

**A STUDY OF “KWAHU EASTER” FESTIVAL AS A TOURISM
HALLMARK EVENT**

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**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA,
LEGON IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR
THE AWARD OF MPhil GEOGRAPHY AND RESOURCE
DEVELOPMENT DEGREE**

JUNE, 2013

DECLARATION

I hereby declare that this work is the result of my own research and has not been presented by anyone for any academic award in this or any other university. All reference used in the work have been fully acknowledged.

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DEDICATION

To the Almighty God who makes impossible, possible. Again I dedicate this work to my dear husband Mr James Nketsiah, my mother Madam Georgina Kumi, my Uncle Mr. Adu Boahen and my grandfather, the late Ofori Danquah, for their great sacrifice for my education; and my wonderful children for their encouragement and support throughout this course.

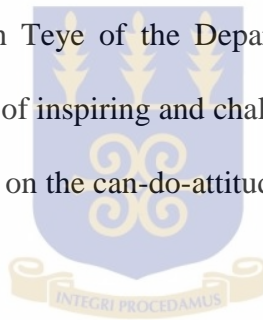


ACKNOWLEDGEMENT

I am grateful to the almighty God for seeing me through another stage of my academic pursuit. First and foremost, a very special “thank you” goes to my Principal Supervisor, Prof. Alex Boakye Asiedu, of the Department of Geography and Resource Development, University of Ghana, for his guidance, suggestions and more importantly for his patience in reading through my scripts that have made this work a success. Again, I thank him for making his unlimited tourism and research knowledge available to me.

My sincere expression of gratitude is also extended to my co-Supervisor, Dr. K. Awere Gyekye for offering many insight suggestions and recommendations that contributed to this thesis.

I also wish to thank Dr. Joseph Teye of the Department of Geography and Resource Development for his unique way of inspiring and challenging me to go for the extra in any given task. He always hammered on the can-do-attitude, and this pushed me to be rigorous in this study.



I deeply appreciate the contributions of all the wonderful and hard-working lecturers of the Department of Geography and Resource Development, University of Ghana, especially Dr Emmanuel Atua for their great efforts in making the Discipline of Geography relevant to the development discourse in Africa and the world.

I acknowledge the contributions made by officials of Ghana Tourist Authority (Accra), Kwahu South District Assembly and Kwahu Traditional Council without whom the work could not have been a success.

ABSTRACT

In Ghana, the tourism sector is plagued with monotonous products, and these require urgent diversification. The questions have always been: diversify to where and with what new products? This study proposed an answer: diversify to hallmark events and to cultural tourism products. There is the need to package some of our popular, established, indigenous, traditional festivals as tourism hallmark events, to diversify Ghana's tourist product offering, and by large improve her domestic and international tourist earnings. Traditional festivals abound in all the ten regions of the country. If these festivals are structured and packaged well, it can be used to promote tourism. One such festival is the "Easter Festival" by the Kwahus. This festival has now taken a national and international dimension due to the touristic activities such as paragliding which was recently introduced into the festival. Before festivals and special events can be used to diversify tourism industry in the country, there is the need to determine the perceptions and the attitude of the residents in the host region.

In this study it was observed that socio-economic variables (age, gender, and education), personal benefits derivation and level of involvement in the festival shaped residents' perception in negative and positive manner. One implication of these findings is that the factors that shaped negative perceptions and attitudes could be addressed through education.

It was also discovered that, there are many socio-economic benefits associated with the festival such as employment, income generation and so on. Moreover, evidence gathered reveals that, the area has many potential tourist products associated with KEF which could be developed to promote tourism in the country.

Again, it was revealed that motives of festival tourists vary in relation to country of origin. Most of the foreign tourists attended the festival as experts in paragliding who wanted to

witness and participate in paragliding. It was also discovered that paragliding was the main touristic activity that drew much people both locally and internationally to the festival.

The relevance of the findings is that there is abundant wealth of tourist products in Ghana which have not been fully developed or branded to promote social and economic growth; this can be achieved through integrating tourist issues into policy formulation and promotions of private participation in tourism development.

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GLOSSARY

ACRAG-	Arts Critics and Reviewers Association of Ghana
DPO-	District Planning Officer
ERP-	Economic Recovery Programme
FGDs-	Focus Group Discussions
FESTAC-	Festivals of Arts and Culture
GTA-	Ghana Tourist Authority
GSGDA-	Ghana Shared Growth and Development Agenda
IDIs-	In-Depth Interviews
KEF-	Kwahu Easter Festival
KSDA-	Kwahu South District Assembly
MOT-	Ministry of Tourism
NAFAC-	National Festival of Arts and Culture
NDPC-	National Development Planning Commission
OAM-	Odweanoma Arc Mountain
PANAFEST-	Pan-Africa Historical Theatre Festival
SET-	Social Exchange Theory
SWAG-	Sports Writers Association of Ghana
URTNA-	Union of Radio and Television Networks of Africa
UNWTO-	United Nations World Tourism Organization
WTTC-	World Travel and Tourism Council

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

Tourism is the movement of people to other places, for all manner of activities, spanning several days, except remunerated jobs. According to Matheison and Wall (2006), “tourism is the temporary movement of people to destinations outside their normal places of work and residence, the activities undertaken during their stay in those destinations and the facilities created to cater for their needs”. Tourism has since the mid-1980s emerged as a significant sector in the Ghanaian economy and society; this is manifested in several ways. In the newspapers and on the air waves, public officials proclaim the role of tourism as a major foreign exchange earner and generator of jobs. Now the country is awakened to the potential of tourism and so government officials, communities and individuals do not hesitate to exploit it, there is hardly a public event or occasion organised these days without a tourism angle to it (Ghana Tourist Authority, 2010). Growing recognition of socio-economic potential of tourism is now manifested in events such as festivals, Emancipation Day and Pan-Africa Historical Theatre Festival (PANAFEST). These events are also celebrated with the view of marketing Ghana as an international tourism destination.

Globalization of the world’s economy is a phenomenon sweeping across all countries and continents. The tourism sector of the economy is not immune to this new force. Over the past six decades, tourism has experienced continued expansion and diversification, becoming one of the largest and fastest growing economic sectors in the world. Many new destinations have emerged alongside the traditional ones of Europe and North America. In spite of occasional shocks, international tourist arrivals have shown virtually uninterrupted growth: from 25 million in 1950, to 277 million in 1980, to 435 million in 1990, to 675 million in 2000, and currently 940 million (UNWTO, 2011). In 2008, international tourist

arrivals reached 924 million, with a rise of 16 million over 2007, representing a growth of 2%. In 2010, international tourism recovered strongly from the blow it suffered due to the global financial crises and economic recession. International tourist arrivals went up almost 6.6% to 940 million, following the exceptional 4% decline in 2009. UNWTO (2010), barometer shows that only Africa experienced a positive growth of 5% in terms of regional tourism performance in 2009. Following the year of global recovery in 2010, growth is expected to continue for the tourism sector (UNWTO, 2010). The vast majority of destinations reported positive and often double-digit increases. Recovery came at different speeds, much faster in most emerging economies and slower in most advanced ones.

Table 1.1 Global Tourism-Regional Performances

World Tourism Region	Percentage Performance (% in 2008/2009)	Growth in 2010 (%)
Europe	-6	3
Asia& the Pacific	-2	13
The Americas	-5	6
Middle East	-6	14
Africa	5	7

Source: World Travel and Tourism Council (WTTC) Barometer, 2011

Africa is one of the main destinations for international tourism in the world. Countries like Kenya, Tanzania, Gambia, Egypt, South Africa and several other Africa countries have long thrived on the economic gains made from the tourist trade. The majority of the international tourist flows come from USA, Britain, and Germany which is economically significant for the continent. In 2007, some 44 million international arrivals were made to, or within Africa (UNWTO, 2008). This phenomenal growth has been accompanied by the increasingly important impact of tourism on the economic, social and cultural, as well as environmental aspects of life in individual African countries. Africa has diverse indigenous cultures that

can be perceived as having a latent comparative advantage in the development of cultural tourism, because they possess unique cultural and nature-based attractions. These are the very tourist attractions which people from major tourist generating countries are looking for. Cultural tourism may include hallmark events (short term events) such as carnivals, festivals and fetes.

Festivals are now widely promoted as hallmark events that distinguish a destination from others in the world's competitive tourism market. Local festivals are increasingly being used as instruments for tourism development worldwide (Felsenstein and Fleischer, 2003). Festivals can be used to generate income and to boost local esteem. Africa, in the past has made an attempt to develop major cultural festivals that could be placed on the world's tourism map. These include Festivals of Arts and Culture (FESTAC) in Nigeria, Union of Radio and Television Networks of Africa (URTNA) awards in South Africa, Pan-African Federation of Filmmakers (FESPACO) in Burkina Faso, and Pan-Africa Historical Theatre Festival (PANAFEST) in Ghana. These events have achieved international status, in terms of tourist attractions, and destination promotion.

Currently, Ghana holds the tenth (10th) and the third (3rd) positions respectively in Africa and West Africa, in terms of international tourist arrivals, and revenue-generation (World Economic Forum, 2011). Ghana has also begun to realize the immense contributions that the tourism industry can make to its socio-economic development. Indeed the potential contribution of tourism to national development is recognized and given prominence in the National Tourism Development Plan (within the broader framework of a national development framework, referred to as Vision 2020). Among the long-term objectives contained in the document, one of the areas targeted for enhancement and tourism development is cultural tourism (Ministry of Tourism, 2002). Ghana can boast of a variety of traditional/cultural events which are spread throughout the length and breadth of the

country and the calendar year (Akyeampong et al., 2008). This makes for all year celebration of festivals and other events which are different from each other in their meaning, history and, activities (Akyeampong et al., 2008). If these festivals are structured well, it can be used as a tool to promote tourism. One such festival is the Easter Festival. Easter in general is a grand festival for Christians and is celebrated to commemorate the resurrection of Jesus Christ. This notwithstanding, most local communities in Ghana have also targeted the Easter season as a social rallying point, for undertaking local development initiatives.

In Ghana, one of the foremost local communities which have Easter as its main festival is the Kwahu people. To their credit the Easter festival, which is celebrated by Ghanaians of all walks, has been “franchised” to them as a special Kwahu affair; hence the brand name - *Kwahu Easter Festival (KEF)*. To the people of Kwahu, Easter is a traditional heritage bestowed on them by their forefathers many years ago (Kwahu Traditional Council, 2006). The Kwahus, like any other Akan tribe, had a festival called “Okwahu Afahye”. It was celebrated from October through to December, with its peak in December. Kwahus, known to be good traders, and with trading as their main occupation, later had problems with the timing of the Okwahu Afahye, when the majority of her citizenry migrated to Accra, Kumasi, and other major urban centres in Ghana. The peak of the local trading calendar, which falls in December due to Christmas festivities, started affecting patronage of the Kwahu Festival, which also peaked in December. The business-minded Kwahus avoided the festival, and rather opted for the Easter break, to attend the traditionally mandated “home-coming” events. The Kwahu home-coming culture, which was inbuilt in the Kwahu Festival, brought the Kwahus home from other places in Ghana, and the Diaspora (notably Europe and America) to assist the home-based locals, the chiefs and youth associations to develop the Kwahu Traditional Area. According to oral tradition, to sustain patronage, the

Kwahu Traditional Council shifted the festival to Easter season, hence the new emphasis - Kwahu Easter Festival.

Easter Festival in Kwahu is one of the most celebrated holidays in the country and has become a national affair of late, especially with the introduction of paragliding activities on the Kwahu mountains in 2005, as well as spirited campaigns by a majority of the Accra-based private radio stations; notably Peace FM, Happy FM, and Adom FM,. Paragliding is a common event in most of the developed countries like Germany, Holland, Sweden, Australia, and U.S.A. In Africa, apart from South Africa and Kenya, Ghana is the only country that organizes this event (Ghana Tourist Authority, 2010). Twinning the paragliding event with the Kwahu Easter Festival (KEF), since 2005, has led to the attraction of more local and international visitors in recent times. With the introduction of additional activities, such as street carnival, highlife concept, joint-traditional durbar of chiefs, health walks, and myriad of sporting activities, KEF has the advantage of extending the tourist season, generating revenue for both government and local authorities, supporting existing businesses, and encouraging new start-ups. Festivals have major impacts on the development of cultural tourism, often economic, social, environmental and political.

Traditionally, chiefs in Ghana find it convenient to have durbars to honour their ancestors, and also rally their subjects for developmental projects. For the Kwahu state in particular, such festive occasions constitute major vehicles for fundraising, and also for securing other vital support from the central government and subjects (Kwahu Traditional Council, 2006). In view of this, many Kwahu local communities are rolling out well-crafted festivals and home-coming events to raise crucial socio-economic resources for local development. Festivals are attractive to the host communities, because it helps to develop local pride and identity for the local people (Amoako, 2001), so if these festivals are structured well, it can be used as a tool for tourism promotion.



Plate 1: A Festival scene at Obo during the KEF (2012)

1.2 Explanation of Concepts and Definition of Terms

It is important at this point to explain or define the basic concepts (Easter, Festival, and Perception) in this study. This has become necessary because the word ‘festival’ is often used in a different context just as ‘perception’ has been defined differently by different writers with varied viewpoints.

(a) Easter

“Easter” is one of the major annual religious holidays. It is a grand festival for Christians and it is celebrated to honour the resurrection of Jesus Christ. It is a festivity of happiness and joy. In celebrating Easter, Christians commemorate the two most important events in the history of Jesus Christ, his death and his resurrection from the dead (Schaff, 2000). The date of Easter changes each year, and several other Christian festivals fix their dates by reference to Easter. Easter is the first Sunday after the first full moon that falls on or next

after the vernal equinox (March 21 in the Gregorian calendar); if the full moon happens on Sunday, Easter is celebrated one week later. Easter Sunday cannot be earlier than March 22 or later than April 25; dates of all other movable church feasts depend on Easter (Webster, 2000). The Easter festival runs for four days. Thursday marks the evening of the Last Supper. Good Friday is the day of the Crucifixion. Holy Saturday was the day Christ was laid in his tomb and Easter Sunday recalls his resurrection (LaTourette, 2001).

(b) Festival

Festival has been defined in Webster's Seventh New Collegiate Dictionary (2000), as "a periodic season of programme of cultural events or entertainment; a time of celebration marked by special observances". Opoku (1980) also defined festival as "rituals which occur at regular intervals and which have as their purpose, the expression of beliefs held by a particular community". O'Sullivan and Jackson (2002), define festival "as celebration of something the local community wishes to share and which involves the public as participants". In other words, festivals are special times set aside by a community in order to commemorate some event of historical, cultural or religious significance and by the performance of certain rituals, such events are re-enacted giving both individuals and their communities a sense of meaning and cohesiveness. From the foregoing definitions of festival, I will attempt a definition of Easter festival of the people of Kwahu with respect to this thesis as "a religious ceremony set aside by the people of Kwahu for a series of organised cultural events, touristic events and performances associated with the festival in the area".

(c) Perception

Perception as defined by Macdonald, and Chambers (1974), is to become, or be aware of through the senses, to understand or get knowledge of, by mind or for that matter, the combination of sensations leading to the recognition of an object. Perception could also be defined as the awareness of the elements of the environment through physical sensation, or a physical sensation interpreted in the light of experience. Perception is usually quick, acute, with intuition cognition. Perception is an appreciation responsive to sensory stimulus or experience and involves an impression of an object obtained by the use of the senses.

1.3 Statement of the Problem

Tourism has emerged as one of the most sustainable economic ventures globally. It is one of the largest and dynamically developing sectors of external economic activities. Its high growth and development rates, considerable volumes of foreign currency inflows, infrastructure development, and introduction of new management and educational experience actively affect various sectors of the economy, which positively contribute to the social and economic development of the country as a whole. In Ghana the sector suffers from priority attention. It's potential as an engine of economic growth has not been appreciated, compared to the priority attention it receives from other West African countries like Cape Verde, Gambia, and Senegal. This is visible in the relatively low allocation of budgetary resources to push the sector forward. Budgetary allocation to the Ministry of Tourism has even declined from GH¢17,225,167 in 2011 to GH¢9,658,622 in 2012 (GTA, 2012).

Globally, certain national events/festivals have evolved to achieve international status, in terms of popularity, patronage, and financial accruals. Examples include Salzburg Easter Festival (Austria), Bendigo Easter Festival (Australia) and Carnival in Rio' de Janeiro

(Brazil). For instance, the largest beer festival in Europe, the Oktoberfest, held annually in Munich (Germany), is reported to have attracted 6.2 million visitors in 2006 (UNWTO, 2008). Against this backdrop, one is at a loss as to why Ghana is not taking advantage to package some of the popular, established, indigenous, traditional festivals as a tourism hallmark event, to diversify Ghana's tourist product offering, and by and large improve her domestic and international tourist earnings.

Traditional festivals abound in all the ten regions of the country and also throughout the lunar year. This makes for all year celebration of festivals, which are different from each other in their meaning, history and, activities (Akyeampong et al., 2008). If these festivals are structured well, it can be used as a tool to promote tourism (Jones, 2001; Aweritefe, 2007; Abanga and Mensah, 2008). However, few studies relatively exist, in local scholarship, concerning the developmental impacts of festival tourism in Ghana (Edem, 1998; Imbeah, 2006; Acheampong and Asiedu, 2008). One of the most popular festivals in Ghana that has attracted media hype of late is the Kwahu Easter Festival (KEF) (MoT, 2011).

The Kwahu people have a traditional home-coming culture inbuilt in their Easter festivities. It is a traditional norm for a Kwahu indigene to visit home during Easter. The occasion is used to pay homage to ancestors, honour family elders, fraternize with other family members, and resolve all intra-family impasse and rivalries. Consequently all Kwahus domiciled elsewhere in Ghana, as well as in the Diaspora (notably Europe and America), are expected to come home annually. This is a major avenue for the development of cultural tourism, event tourism, and visiting friends and relatives (VFR) tourism. Coupled with the areas' unique geographical features (mountains, waterfalls, cool weather, indigenous art and craft industry etcetera), other nature-based tourism strands could also be promoted.

The Ghana Tourist Authority, in collaboration with other stakeholders, is engaged in spirited efforts to brand KEF as a major tourist product (hallmark event), together with the Kwahu Paragliding event. In order to promote KEF as a hallmark event, there is the need to examine the perception of the local residents towards the new development of KEF (as more touristic activities are being added) and to understand the motives for which people attend festivals so as to position it for tourism promotion. Moreover, there is the need to assess the socio-economic benefits of KEF and the potential tourist's product that could be promoted alongside the festival.

Yet there is paucity of academic research as to the real touristic and socio-economic benefits that could accrue from turning a purely traditional festival into an international tourist product.

In the context of the current scarcity of research, specifically focused on KEF in Ghana, this study aims to make a contribution towards a better understanding of KEF as a case study, and by implication show the emerging picture in the general contours of the national festival tourism segment in Ghana.

1.4 Objectives of the Study

The general objective of this thesis is to examine the trend and the tourism potential of the Kwahu Easter Festival (KEF) as a means to diversify the tourism industry in Ghana. The study will address the following specific objectives;

- I. To assess the attitudes/perceptions of the local people towards the changing trends (commoditization) of KEF.
- II. To examine the socio-economic significance of KEF in the study area.
- III. To determine the characteristics, motives of tourists and challenges faced by the tourists.

- IV. To explore new areas that KEF could be packaged in a sustainable manner, as a tourist product, without damaging its cultural sanctity.
- V. To make policy recommendations towards enhancing the tourism/developmental value of traditional festivals.

1.5 Research Questions

To achieve the above stated objectives, the following undercurrent questions were perused:

1. To what extent did the perception of the local residents vary in relation to individual characteristics?
2. To what extent did the festival contribute to the socio-economic life of the people?
3. To what extend did the motives of tourists vary in relation to country of origin?
4. What are the potential areas that could be explored in Kwahu to promote tourism?
5. What are the developmental implications of Festival tourism towards sustainable development?

1.6 Hypotheses

Ho: There is no significant relationship between perceptions of local residents and individual characteristics like age, gender and education.

Ha: There is a significance difference between perceptions of local residents and degree of exposure to events and personal benefits.

1.7 Proposition

The research proposes that:

- Motives of festival tourists vary according to country of origin.
- Tourists' sources of information about the event were influenced by advertisement.

1.8 Theoretical Issues

Many conceptual frameworks have been developed to create insight into the various attitudes held by residents 'towards tourism and its impacts. There have been varying types of frameworks ranging upon typologies; such as Doxey's Irritation Index (Irridex) Model (1975) which, suggests that residents' attitudes toward tourism may pass through a series of stages from "euphoria" (this is where local residents welcome the stranger and there is a mutual feeling of satisfaction) through "apathy" (as the industry expands, people begin to take the tourists for granted, the tourists become the target for profit-making), "irritation" (where the industry is nearing the saturation point or is allowed to pass through a level at which the locals cannot handle the numbers without expansion of facilities) to "antagonism"(people now see the tourists as the harbinger of all that is bad, the locals think that the tourists have corrupted the youth and have no respect for property) as perceived costs exceed the expected benefits. The Irridex model indicates that residents' attitudes toward tourism would change over time within predictable one-way sequence homogeneity (Zhang, *et al.*, 2006). This model indicates that resident attitudes are initially favourable but become negative after reaching a threshold. Although Doxey's model is a useful approach for identifying the four stages of tourism evolution at a destination, it has been criticized for its limitations by Wall and Mathieson (2006) because it is a unidirectional model intended to represent the entire nature of the host community. Due to this, Doxey's Irridex model will not be applicable in this research because there might be diversity in residents' attitudes within the Kwahu community and also individual perceptions could differ in terms of personal characteristics, level of involvement and personal benefit derivation (heterogeneous community).

Butler's Tourism Life Cycle and Dynamic Matrix (Butler, 2006) model was developed out of a model which was created in 1980 - Butler's *Tourism Destination Life Cycle*. Butler's

Tourism Life Cycle and Dynamic Matrix model is based on the product cycle concept and explains the phases in which a tourism destination evolves and changes over time. According to Butler (2006) destinations pass through a predictable sequence of six stages: exploration, involvement, development, consolidation, stagnation, decline and/or rejuvenation. Initially the destination will be visited by a small number of tourists restricted by the lack of facilities and access. When awareness grows facilities are developed and the numbers of tourist arrivals increases, the area is then supposed to develop rapidly because of marketing efforts triggered by the rising awareness among the hosts. Ultimately the destination will reach its carrying capacity which will lead to a decline in the long-term if the destination is not rejuvenated. Butler's model helps to predict the destination future development trend and provide a farsighted basis to managers to establish marketing strategies. However, it cannot be applied fully in this study because it assumes homogeneity within the host community (Mason and Cheyne, 2000). However, the model is partly applicable, because not every destination experiences all the phases of the cycle in a distinct and chronological order due to differences in geographical settings. Moreover, Butler's model is more appropriate in the field of Ecotourism than Cultural/Event tourism in the sense that some of the events are short term events as we have in the Kwahu Easter Festival. From the above discussions all these carrying capacity models cannot be used in this study due to the reasons given above.

Therefore Social Exchange Theory (**SET**) has been examined as the best framework by researchers to describe residents' attitudes toward tourism development (Perdue et al., 1990; Ap's 1990; McGehee & Andereck 2004). In effect this study reveals the complexity of residents' attitudes towards tourism by using social exchange theory to understand residents' attitudes towards tourism development. The basic principles and assumptions of social exchange theory is applied as the conceptual background in this study. Social

exchange theory has its origin in several disciplines, including anthropology (Levi-Strauss, 1969), economics (Blau, 1968;Ekeh, 1974),and behavioural psychology (Homans, 1991).It involves considering such things as why positive and negative attitudes towards tourism arise among residents and the exchange and sharing of resources between individuals and groups. If residents perceive that the benefits to be gained from such exchanges outweigh the costs, then they will be positive about entering into the exchange process. A negative perception and attitude is likely to result if the social exchange is seen to be negative or even detrimental to the local population. Simply, if the outcome is seen to be economically and socially beneficial to the local community, the resultant attitude towards tourism will be positive. The advantage of using social exchange theory is that it can accommodate explanation of both positive and negative perception, and can examine relationships at the individual or collective level (Ap, 1992). Additionally, the empirical findings from these studies have demonstrated that people will act to maximize the benefits and minimize the costs in given situations and environments and also, people who perceive the benefits from tourism to be greater than the costs will be willing to participate in the exchange, and support tourism development. Subsequently, the logic and propositions of social exchange theory are generally acceptable as a theoretical framework for research on people's reactions to tourism and its development. Particularly, according to Jurowski et al. (1997), people will become involved in exchanges if:

- 1) the resulting rewards are valued,
- 2) the continued exchange is likely to produce valued rewards and
- 3) perceived costs do not exceed the perceived rewards. SET is based on the principle that human beings are reward-seeking and punishment avoiding and that people are motivated to action by the expectation of profits (Skidmore, 1975). SET assumes that social relations involve the exchange of resources among groups seeking mutual benefits from exchange

relationships. The primary motive of exchange is the improvement of the community's economic benefits (Ap, 1992). The social exchange theory gave a thematic basis to address the aim of this research objective. Many other studies support the positive/negative exchange theory, including Ap (1992), Lindberg (1997), Gursoy (2002), McGehee and Andereck (2004), Bjorklund and Philbrick, (1971). For the purpose of this study, the researcher adapted the Bjorklund and Philbrick framework of the Host Attitudinal/Behavioural Responses to Tourist Activity (1971) and McGehee and Andereck framework of The Attitude of Community Residents Toward Tourism (2004). These two models take their roots from social exchange theory which helps the researcher to explain the perception of local residents toward Kwahu Easter Festival. Moreover these two models are chosen because they are based on cost and benefits in terms of economic and social benefits.

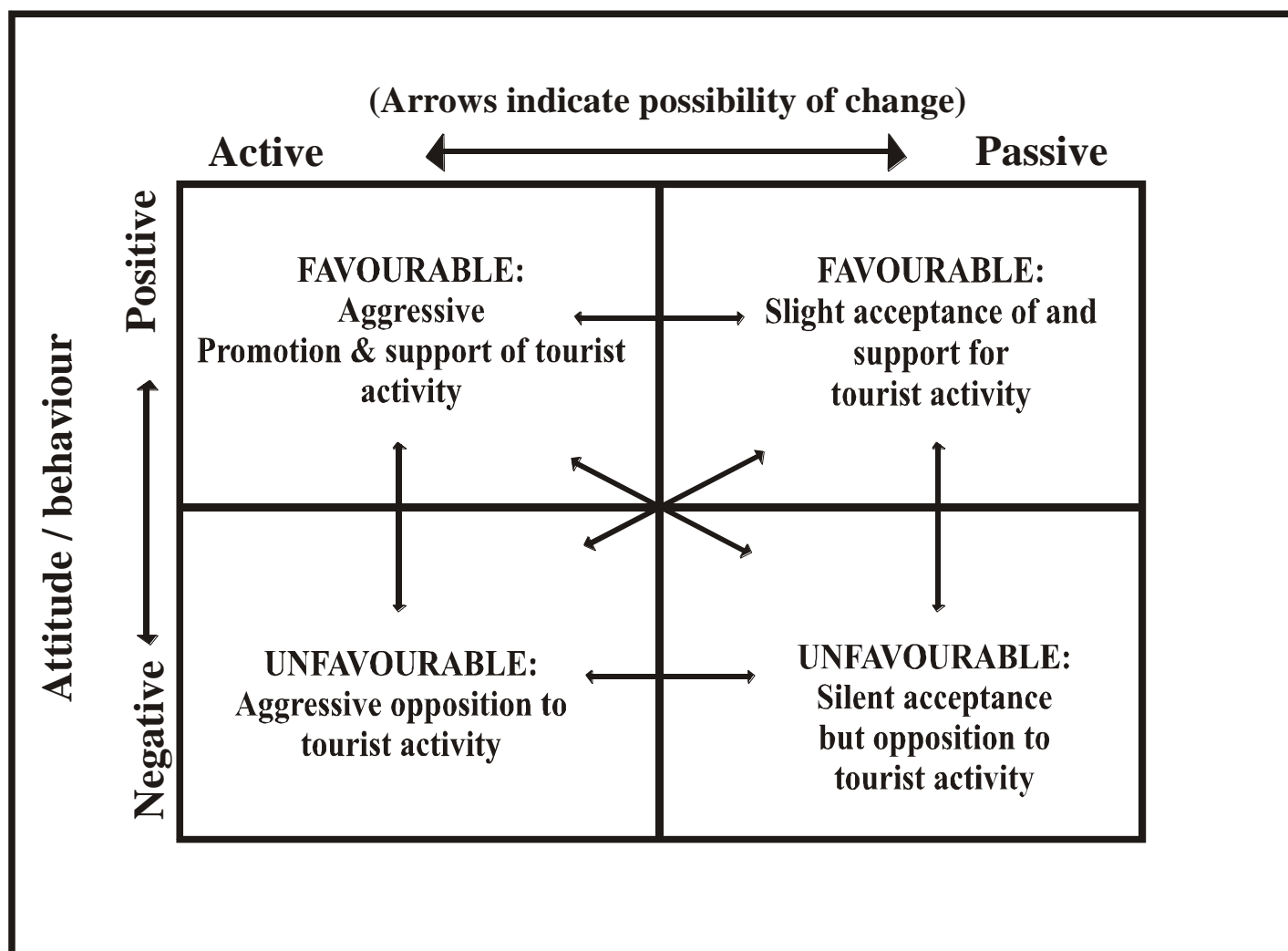
1.9 Conceptual Framework

As seen in figure 1.1 below, the attitude and behaviour of groups or individuals will be either positive or negative and active or passive (Mathieson, 2006). The diagram discusses the processes which take place when two or more cultural group interacts. It is applicable to the social relationships that exist between tourists and their hosts. The attitudes and behaviour of groups or individuals to tourism may be either *positive or negative*. It can also be *active or passive*. An individual that perceives benefits from the tourism development is likely to view it as positively favourable and actively promote and support its development. Whilst those who do not benefit are likely to evaluate it negatively (unfavourably) and actively oppose its development aggressively. An example, entrepreneurs who are financially involved in tourism may promote the industry aggressively, while a small but highly vocal group uninvolved in tourism may lead aggressive opposition to tourist development and the changes which it brings. (Mathieson and Wall 2006). Other categories

of residents are likely to view it as favourable but passively show slight acceptance for tourist activity.

The Host Attitudinal/behavioural Responses to Tourist Activities

Fig1.1



Adapted from Bjorklund and Philbrick, 1972

The last category of residents is people who see touristic activities as unfavourable, and passively show slight acceptance but oppose its development. Thus, residents perceiving the resulting combinations of reactions to tourism may take one or several forms. Within any community, all the four forms, positive, negative, active, passive, may exist at any one time

but the number of people in any one category need not remain constant. In this study, this framework is used because it shows the nature of attitudes of hosts and guests in a variety of directions as they interact. Conversely, Bjorklund and Philbrick's model of the Host Attitudinal/Behavioural Responses to Tourist Activity fails to discuss the factors contributing to the varying attitudes and perceptions of local residents. This is captured in the next model.

The Attitude of Community Residents towards Tourism (McGehee and Andereck 2004).

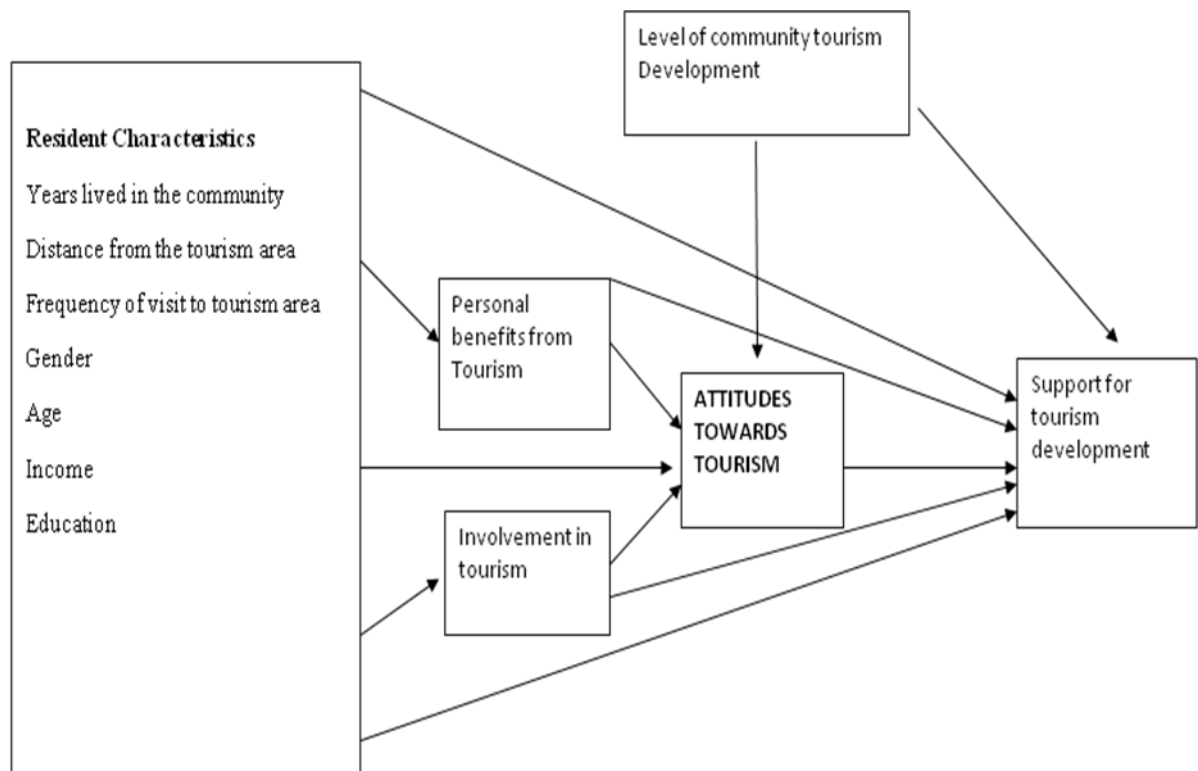
According to these scholars, tourism has great potential to affect the lives of community members in both positive and negative ways as we have seen from the above model. The community support for tourism development is the bases to understand residents' attitudes and opinion about tourism. Tourism development is not simply a matter of matching product supply with tourist demands; local acceptability must also be considered. Tourism development affects residents' habits, daily routine, social lives, beliefs and values. Perception of impact or attitudes towards tourism varies according to individual differences: Personal benefits, level of involvement, level of community tourism development, and residents' characteristics.

Personal Benefits: Residents who perceive themselves as benefiting from tourism are likely to view tourism as positive, while residents who perceive themselves as incurring cost are likely to view it as negative. Thus residents who perceive a greater level of personal benefit from tourism express more a positive attitude toward tourism and are more supportive of tourism development than those who do not receive any benefit. Similarly, resident's attitudes towards tourism development are often related to Level of Involvement with the industry. Residents who are knowledgeable about tourism as well as those who are more involved in tourism decision making are often more positively inclined toward the industry.

Also, those who are more engaged in the industry through high levels of contact with the tourists are more positive toward tourism and express more positive attitudes than those who are uninvolved (Andereck, 2005). The attitude of residents towards tourism development is also related to the *Level of Community Tourism Development*. Residents who do not have interest in tourism may not have any positive impact from tourism. Sentiments about one's community has been a predictor of attitudes about tourism, that is community attachment and is most often measured as *length of time living* in the community or have been born in the community. *Demographic characteristics* of residents also affect their attitudes and perceptions of tourism. *Distance* from tourism area also affects resident attitudes. Similarly *Gender, age, income* and *education* also influence residents' attitudes and perception about tourism (Fredline, 2000).

The matter of gender also has some conflicting results. A study in rural New Zealand showed that women had a more negative view than men in believing there would be increased traffic noise and a rise in crime rates (UNWTO, 2011). In rural Norway, women were more concerned about social consequences, reduced safety and wage differences, while the men were more interested in economic and political consequences. This was due to women staying behind in the village while the men were earning money by working away from the village. Some studies have shown there is no gender difference (Mason 2003).

The level of education also helps determine residents' attitudes towards tourism, with higher educated people having a more positive view of tourism and the other group with no tourism education background have negative attitudes towards tourism (McGehee and Andereck, 2004). This is illustrated in Figure 2 below.

Figure 1.2: Attitude of Community Residents Towards Tourism

Source: Adapted from McGehee and Andereck (2004)

1.10 Methodology Used

1.10.1 The Study Area

The study area of Kwahu South District Assembly (KSDA) is found in the Eastern Region of Ghana. The district is located in the north-western part of the Eastern Region. It shares common boundaries with Sekyere East District to the north, Asante-Akim North and Asante Akim South Districts to the west, Afram Plains District to the east and Birim North, East Akim and Fantekwa Districts to the south. Apart from the area being noted for commercial and business activities, the people of KSDA are also engaged in farming activities. The district is endowed with a lot of tourism potential that could be developed to promote the tourism industry in Ghana. The hilly nature of the district is vital for the development of mountaineering sports. Furthermore, some of the mountains have nice scenery and

interesting features such as waterfalls, ancestral caves, walkways and Neolithic engravings. The Odweanoma Arc Mountain (OAM) at Obomeng is the second highest mountain in the Republic of Ghana, with a height of 2,535m and hosts receptacles for television, radio and civil aviation antennae. The mountain also facilitates the promotion of paragliding activities in the country, as it was identified by international experts as “a perfect take-off point for paragliding” (GTB, 2010). Since Kwahu South District is endowed with a lot of tourism potential and also hold the epicentre of Kwahu Easter festivities (Obomeng, Mpraeso, Atibie, Obo etc.) the area could be developed to promote tourism industry, and to diversity in the perceptions based on their different geographical locations Oworobong and Nketepa were selected.

For these reasons, it was prudent to study this area so that the real tourism potentials as far as Easter festival in Kwahu South District is concerned could be adequately ascertained. It was for these reasons that the researcher chose KSDA as the study area.

1.10.2 Sources of Data and Method of Data Collection

Data for the study was collected from both primary and secondary sources, published and unpublished reports from the Ministry of Tourism, Ghana Tourist Board, Ministry of Local Government, Kwahu South District Assembly (KSDA), Kwahu Traditional Development Council, the United Nations World Tourism Organization (UNWTO), and the World Travel and Tourism Council (WTTC). Moreover, relevant journals, magazines, books, and the Internet were used.

Data from primary sources were collected through semi-structured questionnaires from tourists and members of the host communities. This involved a total sampling size of 200.

One hundred and twenty (120) questionnaires were administered to the local residents who were well versed with KEF. The basic criterion was sampling the views of local residents

who had stayed at KSD for at least five years since such people are assumed to have enough experience about the celebrations. First the study area was divided into two zones, adopting the common approach by used KDSA (2007). Mpraeso, Atibie, Obomeng and Obo were therefore designated as Urban Towns (big communities) and Oworobong and Nketepa as Rural communities (small communities). The reason behind this zoning was to bring diversity in the perceptions based on their different geographical locations and demographic variables such as age, gender, education. Twenty (20) respondents were selected from each of these six communities. The remaining eighty (80) questionnaires were administered to the festival tourists

A combination of purposive and convenient sampling techniques were employed to acquire the sampling size of 200 respondents. Purposive sampling technique was used to enable the researcher get required information from specific target population of defined interest, such as the festival planning committee, and local residents who have visited/participated in the festival at least twice within the last five years.

After the purposive sampling, a convenience sampling technique was further employed to elicit information from the festival tourists. This technique merely sampled those who were readily accessible with a minimum effort (Peterson, 2000) and it was used because visitors to festivals have no sampling frame. At certain times of the survey, tourists were difficult to be identified so questionnaires were deposited at various hotels and guest houses in the vicinity. Information sought from individual tourist included country of origin, place of residence, socio-economic and demographic variables, such as age, gender, education, occupation and their perceptions and expectations about KEF as a tourist destination.

Furthermore, the study also organised two (2) Focus Group Discussions (FGDs). Based on purposive sampling technique, FGD representing the urban/big communities took place at

Obo and the other at Oworobong represented the rural/small communities. Each FGD was made up of 8 discussants- 4 males and 4 females. The FGDs held enabled the study to tap into another wealth of opinions and clarifications that went a long way to fill the gaps in knowledge that the structured questionnaire could not unearth.

Further to the above, a series of In-Depth Interviews (IDIs) were conducted to solicit information from the Kwahu Traditional Council, Kwahu South District Assembly, Ghana Tourist Authority and other stakeholders such as hotel operators, food vendors, drinking spot operators, and transporters. These IDI and discussions were held to elicit qualitative data that would provide additional data that is not necessarily quantitative and perhaps a better reflection of reality.

1.10.3 Survey Instruments

The survey instruments for the study were questionnaires and the interview schedules. Questions were both open-ended and close-ended. The questionnaire for respondents (local residents) was in four sections (please refer to appendix). These sections covered biographical data, perceptions of KEF, socio-economic significance of KEF and potential tourist products. Questions on biographic data of respondents were asked to elicit responses such as place of residence, age, gender, employment status, occupation and others. Respondent perceptions were measured on a 1-5 Likert scale. Researchers including Cohen (1973) and Kotey (1998) support the use of a rating scale in determination of people's attitudes. On perceptions level, questions like the following were asked: Is there any change in organisation and celebration of KEF? Are you satisfied or dissatisfied with the activities contributing to the change? And how good or bad is the change? Questions were also asked about the potential tourist products that could be promoted alongside the KEF.

The questionnaires for tourists were also in four sections: general information, biographical data, motives and challenges. Questions on biographic and general data of respondents were asked to elicit responses such as country of origin, age, gender, employment status, occupation and others. Motives of the festival tourists were group into these broad areas; education and experience, socialization, relaxation, participation, to take photographs and other. Questions on challenges and expectations were also solicited, as well as plans and strategies they had for the future that would promote the tourism industry.

1.10.4 Data Analysis

The study employed the statistical package for social sciences (SPSS) to code and process the collected data. Descriptive and relational statistical techniques involving frequencies, percentages, summations, diagrams and tables were employed in analyzing the data. The Chi-square test analysis was used to explore the relationships and differences in perceptions. Interviews conducted were recorded on an electronic recorder and later transcribed. These interviews provided key information, as well as confirming the already collected data. Field observations at some popular destinations were also held.

1.11 Significance of the Study

Tourism today has been recognised as a tool for development with greatly increased responsibilities for helping to ensure that social, physical and economic development meets the real needs of society. In Ghana, tourism is the fourth foreign exchange earner after cocoa, gold and remittances from abroad (GTA, 2011). If this sector is structured well it can be used to boost the economy of the country. Recent hallmark events in the domestic tourism sub-sector show a great potential for product innovation. For instance Ghana's rich and diverse events assets base can be developed to expand on her tourism product, increase

tourist arrival and generate revenue. There are festivals in all regions of the country and also throughout the lunar year. This makes for an all year round celebration of festivals which are different from each other in their meaning, history and activities (Asiedu, 2008). If attention is paid to these festivals in Ghana, it can be used to broaden the horizon of tourism industry, hence the timely nature of this study.

The study therefore seeks to contribute to knowledge on event tourism and also to help strengthen government and private agencies in establishing long term scheduling of festivals in Ghana so that tour operators can promote them effectively. In addition to this, the study of hallmark events will serve as a guide to industry players, who will be interested in packaging festivals, to attract international tourists into the country, especially Kwahu Easter Festival.

1.12. Limitations of the Study

During the process of the research, the author found different limitations and difficulties.

Some of them were known previously and other appeared during the research processes. Cultural tourism has not received much attention in the country as compared to others areas like Australia, France and South Africa. Due to this, the researcher found it difficult to use locally published work and empirical data hence the work had to rely on studies done elsewhere. This made it difficult for the researcher to determine the scope and the depth of study to undertake. Inadequate literature on this subject, particularly with regards to Africa and Ghana made it difficult to know where to start and where to end and what exactly needed further research or investigations.

Some of the local residents were not forthcoming with information which made the research difficult in terms of data collection.

Another issue was conflicting data from the Ghana Tourist Authority Report and data from other agencies involved with KEF such as Kwahu South District Assembly, Kwahu Traditional Council and others.

Lastly, the touring of the study area (KSDA- involving 6 towns), took a lot of time and resources for the numerous fieldtrips embarked upon to obtain the needed empirical data for this work. The financial burden was greatly felt since I had no sponsors.

1.13. Organization of the Study

The study is structured into 5 chapters. Chapter one above has dealt with the background, research problem, objectives of the study, research questions, proposition, significance of the study, theoretical underpinning of the study, conceptual framework, the methodology, limitations of the study as well as a description of the study area. Chapter two reviews the relevant literature on hallmark events, special events, for and against arguments for hallmark events and other festivals in Ghana. Chapter three looks at the study area, in relation to its location and size, topography and drainage, climate, vegetation, population and structure of the local economy and tourist characteristics. Chapters four and five are devoted to data analysis and discussions of field data. Chapter six looks at the key findings, conclusions and recommendations both further research and for policy implementations.

Map 1. Map of Ghana Showing Some Popular Hallmark Events



Source; GTA (2012)

CHAPTER TWO

LITERATURE REVIEW

2.0 Organization of sub topics

This chapter mainly deals with issues of festivals as tourism hallmark events and its potential as an engine of economic growth in the country. It also looks at literature on tourism development in general and in Ghana in particular, those related to cultural tourism, hallmark events, special events. Moreover, it discusses arguments for or against hallmark events, the general outlook of Ghanaian festivals, perceptions/attitudes of tourism by the host community, motives of tourists, and some attractions. It also discusses some popular festivals in the Eastern Region of Ghana.

2.1 Brief History of Tourism

Tourism originated from the Latin word *tour*, meaning circular movement (return trip making). Historical analysis of tourism development identified three main periods within which specific forms of tourism can be identified;

1600- 1800; a period that witnessed the rise and fall of the Grand Tour as well as popularity of Spas as the first example of resort-based tourism.

1800-1900; during this period, sea side resort emerged and grew up rapidly.

The latter half of 19th century also saw the birth and development of the ‘Package Tour’, with Thomas Cook being widely considered as the originator of the concept.

1900 onward; a period initially defined by increasing domestic tourism and rapid growth of international mass tourism. The most common trend throughout these periods was that, the tour was taken by aristocrats (the upper class) and later invaded by the middle/lower class (Cooper et al, 2005).

The late twentieth century and the new millennium have witnessed the continued growth of the leisure society where people have continued to value the significance of holidays, travel and the experience of going to see new societies and their cultures. Although this leisure society was traditionally the remit of the Western developed world, during the 1990s trends emerged where there is a greater propensity for the world's population now to travel and engage in holidays in their new-found leisure time, this is reflected in new world regions such as Asia (Page et al, 2001). In Ghana, tourism has since the mid-1980s emerged as a significant sector and its potential for economic growth has been recognized. Indeed the potential contribution of tourism to national development is recognized and given prominence in the national development plan referred to as "Vision 2020" (GTA, 2010).

2.2 What is Tourism?

Tourism has no single definition which is generally accepted because of the complexity of the subject; the varied view of the literature however, reveals that though there are varied definitions, the core concern remains the same (Leiper 1979). Tourism is the science, art and business of attracting visitors, transporting them, accommodating them and graciously catering to their needs and wants (Goeldner, 2000). Matheison and Wall (1982:1) see tourism as 'the temporary movement to a destination outside the normal home and workplace, the activities undertaken during the stay and the facilities created to cater for the needs of tourists'. They further explained that tourism, in brief, denotes the temporary, short term movement of people or persons to destinations outside the places where they normally live and work and their activities during the stay at these destinations.

Leiper (1977) identified three approaches to the definition of tourism. These are economic definitions (McIntosh, 1977), technical definitions (WTO, 1963) and holistic definitions (Hunziker and Kraph, 1974).

2.2.1 Economic Definition of Tourism

McIntosh defined economic tourism as a science, art and business of attracting and transporting visitors, accommodating them and graciously catering for their needs and wants (MacIntosh 1977). His definition recognizes that tourism involves more than the business components themselves, it has a qualitative facet. Another economic definition by the Australian Department of Tourism and Recreation (1975), defined it as an identifiable nationally important industry, which involves a wide cross section of component activities including the provision of transportation, accommodation, recreation, food and related services. This economic definition focuses on the benefit that can be derived from tourism to governments, local economies, destination areas and industrial players in the tourism industry. This definition of tourism can be criticized on the basis that, they state nothing explicitly about the tourist, the human element who is the focal point of the subject; neither do they recognise spatial or temporal elements which are equally significant (Wahab, 1975).

2.2.2 Technical Definition of Tourism

According to Stephen et al (2001), technical definitions of tourism are commonly used by organisation seeking to define the population to be measured and there are three principal features provided which normally have to be defined. These were (1) the purpose of travel, example the type of traveller, holiday makers, visits to friends and relatives or for other reasons; (2) the time dimension involved in the tourism visit, which requires a minimum and a maximum period of time spent away from the home and the time spent at the destination. This involves a minimum stay of more than 24 hours away from home and less than a year as a maximum: (3) those situations where tourists may or may not be included as tourists, such as, travellers, excursionists who stay less than 24 hours at a destination. Among the most recent attempts to recommend appropriate definitions of tourism was the World

Tourism Organization International Conference of Travel and Tourism in Ottawa in 1991 which reviewed, expanded and developed technical definitions where tourism comprises “the activities of a person travelling outside his or her usual environment for less than a specified period of time and whose main purpose of travel is other than exercise of an activity remunerated from the place visited, where “usual environment” is intended to exclude trips within the areas of usual residence and also frequent and regular trips between the domicile and the workplace and other community trips of a routine character.

Technical definitions provide instruments for particular statistical, legislative, and industrial purposes (Bukart and Medlik, 1974). Since the 1930s, governments and tourist industry organizations have tried to monitor the size and characteristics of tourist markets. To do this they needed a definition of a tourist that will isolate him from other travellers and to have a common base by which to collect comparable statistics hence this technical definition. Technical definitions of tourism basically focus on who a tourist is and what constitute touristic activity, it also helps to differentiate between travellers who are tourists and those who are not tourists IUOTO, currently UNWTO (1963).

2.2.3 Holistic Definition of Tourism

Another set of definitions are the holistic definitions. Holism in tourism is an attempt to capture everything tourism entails (Echtner and Jamal, 1997). Huzinker and Kraph (1974, as cited in Leiper, 1979) defined tourism as the sum of the phenomena and relationships arriving from the travel and stay of non-residents, in so far as they do not lead to permanent residence and are not connected to earning remuneration. This definition has been recognized by various international organizations because its feature and scope recognizes that tourism embraces many facets focusing on the principal one which is the tourist. While

this approach is sound, it can be criticized on the basis that it is too fuzzy. The phrase ‘sum’ total of phenomena and ‘relationships’ does not indicate methodological application or extensions.

2.2.4 System Approach to Tourism Definition

According to Leiper (1990), a system can be defined as a set of elements or parts that are connected to each other by at least one distinguishing principle. Leiper (1979), proposed a systems approach to the definition of tourism as “the system involving the discretionary travel and temporary stay of persons away from their usual place of residence, excepting tours made for the primary purpose of earning remuneration from points en route”. The elements of the system are tourists, generating regions, transit regions, destination regions, and a tourism industry. These five elements are arranged in spatial and functional connections. Having the characteristics of an open system, the organization of five elements operates within the broader environment; physical, cultural, social, economic, political, technological, with which it interacts. A system approach to tourism studies has the potential applications in several areas and at many levels analysis. In academic research, it can serve as a reference point for general and specific studies. Its structure, and the emphasis on connections existing among and within various elements of the system, can be used in research for business and impact studies. In vocational education, the framework provides a methodological basis for designing curricula for programs of study. In the business world, the framework has the potential applications in several areas of tourism industry management. The approach seems particularly relevant as a guide for planning and assessing governmental policies in some areas of tourism. The framework provides governments with a value-free approach to tourism policy. It is not structured from the

perspective of any one element in the system and as such it could serve as an analytical basis for creative policy formation in widely different situations.

2.3 Special Events

Events come in many guises and make the issue of definition and typology a challenging one (Amenumey and Amuquandoh,2008).However, event is divided into many sub-fields such as civic events, hallmark events, expositions, fairs and festivals, meetings and conferences, hospitality, sport events, mega events, and major events (Goldblatt, 2002).Events can also be categorised into two basic categories, private, and public events, events restricted to some selected few or open to the general public respectively. The latter is of interest to the tourism industry, as it is open to public consumption and participation. Public event can further be sub-categorised depending on the size and purpose or objective of the event. According to Amenumey and Amuquandoh (2008), there are ‘ordinary’ and ‘special’ events. Special events consist of minor, festivals and major events; they further classified major events into hallmark and mega events. Special events have become an important element of the tourism product in many regions; there is still no widely accepted definitional framework for the term ‘special event.’ Special events are activities organised to attract people to a focal point for a short period of time, in which visitors may participate, watch, view, learn and enjoy themselves. Getz (1991) defines special event as a onetime or infrequently occurring event outside the normal program of activities of the sponsoring or organizing body. To the visitor, a special event is an opportunity for leisure, social or cultural experience outside the normal range of choices or beyond everyday experiences. Special events were described by Goldblatt (1990), as being always planned, always arousing expectations and usually being motivated by a celebration, which are characteristics that contrast with daily events. Special events have become a key element in the tourism development strategies of many regions, with an increasing number of cities

now adopting special event related designations (Getz and Smith, 1994). Some of the more common reasons are to inject money into the region, to enhance the awareness of a region, to build community spirit, and to improve facilities for the region. Special events are seen as an important motivator in tourism (Getz 2008), and as an effective enhancer of destination image (Hall, 1992; Ritchie, 1984). Factors such as uniqueness, quality, festive spirit, authenticity, tradition and symbolism enhance the 'specialness' of the event (Getz, 1997). Events must have certain criteria such as having a brand that appeals to target markets, the event is a travel generator on its own and the event signifies key destination attributes or benefits (Chalip and Costa, 2006).

Unlike attractions which are of more permanent nature, events are temporary and short-lived. On the other hand, certain events have become so prolonged that some may see them as attractions rather than events. For example, the World Expo is an event but stretches for a full six months. Based on this, it can be said that special events cover a broad range of events and activities such as the Miss World or Miss Universe beauty contests and their related preliminary contests like Miss Ghana. In Ghana, the following broad range of special events is staged;

- i) Traditional festivals like Homowo of the Ga people in Ghana, funerals, Enstoolment and Enskinment of chiefs and National Festivals of Arts and Culture (NAFAC).
- ii) Exhibition of works of arts and fashion shows or beauty pageants such as the Miss Ghana competition, Arts Critics and Reviewers Association of Ghana (ACRAG) awards, Sports Writers Association of Ghana (SWAG) awards and the International Children's Art Festival (KIDDAFEST).
- iii) Sporting events like inter-schools sport festivals, Mobil Athletics Competition, Milo Tennis Championships.
- iv) Unique historical commemorative activities like Independence Day and remembrance of 28th February Christiansburg shooting incident. All these events are classified as hallmark event.

There is another set of events that draw the attention of millions of people worldwide, either because they have achieved worldwide recognition from carefully planned and staged marketing campaigns or because they are purposely held to draw such big audience. Below are some of the special events in Ghana.

Table 2.1 Some Major Special Events in Ghana

Events	Location (Place)	Date of celebration
Emancipation/Panafest	Assin Manso -Central Region	July/August
Masquerades Festival	Winneba- Central Region	1 st January
Pontoon Cruising on the Volta lake	Kpando-Volta Region	Major public holidays
National Festival of Arts and Culture (NAFAC)	Rotational	March/April
Bobafair	Bolgatanga-Upper East Region	March
Ghana Music Awards	Greater Accra Region	March/April
Kwahu Easter Festival	Kwahu-Eastern Region	March/April
Stars of the Future	Greater Accra	April
Lakefiesta	Lake Bosomtwe-Ashanti Region	Public holidays
Joy FM Annual Old School Reunion	Aviation Social Centre-Greater Accra	August/September
Miss Ghana Beauty Pageant	Greater Accra (Finals)	July
Edina Bronya	Elmina- Central Region	1 st Thursday of January
Wli Falls Festival	Wli Afegame/Hohoe-Volta Region	Public holidays
Accra Milo Marathon	Accra - Greater Accra Region	September/October
World Tourism Day	Nationwide (Rotational)	September
VRA Cruises on the Volta Lake to Dodi Island on the Dodi Princess	Volta Lake, Akosombo-Eastern Region	Public holidays
Yosako Unity Dance	Efua Sutherland Children Park-Greater Accra	November

Source: Ghana Tourist Authority, 2012

2.4 What is Hallmark Tourism Event?

Hallmark event was defined by Getz (2005), as a “major one-time or recurring event of limited duration, developed primarily to enhance the awareness, appeal and profitability of a tourism destination in the short and/or long term. The issue of being “developed primarily to enhance the awareness, appeal and profitability of tourism destinations” also poses some methodological and theoretical questions. All over the world, there are traditional festivals and other events of all kinds that have nothing to do with tourism promotion from the organizer’s perspectives, yet draws sizable patronage. The tourism component is a recent development and sometimes a fringe benefit that arises out of the celebrations, yet these events can be labelled as hallmark events (Amenumey et al., 2008).

Getz (2005) further used the term in a manner more specifically tied to “image making, place marketing and destination branding”. Hallmark describes an event that possesses such significance, in terms of tradition, attractiveness, quality or publicity, that the event provides the host venue, community or destination with a competitive advantage. According to Hall (1992), “hallmark events can be applied to a wide range of events, including festivals and fairs which exhibit a broad range of economic, physical and social impacts at various scales”. Thus it is not only the likes of the World Cup and Olympic Games that can be described as hallmark but also the “Hogbetsotsos” and “Aboakyer” of Ghana, given the pull attraction and status they commend within their immediate geographical regions, qualify them as hallmark events (Amenumey et al, 2008).

In the light of this definition KEF can be conceptualized as a hallmark event because it is an annually recurrent event of limited duration. From the broader literature, the issue of a festival as a tourism hallmark event raises several issues of concern. Some scholars contend that it is a short term event, relatively smaller and is identified with a particular destination

and in this case synonymous with the name of the place, unlike the Olympics or FIFA World Cup which tend to impact on the whole economies (national) and attract global media attention (Ritchie, 1984 quoted from Amenumey, 2008). It is also argued that since it is a short term event, it cannot be used to promote tourism. However, some scholars or opponents like Hall (1992) and Getz (1984), noted that other short term events such as carnivals, festivals and fetes in small town/villages can be said to be hallmark tourist event, when viewed from geographical settings (Amenumey et al., 2008). The argument is that these villages/towns festivals have an impact on their immediate surrounding regions, proportionally related to the impact of big events on cities/countries. Hall (1992) posits that, the title hallmark events should not be confined to large scale events within cities and major towns, but that local celebrations and festivals in relation to their local significance can also be called as such. From the broader literature review, size emerges as a dominant distinguishing feature separating hallmark events from non hallmark events. The size of an event can be conceptualized in four different ways. In the first place, it is determined by the conspicuous involvement of national and regional government authorities. Government agencies provide an event with development of policies, infrastructure or making resources available, supporting the attraction of the events to major cities.

Secondly, the domestic and international media, coupled with the selling of broadcasting right, are important characteristics of hallmark events. The support of the media prior to or during an event guarantees exposure and consequently raises world-wide awareness of the events and the host cities, example are the 2010 FIFA World Cup in South Africa and the KEF in Ghana. The third factor that affects the size of an event is the superior technical competencies required, such as technologically advanced facilities, suitable event location and skilled personnel. The event management team must be composed of expert people who

are capable of carrying out professional relations with the event owners and organizers prior to and throughout the event as well as having the technical expertise to stage it.

Finally, a city needs broad support from direct and indirect stakeholders. Overall approval must come from the general public, government, markets and other business sectors. Because so much is invested from the “public purse” in bidding for and staging an event, strong community support is essential to the process (Westerbeek, 2000).

Richie (1984) has classified hallmark events into the following;

- a) Historical milestones hallmark events for whole countries rather than cities. Examples of such milestones are the 50th anniversary of Ghana (Ghana @ 50) and the 50th anniversary of the United Nations.
- b) World fairs and expositions such as Expo’67 in Montreal, Canada; 1984 in New Orleans in USA; and 2000 in Hanover, Germany.
- c) Unique carnivals and festivals like the Mardi Gras in New Orleans, the Running of the Bulls in Pamplona, Spain and URTNA in Sun City, South Africa.
- d) Significant cultural and religious events including the Papal coronation and funeral in the Vatican City, Rome, the Royal Wedding in London, and the Annual Hajj to Mecca by the Moslems.
- e) Major sports events like the Summer Olympics, Winter Olympics, World Cup (soccer), and the Commonwealth Games.
- f) Classical, commercial and agricultural events like Wine Action in France and Keukenhof Botanical Gardens Festival in Amsterdam.
- g) Major political personage events like presidential inauguration and funerals of heads of states and public figures such as Princess Diana of Britain.

Such events rely on their “uniqueness, status, or timely significance to create interest and attract attention (Amenumey, 2008).

2.4.1 The Case For and Against Hallmark Events

According to Hall (1992), “hallmark tourist events are major fairs, expositions, cultural and sporting events of international status which are held on either a regular or a one-off basis”. These events are the fastest growing form of visitor activities recently and it has been attributed to the trend towards demand for short duration, meaningful leisure activities that are easily accessible, have a flexible time component, and justify a number of leisure motivations.

The hosting of events involves money and sometimes the benefits of such expenditure are not readily visible, yet, hallmark events have become an important part of tourism marketing strategies.

The primary function of hallmark tourism events is to “provide the host community with an opportunity to secure a position of prominence in the tourism market for a short, well defined period of time” (Hall, 1992). In addition, hallmark events have the advantage of extending the tourist season, generating revenue for governments and local authorities by generating income, supporting existing businesses and encouraging new start-ups (O’Sullivan & Jackson, 2002). KEF offer these advantages to the local residents in the community; many hotels and guest houses have sprung up in the vicinity, jobs are created for the people and revenue is generated for the government and for the chiefs. Chabra et al (2003), argue that short term events such as heritage festivals can become an important part of a location’s portfolio of tourism products. Visitors to rural festivals are often from urban centres and they bring economic benefits to local shops, restaurants, craft producers, entertainers etc in the festival area. These festivals, therefore, serve as mechanisms for income redistribution and for rural economies and families as a vital source of extra income and market for their goods and services. Hallmark events like festivals are increasingly being used as instruments for tourism development worldwide. Bonnmaison (1990) suggests that “often a city wanting to upgrade its infrastructure and its political image will use a

hallmark scale event as a tool to generate funds from higher levels of government and corporations”. The hosting of annual meeting, summits and conferences of international organisation also bring similar benefits to host countries. Hosting of these events is invariably in the countries of reigning heads or leaders of these organizations. The fierce bidding and lobbying that goes into the selection of heads of these organizations is a reflection of the perceived material benefits of hosting these events. For instance, the bidding process for the 2012 Olympics Games, witness a similar scenario with Tony Blair, the then British Prime Minister as the only leader from the five bidding countries to attend the Athens Olympics in 2004. He spent three days in Singapore meeting and lobbying delegates, when the G8 Summit he was chairing was about to take off in the UK. The former president Jacques Chirac who was the last contender at the stage of the selection process flew in at the last moment to focus on the French presentation to the delegates. France subsequently lost to the UK. Though it is not possible to attribute the win solely to the efforts of Tony Blair, it is generally acknowledged that he played a significant role winning the bid for the UK.

Events have been used by governments to create a positive image in the eyes of tourists, foreign government and legitimise themselves. The “Thriller in Manila” (Mohammed Ali versus Joe Frazier, 1975), has been described as one such endeavour (Asiedu, 2008). At the local or international level, events have been used for personal political ambitions, initiating or explaining various political, social and economic agenda or to release goals by various political leaders.

It is noted, that events can generate new investment flows into destination areas with the subsequent multiplier of increased business opportunities, increased employment and increased taxes to local authorities and central government.

Hallmark events provide consumers with an opportunity for leisure, social, and cultural experiences beyond everyday experiences (Getz, 1997; Jago, 1997). As a “onetime or

infrequently occurring event of limited duration” (Jago, 1997, p. 56), hallmark events provide consumers with opportunities to digress from the routines of everyday life (Getz, 1997). According to Ritchie (1984), hallmark events are of a religious, political, community/cultural, sporting or commercial nature. The substantial increase in the number and types of these events being staged around the world means that hallmark events are operating in a highly competitive market place. Like other products and services, hallmark events are dependent upon their ‘success’ for their continued staging and arguably rely on the generation of new markets, repeat visitation and positive word of mouth to sustain their growth.

Some scholars also argue that perception of some traditional leaders and organizers of festivals are far from touristic motives, inadequate publicity prior to the event and the activities/events held during the festivals are not attractive to pull visitors to the area (Imbeah, 2006). Others have also raised the issue of the negative impact hallmark events can have such as social vices/crime, environmental pollution, limitation of mobility (road closures), high cost of living (high prices charged by hotels), immoral lifestyle and so on which do not make it attractive for tourism promotion (Mathieson and Baabe, 2004). Hall (2006) opposed this idea on the basis of the limited time period during which the event is hosted which tends to lessen the risk of negative impacts but rather poses a significant component of place promotion.

2.5 Tourist Attractions

Attractions provide the initial impetus for tourism development anywhere, and are therefore the most vital among the diverse elements that constitute the tourist industry. It has been said that without attractions there will be no tourism (Gunn, 1972). The inverse is also true that without tourism a large proportion of the diverse natural and artificial elements that constitute tourist attractions around the globe would be non-performing assets. Attractions are the pre-eminent component of tourism industry around which all the other elements

namely transport and accommodation, ancillary services and facilities revolve. Attractions, particularly natural attractions, constitute the initial impetus for tourism development in any destination. Even in urban areas where the major purpose of visit is often not directly leisure-related, a modicum of attractions will sooner or later have to be developed in order to enhance and prolong visitation (Akyeampong, 2008).

Tourist attraction is a place of interest where tourist visit, typically for its inherent or exhibited cultural value, historical significance, natural or built beauty, or amusement opportunities. Some examples include historical places, monuments, zoos, aquaria, museums and art galleries, botanical gardens, buildings and structures (e.g. castles, libraries, former prisons, skyscrapers, bridges), national parks and forest theme parks and carnivals, living history museums, ethnic enclave communities, historic trains and cultural events. Many tourist attractions are also landmarks. Leiper (1979), defined tourist attractions as an “empirical connection of tourist, nucleus and marker”. Tourists are the travellers or visitors seeking leisure-related experiences which involve nuclear and marker elements. Nuclei are the central elements in the tourist attraction system which might be any feature or characteristics (natural, socio-cultural or technological environment). Markers are items of information about the tourist attraction. Some of these tourist attractions can be incorporated into Ghanaian’s festivals to make them more attractive.

2.5.1 Tourist Attractions as a System

According to Leiper (1979), attractions can be regarded as systems or sets of interconnected elements; they can be treated as subsystems of larger tourism systems. To him, tourist attractions are “all elements of a ‘non-home’ place that draw discretionary travellers away from their homes”. MacCannel (1976) provides three attributes that define a tourist attraction. According to him, a place qualifies to be a tourist attraction if it possesses the following attributes:

- a site to be viewed
- an image or marker that makes it significant and
- a tourist or visitor.

According to Lew (1987), “the system definition does not apply to all forms of tourist attractions, but refers to the most common and obvious, involving sightseeing”. Many places are visited by large numbers of tourists but lack significant sights, and many tourists complete trips successfully without ever indulging in more than incidental sightseeing. For instant, some festival tourists may not indulge in sightseeing. Gunn (1972), recognising that attractions have a scope beyond sightseeing, avoiding words such as “sight” for his theoretical model. In their place he used “nucleus,” literally meaning the central component of the attraction, in the centre of what he called inviolate belt and the zone of closure. Gunn’s word choice seems most appropriate, for the “nucleus” of an attraction in principle can stand for any attribute of a place. The nucleus might be a sight (for sight attractions), an object, a person, or an event, and so on.

Thus a place could be a tourist attraction and similarly cease to be one at anytime; historical or contemporary events as well as natural phenomena which were obscure during certain periods of time could, in theory, become attractions overnight. In other words, tourist attractions encompass those currently developed and those that have the potential for development. The childhood homes of American presidents, for example, become instant tourist attractions at least during their term of office and either lose part of their popularity or cease altogether to be one upon leaving office or sometimes after their death. Similarly, Lake Victoria and, to some extent, gorillas, made Uganda a major tourist destination for a long while until political instability, occasioned by the despotic rule of Iddi Amin in the 1970s drastically curtailed international arrivals in that country.

2.5.2 Characteristics of Tourist Attractions

In order for an attraction to draw discretionary travellers it must be endowed sufficiently with quality, authenticity and uniqueness (Fridgen, 1991). It is the combination of these attributes, especially the uniqueness or that 'significant marker' trait (MacCannell, 1976), which determines its drawing power and together with the other elements provides a basis for evaluation and comparison. Because attractions possess different grades of quality, authenticity and uniqueness, they are hierarchical in space; in any cluster of attractions there will be the primary ones (example, Victoria Falls and National Parks of East Africa, the pyramids of Egypt, the Great Wall of China) and secondary ones (Akyeampong, 2008). Hierarchical order of attraction is directly related to the concept of organic bunching (Akyeampong, 2008). When grouped together, attractions tend to benefit from organic bunching, that is the synergistic effect of being close to one another in a region. In any given region, attractions benefit from one another by having access to a larger 'market and without bearing the burden of a single entity promotion'. In Ghana, organic bunching is evident in a number of spatial entities. In Cape Coast-Elmina conurbation, several attractions which are otherwise obscure benefits from the pull exerted by the Cape Coast and Elmina Castles. Attractions are often public owned; "only in a relatively small number of cases is the tourist attraction a commercial enterprise, operated on commercial lines by a proprietor who has to make a profit in order to survive" (Lew, 1987, quoted in Asiedu, 2008). The public ownership accounts for the major trait of tourist attractions (MoT, 2011).

2.5.3 Classification of Tourist Attractions

Attractions occur in a diverse range of elements such as its shape and size. According to Gartner (1996), "almost anything can be an attraction, the determining factor in attraction development is not what exists or can be built, but how the attraction is managed, where the

attraction is located, who it is an attraction for, how it is interpreted, and what significance it has for local residents and visitors”. The most common criterion used for classification of attraction is the type (Peters, 1969). He distinguishes between natural features (e.g. national parks, wildlife) and man-made features which include cultural, monuments and events. In addition to this Getz (1991), who situates attraction within the context of tourism industry’s supply side, categorised attractions into three, namely ambient attractions (climate, culture, hospitality, etc), permanent attractions (theme parks, heritage, sites, shrines, etc) and events (carnivals and festivals, religious, sacred events sports events etc).

Attractions are the ‘principal’ components in the tourist product; they provide things for tourists to do; the incentives to travel and things to satisfy visitors. Attractions form the supply side of tourism, providing the “pull” and “push” to bring people into the area. Fridgen (1991), contends that “attractions are the main power behind the tourism industry and thus tourists are always searching for more interesting and exciting places to visit”.

2.6 Tourism Development in Ghana

The first major step in the formal development of tourism in Ghana was an evaluation of the country's tourism resources in 1970, 13 years after independence in 1957 (Obuam Committee, 1972). The objective was to catalogue and classify the potential tourism resources for a five- year development plan covering the period 1972-1976. As a result of this study, the government issued a White Paper on Tourism, which identified investment areas for foreign participation, including various concessions and incentives for investors. Between 1972 and 1978, a number of important studies were carried out on various aspects of Ghana's tourist industry. Due to financial limitations as well as local technical constraints, most of these studies were funded and conducted by foreign agencies and personnel including United Nations Development Programme (UNDP) and United States Agency for

International Development (USAID). To supplement these studies, a number of domestically sponsored projects were carried out, focusing primarily on tourism impact assessment. These dealt with foreign exchange earnings (Ghosh and Kotey, 1973), tourism multiplier effects (Ayittey, 1975) and socio cultural impacts (Addo *et al.*, 1975). Based on the studies identified above as well as others, there was a general consensus that Ghana had the potential to develop a viable tourism industry; however there was the need to formulate a more comprehensive national tourism development plan to guide long-term sustainable development. It is important to identify a number of important factors and considerations that led to this decision. First, tourism was a new and technically unfamiliar industry for local planners and developers. Second, local technical expertise in tourism was almost non-existent. Third, domestic capital to support the pre-requisite general and tourism specific infrastructure was marginal. Finally, the scope for domestic and sub-regional (West African) tourism was limited by very low disposable incomes. As a result, it was argued that Ghana's tourism industry would most likely be dependent on foreign markets, mostly Western Europe and North America.

These considerations resulted in the 15-Year Tourism Development Plan that was intended to guide tourism planning for the period 1975 to 1990 with financial and technical assistance from the Danish Government (Hoff and Overgaard Planning Consultants, 1974). Based on a projected average annual growth rate of 12.5 percent, international tourist arrivals were to increase from only 64,000 in 1975 to 357,000 a year by the end of the plan in 1990. Average length of stay was to increase from 4 to 9.4 days and so on. Unfortunately, this plan was never implemented due to the nature of the political economy at that time, the subsequent decade of political instability (Teye, 1988), and severe economic deterioration that proved to be incompatible with attracting both investment capital and the projected number of international visitors. According to Teye (1999), the first three decades after independence

did not witness any meaningful headway in implementing tourism blueprints. Ghana's tourism development project started in the early 1980s with the Medium Term Tourism Development Plan of 1983-1995. The current tourism policy is detailed in the 15-year Integrated Tourism Development Plan (1996-2010). At the end of the 15-year period, Ghana was projected to receive annually 1,062,000 arrivals with corresponding receipts of US\$ 1.5 billion and a net contribution of 6 percent to the nation's GDP (GTB, 1998). This plan was to establish investments in infrastructure and concentrate on heritage, cultural, ecological and recreational and conference tourism. Furthermore, Ghana's basic tourism policy objectives were to:

- Develop tourism on a sustainable basis;
- Plan, develop and manage tourism carefully so as to maximise socio-economic benefits;
- Conserve the country's historic, cultural and environmental heritage;
- Integrate tourism development policy, planning and programming into the national, regional and local development policy; and
- Define and enhance the respective roles of the public and private sectors in planning, developing, promoting and managing tourism.

Now the country's tourist products fit within five broad categories as a result of a gradual shift in tourists interests from high-density activity to more personalized activities such as exploration of historical, cultural and ecological heritage, in which Ghana is richly endowed (GTB, 2000). The five broad categories are; Cultural and Heritage tourism, Ecotourism, Beach tourism, Conference or Business tourism and Urban tourism. It is not surprising that Ghana's rich and diverse events assets base has recently attracted a lot of tourism development attention.

The Government of Ghana established a Ministry of Tourism (MoT) in 1993 to underscore its commitment to tourism development with assistance from the United Nations Development Programme (UNDP) and the World Tourism Organisation (WTO). The MoT consists of a ministry policy-formulator, and two other implementing agencies; the Ghana Tourist Board (GTB) and the Hotel Tourism and Catering Training Institute. Like most African countries, attempts to develop a viable tourism industry in Ghana can be traced to the early part of the post independence period where the Government identified tourism as one of the key sectors for development under the Economic Recovery Programme (ERP) in 1985. This was an attempt to diversify the base for export earnings, from the traditional over-reliance on cocoa and minerals, to non-traditional sources. Since the late 1980s, tourism has received considerable attention in the economic development strategy of Ghana. The number of tourist arrivals and amount of tourist expenditure has steadily increased, while both public and private investment activities in various sub-sectors have expanded (GTA, 2010). According to Teye (2000), the rationale for tourism development is primarily economic and at two levels; macro or national and micro or local. At the macro level, tourism is expected to promote economic growth by generating foreign exchange as well as increasing government. At the micro level tourism is expected to facilitate job creation, income and revenue distribution, and balanced regional development. In recognition of Ghana's immense potential for tourism, a number of interventions have been laid out by the Government to revamp the sector in order to develop and promote the country's ecological, cultural and historical heritage. This is aimed at attracting both international and domestic leisure and business tourists, including those attending international conferences, conventions and seminars. These efforts have led to an increase in international arrivals of over 580,000 in 2004 with a corresponding increase in foreign exchange receipt estimated over US\$640 million, (MoT, 2010, as quoted in Tweneboah and Aseidu, 2009). Some

decreases were however experienced in the levels of tourist arrivals in 2005 and 2006 following the adoption of an improved system for determining arrivals and receipts in Ghana. This figure however shot up by about 90,000 to 586,612 in 2007 yielding receipts of about 1.17 billion US dollars. Tourism is currently the fourth highest contributor to the nation's foreign earnings and contributes some 6% to GDP while employing more than 250,000 people, both directly and indirectly (Ghana Statistical Service, 2006). Ghana's main market include; Europe, Americas, Ghanaians in the Diaspora, and the Economic Community of West Africa States (ECOWAS) members.

Table 2.2: International Tourist Arrivals and Receipts in Ghana (1990-2010)

Year	Arrivals	Receipts (US\$M)
1990	145,780	80.83
1991	172,464	117.70
1992	213,316	166.90
1993	256,680	205.62
1994	271,310	227.60
1995	286,000	233.20
1996	304,860	248.80
1997	325,438	265.59
1998	347,952	284.96
1999	372,853	304.12
2000	399,000	386.00
2001	438,833	448.00
2002	482,643	519.00
2003	530,821	602.80
2004	583,821	649.37
2005	428,533	836.09
2006	497,129	986.80
2007	586,612	1,172.00
2008	689,069	1,200.00
2009	803,000	768.00
2010	931,000	620.00

Source; Ghana Tourist Authority, 2011

In early 2011 the Government of Ghana, through its National Development Planning Commission (NDPC) released its new development blueprint known as the Ghana Shared Growth and Development Agenda (GSGDA). It is hoped that the bottlenecks in the tourism industry will be comprehensively addressed so that growth in tourism could be enhanced. Page 32 of the GSGDA document is devoted to tourism development.

Ghana has an enabling environment for tourism activities. It is important to make mention that Ghana has had an increase in the tourism sector because of dramatic improvements in her economy. There is the availability of forex bureau where tourists can easily change their money. There has been tremendous improvement in transportation networks, health facilities, hotels, and electricity, water and telephone services over recent years. There is political stability in the country with relatively low crime rates making Ghana one of the safest places to visit in Africa (GTA, 2010). No tourists would want to travel to a place where there is war or civil strife.

2.7 Perception/Attitude of Tourism by Host Community

Perceptions are often derived from experiences formed through persuasion, social influence, and attitude changes. Based on the research of McGehee & Andereck (2009), resident attitudes towards tourism are derived from the personal benefits received once the service provided by the tourist is complete. The results of the service will yield positive or negative experiences for residents and as a result, newly established attitudes will form the residents' decision to whether to continue support for additional touristic activities. Some of the existing literature has suggested that, the attitude of host communities towards tourism are correlated with such factors such as distance from tourism areas, degree of involvement in the industry, a variety of socioeconomic factors, and the stages of touristic development (Wall, 1996; Butler, 1980). The initial stages of tourist development are normally accompanied by enthusiastic responses on the part of individuals within the host population

as they perceive the potential benefits that investors and visitors bring to their area. The initial euphoria and enthusiasm which are associated with preliminary phases of tourism begin to dissipate as the industry expands and tourist number increase. As Fox (1977), noted in his review of social impacts “We are proud to have tourists see our culture and our beautiful island”. They now express a fearful concern for the increased strains imposed on traditional customs and lifestyles “We recognise some erosion of our traditional social fabric is inevitable in the pursuit of economic prosperity and we are prepared to accept a degree of erosion, what we are not prepared to accept is destruction of that social fabric” (Fox , 1977). Host perceptions of and attitudes towards continued expansion of facilities and services to satisfy tourist demands may rapidly become increasingly antagonistic and may eventually reach xenophobic. Xenophobia occurs when the carrying capacity or saturation point is reached and exceeded. Attitudes of this kind vary in intensity and mode of expression from grieving statements expressed by hosts.

Tourism can often bring a new and sometimes necessary source of capital and income that may supplement or replace traditional sources of earnings. For this reason, tourism development has often received support from governments and local residents in stagnating or developing areas of economic benefits. It is widely agreed, then, that in respect to socio-cultural impacts, there is a threshold of tolerance of tourists by hosts which varies both spatially and temporally. As long as the numbers of tourists and their cumulative impacts remain below this critical level, and the economic impacts continue to be positive, the presence of tourists in destination areas is usually accepted and welcomed by the majority of the host population. Once the threshold has been exceeded, numerous negative symptoms of discontent make their appearance, ranging from mild apathy and irritation to extreme xenophobia, and from grudging courtesy to open hostility. The critical point of tolerance varies between host groups with:

- (a) The cultural and economic distances between tourists and hosts. Resorts vary in their tolerance to peoples who differ from their own residents, especially by virtue of appearance, affluence, race and nationality. The greater the divergence of characteristics between the interacting groups, the more pronounced are the social impacts.
- (b) The capability of the destination and its population to physically and psychologically absorb tourist arrivals without undermining or squeezing out desirable local activities.
- (c) The rapidity and intensity of tourist development. When tourism is introduced gradually into a large, established economy, the waves of impact are usually small.

However it is extremely difficult to determine if communities have reached the critical tolerance level. Resentment tends to be highest in what Jafari (1974:246) termed 'tourist magnetic' areas, where tourism is the principal source of income to the community, and all activities become oriented to accommodating tourist demand, which may be limited to a short season (Mathieson and Wall, 1982).

Residents' attitudes toward tourism are not simply the reflections of residents' perceptions of tourism impact, but the results of interaction between residents' perceptions and the factors affecting their attitudes (Lankford et al. 1994).

2.8 Motives of Festival Tourists

A motive is an internal factor that arouses, directs and integrates a person's behaviour (Iso-Ahola, 1980). Tourist motivation may be seen as a 'meaningful state of mind which adequately disposes an actor or group of actors to travel, and which is subsequently

interpretable by others as a valid explanation for such decision' (Dann 1981). Such influences may be either intrinsic or extrinsic to the individual tourist.

The study of motivation has traditionally been concerned with people's innate needs and desires; it is an individual's intrinsic and deep-rooted needs that lead to motivated, goal-oriented behaviour. In other words, every individual has unique personal needs, the satisfaction of which has long been considered the primary arousal factor in motivating individuals. In this context, one of the best-known and most widely applied theories is Maslow's model, linking specific needs with identified goal-oriented tourist behaviour, while others explicitly adapt it. Similarly Crompton (1979) suggested that tourist motivation emanates from the need to restore an individual's psychological equilibrium which may become unbalanced as a result of unsatisfied personal needs. However, most commentators accept that tourist motivation is not simply a function of intrinsic (psychological) needs, extrinsic or social factors are also significant factors that influence why and how people travel for tourism.

From an extrinsic perspective, tourist motivation is structured by the nature and characteristics of the society to which the tourist belongs. There are a variety of forces and pressures in an individual's social and cultural environment which may influence that individual's needs and motivations, or desire to take part in tourism. At the basic level, for example, the motivation for many people to take a holiday is to relax, to rest, to have a change and to get away from the routine, in order to survive in modern society.

Iso-Ahola's model of tourism motivation consists of two motivational forces, 'seeking and escaping'. Escaping is the desire to leave the everyday environment behind oneself, while Seeking is the desire to obtain psychological (intrinsic) reward through travel in a contrasting (new or old) environment. Both the Seeking and Escaping forces are subdivided into personal and interpersonal dimension. Therefore a tourist may escape the personal

world (i.e. personal trouble, problems, difficulties and failures) and the interpersonal world (i.e.co-workers, family members, relatives, friends and neighbours) and he may seek personal rewards (e.g. feeling of mastery, learning about other cultures, rest and relaxation, ego-enhancement and prestige) and interpersonal rewards (e.g. varied and increased social interaction).

A decision to visit a festival is a directed action which is triggered by a desire to meet a need. These may be facilitated by different elements in the package of offerings which constitutes a festival. In this regards, festivals and events must be packaged enough to involve more activities so as to meet the demands and motives of tourists.

2.9 Festivals as Event Tourism Product

Today festivals are considered to contribute significantly to the cultural and economic wealth of developed and some developing countries. Festivals have a major impact on the development of cultural tourism to the host communities. The festival organisers are now using the historical and cultural themes to develop the annual events to attract visitors and creating a cultural image in the host cities by hosting festivals in the community settings. The desire for festivals and events is not specifically designed to address the needs of any one particular group. The hosting of events is often developed because of the tourism and economic opportunities in addition to social and cultural benefits. Festivals have changed over the years, in the past festivals were associated with key calendar moments, linked specifically to particular seasons and heritage sites. Over the last decade these have been changed and developed upon, with broad and diverse range of festivals events taking place all over the world. Goldblatt (2002), introduces festivals events as a “Kaleidoscope of planned culture, sport, political, and business occasions: from mega-events like Olympics and World fairs to community festivals; from programs of events at parks and attractions to

visits by dignitaries and intergovernmental assembles; from small meetings and parties to huge conventions and competitions.”

Festival has been defined in Webster’s Seventh New Collegiate Dictionary as “a periodic season of programme of cultural events or entertainment; a time of celebration marked by special observances”. Opoku (1980) also defined festival as “rituals which occur at regular intervals and which have as their purpose, the expression of beliefs held by a particular community”. Festivals are special times set aside by a community in order to commemorate some event of historical, cultural or religious significance and by the performance of certain rituals, such events are re-enacted giving both individuals and their communities a sense of meaning and cohesiveness. In the context of Kwahu Easter Festival (KEF), it is period set aside by the people of Kwahu for a series of organised cultural events, touristic events and performances associated with the festival in the area. O’Sullivan and Jackson (2002), defined festival as the phenomenon where people from outside a festival locality visit during the festival period. Festivals also refer to the celebration of something the local community wishes to share and which involves the public as participants in the experience. This definition by O’Sullivan and Jackson also applies to the KEF because it attracts both local and international tourists during the period due to its serene environment and its potential tourist sites and activities such as paragliding.

2.10 Characteristics of Ghana’s Festival

Festivals are seen as very important in the lives of the people of Ghana. Its rich and diverse events assets base can be developed to expand on her tourism product, thereby increasing tourist arrivals and hopefully, expenditure and revenue. According to Anyagre Seidu (2002), festivals are collective rituals of both religious and historical importance and characterized by such activities as the pouring of libation, sacrifices to the gods, washing and cleansing of

ancestral stools and shrines, mourning the dead, feasting, drumming and general merry-making depending on the circumstances surrounding a particular celebration or festival.

Most traditional festivals in the country are celebrated once a year and in the same location, they usually span a period of one week, with the last but one day being the most publicised (Amenumey and Amuquandoh, 2008). Some are also characterised by a ban on drumming (noise making) in the period preceding the festival, a typical example is the Homowo Festival by the people of Ga-Adangme in the Greater Accra Region of Ghana. This is a source of conflict between the demands for the festivals to remain true to spirit (authentic) and the demands of a fledging tourism industry (for merry-making). Also there is a lot of patronage for traditional festivals from domestic visitors and that attendance peaks on the penultimate day (Saturday) on which durbars are held. Most visitors on this day tend to be excursionists, who leave the same day either because of the limited stock of commercial accommodation beds, cost of decent commercial accommodation or the lack of activities of interest worth sleeping-over for. Also days preceding the grand durbar of chiefs have little to offer in terms of social (publicity), leisure and recreational activities of interest to attract the general public to attend or participate. Another feature is that there tends to be little or no packaged tours for domestic visitors to traditional events/festivals. Most visitors make their own individual travel arrangement to these festivals. Traditional festivals tend to enjoy limited sponsorship, but in the few cases when sponsorship is attracted, it is usually a monopoly by one brewery company or the other. However KEF attracts a number of sponsors including telecommunication networks, and assorted food and beverages sponsors because of the touristic activities (paragliding and others) attached to the festival celebrations.

2.11 Functions of Festivals in Ghana

Today festivals are considered to contribute significantly to the cultural and economic development wealth of many countries. The festivals have major impact on the development of cultural tourism to the host communities. The festival organisers are now using the historical and cultural themes to develop the annual events to attract visitors and creating a cultural image by hosting festivals in the community settings. The desire for festivals and events is not specifically designed to address the needs for any one particular group. The hosting of events is sometimes developed because of the tourism and economic opportunities addition to social and cultural benefits. Many researchers have contested that local communities play a vital role in the development of tourism through festivals.

From the observation of activities involved in the celebration of festivals in Ghana, it can be deduced that the festivals are pregnant with religious, social, political and economic significance.

In religious respects, the rituals and ceremonies associated with the festivals provide the people with time- honoured means by which they seek the advice, protection, guidance and favours from the supernatural forces such as the Supreme Being (Onyankopon), ancestors and deities. In effect, rituals performed during festivals serve as a means to secure the help of God (Onyame), ancestral spirits (nsamanfoo) and the gods (abosom) to overcome problems of life including famine, epidemic, and barrenness in the societies. Furthermore, some Ghanaian festivals are usually an occasion for the offering of the first fruits of farm products to the gods and the ancestral spirits, for example the Fofie (Yam) festival of the people of Bono Takyiman in Brong Ahafo Region in Ghana. It is a symbolic gesture to thank them for the giving of bumper harvest. One of the significant social functions of most festivals, including the KEF, is the promotion of social solidarity. As stipulated by Nketia

(1985), “the activities of festivals do not only affirm spiritual values of a community but also tend to strengthen the social bonds which bind the members of the community”. This assertion is true for the KEF festival on account of the reasons outlined below. Another social function of the festivals is that it provides the opportunity for people to court (settle dispute) each other during festival period. People choose prospective lifetime partners, such love relationships sometimes leads to marriage. In this way, KEF helps to perpetuate the existence of the family.

The political function of festivals cannot be played down. The period for the festivals strengthens the traditional political authority of the Omanhene. For example during KEF, the divisional chiefs and their elders pay homage to the Omanhene or the Traditional chief to demonstrate their loyalty to him. Failure of a chief to pay homage to the Omanhene or the Traditional chief during the festival is regarded as a rebellion. This may attract a sanction which may lead to destoolment. Some chiefs use these festivals to reassert their powers and authorities over their people, thereby reaffirming their sovereignty over all lands under their control. Festivals also serve as a means to outline and explain the policies and plans of the government to the local people. Issues like the District Assembly Common Fund and initiation of projects in the district, good citizenship, Family Planning, AIDS prevention and environmental protection may be highlighted at the festival. These days, top government dignitaries from all over the country are invited to the celebration. Moreover, hundreds of people from all walks of the country attend the celebrations. In fact the celebration which used to be local affairs has now taken on national and international dimensions with KEF being a typical example.

The economic function of festivals cannot be over emphasised. From many points of view, the festival serves as an occasion for brisk economic activities. For example, the festival

period witnesses brisk trade and renovation of family houses. KEF performed other special roles whose parallels will not be difficult to discover in other traditional festivals. The Kwahu town has witness a numerous developmental projects provided by the local government, the festival has played an important role in procuring social amenities for Kwahu that they would normally not get. They have for example witnessed some new motels/hotels, have an improved water supply system and catering facilities (KSDA, 2011). Ahithophel (1982), Braima (1989), and Nwinam (1994) all agree that festivals also attract foreign exchange for the town or community since a lot of tourists flock to the area. Because the patronage at the festival is high, traders and hotel proprietors use the occasion to make brisk business. Ahithophel (1982) stated that festivals are occasions for mobilizing people for fund-raising towards development in the traditional area. The touristic activities and sites in the festival vicinities draw people from all walks of life to the area, this helps to uplift the image of the country thereby contributing greatly to the foreign exchange earnings to the nation (KSDA, 2012).

2.12 Types of Festivals in Ghana

2.12.1 Religious Festivals

According to Nwinam (1994), religious festivals are religious rituals or ceremonies observed by religious groups such as the Christians and Muslims in Ghana. According to him Christian festivals are the rituals observed and performed by members of the Christian society. They are celebrated to remember certain special events in the life of Jesus Christ such as Christmas, Easter, Palm Sunday, Ascension Day and the Pentecost Day as Christian festivals. Important Islamic festivals include the yearly celebration of the birth day of the prophet Mohammed and Idr Fetir and Idr Adha

2.12.2 Traditional Festivals

According to Attah Fosu (1986), traditional festivals are divided into two different types. That is, the harvest and ancestral festivals. He explained that harvest festivals are celebrated by traditional believers to mark the end of a year and the beginning of another. During such festivals, the first fruits of their labour are offered to the gods who helped them in their agricultural ventures. The Homowo Festival of the Gas, the Yam Festival of Aburi, the Bakatue of Edina and the Aboakyer Festival of the Effutues are all examples of harvest festivals in Ghana.

2.13 Structure of Traditional Festivals in Ghana

Festivals are seen as very important in the lives of the people. In view of the above, festivals are celebrated all over the country. It is during this period of time that, the natives or people from a particular geographical area come from all walks of life to their hometown to contribute their quota to the village/town's development (Atta-Fosu, 2001). Examples of festivals in Ghana are described below.

2.13.1 The Odwira Festival

Odwira is a festival celebrated by the chiefs and people of Akwapem in the Eastern Region of the country. They are mostly Akans. Odwira is an Akan word which means purification and cleansing. Before the celebration of the actual festival, a period of forty days is declared for meditation and rest. This period is known as "Adaabutuw". During Adaabutuw all the ancestors are expected to rest and are not to be disturbed in any way. Peace and calm is expected to prevail in the whole traditional area and therefore, a ban is placed on the making of noise. The meditation period enables the participants to prepare themselves spiritually so that they can perform their religious duties well (Amoako, 2001).

The celebration period for Odwira is one week. It mostly starts on Monday and ends on Sunday. Special rituals are performed on each day. The first day (Monday) is set aside for clearing the path leading to the royal mausoleum. The purpose is to enable the ancestors who are also expected to join in the celebration to travel home safely. The ban on the eating of new yam is lifted on Tuesday. Another important activity for this day is the fetching of the “sacred”. This is done early in the morning by the ‘Adumhene (Chief executioner) and ‘Abrafo’ (State executioner). They enter the mausoleum with a sheep and a drink. They bring the Odwira which is in the form of a prepared sacred mixture and present it to the Paramount Chief of Akuapem in the afternoon. After the preparation, the ban on singing, drumming and dancing and all forms of noise making is lifted. Drumming immediately start at the Chiefs palace.

Wednesday (third day), the relatives especially those who died during the past year are remembered. The day is characterised by wailing, drinking and drumming. During the latter part of the day, the chief in turn goes round to greet and offer condolence to all stool occupants or his sub-chiefs.

Thursday is declared as the feasting day. With this delicious meals are prepared in almost every house. The ancestors also participate in the feast (Amoako, 2001). Bowls of mashed yam and boiled eggs are carried in a procession from the Chief’s palace to the ancestors at a shrine called ‘Nsorem’. It is believed that most of the ancestors were buried at this place. In the evening the Black stools are taken to the stream for the ceremonial cleansing. The purification which gives the festival its name “Odwira” is then performed. The ritual is a symbol of the cleansing of the traditional area and the people. This is one of few occasions when the Black stools are taken out of the stool room. Before the stools are taken out, the gong gong is beaten to warn people to stay indoors. This is because it is a taboo for anybody

to see the Black stools. The end of the ceremony is marked by the firing of musketry. After, the chiefs go to the stool room to renew their allegiance to the paramount stool.

On Friday, the festival is crowned with a grand durbar of chiefs. The ceremony takes place in the afternoon. The Paramount Chief, the Queen mother and senior chiefs of Akuapem traditional area are carried in state palanquins in a procession through the principal streets of Akropong. They are mostly accompanied by drumming, dancing, firing of musketry (riffle) and a lot of merry making. At the grand durbar, the Senior State Linguist pours libation for the prosperity of the state.

Another durbar is held at Amonokrom on Saturday which is the seat of the “Gyaase” division at Akuapem traditional area.

Finally, Sunday is a day set aside for the “Krontihene” of Akuapem traditional area to hold his special durbar as part of the Odwira festival (Amoako, 2001).



Plate 2: Odwira Festival of the Akuapem

2.13.2 The Aboakyer or Deer Hunting Festival

The Aboakyer Festival is celebrated by the Efutu of Winneba Traditional area along the coast of Ghana. The Aboakyer is one the most commonly held and important festivals celebrated in the Central Region of Ghana. The purpose of this Aboakyer Festival is to honour the tribal god of the people of Winneba called “Penkye Otu”. The god receives an annual sacrifice of a deer from the people. Aboakyer is usually celebrated in the month of May.

The festival is believed to have originated about three hundred years ago when the Efutu people first occupied their present home along the coast. It is also believed that the people were able to establish their present settlement through the instrumentality of their god, Penkye Otu. The tribal god still helps and protects the people of Winneba; hence the people hold the festival to express their gratitude to him. Initially, members of the royal family were sacrificed to Penkye Otu, but as the royal family was dying out, they pleaded with Penkye Otu to accept a live leopard instead. The god agreed and for some time, a live leopard was caught and offered to the god. However, securing the live leopard often claimed human lives and many people were seriously wounded. In view of this, the people had to appeal to the god to accept a deer as a substitute for the leopard. It is explained that Penkye Otu accepted the deer because its stripped skin looks like that of a leopard skin. Others believe that the deer was accepted as a substitute for the leopard because its blood and that of leopard, is similar to man’s blood.

The Aboakyer festival involves the two Asafo companies, Dentsifo and Tuafo in Winneba who compete among themselves to catch the deer first.

The celebration of the festival begins in the evening around seven o’clock with a procession lead by a brass band that moves through the major streets of Winneba. It is followed by entertainment including singing and dancing that goes into the night.

The next day, rituals are performed, libation is poured, prayers are said and guns are fired. The officials and men of the two Asafo companies go to the beach to purify themselves by bathing in the sea. Penkye Otu is smeared with special oil and covered with a new piece of calico. The priests shave their heads and they also smear themselves with the special oil used on Penkye Otu.

At the beginning of the deer hunt, members of each Asafo company offer sacrifices to the ancestral spirits to help them in their deer hunt the next day. All members of the Asafo companies march to Penkye Otu's residence for a mixture of roots and herbs to be sprinkled on them. This is to ensure their safe return from the hunt. Members in the group smear themselves with clay, wear charms and amulets. After seeing the Omanhene, they set off to hunt for the deer. The first group to go is the Tuafo Company since their field of operation is far away than the other group. No weapons are used except clubs. The company that makes the first catch rushes back home with war songs and shouts of victory to present the deer to the Omanhene who places his bare right foot three times on it. He bids the group well done and retires to his seat to wait for the others. Distinguished guests sit at Humphrey's Park to witness the return of the companies with their deers.

The deer is lifted up and carried through the principal streets of the town with singing and dancing to the shrine of Penkye Otu.

Custom however forces the Omanhene and his elders to remain seated at Humphrey's Park till the last person has safely returned. The Omanhene joins the procession after all the people involved have returned.

The members of the two Asafo companies dress up (put on their best cloths) march through the main streets of the town with the winners in front, singing and dancing, whilst the Omanhene sits in the palanquin and follows at the rear. They are usually joined by their women in jubilation. On the last day, the two Asafo companies come together before

Penkye Otu and the deer is sacrifice to the god. Divination is also performed to know what lies in store for the town in the year ahead.

Finally, the people of the Efutu believe that, if Company number one (1) (Tuafo) wins the contest, then there will be peace and prosperity in the coming year but if number two (2) (Dantsifo) wins then the coming year will be a year of famine and war.

It is interesting to note that the priest of Penkye Otu stays in the shrine until it rains. For that ensures the successful end of the festival (Amoako, 2001).



Plate 3: The Aboakyer or Deer Hunting Festival

2.13.3 The Aday Festival

The 378 day Akan year is made up of nine week cycles called Aday. Aday festival is a very important festival of the people of Asante and other Akan speaking people. It is a period for the Akan people to renew their connection with the past and present leaders once every three weeks in Aday ceremonies held alternatively on a Wednesday and Sundays. Aday is a word which means a resting place or a sleeping place. It is also the name of the special day on which traditional rulers or chiefs go to the stool House (Nkonuafieso) where the spirit of our ancestors rest (Amoako, 2001). The rituals can also be performed by the keepers of mausoleum called the “Banmuhene” (Hope, 2007).

There are two forms of Aday observed in every one of the nine cycles mentioned earlier on. These are the Akwasidae (Sunday Aday) and the Awukudae (Wednesday Aday).

Akwasidae is a Sunday on which the traditional rulers or chiefs of the Akan people throughout Ghana and especially Asantes performed rites for the invocation of the ancestral spirits and others of the Akan religion and to meet their people in public assembly to greet them and to receive their homage .Akwasidae is observed nine times in a year on a forty-day interval period. The period between one Sunday Aday and the next is 40 days. The Awukudae or Wednesday Adayes are also separated by the same period. There are 23 days between a Sunday Aday and the Wednesday Aday that comes after it, but the gap between a Wednesday Aday and the Sunday one following it is 17 days. The main rites in the Aday festival are observed in the stool-house or room.

The sacred stool has two uses. It is the shrine into which the spirit or soul of good chiefs may again be called upon to enter on special occasions such as the Aday. It is also a means by which we can tell the number of chiefs that have ruled over the tribe. Only those who perform the rites and a few who are related to the chief are allowed into the stool house. Even those who enter the stool house wear sandals except the chiefs and royal princes.

The day immediately before the Adae is called Dapaa. The Dapaa is the day of preparation for the Adae. Foodstuffs, firewood, water, chicken, sheep, eggs and the articles required for the celebration of the Adae are brought home on the Dapaa. The Dapaa is also the period for tidying up houses and its surroundings. On the 'Adae' day, the "Divine Drummer", that is the chief's principal drummer, rises early in the morning and drums for an hour or two. After this awakening call, the drummer again calls the chief in a very special way through drumming a message to the stool house. The ritual in the stool house begins with the pouring of a calabash full of water at the entrance to the room by the chief stool attendant to invite the spirits to come out and wash their hands in preparation for the feast. Ritual food of mashed yam or plantain is then brought into the room. The chief in turn moves from one sacred stool to the other and places a portion of the food upon them. He begins with the first stool of the dynasty and ends with the one immediately preceding him in office. While performing this rite, the chief slips off his sandals and tucks his cloth around his waist as a sign of respect for his predecessors. For this reason, he dresses in an old cloth usually 'adinkra' or 'kuntunkuni'. At this stage, one attendant carries in a sheep upon his shoulders. The sheep is slaughtered by having its throat cut and the blood collected into a wooden bowl. This is smeared on the seats of the stools. The sheep is then flayed and choice parts are cut up, skewered and roasted on a fire made in the courtyard. Pieces of the fat from the entrails are pasted on the centre props of the sacred stools and then the head and parts of the intestines are placed before the stools. The skewered meat is placed upon the stools. The Queen Mother prepares fufu with the rest of the meat without any salt and places it before the stools. The belief is that spirits do not eat salt. When the final course of the meal is set before the stools an attendant rings a bell to signify that the spirits are eating. Rum (strong alcoholic drink) is then poured upon all the stools and the attendants and the rest is passed round to all present.

When the ritual in the stool house is over, the chief retires to the main courtyard. The drums beat and the horns sound till dusk when the celebration comes to an end. In most Akan states the ninth or final Adaye, is usually referred to as Adaye Kesie. Whilst the ordinary Akwasidae is observed or celebrated by every traditional ruler (chief) in his community every year. The festival which sprung throughout the whole week marks an end of the old year and the beginning of the New Year (Opoku, 1980).



Plate 4: The Adaye Festival of the people of Asante and other Akan speaking people

2.13.4 The Homowo Festival

Homowo is an annual festival celebrated by the chiefs and people of Ga-Adangme traditional area, in the Greater Accra Region of Ghana. Homowo Literally means “Hooting at hunger”. Oral tradition has it that very long ago, famine broke out among the Gas during their travel to where they live at present. When in a later season they had a bumper harvest, the people

literally jeered and hooted at the hunger that plagued them. This explains why the festival came to be called Homowo or hooting at hunger. Thus it is a harvest festival of the Gas to remind the people of their victory over a great famine which they experienced in the olden days when they were migrating from their ancestral homeland to occupy their present area of settlement (Amoako, 2001).

Another account of the festival is that it was derived from the Jewish Passover. This school of thought attributes the unleavened corn bread to that of the Jewish unleavened flour bread as the ritual food, the red clay painted at the door posts and the way the people eat in a hurry during the festival to the traditions of the Jewish Passover feast (Opoku, 1971).

The Ga-Adangme traditional area comprises of the Ga-Mashi Accra, Osu, La, Teshie Nungua, Prampram, Kpone, Ningo and Tema. The customary rites for sowing millet or corn (nmaadumu) begin in Ga traditional calendar to mark the preparation for the celebration of the festival. The sowing of the corn is done by seven chief priests of the traditional area. It is sown on different days by the various shrines. For example, Dantu' on Monday, Sakuma on Tuesday and Naa Korly and Naa Afieye on Friday. In the evening of the 'sowing day' each shrine priest keeps vigil with prayers to ask the earth goddess (asaase yaa) to bless the land with an abundant harvest.

Before the festival, a ban is placed on drumming, dancing, merry-making and any other forms of noise making in the Ga-Adangme traditional area. The ban starts with the "nmaadumo" and last for thirty days. Special rites are performed by the priest and the Gbese Mantse to mark the end of the ban.

The festival is celebrated mostly in June/July/August during the summer each year on different days by the different Ga groups. Among the people of Ga Mashi, the celebrations start on Thursday. On this day, all citizens working or living outside their hometowns are

expected to return home to join the celebrations. They come home with head loads of foodstuffs and vegetables to show that they have overcome famine. The procession in their various homes was accompanied with drumming, singing and dancing. The merry making continues until the early hours of Friday. Two important rites are performed on the Friday. The first one is the Twins Yam festival. At this time, special rites are performed for all twins of Ga-Mashi. It is on this day that the buffalo horns believed to represent those who have twins are brought out for a special ritual. All twins are dressed in white and they eat a festival meal prepared for them.

The second important rite is the “Akpade” (Red Clay) in which elderly women mark the two sides of the doors of a house with “akpade” (Red Clay). The purpose of these rites is to protect the people from evil spirits. At midnight, Ga-Mantse (Chief) and the chief priest visit the town. Before they set out, a gun is fired to warn people of their visit. The firing of the gun is also meant to scare away evil spirits.

The Ga-Mantse and the chief priest enter the stool room at Modjawo. Here the Ga-Mantse invokes the soul of the famous Ga King Okai Koi and invites all good spirits of an ancestor to attend the celebrations. It is believed that the ancestors will bless the coming year with prosperity and drive away all evil spirits from the land.

The Saturday, popularly known as the Homowo day is called “Kogbamo” by the Ga-Mashi. On that day, the chief pours libation for their ancestors. At the same time, the Mantse (chief) of each traditional area goes round with priests in a procession and sprinkles Kpokpoi in the streets. This procession is accompanied by drumming, blowing of horns, singing and dancing. Each family head sprinkles some of the Kpokpoi at the doorsteps of the house and the surroundings. In every house, both young and old scramble for Kpokpoi from a common bowl. In the late afternoon everybody join in a festival dance called “oshi joo” among the

Mashi and kpaashiemor by the other areas. The festival usually ends on Sunday with a ceremony known as “Noowala Hamo” (Homowo greetings). It is on this day that the people visit relatives, friends, lovers, in-laws to exchange the Noowala Homo. It is also a period where disputes and misunderstanding are settled.

2.13.5 The Damba Festival

The Damba festival is celebrated by many ethnic groups in Northern Ghana. Although the festival has Muslim origins, it is not Muslims alone who join in the celebration of this festival.

The festival is celebrated to mark the birth and naming ceremony of Prophet Mohammed, as well as to honour the heroes of the people, through praises, singing in the compound of the chief of the village or town.

Damba is mostly celebrated in the month of June/July. There are two Dambas, the Somba Damba, marking the birth of the Prophet Mohammed locally referred to as the Maulidu Nabiyyi and the Naa Damba, commemorating the naming of the Holy Prophet.

Traditionally, the celebration of the Damba festival starts on the first day that the moon is seen in the month chosen for the celebration. The appearance of the moon is greeted with traditional drumming and dancing in every town and village. The women in each quarter of the town hold their own singing and dancing sessions in preparation for the final day. This continues regularly till the final Somba Damba night.

The Muslims hold evening prayers at which they teach the significance of the festival and renew their faith. While the non-Muslims make merry with song and dance, the faithful pray and sing the praises of “the last of Allah’s prophets”. During the celebration, the ceremonial bull is slaughtered and used for the performance of rituals. A system called “rice picking”

where a quantity of rice is cleansed for ceremonial purpose is also done. After the “Somo Damba (The birth day), the praises, and singing stops until six days later when the “Naa” Damba (Naming Ceremony) is celebrated. On this occasion, all sub-chiefs and elders assemble at the chief’s palace to pay their homage. Prince and Princesses, rich men and everybody is richly and decently dressed in customary attire to grace the occasion. The rich and chiefs ride on their decorated horses amidst drumming and dancing in all parts of the town or village. Everyone who has a horse decorates it and rides it through the town to make calls on friends and prominent people. Finally the chief and his people see the Damba off in the fervent hope that they will live to see many more happy returns of the festival.

2.14 Summary

People began to realise the value of tourism in the late twentieth century and have continued to value the significance of holidays, travel and the experience of going to see new societies and their cultures. In Ghana, the potential contributions of tourism to national development is recognized and given prominence in the national development plan referred to as “Vision 2020” (GTA, 2010). Since the late 1980s, tourism has received considerable attention in the economic development strategy of Ghana. The number of tourist arrivals and amount of tourist expenditure has steadily increased, while both public and private investment activities in various sub-sectors have expanded (GTA, 2010).

Tourism is the temporary movement of people to a destination outside the normal home and workplace, the activities undertaken during the stay and the facilities created to cater for the needs of tourists (Matheison and Wall, 1982). The development and marketing of tourism destinations rely on a wide range of facilities and attractions which enable each destination to establish a unique and competitive appeal. While many destinations depend almost exclusively on natural resources such as climate and landscape, others are forced to develop

man made facilities either to enhance the appeals of existing resources or to create a completely new attraction. Recently, there is major awareness of hallmark events in widening the scope of tourism. . According to Hall (1992), “hallmark events can be applied to a wide range of events, including festivals and fairs which exhibit a broad range of economic, physical and social impacts at various scales” These events are the fastest growing form of visitor activities recently and it has been attributed to the trend towards demand for short duration, meaningful leisure activities that are easily accessible and have a flexible time component.

Festivals are now widely promoted as hallmark events that distinguish a destination from others in the world’s competitive tourism market. The festival organisers are now using the historical and cultural themes to develop the annual events to attract visitors and creating a cultural image in the host cities by hosting festivals in the community settings.

In Ghana, it can be deduced that festivals are pregnant with religious, social, political and economic significance. There are few festivals in Ghana, that have inculcated touristic activities in it celebrations to attract both local and foreign visitors, among them are Kwahu Easter Festival, PANAFEST, Odwira Festival, Aboakyer and Bakatue festivals and the rest. It is interesting to know that these festivals mentioned above have some characteristics in common such as music making and dancing, touristic activities, global participation and short period of celebration. These features qualify these festivals as tourism hallmark events.

Communities can develop and support tourism if the perception of the local residents are positive and in favour of tourism development. Perceptions are often derived from experiences formed through persuasion, social influence, and attitude changes. Based on the research of McGehee & Andereck (2009), resident attitudes towards tourism are derived from the personal benefits received once the service provided by the tourist is complete. The

results of the service will yield positive or negative experiences for residents and as a result, newly established attitudes will form the residents' decision to whether continue support for additional touristic activities. Some of the existing literature has suggested that, the attitude of host communities towards tourism are correlated with such factors such as distance from tourism areas, degree of involvement in the industry, a variety of socioeconomic factors, and the stages of touristic development (Wall, 1996: Butler, 1980).

Chapter three will be devoted to the study area its importance as a potential tourist destination.

CHAPTER THREE

THE STUDY AREA

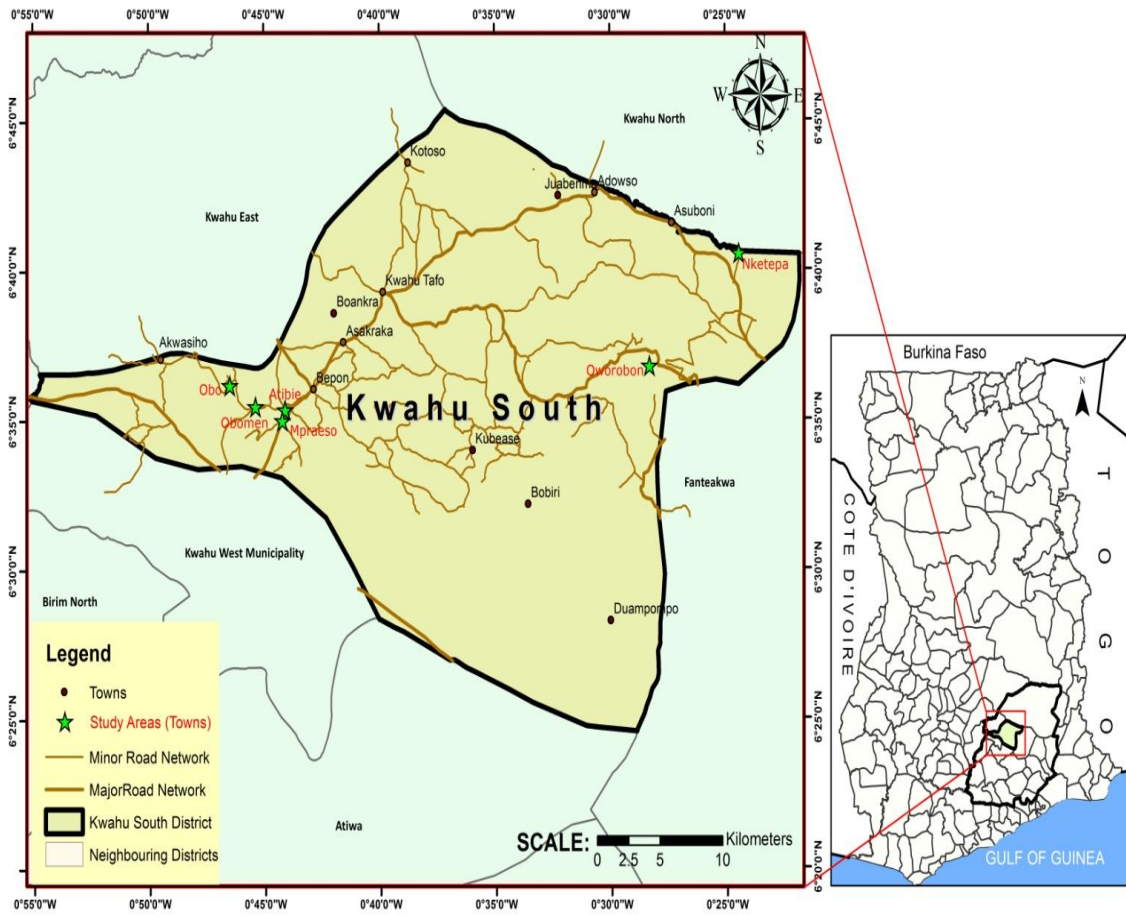
3.1 Introduction

This chapter focuses mainly on the study area, the Kwahu South District Assembly (KSDA) and its importance as a potential tourist destination.

3.2 Location and Size

The Kwahu South District is one of the District Assemblies in the Eastern Region of Ghana. Mpraeso is the district capital. A quick glance at the political map of the Eastern Region reveals that the district lies in the North-Western part. Since its creation, three (3) districts have been carved out of it. These include the Kwahu North District, Kwahu West Municipal Assembly and Kwahu East District in the year 1988, 2004 and 2007 respectively. All of these actions have affected the orientation and size of the District. Presently, KSDA shares common boundaries with Kwahu East to the North, Asante-Akim South to the West, the Kwahu West Municipality and East Akim District to the South and Fantekwa District to the East. Specifically, it lies between latitudes $6^{\circ}35''$ N and $6^{\circ}45''$ N and longitude $0^{\circ}55''$ W and $0^{\circ}20''$ W. The current size of Kwahu South District is 602 sq. km (KSDA, 2011).

DISTRICT MAP OF KWAHU SOUTH HIGHLIGHTING STUDY AREAS (TOWNS) OF INTEREST



Source: KSDA, 2012

3.3 Historical Background and Administration

The name Kwahu is appropriately referred to as the “Hill District” (Beposo) because of the Kwahu scarp which rises from 220m to 640m above sea level. It boasts of being the second largest mountain in the Eastern region. Kwahus are said to be a heterogeneous collection of people with majority being Ashanti.

The Central Administration which is headed by the District Co-ordinating Director (DCD) assists in the general administration of the District Assembly. To facilitate the work of the District Assembly, the Local Government Act, 462 makes provision for the establishment of eleven (11) Decentralized Departments. All these departments are present in the district with most of their offices at Mpraeso, the district capital. Heads of departments are nominated to serve on the sub-committees but they do not have voting rights. The operations of these departments are yet to be adapted fully as provided in the Act 462. In the performance of its functions, the District Assembly works through the Executive Committee; this is chaired by the District Chief Executive (DCE).

The institution of Chieftaincy plays a vital role in the political system. Abene is the seat of the Paramount Chief who has divisional chiefs directly responsible to him in the governance of the people in the communities.

3.4 The Physical Environment

The District lies within three physiographic regions namely the southern Voltaian Plateau consisting of a series of escarpments. Notable among them is the Kwahu Scarp rising from 220m to 640m above sea level. This scarp has two prominent mountainous peaks namely the Odweanoma and Apaku.

The second physiographic region is the Forest Dissected Plateau which consists of steep sided Birimian rocks rising to heights up to 240m above sea level.

The high altitude and the rocky landscape affect agriculture negatively especially mechanized farming. The hilly nature of the district is vital for the development of mountaineering sports. Furthermore, some of the mountains have nice scenery and interesting features such as waterfalls, ancestral caves, walkways and Neolithic engravings. The Odweanoma Arc Mountain (OAM) at Obomeng is the second highest mountain in the Republic of Ghana, with a height of 2535m and hosts receptacles for television, radio and civil aviation antennae (KSDA). The mountain also facilitates the promotion of paragliding activities in the country, as it was identified by international experts as “a perfect take-off point for paragliding” (GTB, 2010).

The third physiographic region, the Plains, stretches into the Southern Voltaian Plateau, rising from 60m to 150m above sea level.

Among the major rivers that drain into the district are the Afram and Pra Rivers. The Afram River is a major tributary of the Volta and flows through the northern border of the district with the Afram plains.

The Pra River takes its source from Kwahu Twenedruase and flows through Kwahu Praso where it leaves the district. As an important resource, the Afram River provides employment to many fishermen and fish mongers who have settled along the banks of the lake. Notable among the fishing communities in the district are Nketepa, Adawso and Pitiku, to mention but a few. Apart from being developed for river cruising, the Afram River could serve as a major source of irrigation for all year round farming activities especially vegetable farming. There are numerous springs and rivers in the district. Example of such springs and rivers are Asubone and Asuo Yaa at Obomeng. It is worthy to note that the majority of these springs are seasonal in character. Investigations into some of these springs could result in their exploitation for the production of mineral water.

3.5 Climate and Vegetation

Kwahu South District lies within the wet Semi Equatorial region. It experiences the double maxima rainfall pattern namely major and minor seasons. The major rainy season starts from April, reaching its peak in July. On the other hand, the minor rainy season starts from September, ending in October/November. Rainfall in the area is described as heavy to moderately high with annual average rainfall figures of between 1,580mm and 1,780mm rainfall intensity however, decreases towards the Voltaian basin.

Mean monthly temperature ranges from as high as 30°C in the dry season to about 26°C in the wet season. It is worthy to note that the relatively higher altitude has a moderating influence on the local temperature. Relative humidity ranges between 75% and 80%. The district comes under the influence of two air masses, namely, the tropical maritime air mass (mT) and the tropical continental (cT). The former hits the district twice a year thereby causing the two rainy seasons in May to August, September to October. Between the months of November and March, however, the district is affected by the tropical continental air masses making the area warm and dry. The plateau is relatively cool, an attractive factor for foreigners, particularly those from the temperate world. According to Kyeremating (2000), the Basel Missionaries recorded the following description about Abetifi's climate in 1885 as "...the Switzerland of West Africa, with nights as cool as May nights in Europe".

In terms of vegetation, the district lies within the semi-deciduous forest zone. The vegetation is dense in terms of tree coverage with most trees shedding off their leaves in the dry season. Trees of economic value like Odum, Wawa, Sapele, etc are found in the forest. The forest is made up of three layers namely the upper, middle and lower layers. A greater part of the natural vegetation has been altered due to man's activities on the land such as timber extraction, chain saw operation and farming (KSDA, 2011).

The forest however, remains in their natural state in the reserve areas. Among them are the Southern Scarp Forest Reserve (146.38km²), and the Oworobong South Forest Reserve (35.54km²) to mention but a few.

According to recent records obtained from the Forestry Department of Kwahu South District in 2011, all the reserves cover a total size of 181.92km².

3.6 Soils and Mineral Resources

A classification of soils in the Kwahu South District reveals that they belong to the Forest Ochrosols, and consist of fine sandy loams, non-gravel sandy clay loams and iron pans (KSDA, 2011). These soils possess good chemical properties of clay and appreciable amount of humus, making them generally fertile for the production of both cash and food crops such as cocoa, coffee, plantain, yam etc.

From the above description of relief, drainage, climate, vegetation and soils, it would be realized that the district has great potentials for tourism. On the other hand, Kwahu South District is endowed with some mineral resources of economic importance. Notable among them are gold, bauxite, manganese, granite stone and clay. The bulk of these mineral resources remains untapped and could be found in the following locations as shown in the table in below:

Table: 3.1 Minerals and Their Location

TYPE OF RESOURCE		LOCATION
1.	Bauxite	Mount Odweanoma
2.	Gold	Besease, Odumase, Obomeng, Asikam, Aduhema, Mota and Kwahu Praso.
3.	Manganese	Mount Odweanoma
4.	Granite stone	Nkyenkyene, Amate, New Oworobong

Source: DPCU (Kwahu South District), 2010

3.7 Ethnicity and Culture

Kwahu South District is a heterogeneous community predominated by Kwahus who form 66% as evidenced in a survey conducted recently by KSDA. Other significant tribes are Ashantis-17% and Ewes-15%. There are also people from the Northern region and other part of Ghana. It is worthy to note that the most of migrants have lived in the district all their lives.

Christianity is the dominant religion and constitutes 89.5% of the population. Traditionalists form 3.6% whilst Muslims and pagans form the rest. As a people, Kwahus are Akans. They are well noted for celebration of Easter when all well meaning citizens come back home to join their relatives to celebrate the occasion. The occasion is also used to resolve family problems. Funerals are also well celebrated. These could be developed to serve as tourist attractions.

3.8 Migration

Migration as a phenomenon occurs in the district basically due to the affinity Kwahus have for trading. Precisely, migrant population constitutes 32.1% (KSDA, 2011). Primarily, the youth migrate from the district to settle in Accra, the nation's capital. Kumasi and other settlements in Ghana receive lesser numbers in terms of migration from the district. Others also travel abroad to seek greener pastures. Areas along the Afram River experience in-migration mainly from the Volta and Northern regions of Ghana. This probably explains the numerous settler communities in that part of the district. Kwahus all over the country and abroad come home during the Easter holidays.

3.9 Population and Settlement Characteristics

The results of 2010 Population and Housing census of Ghana shows that the total population of Ghana is 24,223,431. There are 11,801,661 males and 12,421,770 females. This suggests that males make up 48.7 percent of the population while females constitute 51.3 percent. (Ghana Statistical Service, 2013) The results also indicate that females outnumber males. There are 95 males per 100 females. Overall, Ghana's population has increased by 30.4 percent within a decade (Ghana Statistical Service, 2012). The annual intercensal rate of growth for the country has declined from 2.7 percent in 2000 to 2.4 percent in 2010 (GSS, 2012). Demographic records available indicate that in the years 1984 and 1994, Kwahu South District had population figures of 113,078 and 198,196 respectively with a growth rate of 4% per annum. According to the census records, the district had a population of 217,485 in the year 2000. Two new districts have been created out of the Kwahu South District since the year 2000. These include Kwahu West Municipal Assembly and Kwahu East District Assembly. The creation of the Kwahu West Municipal Assembly in the year 2004 reduced the population of Kwahu South District to a projected figure of 165,036 using a growth rate of 4% per annum. This figure was further reduced to 80,224 with the creation of Kwahu East District in the year 2007 using the same growth rate of 4% per annum. Presently, the results of 2010 Population and Housing Census of Ghana (published 31/05/13) shows that the total population of Kwahu South District using the 4% annual growth rate is 69,757. Out of this figure, 36,663 (52.6%) are females whilst 33,094(47.4%) constitute males (GSS, 2013). Urban population constitutes 38.2% as against 61.8% of rural population (KSDA, 2013).

3.10 Age Structure

The district had much the same pattern as the region (Eastern) in terms of the age structure of the population. Though youthful, the population of the district has 14.2% of it being children under 5 years. Table 3.2 below compares the district figures with the regional and national:

Table 3.2: Age Structure by District/Regional/National (%)

AGE GROUP (YRS)	REGIONAL/DISTRICT (%)	NATIONAL (%)
0 – 4	14.2	10.8
5 – 19	36.8	35.1
20 – 49	31.4	38.9
50 ⁺	13.4	12.1

Source: National Population Census, 2010

A study of the above table reveals that there is not much difference between the district and national figures. This may be a favourable situation in terms of national population policies. The age cohort 20-49 is lower compared to the national average. This may be due to the out-migration in the district which the district is very well noted for due to the high level of interest in business and trading activities in Accra and other parts of the country.

The comparatively higher population ratios of the district over the national of people above 50 years may also be due to senior citizens who have worked and have return home.

The sex ratio of 93.2 males to 100 females is lower than the regional ratio of 97.0. In the rural areas, the median age is 18.9 years as compared with 17.6 years in the urban centres. By implication, the urban population is more youthful than the rural probably due to rural/urban migration of the youth within the district.

3.11 Tourism in Kwahu South District Assembly.

Tourism has emerged as the most sustainable economic venture all over the world. It contributes significantly to the economy of nations mainly through job creation and revenue generation. In recent years, Ghana has seen phenomenal growth in the tourism industry and it is now the fourth largest foreign exchange earner, after cocoa, gold and foreign remittances from Ghanaians living abroad (MoT, 2011). Against this background, private investors, tour operators, state institutions, district assemblies and traditional authorities are making efforts to develop tourism potentials in the country to encourage foreign and domestic visitations. The Kwahu South District Assembly area has not been left out in such efforts. The district is endowed with many tourism potentials awaiting development. The varied topography of Kwahu and the way of life of the people present the area as one of the most diverse regions in the country. Thus, some of the tourism attractions in the area include: the prominent escarpment revealing horizontal beds of sandstones; the Oworobong and Oku-Abena water falls; the impressive rock structures of Kotoso and Amartey, and the famous Bruku inselberg near Tafo; the luxuriant forest at the foothills of the Kwahu mountains and several traditional grooves; the bracing climate (cool climate) on the Kwahu scarp, as at Mpraeso and Obomeng which is conducive for tourists from the temperate regions of the world; the panoramic view of the southern lowlands and the plateau towns offered by the summit of Mt. Odweanoma; the beautiful towns with magnificent buildings; the warm hospitality of the people and their famous Easter festivities as well as graceful funerals. Other remarkable developments over the past two decades, which are allied to tourism, have been the springing up of hotels in the area and improvement in the road and telecommunication networks.

In December 2003, a group of well-wishers organized the maiden recreational expedition to the summit of Mt. Odweanoma. The event, dubbed “Mt Odweanoma Great Walk 2003”,

was aimed at highlighting the tourism potentials in Kwahu and stimulating discussions among the citizenry about the prospects of tourism business development in the area. The GTB (now GTA) lauded the event and considered it as a pragmatic step that followed the visit by the Minister, Hon. Jake Obetsebi -Lamprey, to various tourist attraction sites in the Eastern Region including the Mt. Odweanoma summit. The event was supported by Coca-Cola Co., Ghana Breweries Ltd., Danaso Enterprise and Ohene Nana Classics Hotel at Mpraeso.

Following this event the Ministry of Tourism and Modernisation of the Capital City (now the Ministry of Tourism and Diasporan Relations) in collaboration with the Ghana Tourist Authority and the Kwahu South District Assembly launched the first “Ghana Hang and Paragliding Festival” which was staged on the Kwahu Mountains (Mt. Odweanoma) in March 2005. Over 20 international pilots participated in the programme. The event was witnessed by the teeming Easter holiday makers and given adequate publicity by the media especially the “Adom Fm Station”. The success of the programme motivated the Ministry to organise the second paragliding event in 2006 and in fulfilment of the Minister’s dream of making Kwahu an important holiday destination in the country.

Now the Ministry of Tourism and Diasporan Relations has succeeded in creating a tourism niche for Kwahu and placing it on the international tourist map. However, much could be done by the Local Authorities, the business community particularly hoteliers and the citizenry to help promote the tourism industry for overall development of the area. Another interesting cave called the “Nkofie Cave of Life” which was recently been discovered at Twenedurasi near Obo, used to serve as a hide out for indigenes of the area during war times.

Thus, the advocacy is for a holistic tourism development approach embracing value addition to potential attractions, protection of the ecology and enhancement of biodiversity,

maintenance of environmental quality and good sanitation, promotion of ancillary services, and design of tour packages and information services.

3.12 Summary

The Kwahu South District is one of the District Assemblies in the Eastern Region of Ghana. Mpraeso is the district capital. The current size of Kwahu South District is 602 sq. km (KSDA, 2011). The District lies within three physiographic regions namely the southern Voltaian Plateau consisting of a series of escarpments, the Forest Dissected Plateau, which consists of steep sided Birimian rocks and the Plains, which stretches into the Southern Voltaian Plateau.

Among the major rivers that drain into the district are the Afram and Pra Rivers. Kwahu South District lies within the wet Semi Equatorial region. It experiences the double maxima rainfall pattern namely major and minor seasons. Monthly temperature ranges from as high as 30°C in the dry season to about 26°C in the wet season. Relative humidity ranges between 75% and 80% (KSDA, 2011). The soil there possess good chemical properties of clay and appreciable amount of humus, making them generally fertile for the production of both cash and food crops such as cocoa, coffee, plantain, yam etc.

Presently, the results of 2010 Population and Housing Census of Ghana (published 31/05/13) shows that the total population of Kwahu South District using the 4% annual growth rate is 69,757.

The district is endowed with many tourism potentials awaiting development. The varied topography of Kwahu and the way of life of the people present the area as one of the most diverse regions in the country. Thus, some of the tourism attractions in the area include: the prominent escarpment revealing horizontal beds of sandstones; the Oworobong and Oku-Abena water falls; the impressive rock structures of Kotoso and Amartey, the famous Bruku

inselberg near Tafo; the bracing climate (cool climate) on the Kwahu scarp, and the summit of Mt. Odweanoma which serves as a perfect platform for paragliding.

The most economic activity in KSDA is trading.

CHAPTER FOUR

ANALYSIS AND DISCUSSION ON EMPIRICAL DATA: LOCAL RESIDENTS AND FESTIVAL TOURISTS

4.1 Introduction

This chapter presents and discusses data collected via questionnaire and interviews from the fieldwork at Kwahu South District in line with the objectives and research questions set in chapter one. It summarises the data and attempts to produce statistical meaning out of it. The results of the field data have been presented in charts and tables showing frequencies and percentages of the responses given by respondents. The chapter begins with an in-depth examination of the demographics as well as other relevant responses from both local residents and tourists. For reason of importance and appropriateness to the subject matter of geographical studies, some of the data analyses have been conducted to distinguish between urban and rural respondents within the studied communities.

4.2 Characteristics of Respondents from the Host Community (KWAHU)

4.2.1 Gender and Age Distribution of Respondents

Table 4.1 Gender and Age Distribution of Respondents

I. Gender	Frequency	
	Urban	Rural
Male	43 (53.8%)	22 (55%)
Female	37 (46.2%)	18 (45%)
Total	80 (100%)	40 (100%)
II. Age (in years)		
15 to 20	7 (8.8%)	2 (5.0%)
21 to 30	17 (21.3%)	10 (25.0%)
31 to 40	38 (47.5%)	18 (45.0%)
41 and above	18 (22.4%)	10 (25.0%)
Total	80 (100%)	40 (100%)

Source: Fieldwork, 2012.

* Shown in brackets are the respective percentages of the frequencies

Table 4.1 shows frequency and percentage distribution of gender and age of both rural and urban communities during the KEF. Clearly, 53.8%, of respondents were males from urban communities (Mpraeso, Obo, Obomeng and Atibie) and 55% were also males from the rural towns (Nketepa and Oworobong). Female respondents from both urban and rural communities were 46.2% and 45% respectively. A possible explanation for this was due to the fact that most of the women in these areas had no desire to be interviewed and rather called their husbands to answer the questions.

The dominant age group among these respondents were those in the age category of 31 to 40 year group comprising of 47.5% and 45% of urban and rural respondents respectively. This is followed by persons in the age category of 41 and above constituting 22.4% and 25% of urban and rural respondents respectively. It can be noticed however that, the majority of local respondents fell in the active population cohort, therefore their views about the festival as tourism hallmark events can be critical (Zhang, 2009). Also, the data collected revealed that, respondents in the age category of 15-20 were few from both urban and rural towns because the researcher wanted responses from those with enough experience about KEF.

4.2.2 Educational Background of Local Respondents

Table 4.2 Educational Level of Local Respondents

Educational Level	Frequency	
	Urban	Rural
Primary/elementary school	20 (25%)	18 (45%)
Senior secondary school	43 (53.8%)	8 (20%)
Tertiary level	14 (17.5%)	2 (5.0%)
No formal education	3 (3.7%)	12 (30%)
Total	80 (100%)	40 (100%)

Source: Fieldwork, 2012

* Shown in brackets are the respective percentages of the frequencies

For respondents in the urban communities, majority (53.8%) of them had secondary education, whilst in the rural communities, majority (45%) had elementary education. Also, 3.7% of the respondents in the urban communities had no formal education in contrast to 30% of the respondents in the rural communities. It was therefore observed by the researcher that most of the local respondents from rural communities had a little idea about the research and hence saw their views as critical. This made the collection of data difficult since most of the local respondents saw it as a waste of time and would not yield any benefit. This depicts that their level of understanding of the festival as a tourism hallmark event is low.

4.2.3 Occupational Distribution of Local Respondents

Table 4.3 Occupational Distribution of Local Respondents

Profession/Occupation	Frequency	
	Urban	Rural
Private employee/business	42 (52.5%)	9 (22.5%)
Government employee	20 (25.0%)	5 (12.5%)
Students	12 (15.0%)	8 (20.0%)
Farmer	6 (7.5%)	18 (45.0%)
Total	80 (100%)	40 (100%)

Source: Fieldwork, 2012

** Shown in brackets are the respective percentages of the frequencies*

Among the 80 local respondents from urban communities, 52.5% of them were private employees or businessmen. It is not surprising that most of the respondents in these urban communities were engaged in private sector. This specifically relates to traders and private business owners like the restaurants, hotels, artisans

and hawkers who mostly use the occasion as an opportunity to sell and market their products. In deed this result confirms that Kwahu people are business minded people. However, 25% of respondents from urban towns were government employees. Another interesting finding was that, (45%) of respondents from rural communities were farmers as compare to 7.5% of respondents from urban towns. This also confirms that farming is the main occupation in rural areas.

4.2.4 Nativity of Respondents

Table 4.4 Nativity of Respondents

Nativity	Frequency	
	Urban	Rural
Kwahu native	60 (75.0%)	24 (60.0%)
Non-Kwahu native	20 (25.0%)	16 (40.0%)
Total	80 (100%)	40 (100%)

Source: Field work, 2012

* *Shown in brackets are the respective percentages of the frequencies*

Table 4.4 above shows the portion of local respondents who are actually natives of Kwahu, the host community. Clearly, the majority (75% and 60%) of respondents in both urban and rural areas respectively were natives of Kwahu which was as expected and the rest constituting 25% and 40% from urban and rural respectively were non-Kwahu natives. The researcher discovered that most natives of Kwahu who live outside Kwahu use this occasion as an opportunity to return home to unite and celebrate with families and friends.

4.2.5 Respondent`s Length of Stay in Kwahu

Table 4.5 Respondent`s Length of Stay in Kwahu

Number of Years Stayed	Frequency	
	Urban	Rural
5 to 10 years	38 (47.5%)	8 (20%)
11 to 20 years	27 (33.8%)	16 (40%)
21 years and above	15 (18.7%)	16 (40%)
Total	80 (100%)	40 (100%)

Source:Fieldwork,2012

**Shown in brackets are the respective percentages of the frequencies*

Table 4.5 contains a summary of the length of stay of respondents in Kwahu. Clearly, in the urban communities, majority of respondents were those who have stayed there for 5-10 years whilst in rural communities, majority of respondents were those who have stayed there for from 11 years and above. From the result, the researcher can conclude that each local respondent have stayed long enough in Kwahu to have had experience on the KEF celebration so as to make valid criticisms, comments, remarks or responses about the festival..

4.3 Local Resident`s Perceptions/Attitudes towards the Changing Trend Of Kwahu

Easter Festival (KEF)

Murphy (1985) suggests that how a community responds to the opportunities and challenges of tourism depends to a large degree, on its attitudes towards the industry. He noted that attitudes are personal and complex; however, in terms of community attitudes

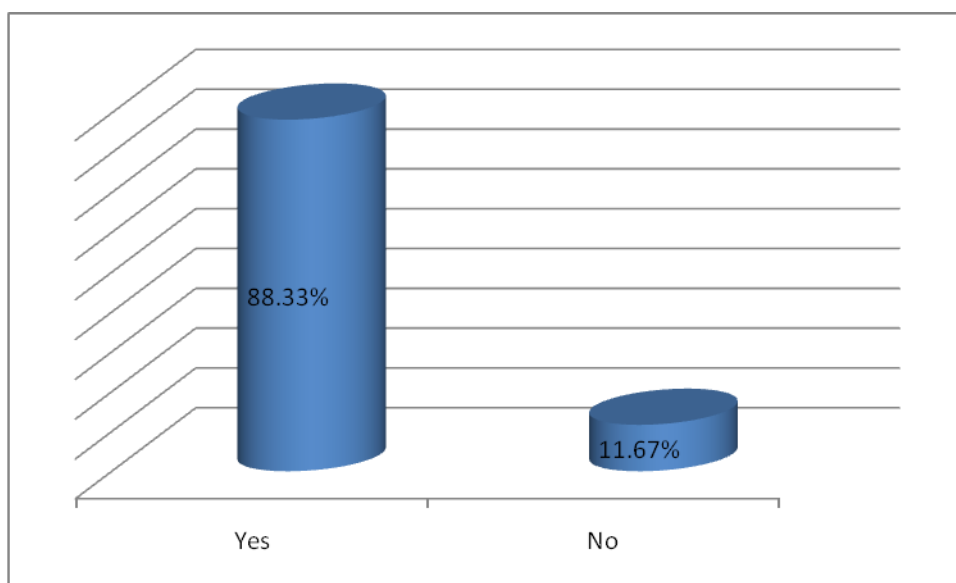
there are three main determinants. The first is the type of contact that exists between resident and visitor. The second is the importance of the industry to the individual and the community and the third is a tolerance threshold. Studies conducted by other scholars like (MaGehee and Andereck (2004), suggest that communities are heterogeneous with a wide variety of attitudes ranging from acceptance to rejection. Those who are employed in the tourism or those who benefit indirectly from tourism may be positive towards the industry while others may view tourism as an inconvenience or major problem to the community.

It is important to mention that one of the main objectives of this study was to determine from the respondents, specifically the local respondents whether KEF celebrations have changed in recent times. Hence, the discussion begins with responses given on whether KEF celebrations have changed in recent times or not. This is followed by discussions on factors contributing to the changing trend of KEF. Finally, the study aimed at investigating whether the demographic characteristics of local respondent, degree of exposure to KEF and geographical location of respondents influenced their perceptions about KEF. Chi-Square analytical technique was used to determine their perceptions in relation to demographic variables such as age, gender, education and degree of exposure to the KEF.

As captured earlier in the table 4.5 above, all respondents of this study have relatively stayed long enough in Kwahu to be able to notice if any changes have occurred in the celebration of this festival or not . Hence the response distribution in the figures and the tables below are reliable.

4.3.1 Perception of Local Residents about KEF

Fig 4.1. Response on whether KEF has Changed or Not



Source; Fieldwork, 2012

The figure above shows the aggregate result of both rural and urban towns. Here, majority (88.3%) of the local respondents believed that the celebration of KEF has changed whilst only 11.7% of them disagree. Now, change as used in this case refers to a shift from the original style, purpose and activities engulfed in the celebration of the KEF. For instance activities performed during the event such as community durbar, organising crusade to commemorate the death of Jesus Christ are all fading out during the current mode of celebration. Moreover, the main purpose of the celebration which was to remember their ancestors, to raise fund for community development, for family reunion and to settle dispute all these are becoming things of the past. Now the celebration of the event has taken a different dimension. It is no more celebrated by the local residents alone, as it used to be. It has now assumed a national and international dimension. The factors contributing to the change is discussed in the table below.

4.3.2 Perception of Local Residents about the Factors Contributing to the Changing

Trend of KEF

Table 4.6 Perception of Residents about the Changing Trend.

Newly emerging trends	Level of satisfaction (%) (agreement)					Total (100%)
	Highly satisfied	Satisfied	Dissatisfied	Very dissatisfied	Indifferent	
Youth Involvement and dominance	12 10.0%	24 20.0%	36 30.0%	34 28.0%	14 12.0%	120 100%
Involvement of stakeholders	31 25.7%	36 30.0%	18 15.0%	17 14.0%	18 15.3%	120 100%
Touristic activities e.g. Paragliding	42 34.8%	46 38.0%	12 10.0%	14 12.0%	6 5.2%	120 100%
Global Participation	24 20.0%	44 36.3%	12 10.0%	14 11.7%	26 22.0%	120 100.0%
Involvement of media	21 17.0%	44 37.0%	19 15.8%	26 22.0%	10 8.2%	120 100.0%
Immoral Activities e.g. Promiscuity	8 6.6%	19 15.4%	40 33.5%	36 34.0%	17 10.5%	120 100.0%

Source: Fieldwork, 2012

Table 4.6 above discusses the activities or factors which have contributed to the changing trend of KEF celebrations. One major change/factor is the youth involvement and dominance, 55% of the local people are not satisfy with the way and manner the youth from all walks of life have taken over this event and thereby leading to the loss of its cultural value. Moreover, (67.5%) of the local residents were unhappy with the immoral and indecent dressing associated with the festival. “Immorality by the youth during the occasion cast a

slur on our cultural heritage as Ghanaians and we would not countenance that” (Kwahu Traditional Council, 2012).

However, more than 60% were happy with the involvement of stakeholders such as Ghana Tourist Authority, telecommunication companies, food vendors and beverage industries, giving reasons that, these stakeholders generate job avenues for them within the period of the event. For instance, during the 2011 Easter festival, telecommunication networks like MTN, VODAFONE and TIGO employed about 500 people as sales agent (KSDA, 2012). Moreover, these food vendors buy foodstuffs from the local communities. All these help to generate income for the local residents. The hoteliers also mentioned of additional income they accrue during this short period of the event, as they provide accommodation for both national and international tourists.

In addition to the above, about 72.8% of the local resident expressed their satisfaction about the touristic activities which are now associated with the festival, giving reasons that, these touristic activities draw tourists to the area, enhance the image of Kwahu and boost the local economy. Contrary to the above, 54% of the local residents were unhappy with the involvement of the media, due to the fact that some media houses publish fallacious news. A typical example is when Daily Guide, in April 2012 published as its headline “Open sex at Kwahu Easter”. This called for public debate thereby tarnishing the image of the communities in Kwahu. Some also commended highly the good work done by some FM stations such as ‘Adom FM’ station in creating public awareness of this event.

Finally, 67.5% of the local residents expressed their dissatisfaction about the immoral activities that are associated with the celebration of the KEF. These immoral activities which are as a result of intrusion of alien culture by the non natives of Kwahu include sexual promiscuity, indecent dressing, smoking and drinking of alcoholic beverages and

other forms of social vices like robbery. These in the long run, tend to give a bad image of the area and affect the original intentions of the celebration of the KEF.

4.3.3 Responses from interview conducted in the field

In an interaction with the chief of Obo (Urban Community (*Kwahu Nifa Hene*): *Nana Yeboa Afari Oboagyan II* about his perception on the changing trend of Kwahu Easter Festival, the chief responded this way:

Kwahu traditional area had a festival called Brenya Afahye which was lastly celebrated about ten years ago but now is no more a festival in the area; this was due to the low/poor attendance of both the native within and those in the Diaspora. The festival was celebrated in December and Kwahu people being noted as business men/women were not attending the festival but rather coming home during Easter occasion. For this reason Easter became a special occasion in the Kwahu area and have been accepted as their festival but recently, that is about five to six years ago, the way and manner this festival is celebrated has taken a different dimension from as it used to be in ten years ago. In the past it was celebrated by the indigenes alone, chiefs were taking part of the celebrations through durbars, we used to go to church to thank God for his protection over the previous year and continued with fund raising activities towards the development of their communities which has now ceased. The festival has now taken a national and international dimension with its associated good and bad sides. The touristic activity like paragliding has opened the festival to national and international tourist with increase in economic activities for the local economy. It has also boosted the image of the area. In spite of these positive developments, it has also brought about a lot of negative activities. The youth from all walks of life have taken over the festival, relegating the traditional authorities to the background. Immoral activities like indecent dressing prostitution, drinking, smoking and robbery are associated with the current KEF. In addition to this, we (the chiefs and the traditional council) are not happy about how GTA has taken sole control and ownership about the touristic activities of our land without consensus agreement.

4.3.4 Testing of Hypotheses

A comparative analysis of perception of the residents can be found in table 4.7, 4.8, 4.9 and 4.10 below. These attitude test were analyse statistically to determine whether there was any significant differences in perceptions as far as demographic variable (gender, age and educational level) and degree of exposure are concerned. The statistical test used was chi-square. For the purpose of this test, the researcher used aggregate data instead of distinguishing it into rural and urban areas.

The Null Hypotheses (Ho) tested was that there is no significant relationship between perceptions of local residents and individual characteristics such as age, gender, education and degree of exposure to events.

Alternative Hypotheses (Ha) was that there is significant relationship between perceptions of local residents and individual characteristics like age, gender, education, and degree of exposure to events.

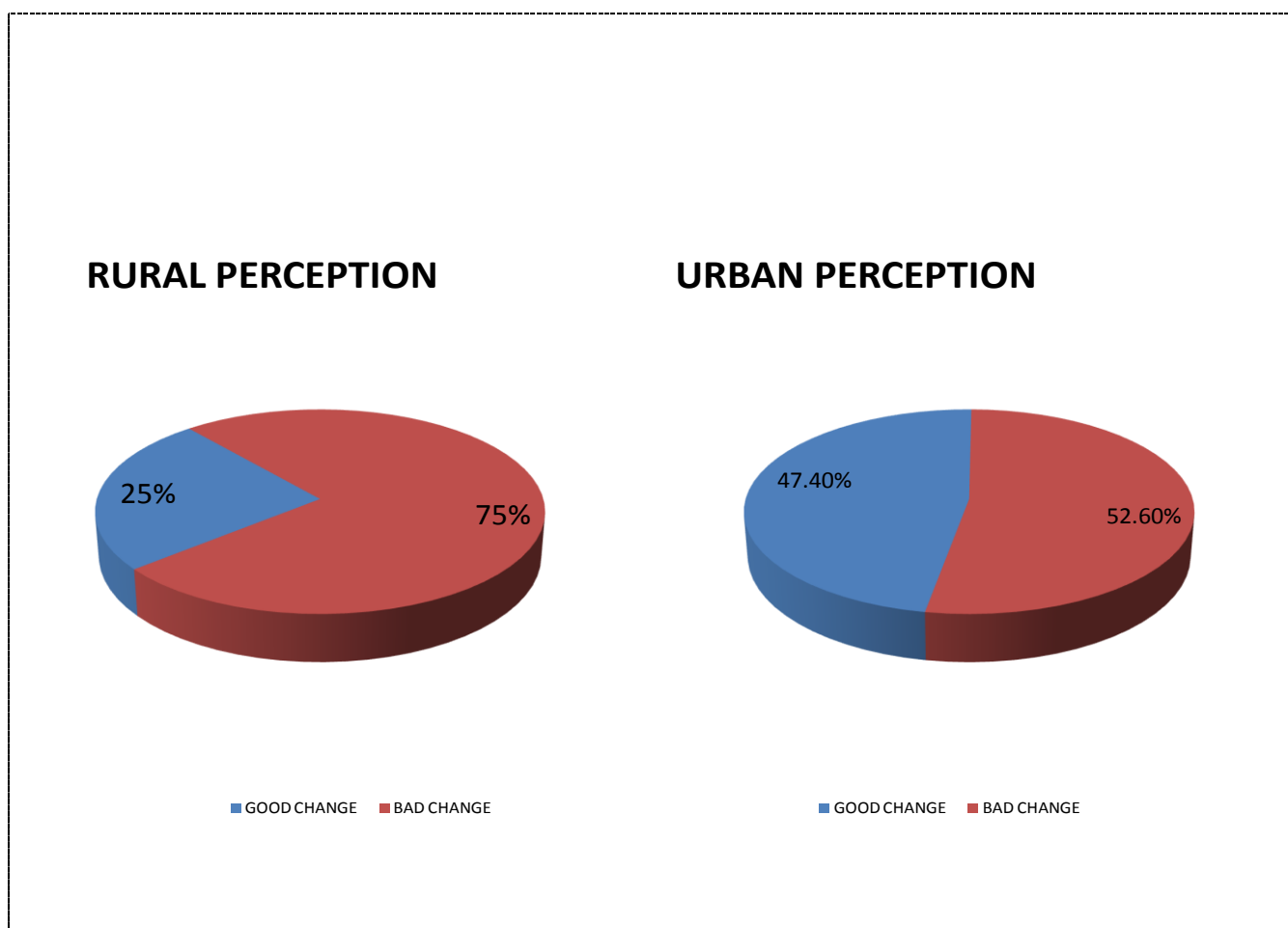
From the reviewed of literature, the issue of perceptions of the host community being influenced by factors such as community attachment, degree of exposure, age, gender, education and personal benefit were strong arguments raised by McGehee and Andereck (2005), Mathieson and Wall (2006), Fredline (2000), Mason (2003) and Weaver (2001).

The decision rule was that differences in perception were significant if the computed p is less than 0.05. From the chi-square value on table 4.8 (perceptions based on age) and table 4.10 (perception based on degree of exposure), the computed $p = 0.028$, $p = 0.009$ for age and degree of exposure respectively are less than 0.05 ($p < 0.05$). This shows that age and degree of exposure to the KEF are statistically significant. Therefore Ha is accepted and the Ho is rejected. The results showed that there is significant difference in perception base on the age of the local residents and degree of exposure to KEF. Perception of residents within the age category of 21-40 (youth) differ from those within the age category of 41 and above

(adult). The youth are satisfy with the changes in trend of KEF since it is more of youth centred. On the other hand, gender (table 4.7) and educational qualifications (table 4.9) where found to be statistically insignificant at 0.05 level of significance with computed p-values of 0.181 and 0.111 respectively. In this case, since the computed $p > 0.05$, H_0 is accepted and H_a is rejected. This means that there is no significant relationship between perception and gender, as well as education.

4.3.5 Perceptions on Whether the Change in KEF is Good or Bad

According to Bjorklund and Philbrick (1972), “community reaction towards tourism may range from acceptance to rejection, those who benefit from tourism may be positive towards the industry while others who don’t benefit may view tourism as an inconvenience or major problem to the community”. Attitudes of host communities towards tourism are correlated with factors such as age, gender, education, distance from tourism areas (geographical location), degree of involvement in the industry, variety of socioeconomic factors and the stage of touristic development (Wall and Mathieson, 2006; McGehee and Andereck, 2004; Butler, 1980). The variables used here are; Age, Gender, Education, Degree of Exposure to the KEF and Geographical Location of local respondents. However, the discussion will begin with the analysis base on the geographical location and later followed by tables of Chi-square analysis of demographic characteristics of local respondents and their perception about changes in trend of the KEF.

Fig 4.2 Perceptions based on Geographical Locations

Source; Fieldwork, 2012

Figure 4.2 above discusses the perceptions of **local residence** based on geographical location.

The aim of disintegrating perceptions into rural and urban is to identify their attitudes about the changing trend based on spatial pattern. Here urban towns used, refer to these towns; Mpraeso, Obo, Atibie and Obomeng, whereas rural towns refer to Nketepa and Oworobong. Change used in this context refers to the differences that have occurred in the mode and the purpose of celebrating KEF. From the survey data, it can be deduced that perceptions vary in relation to geographical location. To begin with the rural, it was observed that, 75% of the respondents think that the changes in the KEF celebrations are bad whilst 52.6% of the urban respondents believed the change is bad, and only 25% and 47.4% of the rural and

urban respondents respectively think it is good. Here the researcher could identify significant differences in their perceptions. In the rural areas, a higher number (75%) of residents think the change is bad and the factors contributing to these changes must be abolished. This was due to the fact that, they receive less or no benefits from the changes. This result confirms to the assertion made by Bjorklund and Philbrick (1972), “community reaction towards tourism may range from acceptance to rejection, those who are employed in the tourism or those who **benefits** from tourism may be **positive towards** the industry while those who receive **no benefits** may view tourism as an inconvenience or major problem to the community. Another reason was that, they are less involved in the celebration processes due to their geographical location (**distance**). The urban towns hold the epicentre of the festival. Again the issue of differences in perception on the basis of **distance** (Mathieson and Wall, 2006; McGehee and Andereck, 2004; Butler, 1980) came as strongly contended issue affecting community reaction towards tourism. One important reason given by the residents in the rural towns was that, the period for the event is associated with economic hardship (prices of goods and services shoot up), robbery, overcrowding and environmental pollution which pose treats to their health after the event. However, the few (25%) in the rural areas who think the change is good were mostly the youth who are active and participate in the celebration process. From the study it was observed that most of these youth were employed by the stakeholders like the telecommunication companies as sale agents.

In the urban towns nearly half of the respondents agreed that the change is good and even requested to the authorities in charge to extend the duration of the event. The reasons given were that during the Easter festival, seasonal jobs are created, sales are increased and they become proud of being natives of the area. Those 52.6% respondents in the urban towns

who agreed that the change is bad were mostly the adult who are less active in the celebration processes and do not receive any benefit from the change.

Table 4.7 Perception of Residents based on Gender

Gender	Perceptions of local residents about changes in the KEF		Total
	Change in KEF is good	Change in KEF is Bad	
Male	40 (58.8%)	25 (48.1%)	65 (54.2%)
Female	28 (41.2%)	27 (59.1%)	55 (45.8%)
Total	68 (100%)	52 (100%)	120 (100%)

Chi-square statistic of 4.231, degrees of freedom = 1, P-value of 0.181

Source: Fieldwork, 2012

From the table above, it was discovered that 58.8% of male respondents stated that the change is good as against 41.2% of females respondents. On the other hand, 48.1% and 59.1% of male and female respectively attested that the change is bad. Here it could be seen that differences in perception base on gender is not much, this is because for one to say there is a change or not do not necessarily depend on the gender of the person. However, the small margin between perceptions base on gender could be attributed to the fact that males participate in the festival more than females as level of involvement also influence perception (McGehee and Andereck 2004).

Table 4.8 Perception of Residents based on Age

Age	Perceptions of Local residents about changes in the KEF		Total
	Change in KEF is good	Change in KEF is Bad	
15 to 20	9 (13.2%)	0 (0.0%)	9 (7.5%)
21 to 30	21 (30.9%)	6 (11.5%)	27 (22.5%)
31 to 40	30 (44.1%)	26 (50.0%)	56 (46.7%)
41 and above	8 (11.8%)	20 (38.5%)	28 (23.3%)
Total	68 (100%)	52 (100%)	120 (100%)

Chi-square statistic of 0.902, degrees of freedom = 3, P-value of 0.028

Source: Fieldwork, 2012

From table 4.8, local residents between the age of 21-40 constitute 75%, agreed that indeed the change is good whereas 13.2% and 11.8% within the ages of 15 to 20 and 41 and above respectively stated that the change is bad. This is because most of the respondents within the age of 21-40 are the youth who are strong and energetic and who participate fully in the celebration of the event. These people participate as organisers, guides, food vendors, sale agents and so many ways which tend to benefit them a lot.

In support of these results, it can also be said that unlike the older people (those who are 41 years and above), most of the youth tends to support the changes in the KEF as not bad because of the fact that most of the changes or transformations in the festival tend to be more modern and youth centred. From the chi-square value on the table 4.8, the computed $p = 0.028$ is less than 0.05, which means that there was significant difference between perceptions and age. This means that perceptions depend on the respondent's age and is in harmony with the findings made by McGehee and Andereck (2004).

Table 4.9 Perception of Residents based on Educational Level

Educational Level	Perceptions of Local residents about changes in the KEF		
	Change in KEF is good	Change in KEF is Bad	Total
Primary/Middle School	30 (44.2%)	8 (15.4%)	38 (31.7%)
Secondary school	23 (33.8%)	28 (53.8%)	51 (42.5%)
Tertiary	9 (13.2%)	7 (13.5%)	16 (13.3%)
No formal education	6 (8.8%)	9 (17.3%)	15 (12.5%)
Total	68 (100%)	52 (100%)	120 (100%)
Chi-square statistic of 4.215, degrees of freedom = 3, P-value of 0.111			

Source: Fieldwork, 2012

It is obvious that, local resident's attitudes are not depended on their educational attainment as seen in the table 4.9 above. From the table, we could see that majority of respondents who attested that the change is good were those who completed primary and middle (44.2%), whilst majority (53.8%) who completed secondary school agreed that the change is bad. However, 13.2% and 8.8% from tertiary and non formal educational level respectively agreed that the change is good. Here there is insignificant relationship between perceptions and educational level. From the chi-square value on the table 4.9, the computed $p= 0.111$ is more than 0.05, which means that there was no significant difference between perceptions and educational level. The reason behind could be attributed to the fact that one does not need any educational background to testify if there is a change or not.

Table 4.10 Perception of Residents based on Degree of Exposure

Respondent's Degree of Exposure and Personal benefit derivation	Perceptions of Local residents about changes in the KEF		Total
	Change in KEF is good	Change in KEF is Bad	
Residents close to the catchment area of the festival	40 (58.8%)	5 (9.6%)	45 (37.5 %)
Residents far from the catchment area of the festival	7 (10.3%)	13 (25.0%)	20 (16.7%)
People working in the festival area	20 (29.4%)	14 (26.9%)	34 (28.3%)
People not working in the festival area	1 (1.5%)	20 (38.5%)	21 (17.5%)
Total	68 (100%)	52 (100%)	120 (100%)
Chi-square statistic of 0.102, degrees of freedom 3,			P-value of 0.009

Source: Fieldwork, 2012

Communities' level of participation in tourism process is an important factor to consider in promoting tourism in a community. It was revealed by the study that residents **closed to the festival** area perceived the change to be good than **residents far from the catchment** area.

According to table 4.10, it was found out that 58.8% of the total respondents close to the festival area (Mpraeso, Obo, Atibie and Obomeng) agreed that the change is good whilst 10.3% of the respondents far from the festival area confirmed that the change is bad. This vast difference in perception may be attributed to the fact that residents close to the catchment areas mentioned above experience the direct economic and socio-cultural impacts (positive impacts like jobs, income and entertainment) of the festival than residents far from the festival area (Nketepa and Owurobong). Moreover, these catchment areas hold the epicentre of the festival and are used as the main towns which have been hosting guests and providing services and accommodation to most of the tourists. In terms of **personal benefits**, it was revealed by the study that the closer the residency is, the better the opportunities of employments. From table 4.10 above, 29.4% of local residents working in the festival areas, confirmed that the change is good whilst 26.9% of residents who are not working (not taking part in any economic activity) in the festival areas agreed that the change is bad because the current trend of the KEF is associated with social vices such as prostitution and arm robbery and immoral dressing. In short, people with little contact with the festival activities or people who do not benefit from the festival in any way may see the change as bad.

4.4 Socio-Economic Significant of KEF

In the case of Kwahu South district, previously the festival was celebrated without tourism inclination or motives, it was just recently that the potential tourist sites and activities such as paragliding have been discovered by the help of Ghana Tourist Authority through KSDA. Therefore a study of this nature cannot encompass all the economic and social benefits that tourism might have for the area. I have therefore chosen to focus on the issues that through interviews and observations found to be the most important.

Table 4.11 Social-Economic Significance of the KEF

Socio-Economic factors	Level of Agreement				
	Strongly agree	Agree	Not sure	Disagree	Total
Creation of Job	53 44.1%	47 39.2%	15 12.5%	5 4.2%	120 100%
Income Creation	40 33%	32 27%	12 10%	36 30%	120 100%
Infrastructural Development	30 25%	32 27%	24 20%	34 28%	120 100%
Image enhancement	56 47%	36 30%	12 10%	16 13%	120 100%
Enhances socialisation	58 48%	50 42%	7 6%	5 4%	120 100%
Medium for cultural exchange and education	27 22.5%	34 28.3%	32 26.7%	27 22.5%	120 100%
Provision of entertainment opportunities for residents of the area	44 36.7%	40 33.3%	5 4.2%	31 25.8%	120 100%

Source: Fieldwork, 2012

Table 4.11 summaries some of the socio-economic significance of the KEF in relation to the people of the Kwahu South District Assembly. To simplify the results given in the table above, responses under “strongly agree” and “agree” will be aggregated as one. Clearly, it can be observed that a majority of respondents in the communities agree that the KEF leads to the following: creation of jobs in the communities (Telfer and Sharpley, 2008, and Mathieson and Wall, 1982). These jobs tend to be seasonal; examples are the sales officers who sell and promote goods and services for their companies and service providers, drivers,

tour operators, guides, hoteliers and telecom operators who employ people to promote their services. Alcoholic and beverage companies also employ people to promote and sell their products during this period.

The majority (60%) of the respondents agree that the KEF serves as a source of income for businesses and individuals that supply goods and services to tourist, including accommodation, entertainment and shopping (O'Sullivan and Jackson, 2000). However, a significant proportion of the respondents (30%) disagree that KEF is a source of income for them since by their rural settings they do not benefit from the festival (McGehee and Andereck 2004).

On the social aspects, seventy-seven percent (77%) of the respondents believed that the KEF has enhanced the image of the communities in the catchment area since people from far and near visit the area during the event. The KEF has assumed international dimension due to the introduction of paragliding activity since 2005. Tourists from Western countries have made it a regular feature on the tourist calendar to visit the occasion annually. For instant according to Ghana Tourist Authority (2010) report, 22% of the visitor population were Americans, 4% British, Germany 5% and others. However thirteen (13%) of the respondents, mostly in the rural areas, disagree that the KEF has enhances the image of the area.

The survey analysis revealed that the majority of the respondents (90%) attest to the fact that the KEF leads to socialisation. Natives from far and near come home for the occasion to meet kith and kin, disputes are resolved, marriages are contracted and also it's a time to remember the departed souls. Again, "the KEF serves as a platform for members to eat from one big common bowl and drink from the same calabash to promote the desired level of unity within the family setup" (Opanin Kofi Amoako, 2012).

As a medium for cultural and educational exchange, (50.8%) of the respondents see the KEF as a means of cultural exchange and education. This point was not strongly supported by the elderly people since according to them, the trend and the motives of celebrating the event is gradually changing from traditional/cultural event/festival to commoditization of potential products in the area. The natives tend to learn a lot of the cultural behaviours of the tourists albeit, some being negative whilst on the other hand, the tourist also learns the culture of the natives. Some elders professed that the celebration of the event has brought some adverse effects of the Western culture onto the local cultural for example indecent dressing “some young men and women sitting on the doors of saloon cars with the upper part of their bodies outside and clutching to some bottles of liquor kept zooming from one end to another on the main street, amidst tooting and shouts of “ya ba bio moo”! To wit we have come again. That kind of dressing, during Easter is a major challenge to the cultural norms (Daily Graphic, April 14, 2012).

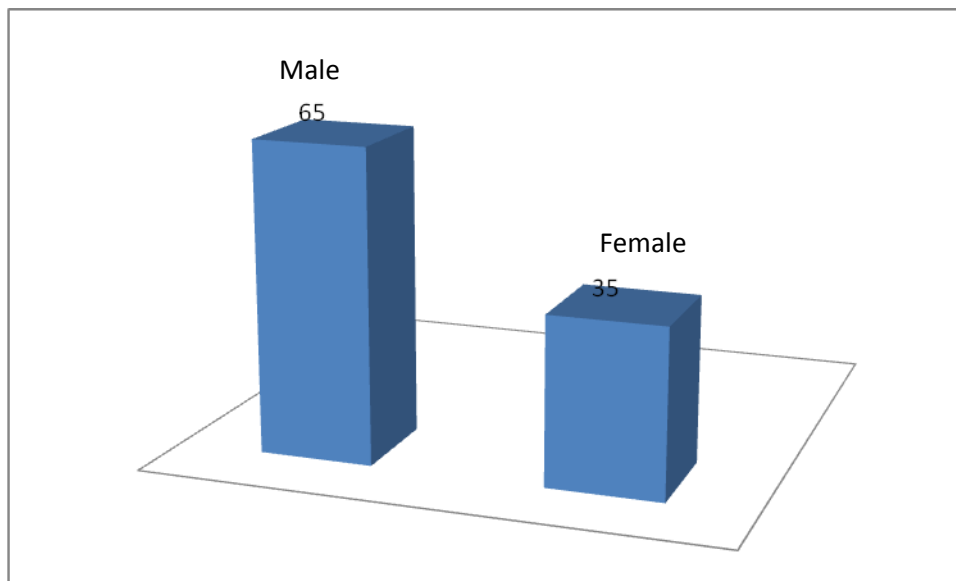
Most respondents (70%) thought the celebration of the festival provides entertainment opportunities for residents in the area. Obomeng and Mpraeso being the nerve centre of Kwahu Easter celebration are over-charged with jubilant celebrants, attracting lots of famous artistes from all part of the country. Among them are A.B. Crentsil, Amakye Dede, Nana Kwame Ampadu, Kwadjo Antwi, K. K. Fosu, Daddy Lumber just to mention a few. Moreover, the festival is also characterised with other activities some of which are touristic. These include paragliding festivals, health walks, adventure hikes, musical shows, highlife bands and street carnivals.

4.5 Characteristics of Tourists

This section discusses finding of features (characteristics) of KEF tourists, both local and foreign tourists as stated in the objectives.

4.5.1 Gender of Tourists

Figure 4.3 Gender Structures of Festival Tourists



Source: Fieldwork, 2012

The gender distribution of tourists displayed in Fig 4.3 shows that the majority, being 65% of total responses, were males whilst 35% of them were females. This result supports what was found by GTA (2008,2009,2011), Imbeah (2005) and Agyapong (2011), that men travel more than women for pleasure. Sex characteristics of local residents in Fig 4.1 also confirmed that men travel more than women for pleasure. Here, foreign tourists are festival tourists whose home residences (country of origin) are found outside Ghana and who have spent 24 hours or more in Ghana during the festival season and also not engaged in paid work in Ghana.

4.5.2 Age Considerations of Tourists

Table 4.12 Age Distribution of Respondents

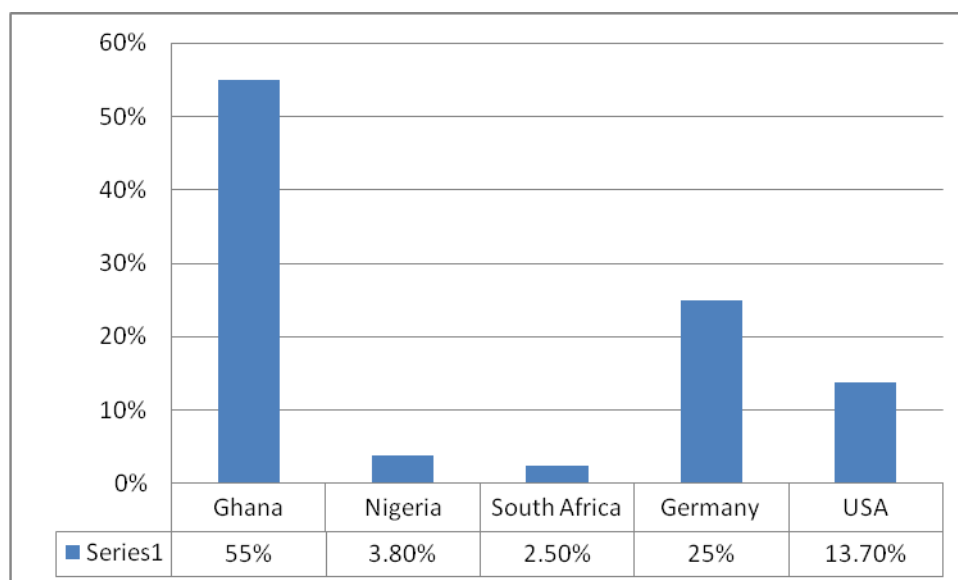
Age bracket	Frequency	Percent
15 to 20	8	10.0
21 to 30	28	35.0
31 to 40	30	37.5
41 and above	14	17.5
Total	80	100.0

Source: Fieldwork, 2012

The age distribution of tourists in table 4.12 reveals that the dominant age group is those in the 31 to 41 years bracket (37.5%). They are followed by the 21 to 30 age group and thereafter by those in the 41 and above age group. It is quite clear that the majority of the tourists were youth whose desire is to travel and also engage in pleasure activities. Young people especially foreigners mostly would want to travel to occasions like this to gain experience and knowledge for academic work (GTA, 2011).

4.5.3 Country of Origin of Festival Tourists

Fig. 4.4 Nationality of Tourists



Source: Fieldwork, 2012

From the study, the number of tourists from other African countries was quite low with Nigeria and South Africa contributing only 3.8% and 2.5% respectively. It could be a good portrayal of the current economic difficulties affecting the African continent as a whole (Aseidu, 2009). The research result shows that over half of the tourists were Ghanaians (55%). This is followed by Germany and USA with 25% and 11% respectively. It is not surprising to see this number of tourists from these two countries because according to GTA (2012), tourists from German come yearly as volunteers and students to participate and to witness paragliding activities which are one of the main touristic activities in the celebration of the event.

4.5.4 Educational Background of Tourists

Table 4.13 Educational Levels of Tourist

Educational level	Frequency	Percent
Primary/elementary school	4	5.0
Secondary school	28	35.0
Tertiary level	48	60.0
Total	80	100.0

Source: Fieldwork, 2012

The distribution of the educational levels of tourist is displayed in table 4.13. From the table it can be seen that the majority (60%) of the respondents had up to tertiary level of education. This is followed by respondents with up to secondary school education constituting 35% of total response and only 5% of the tourist respondents had only primary or elementary education. From the result, it is quite clear that the majority of the tourists were highly educated to appreciate the concept of research. This result comes as no surprise because highly educated persons understand the relevance and benefits of tourism, leisure and relaxation.

4.5.5 Distribution of Occupation of Tourists

Table 4.14 Occupational Status of Tourists

Occupation	Frequency	Percent
Private employee/business	20	25.0
Government employee	12	15.0
Volunteer	28	35.0
Student	20	25.0
Total	80	100.0

Source: Fieldwork, 2012

As clearly depicted in table 4.12, most (35%) of the tourists were volunteers, 25% engaged in private employments, and 25% were students. The least group were those engaged in government employment. These volunteers visited the festival due to the paragliding activities just to participate and to witness the event.

4.5.6 Frequency of Visit to KEF

Table 4.15 The Number of Times that Tourists Attended the KEF

Number of Times	Frequency	Percent
First time	49	61.2
Repeated	31	38.8
Total	80	100.0

Source: Fieldwork, 2012

The results show that a majority (61.2%) of the respondents were participating in the KEF celebration for the first time, whilst the rest (38.8%) had participated in the celebration more than once. This confirms GTA (2011) survey report, which identifies first time visitors to be in the majority. An explanation can be proffered; currently the popularity of the festival is growing and therefore it begins to attract more new people who desire to witness it.

4.5.7 Sources of Information about the Festival

According to Mathieson and Wall (1982), potential tourists may be motivated to travel but unless they are informed of what opportunities are available, they may be unaware of the means of realizing this. Like information on any other matter, information on tourist products of a nation are transmitted either formally or informally. Radio and television discussions, magazines, travelling brochures and advertisements are some of the formal sources of information on tourist products. However, some informal sources of tourist information include: comments from relatives, friends and other travellers.

Table 4.16 Frequency Display of Tourist Source of Information about the KEF

Source	Frequency	Percent
FM stations	37	46.3
Television broadcasts	4	5.0
Internet	10	12.5
Friends and relatives	29	36.2
Total	80	100.0

Source: Fieldwork, 2012

Table 4.16 depicts a summary of the distribution of responses on the main sources of information about the KEF indicated by tourists. Clearly 46.3% of the respondents got information through FM stations which was the largest means followed by 36.2% through

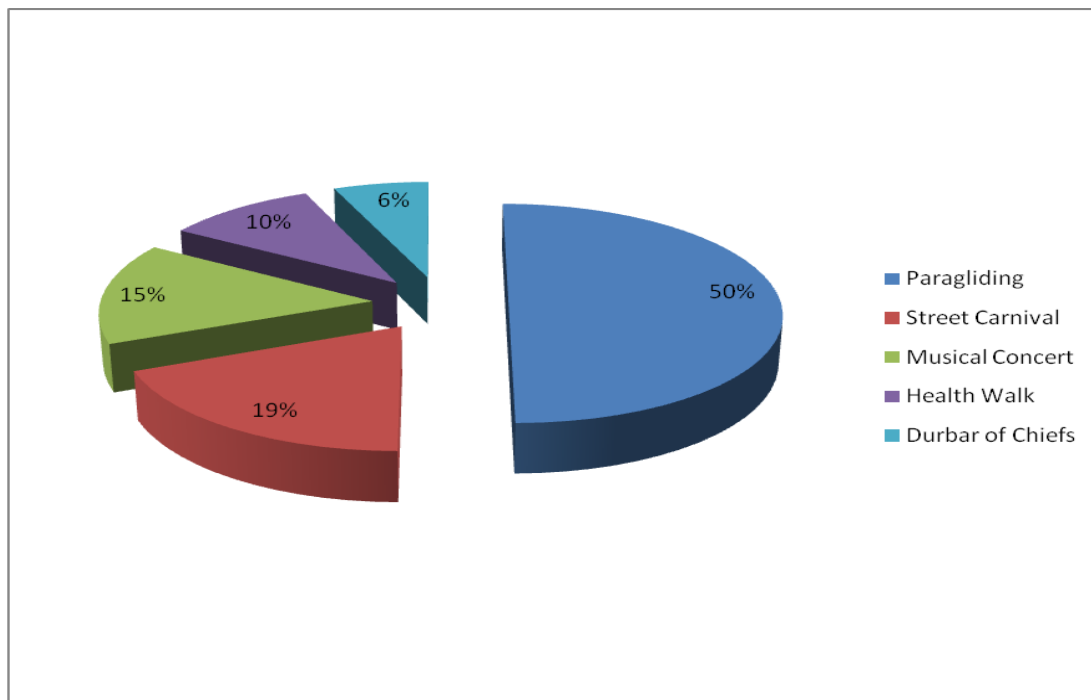
friends and relatives constituting the second largest means and finally, 12.5% and 5% of respondents obtaining information through internet and television broad casts respectively. It might not be out of place to say that the use of radio as a means of transmitting information in Ghana has being fairly effective over the last few years. This comes as a result of the fact that radio devices are very common lately. For instance a lot of cheap devices such as Mp3s, MP4s packet radios and even phone transmit radio signals, for this reason most Ghanaian tourists rated publicity as excellent by citing radio as their main source of information, especially publicities or advertisements made by “Adom Fm” and their affiliated radio stations. This particular FM stations has been doing well in promoting KEF of late, especially its yearly shows and performances.



Plate: 5 Adom FM performing during 2012 KEF celebration

4.5.8 Types of Tourist Activities

Fig. 4.5 Tourists Choice of Activities



Source: Fieldwork, 2012

The KEF festival celebration enrobes lots of activities usually undertaken to mark the celebration. Some of these main activities include: paragliding, street carnivals, musical concerts, health walks and a durbar of chiefs. Figure 45 contains distribution of tourist preferences with respect to these activities. 50% constituting half of the total respondents preferred the paragliding activity whilst 18.8%, 15%, 10% and 6.2% prefer street carnivals, musical concerts, health walks and durbar of chiefs respectively. This finding points to the fact that the paragliding activity should be encouraged and increased because more people especially tourists prefer it to other activities.

4.5.9 Travel Motivations of Tourists

There are a variety of forces and pressures in an individual's social and cultural environment which may influence that individual's needs and motivations, or desire to take part in tourism. At the basic level, for example, the motivation for many people to take a holiday is to relax, to rest, to have a change and to get away from the routine, in order to survive in modern society.

The motivation for choosing a particular tourist site varied among the tourists. The choice of a particular tourist site depended on the reasons for the visit. For some tourists it was physical or natural features, for pleasure and refreshment, or cultural - out of interest in the host community, their traditions and historical places.

As is evident from the study, the most popular motives of Ghanaian festival visitors were for socialization and derivation for pleasure. Other forms of motivation included;

- to learn the culture of the festival town
- to participate in the paragliding festival
- to take photographs of festival scenes
- to sell items, especially souvenirs
- To ease boredom of work and routine of everyday chores.

These motives were however different from foreign visitor' motives. As shown in the Table 4.17 below, most of the foreign tourists visited the festival for education and to witness and participate in paragliding activities. Nigerian respondents visited the occasion for education. Here education refers to learning the culture and also the issues pertaining to paragliding. The Germans also attended for education and relaxation but most importantly as a study tour to partake in paragliding, some of the Germans also came as expert paragliders to assist GTA to organise this event effectively. The American respondents came as experts in

paragliding to assist the authority in charge. From the discussion above one could easily say that tourist may choose destination for more than one reason.

Table 4.17 Motives of Tourists for Attending Festival

Nationality	Motives						Total
	Education	Socialization	Relaxation	To Participate	To take Photographs	Other Motives	
Ghana	12	16	6	6	2	2	44
Nigeria	1	2	0	0	0	0	3
South Africa	2	0	0	0	0	0	2
Germany	5	0	4	11	0	0	20
USA	4	2	2	3	0	0	11
Total	24	20	12	20	2	2	80

Source: Fieldwork, 2012

4.5.10 Challenges Faced by Tourists/Guests

Moving to a different location outside one's area of residence, even in the same region or country, is not without problems. The study identified some problems faced by the tourists in Kwahu South District Assembly and this can be found in the table below. The most prominent among these problems was the issue of high cost of living in the area during the Easter festivities.

Table 4.18 Challenges Faced by Tourists in KSDA

Problems identified	% of Total
High cost of living	30.0
Poor nature of roads	25.0
Poor sanitation and dirty environment	10.0
Intermittent electricity and water supply	15.0
Poor health facilities	15.0
Attitude of local residents	5.0
Total	100.0

Source: Fieldwork, 2012

From the table 4.18 above, 30.0 % of the tourists complained of high cost of living in the community. Prices of goods and services shoot up. The average room rates during Easter rose significantly compared to rates existing prior to Easter. There were others who preferred to return to Koforidua and Accra to avoid these expensive hotel rates. Drivers were charging exorbitant fares; complaints were also made about payment of multiple fees that is separate entrance fees to the paragliding site and Amena Wiafe Cave. 25.0 % of which majority of the complainants were foreign tourists raised the issue of poor nature of roads as habitual challenges they encounter yearly. 15 % of both local and foreign tourists raised the issue of poor health facilities as one of the major threats to their stay at the area; inadequate pharmacy or drugstores, lack of emergency services to cater for accidents should they happen, inadequate provision of dust bins and inadequate places of convenience were posing problems to their health.

4.5.11 Summary

The study shows the aggregate result of both rural and urban towns. It was revealed that, majority (88.3%) of the local respondents believed that the celebration of KEF has changed, given reasons that activities performed during the event such as community durbar, organising crusade to commemorate the death of Jesus Christ are all fading out during the current mode of celebration. It was found out that, the major factor contributing to this change is the youth involvement and dominance, more than half of the local residents were not satisfied with the way and manner the youth from all walks of life have taken over this event and thereby leading to the loss of its cultural values. Some of the factors like touristic activities e.g. Paragliding, Global Participation, Involvement of media for instant Adom FM station, Immoral Activities e.g. Promiscuity, just to mention a few were some of the factors contributed to the change.

Interestingly, it can be deduced that perceptions vary in relation to geographical location. To begin with the rural, it was observed that, 75% of the respondents think that the changes in the KEF celebrations are bad whilst 52.6% of the urban respondents believed the change is bad, and only 25% and 47.4% of the rural and urban respondents respectively think the change is good. This confirms the assertions made by Wall and Mathieson (2006) and McGehee and Andereck (2004) that attitudes of host communities towards tourism are also correlated with factors such as distance from tourism areas (geographical location), degree of involvement in the industry and variety of socioeconomic factors and the stage of touristic development.

Clearly, it can be observed that, majority of respondents in the communities agreed that the KEF is associated with socio-economic benefits, which include creation of jobs in the communities even though these jobs tend to be seasonal, it helps them to generate or

accumulate money for the year, infrastructural development, enhances socialisation, serves as medium for cultural exchange and education and so on.

Base on the characteristics and motives of tourists, it was revealed that, over half of the tourists were Ghanaians (55%). This is followed by Germany and USA with 25% and 11% respectively. Tourists from German come yearly as volunteers and students to participate and to witness paragliding. The number of tourists from other African countries was quite low with Nigeria and South Africa contributing only 3.8% and 2.5% respectively. Again, majority, being 65% of total responses, were males with dominant age being respondents in the 21-40 age year group. Majority (60%) of the respondents had up to tertiary level of education. The results also show that a majority (61.2%) of the respondents were participating in the KEF celebration for the first time. Surprisingly, most (46.3%) of the respondents got information through FM stations which was the largest mode.

Interestingly, motives of local tourists differ from the foreign tourists, most Ghanaian festival visitors visited the festival for socialization and derivation for pleasure while most of the foreign tourists visited the festival for education and to witness and participate in paragliding activities. Some of the Germans, USA and South Africans came as expert paragliders to assist GTA to organise the event effectively.

Some of the challenges faced by the tourists include high cost of living in the community; prices of goods and services shoot up, the average room rates during Easter rose significantly compared to rates existing prior to Easter, drivers were charging exorbitant fares; complaints were also made about payment of multiple fees that is separate entrance fees to the paragliding site. Another obstacle was the poor nature of roads as habitual challenges they encounter yearly and poor health facilities as one of the major threats to their stay at the area.

CHAPTER FIVE

POTENTIAL TOURIST PRODUCTS THAT ARE ASSOCIATED WITH KWAHU

EASTER FESTIVAL (KEF) BASED ON INTERACTION WITH

STAKEHOLDERS

5.0 Introduction

The previous chapter dealt extensively with perceptions of the host community, socio-economic significance of KEF, and tourists' characteristics, motives and challenges. In order for the real market potential of Kwahu Easter Festival to be determined, there is the need to explore new areas that KEF could be packaged in a sustainable manner, as a tourist product, without damaging its cultural sanctity. These potential tourist sites were discovered during my interview with District Planning Officer in KSDA in the year 2012. He intimated that the attractions in this study area could be prioritized as follows; (see table 5.1 below). The basis for this priority list is the level of visitation to these sites. Thus, this data has been informally collected over the years.

Table 5.1 Potential Tourist Products in KSDA in order of priority

No.	Potential Tourist Products
1	Paragliding
2	Rock Arrangements at Amate (the Gateway Rock)
3	The Nkofieho Cave of Life (Hiking in Historical Perspective)
4	The Oworobong Waterfalls
5	The Allegator Rock
6	Oboo Da Boo So,
7	The Afram Lake

Source; KSDA, 2012

5.1 Potential Tourist Products in KSDA

5.1.1 Paragliding

Paragliding is a sport that is enjoyed by hundreds of thousands of pilots around the world. The origin of paragliding has roots in the sport of parachuting. In the early 1960's, an American parachutist Pierre Lemoigne was successful in cutting slots in the round parachute canopy to allow for air to flow through the canopy. This had a dramatic effect on the lift to drag ratio and allowed for the pilot to steer the chute in a predictable manner. In 1962, Walter Newmark of England took note of Lemoigne's design and modified it so the chute could be towed aloft. Not until the 1970's did the sport take off. The popularity of paragliding arose when pilots in the French town of Mieussy successfully launched the wing by running down the hillsides of the Alps. Andre Bohn and Gerard Bosson were mostly responsible for developing the sport into what it is today. Bosson introduced paragliding at the 1979 World Hang Gliding Championships. It was not long until paragliding schools were opening up around the world. It is most popular in Europe.

In flight, the pilot remains in a sitting position inside a harness hanging below the canopy. Most modern harnesses include a reserve parachute which may be deployed in case of emergency. The paraglider is launched from a hillside. It is kept aloft by a ram-air aerofoil canopy. It is then steered by using vertical riser lines attached to the chute. In calm air, average speed over ground of a standard paraglider is approximately 30-40km/h. The performance of a paraglider is measured by its glide ratio, defined as a vertical over a horizontal distance. A paragliding flight may be performed by a single pilot or an experienced pilot (instructor) together with a passenger (with no prior flying experience) attached to the same canopy. Such passenger flight requires special equipment (tandem paraglider). A paragliding flight can last up to few hours depending on weather conditions and the skills of the pilot.

In Ghana, paragliding was initiated by the Ministry of Tourism in April 2005 during the annual Easter festival in Kwahu-Atibie. It was organised to coincide with the Easter festivities that year on Mount Odweanoma. With the exception of 2009 the paragliding festival have been organised each year. This aviation sports event is patronised by both locals and international tourists during the Easter season. In addition, paragliding has also been adopted to be part of the tourism calendar of events in Ghana. The Ghana Tourist Authority with the support of other stakeholders are working feverishly to established a training school in the Kwahu area on a pilot basis to train volunteers who would want to be paragliding pilots in future. The pilots travel from countries such as USA, South Africa, Norway, France, Australia, Germany, Belgium and others to attend this event. Apart from South Africa and Kenya, Ghana is the only country that organises this event regularly.



Plate 6: The paragliding activity during the KEF celebration

5.1.2 Rock Arrangements at Amate

Amate is a town about 142.2km from Mpraeso, the district capital. The whole of Amate is awash with rock formations having interesting features and symbols. These include gateway rock, tiger shape (spotted), human portrait (like Jesus), Ghana's Independence flag symbol, diagram of Oware, figure of a helicopter, figure of a human head, huge rocks-three each side with the small ones beneath the big bigger biggest in that order, a self contained flat (cave) with a bed and steps of rocks. Below are the pictures of one of the rock arrangement.

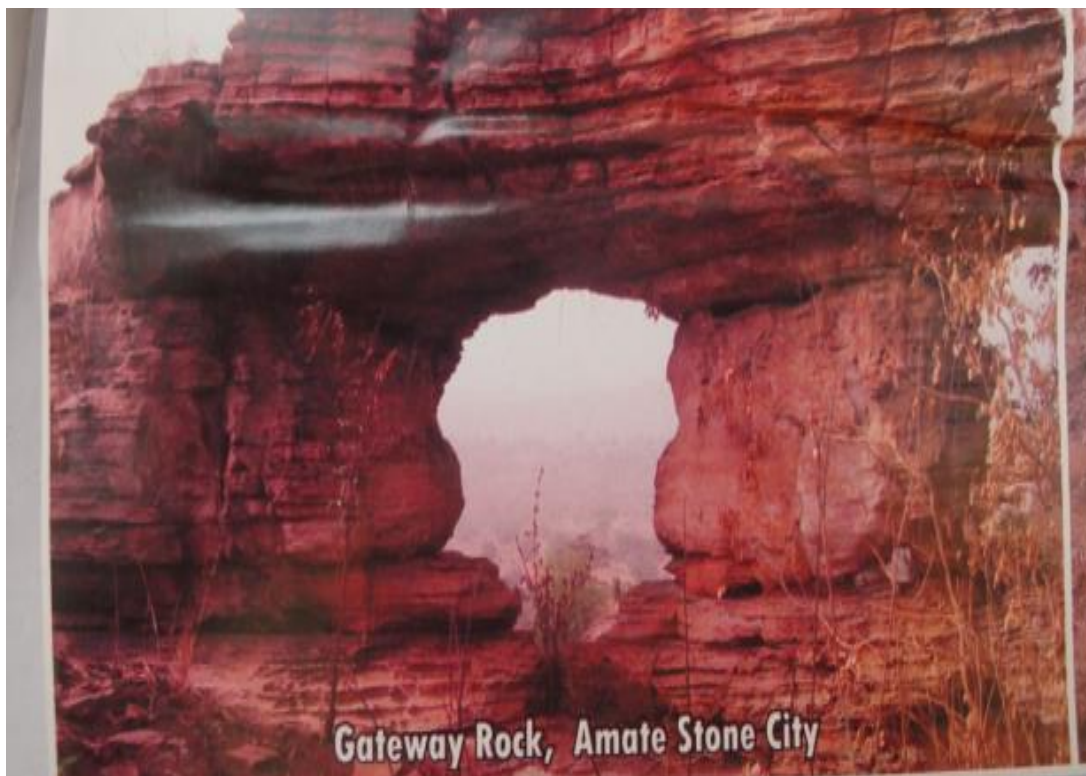


Plate 7: The Gateway Rock at Amate

5.1.3 The Nkofieho Cave of Life (Hiking in Historical Perspective)

The Nkofieho Cave of Life in Twenedurase near Obo is an ancient cave with its unique exhibit. Myth has it that it used to serve as a hide out for indigenes of the area during war times. Access to the cave offers a unique experience through typical forest. At a certain stage in the journey, tourists have to take the challenge of climbing up to the hill. Inside the

cave is dark, therefore one has to enter with touch light. The place is not well developed; tourists have to pass through forest which is not easily accessible in order to enter the cave. Every year the Easter festival serves as an opportunity to showcase this potential tourist's site (Barima, 2012).



Plate 8a: The Nkofieho Cave of Life (Hiking in Historical Perspective)



Plate 8b: Entrance to the cave

5.1.4 The Oworobong waterfalls



Plate 9: The Oworobong Waterfalls

5.1.5 Alligator Rock, Nketapa

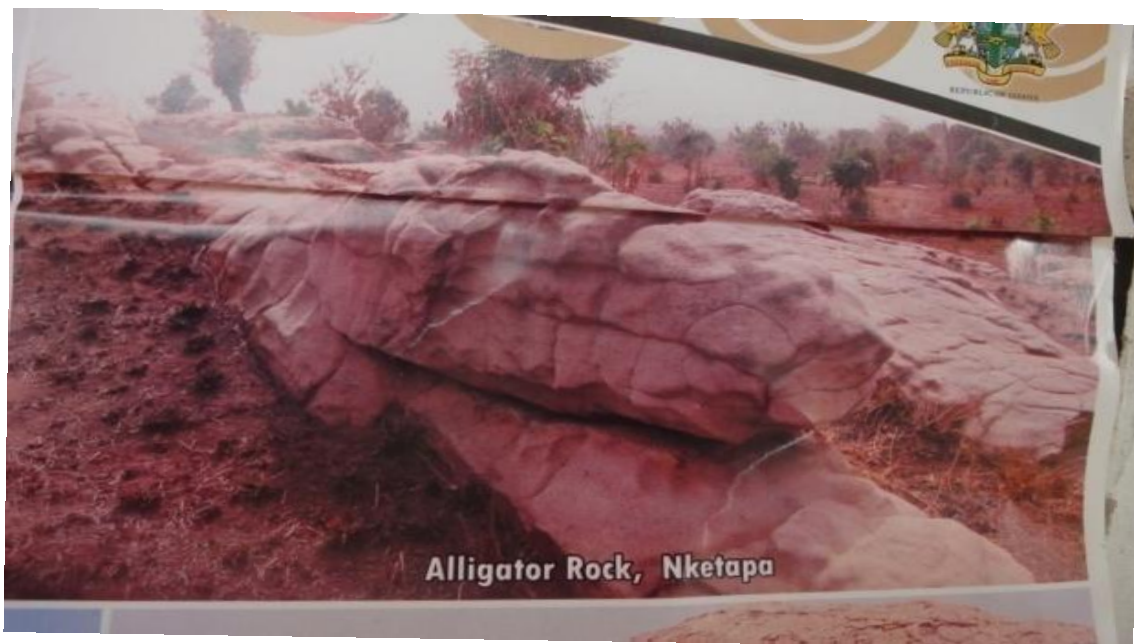


Plate 10: Alligator Rock

5.1.6 Oboo Da Boo So Rock,

Nketepa

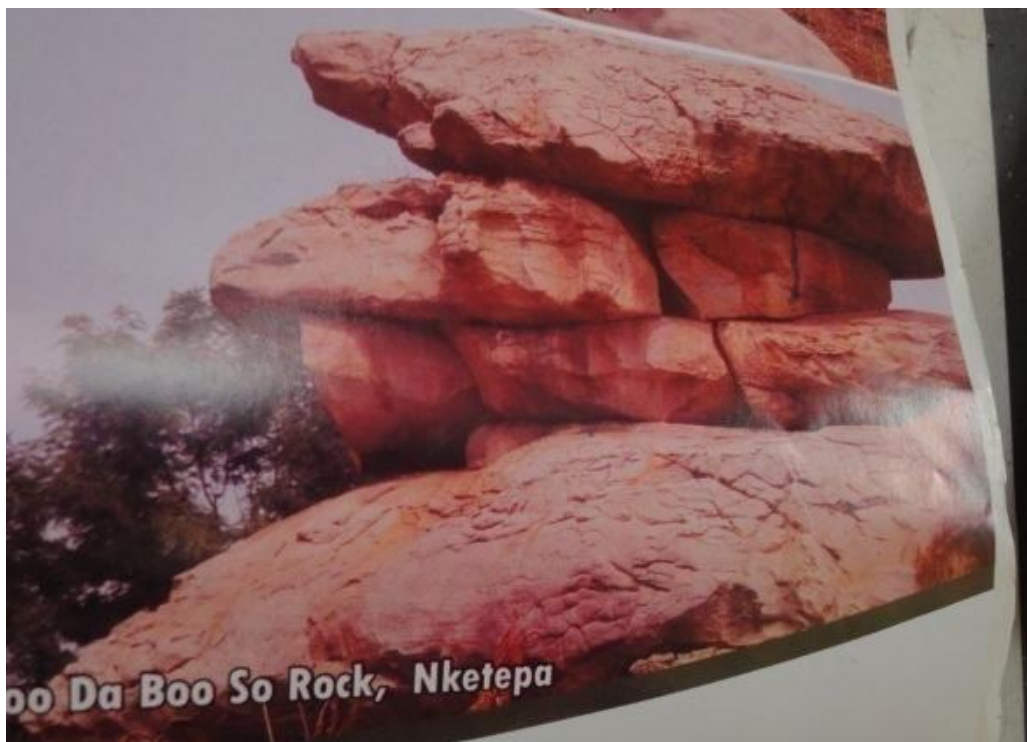


Plate 11: Oboo Da Boo So Rock, Nketepa

5.1.7 The Afram Lake



Plate 12: The Afram Lake

4.5.11 Summary

Kwahu Easter Festival offers a good platform to package its potential tourist product in a sustainable manner without damaging its cultural sanctity. These potential tourist sites were discovered during my interview with District Planning Officer in KSDA in the year 2012. He intimated that the attractions in this study area could be prioritized as follows;

- Paragliding activities
- Rock Arrangements at Amate (the Gateway Rock)
- The Nkofieho Cave of Life (Hiking in Historical Perspective)
- The Oworobong Waterfalls
- The Alligator Rock
- Oboo Da Boo So
- The Afram Lake

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Introduction

This chapter summarizes the main findings of the study. It goes further to draw relevant conclusions, makes recommendations for policy formulation and subsequent implementation. Areas for further research are also proposed.

6.2 Summary of key findings

The tourism industry in this country is plagued with monotonous products which need urgent diversification. The questions have always been: diversify to where and with what new products? This study proposed an answer: diversify to hallmark events and to cultural tourism products. Ghana can boast of a variety of hallmark events which are spread throughout the length and breadth of the country in a calendar year. One of these hallmark events are festivals. In Ghana, one of the foremost local communities which have Easter as its main festival is the Kwahu people. To their credit the Easter festival, which is celebrated by Ghanaians of all walks of life, has been “franchised” to them as a special Kwahu affair; hence the brand name “*Kwahu Easter Festival*” (KEF).

The questions that arise are; what are the attitudes/perceptions of the local people towards the changing trends (commoditization) of KEF? To what extent does the festival contribute to the socio-economic life of the people? What are the characteristics, motivations and challenges faced by tourists? What are the potential tourist products that could be explored in Kwahu to promote tourism?

The purpose of this study has been to find answers to some of these questions. These themes were specially investigated with the view to helping address the need of product diversification in Ghana.

Data from both primary and secondary resources were used. Data from primary sources were collected through semi-structured questionnaires from tourists and local residents. This involved a total sampling size of two hundred (200). Out of this number, one hundred and twenty (120) questionnaires were administered to the local residents who were well versed with the festival; the rest 80 questionnaires were administered to tourists. Interviews schedules were held with tour operators, Kwahu Traditional Council, Chiefs, Kwahu South District Assembly, Ghana Tourist Authority (GTA), the Ministry of Tourism and other stakeholders such as hotel operators, food vendors, drinking spot operators, transporters. Secondary data came from literature gathered from published and unpublished materials. Mpraeso, Atibie, Obomeng and Obo (big communities) and Oworobong and Nketepa (small communities) were purposely selected for the study because ,the first four towns hold the epicentre of Kwahu Easter festivities and to bring diversity in the perceptions based on their different geographical locations, the last two towns (small communities) were selected. Descriptive statistical techniques involving frequencies, percentages, summations, diagrams and tables and relational analysis, specifically chi-square were employed in analyzing the data. Despite problems such as inadequate literature on the subject area because it is relatively new, time and resource constraints and handling qualitative data from perceptions, the researcher has attempted an analytical study upon which further research could be conducted.

The study revealed that most local respondents support the assertion that the KEF has experienced some changing trends. Again, it was detected that some factors such as age of respondents', degree of exposure to the festival, location of the residents, and personal benefit derivations were found to have influenced the perception that people had about the festival. Local residents between the ages of 21-40 constitute 75%, agreed that indeed the change is good where as 11.8%.within the ages of 41 and above stated that the change is

bad. This is because most of the respondents within the age of 21-40 are the youth who are strong and energetic and who participate fully in the celebration of the event. These people participate as organisers, guides, food vendors, sale agents and so many ways which tend to benefit them a lot. In support of these results, it can also be said that unlike the older people (those who are 41 years and above), most of the youth tends to support the changes in the KEF as not bad because of the fact that most of the changes or transformations in the festival tend to be more modern and youth centred. It was also discovered that geographical location influenced people's perceptions, 75% of the respondents from rural communities agreed that the changes in the KEF celebrations are bad and the factors contributing to these changes must be abolished. This could be attributed to the fact that, they receive less or no benefits from the changes. It was again observed that the festival has taken a national and international dimension with its associated good and bad sides. The touristic activity like paragliding has opened the festival to national and international tourists which increase economic activities for the local economy. It has also boosted the image of the area. In spite of these positive developments, it has also brought about a lot of negative activities. The youth from all walks of life have taken over the festival, relegating the traditional authorities to the background. Immoral activities like indecent dressing, prostitution, drinking, smoking and robbery are associated with the current trend of KEF. The local residents expressed dissatisfaction about this negative behaviour and called for strategies to reverse these trends.

The study also revealed that most respondents at least agreed that the development of the KEF has had some positive socio-economic impact or implications on the area. These among others include: job creation, income generation for locals of the area, infrastructural development, projection of the image of the area, medium for cultural exchange and education, and finally serves as a medium for portraying the cultural identity of the people of Kwahu.

In line with the characteristics of tourists, the study discovered that the majority (65%) of the tourists who responded were males; 37.5% of them were also between the ages of 31 to 40. Again, the majority of the tourists were people with at least tertiary education and most were also private employees or businessmen. Finally, a greater proportion of the tourists was first time participants of the festival and hailed from Ghana, Nigeria, South Africa, Germany and USA. The study uncovered that every tourist, whether local (Ghanaian) or foreign, had at least one or two motives of attending festivals. It was revealed that motives vary in relation to country of origin. Most of the foreign tourists attended the festival as experts in paragliding who wanted to witness and participate in the paragliding activities whilst most of the local tourists attended the festival for socialization and relaxation. It was also discovered that paragliding was the most preferred touristic activity associated with the festival.

The study also found the following as some of the major challenges encountered by tourist during the event listed in order of degree of intensity: High cost of living (30.0%), poor road network in the area (25.0%), intermitted electricity and water supply (15.0%), poor sanitary conditions in the area (10%), poor health facilities (15.0%), and unwelcoming attitude of some local residents of the festival area (5.0%).

A major revelation of the study was the unearthing of various potential tourist products that are associated with Kwahu Easter Festival, which could be packaged in a sustainable manner, as tourist products, without damaging its cultural sanctity. These products include paragliding activity, the unusual stone at Amate, the Nkofieho Cave of Life, Alligator Rock, the Oworobong waterfalls, and Afram Lake. These are potential sites that could be developed to widen the scope of tourism in the country.

6.3 Conclusions

The study has revealed the existence of different types of tourist attraction activities which provide some socio-economic benefits but which have not yet been fully exploited or developed to attract international recognition so as to maximise the potential benefits of tourist activities in Ghana. There are a lot of hallmark events that could be developed to diversify Ghana's tourism product. Traditional festivals abound in all the ten regions of the country and also throughout the lunar year. This makes for all year celebration of festivals, which are different from each other in their meaning, history and, activities (Akyeampong et al., 2008). It is time we take advantage of this to package some of the popular, established, indigenous, traditional festivals as a tourism hallmark event, to diversify Ghana's tourist product offering, and by large improve her domestic and international tourist earnings. One of the most popular festivals in Ghana that has attracted media hype of late is the Kwahu Easter Festival (KEF).

Using social exchange theory, the researcher sought to assess the perception of the local residents towards the changing trend of KEF. Respondents' perceptions about KEF as a hallmark event are diverse; however they recognised that fact that there is a change in the trend of tourism in the study area as well as some latent gains and challenges.

Those who benefit from the changing trend (newly emerged activities) of the festival and perceived that the benefits to be gained from such changes outweigh the costs, showed positive attitude towards it. Whilst negative perception was shown by those who do not benefit from such changes.

According to McGehee and Andereck (2005), Mathieson and Wall (2006), the attitude of the host community towards tourism are correlated with factors such as degree of involvement, age, gender, and education. The results revealed that whilst this was true in

some cases, it was not a general phenomenon. However, it was found that the attitude of residents towards the changing trend was not related to gender and education.

Concerning the tourists, it was revealed that greater proportion of the tourists were first time participants of the festival and hailed from Ghana, Nigeria, South Africa, Germany and USA. The overwhelming evidence from the study is that paragliding was the most preferred touristic activity that drew tourists from all walks of life to Kwahu. The paragliding activity should be encouraged and education must be intensive by GTA to encourage Ghanaians' participation. Most of the festival tourists made mention of poor road network in the area as major challenged.

There are other potential tourist sites/attractions that can be promoted alongside the paraglyding; these include mountains, peaks and caves, waterfalls, forests and the climate. It was observed that there are many economic benefits associated with this event. For instant, the festival has enhanced infrastructural development in the area. examples of some of these developmental projects include the numerous hotels dotted around the epicentre of the festival which includes Eastern Palace Hotel, Ohenenana Classic Hotel etc. other developmental projects include water and sanitation projects, construction of school buildings, community libraries among others. However there is great tension between tradition and marketing. The traditional council is not happy about how the festival has become a medium for advertising certain alcoholic products and calls for immediate action to be taken. From a practical perspective, the findings provide the basis for diversifying our tourist products in the country. To this effect, a number of recommendations have been made by the study.

6.4 Recommendations

The following recommendations are made to diversify the tourist products in the country. First, there is the need to repackage our festivals and special events to make them more

appealing not only to visitors and participants, but also potential sponsors, especially the private sector. Leisure and recreational activities must be incorporated into the overall programme of festivals so as to widen the spectrum of activities for all interest groups and also make advertising more attractive for commercial interests.

Festival/event planning committees must be expanded to embrace more stakeholders (GTA, business leaders, event planners, community members, public office holders etc). In the process of diversification and modernisation of festivals to highlight the tourism component, caution must be taken so that the authenticity of the festival is not taken away as observed from the study of Kwahu Easter Festival.

The marketing and advertising activities prior to the event can be improved through intensive publications. The media channels can market the festival from another angle including promoting the touristic aspect and the traditional significance of the festival instead of just informing the public about which artists are coming to KEF that year. In this way the general public of various ages may feel more connected to the festival and feel like they are a part of something great.

Ghana Tourist Authority have to liaise more closely with the Kwahu Traditional Council, legislative and Assembly Members within the enclave, and Districts and Municipal Chief Executives to ensure effective development of potential tourist products within the area alongside paragliding activity. The fees charged by GTA to participate in the paragliding flight must be reduced for Ghanaian tourists to participate. The current fee as at 2012 ranges from GH¢100 to GH¢ 150.

Educating residents about the potential benefits of tourism is critical in enhancing residents' involvement in the tourism industry, and achieving sustainable community development. This can be possible through the use of popular media such as radio, TV, newspapers,

magazines and even village meetings. This will help them to have a more realistic or positive view of tourism development within the communities.

6.4.1 Areas for Further Research

Issues concerning domestic tourism are under researched and undeveloped. It is recommended that further studies be undertaken into assessing the knowledge levels of Ghanaians about tourism. As has been observed in the study, the age, sex, education, level of involvement in the tourism industry and continent of origin-based differences in perceptions point to the possible existence of distinct market segments which need to be identified and matched with specialized tourism products. This means that Ghana must adopt a paradigm shift from the practice of providing a general tourism product to a series of market-driven specific tourism products in tandem with the various market segments. To this end the following areas are proposed:

- The Ecological and Environmental effects of Ghana Paragliding Festival associated with KEF.
- Expenditure Pattern of Festival Tourists.
- Crises between tradition & marketing of Ghanaian Festivals.
- Touristic products in Ghanaians' special events

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APPENDICES

APPENDIX I: QUESTIONNAIRE

DEPARTMENT OF GEOGRAPHY AND RESOURCE DEVELOPMENT UNIVERSITY OF GHANA, LEGON

A QUESTIONNAIRE SURVEY ON A STUDY OF “KWAHU EASTER” FESTIVAL AS A TOURISM HALLMARK EVENT

Part One: (BIOGRAPHICAL DATA)

1. Gender of Respondent. (i) Male [] (ii). Female []
2. Age of Respondent (i) 15 to 20 years [] (ii) 21 to 30 years [] (iii) 31 to 40 years [] (iv). 41years and above []
4. Level of Education (i) Primary/Elementary School [] (ii) Secondary School Level [] Tertiary Level [] No formal education [] Others []
5. What is your profession/Occupation
6. Respondent's Place of residence in Kwahu (i) Atibie [] (ii) Mpraeso [] (iii). Obomeng [] (iv). Obo [] (v) Nketepa [] (vi) Oworobong []

PART TWO (ASSESSING THE ATTITUDE/PERCEPTION OF THE LOCAL RESIDENTS)

1. How long have you been staying in Kwahu?
2. How many times have been witnessing this festival?
3. Kwahu is the most popular destination noted for Easter celebration in Ghana. i. Strongly agree [] ii. Agree [] (iii). Indifferent [] (iv). Disagree [] v. Strongly Disagree []
4. Do you feel the Kwahu Easter Festival is gaining enough popularity lately and therefore is a potential occasion that could attract tourist?
i. Strongly agree [] ii. Agree [] iii. Indifferent [] (iv) Disagree [] v. strongly disagree [].
5. Is Kwahu Easter today different from the past? Yes [] No []
6. If Yes, then what has changed?
i.
ii.
7. Is the change good or bad?.....

The table below gives you some of the various activities performed during the Easter festivities. Kindly rank appropriately according to the attached instructions: 1 = Needed 2 = Fairly Needed 3 = Not Needed 4 = Highly Needed

	NUMBER OF ACTIVITIES	RANKING			
		1	2	3	4
1.	Paragliding				
2.	Street Carnival				
3.	Highlife Concerts				
4.	Durbar of Chiefs				
5.	Fund raising				
6.	Adom FM Akwaaba Bash				
7.	Night Club Jam				
8.	Health Walk				
9.	Sporting Activities				
10.	Cultural, Drumming and Dancing Entertainment Shows				

10. Which of these activities above attract more visitors or tourists?

a.....

b.....

c.....

d.....

e.....

f.....

PART THREE (ASSESSMENT OF SOCIO-ECONOMIC SIGNIFICANCE OF KWAHU EASTER FESTIVAL)

1. The table below gives you the impacts of the Kwahu Easter Festival (KES). Kindly rank them appropriately using the following: A=Agree, SA = Strongly Agree D =Disagree SD =Strongly Disagree U =Unsure

ECONOMIC		RANKINGS				
No.		A	SA	DA	SD	U
1.	Provides Jobs opportunities for residents in the community					
2.	Increases the cost of living or prices of goods and services					
3.	The festival helps to raise funds for the community					
4.	Income Creation for the localities					
5.	Infrastructural Development					
6.	The festival enhances the image of the community.					
7.	The festival helps to preserve the cultural identity of the community.					
8.	The festival increases the quality of life of the people of the community.					
9.	The festival has improved the quality of infrastructure in the community.					
10.	The festival provides more entertainment opportunities for the residents in the community.					
11.	The festival promotes cultural exchanges and education					
12.	The festival leads to increase in immoral activities like prostitution.					

PART FOUR: NEW POTENTIAL PRODUCTS THAT COULD BE PROMOTED IN KEF

1. Are you happy with the activities organised during the KEF?

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

4. Do you think there is/are any new activities or events that can be promoted or added to the KEF? i. Yes [] ii. No [].

5. If yes what are these activities?

.....

QUESTIONNAIRES (Tourists)

I am Gyasi Kate, M.Phil student of the university Ghana, Geography and Resource Department. As a part of academic curriculum I am undertaking this project work entitled “A study of Kwahu Easter festival as a Tourism Hallmark event”. I hereby request you to kindly spare a few minutes of your time in answering these questions enclosed herewith.

I pledge to you that the information collected from you will be used for only academic purpose. Your response would be most helpful in making this study a success.

PART TWO: GENERAL INFORMATION

1. I am a national of(name of country)
2. I am resident in(name of town in Ghana)
3. How did you arrange your visit to Kwahu? Through (i) self [] (ii) friends []
(iii) Tour operators [] (iv) others [] Yes
4. Was that your first time of attending Easter Festival? Yes () No ()
5. If No, how many previous trips have you made to the Kwahu.
6. Did you travel with a group? Yes () No ()
7. If yes how many were you in the group?
8. Did you travel with your family? Yes () No ()
- 9 How long have you been in Kwahu for this Easter?

PART ONE: (BIOGRAPHICAL DATA)

Please indicate your response by ticking the appropriate bracket provided after each question.

1. Gender of Respondent. (i) Male [] (ii). Female []
2. Age of Respondent (i). 15 to 20 years [] (ii). 21 to 30 year [] (iii). 41years and above []
3. Level of Education (i) Primary/Elementary School [] (ii) Secondary School Level [] Tertiary Level [] No formal education []
4. Marital Status of respondent i. Married [] ii. Unmarried []
5. Profession/Occupation of Respondent.

PART THREE: TOURISTS’ MOTIVES AND EXPERIENCES

The table below gives you some of the various motives/reasons of festival tourists.

REASONS/MOTIVES	PLEASE TICK
For socialization/ Family togetherness	
To learn the culture of the festival town(Kwahu)	
For relaxation	
To participate in festival as a Ghanaian or foreign tourist who want to have experience	
To sell things	
To take photographs of the festival scenes	
To satisfy my curiosity about the paragliding activities	
To participate in paragliding activities	
To buy souvenirs from the festival grounds to family/friends back home	
To extend my geographical knowledge of the world	
Others (please specify)	

12 Which other festivals have you attended in Ghana in the last 5 years?

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

13 Which other type of tourists attractions did you in the community?

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

14. Have you ever participated in paragliding viewing? Yes () No ()

15. If No, what prevented you from it?.....

.....

.....

.....

16. Have ever participated in paragliding flight before? No () Yes ()

17. If yes what are your reasons for participating?

.....

.....

.....

18. Which of the following activities do you prefer most?

(i) paragliding (), (ii) street carnivals () (iii) musical concerts () (iv) health walk
(v) Durbar of Chiefs () (vi) other activities

.....

19. What kind of accommodation facility did you use while in Kwahu?

(i) Hotel () (ii) Motel () (iii) Guest house () (iv) Staying with friends/relatives
(v) Rented rooms ()

20. What was your source of general information in the Kwahu Easter Festival?

(i) FM stations () (ii) Television/video (iii) Internet () (iv) Newspaper/
magazines

(v) Others, specify.....

21. Please feel free to use the space provided below to tell us about your:

(i) Positive experience during the festival

a.....

b.....

c.....

(ii) Negative experience during festival

a.....

b.....

c.....

22. Can you suggest any other activities that can be added to the already existing ones to promote tourism?

a.....

b.....

c.....

23. Give your general comments on Kwahu Easter Festival as a tourist attraction.

.....

.....

.....

APPENDIX 2: INTERVIEW GUIDE**(KWAHU TRADITIONAL COUNCIL/ LEADERS)**

Key Informants Interview on Kwahu Easter Festival and its Development Implications

SESSION A: BIODATA

1. Sex.....
2. Age.....
3. Position held in the community.....
4. Occupation/Job.....
5. Academic qualification.....

SECTION B: VIEWS ON PERCEPTIONS AND EXPECTATIONS OF KWAHU EASTER FESTIVAL (KEF)

1. Do you have any local festival?
2. If yes what was /is the nature of the festival?
3. What are your motives for celebrating Easter as your festival?
4. Do you agree that Easter festival has taken a different dimension today?
5. If yes, what has changed?
6. Do you agree to the assertion that the indigenous traditions are being eroded by Westernization, Urbanization and Industrialization?
7. Is the festival having negative impacts on your cultural values?
8. Are you satisfied with the involvement of the media especially with the Adom FM ?
9. Are you satisfy with all the activities performed during the occasion.
10. If No which of the activities do you want to eliminate or improve?
11. What are the important roles festival plays in the community?
13. What direct benefit/s do you derive from the festival if any?
14. What is your perception about paragliding?
15. What is your expectations about paragliding?
10. Which areas would you like the government to assist?
11. What are the potential products that could be exploited for tourism?

12. How do you treat tourists in Kwahu, do you ignore them or provide assistance/information to them?
13. Which year left the deeper impressions on the localities?
14. Have you ever encounter any conflict or friction between the tourists and the locals?
15. Is there any other activities or events that could be promoted as part of KEF?

(ORGANIZERS)

(Kwahu South District Assembly (District Planning Officer and Traditional Counsellors))

1. What is your motive of organizing this festival?
2. Do you have a special program for or do you apply special assessment criteria to festival funding application? If so please provide a description or a link to the program.
3. What are the services or help that you are currently receiving from Ghana Tourist Board and Ministry of tourism?
4. How do you rate the co-operation of the local residents to the festival celebration?
5. Is the issue of proximity effects the co-operation of the local residents?
6. Do you have more recreational opportunities/activities to engaged and entertain tourists? If yes what are they?
7. What are the potential tourist products/sites in the district?
8. How do you intend to promote the paragliding activities in the area?
9. Do have shopping opportunities to meet the needs of tourists?
10. Do you make enough publicity before the occasion?
11. How do you provide accommodation to the tourists?
12. Do you encounter any challenges in accommodating the tourists?
13. Do you think KEF requires promotional activities? If yes in which areas? Is it Eco/ Nature Base Tourism, Cultural Experiences, Wildlife Safaris, Adventure with the weather Cultural products etc.
14. Do you consider the motives and characteristic of the tourist in planning the event?
15. What are the important roles festival plays in the community?
16. What are the main problems, issues or challenges you face in organising the event?
17. What are the negative things that the KEF has brought to the local people?
18. Have you come across any illegal or immoral activities during the celebration of KEF? If yes how did you rectify it?
19. What is the security atmosphere in Kwahu during the festival?

TOURIST BOARD/MINISTRY OF TOURISM

1. Does your agency or ministry currently provide support to the KEF?
2. If you yes, what is the nature of the support?
3. Do you have criteria for funding festivals? If yes, what are they?
4. Does your organisation provide any non-financial assistance to the festivals?
5. If yes, please describe briefly.
6. What processes do you have in place for control, accountability, and/or evaluation of festivals?
7. Would any surveys, reports, criteria (cultural or non-cultural), evaluations etc be welcomed?
8. Is there any other issues or problems you have encountered in the provision of support to arts and culture festivals?
9. What is the plan of government in supporting the promotion of tourism in Kwahu?
10. Do you think the KEF requires promotional activities? If yes what type of promotional activities would you like to suggest apart from paragliding.
11. Are you only interested with the paragliding activities in KEF?
12. What challenges do you face in your attempt to promote tourism in the KEF?

STAKEHOLDERS; (food vendors, sales personnel, drivers, hoteliers)

1. When did you start providing services or selling things here?
2. What special benefits do you derive from this festival?
3. Do you increase sales during the festival?
4. Have you seen any significant impacts of this festival in your area?
5. Does the festival affects the local industry?
6. What are the main challenges you are encountering in the area of transportation?
7. What are the efforts you are making to resolve it?

THANK YOU