

Opportunities and Challenges for Multi-Level-Stakeholder Participation in Community-Based Ecotourism Development: The Case of the Boabeng-Fiema Monkey Sanctuary, Ghana

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지역사회 기반 생태관광 개발에서 다양한 이해 관계자들의 참여 기회와 도전:
가나 Boabeng-Fiema 원숭이 보호구역 사례를 중심으로

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Abstract : Community-based ecotourism (CBE), if well-developed can be a practical approach for promoting socio-economic well-being and sustaining ecological resources. The growth and its development worldwide especially in developing economies is a welcome development. The study aimed at assessing the Boabeng-Fiema Monkey Sanctuary in Ghana, as an example of traditional conservation system of management that has ensured greater community participation, equity, inclusiveness, and multi-level stakeholder partnership. In-depth interviews with key informants and documentary analysis of relevant peer reviewed and grey literature were the main qualitative data collection used. Results revealed that majority of the interviewees support and value the current system of traditional management. The enforcement of rules and regulations and other cultural and religious practices were discussed by key informants. Opportunities for multiple livelihood strategies as a result of the CBE is seen as critical for increasing local's acceptance and participation. The remarkable growth of the sanctuary, as well as the increase in human population, has created a shortage of land for domestic and other commercial purposes which is identified as posing a major challenge to the sustenance of the sanctuary. The study recommends diversification of livelihood opportunities presented by the presence of the sanctuary like the introduction of homestay concept, craft making- wood carving, painting, artisan shops.

Key Words : Boabeng-Fiema Monkey Sanctuary, Community-Based Ecotourism, Traditional Conservation Systems, Multi-level Stakeholder, and Partnerships

요약 : 지역사회 기반 생태관광(CBE)은 적절히 설계된다면 사회 경제적 복지를 증진하고 생태 자원을 유지하기 위한 실질적인 방법이 될 수 있다. 이는 특히 개발도상국의 성장과 발전 측면에서 주목할 만하다. 본 연구는 아프리카 가나의 Boabeng-Fiema 원숭이 보호구역 사례를 통해, 전통적인 지역사회 기반 관리 시스템을 지역사회 참여, 공정성, 포괄성 및 다양한 이해관계자들의 파트너십 관점에서 평가한다. 본 연구의 분석을 위해서는 심층인터뷰와 질적 자료

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를 담고 있는 선행연구 분석 기법이 사용되었다. 연구 결과에 따르면, 다수의 인터뷰 대상자가 전통적인 지역사회 기반 시스템이 성공적이라 평가할 수 있다. 그 이유에 대해서 인터뷰 대상자들은 규범, 문화 및 종교적 관습들을 꼽았다. 또한, CBE를 통해 얻은 생계 수단의 증가는 지역 사회의 수용과 참여를 높였다. 하지만 보호구역은 인구 증가 등의 성공을 낳으면서도 동시에, 토지 부족 등의 문제들 또한 낳은 것으로 나타났다. 본 연구는 홈스테이(homestay) 도입, 공예 산업 개발 등을 통해 생계 수단 다양화를 대안으로 제시한다.

주요어 : Boabeng-Fiema 원숭이 보호 구역, 지역사회 기반 생태 관광, 전통적 보호 시스템, 다양한 이해관계자 및 파트너십

1. Introduction

The International Ecotourism Society defines ecotourism as “responsible travel to natural areas that conserves the environment, sustains the well-being of local people and involves interpretation and education” (TIES, 2015). Over the past three decades, ecotourism has grown to become an important sub-sector of the global tourism industry (Amaro, 1999 cited in Weinberg, Bellows and Ekster, 2002). The promotion and subsequent growth of ecotourism across the world, especially in developing economies has largely been attributed to its ability to create local employment and incomes, minimize leakages effect and as a means to enhance harmony between wildlife conservation and economic development (Belsky, 1999; Campbell, 2002). In this scope, a more desirable form of ecotourism being advocated for, especially in developing countries is the concept of Community-Based Ecotourism (CBE) (Schevyns, 1999; Dolnicar and Long, 2009). This approach to tourism centres on local communities retaining ownership and developing tourism by themselves seeking to promote community development and poverty alleviation (Tran and Walter, 2014; Goodwin and Santilli, 2009).

As a developing nation in Sub-Saharan Africa,

Ghana’s tropical climate, diverse ecological regions, and stable political condition make it a prime destination for the development of community-based ecotourism. According to the Ghana Tourism Authority, there are currently over thirty CBE sites distributed across the length and breadth of the country, some of which includes; Wechiau Hippo Sanctuary, Avu lagoon, Nyankamba Escarpment, Tafi Atome Monkey Sanctuary, Asuma and Afram Arm of the lake Volta, Paga Crocodile Pond, Nania Slave Camp, Tagbo Water Falls including Boabeng-Fiema Monkey Sanctuary (Touringghana, 2017; Figure 1). Like any other CBE projects, the principal motive for the development of such CBEs in Ghana entails providing opportunities for local stakeholders to improve their socio-economic condition, conserve their environments and eventually promote sustainable development. To a larger extent, this can be achieved through a good constituted management working at the local level in society. Despite these desirable motives, the nature and structure of management that ensures the involvement of local communities in different stages in the development of the CBE remains unclear and appears to have received little attention across the academic literature. An understanding of how knowledge is mobilized and organized and the level of local engagements in CBE development can be an important source of infor-

mation towards appreciating local peoples interest, satisfaction and desire to ensure the success of such projects.

The present study draws on the underpinning principles of CBE to explore the opportunities and challenges of ensuring multi-level stakeholders involvement in the development of community-based ecotourism by using the Boabeng-Fiema Monkey Sanctuary (BFMS) in Ghana as a case study. The study is guided by two principal questions: (1) how does the nature and structure of management of BFMS promote equity and inclusiveness? (2) What were the specific roles and structure of multi-level stakeholder's partnership in the development of BFMS? The next section of this study provides details on the case study setting as well as the methodology employed for data collection and analysis. This is followed by the results and discussions, which examines management structure of BFMS, linkages with natural resource management agenda in Ghana and a detail discussion of community and stakeholder roles with that section ending with the examination of challenges facing the BFMS. The final section concludes the study with recommendations to ensure a sustainable management of the BFMS.

2. Description of Case Study Area

BFMS lies between latitude 7°43" N and longitude 1° 42" (Figure 1). It occupies an area of 192 ha with a 4.5 km sacred grove located around the villages of Boabeng and Fiema in the Brong Ahafo Region of Ghana (Attuquayefio and Gyampoh, 2010). Brong Ahafo is the second largest region in Ghana in terms of landmass with a territorial size of about 39,577sq.

Km. The area lies within the southern rain forest and the dry northern grassland transition zone with an annual mean rainfall and temperature of 1,250mm and 26°C (Ibid).

The region experiences a long rainy season from March to June, and a shorter one in September with a short dry season that starts in August, followed by a much longer one from November to February (Attuquayefio and Gyampoh, 2010; Eshun and Tonto, 2014). The vegetation is made of a mosaic of original forest, degraded forest, woodland and a savanna (Attuquayefio and Gyampoh, 2010). BFMS contains about 200 colobus monkeys and 500 Mona monkeys including 249 plant species, trees, lianas and ground vegetation and about 300 varieties of butterfly species (Eshun, 2010). BFMS was chosen for this study because it is one of the most visited tourist attraction in Ghana and hailed as a success story and model for CBE potential contribution towards poverty reduction in Sub-Saharan Africa. The sanctuary was selected as the site for the celebration of the 2003 World Tourism Day in Ghana, it continues to enjoy much coverage from local and international media and attract researchers from Ghana and international universities.

The Boabeng-Fiema Monkey Sanctuary was established in May 1975 (Eshun and Tonto, 2014; Table 1). Prior to the establishment of the sanctuary, a group of enthusiastic Christians in the community started killing the monkeys and encroachment on the forest. After initial efforts to curtail the situation proved futile, the local leaders in the community wrote letters to the Ghana Wildlife Department to come to the aid of the community by enacting bylaws to prohibit the killing of monkeys and encroachment of the forest (Akowuah, 1994). After a team of wildlife officers visited the community to

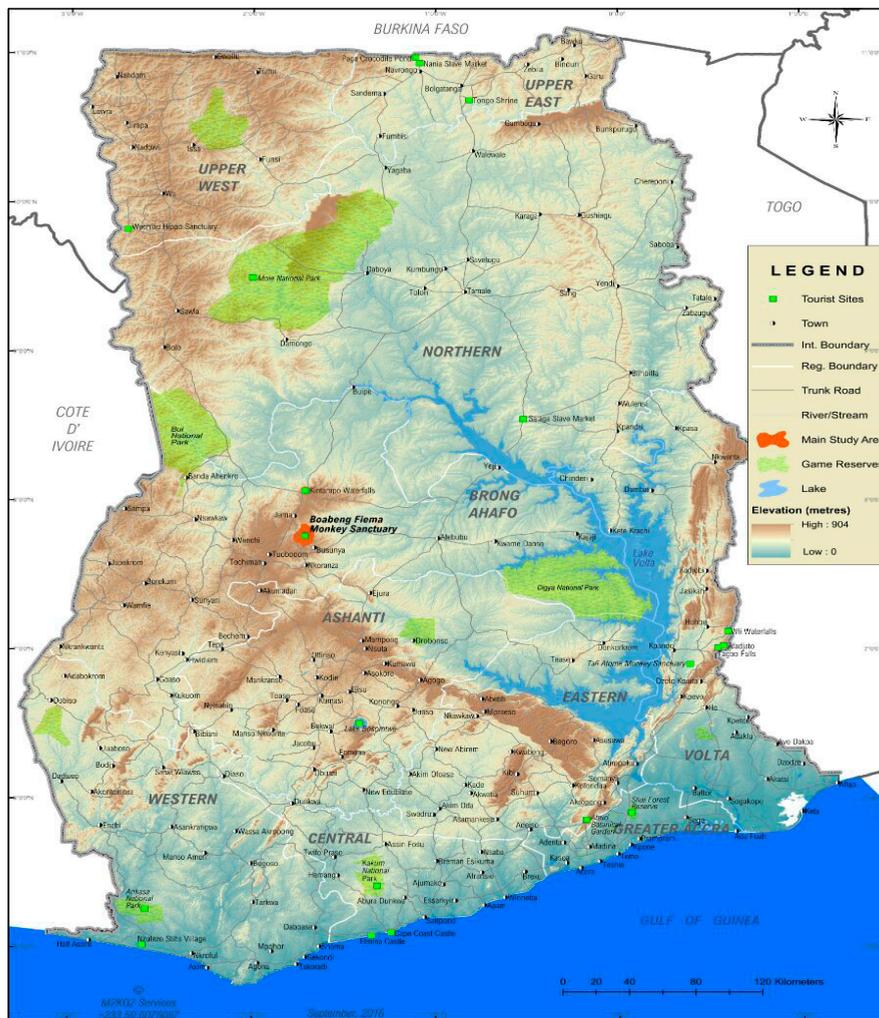


Figure 1. Map of Ghana showing the location of the Boabeng -Fiema Monkey Sanctuary.

Source: Authors own construct, 2017

assess the situation of the forest, they concluded that the Colombo’s monkeys were endangered species, the forest also contains valuable economic trees like Wawa and Mahogany that needs to be protected from indiscriminate encroachment (ibid). The table below provides an overview of the historical development of the BFMS.

3. Theoretical and Literature Review

CBE is based on the concept of sustainable development as it promotes local community participation and holistic development (Stone and Stone, 2011; Ceballos-Lascuráin, 1991). CBE shares the goals of sustainable development, in that, it strives

Table 1. Timeline of Events in the Development of the Boabeng-Fiema Monkey Sanctuary (BFMS)

Years	Events
1831	The village, Boabeng-Fiema is established. They are given responsibility to cater for the monkeys by the local god called 'Daworo' and 'Aboju'
1970s	The sanctuary came under attack from members of Savior Church, which brought about the killing of monkeys and encroachment on the forest.
1975	The Game and Wildlife Department was invited by community leaders to protect the forest. BFMS is formed. Hunting and encroachment became illegal which was supported by bylaws
1990	The Community Management Committee is formed. Two members each from Boabeng and Fiema, Assembly member for Boabeng-Fiema and the chief of Boabeng as the head.
1996	Eco-lodge built for overnight-stay tourists
2002	Selected as one of the fourteen sites designated for Community-Based Ecotourism Project with funding from United States Agency for International Development.
2008	Boabeng-Fiema Sanctuary takes control over keeping receipts in May. Wildlife Division now only concerns with protecting the sanctuary.
2010	Community Management Committee expanded to include the Chief Warden, the Assembly member, 3 individuals each from Boabeng-Fiema and a representative from the seven allied communities.

Source: In-depth interviews, 2016; Eshun and Tonto, 2014

to be socially equitable, ecologically sound, and economically viable for the long term (UNEP, 2011). CBE can best be termed as tourism in which a large number of local people are involved in providing services to the tourist and the tourism industry, local people having meaningful ownership, power and participation in the various tourism and its related enterprises (Yeboah, 2013). Generally, CBE functions as a local initiative dedicated to the sustainability of natural resource management and local livelihood support through building a partnership with diverse stakeholders as well as developing new sources of income. Inclusiveness and equity, participation and involvement of local residents together with building partnerships with multi-level stakeholders are key tenets to the success of CBE projects and facilities (Lai and Nepal, 2006). The nexus between locals' knowledge of their environment and attitudes towards its use for ecotourism development has been

examined (Wanga et al. 2013; Zhang and Lei, 2012)

Participation refers to how and to what extent local people are able to share their views, get involved in activities like projects, programs in terms of decision-making, revenue allocation & profit redistribution, and other related issues towards the tourism development process (Manu and Kuuder, 2012). The inclusion of local residents in ecotourism largely seeks to promote equity, taking into consideration the conservation of the area through ecotourism development, which will inevitably restrict their day-to-day usage of local resources (Khanal and Babar, 2007). Ross and Wall (1999), argued that ecotourism development is premised on the dynamic inter-relationships among local people, natural resources and tourism, which works in a way such that, each makes positive contributions towards each other. They further explained that without effective planning and implementation of strategic policies, sound

management as well as the involvement of wide range of organizations including Non-Governmental Organization and the assistance of development partners especially in the case of developing countries, ecotourism is not likely to succeed. Ecotourism planning that takes into consideration the views, perceptions, and preferences of local residents promotes inclusiveness and empowerment of local resident, including vulnerable groups like women and the disabled (Manu and Kuuder, 2012). The incorporating of perceptions, values, and interests can also result in better decision making. For instance it promotes dignity and taps into the knowledge and resources of local residents within the community (Vincent and Thompson, 2002) This may contribute to better solutions confronting the community as well as the promotion of pride and sense of communal ownership and responsibility to ensure the success of ecotourism facilities (Ibid). Liu et al., (2014) in their study, highlights the role that social capital can play in effectively coordinating the design, implementation and development of CBEs in Malaysia.

Within the context of CBE, a stakeholder is any individual, organization, social group, or society that directly or indirectly are involved in the development, operation, and management of projects (Manu and Kuuder, 2012). It has been acknowledged that tourism development is most likely to involve many stakeholders in a community, some of whom may support tourism while others may reject or refuse to participate in it (Segbefia, 2008). In a community-based ecotourism, stakeholders may include government agencies such as forestry services, ministries of tourism, academic institutions, non-governmental organizations, traditional authorities, international agencies, local residents, civil societies and the tourist (Manu and Kuuder, 2012). Stakeholders, generally

assume collective responsibilities for the progress and success of any ecotourism facility (Mbaiwa, 2003). CBE is a complex and dynamic enterprise, with linkages and interdependencies, which requires multiple stakeholders with different viewpoints, experiences, interest, capabilities, traditions, and strategies. If not well organized and structured, CBE may lead to conflicts and mismanagement which will eventually collapse. Torn et al. (2008) study findings illustrated how limited involvement of locals in CBE development and management resulted in unsustainable use of natural resources in northeastern Finland.

4. Study Methodology

1) Data collection and analysis

The data for this study comprised of both primary and secondary material sources. Primary data was collected between May and July 2016 through in-depth interviews with key informants. For this study, key informants comprised of community and opinion leaders in the environs of the BFMS, tour guides and BFMS management members (Table 2). The interviews were conducted in English and lasted an average of 45 minutes. Recorded interviews were later transcribed. The choice of face-to face interview location was always agreed on between researcher and participant in order to ensure convenience and comfort. Whilst majority of the interviews were conducted face-to face, a few were conducted via telephone. The use of in-depth interviews helped greatly in ascertaining stakeholders' perceptions, attitudes, views and understanding the opportunities and challenges in the development of the BFMS (McLeod,

Table 2. Key informant group and numbers interviewed

Key informant groupings	Number of interviewees
Community and opinion leaders	8
Tour guide	2
BFMS management members	5
Total	15

Source: Fieldwork, 2016

2014; Mogalakwe, 2006). Some of the questions that was asked includes but not limited to- how the management committee is constituted and mechanisms through which members of the community are involved in the decision-making process and the resolution of conflicts. The interviews further probed into the historical development of BFMS, and how various stakeholders both local and international were brought on board and how such partnerships ensured the successful development of community-based ecotourism.

In terms of secondary information for this study, peer reviewed and gray documents including Ghana Tourism Authority final report on CBE, Government of Ghana Tourism Development Plan 2013-2027 were analyzed. Document analysis within this context was used to provide supplementary data to complement the in-depth interviews (Bowen, 2009). According to Corbin and Strauss (2008), document analysis is a qualitative research method that helps to guard against accusations of investigator’s bias because of using a single method. The analysis of related reports and policy documents was very helpful in categorization, investigating, interpretation and identification of limitations of the study (Labuschagne, 2003). These reports provided valuable information on the mechanism through which knowledge can be mobilized to support development initiatives

across the grassroots level.

5. Results and Discussion

1) Nature and structure of BFMS management

The BFMS is managed by two categories of stakeholder’s namely traditional authorities and government agencies (Table 3). In terms of traditional authority, BFMS is managed by a community management committee with the chief of Boabeng as the head and custodian of the land, three members each from Boabeng and Fiema, Assembly member for Boabeng-Fiema representing the District Assembly together with the Game and Wildlife officers. At the local level, the management committee members are selected from Boabeng-Fiema and the allied seven communities who represent the collective interest of their communities. Originally, members from the additional seven neighbouring communities were not part of the of the management committee until some of the monkeys migrated to their forest. The day-to-day administration and management is run by the three members each appointed from Boabeng-Fiema, the game and wildlife representatives who act as tour guides and are responsible for the protection of the forest and monkeys.

The Ghana Tourism Authority is not directly involved in the day-to-day administration and management of the sanctuary, they however, provide the platform for marketing and advertising the sanctuary on their websites and related brochures. According to a member of the management committee, the community management committee meets once a

Table 3. The composition of BFMS management committee

Stakeholder category	Representative
Traditional Authority	The chief of Boabeng
	Three members each from Boabeng-Fiema
	A representative from the seven allied communities
Government agency	Ghana Tourism Authority
	A representative from Game and Wildlife Services
	Assembly member for Boabeng-Fiema representing the Local District Assembly.

Source: In-depth interviews, 2016

month, however, the chairman can call for a meeting in case of an urgent issue. After the discussions, decisions are arrived upon through simple majority votes. He further elaborated that even though the management committee was expanded to include the representatives from the seven allied communities, they normally absent themselves or do not show much interest in attending meetings. It is the representatives from Boabeng and Fiema and those from the Wildlife services that have been consistent and showed much enthusiasm towards the wellbeing and development of the sanctuary.

2) Relationship between BFMS and natural resource management agenda in Ghana

Natural resource management in Ghana and other parts of Africa is to a larger extent shaped by local rules and regulations which are often enshrined in religious and cultural beliefs, superstitions and are enforced by prohibitions, often with no legal backing. However, these practices have been strong enough to make people obey the regulations (Nti-moa-Baidu, 1995). The Boabeng-Fiema monkey sanctuary has achieved much success by successfully

adopting a dual system of management which comprises of traditional practice system together with an introduced western-style wildlife conservation. The practice of this traditional knowledge sustained the growth of the forest and monkeys until the early 1970s when the game and wildlife services were invited to help make bylaws in order to punish culprit who encroached on the sanctuary (Attuquayefio and Gyampoh, 2010).

The management of BFMS is deeply embedded in traditional African culture and religion. The concept is based on a practice that aims to promote a healthy and harmonious co-existence between humans and nature. The ownership of the sanctuary belongs to the local chief of Boabeng community. The monkeys are regarded as sacred as decreed by the local Oracle. They are seen as children of the local gods called 'Daworo'. The community holds the belief that, calamities will befall on anybody who kills a monkey in the sanctuary (Akowuah, 1994). The community leaders, as well as the majority of the people, hold the view that, the sanctuary is a continuation of their cultural heritage. "They came to meet the forest including the monkeys, it is, therefore, their duty to respect and adhere to the taboos and other cultural beliefs to sustain it for the benefit of future genera-

tion” (Interview with chief tour guide, 4 May 2016). In a related study by (Attuquayefio and Gyampoh, 2010) it was revealed that 70% of the respondents confirmed non- encroachment on the sanctuary resources because of the monkeys and forest conservation, whereas 19.7 % reported of not harvesting resources in the sanctuary for purposes of conservation for future generations. About 78.9% also consented that, the reason for not killing the monkeys has to do with the existing wildlife bylaws. This demonstrates that the western-style introduced wildlife conservation to a larger extent has also contributed to the growth and sustainability of the sanctuary.

3) Community participation in Boabeng-Fiema Monkey Sanctuary

Community participation in tourism is embedded in African traditional governance and administration, traditional Ghanaian concepts like *abusa*, *nnoboa*, *akwanbo*, *susu* amongst others in Africa exemplifies community participation and collective ownership of a natural resource (Dei, 2008). The various cultural and religious practices like the celebration of festivals, funeral, communal labour, no farming or fishing in certain days of the week, all seek to promote the participation and involvement of local people in community development.

It was established from the interview with the chief tour guide of BMFS that, there is a cemetery exclusively dedicated to the burial of monkeys. Rituals are performed to “peacefully” bury dead monkeys in a coffin supervised by the community fetish priest (recognized person in community who mediates between the spirit and living) of ‘Daworo’. This practice is indicative of the value to which the community attached to the importance of the monkeys. Other

cultural practices include the annual purification ceremony which is also performed by the fetish priest ‘Dawaro’ to bless the land of their ancestors and the gods for keeping them safe including the monkeys (interview with chief tour guide, 6 July 2016).

Another way through which members of the community are participating in tourism is through communal labor where residents offer to provide free labor during the replanting of trees at the thresholds of the buffer zone to increase the forest; some also help in the naming of the trails and provision of directions (interview with community leader, 6 July 2016). The sanctuary has also provided additional economic activities for the residents in the community. A number of the local residents are engaged in petty trading activities by selling frames of monkeys, local foodstuffs like banana and groundnut, sachet water, soft drinks, bread and other handicraft items. There is more potential to diversify and create more employment opportunities through tourism for the community members. For instance in Indonesia the community based-ecotourism project in Nglangeran village has helped diversified and created livelihood opportunities. The community which was once dominated by farming , is now home to the making of local food like chocolates. In addition, the community also have vibrant homestays with over 80 house. The youth are employed as tour guides and work in various art groups as well (Pokdarwis, 2016). Interaction with tourists by the local people has also improved, according to the chief tour guide at the BFMS. In recent times, most of the residents are able to talk and engage with the tourist freely. He further explained that some of the youth now emulates the dressing style of foreign visitors.

As we mentioned earlier, the selected members of the tourism management committee represent the

collective interest of their respective communities and for that matter, they communicate the views, feelings, difficulties, and other related issues concerning tourism during the decision making process. It must, however, be noted that not all members of the community are involved in tourism, and often the majority of residents consider the opportunity cost of attending community workshops, seminars and other tourism education forum and capacity building (Wang et al., 2016; Yeboah, 2013; Sebgefa, 2008).

4) Multi-Level Stakeholder Collaboration and Partnership

Developing countries especially those in Africa continue to seek for assistance and partnership from advanced countries in various sectors of their economies like health, roads, and infrastructure, education including tourism. An example of such partnership

and collaborative effort is the integrated approach adopted to give a facelift to the development of community-based ecotourism at Boabeng-Fiema community including other more than fourteen other communities.

In the early 1996s, Nature Conservation and Research Council (NCRC) a local Non-Governmental Organization(NGO) based in Ghana committed to community development and environmental sustainability. After their initial visit and assessment of the BFMS working in collaboration with the local authorities in the community they wrote a proposal to the United States Agency for International Development (USAID) office in Ghana for funding to upgrade and develop community-based ecotourism facilities in Ghana and provide technical training for local personnel in management and banking skills (interview with community leader, 31 May 2016). USAID initially turn down the application but later agreed and approved the funding for the develop-

Table 4. Composition of Stakeholders in BFMS

Category of stakeholder	Specific stakeholder
Traditional Authority	Chiefs from Boabeng-Fiema Communities
	Three members from each Boabeng -Fiema A representative from the seven allied communities
Government	Ghana Tourism Authority
	Ghana Museums and Monuments Board
	Ghana Wildlife and Forestry Services
	Local District Assembly
International Partners	United States Agency For International Development
	The Netherlands Development Agency
	European Union
	United Nation Development Programme
Non-Governmental Organization	Nature Conservation and Research Council
	American Peace Corps

Source: In-depth Interviews, 2016

ment and upgrading of fourteen (14) selected ecotourism sites into community-based initiative across the country including Boabeng-Fiema Monkey Sanctuary (USAID, 2004). Between 2002 and 2004 a total amount of US\$7million was injected into Government of Ghana Village infrastructural Projects & Poverty Alleviation initiatives to establish and upgrade 14 community based-ecotourism projects by USAID with the aim of promoting community development and poverty alleviation through tourism (Government of Ghana,2012). With the funds provided and all stakeholders brought on board, work began on the projects from 1996 (Ibid). It must, however, be noted that, without the generous financial support from USAID, it would have been difficult or even impossible for NCRC to commence the community-based ecotourism initiatives in Ghana.

The central implementation team consisted of staff from NCRC (the lead implementing agency for all activities at the individual project sites), the Ecotourism Coordinating Unit within the Ghana Tourism Authority and supported by technical advisors from SNV Netherlands Development Organization (USAID, 2004). In Ghana, local Non-Governmental Organisations (NGO's) have contributed to the development of tourism in diverse ways. For instance, the Ghana Heritage and Conservation Trust (GHCT) and Ghana Wildlife Society have been instrumental in the maintenance and care of various tourism attraction sites across the country. Examples include conservation, protection and maintenance of the Cape Coast Castle, Elmina Castle and the Fort. Jago, as well as the Kakum National Park and Mountain Afadjato Forest Conservation Project (Ghana Tourism Development Plan, 2012).

The Ghana Tourism Authority provided regional-

level oversight for the project and had direct responsibility for implementing the marketing objective of the project. The United States Peace Corps were trained as volunteers in ecotourism development advisors to help facilitate the implementation of the project working in close collaboration with Tourism Management Team (TMT) composed of mainly local resident community members who ensured that tourism development in the community was duly implemented with respect to local customs and beliefs (USAID, 2004).

The United Nations Development Program through the global environmental fund with support from the Ghana Museum and Monuments Board built a community shrine and helped demarcate the forest into core and buffer zone. Some level of development activities like farming and building of houses were allowed to be carried on at the buffer zone. The rationale was to secure the core zone which contains the forested area so as to reduce or prevent encroachment .The NCRC working together with members of the community occasionally organizes training workshops for the tour guides to enhance their capacity and planting of trees in the buffer zone (interview with management member, 15 June 2016).

The collaborations and partnerships resulted in the following amenities and benefits accrued for the Boabeng-Fiema CBE initiative.

Interview with the chief tour guide at BMFS, indicated that the provision of water closets, water supply facilities, refuse bins have all helped improve the sanitation conditions in the communities. He further asserted that in the past, tourists that carried with them water bottles and other disposable items randomly disposed them off in the sanctuary which caused environmental problems.

Table 5. Facilities integrated into the BFMS

No.	Facility
1	Interpretative room and visitor centre
2	Furniture for community schools
3	Two water closet toilet and refuse collection bins
4	Two showers with tank fed water supply and two urinals
5	Benches along the trail, directional signs
6	First aid kit and other safety equipment
7	Farming tools for local traditional authority
8	Scholarship scheme for community
9	Shrine for the community
10	Eco-lodge for overnight visitors

Source: In-depth interviews, 2016; USAID, 2004

The interpretative and visitor centre has provided the medium for educating and explaining basic ethics and goals of ecotourism to prospective tourists before they embark on their tour to the sanctuary. The chief tour guide confirmed that - the interpretative services has assisted tourist to become more conscious of what is expected of them when they visit the sanctuary and the type of experience that the sanctuary offers to them.

The BFMS is among one of the most visited tourist destinations in Ghana. As reported by Nature Center and Research Council (NCRC) and USAID the success at BFMS and other ecotourism sites has attracted communities from Ghana and other West African countries requesting for the development of such facilities in their communities.

5) Challenges Facing BFMS

Despite the success of BFMS, the study identified some challenges confronting the community as a result of the presence of the sanctuary. The popula-

tion of the monkeys continue to increase as the forest keeps on growing. The human population over the years has also kept on increasing, as a result, there have been occasional demands by the residents for part of the forest to be cleared to allow additional space for the building of houses and farming (Interview with youth leader, 30 June 2016). Eshun (2010), explains that most of the youth in the community demanded for part of the forest to be made available for farming and other economic activities. Attuquayefio and Gyampoh (2016), in their study also found that, there is a rapid increase in monkey population in the sanctuary, the possibility of dilution of the traditions and culture of the people through ecotourism, increasing industrialization and migration and escalating human-wildlife conflict with potential negative impacts on the conservation initiatives in the area. The table below summarizes some of the major challenges facing the BFMS.

Table 6. Challenges facing BFMS

No.	Challenge
1	Inadequate land available for farming and building of a house
2	High youth unemployment
3	Increase in human and wildlife population
4	Destruction of farm produce by monkeys
5	Poor road accessibility to the site
6	Inadequate marketing and advertisement
7	Stealing and invading compounds of residents by monkeys

Source: in-depth interviews, 2016; Attuquafo and Gyampo, 2016; Eshun, 2010

6. Conclusion and Recommendation

This study has made an attempt to provide insights into the opportunities and challenges -involving multi-level stakeholder's partnership in community-based ecotourism development using Boabeng-Fiema Monkey Sanctuary as a case study. Opportunities for multiple livelihood strategies as a result of the presence of CBE seems critical for increasing local's acceptance and participation. On the other hand, the remarkable growth of the forest and monkeys, as well as the increase in human population, has created a shortage of land for domestic and other commercial purposes. Evidence from BFMS demonstrates that it is possible to successfully integrate local cultural practices into natural resource management. Participation in community-based initiatives such as CBE is seen as desirable for collective ownership and better decision making at the local level. Even though the current system of management at BFMS has ensured greater participation, it seems like people that are benefiting directly or indirectly from the sanctuary remains the most active in attending meetings and workshops. Perhaps the increasing call from the youth in the community for portions of the sanctuary to be cleared to make space for farming and other economic activities could explain their dissatisfaction about the lack of opportunities as a result of the presence of the sanctuary. It is highly commendable that local residents are interacting with foreign tourist at BFMS. This can lead to mutual cultural exchanges thereby creating positive and memorable impacts for both locals and foreign tourists. Notwithstanding, it is imperative for managers of BFMS and residents in the entire communities to ensure some level of decorum in engaging with visi-

tors to mitigate the infiltration of foreign culture.

In relation to the findings of the study, the following recommendations have been proposed. Firstly, management of the sanctuary needs to address the issue of high youth unemployment rate by working together with government, civil societies and other stakeholders to implement programs aimed at improving the standard of living in the community. For instance, the homestay concept should be revisited and implemented; craft making programs should be diversified. Local artisans should be mobilized and empowered. Various success stories of local craft like making of chocolates, rearing of goats in community-based ecotourism sites has been reported in the Nglanggeran tourism village in Indonesia which has decreased the exploitation of resources within and near the protected area (Pokdawis, 2016).

Secondly, biodiversity projects which involve multi-level stakeholders collaborations and partnerships including local and international stakeholders should be encouraged. It is through such collaborations that not only funding but technical and administrative skills in banking, marketing among other skills could be transferred for local communities to empower them to take control and manage their natural resources effectively and successfully as exemplified by the BFMS development model.

Thirdly, policy makers should mainstream traditional natural resource management knowledge into formal education curriculum. This can help promote knowledge, understanding and the application of traditional ecological knowledge associated with sustainable management of ecosystems services (Boafo et al., 2015). Finally, there should be an expansion of facilities in the sanctuary and road connecting the village needs improvement. There is also the urgent need to improve and enhance the marketing and ad-

vertisement of the destination.

Time and resource constraints made it impossible to conduct interviews in the entire study location as well as households in the selected area. However, we believe that, the results of this study has unearthed some valuable indicators that could be beneficial to relevant stakeholders in the tourism industry. More in-depth studies need to be conducted on the role of traditional wisdom and knowledge in natural resource management across the globe. This has even become more crucial as the world is now faced with an unprecedented degradation of the quality of ecosystems to support human and wildlife well-being. In addition, more studies also need to be undertaken from the perspective of the tourist by investigating their motivations and expectations in relation to the quality of services provided by tourism operators.

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