rearing. However, such activities took place quite a long time ago and after 2004, none of such activities have taken place.

This suggests that children at that time and those born afterward, have not had any training in alternative livelihoods. This could have implications on the sustainability of ecotourism at the destinations. Individuals have certain inbuilt skills and qualities that could be developed. Ecotourism provides the opportunity for the development of skills of individuals in the communities. However, this has not been the case in the study communities and residents do not just want their skills to be developed but increase their knowledge on ecotourism activities. Providing such aspects of human empowerment to residents would go a long way to ensuring the sustainability of ecotourism at the destinations.

As far as social empowerment is concerned, all the four communities indicated that they want authorities to use the revenue to build social infrastructure in their communities. As mentioned earlier, ecotourism is a social activity and residents should benefit from it. The use of revenue from ecotourism is one way to ensure that ecotourism benefits accrue residents. It is interesting that all residents from the various communities want authorities to use revenue from ecotourism to build social infrastructure such as roads, hospitals, market, community centre among others. Apart from Abrafo where there exists a private health centre, the rest of the communities cannot boast of health facilities. As tourists destinations, such services are essential not only for residents but for tourists as well. All the communities have basic schools but not a senior high school which could one of the reasons why the majority of residents in these areas have basic education. The existence of a senior high school could motivate some of them to pursue higher education. It was observed that some of the social infrastructures are in a deplorable state especially in Abrafo and residents want the authorities to fix them.

The next category of social empowerment that residents prefer is to have programs to build social cohesion. Ecotourism would thrive better when there are peace and harmony in destination areas. Residents want to have cultural programs and other festivities that would keep their communities lively and peaceful. They also want to be in local groups to help boost their participation in ecotourism activities such as engaging in decision-making, participating in cultural troupes, and forming tourism management teams. As mentioned earlier, there was statistical significance between belonging to social group and participation in decision-making. It is, therefore, essential to consider the zeal of residents to establish local groups. This can help improve social connectedness and ensure ecotourism sustainability.

In the case of economic empowerment, all the four communities want to have jobs opportunities as their first priority. Provision of jobs for residents is crucial for ecotourism sustainability. During the interviews and FGDs, residents shared that they used to collect non-timber forest products from the forest which they sell to earn a living. They can no longer enjoy such economic benefits because of the reserve. As humans, when their livelihoods are affected and there are no modalities in place to provide alternatives they could resort to negative practices. The residents during the FGDs mentioned that some people do go to the forest illegally to log. Such practices could have implications on ecotourism sustainability. Management should be concerned and assist residents with alternative jobs.

Furthermore, residents from Mesomagor and Kubease want to have a share in the revenue as their second priority. Revenue sharing at ecotourism destinations is crucial for ecotourism sustainability. Where residents are aware of direct economic benefits from ecotourism they are able to engage in positive practices that can conserve the resource. Residents again indicated that they would want to access credit facilities to expand their business. Revenue from ecotourism could be given to residents as loans to engage in ecotourism and other businesses that could improve the economic empowerment of residents and enhance their livelihoods. Residents in Abrafo want management to compensate them for lost properties as their second priority. Most of them complained during the FGDs that elephants destroy their crops. Some of them said they have lost interest in farming as a result. As a primary economic activity at the destinations, when residents lose interest and there are no alternatives, their livelihoods would be affected.

All residents were environmentally empowered. Yet, they want to be engaged in certain environmental programs. The first priority for most of the residents is to be engaged in afforestation programs. Residents believe that if they are engaged in plantation programs they

would not only improve the quality of the environmental resources but could enjoy economic benefits from that. Most of the residents have lands and as some of them indicated that they have lost interest in farming, engaging them in plantation programs could boost ecotourism in the areas. Residents also want to be in environmental groups to assist in the environmental education of residents. Community members themselves can serve as peer educators and as indigenes, they can explain issues to their peers better.

The aspects of political empowerment that is of priority to residents vary. Residents at Abrafo and Krofofrom want management of the forest to incorporate their concerns in the implementation process. Interviews with elders of the two communities revealed that sometimes the chief of Abrafo and some elders participate in meetings concerning the forest and ecotourism but their concerns are not addressed. In the case of Krofofrom, they are not called for specific meetings with the management but the elders in the communities sometimes meet and carry their concerns to the management but they are not addressed. Some of these concerns include establishing ecotourism centres at Krofofrom so that they can also benefit from ecotourism. Residents at Mesomagor want avenues to share concerns. An interview with the chief of the community revealed that they do not have any centre to hold community durbars and other meetings. Although he calls for meetings occasionally, such meetings are held in his house.

The majority of residents in Krofofrom expressed their need for a community centre to enhance their political empowerment. The majority of residents in Kubease wants local communities to control resources. The residents during the interviews and FGDs expressed their concerns that they want to have barriers within the communities where visitors can pay some token for the community but such request has not been considered. According to residents, there is no attraction within the community to draw the attention of tourists/visitors so they do not stop

within the community. The visitor centre, which was built by FORIG within the community, has not been operating for over a decade. They believe that when they are given a portion of the reserve to manage, they can engage in more activities to improve their livelihoods.

The aspects of psychological empowerment that majority of residents prefer are building programs to build the confidence of community members. During the FGDs, residents from the various communities said even though ecotourism has built their confidence and they can boldly tell others about their communities, they would want to participate in other programs such as cultural and festive activities to make their communities more lively. They added that such programs would help improve the attraction by adding a cultural dimension to the natural attraction. The next section presents the results on tourists/visitors' preferences on aspects of residents empowerment that would enhance their satisfaction.

5.2 Types of residents empowerment that would enhance tourists/visitors' satisfaction

Ecotourism destinations would not thrive if there are no tourists/visitors to the site. Tourists play critical roles in the sustainability of ecotourism destinations. As consumers, they also have their taste and preferences that can inform them on the choice of destinations. When they are satisfied with the destination images, they are likely to repeat their visit, which is also important to sustain ecotourism destinations. Tourists to KNP and BFRBS were asked to indicate the types of empowerment that when residents are engaged in would enhance their satisfaction. The result is shown in figure 5.2.

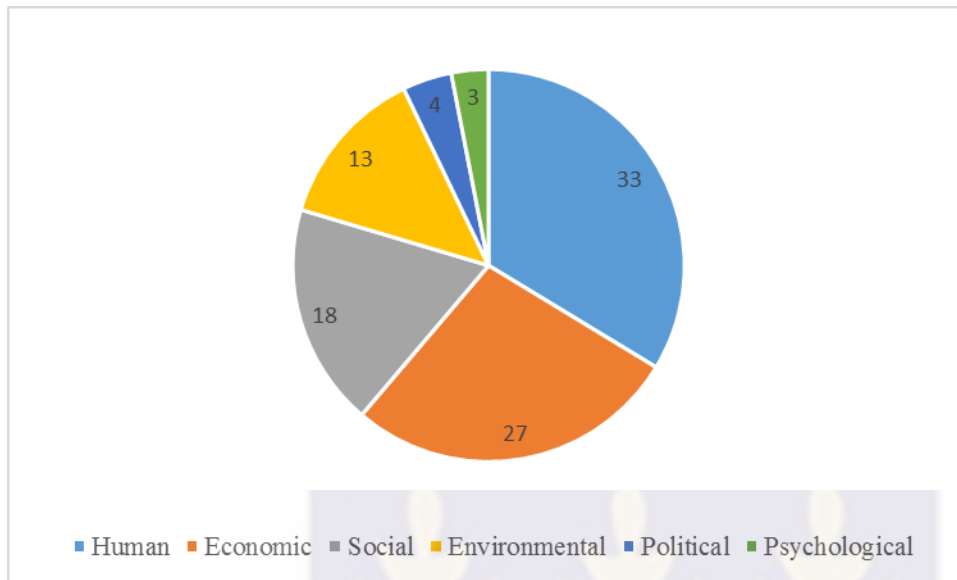


Figure 5. 2: Aspects of residents' empowerment that interest tourists/visitors

Source: Fieldwork, 2016

Figure 5.2 illustrates that the majority of tourists would want residents to be humanly empowered (33%). This is followed by those who want residents to be economically empowered (26%), socially empowered is (18%) and environmentally empowered is (16%). The least scored empowering aspects are political (4%) and psychological (3%). The tourists further provided details on the specific aspects of empowerment that would enhance their satisfaction which is presented in figure 5.3.

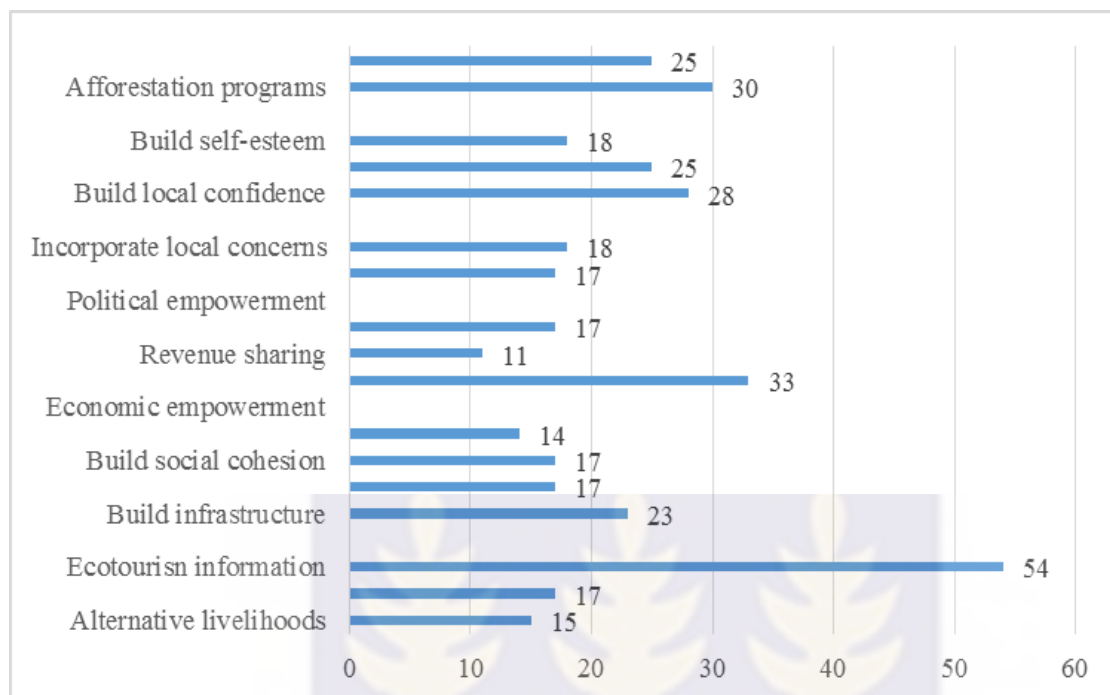


Figure 5. 3: Details of tourists/visitors responses on aspects of residents' empowerment that would enhance their satisfaction

Source: Fieldwork, 2016

From figure 5.3, with regards to human empowerment, most of the tourists believe that their satisfaction or experience would be enhanced when residents are knowledgeable about ecotourism and have information about it (54%). The next aspects of human empowerment that tourists believe would enhance their experience or bring them satisfaction are the provision of education to local communities (19%) and 17% of tourists want the skills of community members to be developed. Training of community members in alternative livelihoods is 15%.

Concerning economic empowerment, most of the tourists believe that their satisfaction would improve if there were job opportunities for residents (33%). The same number of tourists want residents to have programs to reduce leakage (17%), programs to increase local businesses (17%), whilst 12% of the tourists want revenue to be shared with residents. In building the social

empowerment of residents, 23% of tourists believe that revenue should be used to build infrastructure, 17% feel that when social groups are established, their satisfaction would be enhanced. Furthermore, 17% feels that there should be programs to enhance social cohesion whilst 14% believe that their satisfaction would be enhanced when local culture and traditions are improved.

The tourists further provided details on why they feel that their satisfaction would be enhanced when community members are empowered on various aspects. This is presented in figure 5.4.



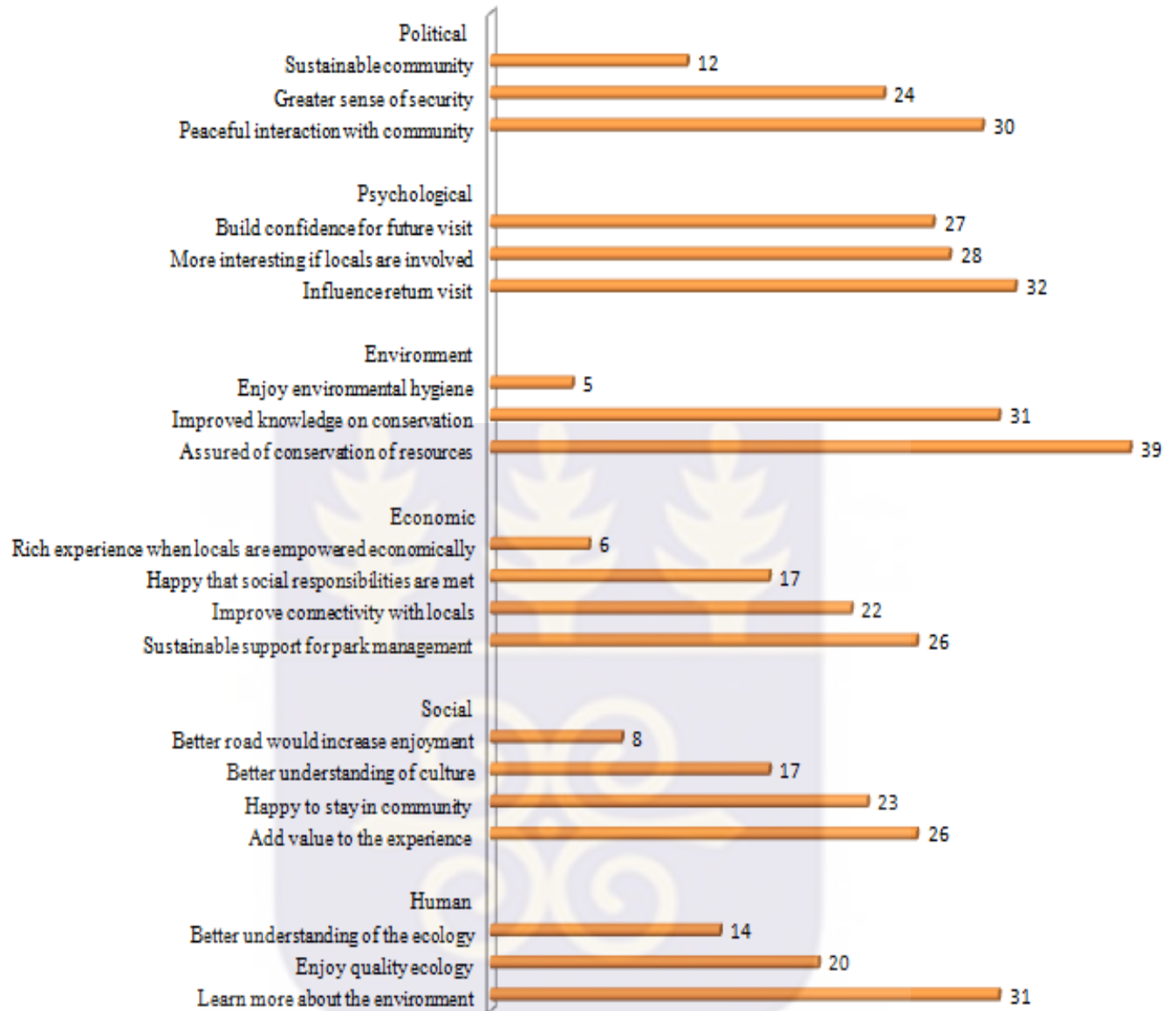


Figure 5. 4: Visitors responses on sources of improved satisfaction

Source: Fieldwork, 2016

Figure 5.4 depicts that tourists prefer that residents be humanly empowered to improve their satisfaction because the tourists can learn more about the environment from the residents (31%). When residents are knowledgeable about ecotourism, tourists can interact and learn better from them concerning the history of ecotourism in the communities. The tourists further stated that

they would enjoy quality ecology (20%) and have a better understanding of the ecology (14%) when residents are knowledgeable about ecotourism.

Tourists again believe that when community members are socially empowered their satisfaction would be enhanced because there would be value addition to their experience (26%). It is interesting that tourists/visitors are believed that they would be satisfied when residents are socially empowered in this direction. They further believe that they would be happy to stay in the community (23%), have a better understanding of the local culture (17%). The residents were interested in engaging in cultural activities as well. This provides a good opportunity for residents to be engaged in cultural activities to add value to ecotourism and enhance tourists/visitors' experience. Other tourists/visitors who felt that the road should be improved to increase their experience is 8%.

The majority of tourists to these destinations further shared that when residents are economically empowered their satisfaction would be enhanced because there would be money for residents to ensure sustainable conservation of the park (26%). This is also crucial for ecotourism sustainability. Where tourists are aware that residents at the destination would benefit financially from their visits, which would serve as a guarantee for conserving the resource, they are satisfied and can repeat their visit. In addition, tourists/visitors believe that when residents are economically empowered, tourists' connectivity with locals would improve (22%). Moreover, some tourists believe that when residents are economically empowered, it is an indication that they the tourists are fulfilling part of their social responsibilities that would make them happy and satisfied (17%). Moreover, a section of the tourists believes that when residents are economically empowered then they are involved in ecotourism activities. Such activities include

sharing in the wealth of ecotourism which according to the tourists, would enhance their rich experience when locals are involved (6%).

Moreover, the majority of tourists who think that their satisfaction would be enhanced when residents are environmentally empowered said that they would be assured of conservation of resources (40%). The conservation of resources is one of the basics for the development of ecotourism. When residents are educated on the importance of conservation and they abide by them, it would not only contribute to resource conservation but enhance tourists satisfaction. As mentioned earlier, tourists are consumers and some of them prefer to visit very rich natural environment. Again, 30% of tourists believe that the environmental empowerment of residents would help the tourists to improve their knowledge on conservation and enjoy environmental hygiene (5%). It is interesting that some of the tourists/visitors prefer to learn from the residents. Improving the environmental education of residents is important in enhancing tourists satisfaction.

The political empowerment of residents brings satisfaction to some tourists/visitors. According to the tourists, the sources of such satisfaction include the peaceful interaction with community members (30%). Others also believe that their satisfaction would be enhanced when there is greater sense of security in the communities (24%) and the communities are sustainable (12%). Ecotourism thrives better communities where there is peace and security. Tourists as consumers, are also rational beings and would like to enjoy the natural environment within peaceful societies. Where there are conflicts and unstable political atmosphere, the sustainability of ecotourism destinations would be affected.

Some of the tourists/visitors shared their reasons for believing that the psychological empowerment of residents would enhance their satisfaction. The majority said that when

residents are happy and proud about their communities because of ecotourism they interact better with tourists. Such interactions would encourage tourists/visitors to repeat their visits (32%). Others believe that when residents are psychologically empowered then it means they are involved in ecotourism activities and that would satisfy the tourists (28%). Those who said that the psychological empowerment of residents would build their confidence to repeat their visit are 27%. Ecotourism sustainability also depends on the hospitality of residents. When residents are happy about ecotourism in their communities, they are more hospitable towards tourists. This is also critical for ecotourism sustainability.

5.4 Roles played by the management of the destinations towards empowerment of residents

Two public institutions manage the two tourists' destinations with support from some NGOs. It is important to understand the roles played by these institutions towards empowering residents.

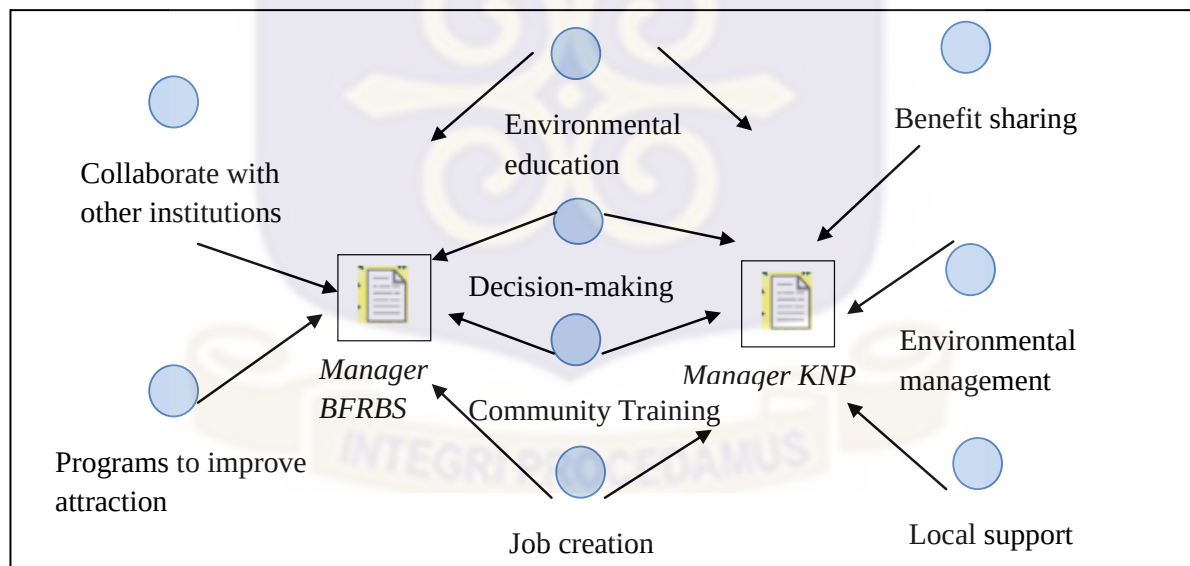


Figure 5. 5: Summary of roles played by managers of BFRBS and KNP

Source: Fieldwork, 2016

Figure 5.5 summarizes the various aspects of empowerment where the managers of the forests are working or have worked on. The middle column shows (in subthemes) the roles that both

institutions are playing towards empowering residents whereas those at the sides are roles that each institution plays differently. The managers at KNP and BFRBS said they have engaged residents in environmental education. The provision of environmental education is key to achieving ecotourism sustainability. Ecotourism depends on the natural environment and educating residents to understand the need to preserve the environment is very important. As mentioned earlier, all residents were environmentally empowered. It was also revealed during the interviews and FGDs that the management of the destinations occasionally educates residents on the importance of conservation and keeping the environment clean.

The management of the destinations further said they involve residents in decision-making regarding ecotourism. According to the manager at KNP, the chiefs and elders of the communities especially the paramountcies are invited to participate in meetings concerning the forest and ecotourism. They sometimes involve the local chiefs in such meetings. The interviews with the chief of Mesomagor and some elders of Abrafo revealed that they are occasionally involved in some meetings but their views are not considered. Involving local authorities in decision-making concerning ecotourism is critical for ecotourism sustainability. The kind of involvement that is essential is bottom up approach where residents are able to express their concerns and such concerns are considered. The management at BFRBS, on the other hand, said they have engaged local authorities before in their meetings regarding ecotourism but was a long time ago. They continued that, they have not really done much in involving residents in the decision-making process. This has contributed to the status of political disempowerment of residents at BFRBS which has implications on ecotourism sustainability.

The management of the parks again stated that they have facilitated community training programs to build the skills of residents and improve their livelihoods. Such training programs

took place a long time ago which has implications on ecotourism. The provision of training and building the skills of residents are important in achieving ecotourism sustainability. These training should be continuous to ensure sustainability of the programs. The management of the parks added that they offer job opportunities to residents. The manager at BFRBS said they have four workers who are residents of the forest communities whereas the manager of KNP said they have employed few residents from the forest communities. He continued that they are challenged because the residents do not have the requisite education to occupy most of the positions they have. It is therefore essential to engage residents in other alternative livelihoods to ensure ecotourism sustainability.

The other roles that the management at KNP performs include support for communities where residents have been supported with logistics to pepper fence their farms against destruction from elephants. The manager added that they have plans to create woodlots where residents would be assisted with seedlings and other logistics to preserve the environment. The management at BFRBS, on the other hand, collaborate from time to time with other institutions on projects where they include residents. They also have plans to improve the attraction by building a canopy walkway. The roles that the management of the parks would play in building the environmental empowerment of community members are shared in the following quotes.

“We are trying to create woodlots for the communities. The woodlots would be plants that are fast growing and would belong to the individual who would make his or her land available. We are also looking at those with cocoa farms so that they can also plant these trees on their farms” (Kakum Manager, 2016).

“FORIG has a plan and very soon ecotourism activities will increase. There would be a canopy walkway which would be established to increase ecotourism activities. Bee hives would also be established with the involvement of residents (Bobiri Manager, 2016).

5.5 Roles played by some NGOs

The role of NGOs in empowering residents is essential if ecotourism sustainability is to be realized. Most ecotourism destinations in Ghana are supported by NGOs. Figure 5.6 shows the summary of roles played by GHCT and NCRC in empowering residents towards ecotourism sustainability.

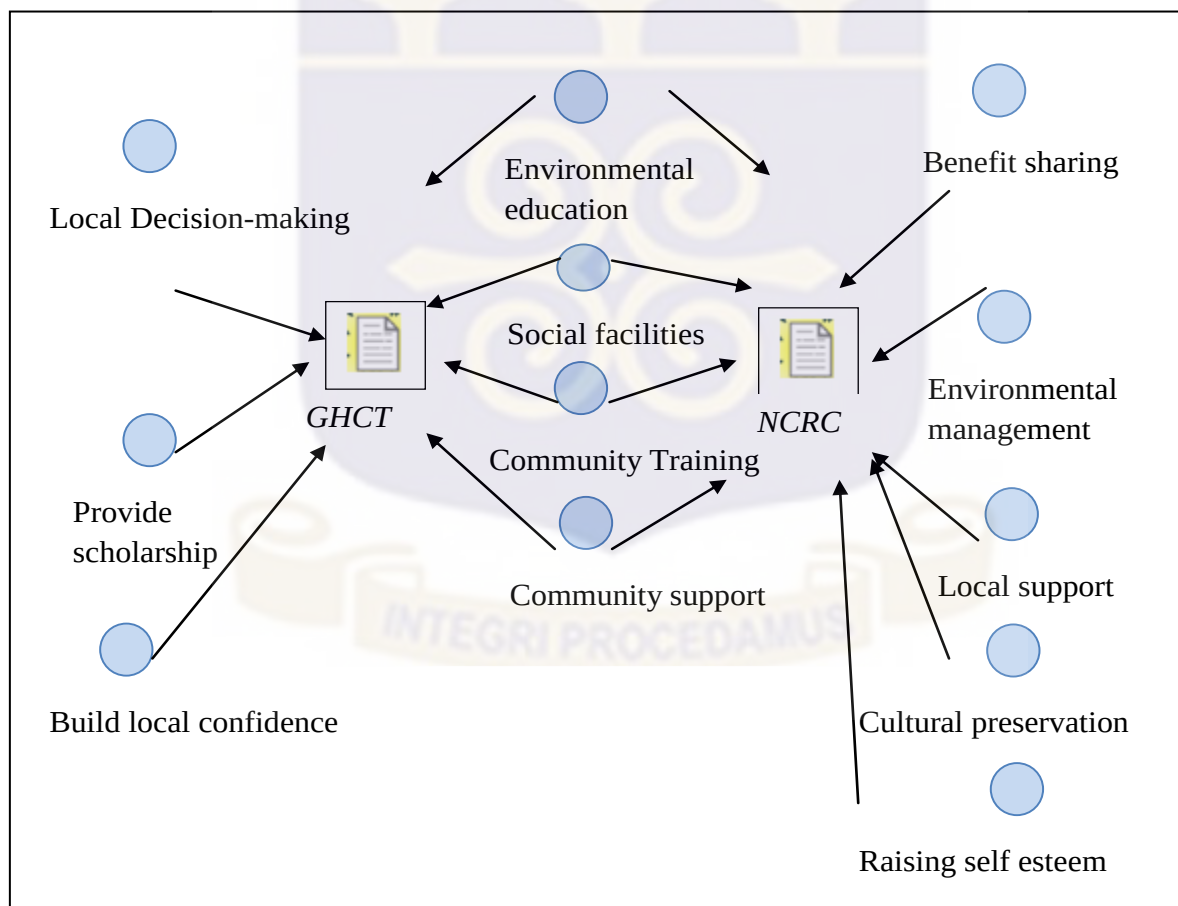


Figure 5. 6: Summary of roles played/ to be played by some NGOs

Source: Fieldwork, 2016

Figure 5.6 summarizes the various roles that these NGOs are playing and would be playing in the near future. As indicated earlier on, the middle circles show the activities that both NGOs are engaged in whereas the sub-themes at the sides are the activities undertaken separately by each institution. Both NGOs have provided and will provide environmental education, social facilities, training for community members, programs to raise self-esteem, preserve culture, and provision of support. They all believe that an ecotourism framework would help to understand the various roles of stakeholders in ecotourism sustainability.

As far as the provision of social empowerment is concerned, GHCT has supported the Abrafo community in several areas. According to the director of GHCT, they have provided library and an ICT centre for the residents. GHCT is the major NGO that is working with the communities around KNP to improve their livelihoods. It was observed that the library is in a deplorable state and need to be refurbished. The ICT centre on the other hand has been closed for a while due to management problems which have implications on the sustainability of ecotourism at the destination. NCRC, on the other hand, has supported BFRBS in community training in 2001 in alternative livelihood programs. However, such programs were not sustainable. It is important for the various NGOs to devise programs to ensure the sustainability of ecotourism activities.

NCRC undertakes programs to manage the environment, assists communities, and other stakeholders to come out with benefit-sharing strategies. GHCT also has programs in place to provide scholarship schemes for some selected community members. In building the human capacities of community members, the director for GHCT says:

“With the bamboo art center at Kruwa, we trained the people to use the bamboo to do all kinds of things, e.g. bags, etc. Again, we trained members in Assin Kruwa in beekeeping, grass cutter rearing not only in Kruwa but other areas” (Director, GHCT).

Concerning benefit sharing as an aspect of economic empowerment, the respondent from NCRC said:

“The generated funds are shared according to stakeholders’ values, the percentage that goes to the patrons is 10%, and Management team operates with 60% including tax. Community welfare 10%, specific project for community 10%, scholarship fund 10%”
(Director, NCRC).

5.6 Details of roles played by private and public institutions

Results from interviews with MOTAC and MESTI suggest that they do not have any common activities. MOTAC engages in several activities including providing technical advice, engaging communities in decision-making, training community members, environmental education, cultural education, create opportunities for community members to generate revenue and collaborate with other institutions. MOTAC believes that there should be an ecotourism framework which is developed with local perspective at various destinations. Some of the challenges include inadequate funds. MESTI does not engage in tourism activities. Some of the challenges it faces include institutional collaboration.

“For now, nothing is happening, we are not actually doing anything in terms of sustainable tourism. The ministry of tourism does not contact us on anything and we do not collaborate with them in any way” (Director, MESTI).

“In building the capacities of community members, we are training some of the community members in culture such as singing and dancing” (Director, MOTAC).

The details of the roles played by the various institutions as well as their challenges and way forward are presented in Table 5.2.

Table 5. 2: Roles played by various institutions, their challenges and way forward

Aspect of empowerment	Institutions					
	MOTAC	GHCT	NCRC	FORIG (MANAGER BFRBS)	FC (MANAGER KNP)	TBI
Human						
Training community members	In Ada, 127 members comprising tour guards, boat operators, restaurants, drinking bar, chop bar operators, sugar cane farmers have been trained	We did a lot of training in Assin Mesomagorin bamboo arts, we trained women there in food preparation so that they can prepare food for the guests	We are collaborating with communities in the area of training	About ten of the beehives are on trial and the community members would be trained to engage in these activities	We would be creating woodlots where we will educate community members on them	We have worked with them before to provide training on alternative livelihoods such as beads making, batik/tie and dye
Economic						
Employment				FORIG give priority to residents when employing. Currently, there are seven workers on site and 4 of them are residents	Currently, there are five tour guards and two of them are from Abrafo	
Revenue generation	We encourage community members to sell and also provide home stays for instance in Tafe Atome	We have trained some of the community members in food preparation among others so that they can do something and sell to the visitors		NGOs come with specific work for the community where the communities are supposed to collect the seeds for the endangered species for nursery and they are paid	We are going to create a woodlot together with some selected community members which would belong to them. This would give them some income	We provided community with three bicycles to establish a bicycle station at Kubease
Environmental						
Environmental education	There are other 33 areas we are working on eg Salaga, Kintanpo, Adasawase, Odwinima	We try to work with Wildlife on creating a buffer zone so we supported wildlife to train members	We provide training on conservation and guidelines on ecotourism management	The community members are educated on not destructing the ecosystem	Currently, there is a project that is conservation of hinge-back tortoise and we want to sensitize the	

	etc. and in all these places we ensure that environmental management is key	in growing pepper around their farms to prevent elephants from destroying their crops		on which the amphibians live	members to understand the roles of the tortoise in the ecosystems	
Political						
Decision-making	In the case of Nzulezu, the people themselves were asked to select those to participate. In terms of what should be done too we set up committees made up of the chiefs and assemblymen and they decide on whoever should be on board	There are seven paramountcies, and each one, when they are coming for meeting, come with their community members		There is an annual meeting usually in December, which comprises of the chiefs and elders of the communities and we get to know their concerns	We have a unit, the community development unit that involves the community in all these activities	
Psychological						
Appreciate resource		We are also educating community members to appreciate the resource they have since it is important for them as farmers		Some projects have taken place here and have educated community members on the need to appreciate their resource		We felt that when community members are engaged in alternative livelihoods they will appreciate the resource and be happy about it so we trained some of them
Social						
Social facilities	We provide toilet facilities, museum, souvenir shops	As I speak now we have opened a community center at Kruwa where members are also going to be trained, at Abrafo we had constructed a	We provide social facilities by lobbying the DA and other philanthropists for provision of social infrastructure			

		50 seater ICT				
Other roles						
Support		Sometimes we have to support WD to engage in their activities. We support them with fuel, and the pepper project too we funded it	Support for funds for promotion and Marketing		We can support them through with the seedlings, preparation of the lands. We have done this before with the training of pepper fencing	If we get any student who is interested in taking a project at BFR we will be happy to support it
Challenges						
Funds	Inadequate funds for operation		Inadequate funds to operate	Most of our projects are foreign funded who come with their own conditions which make it difficult to collaborate with communities on such issues	Even as a country, we depend so much on aid, and everybody is looking up to somebody for aid	
High community demands		The chief of Abrafo has even written to us that we should build an ultra modern palace for him. He even threatened that he will block the road etc. because they are not receiving benefits		Some of the concerns they raised are beyond our reach Some say that they want firewood so they want FORIG to relax the rules so they can get firewood	So most of the community members have high expectations	
Sustaining activities				For the alternative livelihoods, most of them come in the form of projects so when the project ends the sustainability		Finding something that will give them a commensurate return has been a major challenge

				become an issue		
Way forward						
Ecotourism framework	There should be a framework developed from a bottom-up perspective and it should be for each destination.	a framework for ecotourism development in the country would help in understanding ecotourism and roles of institutions better	Ecotourism framework will be a good thing to have	it is important to have an ecotourism framework for the nation which should take into account local needs and roles of institutions	I think there is the need for an ecotourism framework that can outline the roles of communities and institutions and address issues on benefits as well as community empowerment issues in general	I think an ecotourism framework is necessary. If there can be different activities for tourists and communities so that communities will have something to do and tourists can also enjoy wide range of activities it will help a lot
Local management	The leadership at the community level should be elected so that they can be accountable to the people	A team at the local level that is committed is very necessary to ensure sustainability of activities and maintenance of social infrastructure		It will be a good thing to have local level tourism management teams who will take care of community interest in tourism		

Source: Fieldwork, 2016

Table 5.2 provides the details of the various roles that are played and are being played by the various private and public institutions in ecotourism development. TBI explained that their current focus has shifted from ecotourism but have played diverse roles in ecotourism development at BFRBS and are willing to assist in its sustainability if students and other NGOs bring up good proposals. All the institutions have played or are playing diverse roles to help with the human empowerment of community members by training them in various areas. They are

and have assisted residents in bamboo and arts training, food preparation, tour guiding, beekeeping, the creation of woodlots, beads making, batik and tie and dye.

In terms of economic empowerment FORIG and FC, employ some of the community members whilst the other institutions provide opportunities for them to generate revenue. MOTAC, GHCT, FORIG, FC and NCRC engage communities in environmental education. They also help residents to appreciate their resource and engage them in decision-making processes. MOTAC, GHCT, and NCRC further assist residents in developing their social infrastructure. As mentioned earlier, the social empowerment of residents is critical for ecotourism development. Even though the various private and public institutions are playing their roles in the social empowerment of residents, more needs to be done. There are bad roads leading to the destinations and the director of GHCT said they are working towards the construction of the roads.

The focus of MOTAC has been in other areas other than KNP. They are assisting residents at Nzulezu and other areas with receptive facilities, toilets, museum, and souvenirs shop. They are improving their cultural diversities as well, for instance, they have selected about 30 participants to be trained in cultural activities. It is interesting that this study revealed that residents at both destinations are interested in being in social groups to engage in cultural activities which they believe would add value to the ecotourism attraction. Tourists/visitors, on the other hand, preferred residents to participate in cultural activities to enhance their experience. Such revelation provides a good opportunity for private and public institutions to engage the residents in such aspects.

GTA is silence on the aspects of empowerment since they have not engaged community members in such aspects. Currently, they are not doing anything to empower residents since it is not their focus. According to them, when Ghana Rural Ecotourism and Travel Office (GREET)

was not absorbed into GTA, they were able to operate but their absorption into GTA has rendered them ineffective. This is surprising since GTA is supposed to be the implementing body of MOTAC. However, MOTAC seems to be doing more on ecotourism whilst GTA is rather rendered ineffective. This implies that there is a limited collaboration between these institutions. For ecotourism to be sustainable there is the need for collaboration between stakeholders. As an implementing body of tourism activities in the country, GTA is expected to engage in more activities to boost ecotourism in the country.

These institutions are challenged with inadequate funds to sustain ecotourism activities. The director of GHCT said residents make huge demands that they cannot meet. The private and public institutions shared that the residents have high expectations of getting direct financial benefits from the revenue. Such high expectations also have implications on ecotourism sustainability. For instance, when their expectations are not met, it could develop conflicts which can negatively affect ecotourism in the areas. Respondents from both the private and public institutions believe that having local tourism management teams and an ecotourism framework will help to curb these challenges. The existence of an ecotourism framework would help harmonize practices at various destinations. The framework can guide destinations to incorporate issues of residents' empowerment in their operations and budget for them.

5.7 Summary

This chapter presented the results on the various roles played by the private and public institutions in empowering residents towards ecotourism sustainability. The various private and public institutions are performing certain roles to provide benefits to residents though they are not adequate to bring about empowerment. Some of the roles played by the institutions include facilitating community training programs, providing environmental education, providing social

infrastructure and involving residents in decision-making concerning ecotourism. The study also revealed that some of the institutions are not collaborating enough and they are faced with challenges that hinder their operations.



CHAPTER SIX

DISCUSSION OF RESULTS

6.1 Introduction

This section presents a discussion of the results in line with the study objectives. It begins with an overview of the extent of residents' empowerment. This is followed by a detailed explanation on the factors influencing community empowerment, aspects of residents' empowerment that residents prefer, aspects of residents empowerment that would enhance tourists/visitors' satisfaction and the roles of private and public institutions in empowering residents.

6.2 The extent of residents' empowerment

6.2.1 *Social empowerment*

The literature on sustainable tourism supports that the empowerment of residents is a critical issue to ensure sustainability in ecotourism (Asiedu, 2002; Boley & McGehee, 2014; Cobbinah et al., 2015; Cole, 2006; Ramos & Prideaux, 2014). Asiedu (2002), Boley & McGehee (2014) and Scheyvens (1999a) emphasize that residents are socially empowered where there are social networks, local groups, social connection, and cohesion. Community members are socially empowered when they receive social benefits such as recreation and cultural facilities which keep residents' interest in ecotourism (Mensah, 2012). This study revealed that communities around KNP are socially empowered whereas those at BFRBS are disempowered. Respondents at KNP felt that ecotourism connects them to their community, preserve the local culture, improve their relationship with people and improve their infrastructure.

This is consistent with the literature that ecotourism can socially empower residents by promoting local culture and improving social facilities (Afenyo & Amuquandoh, 2014; Cobbinah et al., 2015; Eshun & Tagoe-Darko, 2015; Mensah, 2012; Thanvisitthpon, 2016). This is further echoed by Boley et al. (2015) who believe that community members are socially empowered when there is increased community cohesion and collaboration between members. The social empowerment situation of residents at KNP supports findings by Boley & McGehee (2014) in a study at Western Virginia in the USA where residents perceived themselves as socially empowered since ecotourism connects them to their communities. This further provides support to the findings of Afenyo & Amuquandoh (2014) where communities around Tafi Atome have received social infrastructure built with revenue from ecotourism. In the case of Abrafo, GHCT, which is a major NGO in the area, has provided a community library, and an ICT center which were built with funds from ecotourism.

According to Afenyo & Amuquandoh (2014), when residents are in local groups they are able to participate in decision-making concerning ecotourism. This tested statistically significant for residents in Abrafo, Kubease, and Mesomagor. This suggests that where residents are in groups, they can engage in ecotourism activities and this is not just by chance but is statistically significant in this study for residents in Abrafo, Kubease, and Mesomagor.

On the other hand, social disempowerment results when there is disharmony (Ramos & Prideaux, 2014; Scheyvens, 1999b) and residents feel that they are not receiving enough infrastructure from tourism (Ramos & Prideaux, 2014). The majority of residents in Kubease felt that they have not received enough infrastructure from ecotourism. The qualitative results suggest that though they have some social facilities, such amenities were not constructed with revenue from ecotourism with the exception of a visitor center, which has been idle for more

than a decade and they do not see how this is beneficial to them. Such social disempowering situations could prevent community members to be interested in conservation of biodiversity which can affect their degree of involvement in ecotourism activities (Adams & Hutton, 2007; Eshun & Tonto, 2014; Honey, 2008; Mensah & Ernest, 2013).

Furthermore, residents around BFRBS are not sure whether the social infrastructure such as schools, boreholes, and toll booth are as a result of ecotourism or not. This signifies that there is a lack of information sharing or weak collaboration between the management of the forest and residents. This could reduce residents' interest in ecotourism which has implications on the sustainability of ecotourism. Eshun & Tonto (2014) affirms that the lack of collaboration between tourism managers and residents could lead to a lack of interest on the part of community members to participate in issues related to ecotourism. Moreover, the absence of infrastructure in these communities pose challenges to the sustainability of ecotourism at these destinations (Honey, 2008).

The conceptual framework has been useful in knowing the extent of social empowerment of residents at these destinations. It has helped to analyze the similarities and variations of the social empowerment at the two destinations. The various indicators employed have been helpful in knowing the empowered outcomes of destinations and those with signs of disempowerment. The differences between the social empowerment status of residents at KNP and BFRBS could be attributed to the fact that, there exists a vibrant NGO at KNP that helps residents to benefit from social infrastructure. On the contrary, communities around BFRBS could not boast of any vibrant NGO to help assist them in this direction. This supports TIES (2015) that institutional roles are critical in empowering residents towards ecotourism sustainability.

6.2.2 Political empowerment

Political empowerment is achieved when the majority of residents are engaged in all aspects of the decision-making processes and that the views of traditional authorities, youth, women groups, and religious bodies are taken into consideration (Asiedu, 2002; Boley et al., 2015; Scheyvens, 1999). Ramos & Prideaux (2014) assert that community members are politically empowered when their needs and interests are taken into consideration on the political structure. Scheyvens (2002) maintains that political empowerment occurs when residents have avenues to air their views as explained in the conceptual framework. The study found that residents around KNP and one community at BFRBS are politically empowered. This implies that most of the individuals and traditional authorities have avenues to share their concerns.

The political empowerment status of residents is very critical for the development and sustainability of ecotourism since the political empowerment of residents can affect the other forms of empowerment. For instance, residents can share their views on how social, economic, environmental and other aspects of empowerment should be maintained to ensure ecotourism sustainability which is a sign of gaining some authority over their affairs. Boley, McGehee, Perdue, & Long (2014: 87) concur that political empowerment is similar to residents “gaining mastery of their affairs”. Furthermore, it provides an opportunity for residents to participate at the highest level which is consistent with the literature. For instance, Gordillo, Hunt, & Stronza (2008) agree that political empowerment is like community participation at the highest level. When residents have avenues to share their concerns, they are able to voice out issues that affect all other aspects of empowerment. The signs of political empowerment of residents in the study areas support a study at TAMS where there exists a vibrant TMT that provides a platform for residents to share their concerns and ensure that they benefit from all angles (Afenyo & Amuquandoh, 2014).

On the other hand, political disempowerment results when residents do not have avenues to share their concerns and their concerns are not taken into consideration (Asiedu, 2002; Boley et al., 2016; Boley & McGehee, 2014; Ramos & Prideaux, 2014; Scheyvens, 2002; Scheyvens, 1999). The political disempowerment situation of Kubease has implications for sustainability of ecotourism at the area. Furthermore, most of the residents at both destinations share the same situation, as they believe that their concerns are not addressed. This could further lead to loss of interest in members to partake in the decision-making process (Adams & Hutton, 2007; Asiedu, 2002; Eshun & Tonto, 2014; Honey, 2008; Mensah & Ernest, 2013) and eventually affect the political empowerment of residents.

Even though all of the respondents were above the age of 18 and are capable of participation in decision-making, most of them have a low educational background. When they are able to express their views and their concerns are not addressed for a long time, it can influence their attitudes towards participating in the future decision for ecotourism development. The situation in Kubease where their chief is yet to be buried and have not held any community meeting to discuss issues relating to ecotourism for over two years, could create tension and powerlessness on behalf of the residents (Coria & Calfucura, 2012; Drydyk, 2013; Eshun, 2011; Han et al., 2014). The conceptual framework for the study helped in examining the political empowerment of residents. The indicators employed have been useful in knowing the similarities and differences in residents' political empowerment.

6.2.3 *Economic empowerment*

According to Ramos & Prideaux (2014), economic empowerment is achieved when the greater number of residents have control of economic resources from ecotourism, benefit economically and directly from ecotourism, in short, medium and long-term and there is no leakage. Sutawa

(2012) establishes that economic empowerment is where residents have access to capital and resources whereas Asiedu, (2002) maintains that economic empowerment is attained when most residents are employed and economic benefits trickle down. The economic empowering situation of residents in Abrafo grant supports to the observation that ecotourism can provide economic benefits to residents (Afenyo & Amuquandoh, 2014; Kontogeorgopoulos, 2005; Li, 2006; Simpson, 2008). This includes the fact that ecotourism could reduce leakage and provide jobs for residents.

If more tourists were able to stop at Abrafo and buy from residents, it would reduce leakage, increase job opportunities for residents and boost their economic empowerment outcome as explained in the conceptual framework. According to Eshun, Owusu, Owusu, & Amankwaa (2015), KNP is the most visited tourist's attraction in Ghana and frequent tourists visit a destination is important for sustaining ecotourism in the area. Therefore, more opportunities need to be created around the KNP especially Abrafo to raise their economic empowerment situation to very empowering conditions. Abrafo community has other tourists' attraction such as a Bee Center which is situated within the community and has the tendency to boost the economic empowerment conditions of the residents. This could be achieved if there are programs to boost economic opportunities and ensure that economic benefits trickle down to residents (Asiedu, 2002). An interview with the manager at KNP revealed that some of the community members are employed as tour guides and guards within the forests. This is consistent with findings by Simpson (2008) that economic benefits of ecotourism include job opportunities such as tour guides.

Economic disempowerment results when profits from tourism go to few people and also where there is leakage (Asiedu, 2002; Ramos & Prideaux, 2014; Scheyvens, 2002). Three communities

showed signs of economic disempowerment. These were Krofofrom, Kubease, and Mesomagor. Even though Kubease is the gateway to the Bobiri forest, residents during the FGDs shared that tourists hardly stop by the community to purchase items and they believe that tourists buy their items before coming or purchase from the FORIG guesthouse within the forest. This situation causes the concentration of economic gains in the hands of few people and leads to leakage (Asiedu, 2002).

Unlike Kubease and Abrafo which are located on a major road and also serve as the major entrances to the forests, Krofofrom and Mesomagor have no attraction to pull tourists/visitors who visit the destinations. They are also located in remote areas and not on regular transportation. Such locational differences could have implications for ecotourism sustainability if conditions remain permanent. However, the study found that some of the residents at Krofofrom have skills in the making of kente and they are interested in getting support to developing their community to attract tourists/visitors. Such initiatives could create jobs and reduce leakage. As explained in the conceptual framework, empowered economic outcomes include increased jobs and reduced leakage which could go a long way to ensuring ecotourism sustainability.

Moreover, residents were interested in having a benefit sharing scheme to enhance their economic empowerment situations. Contrary to studies from TAMS where residents benefit from revenue sharing mechanisms (Afenyo & Amuquandoh, 2014) and Boabeng Fiema Monkey Sanctuary where there is a benefit sharing mechanism in place (Eshun & Tonto, 2014), those at KNP and BFRBS do not enjoy such benefits. However, some of the residents were optimistic that they would receive economic benefits in future, whilst others were not sure until there is a benefit-sharing scheme in place. Such certainties and uncertainties about the future of economic

empowerment of residents would have implications on the sustainability of ecotourism development.

Moreover, there are no credit facilities available for residents at both destinations. Most of these members have a low level of education and are mostly farmers and traders. Some residents indicated during the FGDs that their inability to have collateral prevents them from accessing loans to engage in any serious business and they could only trade in their farm produce. These results are consistent with the literature that communities show signs of economic disempowerment when they are unable to access credit facilities and their work is not related to ecotourism (Asiedu, 2002; Scheyvens, 2002; 1999b). Such economic disempowering issues further support studies that lack of financial resources disempower residents (Coria & Calfucura, 2012; Eshetu, 2014; Eshun, 2011; Fuller et al., 2005; Kiss, 2004; Lapeyre, 2010; Stone & Rogerson, 2011; Sweeting, 2012; Wearing & Neil, 2009a; Yeboah, 2013).

6.2.4 Environmental empowerment

Tourism is an environmentally based product and the quality of the environment is essential for ecotourism sustainability (Mathieson & Wall, 2006). All the study communities were very environmentally empowered which provide support to the literature that ecotourism helps in the preservation of the environment (Chiu, Lee, & Chen, 2014; Cobbinah et al., 2015; Coria & Calfucura, 2012; Eshun & Tagoe-Darko, 2015; Jalani, 2012; Mbaiwa & Stronza, 2010; Mensah & Ernest, 2013).

This indicates that residents around the two destinations are environmentally conscious and adhere to environmental laws. During the FGDs, residents said they participate in clean-up campaigns occasionally organized by the traditional authorities and do not engage in any illegal activities in the forest. Residents from the study communities shared similar views that they have

knowledge on how to control erosion and fire outbreaks on their farms. In Kubease and Krofofrom, residents said they have abandoned their farms in the forest to give way to ecotourism. This supports research conducted by Stem et al. (2003) in Costa Rica on ecotourism benefits which revealed that community members abandoned their farmlands in the forest because they recognized the importance of ecotourism. This is further supported by Mbaiwa & Stronza (2010). Boley et al. (2014) affirm that communities could be environmentally empowered when ecotourism is able to improve the physical conditions of their environment. Since the environment supports ecotourism, it is very crucial that residents are environmentally empowered to preserve environmental quality. This can also help to determine whether residents are involved in ecotourism in a way that will benefit the environment (Ramos & Prideaux, 2014).

The indicators used in the conceptual framework have been useful in examining residents' environmental empowerment. Residents' adherence to environmental laws and knowledge about environmental practices has helped in revealing the similarities about residents' environmental empowerment at the destinations. The results from the first hypothesis indicate that there is a statistical significance between knowledge about the importance of the forest and adherence to byelaws. This is statistically significant in Abrafo, Kubease, and Mesomagor. This provides support to the literature that residents resort to positive environmental practices when they recognize the importance of ecotourism (Mbaiwa & Stronza, 2010; Stem et al., 2003). This also shows that human empowerment has a link with environmental empowerment. When residents are educated on the importance of ecotourism they are able to engage in positive environmental practices.

6.2.5 *Human empowerment*

Pigg (2002: 112) equates human empowerment to self-power and believes that it is the “first face” of empowerment. He adds that it is an important personal efficacy factor which could be defined as “personal power” and that efficacy can be increased when people gain control over their destiny. Human empowerment is, therefore, central to the other aspects of empowerment. Hewitt & Anderson (2015) assert that empowerment requires human services to apply different techniques such as increasing self-efficacy and skills, improving awareness, steps to build personal and interpersonal skills. From the conceptual framework, human empowerment is where the majority of residents have knowledge about ecotourism, training in alternative livelihoods, whether they are practicing these alternative livelihoods and whether they have acquired and develop their skills that can help them improve their personal efficacy. In a study conducted by Eshun & Tonto (2014) in Buabeng Fiema Monkey Sanctuary in Ghana, a total of 34.3% of respondents said that residents are provided with training in skills development. This is not the case in this study as the results revealed that the two communities around KNP are very humanly disempowered whereas those around BFRBS have human disempowering conditions.

This indicates that the majority of residents from the two destinations have little knowledge about ecotourism, inadequate training on alternative livelihoods and skills development. During the FGDs, residents at Kubease explained that some of the members were once trained in alternative livelihoods programs by TBI and FORIG. The training included batik and tie and dye and beads making. However, this training took place in 2004 and after the training, participants were not resourced to continue. Similarly, residents in Mesomagor said very few people were trained in cultural activities such as dancing and these people are no longer living in the communities. Those in Abrafo said some selected residents were trained in grasscutter rearing around the year 1999/2000 and residents from Krofofrom have not had any training of such sort.

Residents in the study communities share similar educational characteristics. They have a low educational background and the majority are farmers. There is the need to build on the skills and capabilities of residents. During the FGDs community members felt that a structured program targeted at providing a structured community-based learning can go a long way to enhance the human empowerment of residents. This is consistent with the literature that when there are necessary structures to obtain an education, residents can gain control over their destiny (Lewis, 2005; Pigg, 2002). Bertin, Dailey, McGuane, & Ricc (2010) support the view that the existence of structured community-based learning programs empower individuals and improve their ability to influence and control decision-making process. The human disempowerment status of residents at the various destinations provides support to the literature that where there is a lack of training and knowledge, residents become disempowered (Eshetu, 2014; Stone & Rogerson, 2011; Sweeting, 2012; Yeboah, 2013).

6.2.6 *Psychological empowerment*

The development of ecotourism relies on the hospitality of residents. Residents would be hospitable when they are happy that they have a resource that is able to attract tourists/visitors. Psychological empowerment denotes that residents are proud, confidence and increase self-esteem because of ecotourism in their communities (Asiedu, 2002; Boley et al., 2015; Boley & McGehee, 2014; Ramos & Prideaux, 2014; Scheyvens, 2002; Scheyvens, 1999). The study revealed that all residents are very psychologically empowered. This suggests that the majority of residents are proud, confident and believe that ecotourism resources such as the natural attraction, culture, and tradition of the people are able to attract tourists to the community. As outlined in the conceptual framework, these indicators were useful in examining the psychological empowerment of residents at the destinations. The psychological empowerment of residents is consistent with a study conducted by Eshun & Tonto (2014) at BFMS and Mensah &

Ernest (2013) at BFRBS in Ghana which revealed that residents are proud of their community because it is able to draw tourists/visitors.

According to critical realists, the extent of residents' empowerment existed independent of the researcher's mind. By applying the perspective of a critical realist, the extent of residents' empowerment was examined (Austen & Jefferson, 2006; Easton, 2010; Platenkamp & Botterill, 2013). The communities show signs of empowerment and disempowerment for the various aspects of empowerment and according to the conceptual framework, those who are disempowered are vulnerable or liable. This suggests that they lack certain assets or capitals to enable them to achieve their empowerment outcomes. Drydyk (2008) agrees that lack of assets causes disempowerment of residents. However, those who are empowered have access to the other forms of capitals and can exercise authority over these capitals to achieve their livelihood objectives and conserve the environment. This further provides support to the literature that residents' empowerment denotes providing the means where members have authority over resources to improve their livelihoods (Asiedu, 2002; Cheung, Baum, & Wong, 2012; Güzel, Tükeltürk, & Özkul, 2008; Ramos & Prideaux, 2014; Scheyvens, 2002; Sutawa, 2012).

6.3. Socio-demographic factors influencing residents' empowerment

The extent of residents' empowerment is influenced by series of factors that range from institutional, leadership skills as well as demographic conditions (Kruja et al., 2016). The study found various socio-demographic factors influencing residents' empowerment. At KNP, the factor affecting environmental empowerment is the length of stay which happens to be significant for those who have not lived at Mesomakor for a longer period. On the other hand, age, gender and religion influence the environmental empowerment of residents at Kubease. The

findings are consistent with the literature where studies by Rahman et al. (2009) in Bangladesh revealed that the status of women empowerment was influenced by their level of education and age. It further provides support to other studies that age and gender are significant in residents participation in tourism (Mensah, 2016; Safari et al., 2015).

The factor influencing psychological empowerment of residents at Kubease is the length of stay. However, this was statistically significant for those who have stayed there for moderately long (21-40 years) and those who have not stayed there for a long time (1-20 years). This suggests that when conditions are permanent, a 1% increase in the length of stay for such groups of residents would result in 3.611 and 3.826 increase in their psychological empowerment respectively. Other studies found the length of stay to be related to the accretion of social capital (Thomas et al., 2016) whereas in this study it influences psychological empowerment of residents at Kubease. These categories of residents believe that ecotourism in their community has increased their self-esteem, built their confidence, has made them proud and happy about ecotourism in general. Such feelings are necessary for the sustainability of ecotourism. Earlier on in the literature review, it was discussed that residents are psychologically empowered when they feel ecotourism has increased their confidence and self-esteem (Asiedu, 2002; Boley et al., 2014; Ramos & Prideaux, 2014; Scheyvens, 1999). However, this study does not only support the literature but reveals that psychological empowerment is statistically significant for residents at Kubease who have lived there for moderately long and not long. When people stay in their communities where they feel something special occurs, they are likely to become happy and proud about their communities.

The study findings that age influences the human disempowerment of residents in Abrafo is consistent with research from Pakistan where the age of women influenced their

disempowerment (Ahmad & Khan, 2016). Earlier studies pointed out that, residents are humanly empowered when they have knowledge about the importance of ecotourism, they have their skills developed and have been trained in alternative livelihoods (Bertin et al., 2010; Hewitt & Anderson, 2015; Kullenberg, 2010; Lewis, 2005; Pigg, 2002). When these are absent and the majority of residents lack education, skills, and knowledge then they are humanly disempowered (Coria & Calfucura, 2012; Eshetu, 2014; Lewis, 2005; Stone & Rogerson, 2011; Sweeting, 2012; Yeboah, 2013). The empirical results from this study provide support to the literature adding that the human disempowerment of residents is influenced by their age. This is not just by chance but is statistically significant in this study for the youth residing in Abrafo. It was revealed during the interviews that residents in Abrafo were trained in alternative livelihoods for over 17 years which is quite a long time ago. The chance for those who are currently the youth to have been in such training is quite little. Therefore, further intervention to provide knowledge and build the capacities of residents should be targeted at the youth.

Contrary to those in Abrafo, the length of stay influences the human disempowerment of residents in Mesomagor. It is a migrant community and the majority of respondents have not lived there for long (1-20 years). It was revealed during the interviews that residents have little knowledge about ecotourism which has contributed to the collapse of the CBEP at Mesomagor. This provides support to the literature that residents are disempowered when they have little or no knowledge about ecotourism (Coria & Calfucura, 2012; Eshetu, 2014; Lewis, 2005; Stone & Rogerson, 2011; Sweeting, 2012; Yeboah, 2013). Residents at Mesomagor have inadequate knowledge on the management of CBEP and since the beginning of this project, few people have had the chance to be trained. The project collapsed since three years ago and those who have settled there within this period have little or no knowledge about CBEP. Therefore, future

programs to revive the project and provide human empowerment to residents should consider those in this category.

Age of respondents in Kubease influences their social disempowerment. It has been established in the literature that social disempowerment occurs when the majority of residents do not feel connected to their community and have not received infrastructure from ecotourism (Asiedu, 2002; Boley et al., 2015; Boley & McGehee, 2014; Ramos & Prideaux, 2014; Scheyvens, 1999). The findings in this study render support to the literature and add that those who are socially disempowered in Kubease are the youth. In the case of Kubease, ecotourism started around 1996. That is 21 years ago and it is not surprising that the youth (18-35) have not experienced more of ecotourism to feel that it connects them to their community. This is not just by chance but is statistically significant in the case of Kubease with the youth groups. Therefore, programs to build social connectedness should be targeted at the youth.

Moreover, age and length of stay influence the economic disempowerment of residents at Kubease. Earlier studies have emphasized that economic disempowerment occurs when there is leakage, economic gains are not spread equitably and the work of residents are not related to ecotourism (Asiedu, 2002; Boley & Gaither, 2016; Ramos & Prideaux, 2014; Scheyvens, 1999). This study renders support to the literature and throws light on the fact that the economic disempowerment of residents is not just by chance but statistically significant among the youth, the adult and those who have stayed moderately long in Kubease. The interviews and FGDs revealed that extremely few people (four) are employed at the forest as caretakers and tour guides. It is the youth and the adult that form the working population hence interventions to economically empower residents should consider these groups. Furthermore, as mentioned earlier, those who have stayed there moderately long are economically disempowered and if

conditions remain permanent, their continuous stay at Kubease would increase their economic disempowerment status. Therefore, economic empowerment programs should also consider those in this category.

As mentioned earlier on in the conceptual framework, community members can be liable and such liabilities results in their disempowerment. However, they can become empowered when certain structures and processes exist to change their status. The study uncovered that the CBE projects at Mesomakor have collapsed because residents lack adequate knowledge to manage the projects. They also believe that they did not receive enough financial benefit to keep their interest in conservation. From a critical realists perspective, the extent of residents' empowerment is caused by certain underlying phenomenon (Easton, 2010). Therefore, it is the duty of the researcher to uncover these underlying factors. This study also uncovered the various socio-demographic factors influencing residents' empowerment and disempowerment, lending support to existing literature.

6.4 Aspects of residents' empowerment that interest them

As discussed earlier, empowering local communities is key to sustainable tourism (Asiedu, 2002; Ramos & Prideaux, 2014; Scheyvens, 2002; TIES, 2015). Ecotourism is able to provide livelihood alternatives for residents (Appiah-Opoku, 2011; Catibog-Sinha, 2010; Cobbinah et al., 2015; Coria & Calfucura, 2012; Eshun & Tonto, 2014; Mbaiwa & Stronza, 2010; Mensah & Ernest, 2013). However, more residents would have improved livelihoods outcomes when they are empowered. This study found that the aspects of empowerment where residents want, coincide with the aspects where they show signs of disempowerment which include human, economic and social.

The top three aspects of human empowerment that residents showed interest are training in alternative livelihoods, improving their skills and providing information/knowledge on ecotourism. Residents are interested in developing their skills and gain knowledge about ecotourism activities. This is in line with the tenets of ecotourism (TIES, 2015). These aspects are equally critical for the sustainability of ecotourism because without the knowledge and the necessary skills it would be difficult for residents to participate in ecotourism activities. For instance, the situation at Mesomagor where the CBEP has collapsed due to inadequate knowledge and necessary skills required to operate the projects. The desires of residents to be trained in these areas is consistent with the literature where residents around BFMS believe that there should be opportunities for training of community members to sustain ecotourism activities (Eshun & Tonto, 2014).

According to Kullenberg (2010), human empowerment includes the provision of education, skills, and training to community members. In these communities where the greater proportion of members have low education, there is the need for putting in place the necessary structures and processes to ensure that residents are engaged in other forms of livelihood activities, develop their skills and improve their knowledge on ecotourism. Bertin et al. (2010) agree that there should be community-based structures that promote learning programs to empower individuals, improve their ability to influence and control decision-making process. Residents in all the study communities shared similar views on human empowerment. This is not surprising since the majority of the residents have similar educational and occupational characteristics. They have low educational background and are mostly farmers and traders, their quests to have knowledge and skills to support ecotourism activities are in order. The conceptual framework for the study

explains that there should be structures and processes to assist residents to be humanly empowered.

Moreover, residents were interested to be economically empowered by creating job opportunities, sharing revenue, access to credit facilities and programs to increase businesses in the communities (Asiedu, 2002; Boley & McGehee, 2014; Ramos & Prideaux, 2014; Scheyvens, 1999). Whereas residents in Mesomagor and Kubease indicated as their second priority that they want a share of the revenue, those in Abrafo indicated that they want compensation for their lost properties. The study revealed that elephants destroy some of the crops of farmers around KNP and no compensation is paid to them. This has reduced their interest in farming and could have implications for ecotourism sustainability if not addressed.

Similarly, residents at Mesomagor want to have jobs and in addition a revenue sharing scheme. They believe that apart from their inadequate knowledge in ecotourism activities if revenue from the CBEP was equally distributed, the project would not have collapsed. The tenets of ecotourism support the distribution of economic gains among stakeholders (Asiedu, 2002; Boley & Gaither, 2016; Ramos & Prideaux, 2014; TIES, 2015). This can be possible when residents and forest officials are committed to implementing ecotourism objectives. However, community members would be committed when they are sure of receiving benefits from their participation. The majority of residents have a low educational background. Therefore, management of the park should collaborate with them and provide guidance and training in other areas to support their livelihoods and promote ecotourism at the destination. Cobbinah et al. (2015) agree that the success of ecotourism at Mesomagor depends on the initiatives and dedication of the residents as well as strong leadership and collaboration with the management of the park.

Like Abrafo and Mesomagor, some residents in Kubease have had training in alternative livelihoods like beads and tie and dye making. However, these activities were not sustained since most of the beneficiaries could not support it financially. It is not surprising that they want to have access to credit facilities and programs to increase their businesses. This supports the study of Omar et al. (2014) in Malaysia where a greater percentage of residents want access to credit facilities to expand their businesses. Similarly, residents in Krofofrom want to be empowered in these aspects. The study revealed that some of the residents in Krofofrom have skills in kente weaving but produce extremely little because they do not have the capital to expand their businesses.

Ecotourism has the propensity to deliver economic benefits to residents as discussed in the literature (Catibog-Sinha, 2010; Cobbinah, 2015; Cobbinah et al., 2015; Eshun & Tagoe-Darko, 2015; Eshun & Tonto, 2014; Mbaiwa & Stronza, 2010; TIES, 2015). However, the success of ecotourism relies on the economic empowerment of residents. As in the case of Mesomagor, where economic benefits went into the hands of a few people, more people were not committed to the CBEP which led to the collapse of the tree platform and the bamboo orchestra. When most residents benefit from the project, they would be interested and committed to the sustainability of the projects since they will become aware that their income now depends on the projects.

Some of the aspects of social empowerment that residents were interested in are the provision of infrastructure, programs to improve social connectedness and cohesion. Providing social amenities can aid residents to pride themselves in the conservation of natural environment (Cooper, 2012; Eshun & Tonto, 2014; Simpson, 2008). Ecotourism is a social activity and relies

not only on the hospitality of residents but also on the availability of social infrastructure. The absence of such infrastructure can have negative implications for sustainable ecotourism. Even though Abrafo community has received more social infrastructure than the other communities have, the residents complained of the bad road network. Unlike communities in Thailand where tourism development has resulted in the construction of transportation system (Thanvisitthpon, 2016), all communities around the KNP and BFRBS have poor roads and want them to be constructed. Although the major road that passes through Kubease is good, that in Abrafo is bad. Ecotourism entails the movement of people from one place to the other, and without good transportation system, such movements can be restricted, which can have implications on sustainable ecotourism.

Furthermore, empowering residents socially can keep the interest of residents in ecotourism activities (Mensah, 2012). All the communities indicated that there is no social group that is related to ecotourism. With the exception of Krofofrom, the other communities once had a TMT that served as the mouthpiece of the community and collaborated with management on general issues related to ecotourism. Their desire to have such groups is not surprising. Such social groups can help foster community cohesion and connectedness. Many authors concur that the existence of community network groups can help foster social cohesion and connectedness (Asiedu, 2002; Chen et al., 2017; Musavengane & Matikiti, 2015; Scheyvens, 2002). Such connections can even improve the status of females when they are in groups to engage in programs to support their livelihoods. This is emphasized by Knight & Cottrell (2016) and Lenao & Basupi (2016) that when females are in groups, they are able to engage in activities that empower them.

The residents around the various destinations were also interested to be environmentally empowered. The dimensions of environmental empowerment they want include the maintenance of environmental cleanliness, afforestation programs, and the establishment of environmental groups. It has been established in the literature that the development of tourism relies on the quality of the environment (Holden, 2006) and a clean environment add to the beauty of the attraction. Community members are interested in engaging in nursery plantations and other afforestation programs to support their livelihoods. Such programs can go a long way to conserving the protected areas whilst providing economic empowerment to residents.

Even though several authors support the fact that ecotourism can preserve protected areas (Brandful Cobbinah, Black, & Thwaites, 2015; Camilleri, 2014; Catibog-Sinha, 2011; Eshun & Tagoe-Darko, 2015; Mbaiwa & Stronza, 2010; Musavengane & Matikiti, 2015; Thanvisitthpon, 2016), it can be sustainable when residents are environmentally empowered. A report by IUCN (2010) suggests that KNP has the highest rate of poaching yet personal communication with the manager revealed that there are about 70 forest guards employed at the destination (Pers.com, 2016c). Unlike communities around KNP, those around BFRBS cannot boast of any off-reserves. Encouraging residents to engage in afforestation and nursery programs as they have shown interest could enhance the sustainability of ecotourism at the destinations.

Moreover, residents want to be politically empowered by engaging in decision-making that concerns the development of ecotourism in their communities. They want their concerns to be addressed and opportunity for residents to control resources. The success of ecotourism depends on the ability of residents to share their concerns about ecotourism and have their concerns addressed (Asiedu, 2002; Boley et al., 2015; Ramos & Prideaux, 2014; Scheyvens, 2002). Even

though all the communities with the exception of Kubease showed signs of political empowerment, they complained that their concerns are not addressed which could reduce their interest in ecotourism activities. The residents desire to have control of ecotourism resources is also in line with the tenets of ecotourism especially community-based ecotourism where residents control and manage ecotourism resources (Hoole, 2010; Kiss, 2004). When residents are able to manage and control their resources, they are able to conserve the resources since they become more conscious of the complexities associated with the resources.

Finally, residents want to be engaged in programs to boost their psychological empowerment. Although all communities at both destinations showed signs of psychological empowerment, some of the members were unhappy about other issues that affect the various aspects of empowerment such as the inadequate economic gains, poor infrastructure and the fact that their concerns are not addressed. Ecotourism has the tendency to boost psychological empowerment of residents as they feel special since they have a resource that is able to draw visitors to the community (Boley et al., 2015, 2014). Residents want infrastructure that would make them proud, improve their confidence and increase their self-esteem. When residents are content with the benefits from ecotourism, they are likely to be hospitable towards tourists/visitors which has implications on ecotourism sustainability.

All residents at the various destinations showed similarities in the aspects of empowerment they want in terms of preference (human, economic and social). There are slight differences in terms of the specific details on the economic empowerment. Those at Mesomakor want a share of revenue whereas those at Abrafo want compensation for lost farm produce. On the other hand,

those at Kubease and Krofofrom want job opportunities to be created and credit facilities to expand their businesses.

As explained in the conceptual framework, critical realists perspective suggests that there is a reality out there (Easton, 2010; Platenkamp & Botterill, 2013; Yaro, 2004). The reality in achieving ecotourism sustainability depends on the empowerment of residents (Asiedu, 2002; Boley, Ayscue, Maruyama, & Woosnam, 2016b; Boley et al., 2015b; Ramos & Prideaux, 2014; Scheyvens, 2002). The framework for the study has been useful in investigating the aspects of empowerment that interest residents. As explained earlier on in the framework, empowered outcomes denote situations where residents are empowered economically, socially, environmentally, politically, humanly and psychologically. Such actions require bottom-up approaches and it is critical that the various structures consider the interests of residents in programs to empower them. This would build their interest in ecotourism activities and contribute towards its sustainability.

6.5 Types of residents' empowerment that would enhance visitors' satisfaction/experience

It has been established in the literature that ecotourism involves travel to a natural environment and takes into account the conservation of the environment, culture and the well-being of the people (Cobbinah et al., 2015; Donohoe & Needham, 2006; Eshun & Tagoe-Darko, 2015; Musavengane & Matikiti, 2015; TIES, 2015). The nature of ecotourism suggests that when people visit places, they engage in activities that would conserve the environment as well as the culture of the people. Tourists are also customers to the destination and every destination needs tourists/visitors to be sustainable. Therefore, the expectations of tourists should be fulfilled to

make them satisfied with the destination images and enhance their experiences. According to TIES (2015), ecotourism should provide memorable experiences to the tourists/visitors. When tourists/visitors are satisfied with the destination images, they are likely to repeat their visit and sell the destination to potential tourists/visitors.

The study revealed that most tourists would enhance their experiences and become satisfied when residents are humanly empowered. This was followed by economic, social, environmental and psychological empowerment. Tourists who believed that the human empowerment of residents would satisfy them are of the opinion that when residents are educated on ecotourism they would understand the need to preserve the environment. Furthermore, when they have alternative livelihoods and their skills are developed, these would serve as incentives to preserve the quality of the environment on which tourism depends (Cobbinah, Black, & Thwaites, 2015b; Eshun & Tagoe-Darko, 2015; Holden, 2006; Mbaiwa & Stronza, 2010).

Even though the tourists/visitors believed that human empowerment of residents would make them satisfied, they linked human empowerment issues to the preservation of the environment. According to Holden (2006), tourism relies on the quality of the environment and most tourists/visitors are attracted to destinations where the natural environment are kept intact (Zhang & Chan, 2016). This finding is consistent with what have been declared in the literature that ecotourism can provide incentives for preservation of the quality of the environment (Cobbinah et al., 2015; Chiu et al., 2014; Coria & Calfucura, 2012; Eshun & Tagoe-Darko, 2015; Fennell, 2008; Jones, 2005; Khanal & Babar, 2007; Kiss, 2004; Mensah & Ernest, 2013).

The second type of residents' empowerment that would enhance tourists/visitors experiences and make them satisfied is to empower residents economically. These tourists/visitors believed that when residents are economically empowered, they would be engaged in economic activities that would lead to sustainability of the park. Once residents have acquired the necessary knowledge and skills to engage in economic ventures, they become conversant that their economic gains depend on ecotourism. They would then make all the necessary efforts to conserve the attractions. This supports what has been emphasized in the literature that economic empowerment from ecotourism is linked to the conservation of the environment (Coria & Calfucura, 2012; Eshun & Tagoe-Darko, 2015; Fennell, 2008; Jalani, 2012; Kiss, 2004). The tourists/visitors prefer to visit natural attractions to enhance their experiences. Such tourists/visitors would be satisfied when residents are economically empowered. This further provides support to findings by Fiorello & Bo (2012) that environmentally friendly tourists also seek the economic development of residents.

The third type of residents' empowerment that would enhance the experiences and satisfaction of tourists/visitors are the social empowerment. The tourists shared that, there should be improvements in infrastructure, establish local groups and engage in programs to build community cohesion. Ecotourism involves travel to places and poor road network could have implications on the experiences and satisfaction of tourists/visitors. The presence of local groups can help sustain a local culture which according to the tourists/visitors would add value to their experiences. This will help make their stay in the communities enjoyable and give them a better understanding of the local culture. Even though the tourists were attracted to the natural environment, some were interested in home stays where they can learn more about local culture. This provides support to a study where Agyeiwaah, Akyeampong, & Amenumey (2014) found

that socio-cultural experience is the major drive for home stays. Fiorello & Bo (2012) agree that environmentally friendly tourists respect the social development of residents and are attracted by the culture and tradition of communities. Furthermore, this provides support to the literature that some tourists/visitors seek social growth and take interest in learning about people's culture whilst on vacation (Juvan & Dolnicar, 2014; Tang, 2014).

Moreover, the tourists/visitors were interested in the environmental empowerment of residents as they believe that would enhance their experience and bring them satisfaction. These tourists/visitors want to see community members engaged in afforestation programs, be in environmental groups and engage in environmental awareness programs. Engaging residents in such aspects would provide them with some source of revenue and conserve the environment. Even though it has been established that human and economic empowerment of residents provide incentives for conserving the environment (Cobbinah et al., 2015; Coria & Calfucura, 2012; Eshun & Tonto, 2014; Holden, 2006; Mbaiwa & Stronza, 2010), engaging residents in afforestation programs can add value to the environment and satisfy environmentally friendly tourists/visitors. This is consistent with the literature that tourists are satisfied when the destination is able to meet their needs (Owusu-Frimpong et al., 2013). Furthermore, when tourists/visitors are satisfied, they are motivated to repeat their visit which is necessary for ecotourism sustainability (Hoang et al., 2016; Su & Hsu, 2013).

As explained in the conceptual framework, empowering residents can aid tourists' satisfaction and contribute towards ecotourism sustainability. The various aspects of empowerment in the framework were helpful in ascertaining the aspects that would satisfy tourists/visitors. The application of critical realist perspective has been useful in uncovering the unknown aspects of

empowerment that would enhance tourists/visitors' satisfaction. (Easton, 2010: 120). This study found that the empowerment of residents in various aspects is not just critical for ecotourism development but crucial for tourists' satisfaction which is necessary for sustaining ecotourism.

6.6 Roles of public and private institutions in residents' empowerment

Most ecotourism destinations in Ghana are owned and managed by the states with little involvement by NGOs in nature conservation (Eshun & Tagoe-Darko, 2015). This implies that greater responsibilities lie in the hands of the government in empowering residents towards sustainable ecotourism. Han, Wu, Huang, & Yang (2014) assert that recognizing various stakeholders' roles and interests provide a better understanding of empowerment issues in tourism. This study found that private and public institutions are engaged or have been involved in activities that provide various benefits to residents. However, the fact that residents are empowered in some aspects suggests that such involvements are not or have not been enough to bring about empowerment of communities in all aspects.

According to the tenets of ecotourism, private and public participation is important in achieving ecotourism sustainability (TIES, 2015). Considering the low educational background of residents, it is vital that private and public institutions make the necessary efforts to empower residents in the various aspects of empowerment. At KNP and BFRBS, the managers said they have engaged residents in community education, decision-making, and employment creation. However, the community education programs that provided skills to some members at Kubease around BFRBS took place in 2001 and 2004 by NCRC, TBI, and FORIG. Since then, nothing has been done in this regard. Similarly, at Mesomakor around KNP, GHCT has trained some residents in cultural activities so that they can entertain tourists/visitors who visit the bamboo

orchestra and the tree house. However, activities concerning the tree house and the bamboo orchestra ceased to exist about three years ago (Pers.com, 2016b).

GHCT has provided infrastructure for communities such as Abrafo whereas TBI has undertaken projects to encourage residents in Kubease to appreciate the resource to boost their psychological empowerment. This supports a study by Stronza (2009) where a private company has been able to provide cultural and nature tourism and have provided managerial and marketing skills to residents in Ecuador. This further renders support to a study in Botswana where private institutions assist residents to benefit from ecotourism projects by offering employment and building community capacity (Lepper & Schroenn, 2010).

Furthermore, the management of KNP has plans in place to engage some interested members in selected communities in plantation programs to produce charcoal. Unlike KNP, BFRBS has no current plans to empower communities but rely on NGOs who come occasionally to work with them to provide jobs for few people. In addition, GHCT which is an NGO working at KNP has a plan to provide scholarships to some needy students whilst TBI which used to be assisting residents at BFRBS is no longer into ecotourism but is ready to support student projects and other NGOs to empower residents. As explained earlier, since residents have a low educational level, there should be conscious efforts to provide training in other alternative livelihoods and assist them with logistics and finance to ensure sustainability of the programs. Such programs require the participation of both private and public institutions. However, the low participation of such institutions at BFRBS could have implications on ecotourism sustainability.

Moreover, the major public institutions in charge of tourism in Ghana are MOTAC and GTA. MOTAC is mandated by the Tourism Act 817 to enact policies whereas GTA is the implementing body and in charge of marketing of the destinations (MOTCCA, 2013). The results indicate that MOTAC undertakes series of activities whilst GTA is not engaged in so many activities as far as empowerment of residents at ecotourism destinations is concerned. The National Tourism Development Plan 2013-2027 developed by the MOTAC (2013) stated that GREET should be absorbed into GTA as an independent body with government support to continue its work. However, the study revealed that the absorption of GREET into GTA has made them ineffective in implementing ecotourism activities due to lack of resources.

The Tourism Plan 2013-2027, MOTAC (2013) further instructs the staff of MOTAC to collaborate with MESTI, EPA, WD, and others to provide environmental management and protection of culture at the destinations. The respondent from MESTI said they do not collaborate with MOTAC in any way. MESTI is not doing anything as far as ecotourism is concerned yet it captured in its 2014 policy under Tourism and Environment that it will “promote sustainable and responsible tourism in such a way to preserve historical, cultural and natural heritage ... by developing sustainable ecotourism” (MESTI, 2014: 25). The lack of collaboration between institutions in charge of ecotourism serves as a barrier to sustainable ecotourism (Eshun & Tonto, 2014). However, to remove such barriers, institutions should effectively collaborate with residents to undertake programs that will ensure sustainable ecotourism (Eshun & Tonto, 2014; Wearing & Neil, 2009).

The study further found that at least the various institutions understand that they have roles to play in empowering residents and have engaged/ are engaging or will engage residents in various

activities. It is important that such activities provide empowerment to residents. As the study has revealed, residents are not empowered in many aspects which could be ascribed to the fact that the roles of private and public associations are not adequate to bring about empowerment. The study revealed that there is no national ecotourism framework that takes into account the tenets of ecotourism. This has resulted in different practices at the various destinations which could have implications on ecotourism sustainability. KNP, for instance, has a framework, however, the aspect of ecotourism that focuses on community participation to bring about empowerment is inadequate (Cobbinah et al., 2015). One interesting finding is that all the public and private institutions believe that there should be an ecotourism framework outlining the various components of ecotourism and the roles of all stakeholders including residents. Such a framework would help progress the sustainable ecotourism agenda.

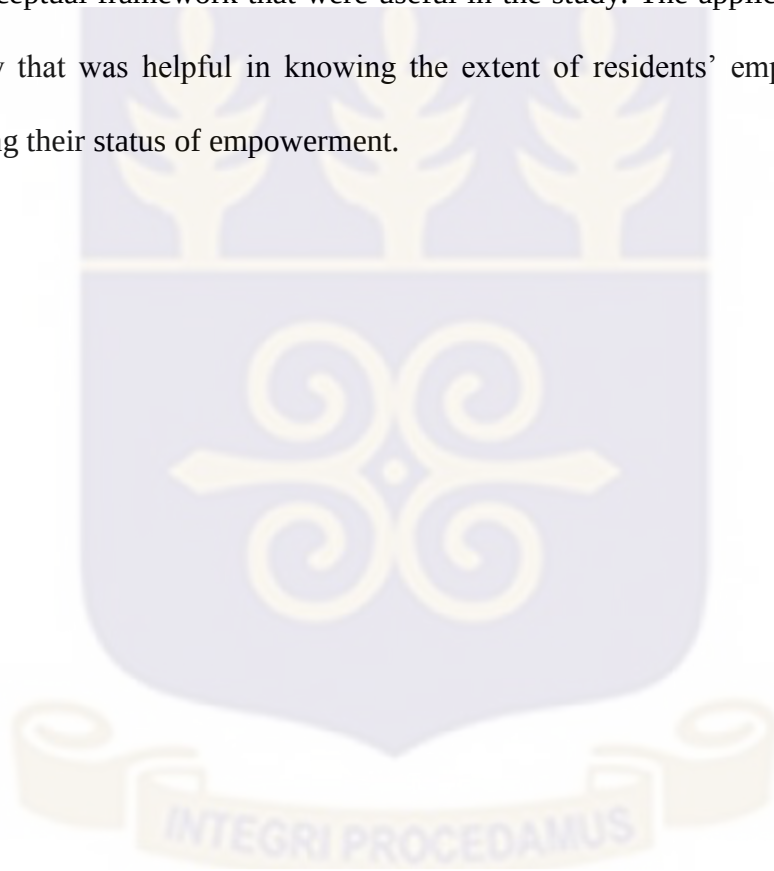
The conceptual framework has been useful in investigating the roles of public and private institutions in empowering residents towards sustainable ecotourism. The institutional roles are very critical, especially where residents have a low educational background and require systems or structures in place to empower them. Chen et al. (2017) agree that there should be a system of empowerment to guard the interest of residents. From the perspective of critical realism, mechanisms are the structures and processes through which events occur (Easton, 2010). The events should be targeted at empowering residents towards ecotourism sustainability.

The findings strengthen our understanding of cultural ecology in human geography that shares the belief that humans' interactions affect the environment whilst that of the environment also affect humans by setting limitations. However, human beings do have the ability to overcome such challenges (Sutton & Anderson, 2010). Some of the residents have taken advantage of the

opportunities presented to them through ecotourism activities to become empowered whilst others due to certain limitations are disempowered. However, residents can overcome such limitations if the necessary structures are in place to empower them in aspects they prefer.

6.7 Summary

This chapter presented a discussion on the study objectives. It linked the findings of the study to similar studies as well as what has been discussed in the literature. It further highlighted the issues in the conceptual framework that were useful in the study. The application of the critical realists' ideology that was helpful in knowing the extent of residents' empowerment and the factors influencing their status of empowerment.



CHAPTER SEVEN

SUMMARY OF KEY FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

7.1 Introduction

This chapter presents the summary of key findings from the research. This is presented based on the objectives of the study. It continues with the conclusions of the study, highlighting the contributions to knowledge. It further presents the recommendations for policy considerations and areas for further research.

7.2 Summary of key findings

The first objective sought to examine the extent of residents' empowerment for sustainable ecotourism at four communities around KNP and BFRBS. Empowerment of residents was measured using six constructs which are social, economic, environmental, political, human and psychological. The quantitative survey showed that residents at KNP were empowered environmentally, psychologically, socially and politically but economically disempowered and humanly very disempowered. On the other hand, residents at BFRBS were environmentally and psychologically very empowered just as communities around KNP but are socially, politically, economically and humanly disempowered.

Delving deeper into the various communities, the study found that residents at Abrafo, Mesomagor, Kubease, and Krofofrom were psychologically very empowered. Kubease, Mesomagor, and Abrafo were environmentally very empowered whereas residents' at Krofofrom were environmentally empowered. Abrafo, Mesomagor, and Krofofrom were politically empowered whilst those at Kubease were politically very disempowered. Abrafo was the only

community that is economically empowered. Furthermore, all residents were humanly disempowered whilst Abrafo was humanly very disempowered. Abrafo and Mesomagor were socially empowered whilst Kubease was neither socially empowered nor disempowered and Krofofrom was socially disempowered.

The qualitative study provided details to the quantitative surveys. Residents explained their status of empowerment. In the case of Kubease, residents explained that they have issues with the burial of their chief and had not held public meetings for over two years which has affected their political status. They also added that they want a chief who can help them to receive more benefits from ecotourism. It was also revealed that residents have not had any capacity building programs at least for a decade and the majority of those who might have benefited from such programs are no longer residing in the communities, especially at Mesomagor. Some residents in Kubease explained that they were trained in alternative livelihoods programs such as batik and tie and dye, beads making in 2004 but could not get support to sustain such activities and have forgotten about the skills. This has contributed to their status of human empowerment.

Regarding social empowerment, interview results from Mesomagor indicated that ecotourism has helped them to maintain their culture but cannot boast of physical infrastructure from ecotourism. Abrafo, on the other hand, has an ICT center, a library, a market and a community center which are part of benefits from ecotourism. Krofofrom cannot also boast of any physical infrastructure from ecotourism, however, Kubease has a receptive facility but is not in use. It was revealed that there are traditional rules and byelaws that restrict members from engaging in illegal activities and some of the members said that they abide by these regulations and maintain environmental hygiene. The majority of residents expressed that they were happy and proud about the fact that their community is an ecotourism destination.

The second objective investigated the socio-demographic factors influencing residents' status of empowerment. The study found that length of stay influences residents' environmental empowerment at Mesomakor whilst age, gender and religion influence those at Kubease. Furthermore, the length of stay influences residents' psychological empowerment at Kubease. The factors influencing residents' human disempowerment include age for residents at Abrafo and length of stay for residents at Mesomakor. The factors influencing residents' social and economic disempowerment are significant only for Kubease. Age and family size influence residents' social disempowerment whereas age and length of stay influence residents' economic empowerment.

The third objective of the study assessed the aspects of residents' empowerment they preferred. Residents indicated that they would like to be empowered humanly. This was followed by social and economic empowerment. It was also evident from their status of empowerment that all community members were humanly and economically disempowered or very disempowered and some were socially disempowered. Some of the specific human empowerment that residents preferred include training in alternative livelihoods, developing local skills and providing knowledge on ecotourism. Aspects of social empowerment that residents were interested in are building infrastructure, establishing social groups, incentives to build social cohesion and connectedness. The aspects of economic empowerment that residents preferred are to have job opportunities, revenue sharing, access to credit facilities and equal economic benefits.

The fourth objective examined aspects of residents' empowerment that would enhance tourists/visitors' satisfaction. The results showed that tourists/visitors would be satisfied when residents are humanly, economically and socially empowered. Aspects of human empowerment that would enhance tourists/visitors' experience and contribute to their satisfaction include the

provision of education on ecotourism, training in alternative livelihoods, develop skills of residents and providing information on ecotourism to residents. The aspects of economic empowerment that would enhance tourists/visitor's satisfaction include job opportunity for residents, revenue sharing, programs to reduce leakage, equal benefits for residents and access to credit facilities. The aspects of social empowerment that tourists/visitors believe would enhance their satisfaction include the building of infrastructure, establishing local groups, programs to build social cohesion, connectedness and improving culture and traditions.

The fifth objective sought to investigate the roles of public and private organizations in empowering residents towards sustainable ecotourism. The study found that the various private and public institutions are engaged in some activities that provide benefits to residents. However, these benefits were not adequate to bring about empowerment of residents. Some of the institutions are also planning towards engaging in other activities where residents would be involved. For instance, FC would be training some community members to engage in woodlots to improve human, economic and environmental empowerments. GHCT intends to provide educational scholarships to residents around KNP to improve their human empowerment status. Some of the institutions were, however, challenged with funds and high community demands. They believe that the existence of an ecotourism framework with a local perspective could help address issues on empowerment at ecotourism destinations.

The study accepts the alternative hypothesis (H_1) which states that there is a significant relationship between knowledge about the importance of forest and adherence to byelaws. The results showed a significant association between knowledge of the importance of forest and adherence to byelaws for residents in Abrafo, Mesomagor, and Kubease. The alternative hypothesis of the second hypothesis (H_2) is also accepted. This states that there is a significant

relationship between belonging to a social group and participating in ecotourism decision. The study showed significant association for residents in Kubease, Abrafo, and Mesomagor.

7.3 Conclusion

The study concludes that residents of the four communities share certain similarities and differences in the various aspects of empowerment and are empowered and disempowered in various ways. The residents around KNP are empowered in most aspects than those around BFRBS. For instance, all residents were environmentally and psychologically empowered but those at KNP were politically and economically empowered than those at BFRBS. The study uncovered that age, the length of stay, religion, and gender are significant socio-demographic characteristics that influence residents' status of empowerment. In addition, females and the youth were more environmentally empowered. The lesser a resident stays in a community, the more she becomes environmentally empowered. It further unveiled that residents' preferred to be humanly, socially and economically empowered which were the same aspects of empowerment that tourists/visitors believe would enhance their experiences. This study has provided the lens through which residents can be empowered by unveiling the extent of residents' empowerment and aspects of empowerment residents prefer. Based on the findings, the study concludes that human empowerment should be the first aspect of empowerment to be provided for residents. Moreover, the study concludes that residents' empowerment brings about tourists/visitor's satisfaction of the destination image. The private and public institutions have provided environmental education, infrastructure, and livelihoods training but these have not been enough to bring about empowerment. Private institutions engage residents in more aspects of empowerment than the public sector. However, the mechanisms employed are inadequate to yield complete empowered outcomes.

The conceptual framework for the study was helpful in investigating the study objectives. According to the conceptual framework, residents are vulnerable when they are disempowered but would have improved empowerment outcomes when they are empowered. This can be achieved when private and public institutions interact with residents to empower them. This study further outlined the roles of private and public institutions that could be fed into a framework for ecotourism at the destinations. The study has contributed to knowledge which is discussed in the following section.

7.3.1 Contributions to knowledge

This study has contributed to the field of social science, human geography, tourism particularly ecotourism and build our understanding of the relationship between ecotourism and sustainable development issues. In contributing to the social science as a discipline, the study applied the critical realist perspectives which have helped in providing detailed explanations of the phenomenon. The study further combined the empowerment and sustainable livelihood frameworks to investigate the social phenomenon thereby contributing to the application of theories in the social science. Earlier studies have applied these frameworks in isolation for instance in the field of empowerment and tourism (Asiedu, 2002; Boley et al., 2015; Ramos & Prideaux, 2014; Scheyvens, 2002) and livelihoods and tourism (Mbaiwa & Sakuze, 2009; Mbaiwa & Stronza, 2010; Snider, 2012). This study draws attention to a combination of the two frameworks to strengthen our understanding of the relationships between phenomenon in the social sciences.

In contributing to human geography, the study strengthens our understanding of cultural ecology and the fact that humans do interact with their environment and are able to take advantage of the resources presented by their environment. The ecotourism development at these destinations is

an example of the opportunity presented by the environment and the ability of humans to utilize such opportunities to bring about empowerment of residents in some areas. Cultural ecology also recognizes that there are certain limitations that the environment poses to human activities, however, humans do have the abilities to overcome such limitations or challenges (Sutton & Anderson, 2010). In addition, the study contributes to ecotourism and sustainable development issues. It strengthens the understanding that community members need to be empowered to achieve ecotourism sustainability and add to the empowerment literature on tourism studies.

Moreover, earlier studies have looked at three empowerment aspects such as political, social and psychological (Boley et al., 2015, 2014), others looked at four aspects such as political, social, economic and psychological (Asiedu, 2002; Scheyvens, 2002). Ramos & Prideaux (2014) considered five facets by adding environmental empowerment to the four mentioned earlier. This study adds human empowerment to the five aspects deepening our understanding of the empowerment framework. In addition, Ramos & Prideaux (2014) applied qualitative approach and Boley et al. (2015, 2014), applied quantitative approaches whilst this study applied both qualitative and quantitative approaches. This contributes to the methods that could be employed in assessing residents' empowerment for ecotourism sustainability.

Moreover, to advance literature on ecotourism and sustainable development, this study outlined the various tenets of ecotourism and sustainable development. It explained the distinctions between ecotourism and community-based ecotourism from diverse literature sources which could serve as a guide for students and other researchers in the field. This could further serve as the basis for classification of ecotourism destinations in Ghana and other countries.

7.4 Recommendations

Based on the findings, this study recommends the following to policy makers especially those in the field of tourism and environment, and institutions in charge of implementation. Other private and public institutions managing tourist destinations and community members are also included in order to advance the sustainable ecotourism agenda.

1. The study found that residents lack training in alternative livelihoods and knowledge in ecotourism. Residents and tourists showed interest in these aspects of human empowerment and it is recommended that MOTAC collaborates with GHCT, GWD, NCRC as well as residents at the destinations to train them in beads making, batik and tie and dye, and kente weaving to enhance their human empowerment. They should also build on their knowledge on ecotourism. If these are implemented there is the chance that residents can enhance their status of human empowerment.
2. The study revealed that residents lack access to credit facilities to expand their business. There were signs of leakage, no benefit-sharing scheme in place and inadequate job opportunities. Residents and tourists were interested in developing the economic empowerment of residents in these aspects. It is recommended that MOTAC collaborates with World Vision and rural banks to assist interested residents to have access to credit facilities. MOTAC can also collaborate with GHCT, GWD, NCRC to create job opportunities. They can come out with benefit sharing mechanisms and develop programs to reduce leakage by creating the opportunities for residents to market to tourists. GTA should improve on the marketing of the destinations and popularize the beehive center at Abrafo to increase tourist arrivals. Such programs would increase the economic empowerment of residents.

3. There should be a policy objective to develop the human, economic, political and social empowerment of residents at destinations. Residents at the various destinations should be educated on ecotourism, improve on their skills, and provide them with training on alternative livelihoods activities. There should be opportunities to improve economic situations at the destinations. Residents should have some level of control over ecotourism activities at the destination. Social infrastructure should be provided and the culture of residents should be improved.
4. There should be a policy intervention to improve the empowerment of residents who have stayed at the destinations for a long time. Such persons should be identified and be provided with the opportunities to enhance their empowerment situations.
5. Furthermore, the study found that residents' want their culture to be improved. Tourists and residents expressed the need to boost cultural attractions at the destinations. Residents and tourists again complained of bad roads to the destinations. It is recommended that MOTAC collaborates with GHCT, GWD, to improve the cultural attraction of destinations. They should collaborate with Ghana Feeder Roads to improve the condition of the roads to the destinations to enhance their social empowerment.
6. The study revealed that there is a weak collaboration between the institutions. MOTAC should strengthen their collaboration with MESTI and GTA. Where they have similar roles, they can integrate the roles and agree on which institution to implement or they can hold joint programs to empower residents. The various NGOs such as GHCT and NCRC should also collaborate and integrate common roles as well. MOTAC should establish a desk that would collate all information on ecotourism activities that exist in other government institutions and collaborate with them to provide empowerment to residents.

7. The study revealed that there are no social and political groups specifically for ecotourism such as TMTs at the various destinations. GHCT, FORIG, and GWD should encourage residents to form social groups and networks to encourage residents to engage in ecotourism activities. These groups could be trained in cultural activities such as singing and dancing to entertain tourists/visitors for a fee. They could be encouraged to organize annual festive programs in the villages to improve social connectedness and cohesion. There could also be environmental groups to assist in environmental programs.
8. The study showed that most of the residents, as well as tourists/visitors, were interested in local plantations and nursery programs. GWD, GHCT, FORIG, and NCRC should encourage residents to engage in nursery and plantations programs. Residents should be trained and supported with the necessary logistics to establish their own nursery. This would conserve the environment and improve their economic and environmental empowerments.
9. The study found that some residents in Krofofrom could weave kente. FORIG should collaborate with residents to create a cultural attraction attached to the natural attraction. FORIG should also collaborate with residents in Kubease to use the tourist/visitor receptive facility where tourists/visitors can stop over and interact with residents. This can provide them the opportunity to sell their items to tourists/visitors and reduce leakage. GWD and GHCT should collaborate with Mesomagor community to renovate the tree platform and the bamboo orchestra. They should assist them to come up with benefit sharing scheme for all stakeholders. GWD, GHCT, and FORIG should popularize the night camping at both destinations. Such improvements in the attractions could

increase residents' empowerment and tourists/visitors arrivals and promote sustainable ecotourism.

10. MOTAC should collaborate with managers at the various destinations such as GWD and FORIG to establish community desks within their offices and employ those with community building and management skills to manage these desks. These persons should continuously interact with community groups, supervise and coordinate the various group activities. Residents can share their concerns which should be addressed. This can help strengthen the local groups and improve their political empowerment.
11. The study found that GREET has been absorbed into GTA as outlined in the NTDP 2013-2027. However, interview results indicated that the integration has rendered GREET activities ineffective. To facilitate and improve ecotourism activities at ecotourism destinations, there is the need to restore GREET as a separate institution and resource it to undertake its activities. This could go a long way to empower residents.
12. The study also revealed that there is no ecotourism framework that details out the practices of ecotourism at the various destinations. MOTAC should collaborate with GWD, FORIG, GHCT, and NCRC to encourage ecotourism destinations to come up with an ecotourism framework taking into consideration the tenets of ecotourism. This should be developed with local perspective highlighting the roles of all stakeholders and the necessary activities to empower residents. In addition, there should be an overarching framework for the country which should serve as a guide for the various destinations. Therefore, a policy that can guide the development of ecotourism framework is critical.

13. The study revealed several aspects of empowerment that could be of benefit to destinations. However, there is the need for a separate focus on ecotourism. An ecotourism policy is therefore essential if empowerment at destinations is to be achieved. MOTAC should devise an ecotourism policy to regulate ecotourism practices in the country. This policy should be an overarching one that takes into consideration all the facets of residents' empowerment towards sustainable ecotourism. The findings in this study can guide the enactment of such a policy.

7.4.2 Further studies

It is recommended that further studies look at the development of ecotourism framework with special emphasis on empowering residents at various destinations. Several studies have looked at ecotourism's contributions to biodiversity conservation and livelihoods of communities (Cobbinah et al., 2015; Chand, Singh, Parappurathu, Roy, & Kumar, 2015; Eshun & Tonto, 2014; Mbaiwa & Stronza, 2010; Shoo & Songorwa, 2013). However, to harmonize ecotourism practices at destinations, there is the need for ecotourism framework that dwells on the tenets of ecotourism. Further study can look at the content of the ecotourism framework with a local perspective. The various aspects that the framework should cover as well as the actors and the roles they can play in ensuring ecotourism sustainability should be considered.

In addition, this study added human empowerment to the other aspects of empowerments and employed the mixed method approach but relied mostly on quantitative variables. Further studies can examine these six aspects of empowerment using either qualitative or quantitative approach at different geographical areas. Furthermore, a limitation of this study is the application of Exploratory Factor Analysis which is subjective in nature. However, due to the categorical nature of the data in this study, EFA was the most appropriate. Further studies could explore

other approaches using highly quantifiable data. Moreover, this study combined two frameworks which could be applied in other fields of study.



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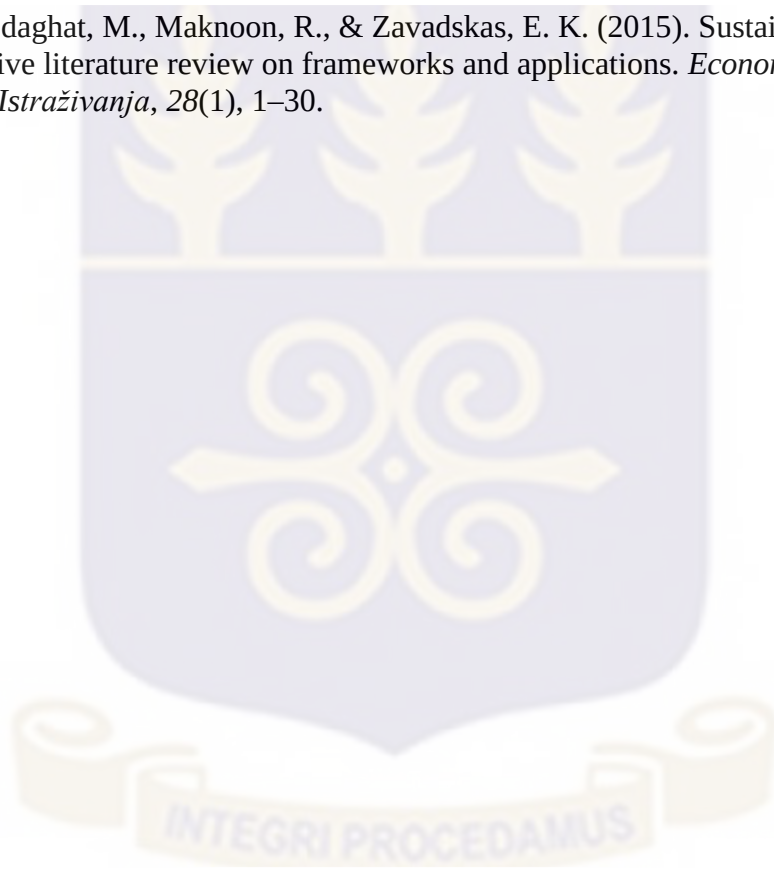
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APPENDICES

APPENDIX 1: HOUSEHOLD SURVEY



UNIVERSITY OF GHANA, LEGON
DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT
STUDY ON ASSESSING RESIDENTS' EMPOWERMENT FOR SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF BOBIRI FOREST AND
KAKUM NATIONAL PARK

Any information provided would be used only for academic purposes

BASE DATA

Introduction and respondent identification				
001	COMMUNITY NAME		QUESTIONNAIRE NUMBER	

SECTION A: BACKGROUND DATA

NO	QUESTIONS	RESPONSE	SKIP TO
10	How long have you lived in the community?	Years	
11	Sex	Male 1 Female 2	
12	Age?	(Years)	
13	Religion?	Christianity. 1 Islam .....2 Traditional .....3 Other, specify.....001	
14	Highest educational level?	None .....1 Primary .....2 JHS.....3 SHS .....4 Tertiary .....5 Other, specify.....002 Don't know .....801	
15	Occupation?	Farmer .....1 Trader .....2 Public service.....3 Other (specify).....003 Don't know .....802 N/A .....99	
15	Secondary occupation	Farmer .....1 Trader .....2 Public service.....3 Other, specify.....005 Don't know.....804 N/A .....901	
17	Ethnic group?	Asante .....1	

		Fante .....3 Other Akan .....4 Ga/ Adangbe .....5 Kusaasi.....6 Ewe .....7 Wale .....8 Dagbani .....9 Other (specify) .....004 Don't know .....803	
18	Marital status	Single .....1 Married .....2 Divorced .....3 Separated .....4 Other, specify .....006 Don't know .....805	
19	What properties do you have?	Land .....1 House .....2 Farm .....3 Livestock .....4 Other, specify .....77 N/A .....99	
21	What is your seasonal income?	Seasonal income amount Monthly Weekly N/A .....99	
22	Monthly expenditure Electricity Food Clothes	 Electricity Food Clothes Rent Other expenditure N/A .....950	
23	Estimate of farm products consumed if any?	 N/A .....951	
24	Remittances?	 N/A .....952	
25	Savings?	 N/A .....953	
26	How many children do you have?	 N/A .....99	
27	How many of them have been to school/ still in school?	 N/A .....955	
28	How many are working?	 N/A .....956	
29	How many child(ren) do you have?	 N/A .....954	
30	Which of these do/does your child(ren)/dependent own?	Land .....1 House .....2 Farm .....3 Livestock .....4 Other, specify .....77 N/A .....957	
31	What is the highest educational level of your child?	None .....1 Primary .....2 Secondary.....3	

		Tertiary .....4	
		Other, specify.....060	
		Don't know .....833	
		N/A99	

SECTION B: EXTENT OF RESIDENTS' EMPOWERMENT

NO	QUESTIONS	RESPONSE	SKIP TO
	B 1: HUMAN EMPOWERMENT		
51	Are you aware of ecotourism in the community?	Yes .....1 No .....2	
52	What is your knowledge about the importance of the forest?	Attract visitors .....1 Conserve the environment .....2 Preserve the land .....3 Aid in rainfall .....4 Other, specify .....007 Don't know .....806 N/A .....901	
53	Have you had any training on alternative livelihoods?	Yes .....1 No .....2	If No, skip to Q 56
54	If yes, from which institution?	GHCT .....1 FC .....2 FORIG .....3 TBI .....4 NCRC .....5 Other, specify .....009 Don't know .....806 N/A .....99	
55	What kinds of alternative activities were you trained on? (Tick multiple)	Beads making .....1 Batik/tie and dye making .....2 Mushroom cultivation .....3 Snail rearing .....4 Grasscutter rearing .....5 Beekeeping .....6 Other, specify, .....008 N/A .....902	
56	Are you involved in any alternative livelihoods?	Yes .....1 No .....2	
57	If yes, which of the following are you involved in?	Beads making .....1 Batik/tie and dye making .....2 Mushroom cultivation .....3 Snail rearing .....4 Grasscutter rearing .....5 Beekeeping .....6 Other, specify, .....008 N/A .....902	
58	If no, would you be interested in engaging in any alternative livelihoods?	Yes .....1 No .....2 N/A .....903	If no, skip to 71
59	If yes, what kind of activities would you be interested in doing?	Beads making .....1 Batik/tie and dye making .....2 Mushroom cultivation .....3	

		Snail rearing .....4 Grasscutter rearing .....5 Beekeeping .....6 Soap making .....7 Kente weaving .....8 Other, specify, .....008 N/A .....902	
60	What kind of skills do you have?	Beads making .....1 Batik/tie and dye making .....2 Mushroom cultivation .....3 Snail rearing .....4 Grasscutter rearing .....5 Beekeeping .....6 Kente weaving .....7 Other, specify, .....008 Don't know .....88 N/A .....902	
61	Is/Are any of your child(ren)/dependent trained in alternative livelihoods?	Yes .....1 No .....2 N/A .....958	
62	Do you get a periodic education on ecotourism?	Yes .....1 No .....2 N/A .....957	
63	Which of these best describes you?	I have more knowledge about ecotourism .....1 I have developed my skills .....2 I have training in alternative livelihoods .....3 I have little knowledge about ecotourism .....4 Have not developed my skills .....5 Have no training on alternative livelihoods .....6	
64	In all, how would you rate your level of human empowerment?	Very humanly empowered .....5 Humanlyempowered .....4 Neutral .....3 Humanly disempowered .....2 Very humanly disempowered.....1	
B 2: SOCIAL EMPOWERMENT			
70	Do you belong to any social group?	Yes .....1 No .....2	If no, skip to Q 74
71	What kind of group is it?	Religious .....1 Tourism .....2 Traditional .....3 Cultural .....4 Women .....5 Youth .....6 Other, specify .....009 N/A .....903	
72	What kind of activity does this group undertake?	Promote local culture .....1 Foster community cohesion .....2 Promote ecotourism education.....3 Other, specify.....010 Don't know .....807 N/A .....904	

73	If not in any group, would you like to join one?	Yes .....1 No .....2 N/A .....905	
74	Which of the following are accessible to you? (Tick multiple)	Schools .....1 Clinic .....2 Roads .....3 Potable water .....4 Electricity .....5 Receptive facility.....6 Other, specify .....011 Don't know .....808 N/A .....904	
75	Which of these support ecotourism? (Tick multiple)	Schools .....1 Clinic .....2 Roads .....3 Potable water.....4 Electricity .....5 Receptive facility .....6 Other, specify .....012 Don't know .....809 N/A .....905	
76	Which of this infrastructure do you often use?	Schools .....1 Clinic .....2 Roads .....3 Potable water .....4 Electricity .....5 Receptive facility.....6 Other, specify .....013 Don't know .....810 N/A .....906	
77	Have you received any infrastructure from ecotourism?	Yes.....1 No .....2	If no, skip to Q 80
78	If yes, what kind of infrastructure?	Schools .....1 Clinic .....2 Roads .....3 Potable water .....4 Electricity .....5 Receptive facility.....6 Bungalows .....7 Market .....8 Community center .....9 Other, specify .....013 Don't know .....810 N/A .....906	
79	Do you own any land?	Yes.....1 No .....2	If no, skip to Q 87
80	Land ownership connects me to my community	Strongly disagree .....1 Disagree .....2 Uncertain .....3 Agree .....4 Strongly agree .....5	

81	How did you acquire it?	Purchase .....1 Gift .....2 Inheritance .....3 Rent .....4 Other, specify .....014 Don't know .....811 N/A .....907	
82	What kind of rights do you have over the land?	Freehold .....1 Leasehold .....2 Lineage .....3 Abusa .....4 Abunu .....5 Other, specify .....015 Don't know .....812 N/A .....908	
83	How many acres?	 N/A .....900	
84	Are/Is there any child(ren) who own/s land?	Yes .....1 No .....2 N/A .....959	
85	How many acres are owned?	 N/A .....960	
86	Are/Is any child(ren) in any social group?	Yes .....1 No .....2 N/A .....961	
	To what extent do you agree or disagree with the following. (1= Strongly disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly agree) Ecotourism (Q87-89a)	1 2 3 4 5	
87	Makes me feel connected to my community		
88	Helps preserve the culture and traditions of the community		
89	Improve my relationship with people		
89a	Helps improve social infrastructure		
89b	Has there been any development in infrastructure within the last ten years?	Yes.....1 No .....2 Don't know .....3	
89c	Which of these best describes you in relation to your community?	I am connected to my community because of ecotourism .....1 My relationship with people has increased .....2 I am not connected to my community ...3 My relationship with people has not improved .....4	
89d	In all, how would you rate the level of your social empowerment?	Very socially empowered .....5 Socially empowered .....4 Neutral .....3 Socially disempowered .....2 Very socially disempowered.....1	
	B3: ENVIRONMENTAL EMPOWERMENT		

90	What knowledge about environmental management do you have?	Controlling erosion on my farm .....1 Retaining soil fertility.....2 Maintaining clean environment .....3 Not farming along slopes .....4 Preservation of water bodies .....5 Other, specify .....016 Don't know .....88 N/A .....909	
91	Are you in any environmental group?	Yes .....1 No .....2	If no, skip to 93
92	What kind of group?	Fire volunteers .....1 Sanitation .....2 Peer education .....3 Other, specify .....017 N/A .....910	
93	What kind of activity do you undertake?	Tree planting.....1 Clean up campaigns.....2 Environmental education.....3 Other, specify .....018 Don't know .....800 N/A .....911	
94	What knowledge about climate change do you have?	Excessive rainfall .....1 Low rainfall .....2 High temperature .....3 Other, specify .....019 Don't know .....813 N/A .....912	If no, skip to Q 97
95	How does climate change affect you?	Destroying crops .....1 Reduced farming .....2 Loss of interest in farming .....3 Increase diseases .....4 Fire outbreaks .....5 Other, specify .....020 Don't know .....814	
96	What adaptive measures do you take?	Planting more trees .....1 Planting more resistant crops .....2 Develop fire-smart landscapes .....3 Other, specify .....021 Don't know .....860 N/A .....913	
97	Do you have any bye-laws?	Yes .....1 No .....2 Don't know .....88	If no/don't know, skip to 100
98	If yes, what are these laws?	Not going to the forest on certain days .....1 Not killing certain animals ... .....3 Not hunting in harmattan .....4 Not farming on slopes .....5 Other, specify .....022 Don't know .....815 N/A .....914	
99	Do you adhere to these laws	Yes .....1	

		No .....2 N/A .....99	
100	Which of the bye-laws do you adhere to?	Not engage in illegal logging .....1 Not killing certain animals .....2 Not hunting in harmattan .....3 Not farming on slopes .....4 Other, specify .....222 Don't know .....850 N/A .....940	
101	Do you have any traditional environmental management laws?	Yes .....1 No .....2 Don't know .....88	
102	What are these traditional laws?	Not farming on certain days .....1 Not defecating around .....2 Not going to the forest on certain days .....3 Other, specify .....22 Don't know .....815 N/A .....914	
103	Do you adhere to the traditional laws?	Yes .....1 No .....2	
104	Do you have disposal sites?	Yes .....1 No .....2	
105	Are there any negative environmental activities?	Yes .....1 No .....2 Don't know .....88 N/A .....99	
106	If yes, what are these activities?	Hunting .....1 Logging .....2 Loitering .....3 Other, specify .....023 Don't know .....88 N/A .....99	
107	Is there a public place of convenience?	Yes .....1 No .....2 Don't know .....961	
108	Is/Are there any child(ren) in any environmental group?	Yes .....1 No .....2 N/A .....962	
109	Do you have off reserves?	Yes .....1 No .....2 Don't know .....77 N/A .....963	
110	Do you have ecotourism management plans?	Yes .....1 No .....2 Don't know .....77 N/A .....88	
111	Do you engage in plantation programs?	Yes .....1 No .....2 Don't know .....77 N/A .....88	
112	Do you engage in any nursery?	Yes .....1	

		No .....2 Don't know .....77 N/A .....88	
112 a	Which of these best describe you?	I have knowledge about environmental management .....1 I adhere to bye-laws .....2 Have no knowledge about environmental management .....3 Do not adhere to bye-laws .....4	
113	In all how would you rate your level of environmental empowerment?	Very environmentally empowered .....5 Environmentally empowered .....4 Neutral .....3 Environmentally disempowered .....2 Very environmentally disempowered .....1	
B 4: ECONOMIC EMPOWERMENT			
114	Are you employed?	Yes .....1 No .....2	
115	Is your work related to ecotourism?	Yes .....1 No .....2	
116	Do you have any family member whose income is derived from ecotourism?	Yes .....1 No .....2	
117	Are you able to access loans from banks?	Yes .....1 No .....2	
118	Do visitors buy from the community?	Yes .....1 No .....2	
119	Do you receive gifts from tourists?	Yes .....1 No .....2	
120	What kinds of gifts?	Cash .....1 Items .....2 Other, specify .....024 N/A .....915	
121	Do you think you will receive economic benefit from ecotourism?	Yes .....1 No .....2	
122	Is any of your dependent(s) working?	Yes .....1 No .....2 N/A .....963	
123	Is any of your child(ren) able to access credit facilities?	Yes .....1 No .....2 Don't know .....831 N/A .....964	
124 a	Which of these best describes you?	My job is related to ecotourism .....1 Tourists buy my items .....2 Access credit facilities .....3 Tourists do not buy my items .....4 Cannot access credit facilities .....5 Uncertain .....6	
124 b	In all, how would you rate your level of economic empowerment?	Very economically empowered .....5 Economically empowered .....4 Neutral .....3 Economically disempowered .....2 Very economically disempowered .....1	
B 5: POLITICAL EMPOWERMENT			
125	Do you take part in any decision governing natural resource?	Yes .....1 No .....2	If no skip to Q 127
126	At what level?	Household .....1 Community .....2	

		District .....3 Regional .....4 National .....5 Other, specify .....026 Don't know .....816 N/A .....917	
127	Do you attend social meetings?	Yes .....1 No .....2	
128	Does any of your child(ren) /dependent attend social meetings?	Yes .....1 No .....2 N/A .....964	
129	Does your child(ren)/dependent participate in decision-making?	Yes .....1 No .....2 Don't know .....830 N/A .....965	
130	What do you do at the meetings?	Participate in decisions about forest..... 1 Participate in decision about community ....2 Listen to others .....3 Other, specify .....027 N/A .....918	
131	Do you participate in ecotourism planning?	Yes .....1 No .....2 Don't know .....831	
132	Do you have avenues to share your concerns?	Yes .....1 No .....2	
133	What are some of these avenues?	Community durbar .....1 Consultative meetings .....2 Other, specify .....028 Don't know .....817	
134	Do traditional authorities have avenues to share their concerns?	Yes .....;.....1 No .....2	
135	How are your concerns addressed?	All my decisions are taken into account .....1 Some of them are taken into account .....2 None of them are taken into account .....3 Other, specify .....029 N/A .....919	
136	My concerns are addressed	Strongly agree .....1 Agree .....2 Neutral .....3 Disagree .....4 Strongly disagree .....5	
137	Which of these best describes you?	I can share my views .....1 Have avenues to share concern .....2 Concerns are addressed .....3 Cannot share my views.....4 Uncertain .....5	
138	How would you rate your level of political empowerment?	Very politically empowered .....5 Politically empowered .....4 Neutral .....3 Politically disempowered .....3 Very politically disempowered.....1	
	B 6: PSYCHOLOGICAL EMPOWERMENT		

141	Are you proud about ecotourism in your community?	Yes .....1 No .....2	No, skip to Q 143				
142	If yes, what are the things that make you proud ?	Rich natural environment.. .....1 Culture that draws people .....2 Name of community entered in a guide book ....3 Have a unique culture .....4 Community attracts visitors .....5 Other, specify .....030 N/A .....920					
143	Are you confident about yourself because of ecotourism?	Yes .....1 No .....2	No, skip to Q 145				
144	If yes, what are the things that make you feel confident ?	Able to assume new roles .....1 Put views across .....2 Seek information on ecotourism .....3 Mention my community to people .....4 Contribute to decision-making .....5 Other, specify .....031 N/A .....921					
145	Has your self-esteem increased because of ecotourism?	Yes .....1 No .....2	No, skip to 147				
146	If yes, what are the things that have increased your self-esteem ?	People visit my community .....1 Have knowledge which I can share..... 2 Have skills that can help my community .....3 Contribute in decision-making .....4 I am well informed about my community .....5 Other, specify .....032 N/A .....922					
	To what extent do you agree or disagree with the following. (1= Strongly disagree, 2 = Disagree, 3 = Uncertain, 4 = Agree, 5 = Strongly agree)	1	2	3	4	5	
147	I am proud about ecotourism in my community						
148	My confidence has increased because of ecotourism in my community						
149	My self-esteem has increased because of ecotourism in my community						
150	I am happy about ecotourism in my community						
151	Would you like to be empowered?	Yes .....1	No ...2				
152	If yes, why?	.....					
153	If no, why?	.....					
154	Which ones best describe you?	I am proud about ecotourism in my community..1 My confidence has increased .....2 My self-esteem has increased .....3 I am happy about ecotourism in my community.4 I am not happy about ecotourism .....5					
155	How would you rate your level of psychological empowerment?	Very psychologically empowered .....5 Psychologically empowered .....4 Neutral .....3 Psychologically disempowered .....2 Very psychologically disempowered.....1					

C: ASPECTS OF EMPOWERMENT RESIDENTS PREFER

NO	QUESTIONS	RESPONSE	
	C 1: HUMAN EMPOWERMENT		RANK
171	Which aspects of human empowerment are critical? (Tick multiple)	Training in alternative livelihood .....1 Develop skills of residents .....2 Provide knowledge on ecotourism .....3 Information sharing .....4 Other, specify .....045 Don't know .....818	
	C 2: SOCIAL EMPOWERMENT		RANK
172	Which aspects of social empowerment are critical? (Tick multiple)	Establish local groups .....1 Programs to build social cohesion.....2 Incentives to improve connectedness .....3 Use revenue to build infrastructure.....4 Improve culture and traditions.....5 Improve community interest .....6 Improve access to lands .....7 Other, specify .....046 Don't know .....819	
173	C 3: ENVIRONMENTAL EMPOWERMENT		RANK
174	Which aspects of environmental empowerment are critical? (Tick multiple)	Establish environmental groups .....1 Afforestation programs.....2 Improve awareness of environment .....3 Provide waste deposit sites .....5 Provide public place of convenience.....6 Establish bye-laws .....7 Maintain environmental cleanliness .....8 Other, specify .....046 Don't know .....820	
	C 4: ECONOMIC EMPOWERMENT		RANK
175	Which aspects of economic empowerment are critical? (Tick multiple)	Job opportunities for residents .....1 Revenue sharing with residents .....2 Access to credit facilities .....3 Programs to reduce leakage .....4 Equal economic benefits to members .....5 Compensation for lost properties .....6 Programs to increase local businesses .....7 Marketing of destination .....8 Other, specify .....047 Don't know .....821	
	C 5: POLITICAL EMPOWERMENT		
176	Which aspects of political empowerment are critical? (Tick multiple)	Local communities to control resources .....1 Be part of decision-making bodies .....2 Have avenues to share concerns .....3 Incorporate concerns of members .....4 Traditional authorities to be part of decision...5 Local groups to be part of decision-making.....6 Other, specify .....048 Don't know .....822	
	C 6: PSYCHOLOGICAL EMPOWERMENT		
177	Which aspects of psychological empowerment are critical? (Tick multiple)	Programs to make members proud .....1 Programs to build members' confidence .....2	

	multiple)	Programs to increase their self-esteem .....3 Include community's name in guide book ....4 Improve attractions .....5 Other, specify .....049 Don't know .....823	
178	Which aspects of empowerment are important	Human .....1 Economic .....2 Social .....3 Environmental .....4 Political .....5 Psychological .....6 Don't know .....824	
	D: OTHER COMMENT		
180	Any other comment?	.....	

END OF SURVEY

THANK YOU VERY MUCH FOR YOUR TIME



APPENDIX 2: VISITORS SURVEY**UNIVERSITY OF GHANA, LEGON****DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT**

**STUDY ON ASSESSING LOCAL EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF BOBIRI FOREST AND
KAKUM NATIONAL PARK**

Any information provided would be used only for academic purposes

SECTION A: BACKGROUND DATA

NO	QUESTIONS	RESPONSE	SKIP TO
1	Sex	Male 1 Female 2	
2	Age?	(Years).....	
3	Religion?	Christianity 1 Islamic .....2 Traditional .....3 Other, specify.....701 N/A .....901	
4	Highest educational level?	None .....1 Primary .....2 Secondary .....3 Tertiary .....4 Other, specify.....702 Don't know .....801	
5	Occupation?	Researcher .....1 Lecturer .....2 Public servant.....3 Businessman .....4 Unemployed .....5 Other (specify).....703 Don't know .....802	
6	Marital status?	Single .....1 Married .....2 Divorced .....3 Separated .....4 Cohabitation .....5 Other, specify .....704 N/A .....902	
7	What is your monthly income?	State amount	
8	What is your monthly spending?	State amount	
9	Country of origin	.....	

SECTION B: DATA ON VISIT

NO	QUESTIONS	RESPONSE	SKIP TO
21	Is this your first visit?	Yes .....1 No .....2	
22	What attracted you to this place?	Forest.....1 Butterflies.....2 Climate .....3	

		Birds .....4 Canopy walkway .....5 Other, specify .....705	
23	How did you learn about this place?	Friends.....1 CNN .....2 BBC.....3 Flyer .....4 Family .....5 Ghanaian embassy abroad.....6 Internet .....7 Other (specify).....706 Don't know .....803	
24	How many days do you plan to stay?	A day... .....1 Up to a week .....2 Two weeks .....3 A month .....4 Other (specify).....707 Don't know .....804	
25	Are you satisfied with the attractions?	Yes .....1 No .....2	If no to Q27
26	If yes, what resources meet your expectation? (Choose the most appropriate)	Trees ... .....1 Butterflies .....2 Climate .....3 Birds .....4 Animals..... 5 Canopy walkway .....6 Other (specify).....708 Don't know .....805 N/A .....903	
27	If no, why? (Choose the most appropriate)	No birds to watch ... .....1 Butterflies not found .....2 Climate not conducive.....3 Poor sanitation.....4 Noise pollution .....5 No animals to watch .....6 Other (specify).....709 Don't know .....806 N/A .....904	
28	Indicate your level of satisfaction	Highly satisfied .....5 Satisfied .....4 Uncertain .....3 Unsatisfied .....2 Highly unsatisfied .....1	
29	Which resources need to be improved?	Trees ... .....1 Butterflies .....2 Climate .....3 Birds .....4 Animals..... 5 Other (specify).....710 Don't know .....807 N/A .....905	

30	Would you like to return to this place?	Yes .....1 No .....2 Don't know .....88	
31	Why yes	 N/A .....906	
32	Why no	 N/A .....907	
33	Where would you spend the night?	At the destination .....1 In the district .....2 In the region .....3 Outside the region .....4 Other, specify .....711 Don't know808	

**C: ASPECTS OF COMMUNITY EMPOWERMENT THAT WOULD ENHANCE TOURISTS
EXPERIENCE**

NO	C 1: HUMAN EMPOWERMENT		
41	Which aspects of human empowerment would enhance your experience? (Choose the most appropriate)	Provision of education .....1 Training in alternative livelihoods .....2 Develop skills of residents .....3 Provide knowledge on ecotourism .....4 Other, specify .....712 Don't know .....809	
42	How would your answer in 41 enhance your experience?	..... .....	
43	Which of these activities would you be interested in purchasing? (Choose the most appropriate)	Tour guiding in community .....1 Homestay for tourists .....2 Beads making .....3 Batik/tie and dye making .....4 Mushroom cultivation .....5 Snail rearing .....6 Grasscutter rearing .....7 Dancing group .....8 Other, specify .....713 N/A .....908	
C 2: SOCIAL EMPOWERMENT			
45	Which aspects of social empowerment would enhance your experience? (Choose the most appropriate)	Establish local groups .....1 Programs to build social cohesion..... 2 Programs to increase community connectedness...3 Use revenue to build infrastructure.....4 Improve culture and traditions.....5 Improve community interest .....6 Other, specify .....714 Don't know .....810	
46	How would your choice in 45 enhance your experience?	..... .....	

47	Would you like to interact with any social group?	Yes .....1 No .....2	
C 3: ENVIRONMENTAL EMPOWERMENT			
51	Would you like to see other conservation activities done by community members?	Yes .....1 No .....2	
52	What kind of conservation practices would you like to see? (Choose the most appropriate)	Nursery .....1 Snail cultivation.....2 Mushroom rearing .....3 Livestock .....4 Plantations .....5 Other, specify .....715 Don't know .....811 N/A .....909	
53	Which aspects of environmental empowerment would enhance your experience? (Choose the most appropriate)	Establish environmental groups .....1 Afforestation programs.....2 Improve awareness of environment .....3 Provide waste deposit sites .....5 Provide public place of convenience.....6 Establish environmental laws .....7 Maintain environmental cleanliness .....8 Other, specify .....716 Don't know .....812	
54	How would your choice in Q53 enhance your experience?	..... .....	
C 4: ECONOMIC EMPOWERMENT			
61	Do you buy from the destination?	Yes .....1 No .....2	
62	What things do you buy from the destination?	Food stuff .....1 Provisions .....2 Souvenirs .....3 Other, specify .....717 N/A .....910	
63	Do you buy from residents?	Yes .....1 No .....2	
64	What things do you buy from the destination?	Food stuff .....1 Provisions .....2 Souvenirs .....3 Other, specify .....717 N/A .....910	
65	Which aspects of economic empowerment would enhance your experience? (Choose the most appropriate)	Job opportunities for residents .....1 Revenue sharing with residents .....2 Access to credit facilities .....3 Programs to reduce leakage .....4 Equal economic benefits to members .....5 Compensation for lost properties .....6 Programs to increase local businesses .....7 Other, specify .....719 Don't know .....821	
66	How would your choice in Q63	.....	

	enhance your experience?	.....	
67	Which of these would you be interested in hiring from residents?	Motor 1 Bicycle 2 Vehicle .....3 Other, specify .....720 Don't know .....822	
C 5: POLITICAL EMPOWERMENT			
71	Which aspects of political empowerment would enhance your experience? (Choose the most appropriate)	Local communities to control resources .....1 Be part of decision-making bodies .....2 Have avenues to share concerns .....3 Incorporate concerns of members .....4 Traditional authorities to be part of decision...5 Local groups to be part of decision-making.....6 Other, specify .....721 Don't know .....823	
72	How would your choice in 71 enhance your experience?	.....	
C 6: PSYCHOLOGICAL EMPOWERMENT			
75	Which aspects of psychological empowerment would enhance your experience? (Choose the most appropriate)	Programs to make members proud .....1 Programs to build members' confidence .....2 Programs to increase their self-esteem .....3 Include community's name in guide book .....4 Improve attractions .....5 Other, specify .....722 Don't know .....824	
76	How would your choice in 75 enhance your experience?	.....	
77	Which aspect of empowerment would you want community members to have?	Human .....1 Social .....2 Environmental .....3 Economic .....4 Psychological .....5 Political .....6 Don't know .....825	
78	Would your choice in Q77 enhance your experience?	Yes .....1 No .....2 Don't know .....826	
D: OTHER COMMENTS			
79	Comment?	.....	

END OF SURVEY

THANK YOU VERY MUCH FOR YOUR TIME



APPENDIX 3: INTERVIEW GUIDE FOR MOTAC AND MESTI
DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT
UNIVERSITY OF GHANA, LEGON

STUDY ON ‘ASSESSING RESIDENTS’ EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF KAKUM
NATIONAL PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY’

1. How does the ministry conceptualize ecotourism?
2. Is there any benefit sharing mechanism for ecotourism destinations?
3. If yes, what is nature and if no should there be one and why?
4. One tenet of ecotourism is to provide human, social, environmental, economic, psychological and political empowerment to local communities. Do you think it is important to empower local communities along these lines? Why.....
5. What roles can you play/are playing to empower community members along the various lines

human empowerment....., social, environmental....., political....., economic..., psychological
6. How are you collaborating with local communities to empower them?
7. How are you collaborating with other institutions to empower local communities
8. The 2014 Environmental policy has outlined as a strategy to ‘promote sustainable and responsible tourism and a specific strategy for this is to develop sustainable ecotourism, culture, and historical sites. How are you working with them to achieve this reality? MOTAC, MESTI?
9. Is there any plan to have an ecotourism policy?
10. Which institutions do you collaborate with in designing tourism policies?
11. What are some of the challenges you face as a Ministry?
12. How can these challenges be addressed?
13. Do you think having an ecotourism framework would help destinations to be sustainable?
14. How does the ministry conceptualize ecotourism?



APPENDIX 4: QUESTIONS FOR MANAGERS AT KNP AND BFRBS
DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT
UNIVERSITY OF GHANA, LEGON

STUDY ON ‘ASSESSING RESIDENTS’ EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF KAKUM
NATIONAL PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY’

SECTION A: ABOUT THE INSTITUTION AND ECOTOURISM

1. How long has the Institute been in existence?
2. How long have you been working with the Institute?
3. What roles does the Institute play in ecotourism?
4. How does the institution conceptualize ecotourism?

SECTION B: HUMAN EMPOWERMENT ISSUES

5. One tenet of ecotourism is to provide human, social, environmental, economic, psychological and political empowerment to local communities. Do you think it is important to empower local communities along these lines? Why.....
6. Is there a benefit sharing mechanism for ecotourism communities?
7. What is the nature of this if yes, and if no, should there be one and why?
8. What roles can you play to empower community members along the various lines
human empowerment....., social, environmental....., political....., economic...,
psychological
9. How are you collaborating with local institutions to empower them?
10. How are you collaborating with other institutions to empower local communities?
11. Are there programs that assist in the provision of education for workers at ecotourism destination?
12. Do you provide any training to tourists?
13. What kind of training?
14. What structures are in place for private participation?
15. Are there any challenges in developing human capital for ecotourism?

16. What are some of these challenges?
17. How are these challenges being addressed?

SECTION C: SOCIAL EMPOWERMENT ISSUES

18. Do you know any ecotourism network groups at the local communities?
19. What are these groups?
20. What are their areas of interests?
21. Are there any programs for preserving local culture?
22. What are some of these programs?
23. How are they being implemented?
24. What about including indigenous knowledge?
25. Are there programs to develop infrastructure within the communities?
26. If yes, what are these programs?
27. Why if yes or no?
28. Do you think local communities have benefited enough from ecotourism in terms of infrastructure?
29. What are these infrastructures?
30. What have been the challenges?
31. How can these challenges be addressed?

SECTION D: ENVIRONMENTAL EMPOWERMENT ISSUES

32. Are there programs to improve environmental awareness?
33. What are these programs?
34. Are there programs to ensure the quality of flora and fauna?
35. What are these programs?
36. Are there any environmental groups?
37. What do they do?
38. Are there any afforestation programs?
39. Are community members well informed about environmental impacts?

SECTION E: ECONOMIC EMPOWERMENT

40. Are there any programs to ensure economic benefits to residents?
41. What are these programs?
42. How are they being implemented?
43. Are there any strategies to provide financial services to residents to enter into ecotourism activities?
44. What are these strategies?
45. How are they being implemented?
46. If there are no strategies, do you think it would be good to have strategies to assist residents to access financial resources for ecotourism businesses?
47. Why if yes or no?
48. Are there any modalities for sharing benefits from ecotourism?
49. What are these modalities?
50. Do you think local communities should be given a percentage of revenue from ecotourism?
51. Why if yes or no?
52. How is the revenue from ecotourism put into use?
53. Do you think residents have benefited economically from ecotourism?
54. What are the benefits?
55. What have been the challenges?
56. How can they be addressed?

SECTION F: POLITICAL EMPOWERMENT

57. Do you consult residents in the management of the destination?
58. At what level?
59. Do you include traditional authorities in decision-making?
60. Are their concerns taken into consideration? why if no?
61. What about programs to include residents in decision-making?

62. What are these programs?
63. How are they being implemented?
64. If there are no programs to include residents in decision making would it be good to have such programs?
65. Why?
66. Are there programs to increase tourists' arrivals?
67. What are these programs?
68. How are they being implemented?
69. What about tourists spending?
70. Are there programs to improve local livelihoods on ecotourism activities?
71. What are these programs?
72. Do you work with other institutions on ecotourism development?
73. Which institutions?
74. What are some of the challenges that you face as an Institute towards ecotourism development?
75. How can these challenges be addressed?
76. What types of data are collected from destinations?
77. Are there programs to improve data collection at destinations?
78. Do you think land tenure system can affect ecotourism?

SECTION H: TOWARDS ECOTOURISM FRAMEWORK

79. What do you think should be considered in the development of ecotourism in Ghana?
80. What should be the prime objective of an ecotourism framework in Ghana?
81. What issues should be considered in the framework?

Any other comments?

.....



APPENDIX 5: INTERVIEW GUIDE FOR GTA, NCRC, AND TBI
DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT
UNIVERSITY OF GHANA, LEGON

STUDY ON ‘ASSESSING RESIDENTS’ EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF KAKUM
NATIONAL PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY’

1. How many ecotourism destinations are there in Ghana?
2. How many of them are community-based?
3. How many ecotourism destinations do you work with?
4. What is the destination(s)?
5. What exactly did you do?
6. One tenet of ecotourism is to provide human, social, environmental, economic, psychological and political empowerment to local communities. Do you think it is important to empower local communities along these lines? Why.....
7. Is there a benefit sharing mechanism for ecotourism communities?
8. What is the nature of this if yes, and if no, should there be one and why?
9. What roles can you play to empower community members along the various lines
human empowerment....., social, environmental....., political....., economic...,
psychological
10. Do you collaborate with local communities?
11. How are you collaborating with local communities to empower them?
12. Do you collaborate with other institutions?
13. How are you collaborating with other institutions to empower local communities?
14. What are your challenges and how are you addressing them?

**APPENDIX 6: INTERVIEW GUIDE FOR CHIEFS AND ELDERS OF THE
COMMUNITIES AND DISTRICT ASSEMBLIES**



DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT
UNIVERSITY OF GHANA, LEGON

**STUDY ON ‘ASSESSING LOCAL EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF KAKUM
NATIONAL PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY’**

1. Has government acquired the land used for ecotourism?
2. Have all financial obligations been fulfilled?
3. What is the nature of land tenure in the community? Do community members have access to land?
4. Does it have any effect on ecotourism?
5. How?
6. Do you receive financial benefit from ecotourism?
7. How regular if yes?
8. Do you engage in any decision regarding the planning and management of ecotourism?
9. How often?
10. At what level do you involve in planning and decision making?
11. Are you involved in meetings organized by management?
12. Are your concerns taken into consideration?
13. Do you have avenues to share your concerns?
14. Has the community received any social infrastructure from ecotourism?
15. What are these?
16. What about capacity building for residents?
17. What about environmental groups, programs etc.
18. What about programs to boost businesses?
19. Programs to improve culture and tradition

20. Do you have a public place of convenience?
21. What about dump sites?
22. What are some of the challenges facing ecotourism in the area?
23. How can they be addressed
24. Do you think there is the need to have ecotourism framework?



APPENDIX 7: INTERVIEW GUIDE FOR RESIDENTS



DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT
UNIVERSITY OF GHANA, LEGON

STUDY ON ‘ASSESSING LOCAL EMPOWERMENT TOWARDS SUSTAINABLE
ECOTOURISM DEVELOPMENT-A COMPARATIVE STUDY OF KAKUM
NATIONAL PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY’1

Introduction and respondent identification

1. What is your name?
2. How old are you?
3. Any religious affiliation?
4. Highest educational level?
5. Occupation?
6. Marital status?
7. Occupation?
8. Have you any dependent?
9. What knowledge about the forest do you have?
10. Have you any training on alternative livelihoods
11. Do you belong to any social group?
12. Have you received any infrastructure from ecotourism?
13. Do you own any land?
14. What knowledge about environmental management do you have?
15. Are you in any environmental group?
16. What kind of environmental laws do you have?
17. Do you adhere to environmental laws?

18. Are you employed?
19. Is your work related to ecotourism?
20. Are your dependents employed?
21. Do you attend community meetings?
22. Do you take part in decision during these meetings?
23. Are you proud about ecotourism?
24. Are there issues on ecotourism you want to talk about?



APPENDIX 8: SPECIFIC ASPECTS OF EMPOWERMENT USED FOR CONFIRMATORY FACTOR ANALYSIS

Human empowerment

- e1 - Training in alternative livelihoods
- e2 - Involved in alternative livelihoods
- e3 - Have skills
- e4 - Children trained in livelihoods activities

Social empowerment

- e5 - Ecotourism connected me to community
- e6 - Ecotourism preserve culture
- e7 - Ecotourism helps improve my relationships with others
- e8 - Ecotourism helps improve infrastructure
- e9 - Community has received infrastructure from ecotourism
- e10 - Own land

Environmental empowerment

- e12 - Adherence to traditional practices
- e13 - Adherence to byelaws

Economic empowerment

- e15 - A relative job related to ecotourism
- e16 - Access loans from banks
- e17 - Visitors buy from community
- e18 - Hope for future benefits

Political empowerment

- e19 - Avenues to share concerns
- e20 - Attend social meetings

- e21 - Activities done at meetings
- e22 - Concerns are addressed
- e23 - Traditional authorities have avenues to share concerns

Psychological empowerment

- e24 - I am proud about ecotourism in my community
- e25 - Ecotourism has increased my confidence
- e26 - Ecotourism has increased my self-esteem
- e27 - I am happy because of ecotourism in my community



APPENDIX 9: ETHICS COMMITTEE APPROVAL



UNIVERSITY OF GHANA ETHICS COMMITTEE FOR THE HUMANITIES (ECH)

P. O. Box LG 74, Legon, Accra, Ghana

My Ref. No.

27th January, 2016

Ms. Fatima Eshun
Department of Geography and Resource Development
University of Ghana
Legon

Dear Ms. Eshun,

ECH 055/15-16: ASSESSING LOCAL EMPOWERMENT TOWARDS SUSTAINABLE ECOTOURISM DEVELOPMENT- A COMPARATIVE STUDY OF KAKUM NATIONAL PARK AND BOBIRI FOREST AND BUTTERFLY SANCTUARY IN GHANA

This is to advise you that the above reference study has been presented to the Ethics Committee for the Humanities for a full board review and the following actions taken subject to the conditions and explanation provided below:

Expiry Date: 25/01/17
On Agenda for: Initial Submission
Date of Submission: 3/12/15
ECH Action: Approved
Reporting: BI-Annually



Please accept my congratulations.

Yours Sincerely,

Rev. Prof. J. O. Y. Mante
ECH Chair

CC: Prof. George Owusu, Department of Geography and Resource Development
University of Ghana.

Tel: +233-303933866

Email: ech@ug.edu.gh | ech@isser.edu.gh