

DURBAN UNIVERSITY OF TECHNOLOGY

**COMMUNITY-BASED TOURISM AS A STRATEGY TO ADVANCE CULTURAL
TOURISM ENTERPRISES FOR SOCIO-ECONOMIC DEVELOPMENT OF
COMMUNITIES IN THE NORTHERN REGION OF GHANA**

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Community-based Tourism as a strategy to Advance Cultural Tourism Enterprises for Socio-Economic Development of Communities in the Northern Region of Ghana

Thesis submitted in fulfilment of the requirements for the degree of Doctor of Philosophy:
Hospitality and Tourism Management in the Faculty of Management Sciences at the Durban
University of Technology

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ABSTRACT

Community-based tourism (CBT) is a form of tourism that aims to increase community participation in tourism-related activities. It utilizes local tourism resources such as water bodies, mountains, festivals and other forms of cultural practices. This study investigated how community-cultural tourism enterprises (CCTEs) can be used to promote CBT and community socio-economic development in Northern Ghana. Purposive sampling was utilized to select a sample of 27 CCTEs that fall under the following broad categories: historical towns and villages, art and craft, cultural profession, spirituality, cultural performance, the hotel industry, cultural cuisine, Atlantic-slave trade villages and talk shows. A qualitative design was adopted, with case studies conducted to determine how the participants could grow their enterprises which will, in turn promote CBT in this region. In-depth- interviews and observation were employed to gather data that were analyzed by means of a qualitative framework which involved coding, familiarization, identification of themes, mapping and interpretation. The study revealed that CCTEs in the Northern region of Ghana are typical of their kind as they are either owned by communities or individual community members. It was also found that involvement in CCTEs is gendered, with women and men running separate enterprises. The participants suggested television coverage, financial and logistic support, broadening market networks, managerial training and tourism promotion as a means to empower their CCTEs and promote CBT in the region. Based on the findings, a policy framework is proposed to achieve these objectives.

DECLARATION

I, Fusheini Halawayhi, hereby declare that this thesis are my own work and findings and that where someone else's work is used, it has been duly acknowledged. I further declare that this thesis has not been submitted to any other university or institution of higher learning for any reason. All information from published and unpublished works by others has been duly acknowledged.

Fusheini Halawayhi ...

Date: 16/08/2025.....

DEDICATION

This thesis is dedicated to my hardworking and caring mother, Hajia Abibata Osman for her love and dedication to the comfort of our family.

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My sincerest acknowledgement and appreciation go to my Maker, God, for the health and life I enjoyed before, during and after carrying out this research.

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CHAPTER ONE

1. 0 Introduction

This research focused on Community-Cultural Tourism Enterprises (CCTEs) and Community-Based Tourism (CBT) in the Northern region of Ghana. As defined by Tasci, Semrad, and Yilmaz (2013: 9), Giampiccoli, Jugmohan, and Mtapuri (2015: 47), Dixey (2007), and Hamza and Nair (2015), CBT is a form of tourism that is planned, developed, owned, and managed by the community for the community. It is guided by the principles of collective decision-making, responsibility, access, ownership, and benefits. Consequently, CBT processes and related enterprises should be controlled, owned, and managed by local community members. According to Giampiccoli et al (2015) and Hall (2000), CT involves interaction between the host community and visitors, resulting in consumption, sharing, and enjoyment of community-based experiences, products, and services. It serves as both an integrated approach and a collaborative tool for the socio-economic empowerment of communities. This is achieved through the assessment, development, and marketing of natural and cultural resources, with the aim of enhancing the experiences of local and foreign visitors while simultaneously improving community members' quality of life (Dixey 2007; Giampiccoli et al 2015). In discussing tourism-related enterprises, Giampiccoli et al (2015) present a concept of tourism known as community tourism enterprises (CTEs). These are defined by a number of characteristics. Enterprise Size and Purpose: CTEs can be small, medium, or micro-enterprises that aim to pursue sustainable tourism, providing economic, cultural, social, and environmental benefits to the communities in which they operate. Community Influence: The community where the CTE operates must have the ability to influence its decision-making. Ownership: Ideally, CTEs are owned and operated by the community or by one or more community members, either wholly or through joint ventures. Promotion of the Local

Value Chain: CTEs promote the local tourism value chain through linkages to agriculture, arts and crafts, food services, and related small businesses within the community. Privately-owned businesses that meet the first two criteria may also qualify as CTEs.

The current study focused on cultural and community-based enterprises that are family, individual, and community-owned, managed by local people, and utilize the proceeds to benefit the community and family members. These are referred to as CCTEs and they include art works, historical sites, healers, talk-shows, food-stalls, drummers, traditional food/spices, festivals, and many more. Cultural tourism enterprises include various businesses and tourist attractions. According to Asli, Kelly, and Semih (2013), they encompass activities such as dance and music, hair braiding, storytelling, visits to agricultural and ancient sites, and herbal tea collection. Hamza and Khalifa (2009) add shorelines, waterfalls, galleries, theaters, festivals, art, accommodation, and food stalls to this list, while Jugmohan, Spencer, and Steyn (2016) state that culture, traditional food, meeting people, women's attire, traditional healers, and beadwork are among the most attractive.

These cultural and community economic activities define CCTEs as business units that have the potential to contribute to the socio-economic development of their communities, profit-sharing, ownership, management, and related aspects.

Ghana's Northern region is characterized by savannah grassland and well-spaced trees (Kwame 2016). Several tourist attractions that are mainly driven by CCTEs serve as platforms for their commercialization. The services they offer include hotels and guest houses, food vending, trans-Atlantic slave trade routes and monuments, healing and spirituality, historical towns and villages, cloth making, festivals, music production and gastronomy. However, CCTEs in this region are not delivering to their full potential, resulting in low socio-economic impact. This is attributed to a

lack of managerial skills and collaboration, poor marketing and low levels of state interest and investment in tourism development in the area.

Against this background and guided by Giampiccoli, Jugmohan and Mtapuri's (2015:3) conceptual framework on the characteristics and functions of CTEs, this study analyzed the form and nature of CCTEs in Ghana's Northern region in relation to established CBT principles in order to reposition and empower them to deliver socio-economic benefit to local communities. A qualitative research approach was adopted within the interpretive paradigm. Twenty -seven CCTEs were selected using purposive sampling and a case study approach was employed to profile each in terms of its nature, structure, ownership and benefit sharing and how the CCTEs can be repositioned to bring about socio-economic development. In-depth interviews were conducted with two workers from each CCTE on the themes of longevity, ownership, benefit sharing, management, partnerships, socio-economic relevance and policy preferences for development. Focus group discussions, and observation in the field were also used to gather data. The data were analyzed using qualitative approaches such as unitizing and coding. The steps involved in this process included thematic identification, data familiarization and pattern identification which are said to be key in analyzing qualitative data (Schling 2006; Pritha 2020:17). The study fills a gap in the literature by focusing on CCTEs in the study area. It also proposes a strategy to advance CCTEs and community development through CBT.

The study's findings on managerial deficiencies, profit sharing, operations, socio-economic relevance and the ownership structure of various CCTEs will inform policy makers in their efforts to maximize the gains from this sector in Ghana's Northern region. A major policy recommendation is that municipal assemblies should invest a percentage of their internally

generated funds in CCTE projects in order to render them more viable and create jobs, thus contributing to overall socio-economic transformation.

1.1 Background to the Study

Community-Based Tourism is a means of sustainable community empowerment and development (Saskara et al 2016). Communities are said to be characterized by four main elements, including citizens of a place; geographic space; social interface; and common ties (Ngxongo, 2016). In line with this characterization, in this study, CBT in the Northern region was analyzed as a social group with social and geographic ties whose activities impact tourism in one way or another through CCTEs.

Community Tourism Enterprises are a broad concept that encompasses a range of unique tourism characteristics (Giampiccoli, Mtapuri & Jugmohan 2015). Giampiccoli et al's (2015) case study in Jamaica identified overall CTE criteria which include economic, cultural and environmental benefits to the communities in which they operate, local ownership, community management and serving as additional source of income. The CTEs that were the focus of this study are cultural in nature, economically relevant as they serve as livelihood strategies, locally managed and owned, and serve as additional sources of income for community members.

The communities in the Northern region that were the focus of this study participate in various art forms, are home to historical sites, and are involved in healing and spirituality, including cultural performances that are linked to their identity. These linkages and their related small businesses can be harnessed to promote the local tourism value chain. The study investigated how CBT as a development strategy can be used to advance CCTEs as a means to promote socio-economic development in this region of Ghana.

The Northern region of Ghana comprises largely of Savanna grassland, with clusters of drought-resistant trees like baobab and acacia (Kwame 2017:02; Halawayhi 2020:21). Kwame (2006:02) and Halawayhi (2020:21) note that the dry and the wet seasons span six months each, with the former between January and June and the latter from July to December. The region experiences high temperatures, with the dry harmattan sweeping it through between December and March. The tourist attractions include the Naa Gbewa palace in Yendi, the Naa Binbegu baobab tree, the Nawuni River and Saakpoli slaves' wells, among others (Awedoba 2012: 03; Dayour 2015:17; Kwame 2016:15).

Cultural activities that serve as livelihood strategies in the Northern region range from farming, to food vending and gastronomy, healing, spirituality, cultural performances and festivals, historical towns and villages, local hotels and guest houses, traditional art and handiworks, etc., which serve as pull factors for tourists (Dayour 2015:21; Kwame 2016:18). They not only support individuals and families, but also communities. Some are owned by individuals or families, while others are owned by the whole community, especially historical towns and monuments. Family-owned CCTEs such as drummers, spiritual healing, traditional guitarists, etc., are led by family heads who distribute benefits and assign roles. It was observed during the study that in historical towns, there is potential conflict between visitors and residents over taking photographs at shrines. Tour guides are likely to accept a gift as a token for their services, as there is no standard charge. Overall, these communities exhibit a lack of knowledge of tourism development.

Rixon (2021) asserts that CBT in Ghana can benefit local communities by raising living standards, preserving culture and uplifting communities. The Ghana Tourism Authority notes that stakeholders in the CBT project in the village of Deme in the Volta region of the country include fisher-folk, chop bar operators, traditional craft vendors and local tourist guides (Hall 2018), while

the Northern region is home to drummers, dancers, drivers, tour guides, cooks, and historians (Conrad et al 2012).

The region's severe climatic conditions have led to youth emigration to other parts of the country despite the fact that investment in agriculture, tourism, etc. could create jobs (Awedoba 2012:5). Many rural areas in Ghana have experienced youth emigration in recent times due to rising food insecurity and poverty (Ewoenam 2020). A study in South Africa found that the tourism sector has the potential to create both part-time and full-time jobs, particularly for graduates; and that even if seasonal; it can benefit local communities (Reshma & Lukhanyo 2021). Against this background, the current study investigated strategies to promote tourism viability so as to provide employment through CCTEs and stem the exodus of youth to other parts of the country.

Furthermore, a central focus of the study was how CCTEs' ownership structure, operation, partnerships, etc. could be repositioned through linkages to relevant bodies in order to create employment opportunities. A case study was conducted of each CCTE to enable policy makers to determine the type of support each requires in order to not only create jobs, but to preserve and promote local culture.

While the study revealed that community members have the skills to perform, produce, narrate, prepare and deliver tourist activities, coordination is lacking as well as marketing initiatives to attract tourists. Ngxongo's (2016:40) research on Umhlwazini in South Africa also concluded that community members lacked the information, skills and funding required to enable them to participate in tourism development. The current study thus aimed to identify strategies to increase participation in CCTEs and tourism development in the Northern area. Its findings will inform policy formulation, marketing strategies and the development of managerial competencies that will put tourism on the road to delivering socio-economic development.

There is a paucity of research on CBT in the north of Ghana however CBT has potential in the country. There are numerous definitions of CBT. Tasci, Semrad, and Yilmaz (2013) state that CBT should i. be proactively rather than reactively planned; ii. adapt production and consumption to suit the local economy; iii. include all groups, especially the marginalized; iv. respond to community priorities; v. benefit from education and training; vi. ensure equitable distribution of wealth; and vii. should include a number of complementary sectors rather than a single industry. Salazar (2011) asserts that: 1. CBT should be ecologically sustainable; 2. There should be equal distribution of costs and benefits among participants; and that 3. There is a need for institutional consolidation. Butler's (2006) theory on tourism destinations' life-cycle holds that a tourism destination goes through six stages of development, namely, exploration, involvement, development, consolidation, stagnation and decline/rejuvenation. This theory relates to this study in two different ways: the first is that Butler points to the need for high levels of interaction between residents and tourists in the early stages of site development, while ensuring that no harm is done to the destination's cultural and environmental attractions. This was a major feature of tourism development in the study area. Secondly, the theory draws attention to the need for the use of the media to market the destination. Through promotion in the local media, the Northern region has attracted large numbers of tourists during certain seasons.

Last but not least, the principles of CBT proposed by Giampiccoli, Jugmohan and Mtapuri (2015:3) outline the key principles and factors of a typical CTE. They include:

- i. Community ownership and management: The local community should have a significant stake in owning and managing the tourism enterprise. When the community takes ownership, decisions are made collectively, and the benefits of tourism are more likely to be distributed among community members.

- ii. Availability of attractions: CTEs should have access to and promote unique attractions that showcase the natural, cultural, and historical aspects of the community. This creates a compelling, authentic tourism experience.
- iii. Respect for local culture: CBT aims to preserve and celebrate the local culture and community traditions. This enhances the tourist experience while preserving the community's identity.
- iv. Small-scale enterprises: CBT initiatives are often more sustainable and effective when they are small-scale and locally rooted. Smaller enterprises are easier to manage, have reduced environmental impact, and can focus on community well-being.
- v. Community-wide development: The principles of CBT encourage tourism initiatives that contribute to the overall development of the entire community. This includes improving infrastructure, education, healthcare, and other socio-economic aspects that benefit all residents.
- vi. Sharing benefits: The benefits generated by tourism enterprises should be shared equitably among all stakeholders, including community members, employees, and local businesses. This assists in reducing economic disparities and fosters a sense of ownership and support for the tourism initiative.

Giampiccoli, Jugmohan and Mtapuri (2015) hold that incorporating these undergirding factors into the operations, ownership, and external relationships of CTEs, can effectively promote CBT, leading to sustainable and responsible tourism practices that benefit both the community and visitors.

Giampiccoli, Jugmohan and Mtapuri's framework was appropriate for this study as, first, it offers a set of principles against which to measure individual CTEs in the study area. Secondly, in line

with the framework, community development was part and parcel of the study that aimed to formulate a community socio-economic development strategy based on CCTEs.

1.2. Statement of the Research Problem

The tourism sector in Ghana has received significant support from government and other key players in the form of incentives such as provision of loans and technical support (Adu-Ampong 2018:15) through state agencies like the Ghana Museums and Monuments Board, Ghana Tourism Authority and Ghana Hotels Association (Emmanuel 2019:3). As a result, the country's tourism industry is developing at a fast rate (Ghana Tourism Authority 2010:13; Emmanuel 2019:3). However, such support is largely concentrated in the south such as at Accra, Cape Coast and Kumasi. This is due to the fact that these areas are perceived as offering quicker returns on tourism investment (Emmanuel 2019:3, Asinyo et al 2021), hindering tourism development in the Northern and Volta regions (Acheampong 2006:18; Adu-Ampong 2018:22). Furthermore, Acheampong (2006:18) and Adu-Ampong (2018:22) note these areas suffer from inadequate road networks, hotel accommodation and transport systems compared to the Accra, Kumasi and Cape Coast enclaves.

Given this situation, tourism promotion in general and cultural tourism in particular through the consumption of cultural products like folk music, arts and crafts, heritage sites, and so on has suffered in the Northern region (Bayour & Alberta 2015:118). Many of the sites that capture the history of the people are not accessible by road (Bayour & Alberta: 2015:118), while others, like the contemporary Witches Camps which house women accused of bewitching people and hold much tourist potential have been neglected (Bayour & Alberta 2015:118; Bayour & Atanga 2015:10). Bayour and Atanga (2015: 16) note that tourism is ongoing in the Northern region, but is low key and that adventure novelty, culture and social contact may draw more visitors. Tourists

visit during festivals like Damba and Bugum and purchase arts and crafts especially smocking and fabric (Bayour & Alberta 2015: 17). While numerous traditional industries like agriculture, cuisine, cultural performances, healing and spirituality provide a modest income to local people (Abukari 2016:7), the proceeds tend to benefit individuals, with little focus on overall community development.

Lastly, the CCTEs in the study region operate independently (Atoeva 2022:1), are largely informal and are not involved in overall community socio-economic development (personal observation). The study thus aimed to establish how they can collaborate with stakeholders to render tourism more viable and contribute to such development.

1.3 Aims of the study

The aim of this research was to:

Assess CCTEs in the Northern region of Ghana against the principles of CBT/CTE so as to create an enabling environment and empowerment to increase their potential for socio-economic development. The specific objectives were:

1. To assess the socio-demographic variables of players in the CCTEs
2. To analyse the role of the stakeholders involved in the CCTEs
3. To identify the ownership and management structures of the selected CCTEs to determine if they match the principles of CBT/CTE
4. To investigate benefit sharing, distribution, and the structure of the selected CCTEs to determine if they match the principles of CBT/CTE
5. To examine the role of CCTEs in the study region relative to community socio-economic development

6. To develop a conceptual framework to advance CCTEs and community socio-economic development
7. To identify an appropriate tourism policy framework for the Northern region

1.4 Research questions

- 1.4.1. Who owns and manages the selected CCTEs in the Northern region?
- 1.4.2. What are the characteristics of those employed in the selected CCTEs and in what capacity are they employed?
- 1.4.3. What kind of partnerships and benefit distribution exist within the CCTEs in the Northern region?
- 1.4.4. What strategies are used to address community socio-economic development initiatives in the Northern region?
- 1.4.5. What kind of policy should be implemented to address CCTE development in the Northern region?

1.5 Rationale for the study

Given the lack of tourism development in the Northern region and other parts of Ghana apart from Accra, Kumasi and Cape Coast (Emmanuel 2019:3; Asinyo et al 2021), little research has been conducted on tourism in the region. The few studies that have been conducted mainly focus on tourist sites, challenges confronting the sector, the factors that attract tourists and the sector's potential viability. This study contributes to filling this gap and adds to the body of knowledge by focusing on CCTEs' operations and contribution to the socio-economic development of communities in the region. It examined the management structure, ownership, employee

characteristics, partnership arrangements and income distribution of various CCTEs. Furthermore, it proposes a model to advance CBT through CCTEs.

1.5 Key/Fundamental Issues

1.5.1 Definitions of CBT

According to Richards (2014: 10), cultural-based tourism involves people travelling to other parts of the world to experience cultures other than their own. The author adds that many countries and regions seek to tap into this market as it involves tourists who are often highly educated and whose spending bolsters the local economy. Richards (2014) concluded that for states and regions to benefit from this market, they need to offer innovative cultural attractions as well as engage in effective marketing in order to compete in the global space.

Johnson (2010:10) defines CBT as locally initiated development in which tourism is used to generate economic, social and cultural benefits for both individuals and society, normally owned and managed by the community for its own benefit. In summary, CBT is a type of tourism arrangement in which the community owns and manages tourism facilities for the cultural, environmental and financial benefit of society. Ghana's Northern region is home to numerous cultural and historical artefacts and activities that have the potential to attract tourists.

1.5.2 Cultural-based Tourism Attractions

Cultural-based tourist attractions relate to activities and businesses like art and crafts, among other cultural contributions, that people engage in that are capable of attracting tourists. Asli et al (2013: 11) note that these include dance and music, hair braiding, storytelling, agricultural sites ancient

cultural sites and herbal tea collection, etc. Hamza and Khalifa (2009: 43) state that cultural tourism attractions include shorelines, waterfalls, galleries, theatres, festivals, art, accommodation and food stalls. Jugmohan et al (2016) identify culture, traditional food, meeting people, women's attire, traditional healers and beadwork as major CBT attractions. These are similar to those noted by Hamza and Khalifa (2009). Ghana's Northern region offers therapeutic and spiritual healing, artisanal work like pottery, basketry, cloth weaving, farming, traditional cuisine, architecture and historical sites. Their viability as tourist attractions were the focus of the current study.

1.5.3. Characteristics of CBT

Giampiccoli and Saayman (2016:8) set out a number of hallmarks of CBT. These include the fact that it is rooted in the indigenous population and that it contributes to community livelihoods, provides training and capacity building, is a long-term approach to community development rather than a quick fix, and should promote individual and community wellbeing. However, the authors note that CBT is challenged by poor infrastructure and market access, and a lack of capacity and financial resources that inhibit the smooth running of such projects. Again, CBT should be economically beneficial, be able to support socio-cultural development, be environmentally friendly, promote art and cultural performances and enhance overall societal development (Giampiccoli, Mtapuri & Jugmohan 2015). Giampiccoli et al's (2015) conceptual framework laid the foundation for the current study as the indicators identified have close affinity with the nature of CCTEs in the study area. Asker et al (2010) state that, in managing CBT projects, community members should be widely involved in decision making, and ownership of land and other resources.

The fact that CBT should play a complementary role in supporting community livelihoods can be seen in the study community as the cultural attractions that generate income are complementary

given that farming remains the mainstay of the region. Family and community members who are involved in activities like local guitar and drum musicians, healers, historians and tour guides also own farms, and CCTEs complement their earnings from crops such as yam, millet, sorghum, cassava, Bambara beans and cowpea that are grown on a subsistence bases.

1.5.4 CBT and Community Development

Commenting on the role of CBT in community development, Nair and Hamza (2015:1) state that such projects generate business opportunities for small and medium size enterprises. Furthermore, CBT serves as a vehicle to distribute economic benefits among rural inhabitants. It also serves as a catalyst for partnerships between private and public sector enterprises.

Saayman and Giampiccoli (2016:3) explain that tourism and community development is underpinned by two principles. The first is that tourism development leads ineluctably to economic development, while the second is that economic growth leads to poverty reduction. Gartner and Cukier (2012) concur with this view. Thus, when communities develop CBT and other tourism products, the local economy will grow, leading to poverty reduction and community development. Gartner and Cukier (2012) also state that CBT is a means of empowerment where communities take control of their resources such as land and water bodies and manage them using the skills acquired in the CBT project. Ultimately, community members develop managerial and other skills, which they deploy for the benefit of individuals and community as a whole. Giampiccoli et al (2015) note that culturally-based enterprises that can take the form of small or medium size businesses offer social, economic and environmental benefits for society.

1.5.5 Tourism in Ghana

Tourism is one of the key drivers of Ghana's economy as it creates jobs and wealth at the same time as stimulating growth in other areas of the economy (Ekow 2020). Ekow (2020) notes that

tourism is the fourth highest foreign exchange earner and contributes 4.8% of Gross Domestic Product (GDP). Given its importance, the government aims to position the country as a competitive international destination through partnerships, investment, marketing, and conservation of its people's rich cultural, historical and environmental heritage. Regulation and policy development and implementation are the responsibility of the following agencies: Ministry of Tourism, Art and Culture, Ghana Tourism Authority, Ghana Tourism Development Agency and the Ghana Museums and Monuments Board. Other players include the National Commission on Culture, Folklore Board, Bureau of Ghana Languages and Kwame Nkrumah Memorial Park (Nana-Akua 2019).

1.6. Structure of the study

This thesis is presented in seven chapters as follows:

1.6.1. Chapter 1. Introduction

This chapter presents an overview of the study. It briefly discusses the research context, research problem, the study's aims and objectives, the research questions, the rationale for the study and the research design and methodology.

1.6.2. Chapter 2. Literature review

Chapter 2 reviews the literature on CBT, CTE and CCTE generally and Ghana in particular. It also discusses the theories related to the study.

1.6.3. Chapter 3. Theoretical framework

This chapter provides a detailed presentation of related theories.

1.6.4. Chapter 4. Research methodology and design

Chapter 4 focuses on the research design and methodology, the approach to data collection and ethical considerations.

1.6.5. Chapter 5. Discussion of Primary Data and findings

The chapter presents, analyzes and discusses the study's results and their implications for tourism development and social benefit.

1.6.6. Chapter 6. Model of CBT, CCTE and community development

Chapter 6 models the relationships between CBT/CCTEs and community development.

1.6.7. Chapter 7. Conclusion and Recommendations

This chapter presents overall conclusions and recommendations arising from the study's findings. It also offers suggestions for future research.

Summary

This chapter presented the background of the study, the research problem, and the study's aims and objectives as well as the research questions. It defined the key issues relating to tourism in Ghana and provided an overview of the study.

The following chapter reviews the literature related to the study topic.

CHAPTER TWO

LITERATURE REVIEW

2.1. Introduction

This chapter reviews the literature on tourism and its practices. It discusses the historical development of tourism in Ghana, the organizations that regulate the sector, tourism businesses/enterprises in Ghana, CBT and community development, the role of players in the tourism sector, CBT and job creation in Ghana, typologies of cultural tourists in the country, tourism's socio-cultural impact, socio-cultural variables and management of tourism and the socio-economic and cultural importance of tourism in Ghana, among other subjects.

The World Trade Organization (1994) defines tourism as a practice in which people travel outside their homes or usual places for no more than a year for leisure and learning. Tourism Teacher (2020) describes it as a set of activities including services like transportation, accommodation, learning, entertainment and leisure provided to people who travel outside their homes. According to the United Nations World Tourism Organization (2008), tourism is a socio-cultural and economic activity which involves the movement of people to places outside their usual places for business or leisure purposes. These definitions show that tourism involves a type of travel for not less than 24 hours and not exceeding a year for business, learning and leisure purposes.

In ancient societies, tourists began as soldiers sent to foreign lands to wage war for the purposes of expansion (Tourism Teacher 2020:3). According to Tourism Teacher (2020), this laid the foundation for future travel, leading to the emergence of tourism. The Phoenicians, Egyptians, Romans and people of Eastern Mediterranean countries travelled out of necessity, but also had a desire to see what lay beyond their territories. A group known as the Mayas in modern Mexico and

the Shang of China are said to have travelled far and near, not only to spread their civilization, but also to see what existed beyond their borders. Between 1613 and 1785, which was known as the Grand-tour period, it became fashionable for the wealthy and those interested in learning to travel to France, Germany or Italy. They traveled across Europe to experience the art, science and architecture of other countries. This period is said to have given birth to modern tourism (Tourism Teacher 2020). In its modern form, tourism has contributed in many ways to the socio-economic growth of societies across the globe (United Nations World Tourism Organization 2013: 664). For example, 1,035 billion visitations were recorded worldwide, with Europe receiving the most visits, followed by Asia, America and Africa while the Middle East was ranked lowest (UNWTO 2013:664). The tourism sector drives the development of many social amenities and infrastructure such as sewage systems, entertainment centers and accommodation (Goeldner & Ritchie 2009:21).

Ghana's tourism sector is growing rapidly and is the fourth highest foreign exchange earner after cocoa, gold and timber (Adu 2017; Mensah 2012). Adu (2017) and Mensah (2012) note that tourists travel to the country to attend conferences, conduct business and for training purposes, resulting in a significant contribution of US \$3.0 billion to the economy. Other reasons include visiting friends and family and holidays.

Akyeampong (2006) categorizes tourism into several forms including cultural, culinary and domestic tourism, ecotourism and experiential, agro, business and recreational tourism, among others. The author (Akyeampong 2006) adds that the common reasons for tourists travelling to Ghana are: (i) Conferences and conventions including international business and religious gatherings; (ii) Historical sites including Elmina Castle, Cape Coast Castle, St. Jago Fort and so on; (iii) Cultural heritage such as music and dance, traditional festivals, chieftaincy and native politics, arts and craft; (iv) Beaches in the Western half of Ghana stretching from Axim to Accra;

and (v) The warm tropical climate for Europeans and Americans fleeing the harsh winter of their continents. The forts and beaches are concentrated in the Western, Central and Greater Accra regions, while the other attractions are available in other regions.

2.1.2. Socio-economic Overview of Ghana

Ghana, a politically stable nation with a population of approximately 30 million, is a key business hub in West Africa. Since 2020, Accra has hosted the Secretariat of the African Continental Free Trade Area (AfCFTA). Despite its stability, the country is currently grappling with a debt crisis, high inflation, and the depreciation of its currency, the cedi.

In the medium term, Ghana's economic prospects remain positive. The discovery of substantial offshore oil and gas reserves in recent years has positioned oil as the nation's second-largest export after gold. Ghana has been a member of the Extractive Industries Transparency Initiative (EITI) since 2010. The tourism sector has also benefited from substantial government and stakeholder support, with incentives such as loans and technical assistance provided through agencies like the Ghana Museums and Monuments Board, the Ghana Tourism Authority, and the Ghana Hotels Association (Adu-Ampong, 2018; Emmanuel, 2019). These measures have contributed to the rapid growth of the tourism industry (Ghana Tourism Authority, 2010; Emmanuel, 2019). However, the capital-intensive nature of the extractive industries has resulted in limited job creation. Labour-intensive sectors such as agriculture and manufacturing have recorded minimal growth for decades. Cocoa remains a major source of revenue, with Ghana being the world's second-largest producer after Côte d'Ivoire. Since 2010, the country has diversified its agricultural exports to include products such as pineapples and mangoes, an important step toward reducing dependence on a narrow range of commodities.

Ghana's economic growth has experienced significant volatility, ranging from 0.9% in 2020 to a high of 14% in 2011. The COVID-19 pandemic caused a sharp contraction in 2020, followed by a slow recovery in 2021 and 2022. The International Monetary Fund (IMF) projected a modest growth rate of 1.2% for 2023. In May 2023, the IMF Executive Board approved a \$3 billion Extended Credit Facility to help stabilize the economy. Investment in Ghana is hindered by bureaucratic bottlenecks, uncertainty over land acquisition and legal enforcement, a shortage of skilled labour, inadequate transport infrastructure, high interest rates, and widespread corruption (Bansah et al., 2018; Emmanuel, 2019). Furthermore, new regulations on local participation and value addition—aimed at increasing national revenues from the oil and renewable energy sectors—have discouraged some potential foreign investors. To strengthen the economy and diversify income sources for local communities, domestically driven initiatives such as tourism are strongly encouraged.

2.2. Historical Development of Tourism in Ghana

The development of tourism in Ghana occurred in three different phases: the post-independence era (1957-1966); the era of political instability (1966-1981); and the structural adjustment era (1981-2000) (Emmanuel 2018:3; Teye, 2015). Teye (2015:5) notes that, as in many countries in Africa, tourism development is driven by economic imperatives and occurs at two levels: (1) the macro or national level, where it is expected to generate economic growth by bringing in foreign exchange and increasing other forms of revenue for the government. (2) the micro or local level, where it is expected to accelerate job creation, income and revenue generation and distribution, ensuring balanced regional development with the ultimate goal of improving the lives of people

and communities. The policies and administrative mechanisms of the various phases described by Emmanuel (2018) reflect the macro and micro domains outlined by Teye (2015).

2.2.1. Post-independence era - development first approach (1957-1966)

According to Emmanuel (2018:3), at the time of gaining its independence, Ghana lacked a tourism sector and there was thus no demand for tourist accommodation. The first leisure hotel was the Ambassador hotel that was built to host dignitaries and officials travelling to Ghana for the inauguration of the new government in 1957. Emmanuel (2018) therefore argues that, although the hotel contributed to the development of tourism, it was not originally designed for this purpose but for development per se. Politically speaking, this era was dominated by socialist principles.

2.2.2. Political instability - tourism first approach: 1966-1981

Between 1966 and 1981, Ghana was ruled by five successful military juntas, with changes in government occurring via the bullet rather than the ballot box (Aryeetey & Kabul 2007: 9). This resulted in an economic meltdown, with negative impacts on tourism. Notwithstanding this challenge, the country established several tourism agencies and later commissioned studies to determine its tourist potential and impact. The agencies included Ghana Tourists Cooperation, Ghana Tourists Control Board, and the Ghana Tourists Development Company Limited which was renamed the Ghana Tourism Board in 1977 (Emmanuel 2017:13).

In 1972, the Obuam Committee conducting an inventory of Ghana's tourism resources (Teye 1999). This led to a government White Paper that resulted in tax incentives and concessions to encourage foreign direct investment. Other studies like that of Hof and Overgaard were subsequently commissioned by various governments, leading to the formulation of a 15-year Tourism Master Plan (1975-1990). Hof and Overgaard's study covered the nine regions of the country, with a helicopter or boat used to reach less accessible locations (Teye 1999:11). The

comprehensive plan assessed Ghana's tourism facilities and human resources needs, evaluated cultural and historical tourism resources and analyzed the markets for various products. Teye (1999) notes that this led to the identification of three tourism zones in Ghana, namely, the coastal zone (Central region); western zone (Western region); and the northern zone (stretching between Ashanti and the Northern regions). However, it was decided that the northern sector, especially beyond Kumasi, would only be developed in the future as the other regions needed to be equipped with facilities and resorts.

The master plan was said to be a classical example of a tourism first approach to planning and developing tourism (Teye 1999). The focus was on economic growth resulting from tourist arrivals. It was projected that by 1990, the country would have received 357,000 arrivals and created 35,700 direct and indirect jobs (Aseidu 2008; Teye 1999). To promote tourism development and in line with the tourism first approach, the country embarked on commoditization of attraction sites and developed beach resorts in eight communities which together with the existing castles became known as the 'bricks and mortar' of tourism in Ghana (Addo 2011: 16). However, the plan's implementation was disrupted by the political wrangling that led to frequent regime changes.

2.2.3. The structural adjustment era – mixed tourism first development first approach: 1981-2000

Between 1981 and 2000 Ghana committed to national development planning and strategies based on trade liberalization at the behest of World Bank and International Monetary Fund (IMF). The Structural Adjustment Policy which began in 1983 liberalized the economy and freed it from state control, while pushing for private-led trade and investment (Agyemang 2000:13; Emmanuel 2015:2). Both foreign aid and international tourists began to pour into the country, leading to

massive investment in the tourism sector, while the number of hotels increased from 273 in 1989 to 766 by 1997 (Konadu-Agyemang 2001: 14). The government received funding for tourism initiatives from the United Nations Development Program (UNDP) and the United States Agency for International Development in 1990. The funding was used for the restoration of the Cape Coast Castle and Elmina Castle and construction of a canopy walk-way in nearby Kakum in order to diversify the tourism sector (Adu-Ampong 2016:9; Konadu-Agyemang: 2001). By the late 1990s, these facilities together with the Emancipation Day and Pan African Theatre Festival (PANAFEST) had become tourist drawcards.

Ghana also received financial support from the UNDP and technical assistance from the World Bank to design a national economic development plan known as Vision 2020 (Teye 1999). The vision that was based on a tourism first development first approach aimed to enhance incomes, job creation and foreign exchange earnings to serve as catalyst for economic transformation (Government of Ghana 1996:28). Between 1995 and 2005, the number of tourists arriving in the country grew from 286,000 to 638,000 and by 2010 tourist receipts reached more than a billion dollars.

2.2.4. Democratic consolidation - development first approach: 2000-2017

Amidst a stable democratic and economic landscape in which power has alternated between the National Democratic Congress (NDC) and the New Patriotic Party (NPP), many tourism development programs have been implemented that can be described as rooted in the development first approach. The NPP's policy described as the 'golden era of business' between 2001 and 2009 and the NDC's growth and poverty reduction strategy between 2006 and 2009 tied tourism development to overall national strategic ambitions (Yankholmes 2013:12; Victor 2015:02). The newly created Ministry of Tourism launched a program in 2007 to not only to boost tourism but

also to attract people of African descent living in the UK, USA and other places to visit the country. Several development plans were formulated to boost tourism through accelerated socio-economic development. These included the Ghana National Tourism Development Program (GNTDP) (2013-2027) that presents a comprehensive tourism development policy and planning from a development first perspective. The emphasis is on identifying potential and possible challenges in a manner that will ensure that the tourism sector contributes significantly to GDP while reducing poverty at community level (Government of Ghana 2013). The policy also aims to identify expanded markets for the sector and to ensure that tourism product development and practice does not negatively affect the culture of the people whom it is expected to benefit.

Another important milestone was the passing of the Tourism Act, 817 that transformed the Ghana Tourism Board into the Ghana Tourism Authority (GTA). It is mandated to provide the institutional framework for tourism development; tourism product development and regulation of attraction sites while ensuring direct investment in the sector (Adu-Ampong 2016: 17; Yankholmes 2013:12). The establishment of the GTA was accompanied by the establishment of the Tourism Development Fund (TDF). Drawing on seed capital from the government and a 1% levy on tourist accommodation, it aimed to address the perennial financial problems affecting tourism product development and infrastructure.

Understanding the historical development of tourism amidst Ghana's changing socio-political landscape is important as the current tourism outlook is contingent on historical processes. The lessons learned from Ghana's experiences can be used by other African countries to formulate sound policies to guide tourism development.

2.3. Regulation of Tourism in Ghana

Tourism in Ghana is currently regulated by the following organizations: The Ministry of Tourism created in 1993, the Ghana Tourism Authority, an advisory body established by the Tourism Act, 817 in 2011 and lastly, the Hotel Catering and Tourism Training Institute (HOTCATT) (Ministry of Tourism 2012:13; Pauline & Lara 2019:2). These organizations are responsible for implementing the 2006 Ghana Tourism Development Policy that focuses on economic viability, ecological sensitivity and cultural appropriateness. Tourism policy in Ghana aims to grow a sector that generates benefits for the local population and offers the best visitor experience without damaging the natural environment.

According to Pauline and Lara (2019: 2), in the year 2000, Ghana recognized the tourism sector as an important part of the national economy that is a driver of growth and development, employment creation and poverty reduction. It now focuses on four areas for development: national parks and reserves, cultural events, beaches, and historical sites like forts and castles.

2.3.1. Ministry of Tourism

The Ministry of Tourism is the interface between government, international civil society and tourism implementing bodies. Its mission is to create a conducive environment for the sector to contribute to GDP through efficient use of policies, plans and projects, working with the private sector to mobilize resources and investment (Nana-Akua 2019:2; Ministry of Tourism 2019).

The ministry implements its policies and program through the Ghana Tourists Board that provides secretarial, administrative and clerical services. It also disseminates information to tourists, regulates travel agencies and guides business associations.

2.3.2. The Ghana Tourists Development Company (GTDC)

This state agency handles foreign and local investment in the tourism sector. It was established in 1972 under the Company's Code 1963 (Act 179) (Nana-Akua 2019; GTDC 2021). Its mission is to create an enabling investment environment in the various tourism categories to attract private funding by ensuring the application of sound business principles. The company mobilizes investment in resources and services in the sector and aims to ensure equal participation in joint ventures with Ghanaian and foreign firms. It also offers technical support and direction in order to improve efficiency and services to tourists.

2.3.3. Ghana Tourism Authority

Established by an act of Parliament, Act 817, this agency is responsible for the regulation of tourism by marketing, promoting, licensing, classifying, researching and developing tourism products (Ghana Tourism Authority 2020). It not only oversees the implementation of tourism policies but administers a fund to which every tourist business contributes 1% of its revenue for the development of tourism in the country. The Tourism Authority, Tourists Development Company, Tourists Board and the Ministry of Tourism are responsible for regulating, monitoring and evaluating the policies implemented by various tourist companies and state agencies. Some of the state agencies and their activities are described below. They have no policy formulating responsibilities but are responsible for implementing policies within their jurisdictions:

2.3.4. Tourism policy implementing bodies

2.3.1. Wildlife Division

The Wildlife Division that falls under the Ministry of Tourism oversees the protection of the country's flora and fauna. Its mission is to ensure conservation, development and sustainability of wildlife for the country's socio-economic transformation (Wildlife Division 2021:1). It is tasked

with developing the eco-tourism potential of protected areas, promoting the development of wildlife-based enterprises, assisting local communities to develop and manage their own reserves and raising public awareness.

2.3.2. The National Commission on Culture (NCC)

This agency, which also falls under the Ministry of Tourism, was established in 1990 to holistically manage various cultural issues (NCC 2021). It is responsible for implementing Ghana's cultural policies and ensuring that local culture remains unique and untainted. Harnessing and utilizing cultural resources for overall socio-economic development remains its key mission.

2.3.3. The National Theatre

This National Theatre which is part of the Ministry of Tourism is mandated to stage performances for the enjoyment of the general public. It has three resident companies, namely, the National Dance Company, Abibigromma, and the National Symphony Orchestra (National Theatre 2020:1). The National Dance Company performs the dance types and forms of the country's various cultures. Abibigromma is a group that stages drama from Ghana and beyond, while the National Symphony Orchestra performs local and international musical compositions.

2.3.4. The Kwame Nkrumah Memorial Park

This is the final resting place of Dr. Nkrumah, first president of the Republic of Ghana. The museum hosts rare artefacts related to the independence of the country and other African nations (Nkrumah Mausoleum 2020). It presents in-depth historical accounts of sub-Saharan Africa's struggle for independence from colonialism.

2.3.5. Du Bois Centre

This Centre was built to preserve the memory of Dr. Du Bois, a Pan-Africanist from the United States of America who spent his last days in Ghana where he continued with his civil right activism and Pan-Africanism until his death in 1963 (Du Bois Centre 2020). The Centre welcomes tourists for educational tours and research on the social, political and cultural ideals of African society.

A number of private businesses also provide services in the tourism sector, including accommodation, travels agents, catering services, tour operations, and souvenir retailing (Akyeampong 2016:3; Mensah 2012). Akyeampong (2016) notes that they have come together under the Ghana Hotels Association, Ghana Restaurants Association, National Drinking Bars Association. The author (Akyeampong, 2016) adds that, in 1994, they formed a united front known as the Ghana Tourism Federation (GHATOF) to provide a link between players in the industry and the general public, serve as forum for advocacy and training, and provide a general framework for holistic tourism development in the country.

2.3.9. Community participation in Tourism Development

Aas et al (2005) define a community as a geographical area or a group of people with shared origins or interests. This definition recognizes that communities are not solely defined by their physical location but also by the social connections and commonalities among their individual members. Schafft and Greenwood (2003) describe community participation as a process in which different segments of community members are included in ongoing community development activities. It involves people coming together in partnerships, along with those who can provide assistance, to identify problems and needs, mobilize resources, and take responsibility for planning, managing, controlling, and evaluating actions that are collectively decided upon. This definition highlights the active role of community members in shaping their own development.

Jaafar et al (2015) define community participation in the context of tourism development as a process through which the community influences the direction of tourism development rather than being passive recipients of its benefits. This definition recognizes that community members should have a say in decisions related to tourism development in their area. It implies that they should be involved in planning, decision-making, and implementation to ensure that tourism aligns with their aspirations, needs, and values.

Both definitions underscore the importance of active engagement and empowerment of community members. Community participation goes beyond passive involvement or simply benefiting from external interventions. It involves giving the community a voice, agency, and ownership in shaping their own development, whether in general community development processes or in the specific context of tourism.

Overall, community participation entails inclusive processes that enable community members to actively contribute, influence decisions, and take responsibility for the actions that impact their community's development. Chok et al (2007) highlight the importance of host communities participating in decisions regarding tourism development. Their involvement in decision-making processes ensures that their livelihood priorities are taken into account when determining how tourism should be developed. Community members should thus have a say in shaping tourism initiatives that directly impact their lives.

Community participation in tourism can take different forms. McIntosh and Goeldner (1986) and Timothy (1999) note that these include participation in the decision-making process and participation in the benefits generated by tourism. Both are crucial to ensure that the community has a stake in tourism development and that the benefits are shared among community members.

Ashley and Roe (1998) state that community participation in ecotourism development and management can vary from individual involvement to the entire community's participation. It can encompass various activities such as employment opportunities, the supply of goods and services, community enterprise ownership, and joint ventures. The range of options recognizes that community members can engage in different ways based on their capacity, interests, and resources.

Tosun (2005) highlights that community participation is a broad term that encompasses various forms of participation, including direct and indirect participation, active and passive involvement, and participation at different levels, such as the local, regional, and national levels. The specific form of participation can vary depending on the circumstances and context of the community and tourism development.

Zhao and Ritchie (2007) emphasize that participation in employment opportunities is a significant way to attract community members' support for tourism development. Offering employment opportunities not only provides economic benefits, but also fosters a sense of involvement and ownership.

In summary, community participation in tourism development is crucial to ensure that the voices and priorities of the host community are considered. It involves both participation in decision-making processes and sharing in the benefits generated by tourism. Participation can vary from individual to community-wide involvement, and it may encompass various activities and levels of engagement. Employment opportunities are often seen as a means to encourage community participation and garner support for tourism development.

2.4. Community-Based Tourism in Ghana

According to Richards (2014: 10), CBT is mainly about people travelling to experience cultures other than their own. Richards (2014) adds that many countries and regions have sought to develop a cultural tourism market as it promotes spending by tourists who are usually highly educated and travel to experience different cultures. For states and regions to benefit from this market they need to offer innovative cultural attractions and engage in effective marketing to compete in the global space (Richards 2014; Johnson 2010). Johnson (2010:10) describes CBT as a form of locally initiated development in which tourism is used to generate economic, social and cultural benefits for both individuals and society. It is a form of tourism in which the community owns and manages businesses to generate wider community benefits (Dixey 2005: 29). In summary, CBT is a type of tourism arrangement in which the community owns and manages tourism facilities for the cultural, environmental and financial benefit of society. Ghana's Northern region offers many cultural and historical attractions that could be harnessed by CBT. The current study thus investigated the nature of the cultural activities in the region in order to determine their compatibility with globally held views on the nature and character of CBT. These define CBT as activities that relate to tourism development which include local players' ownership, management and operation of community level enterprises (Rixon 2021; Giampiccoli & Saayman 2016:8).). Rixon (2021) states that CBT in Ghana can benefit local communities in the following ways: i. Raise living standards, ii. Preserve culture, iii. Generate income, iv. Control and execution of own ideas. v. Minimize reliance on outsiders for ideas and aid and vi. Improved local infrastructure. These CBT related activities and benefits are linked to the issue of stakeholdership. According to Hall (2018), stakeholders are individuals, groups or organizations with an interest in an issue, problem, challenge, results or outcome that is directly or indirectly influenced by others' action or even non-action to resolve

them. For example, Hall (2018) identified fisher-folk, chop bar operators, traditional craft vendors, local tourist guides, the Ghana Tourism Authority, and marketing companies and travel agents that market the products as stakeholders in the village of Deme in Ghana's Volta Region.

The literature also notes that a typical CBT project is powered by indigenous effort, plays a complementary role in improving community livelihoods, training and capacity building, is a long term approach to community development rather than a quick fix, and promotes individual and community wellbeing (Jugmohan et al 2016; Giampiccoli & Saayman 2016; Asker et al 2010). However, the authors add that poor infrastructure and market access, and a lack of capacity and financial resources inhibit the smooth running of such projects. Asker et al (2010) assert that community members should be widely involved in decision making, ownership of land and other resources and in ensuring the smooth operation of a CBT project. Zapata et al (2011: 727) state that community members should be part of decision making, the project should be located within the community, and it should be owned by one or more members of the community for the benefit of the whole group or a section. For Jugmohan et al (2016), communities' participation in decision making is a key component of CBT as is sustainable use of natural and cultural resources. However, they add that a lack of financial resources and managerial expertise on the part of communities hinder tourism development.

The fact that CBT should play a complementary role in boosting community livelihoods can be seen in the study community, as the cultural attractions are income generating ventures that complement the income received from farming, which remains the mainstay of local livelihoods.

2.5. Cultural-based Tourism Attractions

Cultural-based tourist attractions refer to activities, businesses, and arts and craft, among other cultural contributions that people engage in that attract tourists. Asli et al (2013: 11) cite the

examples of dance and music, hair braiding, storytelling, agricultural visit and cultural visits, ancient sites, herbal tea collection, etc. Hamza and Khalifa (2009: 43) add shorelines, waterfalls, galleries, theatre, festivals, art, accommodation and food stalls to this list. Jugmohan et al (2016) note that the most attractive cultural resources are traditional food, meeting people, women's attire, traditional healers and beadwork. In Ghana's Northern region, therapeutic and spiritual healing, artisanal work like pottery, basketry and cloth weaving, farming, traditional cuisine, architecture and historical sites are powerful tourist attractions. The current study thus explored the viability of these attractions for tourism development and enhanced community welfare.

2.6. Tourism in the Northern region of Ghana

Like other regions in Ghana (except for Greater Accra, Ashanti and the Central region), the Northern region lacks infrastructure (Emmanuel 2019). However, it is home to the Damba and Bugum festivals and many other traditional activities, while historical attractions include the German graves in Yendi, the Trans-Atlantic Slave Trade routes and so on (Tourghana n.d.). Tiimub et al (2020) observe that potential areas for tourism development in the Tolon District include the baobab, the bird sanctuary, misty stone, crocodile ponds and around 220 plants in a scared grove. The authors (Tiimub et al 2020) conclude that with effective management, the sacred grove could attract visitors to generate income for sustainable socio-economic development. Jakarayili and Kukuo, both suburbs of Tamale, offer traditional weaving and pottery (Ghanaweb 2015: June 4th edition), while raw cowhide is tanned into leather for the production of bags, shoes and sandals in Zongo, with blacksmiths manufacturing knives, cutlasses and hoes. These areas could form a part of a CBT project. Conrad et al (2012:2) note that accommodation in Wa in the Upper West region (formerly in the Northern region) serves as a staging post to access tourism sites in the interior villages, with local hotels sourcing food, furnishing and other needs from local suppliers. Hotels

also support tourist sites by displaying photographs of them in their rooms and lobbies and employ locals as drivers, cleaners, cooks and so on. Stakeholders in tourism businesses in the region are thus largely part of the indigenous population.

There are three levels of community participation in tourism projects, namely, spontaneous, coercive and induced (Sithole 2016). In spontaneous participation, communities voluntarily engage in tourism development drawing on their own initiative, ideas and motivation (Saufi O'Brien & Wilkins 2014:801). Spontaneous participation was central to this research as CTE owners engage in their own livelihood activities to promote tourism development without external influence. In induced participation, government initiates and institutionalizes participation by putting ideas for tourism development and planning (Saufi O'Brien & Wilkins 2014:801; Sood, Lynch & Anastasiadou 2017). This was not the case in the study area. Coercive participation is generally manipulative and forced with the aim of benefitting statutory bodies, tourism authorities and tour operators (Sood, Lynch & Anastasiadou 2017). No state enterprise is involved in tourism in the study region.

While few studies have been conducted on tourism in the Northern region, it is clear that the existence of tourist sites and attractions creates great potential. This study thus adds to the limited literature on tourism in the region and contributes to scholarship on CCTEs and their role in community-wide development through benefit sharing, proper management, and indigenous ownership and leadership.

2.7. Tourism businesses/enterprises in Ghana

Tourism in Ghana has been considered as a pathway for rural and local entrepreneurs to promote economic advancement in their communities (Awoenam 2020). The country's considerable

tourism assets include natural attractions, historical and cultural heritage and other attractions (Frimpong-Bonsu 2015). Entrepreneurial establishments within the travel and tour sector include hotels, tourist shops, restaurants and tour operators (Awoenam 2020; Frimpong-Bonsu 2015). These assets can be leveraged for development with tourism support services like marketing, friendly Ghanaian hospitality, and infrastructure. Different types of businesses provide services in the tourism value chain. This section reviews the literature on areas, businesses, sites and sanctuaries that operate in the country. These are either state or privately owned in line with the tourism policy of sustainable tourism and they are active in the areas of cultural and heritage, recreational, adventure and events tourism while others provide food and accommodation.

Benjamin Kwabla Asinyo et al (2021:05) note that strip-cloth weaving in Yendi in the Northern region of Ghana is an age old traditional art. Strip-woven clothes such as togas for men and upper wraps for women are worn at festivals and other important occasions. More recently, the cloth has been used to produce bags, shoes, belts and hats. This has expanded production (Benjamin et al 2021). The most popular product is smocks which people travel from all over the country to purchase in Yendi and Daboya. For their part, tourists purchase the cloth to use for different purposes like shoes, handkerchiefs, bandanas, and so on. Social media platforms like Facebook have become an important medium to market the cloth, as potential clients place orders online, specifying their preferred design and color. National elections, which occur every four years, are also an important period for the sale of cloth, with customized smocks, handkerchiefs, bandanas and pendants produced in different political parties' colors. In summary, the strip-weaving business not only serves as a livelihood strategy, but has potential for future tourism projects, including the One-District-One-Factory project launched by the government to reduce rural poverty across the nation.

Adongo et al's (2012: 13) research on hotel operations' contribution to the development of the tourism sector in the Upper West region notes that hotels in the Wa township support tourism by assisting tourists to access sites located in hard-to-reach areas through linking them with transport owners. Conrad et al (2012) add that the hotels, especially the 2-star ones in the region also make their vehicles available to tourists to transport them to tourist sites, many of which are located in rural areas. Hotels also engage local dancers to provide entertainment for guests. Similarly, Sithole (2017:96) reported that the Shaka Zulu Cultural Village in South Africa engages cultural dancers to perform for guests for a fee. The Khama Rhino Sanctuary Trust in Botswana has a similar arrangement with traditional dancers (Sebele 2010:140). Local residents also sell cultural paraphernalia like shoes, bags, belts and cuisine in hotel facilities, facilitating interaction between tourists and the locals which ultimately promotes tourism development in the Upper West region and the country as a whole.

Key among cultural tourism enterprises in Ghana is the handicraft drying that is undertaken by women in the rural area of Kwabre. When carvers are done with their craft, it needs to be dried to ensure preservation of the material (Joseph Edusei & Padmore Edusei 2014). Ovens or sunlight are used to dry the handicraft by women who are small traders that seek to supplement and diversify their incomes. Joseph and Padmore Edusei (2014) note that they receive a monthly income of between GhC20 and GhC50 for this service.

2.8 CBT and Community Development in Ghana

Commenting on the role of CBT in community development Nair and Hamza (2015:1) state that such projects generate business opportunities for small and medium size enterprises. They also serve as a vehicle to distribute economic benefits among rural inhabitants and as a catalyst for partnerships between private and public sector enterprises.

Saayman and Giampiccoli (2016:3) explain that tourism and community development is underpinned by two principles: The first is that tourism development leads ineluctably to economic development and the second that economic growth leads to poverty reduction. These views confirm those of Gartner and Cukier (2012). Thus, when communities develop CBT and other tourism products, the economy is expected to boom, resulting in poverty reduction and community development. Gartner and Cukier (2012) add that CBT is a means of empowerment where communities take control of their resources such as land and water bodies, etc. and manage them using skills acquired in the CBT project. Ultimately, community members develop managerial and other skills, which they deploy for the benefit of individuals and the community as a whole. These propositions gel with Giampiccoli et al's (2015) CBT theory on which this study is based. According to these theorists, cultural-based enterprises are small or medium size businesses that produce social, economic and environmental benefits for society.

Hamza (2015: 3) describes CBT as a development tool that ensures management by and full participation of rural communities. Community-based tourism enterprises enable rural inhabitants to earn additional income and diversify their economies as they serve as alternative sources of livelihoods, rendering CBT a poverty reduction tool (APEC 2000). The World Tourism Organization (WTO 2008:4) identifies the following general characteristics of CBT: i. appreciation of nature and indigenous culture in their natural state; ii. Education and interpretation of culture as a composite package; iii. Organized by small locally-owned enterprises; iv. Minimal negative impact on the socio-cultural environment and v. Protection of the natural and cultural environment in order to generate income, among others. It is a tourism sub-sector that offer facilities such as home-stays with families, community tour guides, performers, crafts people, local restaurants and other services (Jugmohan et al 2016:4). Community-based tourism benefits developing countries

that have pristine natural resources and cultural heritage that require protection from over-zealous developers (Jugmohan 2015: 14). Jugmohan (2015) concludes that community participation in decision making, and sustainable use of cultural and natural resources are characteristic of CBT, but bemoans the fact that CBT projects are often challenged by a lack of entrepreneurial skills, capacity-building, transport, infrastructure and other relevant soft skills. Similarly, Giampiccoli and Saayman (2016) noted that many CBT projects are challenged by the following factors: a lack of market access; scarce community financial resources; poor infrastructure; increasing social differentiation and unrest; pseudo participation and a lack of knowledge of the local tourism business.

Tourism business enterprises in Ghana can be used as a means to protect nature and culture for the benefit of current and future generations and to improve livelihoods. For example, the Kwabre East District in the Ashanti region owns and operates tourism projects for the benefit of the entire community (Emmanuel 2014:14; Padmore & Joseph 2014:12). The District Assembly established a tourism development committee with the mandate to identify and develop tourist sites that showcase cultural practices and values. In partnership with donor organizations like the European Union, and the Nature Conservation Reserve Centre, the District Assembly has constructed tourist centers at Ahwiaa, Adonwomase, and Ntonso for carving, weaving, accommodation and other craft. Joseph and Padmore (2014: 13) noted that 58 people were employed full-time and more than 100 part-time at the Ahwiaa carving center. The average worker was reported to earn between GhC 200 and 300 while those with connections with exporters earned a little over GhC 800 a month. These earnings are sufficient to enjoy a decent life, contradicting Baum's (2007) assertion that tourism related earnings are paltry and demeaning. The Kwabre District operation is a typical CBT project as culture and nature are protected and showcased for the benefit of the entire community.

Joseph and Padmore (2014: 13) found that wood carving, saw-milling and weaving at Ahwiaa in the Ashanti region provided employment for 87% of local villagers. This confirms Kreag's (2001: 2) assertion that the tourism industry's growth has significantly boosted economic activities and created job in many communities in agriculture, carving and cultural performances.

Mtapuri and Giampiccoli (2013: 4) associate CBT and community development with empowerment, self-reliance, social justice, issues of sustainability and freedoms. It should necessarily herald an era in which dependence is curtailed and rural inhabitants take decision making and management of their community resources into their own hands, thereby freeing communities from the hegemonic influence of wealthy tour operators (Giampiccoli & Nauright 2010: 53). Deme village in the Hohoe District of the Volta region is a case in point. Surrounded by tropical forest that is home to varied species of monkeys, birds and buffalo and home to historical sites and a vibrant culture (Herbert 2009: Hall 2008: 3) its CBT project aims to: i. enable villagers to earn an income and thus alleviate poverty; ii. provide basic amenities like toilets and potable water and iii. encourage villagers to preserve their natural resources and protect endangered species while preserving their culture for the benefit of future generations. The Deme CBT project is based on the principle that locals should control cultural tourism development and that an ecological approach should be adopted (Hall 2008; Murphy 1985). This concurs with the views of Giampiccoli and Saayman (2016), Jugmohan (2015), Jugmohan and Spencer (2016) and many other scholars. The project consists of a basic clay hut, an eatery serving traditional food and a center for weaving, fishing and dance classes. Hall (2008) thus notes that the facilities and activities serve both tourists and locals.

2.9 CBT's Socio-Economic Impact

Tourism can have both positive and negative economic impacts on host communities. Positive impacts include economic development, increased tax revenue, and employment opportunities (Fredline & Faulkner 2000; Wait 2003; Kim & Patrick 2005). The authors (Fredline & Faulkner 2000; Wait 2003; Kim & Patrick 2005) are of the view that tourism can stimulate economic growth in host communities by attracting investment and promoting commercial activity. In rural communities, it can lead to increased trade and the development of local businesses.

Furthermore, tourism can improve the living conditions of residents in destination areas. For example, in Kumily, India, the majority of residents associated tourism with an improvement in their living standards. Tourism can also contribute to the maintenance and expansion of public facilities in destination communities (Christopher 2012). Christopher (2012) adds that in some cases, public transport services are provided to improve accessibility for tourists, but local residents also benefit from such improvements.

Negative economic impacts are also associated with tourism. In Kumarakom, India, paddy fields were converted for tourism purposes, depriving villagers of their livelihoods and resulting in increased prices of essential food products like fish (Sebastian & Rajogopalan, 2009; Sharma et al 2008). Sebastian and Rajogopalan (2009 and Sharma et al (2008) also noted that tourism increased the price of land and housing and exerted inflationary pressure on the cost of goods and services in places like Antalya, Turkey, and Folgaria, Italy.

Overall, it is important to consider the economic effects of tourism on host communities, as they can significantly shape the local economy and residents' well-being. Sustainable tourism practices

and careful planning are necessary to maximize the positive economic impacts and mitigate the negative ones.

While tourists do not stay in destinations for very long, the economic, social and environmental impact of their stay can be more prolonged (Christopher 2017: 2). Christopher (2017: 2) observes that tourism creates employment opportunities; increases tax revenue; and creates investment avenues, offering chances for local businesses to thrive. Messer (2010:9) states that it not only diversifies the local economy, but provides opportunities in sectors like accommodation, transport, entertainment, etc.

The positive socio-cultural impacts of tourism include learning, cultural awareness and appreciation, family bonding and stronger ethnic identity (Stein & Anderson 1999) as well as exchange of ideas, social cohesion and increased knowledge of the community. Tourism can lead to cultural exchange and promote ideas, understanding, and beliefs while fostering community pride, and customs (Messer 2010: 19). Messer (2010) adds that it is instrumental in preserving heritage sites, arts and craft, rituals and ceremonies while stimulating community involvement and awareness in cultural development.

On the negative side, tourism unleashed conflict in the village of Petite Cote in Senegal where in their attempt to create local champions for sites, tourism managers replaced longstanding traditional leaders with young entrepreneurs in key positions (Diagne 2004).

Tourism's environmental benefits include reforestation, which was noted following the adoption of ecotourism in the Osa Peninsula (Broadbent & Durham 2010: 18) as well as conservation of forests and wildlife. Environmental preservation occurs as national parks strive to protect flora and fauna and elephants, giraffe, and other endangered animals (Messer 2010).

In Nepal, however, plastic litter around sanctuaries has been reported (Nyaupane & Thapa 2004). Jehan et al (2022) note that tourism has the potential to change the structure of Pakistan's economy, with both positive and negative consequences. While the positive results include boosting economic growth and providing facilities for locals, externalities such as traffic jams in towns and cities, increased crime, overcrowding, destruction of the environment and interference in local culture and norms undermine these benefits. In Ghana, the quality of water at the Wli Waterfall and Lake Bosomtwe declined beyond UN recommended standards following their use by tourists, especially during festivals (Ampem-Darko n.d. 103).

Until the end of the 20th century, only a few wealthy people travelled for cultural experiences Richards (2011:10). Cultural tourism has grown in recent times, accounting for 40% of the world's tourism arrivals (Ivanovic & Saayman 2013:138). This industry is linked to sites that are either privately or publicly owned and offer visitors authentic experiences. Ndivo (2015:40) notes that these include a range of activities such as traveling to experience performing arts, festivals, and cultural tours. The current research investigated the impact of such activities, events and sites in order to determine how they could promote cultural tourism in the study area.

2.10 The Socio-Demographic Variables and Management of CTEs

The participants in the local tourism value chain in Ghana's Northern region are mainly women, young men and members of the artisanal community (personal observation; Conrad et al 2012:3). Diagne's (2004) report on active participants in the local tourism industry in Senegal listed traditional rulers, the youth, entrepreneurs and managers as key players in the sale of cultural products to tourists. In the Kwabre East District of Ghana, participants in cultural tourism and related activities include women, carvers, driers, and the District Assembly that has invested much in CBT development (Joseph & Padmore Edusei 2014). The Upper West region of Ghana is said

to be steadily growing its tourism products, especially in Wa, the regional capital, where participants in tourism sustainability include carvers, farmers, and local community members who sell their products to hotels in the vicinity and provide guest entertainment by dancing for a fee (Adongo et al 2012: 13).

The Local Assembly and residents in Kakum in the Central region of Ghana are responsible for tourism, ensuring that the flora, fauna and the water bodies within the protected catchment area are preserved (Cobbinah 2015). Cobbinah (2015) notes that the locals are committed to conservation of the water and forest areas because this not only benefits them through employment opportunities, but also affords them the opportunity to learn natural reserve management practices. However, they are challenged by the prohibition on access to timber and non-timber forest products. Furthermore, the number of wild fires caused by efforts to preserve the forest and fauna has caused damage to their farms.

Local participants in CBT in the Bongo and Tallensi districts of the Upper East region of Ghana include the Local Assembly, men and women, and officers of the Ghana Tourism Authority (Yahaya Abdul-Kadiri et al 2022: 15). Yahaya et al (2022:5) noted that a significant number of participants benefit from projects in this region, including 196 households in Sirigu; 121 in Pikowro; 150 in Paga and 111 in Dua. They engage in eco-tourism in their communities as a secondary stream of income. Yahaya et al (2022) conclude that the sustainability of community ecotourism in Ghana generally rests on its positive impact on the lives of the people and households in such communities. In the Northern region, whole clans are involved in CBT as drummers,

guitarists and weavers, as well as entrepreneurs in the transport sector, chieftains, healers and sometimes whole villages.

In summary, local people are the primary managers and roleplayers in CTEs in Ghana. Government and local assembly involvement is minimal and mainly occurs at the regulatory level whilst men and women in the communities participate as food vendors, carvers and marketers of various tourist products.

2.11 Role of the Stakeholders Involved in CTEs

The stakeholders and participants in tourism at the local level play varying roles. Small locally-owned businesses play a key role in harnessing opportunities for players in the industry, preserving environmental sustainability and resources while delivering overall community benefits (UNWTO 2013). For example, Roberts (2022: 10) reported that in Trinidad and Tobago, 86% of tourism businesses were owned by locals while European nationals owned 8% and North Americans 5%. Roberts (2022:13) added that small businesses in the tourism sector in Trinidad and Tobago contribute to community development by committing funds to community beautification, aid to schools, and environmental conservation drives.

Culture is preserved by informing guests of local events and festivals, introducing tourists to local foods, and through historical tours, music performances, art and flora and fauna (Roberts 2022). Sithole (2017:23) states that community members involved in tourism in Shakaland, South Africa preserve culture, tradition, knowledge and skills, thereby creating pride in community heritage. A rural tourism project in Crikvenica, Croatia, provides opportunities for women, the youth and even the elderly to participate in tourism as dancers, crafters, and owners of souvenir outlets (Stone &

Stone 2011: 3; Kamarudin 2013). As at Shakaland, locals play the role of both entrepreneurs/investors, and as custodians of cultural preservation.

According to Hall (2018), stakeholders in the Deme CBT project in Ghana (Volta region) include chop-bar operators, tourist guides, and fisher-folk who play the role of investors, operators, employers, and promoters of tourism products in the district. In the country's Ashanti region, the District Assembly is the major investor in tourism businesses and products within its catchment area and plays a crucial role in cultural and nature preservation (Emmanuel 2014: 14). Stakeholders and roleplayers in the tourism sector in the Upper West region of Ghana (formerly the Northern region) include farmers who supply hotels with local food items for guests, dancers and local investors in hotels or tourism sites (Conrad et al 2012). Conrad et al (2012) add that hotels and guest houses advertise tourist sites in order to increase patronage. In a familiarization tour of the study area in 2022, this author witnessed smock makers and weavers, car owners, food vendors and many community members investing their money and skills in tourism, while others played roles as educators and storytellers of the history of the people and their cultural monuments.

Successful CBT calls for synergy between government and community initiatives (Usman et al 2022:112; Mamengko 2020). Usman et al (2022) assert that without involving the community, government cannot make any significant strides in developing CBT. In order to achieve economic benefits, the community must be involved in natural resources management. This calls for integrated planning and holistic development (Usman et al 2022:112; Mamengko 2020). In the Bone Bolango regency in Indonesia, only ship owners have the opportunity to invest in a CBT project and the fishing community is losing out as it is not able to access capital for investment (Usman et al 2020). In such a situation, residents cannot reap the full benefits of CBT projects.

2.12 Socio-Demographic Characteristics and Community Participation in Tourism

Socio-demographic characteristics such as age and gender can influence residents' attitudes towards tourism development and their participation in tourism activities.

Harrill (2004) highlights that such characteristics can shape residents' overall attitudes towards tourism development. For example, different age groups may have varying perceptions and preferences regarding tourism's impact on their community. Similarly, gender may play a role in influencing residents' attitudes and concerns regarding tourism development.

Kibicho's (2008) comparison of perceptions of community involvement among residents based on socio-demographic characteristics like age, origins, level of education, and gender found that different groups had distinct attitudes towards participation in tourism activities. "Operatives" were interested in actively participating in the project's activities, "opinion leaders" focused on the benefits derived by the community, and "official leaders" valued the success of the project as a whole. Safari et al (2015) found that age, gender and level of education were determinants of involvement in tourism-related activities. More men than women were involved in tourism-related activities and middle-aged respondents and those with tertiary education were more actively involved. These findings suggest that gender and education level play a role in determining participation in tourism activities.

Jaafar et al (2015) concluded that both gender and age played a significant moderating role in the relationship between residents' positive perceptions of tourism and their participation. Men were generally more inclined to participate in development processes than women. This aligns with Guijt and Shah (1998)'s observation of women's limited participation in development programs.

Greene (2005) argued that women from deprived backgrounds often experience low self-confidence, which acts as a barrier to their participation. This implies that social and economic factors can influence women's willingness and ability to engage in tourism-related activities.

Mehta and Kellert (1998) focused on local attitudes towards community-based conservation policies and programs in Nepal. They found that gender significantly influenced favorable attitudes towards community forestry, with women being less supportive. This indicates that gender disparities can impact participation and support for specific initiatives within the tourism context.

Trakolis' (2001) study in Prespes Lakes National Park, Greece found that people's perceptions of tourism planning in the park varied significantly across different age groups. This suggests that age can also influence attitudes and preferences regarding tourism development and participation.

Overall, gender and age are influential factors in residents' participation in tourism-related activities. Men, middle-aged individuals, and those with higher education levels tend to be more involved. Women may face barriers to participation due to factors such as low self-confidence, while age can shape perceptions and preferences regarding tourism planning and development. Understanding these socio-demographic dynamics can inform strategies to promote more inclusive and equitable community participation in tourism.

Studies such as that by Odege (2014) and Yeboah (2013) have also shown that income and level of education play significant roles in determining community participation in tourism activities. Income and education are closely related to an individual's social status or social class within a community. People from lower socio-economic groups often have limited access to resources and practical support, which can make participation in tourism more challenging (Brodie et al 2009).

Simmons (1994) notes that education can enhance the public's confidence and their ability to effectively participate. A higher level of education can equip individuals with the skills, knowledge, and awareness necessary for active engagement. Cole (2006) suggests that low educational levels and unequal power distribution can act as barriers to active local participation.

Odege's (2014) research on the factors influencing community participation in cultural tourism in Kenya established a significant relationship between residents' household income, level of education, and their participation in cultural tourism. Similarly, Yeboah (2013) examined community participation in community-based ecotourism projects in Ghana and found that income and level of education impacted participation in decision-making, implementation, and monitoring and evaluation of cultural tourism projects.

Salleh et al's (2016) study on tourism-related businesses on Langkawi Island concluded that income and encouragement from family influenced community participation. Higher income levels provide individuals with more financial resources and stability, enabling them to engage in tourism-related business ventures.

Thus, income and education are important determinants of community participation in tourism. Higher income levels and better education can enhance individuals' confidence, skills, and access to resources, facilitating active engagement in tourism-related activities. Recognizing these socio-economic disparities is crucial in promoting more inclusive and equitable community participation in tourism.

In conclusion, socio-demographic characteristics play a role in residents' attitudes towards tourism development and their participation in tourism activities. Different demographic groups may have distinct preferences, concerns, and motivations when it comes to community involvement in

tourism. Understanding these differences can assist in tailoring tourism initiatives and engagement strategies to effectively involve diverse community members.

2.13 Tourism and Benefit Sharing with Community

Benefit sharing in tourism focuses on three critical areas: local employment creation, local capacity building, and sharing tourism profits with the local community (Muganda et al 2012). Muganda et al (2012) found that tourism created job opportunities specifically targeted at the local community in Tanzania. This indicates a commitment to hiring and involving local residents in the tourism industry.

In terms of local capacity building, Ashley et al (2001) and Muganda et al (2012) note that programs that aim to enhance the skills and knowledge of local community members enable them to participate more effectively in the tourism sector. Tourism businesses have also provided financial aid, loans, and advice, particularly to disadvantaged groups within the local community such as the youth and women (Ashley & Roe 2003). This helps to address economic disparities and empower marginalized groups to participate in the tourism economy.

Tourism operators often invest a portion of their profits in community development initiatives to foster win-win partnerships with the broader community. These include building classrooms, dispensaries, water projects, and other infrastructure that improves social services (Ashley & Haysom 2005; Meyer 2007). By investing in such community development projects, tourism operators aim to contribute to the overall well-being of the local community. They not only provide essential services and infrastructure for residents, but also create a positive environment for tourism development. Visitors benefit from improved social services such as access to clean water, while the local community gains from the economic opportunities generated by tourism (Meyer 2007).

This approach aligns with the concept of sustainable tourism, which emphasizes the need for tourism to contribute to local development and the well-being of host communities (Jugmohan et al 2016; Saayman & Giampiccoli 2016). When tourism operators invest in community development initiatives, it helps to ensure that the benefits of tourism are shared more equitably and sustainably. Supporting community development projects can also enhance the destination's attractiveness to tourists. Responsible travelers are increasingly seeking destinations that have a positive impact on local communities and the environment (Muganda et al 2012; Yahaya et al 2022). By investing in community initiatives, tourism operators can enhance their reputation, attract socially conscious travelers, and foster long-term relationships with the local community.

In Ghana, tourism revenue sharing differs depending on the context. In the context of RTA (Resource Transfer Agreements), revenue sharing may specifically refer to the collection, distribution, and use of entrance fees at national parks, cultural heritage sites, and community-based attractions (Nathaniel & Sigma 2000). Nathaniel and Sigma's (2000) study that was commissioned by the Ghana Tourism Revenue Sharing Agency concluded that revenue sharing can also have a broader meaning that extends beyond site entrance fees. In this broader sense, it encompasses mechanisms to allocate new and existing revenue generated from visitors to support the development and management of a destination's tourism products. This can include revenue sources such as value-added tax (VAT), hotel room levies, airport tax, and other sources of tourism-generated income.

In discussing revenue sharing in the broader context, it is essential to consider both revenue generation and utilization. Simply distributing existing revenue without addressing the generation of new revenue may not lead to meaningful development and improvement in the tourism sector.

It is crucial to ensure that adequate resources are generated and allocated effectively to support future development initiatives.

Neglecting the broader definition of revenue sharing can undermine the potential benefits and hinder the sustainable growth of the tourism sector. It could result in limited funds for allocation, and without effective utilization, allocated funds might not contribute significantly to tourism development (Nathaniel & Sigma 2000).

In summary, revenue sharing can refer to the collection, distribution, and use of site entrance fees or be understood in a broader sense, including various revenue sources. It is important to consider both revenue generation and utilization to ensure meaningful development and management of the tourism product. Neglecting these aspects can hinder sustainable growth and result in limited tourism development.

2.14 CBT and Socio-Cultural Effects

Rural communities in Ghana often have limited economic opportunities beyond subsistence farming and animal rearing, coupled with a lack of basic social amenities (Aseidu 2002). As noted by Akan and Kuvan (2005), these areas are home to potential tourist attractions that could contribute to the development of both rural areas and Ghana's tourism industry.

Governments recognize tourism development's potential to generate new jobs, improve community infrastructure, and revitalize rural areas' struggling economies. Tourism is seen as a means to bring economic, environmental, and socio-cultural benefits that can contribute to community revitalization and improve residents' quality of life (Mensah 2012). Mensah (2012) notes that various stakeholders, including central and local government, traditional leadership, development agencies, NGOs and local residents view the development of tourism in Ghana's rural

areas as a worthwhile and viable venture. This has led to the emergence and development of numerous small-scale community-based tourism projects across the country.

Mensah (2012) cites the example of the sustainable community tourism project in the village of Tafi Atome in the Volta region. Founded in 1996 by the Nature Conservation Resource Centre (NCRC) and funded by organizations like USAID, the project aims to protect the forest and the True Mona monkeys in the vicinity while creating development opportunities for the community through tourism. Mensah's (2002) study offers interesting insights into the influence of gender on residents' perception of socio-cultural impacts in Tafi Atome. The results showed significant differences between male and female respondents in their opinions on four out of five impact statements.

Firstly, 81.2% of males agreed that Tafi Atome's image has been enhanced because of tourism compared to 69.3% of females. This difference was found to be statistically significant ($\chi^2 (2) = 6.83$; $p < 0.05$). Secondly, gender was a significant determinant of perceptions of protection of culture. A higher percentage of males (56.3%) felt that the culture of the community has been preserved because of tourism than females (44%). This difference was also statistically significant ($\chi^2 (2) = 8.45$; $p < 0.05$). Thirdly, more males (54.3%) than females (32.4%) believed that community spirit had improved because of tourism. This difference was statistically significant ($\chi^2 (2) = 9.12$; $p < 0.05$). Lastly, a higher proportion of males (79.3%) indicated that they feel happy and proud when they see tourists in their community than females (56%). This difference was also found to be statistically significant ($\chi^2 (2) = 12.9$; $p < 0.05$). These findings suggest that gender plays a role in shaping residents' perceptions of socio-cultural impacts. Male and female respondents differed in their opinions on various impact statements, particularly regarding

enhancement of the community's image, preservation of culture, improved community spirit, and feelings of happiness and pride associated with tourism.

According to Mensah (2012), Aseidu (2002) and Akan and Kuvan (2005), tourism has the potential to generate positive socio-cultural impacts on host communities, despite the existence of negative impacts. Some of the positive impacts in this regard include:

1. Tourism as a force for peace: Tourism can contribute to peace-building efforts by fostering understanding, cultural exchange, and dialogue between different cultures and communities. When people from different backgrounds come together through tourism, it can promote tolerance, reduce prejudice, and build bridges of peace.
2. Strengthening communities: Tourism can provide economic opportunities for local communities, creating jobs and income sources. This economic empowerment can strengthen community resilience, improve living standards, and contribute to social development. In addition, it can stimulate the development of local businesses, leading to the growth of entrepreneurship and diversification of the local economy.
3. Revaluation of culture and traditions: Tourism often highlights and promotes a destination's cultural heritage and traditions. This increased visibility can create a renewed sense of pride among local communities regarding their cultural identity. It may lead to the preservation and revitalization of cultural practices, arts, crafts, music, dance, and other aspects of intangible cultural heritage.
4. Encourages civic involvement and pride: Tourism can encourage community members to actively participate in the development and management of tourism activities. This allows them to have a voice in decision-making processes and enables them to shape the

development of tourism in ways that align with their values and aspirations. As a result, tourism can foster a sense of civic pride and ownership within the community.

It is important to note that realization of these positive impacts depends on responsible and sustainable tourism practices. Collaboration among stakeholders, including local communities, government, tourism operators, and visitors, is crucial to maximize positive socio-cultural impacts while mitigating negative ones.

The negative socio-cultural impacts include changes in or the loss of indigenous identity or values (Mensah 2012; Aseidu 2002; Akan & Kuvan 2005; Scheeyvens, 2011, 2012). Some of the ways in which tourism can contribute to this are discussed below:

One of the most significant adverse effects of tourism in protected areas in Ghana is the loss of farmland. Farming remains the primary occupation for residents near these areas, largely due to favorable micro-climatic conditions that support higher rainfall compared to more distant regions. However, as population growth drives up the demand for farmland and grazing areas, even the small portions of natural forest reserved for wildlife conservation and ecological protection face the risk of encroachment. Timothy (1999) and Scheyvens & Russell (2011, Scheyvens, 2011) identified farmland loss as one of the top three concerns of communities near Mole National Park in Ghana and tourism sites in Fiji. Similarly, Tiimub et al (2020) found that the creation of Kakum National Park led to significant farmland loss in adjacent communities.

Another negative impact is price inflation in goods and services. The influx of tourists can push prices higher due to increased demand, forcing locals—who often have low purchasing power—to pay the same inflated rates as visitors. A similar phenomenon was reported in Folgaria, Italy, where residents attributed rising prices to tourism (Scheyvens, 2011).

Tourism also places strain on infrastructure and amenities such as roads, piped water, and sanitation facilities in park-adjacent communities. Increased vehicular movement not only deteriorates road networks but also contributes to noise pollution and wildlife roadkill (Zapata et al, 2011, Scheyvens, 2011).

Socially, tourism can limit cultural interaction and mutual exchange. Many tourists visiting rural sites, such as Kakum National Park, are day visitors who do not stay in local communities. Apart from park staff residing in Abrafo, few tourists make significant purchases from locals—often limited to fruits, plants, or bottled water—resulting in minimal economic benefit for residents who may have already lost farmland to tourism projects (Yahaya et al, 2022).

Furthermore, certain social vices, such as theft and begging for alms, have emerged in some park-fringe communities. According to Zapata et al (2011), long-term residents of tourists's surrounding areas reported that such behaviors were rare before the intensification of tourism activities. These trends may be linked to the transient nature of interactions between locals and migrant populations drawn to tourism-related opportunities.

In summary, it is important to acknowledge and address these negative impacts to preserve and safeguard indigenous identity and values. Sustainable tourism practices that involve local communities' active participation and empowerment can help mitigate these negative effects, enabling the preservation and promotion of authentic cultural heritage.

2.15 CBT and CTEs in Ghana

Community-based tourism refers to activities that relate to tourism development which include local players owning, operating, and managing community level enterprises (Rixon 2021). Rixon (2021) states that CBT in Ghana can benefit local communities in the following ways: i. Raise

living standards, ii. Preserve culture, iii. Multiplier effect on income in communities, iv. Control and execution of own ideas, v. Minimize overreliance on outsiders for ideas and aid and vi. Improved local infrastructure. These CBT related activities and benefits are linked to the issue of stakeholdership. According to Hall (2018:8), stakeholders are individuals, groups or organizations with an interest on an issue, problem, challenges, results or outcome that are directly or indirectly influenced by others and their action or even non-action to resolve the issue or solve the problem. Thus, Hall (2018) identified stakeholders in the CBT project in the village of Deme in the Volta region as fisher-folk, chop bar operators, traditional craft vendors, local tourist guides, the Ghana Tourism Authority and marketing companies and travel agents that market the products. This reflects the situation in the Northern region. Shihomi (2018) notes that Ghana's Tourism Management Team (TMT) for CBT projects includes community members who control the use of resources in tourism development, while other community members participate as tour guides, cultural performers, craft makers and accommodation providers. Shihomi (2018) adds that numerous problems confront CBT projects in Ghana including, for example, the fact that those running handicraft sites lack knowledge of planning and marketing strategies; managers of nature sites have no knowledge of environmental management; logging occurs in reserves and children beg tourists for food and money. The study observed that CBT projects do not pay their 30% mandatory tax to District Assemblies with the excuse that the assemblies do not support the roads and other infrastructure. Ewoenam (2020:2) notes that in the Wli Waterfall area, tourism entrepreneurship includes providing accommodation for tourists, sale of souvenirs, tour guiding and vending of food and beverages. However, the challenges confronted by these CTEs include a lack of credit facilities for business expansion, the seasonality of tourist arrivals, unreliable streams of income as the entrepreneurs are not able to diversify their income portfolios and destructive

competition among tourism enterprise owners. It is clear that local people are the operators and players in in Ghana's CTEs. Government and local assembly involvement is minimal and apparent only at the regulatory level whilst men and women in the communities participate as food vendors, carvers and marketers of various tourist products.

2.16. Tourism Policy and Implementation

A policy can be described as a deliberate set of decisions or actions taken by an individual, group, or government. These decisions are made with the specific purpose of achieving a particular goal or objective within a defined context or situation (Abdulai 2014; Emmanuel 2018). Public policy should prioritize the well-being and interests of the broader population rather than favoring specific or sectional interests (Abudlai 2014). According to Teye (2015) and Abdulai (2014), the goal of public policy is to serve the common good and it should do so by employing the most effective and efficient means available. In other words, it should seek to maximize societal benefits and address the needs of the majority using optimal methods and strategies.

The application of tourism policies involves translating policy ideas and plans into actual practices and actions aimed at achieving specific goals and objectives in the tourism sector (Bramwell 2015: 78; Abdulai 2016:2). This encompasses all activities undertaken by individuals or groups to implement and realize the intended outcomes, and entails the development of a body of knowledge about what works and is effective (Bramwell 2015; Wiloso and Sasongko 2017: 75).

However, critics have pointed to the lack of well-defined methods to implement tourism policies (Hassan & Kokkranikal 2018; Stumpf & Swanger 2015: 620). This stems from the relatively recent recognition of tourism as a field of study in the 1990s, with a focus on fundamental structures and functions (Brinkman & Kvale 2018: 206-207; Singgalen, Wiloso & Sasongko 2017: 77). Practical

approaches in tourism studies are still relatively infrequent and have limited current influence (Hassan, Kokkranikal, Singgalen, Wiloso, & Sasongko 2017: 38), making it challenging to bridge the gap between theoretical approaches and actual implementation, which are both crucial for successful, sustainable practices.

Furthermore, despite government support for various forms of tourism such as sustainable and community-based tourism, there remains a significant disparity between policy endorsements and their actual implementation (Melissen & Koens 2016; Huang & Zhang 2017: 277). This is largely due to the lack of common understanding of tourism-related policies, varied interpretations, and a lack of universally accepted implementation approaches for these forms of tourism (Giampiccoli & Mtapuri 2015: 33; Sood, Lynch, & Anastasiadou 2017). These disparities also lead to practical challenges, such as obtaining precise information, but struggling to convey it effectively to the right stakeholders at the right time (Melissen & Koens 2016: 336,342). In addition, various social, cultural, and psychological factors, including a lack of professional guidance, knowledge and skills gaps, and resource limitations, contribute to disparities and gaps in implementing tourism policies (Melissen & Koens 2016: 336,342). Diverse interests and needs among key stakeholders involved in tourism development, including residents, visitors, the public sector, and the tourism industry, also contribute to these disparities and gaps (Abdulai 2014).

Research in the policy field suggests that implementation approaches can be categorized into three archetypes: 'top-down', 'bottom-up', and 'interactive', with the first two being commonly discussed in the tourism literature (Rasoolimanesh, Jaafar. Ahmad & Barghi, 2017; Brinkman & Kvale 2018). The top-down approach involves the hierarchical implementation of centrally defined policy intentions, with policies being introduced from above and carried out by those lower in the hierarchy (Rodriguez, Williams & Hall 2014). In contrast, the bottom-up approach emphasizes

that top-level policy directives are often disconnected from on-the-ground realities. It posits that policy is shaped through actual implementation, which ultimately determines policy outcomes (Mellissen & Koens, Abdulai 2014). This approach was pertinent to this study that investigated the impact of the application of tourism policies on community participation and how theoretical concepts are translated into practical action. Therefore, tourism policies must align with the political, economic, social, and environmental principles of tourism development (Farmaki 2015: 388; Stumpf & Swanger 2015: 620).

The practical application of tourism policy hinges on the composition and alignment of strategic elements, including policy characteristics, inter-organizational structures, and problem-solving approaches (Stumpf & Swanger 2015). It also requires that mainstream tourism be transformed, that outcomes are monitored and reported on, and that policy implementers take responsibility for their actions, adapt to market forces, involve communities, and engage the private sector in poverty reduction through business activities, rather than solely through charitable efforts, embodying a pro-poor tourism approach (Huang & Zhang 2017). Consequently, practical approaches to community participation in tourism policies take the form of community meetings and hearings, advisory committees, surveys, focus groups, public deliberations, citizen review panels, collaboration, civic review boards, working groups, implementation studies, and written comments from community members (Stumpf & Swanger 2015; Farmaki 2015).

The development of tourism in Ghana can be divided into three distinct phases (Emmanuel 2018; Teye 2015) that reflect the evolution of tourism policies and approaches over time.

The Post-Independence Era - Development First Approach (1957-1966): During this phase, which followed Ghana's independence in 1957, the primary focus was on the development of tourism as a means to promote economic growth and generate foreign exchange. The government prioritized

tourism development as a tool for national economic advancement. This aligns with the macro-level perspective of tourism development, where the emphasis is on foreign exchange earnings and increasing government revenue.

Political Instability - Tourism First Approach (1966-1981): In the years following independence, Ghana experienced political instability, which had an impact on tourism development. During this period, there was a shift towards a "tourism first" approach, where tourism was seen as a means to attract visitors and promote the country's attractions. However, due to the political challenges of the time, the focus on economic development was somewhat diminished. This phase can be seen as a period of transition, where the macro-level objectives were somewhat overshadowed by other priorities.

Structural Adjustment Era - Mixed Tourism First-Development First Approaches (1981-2000): The 1980s and 1990s marked a period of structural adjustment in Ghana's economy. During this phase, there was a shift towards a more balanced approach, combining elements of both "tourism first" and "development first" perspectives. The government aimed to promote tourism as a means of economic growth and foreign exchange earnings, aligning with macro-level objectives. Simultaneously, there was an emphasis on job creation, income generation, and balanced regional development at the micro-level, reflecting a commitment to improving the lives of local communities.

Teye (2015) underscores that, as in many African countries, the overarching reason for tourism development in Ghana is economic. Tourism is expected to contribute to economic growth at both the macro and micro levels.

Macro or National Level: At the macro-level, tourism is viewed as a means to generate economic growth by attracting foreign visitors, thus bringing in foreign exchange and increasing government revenue. This perspective focuses on the national economic benefits of tourism, aligning with the policies and approaches of the various phases described by Emmanuel (2018).

Micro or Local Level: At the micro-level, tourism is expected to have a positive impact on local communities. It is seen as a tool for job creation, income generation, and revenue distribution, with the ultimate goal of achieving balanced regional development and improving the lives of people and communities. This perspective emphasizes the social and economic benefits of tourism at the local level.

2.17. Current Tourism policy in Ghana - 2013-2027

The development of the National Tourism Development Plan involved a wide consultative process, including interviews, focus group discussions, and workshops, to gather input from diverse stakeholders. This collaborative approach reflects the multi-faceted nature of the tourism sector and the effort to build consensus and partnerships between the public and private sectors.

The Ghanaian government initiated the Integrated Tourism Development Programme, which led to the preparation of the 15-Year National Tourism Development Plan for the period 1996-2010. The plan positioned the tourism sector as a consistent driver of growth and development in Ghana. This was evidenced by increased investment in tourism facilities, tourism arrivals, receipts, employment opportunities, and its contribution to GDP.

Building on the success of the first plan, the Ministry of Tourism, with support from organizations like the UNDP, UNECA, and UNWTO, developed a plan for the period 2013-2027. This is designed to guide the long-term development of the tourism sector (Ministry of Tourism 2012).

Objectives: The 15-Year National Tourism Development Plan (2013-2027) aims to contribute to national and local economic development, generate employment, increase revenue, promote environmental conservation, foster national cohesion, and contribute to overall economic growth.

Alignment with national goals: The plan seeks to align tourism development with the Ghana Shared Growth and Development Agenda (GSGDA) and the Millennium Development Goals (MDGs) (Ministry of Tourism 2012).

Stakeholders' expectations: There are high expectations among stakeholders that the plan will encourage increased investment in various aspects of the tourism sector, including supply and value chain linkages, product development, infrastructure, marketing, human resource development, research, and technological advancement.

The current policy document spells out the general aim of improving tourism in Ghana. It does not set out a specific plan for disadvantaged communities in the Northern region. The current study thus aimed to identify tailor-made approaches for this region.

Conclusion

The literature shows that cultural tourism is a global phenomenon and that it is arguably currently the main reason for visitors' selecting destinations. Cultural tourism largely revolves around historical sites, beaches, festivals and cultural events. The limited literature on cultural tourism in the Northern region of Ghana reveals that cultural products, practices and events and tourism businesses have not only served as livelihood sources for local communities, but also as strategy for community development through local participation in the ownership and management of tourist resources.

CHAPTER THREE

3.0 Theoretical Framework

Introduction: This chapter discusses five related theories of cultural-based tourism. The theories are discussed in relation to cultural tourism, destinations, management, ownership, profit and socio-economic development. These are then related to the current study, highlighting their similarities, relationships and significance.

3.1. Christaller's (1963) Theory On Destination Continuous Development

Christaller's theory posits a continuous developmental process in tourist areas characterized as follows:

- i. Destinations undergo ongoing development and transformation.
- ii. Different types of visitors frequent these destinations at various times.
- iii. The tourist experience evolves over time.
- iv. The impacts of destinations undergo changes over time.
- iv. Local communities' participation in tourism destinations experiences shifts over time.
- v. New cycles, ushering in novel tourist destinations, are anticipated.

These six thematic areas are discussed below:

1. Ongoing Development and Transformation:

Destinations are not static; they evolve and undergo continuous development. This reflects the dynamic nature of tourism influenced by factors such as economic change, technological advancements, and shifts in consumer preferences.

2. Diverse Visitor Types:

Different types of visitors are attracted to destinations at various times. This acknowledges the seasonal, cultural, and demographic variations in tourist preferences. For instance, a destination may experience peak seasons for specific activities or events.

3. Evolution of Tourist Experience:

The tourist experience is not fixed; it changes over time. This could be due to factors such as the introduction of new attractions, improvements in infrastructure, or new marketing strategies. Tourist expectations and behaviors also contribute to the evolving nature of the experience.

4. Changing Impacts of Destinations:

The impacts of destinations are not constant. Positive impacts in the initial stages like economic growth and job creation may later give way to challenges such as environmental degradation or cultural commodification. Managing and understanding these changing impacts is crucial for sustainable tourism development.

5. Shifts in Local Community Involvement:

Local communities' participation in tourism destinations is dynamic. Initial enthusiastic involvement may transform over time due to changes in the economic, social, or cultural landscape. Striking a balance between the benefits and challenges of tourism for local communities is essential for long-term sustainability.

6. Anticipation of New Cycles:

New cycles that introduce novel tourist destinations are expected to occur. This reflects the idea that the tourism industry is dynamic and constantly seeks new and untapped destinations. Factors such as changes in global travel patterns, emerging markets, and evolving consumer interests contribute to the initiation of these cycles.

3.1.2. Relationship with the current study

Christaller's theory relates to the current study in three crucial ways, including tourism's impact on destinations, anticipation of new cycles and the dynamic nature of local community participation. Tourism has had positive effects on the destinations in the study area including new sources of income, fame and cultural preservation. The negative aspects include tourists violating cultural prohibitions by taking pictures of shrines and other spiritual monuments and artifacts. In terms of anticipation of new cycles, the study area has potential for nature tourism, including rivers and mountains which are yet to be developed into destinations. Last but not least is the dynamic nature of community participation. Initial enthusiastic participation has given way to disillusionment in some communities, especially in relation to religious shrines. Some villagers are afraid that the noise made by heavy machines will disturb their gods, while others bemoan the increased traffic and crowds that accompany an influx of tourists.

In summary, Christaller's theory provides a comprehensive perspective on the complex and evolving nature of tourist destinations. It underscores the importance of adaptability, sustainable management practices, and a forward-looking approach in the tourism industry.

3.2. Stanley Plog's (1974) theory on the typology of tourists

Stanley Plog's theory, often referred to as the Plog Model or Plog's Psychographic Classification, provides a framework for understanding tourist behavior based on their personalities. The key points and implications include:

A. Psychocentrics:

Characteristics: Prefer familiar environments, safe destinations, and avoid experimentation with accommodation, food, and entertainment.

Preferences: Seek experiences that won't create personal stress or involve unusual situations.

Implications: Destinations catering to psychocentrics should focus on promoting safety, familiarity, and well-established amenities. These destinations may not need to invest heavily in promoting extreme or adventurous activities.

B. Allocentrics:

Characteristics: Have a strong need for new and varied experiences, seek unfamiliar destinations with different cultures and environments.

Preferences: Prefer native lodgings, enjoy trying new food, and seek diverse entertainment.

Implications: Destinations aiming to attract allocentrics should focus on promoting their uniqueness, cultural diversity, and wide range of experiences. These destinations may benefit from marketing campaigns that emphasize adventure, cultural richness, and novelty.

C. Midcentrics:

Characteristics: Represent the majority of tourists, with personalities falling between psychocentrics and allocentrics.

Preferences: Not extremely adventurous, but willing to try new experiences as long as they are not too challenging.

Implications: Popular destinations are likely to attract midcentrics, as they appeal to a broader range of preferences. Development strategies should focus on providing a mix of familiar and novel experiences to cater to the diverse needs of midcentric travelers.

3.2.1. Implications for Destination Development:

Diversification of Tourist Destinations: As areas evolve, tourist destinations should recognize the diverse preferences of psychocentrics, allocentrics, and midcentrics. This implies a need for a variety of offerings, from traditional and safe options to more adventurous and unique experiences.

Proximity and Accessibility: Plog's theory suggests that the majority of tourists prefer to travel short distances for holidays. Destinations near well-populated areas are likely to be developed, emphasizing the importance of accessibility in destination planning.

Market Segmentation: Understanding the psychographic profiles of potential tourists enables destinations to tailor their marketing strategies. Promotions that target specific personality types can enhance a destination's appeal and competitiveness.

Balanced Development: Successful destinations strike a balance between catering to the needs of psychocentrics, allocentrics, and midcentrics. This includes offering a mix of familiar and novel experiences, providing various accommodation options, and promoting both safety and adventure.

3.2.2. Affinity with the current study:

The current study finds resonance with Plog's theory, which focuses on understanding tourist behavior—a fundamental aspect for the existence and success of the tourism sector. During preliminary and familiarization tours of the study area, it became evident that visiting tourists exhibited traits falling within Plog's categories of psychocentrics, allocentrics, and midcentrics. Some displayed a preference for familiar terrain and cuisine, while others were more adventurous and open to new experiences. For instance, tourists interested in historical sites adhered closely to guidebooks, while engineers and artists engaging with local artisans were willing to immerse themselves in traditional production techniques.

In response to these varying preferences and behaviors, the studied sectors—such as blacksmithing, smock making, and drumming—have adapted their strategies to cater to different types of tourists. They allow visitors to engage directly with the production processes, providing opportunities for hands-on experience and learning. This not only enriches the tourist experience, but also facilitates comparison between traditional methods and modern production techniques.

In conclusion, the insights derived from Plog's theory are invaluable for understanding and catering to the diverse needs and preferences of tourists. By recognizing and accommodating these differences, destinations can develop tailored offerings and marketing strategies that contribute to the sustainable development and success of tourism in the study area.

3.3. Cohen's (1972) Theory on the Typology of Tourists

Cohen's (1972) typology of tourist behavior provides a framework for understanding the different ways individuals engage with and experience tourism. The classification is based on the degree of organization and interaction with the host community. The categories are discussed below.

3.3.1. Organized Mass Tourists

Characteristics: Travel in large groups, typically through pre-packaged tours organized by travel agents or tour operators.

Behavior: Follow a structured itinerary, often with limited flexibility. Interactions with the local community may be minimal as the focus is on the convenience of the organized tour.

3.3.2. Individual Mass Tourists

Characteristics: Part of a group, but have more autonomy and control over their time and activities.

Behavior: Have the freedom to make individual decisions within the framework of the group tour. They may explore independently during free time, engaging more with the local culture on a personal level.

3.3.3. Explorers

Characteristics: Independent travelers who plan and arrange their own trips.

Behavior: Seek authentic experiences by interacting with local residents, attempting to speak the local language, and immersing themselves in the culture. However, they may not fully adopt the lifestyle of the host community.

3.3.4. Drifters

Characteristics: Prefer minimal contact with other tourists and choose to stay with locals.

Behavior: Fully immerse themselves in the host culture by sharing food, shelter, and local activities with locals. They may not regard themselves as tourists and aim to experience the destination as authentically as possible.

3.3.5. Discussion

Cultural Immersion: Cohen's typology highlights the spectrum of cultural immersion, from minimal interaction (organized mass tourists) to almost complete integration (drifters). It suggests varying motivations for travel, from seeking convenience and a structured experience to a desire for authentic, self-directed exploration.

Impact on Host Communities: Different types of tourists may have different impacts on local communities. Drifters, for example, might have a more positive impact by actively engaging with and supporting the local economy. However, their long stay in a host community may lead to irritation and antagonism. Organized mass tourists, individual mass tourists and explorers may not

easily create irritation and disaffection as their stay is short, but they can positively impact the economy through buying paraphernalia, food items and tickets to local sites.

Evolution of Tourism: Cohen's typology can be seen as reflective of different stages in the evolution of tourism. As individuals gain experience and confidence, they may progress from being organized mass tourists to explorers or drifters.

Contemporary Relevance: While Cohen's typology is from the 1970s, it still serves as a useful framework for understanding tourist behavior. However, changes in technology, travel patterns, and attitudes may have influenced the dynamics of tourist behavior since then.

3.3.6. Relationship with current study

The most common type of tourists observed in the study area is mass tourists. They often travel in organized buses, usually students and teachers to learn in the field. Individual tourists may also make trips to learn as researchers in art, engineering and history. It is a common sight to see organized tourists, and explorers who visit to experience authentic culture and history. They often spend less than a week, immerse themselves in the experience and leave. Cohen's (1972) description of tourists therefore sits well with what obtains in the Northern region of Ghana.

In conclusion, Cohen's typology provides a valuable lens through which to examine the diversity of tourist behaviors and their implications for both tourists and host communities. It remains a relevant tool for tourism researchers and professionals in understanding the complex relationship between tourists and the destinations they visit.

3.4: Butler's (1980) Theory on Area Life Cycle

Butler's Tourism Area Life Cycle (TALC) is a theoretical framework that seeks to explain the evolution and development of tourist destinations over time. The model draws on earlier theories

and incorporates the concept of the product life cycle into the context of tourism. Its key aspects and implications are:

3.4.1. Stages of Tourism Area Life Cycle

1. **Exploration:** Few adventurous tourists; limited facilities; attraction based on natural features; specific; select visitor type.
2. **Involvement:** Limited interaction between locals and tourism industry; basic services emerge; advertising shapes seasonal patterns; definable market area.
3. **Development:** Growth in tourist facilities; increased promotional efforts; greater outsider control; rising antagonism among locals.
4. **Consolidation:** Tourism is a major part of the local economy; growth rates level off; business district takes shape; efforts to extend the tourist season.
5. **Stagnation:** Peak tourist numbers reached; established image, but no longer trending; deterioration of facilities; property turnover high.
6. **Post-stagnation:** rejuvenation, decline, or variations in between.

The key points discussed below provide a comprehensive overview of the elements supporting the validity of Butler's TALC model.

Dynamism: The TALC model recognizes that tourist destinations are not static entities but evolve and change over time. This aligns with the observed reality that destinations undergo various stages of development, growth and maturity, and sometimes decline.

Common Development Process: Butler's model proposes a common development process for tourist destinations, suggesting that they typically follow a predictable pattern of evolution. This

framework provides a valuable conceptual tool for understanding and analyzing the developmental trajectories of destinations worldwide.

Limits to Growth: The TALC model highlights the limits to growth, suggesting that destinations may experience decline if demand surpasses their carrying capacity. This underscores the importance of sustainable management practices and responsible tourism development to prevent over-tourism and environmental degradation.

Triggers for Change: Butler's model identifies various factors or triggers that can precipitate change within a destination, such as shifts in market demand, changes in tourist preferences, or the emergence of new competitive destinations. Understanding these triggers is crucial for destination management to adapt and respond effectively to changing circumstances.

Importance of Management: The TALC model emphasizes the critical role of effective management in steering destinations through their lifecycle stages and mitigating potential failures. Proactive and strategic management practices are essential to optimize opportunities for growth, manage challenges, and ensure the long-term sustainability of destinations.

Long-term View: Butler advocates for a long-term view of destination development, suggesting that planning should extend over a 50-year horizon to anticipate and address potential challenges and opportunities. This encourages stakeholders to adopt sustainable practices and prioritize the preservation of natural and cultural resources.

Spatial Component: The TALC model acknowledges the spatial component of tourism dynamics, recognizing that tourists may seek alternative destinations if a particular destination declines or fails to meet their expectations. This highlights the importance of maintaining competitiveness and attractiveness to sustain visitor demand.

Universal Applicability: Butler asserts that the TALC model applies universally to all destinations, regardless of their geographic location or specific characteristics. While destinations may exhibit unique features and contexts, the underlying principles of tourism development and lifecycle dynamics remain relevant across diverse settings.

These key points underscore the significance and utility of Butler's TALC model as a framework for understanding, analyzing, and managing tourism destinations worldwide. By providing insights into the evolutionary processes and challenges faced by destinations, the model offers valuable guidance to stakeholders seeking to optimize the sustainable development of tourism.

3.4.2. Critique:

Critics argue that tourism development is influenced by various factors, and the model may oversimplify the complex dynamics of destinations. The model assumes a linear progression, which may not always reflect the reality of tourism development. Its universal applicability is subject to debate as each destination may have unique characteristics and challenges.

Despite these criticisms, Butler's model is useful in that it highlights the importance of dynamism, common development processes, limits to growth, triggers for change, management, a long-term view, spatial considerations, and universal applicability.

3.4.3. Relationship with current study

Butler claims that the theory has universal applicability to all destinations. This was borne out in the study area, where it was found to apply to all 30 local destinations. Again, affinity was established between the theory and the CTEs, especially in stages 1 and 2 of the development process. In these stages, destinations are said to only offer basic facilities and attractions based on natural features, and there is limited interaction between locals and the tourism authorities, among

other factors. All of these features are prevalent in the sites throughout the Northern region making the theory relevant to the study.

In conclusion, Butler's TALC is a valuable conceptual framework that highlights the evolving nature of tourist destinations. While it may not capture the nuances of every destination, its emphasis on long-term planning, effective management, and understanding the dynamics of tourism development remains relevant.

3.5. Doxey (1975) Irritation Theory

Doxey's Irritation Theory, introduced by Stephen Doxey in 1975, presents the concept of the Irridex, also known as the Irritation Index. This theory revolves around the dynamics between local residents of a destination and the tourists who visit it. According to Doxey, as time progresses, there is a correlation between the growing irritation or hostility felt by residents towards tourists and the detrimental effects on the tourism industry's growth within that destination. The Irridex model comprises four distinct stages:

3.5.1. Euphoria

During this initial stage, visitors are warmly received, and there is minimal planning. Local residents exhibit a generally positive attitude and remain open to the presence of tourists within their community.

3.5.2. Apathy

As time passes, visitors begin to be taken for granted, leading to a decline in the initial enthusiasm. Interactions become more formal, and the novelty of tourism starts to diminish among residents.

3.5.3. Annoyance

In this stage, the destination approaches saturation, and the local population starts to express concerns about the increasing influx of tourists. There may be a shift towards attempting to manage the situation through investment in infrastructure rather than addressing the underlying issue of tourism growth.

3.5.4. Antagonism

Open expression of irritation becomes prevalent among the local population.

Planners may recognize the negative impact on the destination's reputation and implement remedial action. Despite the deteriorating relationship between residents and tourists, promotion efforts may increase in an attempt to counteract negative perceptions.

This model suggests that as the local community's irritation with tourists intensifies, the growth of tourism in the area will decline. It emphasizes the importance of maintaining a positive relationship between the local community and visitors to ensure the sustainable development of tourism.

Doxey's Irritation Index highlights the need for destination management that considers the social dynamics and perceptions of both residents and tourists. Strategies to address the concerns of local communities and balance the interests of various stakeholders are crucial to sustain tourism growth over the long term.

3.6 Giampiccoli, Mtapuri, and Jugmohan's (2015) Theoretical Framework on Characteristics of CBT

A study conducted by Giampiccoli, Mtapuri, and Jugmohan in 2015 focuses on the characteristics of cultural tourism enterprises, particularly in the context of CBT in Jamaica. The identified features highlight the multifaceted nature of these enterprises, emphasizing economic, socio-

cultural, and environmental benefits to the local community. The characteristics are discussed below.

3.6.1. Economic Benefit

The first characteristic emphasizes that cultural tourism enterprises should contribute to the community's economic well-being. This may involve generating income and employment opportunities for local residents. The economic benefits could extend to various aspects such as job creation, entrepreneurship opportunities, and overall enhancement of the local economy through tourism-related activities.

3.6.2. Socio-cultural Benefit

Cultural tourism enterprises should not only focus on economic gains, but also contribute to the socio-cultural fabric of the community. This may involve preserving and promoting local traditions, arts, and performances. Community engagement in these cultural activities can foster a sense of pride, identity, and community cohesion.

3.6.3. Environmental Benefit

Cultural tourism enterprises should operate in an environmentally responsible manner. This may involve sustainable practices that minimize negative impacts on the local environment, ensuring the long-term preservation of natural resources and ecosystems.

3.6.4. Promotion of the Local Tourism Value Chain

The emphasis on promoting the local tourism value chain underscores the interconnectedness of different elements within the community. Linkages to culture, arts, performances, craft, food services, and gastronomy suggest a holistic approach where various aspects of local culture and heritage are integrated into the tourism experience.

3.6.5. Cultural Linkages

The study suggests that cultural tourism enterprises should establish strong linkages to the cultural elements of the community. This includes showcasing local art, performances, and traditional crafts, creating a unique and authentic experience for visitors that reflects the community's cultural identity.

3.6.6. Community Involvement

Successful cultural tourism enterprises should involve the local community in their planning, development, and operation. Community engagement ensures that tourism initiatives align with the values and preferences of the residents, fostering a sense of ownership and cooperation.

3.6.7. Gastronomy and Food Services

Highlighting typologies of gastronomy within the community signifies the importance of local cuisine in the cultural tourism experience. This involves incorporating traditional foods and culinary practices into tourism offerings, providing visitors with an authentic taste of the local culture.

Giampiccoli et al's framework on the characteristics of cultural tourism enterprises emphasizes a comprehensive approach that goes beyond economic considerations. It underscores the importance of socio-cultural and environmental benefits, community engagement, and the promotion of the local tourism value chain to create sustainable and enriching cultural tourism experiences within a community.

This study was based on the framework by Giampiccoli et al (2015). The characteristics are based on the broader principles of CTEs within the framework of cultural tourism. The principles are characterized by: 1. Processes: stakeholders, decision making, local engagement; 2. Delivery and

action: destination, business, products and 3. Appraisal: Respond to change, monitoring, best practice (Cultural Tourism.org n.d.). Processes basically deal with the players in cultural tourism, the types of choices and decisions they make and the forms of engagement undertaken at the local level. Delivery and action define the appropriate business model, the most appropriate type of product for anticipated tourists, and issues related to accommodation. Lastly, cultural principles should address issues of appraisal, monitoring and evaluation and how to ensure quality and best practices. Within this broader context, this researcher saw fit to place the study in the narrower framework of cultural tourism enterprises by Giampiccoli et al (2015) arising from their study of the nature and phenomenon of community enterprises in Jamaica.

A study conducted in 2014 by Taylor, Daye and Kneafsey on the subject from a cultural tourism perspective provides a good example of the phenomenon of community tourism. Taylor et al (2014) found that cultural tourism in rural Jamaica is characterized by tangible and intangible tourist elements like storytelling, artefacts, images and symbols, meanings and nature within their environment. These products emerged as a result of the inhabitants' forced migration, habits, beliefs and unique cultural norms (Taylor et al 2014). The characteristics of CTEs identified by Giampiccoli et al (2015) and the tangible and intangible elements that constitute cultural tourism presented by Taylor et al (2014) define the concept of cultural tourism which is imbedded within the domain of CTEs. This study thus employed the characteristics of CTEs (based on Giampiccoli et al's, 2015) to analyze the nature, management style, socio-cultural role and preferred policies for development of CCTEs in the study area.

Giampiccoli et al's (2015) theoretical framework related to the current study in the following ways:

3.6.8. Relevance to the Current Study

The CCTEs identified in this study are businesses offering cultural products to tourists. They fall within the scope of CBT, a tourism model aimed at diversifying tourism, expanding the market, and generating income for communities and individuals (Adu-Ampong 2018; UNWTO 2018; Richards 2020). The income generated from CCTEs in the study area is shared among local players who manage and own the businesses, consistent with the features outlined by the theorists.

The CCTEs are either collectively owned by the community but managed by a few individuals on their behalf, or owned by an individual or family members. These ownership structures are major features of the theoretical framework, aligning with the nature of the enterprises within the study area.

Furthermore, the study revealed that CCTEs in the Northern region of Ghana possess more than two characteristics of both CBT and CTEs, thereby aligning with the theoretical framework. The findings strongly support the framework on the preferred management of CTEs and CBT, making the relationship stronger as the characteristics are well aligned with each other.

3.7. Relationship of the Theories

The theories employed in this study—Christaller's (1963) theory on destination continuous development; Stanley Plog's (1974) and Cohen's (1972) typologies of tourists; Butler's (1980) tourism area life cycle theory; Doxey's (1975) irritation index; and Giampiccoli, Mtapuri, and Jugmohan's (2015) framework on CBT characteristics—are interconnected in shaping tourism scholarship and practice. First, they collectively contribute to broadening perspectives and deepening insights into tourism management, development, and sustainability. While some focus on the evolution of destinations (Christaller, Butler), others examine tourist motivations and

profiles (Plog, Cohen), community–tourist relationships (Doxey), and the structure of community-based tourism (Giampiccoli et al.). Together, they create a more holistic understanding of tourism dynamics. Second, these theories function as bridges between academic discourse and policy action. Their combined insights inform tourism planning, guide destination marketing, and influence resource allocation, thereby shaping practical strategies for sustainable tourism development. For instance, integrating Plog’s psychographic profiles with Butler’s life cycle model can aid in tailoring destination marketing to specific tourist segments, while Giampiccoli et al.’s CBT framework offers pathways for equitable community involvement. Lastly, their interplay helps determine the future trajectory of the tourism sector. By offering conceptual tools to navigate challenges in funding, development, and management, they enable stakeholders to anticipate potential obstacles and craft adaptive strategies. This integrated theoretical foundation supports resilient tourism systems capable of evolving with changing socio-economic, cultural, and environmental conditions.

CHAPTER FOUR

RESEARCH METHODOLOGY

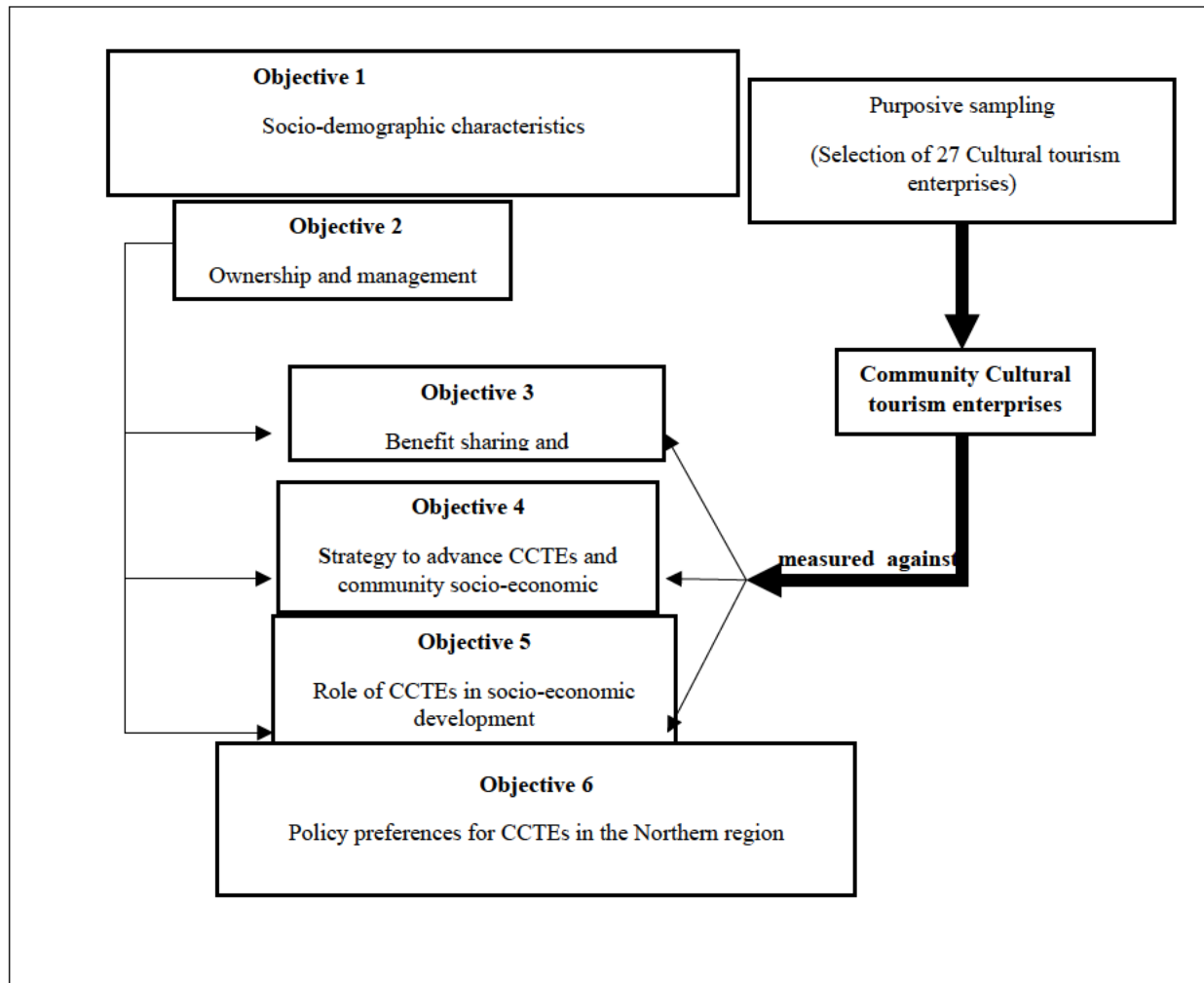
4.1 Research design – Qualitative Approach

A qualitative research approach is the process of collecting, analyzing and interpreting non-numerical data such as signs, symbols and language (Pathak, Jena, & Kalra 2013). This study adopted a qualitative approach because i. It offers the researcher innovative ways of examining and acquiring data for a study; ii. Qualitative research is capable of explaining why a particular response was given to a question in an interview; iii. It provides in-depth understanding of a subject by analyzing feelings, ranks and behavior and iv. It stimulates interpersonal and interdependent relationships among human beings (John 2010: Pathak et al 2013; Hannah 2019; Peter 2006). A case study strategy was adopted. According to John (2010: 1), case studies aim to analyze specific issues within the boundaries of an organization, situation or environment. Case studies in business research can be divided into three categories: explanatory, descriptive and exploratory.

A case study is a versatile qualitative research design aim at producing a comprehensive, holistic and in-depth understanding of a complex phenomenon, institution, program or individual (Harrison, Helena Clare, Melaina Birks, Jana Mills, & Richard Franklin 2017:2). The complex nature of the CCTEs (as each has its own leadership/management structure, ordinary members providing labor, production and equipment units, income and expenditure units and so on) rendered a case study approach appropriate for this research. It enabled an examination of individual CCTEs to identify appropriate modalities to harness CBT to promote community socio-economic development.

Case studies provide accurate information on how decisions are made, who makes them, how business operations are carried out and the manner in which compensation is paid to workers (Peter 2006:15; Hannah 2019; Pritha 2020:21). The study employed a multi-case study approach that enabled cases in the same categories to be studied using the same techniques. Johnson and Christensen (2014) state that this involves a collective case study where multiple interconnected entities are grouped together and examined. In conformity with the demands and expectations of case studies, the researcher approached and interacted with different levels and categories of workers in the 27 selected CCTEs using face-to-face, semi-structured interviews. The selected CCTEs were examined against the characteristics of CBT in order to identify those that conformed with the principles outlined by Giampiccoli et al (2015).

Figure 4.1: CCTE Theory and Relational Characteristics



Source: CCTE theory and relational characteristics, re-developed by author based on Giampiccoli et al (2015)

4.2 Population

The population is the all units in the field of study that are of interest to the researcher. It is a collection of individuals or entities with common features from which a sample can be obtained (Pritha 2020:17). The population is therefore the entire group about whom conclusions are drawn. The population for this study consisted of the CCTEs in the Northern region of Ghana. They are

involved in cultural activities like farming, drumming, traditional guitarists, historians and storytellers, healers, dancers, weavers, blacksmithing, historical towns and villages, among others. The modern or secondary CCTEs include hotels, chop bar operations and tour guiding, among others. The CCTE population in the study region is 42, largely made up of family operations and small size businesses with family heads as leaders, low income, and non-collaboration with others in the industry. They also charge low or no fees for their services to tourists. The rationale for selecting this population was that they all actively participate in the tourism value chain in the region, and have CBT features.

4.3 Sample Population

A sample refers to the smaller numbers of units drawn from a population with regard to whom conclusions are drawn that adequately represent the population (Ames, Horwitz, Green, Wisdom, Duan, & Hoagwood 2019:15). This study profiled 27 CCTEs out of 42 in the Northern region. This sample size allowed for saturation to be reached. The selection reflected the diversified nature of CCTEs in the region thereby ensuring equal representation. The criteria for selecting CCTEs were as follows: they had to possess a strong cultural and community affiliation, be located within the Northern Region, demonstrate active operations with people working in and benefiting from them, and be accessible to the researcher for the purposes of the study. To achieve its objectives, the study adopted purposive sampling to select participants from the various strata of CCTEs in the study region. Also known as selective or subjective sampling, this enabled the researcher to select participants that could provide the information required. According to Ames et al (2019:15), in purposive sampling, researchers rely on their own judgement in choosing a sample from a population. It is useful in exploring anthropological situations in which meaning can be

intuitively established (Ames et al 2019:6). Two respondents from twenty-four of the CCTE were interviewed, others had more because the players belonged to more than one and had to be interviewed on all; with the questions covering the thematic areas of ownership, benefit sharing, members' socio-demographic profiles, socio-economic development and the role of stakeholders, and so on. In all, 60 respondents were interviewed. Both managers/owners and ordinary stakeholders'/employees' views were solicited. To avoid the possibility that employees' jobs might be threatened due to participation in the study, anonymity was ensured and pseudonyms were assigned to the participants. In order to promote confidentiality, participants were interviewed in a place of their own choice. The inclusion criteria included willingness to participate, at least three years' work experience and ideas on how to develop the sites as tourist destinations. Workers that did not fulfil these criteria were excluded. Sixty (60) interlocutors were interacted with for the purposes of the study. The interview sessions lasted for 30-40 minutes while the focus group discussions lasted up to an hour.

Five focus discussions were conducted with at least five participants in each group. It is believed that the participants will benefit from the study as it offers policy directions that have the potential to increase funding, participation and infrastructure for the benefit of the tourism sector in the region.

Figure 4.2. List of interviewees

S/N	Name	CCTE	Location	Gender
1	Suxri,	Adibo war site	Yendi municipality	Male

2	Wulana	German graves	Yendi municipality	male
3	Abarika	German graves, Adibo, Naa Dataa tua	Yendi municipal	Male
4	Chelilana	Naa Dataa tua	Yendi municipal	Male
5	Mba Aliru	Naa Dataa tua	Yendi municipal	Male
6	Andani	German graves	Yendi municipal	male
7	Wolugri	German graves	Yendi municipal	Male
8	Yirisu	Blacksmithing	Tamale metropolis	male
9	Lansa	Drumming	Nanumba north	
10	Labando	Smock	Nanumba north	male
11	Mba Dogbura	Drumming	Tamale metropolis	male
12	Nzo kumpoo	Drumming	Tamale metropolis	male
13	Afa Musah	Smock	Nanumba north	Male
14	Mba Lunzei	Drumming	Bimbilla	Male
15	Afa Majid	Smock	Nanumba north	Male

16	Dokurugu	Blacksmithing	Tamale	Male
17	Tia Wulana	Kukuo witchcamp	Nanumba south	Male
18	Nzo Shei	Kukuo witch camp	Nanumba south	Male
19	Mba Adu	Jilo	Nanumba south	Male
20	Kwuaku	Bakpaba	Nanumba north	
21	Mba Naporo	Bakpaba	Nanumba north	male
22	Yirisu	Bakpaba	Nanumba north	Male
23	Mma Asibi	Don't mind your wife	Nanumba south	female
24	Mma Balma	Diboriyom	Nanumba south	Female
25	Mma Adama	Shear butter	Tamale metro	Female
26	Adiza	kpalgu business	Nanumba south	Female
27	Ayi	Shear butter	Tamale metro	Female
28	Mayama	Diboryom Yam sales	Nanumba south	Female
29	Afi	Dawadawa sales	Nanumba south	Female
30	Mma Asibi	Food vending	Nanumba north	Female
31	Zara	shea butter	Tamale metro	Female

32	Mba Kalim	Binda	Nanumba south	Male
33	Dalana	Dalan yili	Nanumba south	Male
34	Kpandigli	Dalan yili	Nanumba south	Male
35	Wulana	Dalan yili	Nanumba south	Male
36	Mba Kalim	Binda	Nanumba south	Male
37	Achina	Binda	Nanumba south	Male
38	Dawulana	Dalan yili	Nanumba south	Male
39	Kpandigli	Ponayili	Nanumba south	Male
40	Wulana	Ponayili	Nanumba south	Male
41	Mba Awaki,	Binda	Nanumba south	Male
42	Aziz	Damba	Yendi municipal	Male
43	Abudu	Damba	Yendi municipal	Male
44	Magazia	Shegobe dance	Nanumba north	female
45	Ble	Shegobe dance	Nanumba north	Male
46	Mma Biba	Pottery	Tamale metro	Female
47	Kubura	Pottery	Tamale metro	Female
48	Mba Gbanzaba	Leather works	Nanumba north	Male
49	Nzo Sheni	Thatch works	Nanumba north	Male
50	Nasigri	Thatch works	Tamale metro	Male

51	Kalim	Leather works	Nanumba north	Male
52	Zachi	Toolii	Tamale metro	Male
53	Amin	Toolii	Tamale metro	Male
54	Biliki	Nkpanjo Storytellers	Yendi municipal	male
55	Azim	Nkpanjo Storytellers	Yendi municipal	male
56	Abla	Hotel	Tamale metro	male
57	Kande	Walma hotel	Tamale metro	Female
58	Fataw	Yaidi hotel	Yendi municipal	male
59	Zarious	Nkaani Guest House	Nanumba north	Male
60	Laimi	Guest house	Nanumba north	Male

Source: field work, 2024

4.4. Respondent Recruitment

The researcher sought telephonic permission from the management of the CCTEs to conduct the study. In some CCTEs, especially those that involved elders and community leaders, the researcher personally met with management. Management were provided with information on the research topic and objectives and it was explained that as part of the requirements for obtaining a Doctor of Philosophy at the Durban University of Technology, fieldwork involving questionnaires,

interviews, or other suitable methods needed to be conducted and that workers needed to participate.

The importance of conducting interviews and the time taken for these and the focus group discussions was stressed. Management and the respondents were assured that the study would not have any legal implications for them or disrupt their work.

4.5. Data Gathering Approach

This researcher forwarded letters to leaders of the selected CCTEs requesting permission to interview members, management and employees of the organization. In cultural or historical villages, permission was sought from the elders or chiefs. Where a prospective participant declined to grant an interview, he or she was replaced in consultation with the leadership. In some villages, traditional protocol demanded face-to face interaction. Cola was purchased and given to village elders who then invited villagers to participate or informed the chief about the study.

4.6. In-Depth Interviews

An in-depth interview involves face-to-face interaction between a researcher and a small number of research participants to solicit their perspectives on a particular phenomenon (Gioun, Diehl & McDonald 2020:17; Nassaji 2015:9). Gioun et al (2020) and Nassaji (2015:9) note that respondents can be staff of an entity who have knowledge and can share perspectives or experiences concerning operations, outcomes and changes to their lives following their involvement in the entity or program. In-depth interviews require the researcher to listen carefully, remain open-minded, exercise patience and exhibit good observation skills (Patton 2002:10).

4.7. Focus Group Discussions

A focus group discussion is a research technique where ten or fewer people discuss ideas or products with moderation by a researcher (Bloom & Michalopoulos 2013: 103; Nassaji 2015:2). The views expressed by the discussants are analyzed since the perspectives are likely to reflect that of the larger population. Focus group discussions were held with members of the CCTEs who were selected with the permission of leaders or managers. The selection criterion was in-depth knowledge and experience of the history, operations and ownership of their enterprises. Five focus discussions were held at different locations. Twenty participants were interacted with through the focus group discussions on the six thematic areas of the study.

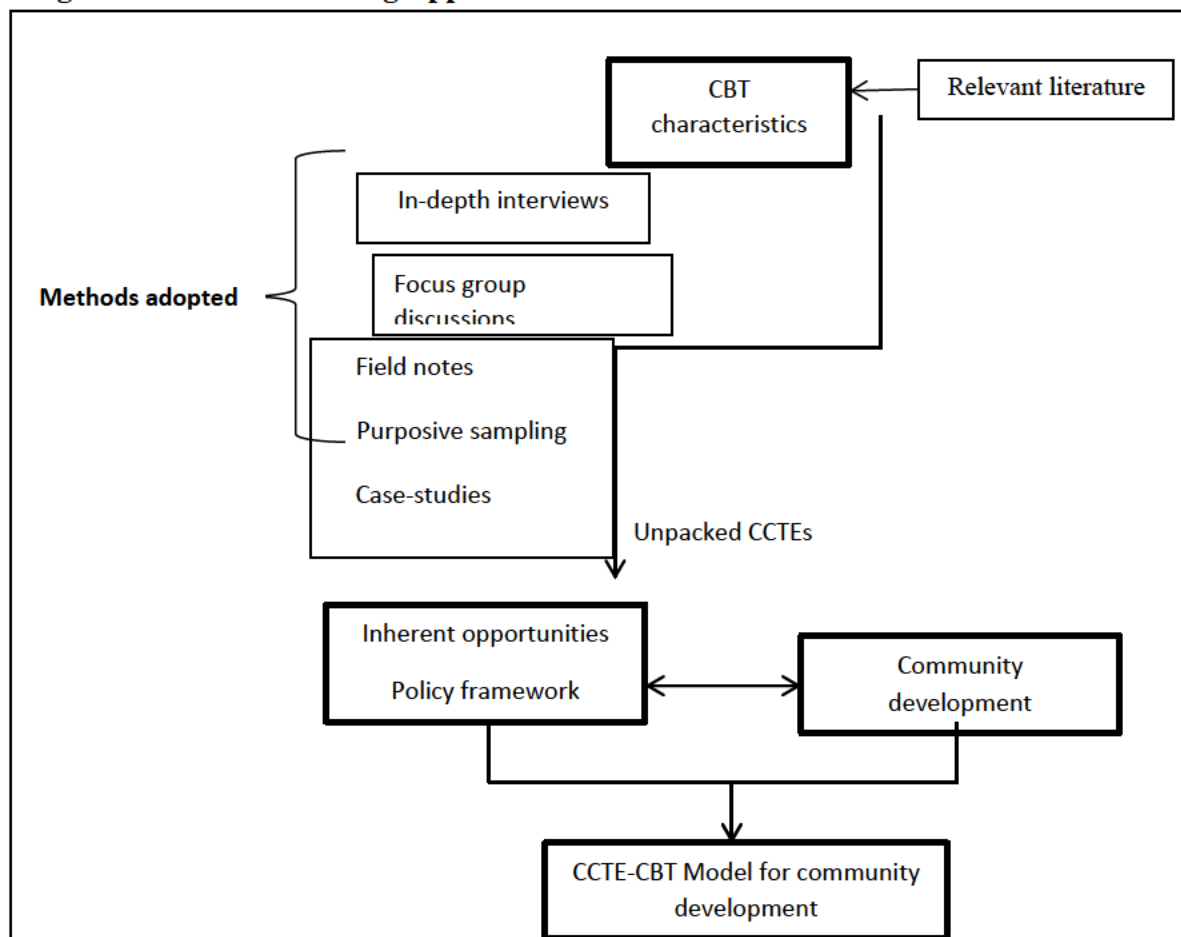
4.8. Field Notes

Field notes were used to capture personal observations in the field and during interviews. Such notes include impressions, smells, sounds and sights, texture, and the date and place where the notes were recorded. Descriptive and reflective information are the two main categories of field notes. Descriptive notes record factual information, while reflective notes record the researcher's interpretations (Clifford 2019:1; Nandini 2019:5). The field notes covered the CCTEs' location, respondents' facial and emotional expressions, physical development of social infrastructure, the respondents' material possessions and relationships between the leaders and ordinary members. Benefit sharing and the ratio received by leaders and ordinary members, the physical appearance of businesses owned privately as against those owned by a family or a whole village were also noted. The field notes enhanced the researcher's understanding of the respondents' feelings and also facilitated interpretation of the data.

4.9. Voice Recording and Photography

A recording device was used to record the conversations with participants. The recordings were transcribed and compared with the written notes to ensure data validity. Photographs were also taken to serve as visual data on artifacts and regalia to support the observational and oral data. Recording an interview allows a researcher to concentrate on the manner in which the interviewee answers the questions including his/her facial expressions (Berazneva 2013:8; Nandini 2019). Berazneva (2013) also notes that it promotes intimacy between the interviewer and interviewee, thus encouraging the latter to divulge accurate, in-depth information. Written and oral permission was obtained from the elders and respondents as part of the community entry process before every interview to allow the use of voice recording material. Photographs were only taken in places allowed by tradition and management, since the use of cameras is forbidden in shrines and other spiritual facilities.

Figure 4.3: Data Gathering Approach



Source: Researcher's constructed conceptual framework for data gathering approach

As reflected in Figure 4.2 above, the researcher reviewed relevant literature on the characteristics of CBT and juxtaposed it against the CCTEs in the study area. The methods involved interviews, focus group discussions, observations, etc. through which primary data was gathered. The aim was to identify the CCTEs' inherent resourcefulness that can enhance community development. This was used to design the model that is presented in a subsequent chapter indicating how CBT can help to make CCTEs a powerful tool for community development.

4.10. Data Analysis

Nassaji (2015) describes data analysis as the application of statistical or logical techniques to describe or analyze data derived from the research findings. It can be performed on various forms of human interaction such as interviews, focus group discussions, and observations captured through video, audio, symbols, or written formats. In this study, qualitative data analysis was conducted using the framework analysis approach that entails several steps: coding, familiarization, thematic framework identification, mapping, and interpretation. This method provides a structured process to analyze qualitative data, ensuring systematic, thorough examination of the information gathered.

Manual Analysis:

This study utilized manual analysis rather than relying on software like NVivo. There were several reasons for this choice:

1. **Proficiency and Adoption:** According to Mattimoe, Hayden, Murphy, and Ballantine (2021), many researchers lack proficiency in using technological tools like NVivo, particularly in certain research communities. Furthermore, previous phenomenographic studies have pointed to minimal adoption of these technological tools, reinforcing the choice of manual analysis. Manual analysis was used as the research environment in which the researcher operates lacks familiarity with technological tools.

2. Benefits of Manual Analysis:

Intimate Connection with Data: Manual analysis allows researchers to remain closely connected to the interview data, fostering a deeper understanding of the nuances and context of the responses.

This led to familiarization and deep understanding.

Flexible Theme Identification: Manual analysis assists in the natural and flexible identification of themes, avoiding premature finalization of themes that can occur with automated tools. This is crucial to capture the complexity and subtlety of qualitative data. The identification of flexible and closely related themes was achieved following the researcher's intimate connectivity to the data, leading to detailed write-up of the research report.

Implementation of manual analysis:

The manual analysis approach was employed to facilitate the capture of nuanced issues that emerged during the research. This process involved:

Coding: Systematically labeling and organizing the data to identify patterns and themes.

Identifying Patterns: Recognizing recurring themes and trends within the data.

Familiarization: Immersion in the data to understand the context and depth of the information.

Report Production: Synthesizing the findings into a coherent and comprehensive report.

Relevance to Cross-Sectional Analysis:

The use of manual analysis was particularly necessary due to the cross-sectional nature of the study. This research examined several CCTEs collectively, analyzing them based on their shared features. Maher, Hutchins, Eyto, Hadfields (2018), and Stake (2013) highlight that cross-sectional analysis in multi-case studies benefits from a detailed and nuanced approach, which manual analysis provides.

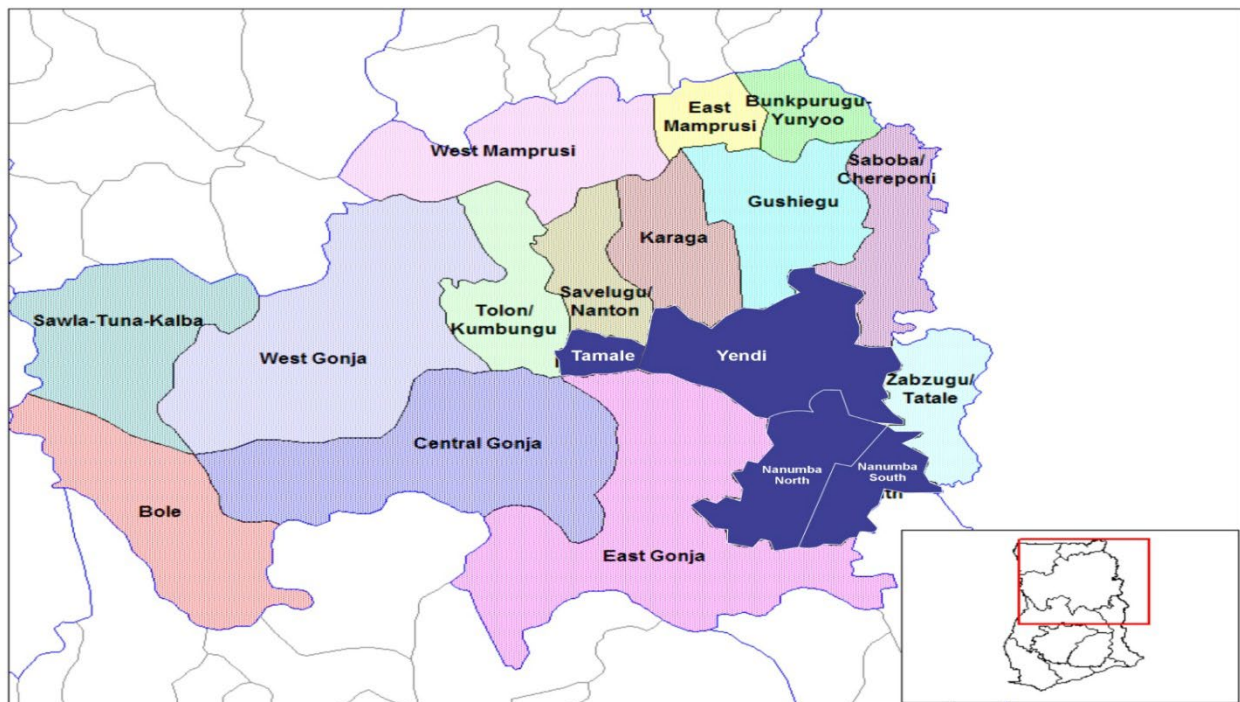
A manual analysis approach ensured meticulous and flexible examination of the qualitative data, capturing the rich, complex nature of the information gathered. This method aligned well with the study's cross-sectional design, providing a robust framework to analyze the shared characteristics

of various CCTEs. The intimate connection with the data and the natural identification of themes afforded by manual analysis contributed to more comprehensive and insightful understanding of the research findings.

4.11. Delimitation of the Study

This study focused on cultural-based tourism businesses in Ghana's Northern region, which serve as livelihood strategies for the local population. The region has 16 administrative districts, including Tamale metropolis, Yendi municipality, Bimbilla municipality, Zabzugu district, Kpandai district, Wulensi district, Tolon, Mion district, and Gushegu district. Others include Karaga, Kumbungu, Nanton, Saboba, Sagnerigu, and Tatale districts. The study was, however, limited to the Tamale Metropolis, Nanumba North, Yendi municipality and Nanumba South administrative areas. These areas were selected since they are home to important historical sites, healing centers, spiritual enclaves, and artistic monuments. They also boast hotels and talk shows which needed to be included in this study. The study was further limited to the following tourist areas: Historical towns and villages; traditional/cultural professions; art and craft; tooli talk shows; spirituality; gastronomy; trans-Atlantic slave trade villages; cultural performances; and hotels and guest houses.

Figure 4.4: Map of the Northern Region Showing Administrative Areas



Source: www.googlemaps.com

Key: The administrative areas in blue colour are the four places where the research was conducted in the northern region of Ghana.

4.12. Limitations

The study's limitations included poor road networks to important tourist sites. Furthermore, the long distances between the various districts and targeted sites involved extensive travel. Financial and time constraints limited the number of times the researcher was able to visit the sites.

4.13. Trustworthiness

Trustworthiness or what is known as rigor in research refers to the degree of confidence in the data, interpretation of data and methods used to ensure the quality of a study (Connelly 2016:2).

For qualitative research to be credible, it must pass the tests of credibility, reliability, validity, and transferability. Connelly (2016) states that trustworthiness ensures a study's value and essence. To ensure trustworthiness, the researcher needs to organize the data and code it to reveal significant thematic areas. This should be followed by a brief description of the methodological and analytical approaches employed. The core four values of credibility, reliability, validity and transferability were adopted to ensure this study's trustworthiness and rigor.

4.14. Credibility

This refers to the plausibility of the research findings drawn from the data gathered from participants (Adi 2020).

The data gathered should be credible and should reflect the original perceptions of the respondents. To ensure the credibility of a study, a qualitative researcher must apply the following procedures: flexibility, triangulation, consistency, peer examination and good time management (Connelly 2016; Mary et al 2017). This study employed triangulation of data to ensure that each method produced the same or similar results. This was supported by making reference to multiple literature sources such as books, articles, and policy statements, juxtaposed with the respondents' perceptions of CCTE and their role in tourism and community development.

4.15. Validity

Validity refers to checks and scrutiny that ensure that the research instruments are able to measure and deliver what they were intended to (Gray 2014:388; Sohr 2021:14). Gray (2014) and Sohr (2021:14) state that in order to achieve validity in conducting research using semi-structured questions and in-depth interviews, the questions must focus on the research objectives. This study promoted validity by ensuring that the questions were in line with its objectives of establishing the

ownership, operations and leadership, profit sharing modalities and strategies to ensure that CCTEs benefit society as a whole. The data collection strategy also enhanced validity as the researcher adhered to the tenets of qualitative research that ensure detailed explanations and identified relationships between the various aspects of the CCTEs under study.

4.16. Reliability

Reliability refers to the degree to which a research method or approach produces consistent results (Gray 2009; Sohr 2021:14). It ensures that the research instruments will produce the same results without major variations at any time (Gray 2009: 158; Mason 2014: 92-93). Reliability also refers to consistency in results even if produced by different instruments. This study ensured reliability by conducting a pilot study prior to the main study, with the same approach used in each stage to check that the same or similar results were obtained.

4.17. Transferability

Transferability in qualitative research refers to the degree to which the findings and conclusions of a study can be applied or generalized to other contexts or settings with different participants, without losing the core meaning and credibility of the research (Adi 2020; Sohr 2021). In other words, it assesses the extent to which the findings are relevant and useful to other researchers conducting similar studies in different situations.

The researcher utilized two specific research approaches to enhance transferability, namely, purposive sampling and case study methods.

Purposive Sampling: This sampling technique involves deliberately selecting participants who possess specific characteristics or knowledge relevant to the research questions. The researcher carefully chose participants who were directly involved in the cultural-based businesses and had

valuable insights to contribute. This ensured that the data collected was highly relevant to the research objectives and increased the likelihood of transferability to similar contexts.

Case Study Approach: Case studies involve an in-depth examination of a single entity or a few entities within a specific context. By conducting a case study on each of the 27 cultural-based businesses, the researcher was able to obtain detailed, comprehensive information on their operations, human resources, income flow, and community impact. According to Johnson and Christensen (2014), a multi-case design is characterized by a collective case study in which several related entities are brought together and studied. This level of depth and detail enhanced the transferability of the findings, as it provides richer understanding of the businesses' dynamics, making it easier for other researchers to draw connections and apply the insights to analogous contexts.

The use of thick description of analytical processes and procedures further supports transferability. Thick description refers to a detailed, comprehensive account of the research methods, data collection techniques, and data analysis processes. This level of transparency enables other researchers to understand how the conclusions were reached, increasing the trustworthiness of the study and making it easier for others to replicate or apply the methods to their own research.

By adopting purposive sampling and a case study approach, and providing thick descriptions, the researcher ensured that the findings can be transferred and applied to other contexts with different participants, while maintaining the credibility and essence of the original research. This increases the study's potential impact and its contribution to the broader field of community tourism through CCTEs.

4.18. Anonymity and Confidentiality

Anonymity involves non-disclosure of the identity of those that participated in a study by withholding their names, private data and other descriptions (Sohr 2021:14). The study participants were not required to disclose their names or other identifiable features. A coding system was used to categorize the respondents while maintaining anonymity, and only the researcher has access to the participant information that will be stored in a retrievable format and disposed of after five years.

4.19. Ethical Considerations

According to Holian (2013:2) and Sohr (2021:11), ethics refers to codification of scientific morality and norms in research practice. Ethics in research involves avoiding disclosure of private information on the participants, and adherence to recommended practices such as ensuring validity, reliability and so on. The Durban University of Technology (DUT) has its own ethical standards, including provision of a letter of information and consent from the participants. The student researcher at DUT must assure participants that the research is free from all kinds of fraud, inducement and deceit and that the participant is at liberty to withdraw at any time. This study upheld the standards of DUT and research generally to ensure the credibility of the information gathered from participants. Their names and private data remained confidential and they were advised not to make statements that would negatively impact their self-esteem, damage their career, cause any embarrassment and so on.

4.20. Data Storage

Data was collected under strict conditions of anonymity. The respondents' identities remained confidential through the use of pseudonyms. The collected data was stored in books, manuscripts,

phones and computers. It is stored in a secure environment where it will remain for a period of five years. As required by DUT's ethical practices and standards, after five years, the hard copies will be burnt and the soft copies on computers will be shredded and deleted. The results from the data may be published in journal articles to add to the body of knowledge.

Conclusion

This chapter presented an overview of the methodology employed to conduct this study. It discussed the research paradigm and design, study population and sampling, the rationale for the sampling approach, and data collection and analysis. The study's delimitations and limitations were outlined, as well as the steps taken to ensure trustworthiness, credibility, reliability, validity and transferability of the results. The chapter concluded by highlighting the ethical considerations taken into account in conducting the study.

CHAPTER FIVE

STATEMENT OF FINDINGS AND DISCUSSION OF RESULTS

Introduction: This chapter presents and discusses the study's findings derived from the fieldwork, focusing on exploring the various CCTEs. These enterprises, totaling 27 in number, are categorized into two main groups: primary and exotic. This classification aims to facilitate a comprehensive analysis of their distinct characteristics and attributes.

Within the primary CCTE category, further subdivisions are made, totaling seven distinct types: historical towns and villages, traditional professions, spirituality, art and craft, gastronomy, trans-Atlantic slave trade, and cultural performances. The exotic CCTEs encompass entities such as the Tooli talk show and hotels/guest houses. This categorization provided a structured framework to evaluate and understand the diverse array of CCTEs in the Northern region of Ghana.

5.1. Section A: Primary CCTEs

The primary CCTEs are grouped into seven categories. This classification is based on their fundamental, organic, and straightforward nature as livelihood strategies (Halawayhi 2013; Mona & Maserame 2023; Scoones 2015). Agriculture, nature, and pastoralism are the primary occupations of rural inhabitants, with additional activities encompassing the marketing and processing of agricultural products, both food and non-food, as well as engagement with culture and the environment (Ibrahim, Hassan, Kamarudin, & Anuar 2018; Scoones 2015). In keeping with Ibrahim et al (2018) and Scoones (2015), the primary CTEs discussed in this chapter represent various categories such as marketing agricultural products like yam, and food spices, processing and selling farm and pastoral produce like hide, and the utilization of tangible culture and the environment like historical sites, hotels and traditional industries.

5.1.1. Historical Towns and villages

These constitute part of what is termed primary CCTEs in this study. The towns and villages have significant historical sites where important events occurred, shaping local communities' history and experiences. The three sites presented below were independently examined but analyzed collectively to profile them for the study's purposes using cross-sectional analysis. The cross-case analysis involved a thorough examination and understanding of each case within its specific context or scenario. This included identifying shared and distinct primary issues across the cases, interpreting and cross-verifying these issues, and ultimately formulating assertions (Stake 2013).

In accordance with Stake's (2013) views, assertions were formulated, largely relating to thematic areas common to all cases. They include an assessment of the socio-demographic characteristics of workers, evaluating the role of stakeholders in CCTEs, examining CCTEs' ownership and management structures, analyzing their distribution and partnership structures, assessing the role of CCTEs relative to community socio-economic development, and identifying appropriate tourism policy frameworks for the Northern region.

5.1.1.1. Adibo 1897 German War Site

Historical profile: The Battle of Adibo in 1896 was a significant event in the history of Dagbon, and Nanun (two sister kingdoms commonly called Dagbamba) in present-day Ghana. It was a German military campaign against the Dagbamba people, who fiercely resisted colonization by European powers like the Germans, British, and French.

At the time, the reigning king of Dagbon was Ya Na Andani II, also known as Andan Naanigoo while that of Nanun was Na Abalsi (Na Wohu). On November 30, 1896, the German invaders razed Bimbilla (the capital of Nanun) and made their way towards Yendi. On December 3, 1896 the Dagbamba tribesmen launched an attack on the German colonial military force and Askari

paramilitary police, who were led by Lieutenant Valentin von Massow. The Germans had been sent by the colonial administration to suppress a rebellion that these two kingdoms were trying to stage against colonialism.

The Battle of Adibo was a testament to the Dagbamba people's determination to protect their kingdom and resist European colonization. While the outcome of the battle may not have led to complete independence, it remains an important historical event that the people of Dagbon remember with pride as Adibo Dali (The Day of Adibo). The Battle of Adibo in December 1896 was a pivotal event in Dagbang's history, as it resulted in significant losses for the Dagbamba fighters and ultimately led to the establishment of the German Togoland protectorate in the eastern part of the Kingdom of Dagbon.

The defeat also meant that the western part of the kingdom, which included the now regional capital Tamale, and important towns like Savelgu, Kumbong, Diare, Sagnarigu, etc. were incorporated into the British Empire without further resistance.

The Dagbamba people suffered heavy casualties on the second day of the battle, and the German forces, led by von Massow, managed to raze the capital city of Yendi to the ground. This successful military campaign enabled the German Empire to solidify its control of the region.

The date of the Battle of Adibo coincided with a Yendi market day, which is considered a special occasion, particularly when it falls on a Friday. Market days on Fridays, known as Alizumma-koofe, have a unique significance in the local culture. In the past, young women would adorn themselves with koofe, a type of beads, around their waists, showcasing their attractiveness to young men at the market.

However, due to the solemnity of the Battle of Adibo, the occasion is now observed with reverence and respect. Even to this day, the Ya Na (king of Dagbon) refrains from making public appearances on any market day that falls on a Friday (Alizumma-koofe). This serves as remembrance of the battle and its impact on the history and traditions of Dagbon.

The Battle of Adibo remains an integral part of Dagbon's heritage and is remembered as a significant event in the struggle against colonialism and foreign domination. It is a testament to the bravery and determination of the Dagbamba people, particularly figures like Kanbon-nakpem Wohu, who fought valiantly to defend their kingdom against European encroachment. The battle site is an important tourist attraction, especially the tombs of the fallen heroes.

5.1.1.2. Naa Dataa Tua

Historical profile: The term "Naa" denotes a king or chief, while "dataa" refers to an individual engaged in a romantic liaison with the king's wife. "Tua" specifically identifies the majestic baobab tree. In the Northern region, the baobab tree holds significant importance in the socio-spiritual fabric of the community. Thriving in the seasonal rain patterns of the savanna belt, this tree grows exceptionally large. Local belief attributes a divine essence to the baobab, considering it a sacred dwelling.

A particular baobab tree in Yendi played a historic role as the site where individuals involved in romantic affairs with the king's wives were once sacrificed. This gruesome practice involving beheadings aimed at discouraging such relationships. However, the tradition ceased around the 1880s following an incident involving the wrongful execution of an innocent man. Legend has it that, upon beheading the man, instead of blood, milk flowed from his body. This unusual occurrence took place because one of the king's wives sought the spiritual assistance of the man, a devout Muslim, to conceive. Despite her success in getting pregnant, jealous co-wives falsely

accused the man of impregnating her through his spiritual practices. The man was arrested, beheaded, and the subsequent milky discharge from the body was interpreted by the community as a sign of his innocence.

The execution site has retained its popularity, with all its artifacts intact, becoming a drawcard for tourists interested in the historical and cultural aspects of the region.

Figure 5.1: Naa Dataa Tua site in Yendi

The baobab tree



The execution stone



Source: Field research, 2024

5.1.1.3. Yendi German and British graves

Background history: The Battle of Adibo on December 3 1896 and the Battle of Bimbilla on November 30 of the same year marked significant events where German forces emerged victorious over the Nanun and Dagbon kingdoms. This military success served the purpose of facilitating German colonization of these kingdoms. Following these victories, the Germans extended their

influence to Mongu, situated in the present-day Togo Republic, where they established colonial rule over the local population.

In 1900, four years after the aforementioned battles, the Germans returned to Yendi with the intent of establishing a district capital. This expansion of German authority encompassed the Dagbon and Nanun, as well as the Krachi and Nchumuru areas in the present-day Oti region of modern Ghana. The administrative capital established earlier at Krachi was maintained, overseeing the region up to the Nanumba kingdom.

The first District Commissioner in Yendi, Aloes Hondobla, who passed away in 1902, was laid to rest in the town. Subsequently, other officials were buried in the vicinity of their official bungalows. In 1914, the Germans departed Yendi due to their involvement in the First World War, and the British assumed control of administration of the area. Several British officials who lost their lives were also interred in the premises previously used by the Germans.

Over time, this site has become a point of interest for tourists, particularly students and teachers seeking to learn about the graves and former officers associated with both the German and British administrations in Yendi.

Figure 5.2: The German and British grave yard in Yendi



Source: Field research, 2024

Research approach

This study adopted a qualitative research approach, focusing on gathering, analyzing, and interpreting non-numerical data such as symbols, signs, and language, in accordance with the framework outlined by Pathak et al (2013) and Yin (2014). The decision to employ a qualitative methodology was based on several considerations. Firstly, it facilitates a thorough exploration of the subject matter, delving into emotions, hierarchies, and behaviors. Secondly, it encourages the examination of interpersonal dynamics and interdependence among individuals, as emphasized by John (2010), Yin (2014) and Pathak et al (2013).

A multi-case design, as advocated by Lewis and Nicholls (2014), was employed to delve into diverse perspectives surrounding the management of CCTEs. A multi-case study design is deemed most suitable when the research questions seek to unravel the 'how, who and why' of a phenomenon

(Yin 2014). According to Lincoln and Guba (2002), case studies offer the necessary depth to challenge and reconstruct readers' current perceptions.

Johnson and Christensen (2014) characterize the multi-case design as a collective case study, emphasizing that studying multiple cases and comparing them can provide deeper insights into a research topic by revealing similarities and differences. Consequently, the multi-case design facilitates a comprehensive exploration of multiple perspectives, utilizing various data collection methods across distinct contexts (Lewis & Nicholls 2014). This approach allowed for detailed analysis of each of the 27 CCTEs involved in the study and reporting on the findings.

The researcher employed in-depth-interviews, particularly at Yendi where the historian attached to the sites resides. Mr. Abarika (a pseudonym) answered questions on the various thematic areas of this study. The other interlocutors were elders of the Adibo, Yendi, and Gbambaya communities who participated in focus group discussions in the homes of the most elderly in each case. After the usual pleasantries including the offer of cola nuts, the discussions spanned 40 to 45 minutes amidst the chewing of the nuts. Among the Dagbamba people, the offer of cola nuts and accepting same is an indication of love, acceptance and goodwill (Kwame 2019). The social importance of kola nuts is similar to what obtains among the Igbo in Nigeria where, as indicated by Achebe (1958) in his novel *Things Fall Apart*, it is believed that whoever brings cola nuts brings life. The kola had to be eaten in the presence of the researcher for him to feel loved and welcomed.

Figure 5.3: Cola Acuminates



Source: Field research, 2024

A total of 41 questions were asked, broken down into five major sections:

1. Who owns and manages the CCTEs in the selected cases in the Northern region of Ghana?
2. What are the characteristics of those employed or engaged in the selected CCTEs and in what capacity in the Northern region?
3. What kind of partnerships and benefit distribution exist within the CCTEs in the Northern region?
4. What strategies are used to address community socio-economic development initiatives in the Northern region?
5. What kind of policy should be implemented to address CCTE development in the Northern region?

The five major questions led to the following thematic areas which formed the basis of discussion:

1. Assessing/evaluating the socio-demographic characteristics of workers
2. Assessing the role of stakeholders in CCTEs
3. Ownership and management structures of the CCTEs
4. Distribution of benefits and partnership structures of CCTEs
5. Examining the role of CCTEs relative to community socio-economic development
6. Identifying an appropriate tourism policy framework for the Northern region

Research setting, population and sample

The Yendi Municipality covers a landmass of 1,446.3 sq. km with a population of 58,008 (Ghana Statistical Service 2012). Yendi, the municipal capital, is approximately 90 km from the Northern regional capital, Tamale. The Yendi Municipality is situated in the eastern corridor of the Northern region, spanning between latitude 90°35'N and 00°30'W, and 00°15'E (Ghana Statistical Service 2012). The Greenwich Meridian traverses several settlements in the municipality, including Yendi, Bago, Laatam, Lumpua, Gbetobu, Gbungbaliga, and Nakpachei (Kwame 2017). The municipality shares borders with six other District Assemblies: Saboba District to the east, Chereponi and Zabzugu Districts to the south, Nanumba North District to the north, and Gushegu and Mion Districts to the west (Ghana Statistical Service 2012; Kwame 2012).

Two individuals from each of the three sites, plus Abarika, the tour guide, were purposely sampled. Thus, a total of seven CTE workers in the historical sites were interviewed. Their views, coupled with observations in the field formed the basis for discussion under this category. The inclusion

criteria included active worker, at least five years' experience in the site and willingness to remain in the job.

Data analysis

Following the deliberate selection of participants who met predefined criteria, the researcher conducted in-depth interviews to gather rich and detailed insights. These were guided by a set of open-ended questions that encouraged participants to share their perspectives and experiences related to site's management. They were also observed in their natural settings, capturing contextual nuances and behaviors that might not have been fully captured through interviews alone.

The data obtained from the interviews, focus group discussions and observation were transcribed verbatim, ensuring accurate representation of participants' responses and actions. The transcripts, along with field-notes from observation, formed the foundation for data analysis which was done manually.

Using a qualitative approach, the researcher employed thematic analysis to identify recurring patterns, themes, and meanings within the data (Braun et al 2019). The analysis began with familiarization where the researcher immersed himself in the data to gain a comprehensive understanding of its content. Through a systematic process of coding, the researcher generated initial codes that captured significant concepts and ideas on the site. These were then organized into preliminary themes, allowing for exploration of the connections and relationships within the data as recommended by Small and Calarco (2022).

Subsequently, the researcher refined and reviewed the themes in relation to the entire dataset. This iterative process involved constant comparison of different participants' responses and

observations to ensure the accuracy and reliability of the emerging themes. As the themes evolved, the researcher continuously referred back to the original data to ensure their alignment with participants' voices.

Through this analytical process, key insights were identified, variations were highlighted and the underlying meanings embedded in the data were investigated. The use of in-depth interviews and observation, supported by focus group discussions enabled holistic understanding of the participants' perspectives and experiences (Bernard 2017; Clifford 2019), which formed the basis for the themes that emerged during data analysis.

Presentation and discussion of findings

The presentation and discussion of the results employs a cross-sectional approach, with all sites studied pooled together in one category. In other words, all the research questions are answered and presented using the thematic areas in a cross-sectional fashion as follows:

1. Assess the socio-demographic variables of the players in CCTEs

The respondents were asked to state their name, age, gender, marital status and level of education.

Marriage: All seven workers were in polygynous marriages.

Naani said: “Paꝛ gang lana nyela dokoli. Ayi zang paryini doxi bihi, bigang ka a mali maa.” To wit: A man with just a wife is a bachelor, and if you have children with just one woman, they will amount to having one child. In this part of the country, this statement is popular and men are encouraged to marry several wives to diversify opportunities and to prevent nagging and what they termed ‘household enslavement’.

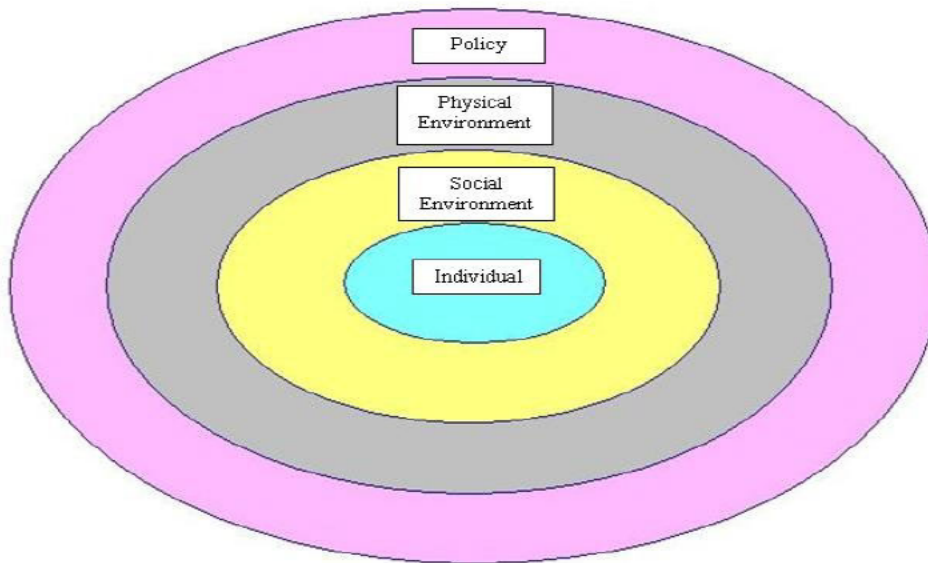
Age: In terms of age, Abarika was the only middle-aged person (47 years), with the remaining respondents aged 67 and above. Abarika and Andani were the only persons with any form of formal education as the rest were illiterate. It was revealed that because there is no branch office of the tourism development authority in Yendi municipality, the National Commission for Civic Education (NCCE) stepped in to provide education at various tourist sites within the municipality. Abarika is the focal officer at all sites due to his proficiency in the local Dagbani dialect and English.

Gender: The workers at all three sites were men. However, the tourism industry is largely a female space (Aykac 2010). This is said to be so because many tourism services resemble domestic services typically provided by women at home. It may lead to women being more inclined to take up these roles in the tourism sector. Sithole (2017) also found that there were gender disparities at SZCV in South Africa, with certain job categories predominantly occupied by women. These include arts and craft, cleaning, front-office duties, and room attendants. This phenomenon is consistent with findings from various studies in the field of tourism. Acharya and Halpenny's (2013) study on homestays as a tourism product operated by women in rural areas found that such employment served as a means of promoting community development by empowering women and challenging traditional gender inequalities in the division of labor.

Asked why there were no women among the workers, the elders overseeing the management of the sites responded: “para be Dmari woxu zuɔu”. This translates to mean a woman does not cut the head of a snake. It was explained that a woman does not make a final decision on issues and that matters involving the public must be dealt with by men. All three sites had communal status and recognition; as a result, only men can participate as making decisions on communal affairs is strictly under their control.

Education: Of the seven respondents, only Abarika and Andani had formal education. The leadership of the various sites was illiterate, leading to a monolithic management style based on tradition without innovation to reflect modern systems. No initiatives were in place to enable management members to learn new, modern styles. Thus, these individuals are not developed to their full potential to deliver greater input to the development of tourism. Based on Bronfenbrenner's ecological systems theory (1994), it can be concluded that individuals engaged in tourism in the Northern region have been adversely affected by the ecological system.

Figure 5.3: The Ecological Model



Source: Bronfenbrenner, 1994

Bronfenbrenner's ecological systems theory provides a valuable framework to understand how individuals are influenced by various environmental factors, including both physical and social

elements. In this case, it is necessary to consider how government policies impact their lives and potential for tourism development:

Microsystem: This level refers to the immediate environment in which an individual lives and interacts. The microsystem of the people in the Northern region of Ghana includes their cultural, social, and religious practices. These elements play a significant role in shaping their identities and daily lives. They also have the potential to attract tourists interested in experiencing the rich cultural heritage of the region.

Mesosystem: The mesosystem encompasses interactions between different microsystems. In this context, it would involve the interplay between the cultural, social, and religious practices of the people in the Northern region. These interactions contribute to the unique identity of the region and can form the basis for tourism development.

Exosystem: The exosystem involves external environments that indirectly influence individuals. Government policies regarding tourism development fall into this category. In the case of Ghana, if the government's policies prioritize tourism development in certain regions over others or fail to adequately support tourism initiatives in the north, this can hinder the economic growth and livelihoods of people in that region. This certainly is the case in Ghana where the north and other parts of the country have yet to experience tourism development.

Macrosystem: The macrosystem encompasses the broader cultural, social, and economic contexts in which individuals live. It includes factors such as historical artifacts and geographical features like mountains and water bodies. These natural and historical resources in the Northern region of Ghana have significant potential for tourism development, but their exploitation is dependent on government policies and broader economic priorities.

Chronosystem: The chronosystem considers how these various environmental factors change over time. In the case of tourism development in the Northern region of Ghana, historical policies that disadvantaged the region need to be acknowledged and addressed. There may be a need for new, tailored policies that promote tourism development and address past inequities.

In summary, Bronfenbrenner's ecological systems theory enhances understanding of how the interplay between individual characteristics, social interactions, government policies, and broader environmental factors shapes the potential for tourism development in the Northern region of Ghana. Addressing the shortcomings in government policies and leveraging the region's cultural and natural resources could unlock significant economic opportunities and improve residents' livelihoods.

2. Assess the roles of stakeholders in the CCTEs against the principles of CBT

In examining the types of roles played by workers at the CCTE sites, the questions posed included: What is the nature of your employment (part-time, full-time, self-ownership, partnership)? How long have you been employed at your current site? Do you think there are opportunities for you to move to higher positions within the organization? Did you receive training for your current position? If yes, who provided the training? What types of training did you receive (tourism product development, marketing, customer care, managing cultural sites, tour guiding, developing cultural tourism, sustainability of cultural sites, community participation, establishing trust funds, tourism development)? What are your core functions or roles within the site?

According to Hall (2018), stakeholders include organizations, individuals or groups who have an interest in an issue. Hall (2018) adds that in the case of the Deme CBT project in Ghana's Volta region, stakeholders include chop-bar operators, tour guides, fisher-folk, etc. These stakeholders

play the roles of investors, operators, employers, and promoters of tourism products in the district of Deme, and in the Shakaland Zulu cultural village in South Africa (Hall 2018; Sithole 2017). Stakeholders in the Adibo 1896 war site include the villagers, elders, the Dagbon traditional council, Yendi municipal assembly. Abarika (representing the assembly) and two village elders were interviewed for this study. Stakeholders in Na Dataa Tua include the Dagbon traditional council, municipal assembly, a chief known as Chelilana and one other elder in a village called Gbambaya, although the site is in Yendi. The other stakeholder and management member is Abarika who plays the role of site historian. The stakeholders in the Yendi German and British grave site are the same Abarika and two palace elders, the Dagbon traditional council and the Yendi municipal assembly. Two members at each site answered the research questions.

We make sacrifices to appease the gods of the land, it is like having a father, you have to respect and honor him. Whatever thing that is attributable to the site, we keep in custody so that it is not missing. We then teach the young ones the history behind the site, our elders say that one may deny a child an old food, but never an old story and history. But the officers collect some small token at the site to be used to support the activities related to it.

Suxri, (an elder at Adibo)

At Gbambaya where the caretakers of the Naa Dataa Tua reside:

We have the dagger for beheading in our possession. We also keep the surrounding of the site clean while at the same time making sure the beheading stone and baobab tree are safe. But don't forget about sacrifices we undertake at the site too. It is the work of our ancestors and not employment. We did not even go to school to be employed,

we have no training on management and taking care of the site and artifacts has been our work for at least 15 years.

Bangsim at Gbambaya

The role of the players at the German and British graves were not as elaborate as those at Adibo and Naa Dataa Tua, the latter being managed from Gbambaya.

Here we only recount the history to the visitors, no sacrifices and no hectic activity to keep us busy. We have not had any training on tourism product management or any type of management. We have been trying to keep the site popular by telling the story behind it, for at least five years. So, our major role and function include public education, revenue making decisions, protection of the site and management.

Wulana, Palace elder

Discussion: The answers were synthesized and categorized into five: custodial, spiritual, visitor education, physical protection of the site and welfare and revenue mobilization. Community members' involvement in tourism can uphold and maintain local culture, traditions, knowledge, and skills, fostering a sense of pride in community heritage (Sithole 2017). The success of tourism development hinges on local people's willingness and cooperation (Nagarjuna 2015; Sithole 2017). When the aspirations and capabilities of the local community do not align with tourism development and planning, this can undermine the industry's performance. The local industry players in the Yendi municipality are enthusiastic as tourism aligns with their aspirations.

Spiritual function: Bangsim, and Suxri, elders of the village of Adibo, serve as spiritual heads of the site as they make sacrifices of fowls, sheep or a goat depending on the occasion. For example, when tourists visit, they should provide a fowl to be sacrificed to enable them to view the tombs.

A sheep or goat is sacrificed annually by the Dagbon traditional council. They have been doing this job in their capacity as elders of the village for 15 years. This is similar to the situation in Na Dataa Tua where the site is sustained through the collective efforts of various participants and active contributors, each playing distinct roles. The two elders led by Chelilana perform essential rituals at the site. They offer prayers to appease the gods and spirits, seeking blessing for visitors and a safe journey home. The Yendi German and British graves site does not require any spiritual action, since the dead were not natives.

Site protection: Protecting the sites is one of the key functions of the main players interacted with for this study. In the case of the Adibo 1896 war site, the elders ensure the physical wellbeing of the site by protecting the trees and preventing encroachment on the graves. The youth of the village provide free labor to clear the site of weeds, a mandatory duty they engage in as proud sons of the land amidst music, ululations and frantic war-like dance steps. Similarly, at the Na Dataa Tua site in Yendi township, the baobab tree and the stone used for beheading are protected from theft and loggers. There is however, no form of protection for the German and British graves. The colonists planted many kapok tree to provide shade around their offices and residences. The trees are in healthy condition, but the tombs are being destroyed as the residents establish farms in the grave yard. This was a source of worry to Abarika, the site historian who hoped that the assembly will devote funds to rehabilitate them.

The residents of Yendi are farming around the graves, no, on the graves, endangering their integrity. The graves need protection, and people must stop farming on them, they bring us revenue, yet both the chiefs and assembly do not protect them. We are lucky the graves are concreted; they would have been gone by now.

Abarika

Custodial function: Each of the sites is held in custody by the management members. No one does anything around or in the sites without their prior approval. In Gbambaya for instance, the Chelilana safeguard a historical artifact – a dagger once used to execute the king’s rivals, the execution stone and the baobab tree. It is the duty of any one who ascends to that office to keep them in custody, passing them from generation to generation for over close to 300 years.

Kamabon Nakpem Ziblim ‘s weapons and war dress have been held in custody since 1896. These artifacts are, however, not at the site, but are kept in the home of the oldest village elder and member of the site committee. Sacrifices of fowls are required to enable villagers to bring the artifacts out for tourists to view. It was observed that some young men were always detailed to walk around tourists to prevent them from filming or taking pictures of the artifacts since it is prohibited to do so.

Di chihira. Ashili n nye dunia. Dinzugu tibi sagi foto gmaabu. It is prohibited to do so; secrecy is a key element of life. So, we will not allow for the photo taking.

Suxri at Adibo

Visitor education: Abarika who is a son of the land of Dabgon, a first-degree holder, and an employee of the government at the National Commission for Civic Education (NCCE) plays the role of public educator, telling visitors the history behind all the sites in Yendi using both English and the local Dagbani language. He has been doing this work for 11 years. He has a flare for narration, and with some interjections by other stakeholders like the elder, the histories and stories are always clear.

Revenue mobilization: Abarika’s role goes beyond historical narration to helping to earn revenue through selling tickets. He is always accompanied by an assistant to record the money for

accounting to the assembly. All these people keep the facilities running, but there is no permanent employee or salaries.

None of those that play a part in the facilities have received training on tourism management or promotion, tour guiding or any other managerial skills. They expressed interest in training on tourism product development, marketing, customer care, managing cultural sites, tour guiding, developing cultural tourism, the sustainability of cultural sites, community participation and establishing trust funds.

We do sacrifices to the bereaved and the gods of the land, its mandatory, you cannot enter someone's house without saying 'agoooo' to create his or her awareness. Do you see, when we do that, we get more visitors and more revenue, ask the 'karache' (officer) he gives the visitors tickets. They also buy things from the village folk, yams and guinea fowls, and goats. If government can teach us how to make our facility vibrant, fine, but we are yet to have any training'

Chelilana (at Gbambaya responsible for Na Dataa Tua)

The various committee members also carry out managerial duties. There is no elaborate documentation and no action plan for innovation. They do what the assembly wants them to do at a given time such as talking to tourists, or meeting over scheduled visits. This could involve periodic traditional activities such as annual sacrifices or clearing weeds around the facility.

3. Identify CCTEs' ownership and management structures to determine if they match the principles of CBT

The following questions were posed in order to address issues of ownership and management of CCTEs in the study region: Who owns your CCTE (government, NGO, community, individual)?

Do the community members share the profits of the CCTE with you? What types of benefits or profit do the community members share? What type of indirect benefits are received by community members from your CCTE? Are community members allowed to sell their products at the CCTE? Are community members involved in management of the CCTE? In what capacity do community members participate as management members of the CCTE?

The participant at Adibo responded as follows:

Dagbon zaa n su kpe. (The whole of Dagbon owns here). We are taking care of it for everyone. I am one of the priests of the shrine and site, because there are people lying there and they must be appeased through sacrifices. The rest are either chiefs or elders of this village who help in managing the affairs of the site.

Our women sell food and spices to the visitors to make more money. The farmers and market women sell yam, tiger-nuts and other food items. But it is not done in the site, rather in the village after the visitors return from the site ... before leaving. As for direct money, only we the elders get it from the assembly officer who gives tickets to the visitors. The rest of the village may sell to get their share of the benefits to the visitors.

Mba Aliru (site management member at Adibo)

Similar sentiments were expressed at Gbambaya:

Dagbon zaa n su Naa Dataa Tuli. (the whole of Dagbon owns Naa Dataa Tuli site). But we [are] the ones caring for it on their behalf. Government has no hands in its management, it is purely traditional though assembly carries out ticketing when visitors arrive. Concerning money, yes, we the elders are given cola almost every week but our village people do not benefit from it. You know it is located in Yendi, so we only send our

young men to clean around it, but do business there, no. We manage the site with our illiterate head ideas, but where there is writing, the officers do it.

Cheli Wulana (an elder at Gbambaya)

At Yendi, Andani and his management team members spoke with one voice, stating emphatically that the Yendi German and British graves are owned by Dagbon:

Dagbon owns everything, the assembly and the management members like us are working on behalf of every one since everyone cannot be here. The site can bring business, but just look at the area around the court, there is no stall to sell anything when visitors come, rather offices. So, no one sells directly at the site, rather we farm around it growing maize all the time. Assembly gives us one person to join ... the elders and chiefs so that we can manage the site. But there is no salary except the kola we get from the assembly for helping recount history and to manage the site.

Andani

Discussion

The ownership of the sites rests with the Dagbon Traditional Council, with the Gbambaya village under the guidance of its elders led by Chelilana, five elders at Adibo, and four palace elders at Yendi for the German graves assuming responsibility for site maintenance on behalf of the kingdom. The management approach is straightforward, primarily involving the physical care and preservation of significant items such as the execution dagger, execution stone, and the baobab tree, the graves in Yendi and the Adibo war site. The management process lacks intricate documentation and administrative procedures.

Typically, management determines the number of tourists in a visiting group (often organized in teams, although individuals may also visit). Subsequently, an appropriate number of tickets is issued to cover the group, and payment is collected. The funds are allocated to various expenses, including traditional beverages (pito), livestock (sheep and goats), travel expenses for the elders and the historian from the assembly, and any operational costs.

Young men from Gbambaya periodically visit the site to weed. They are compensated from a portion of the proceeds received by the elders, as they are the ones who engage them for this task. Due to the site's spiritual significance, it is not feasible to hire external workers to weed. Instead, the custodial role belongs to the people of Gbambaya, granting them the privilege to interact with, work on, and embellish the site without invoking any spiritual concerns.

Financial Compensation:

Elders and the officer from the NCCE receive compensation referred to as "kola" from the assembly on a weekly and bi-weekly basis. The proceeds from the site are an additional livelihood strategy as each elder or officer has other forms of livelihood including farming or formal employment as in the case of the officer. The undisclosed financial compensation was said to be sufficient.

The roles involve activities like talking to visitors, ticketing and receiving money from visitors, sacrificing fowls on a daily basis during visits to appease the spirit of the dead warriors whose tombs the visitors have come to see, and educating visitors. The administrative work is simple, with no written procedures.

Revenue Generation:

Observing the sites closely, one could describe them as lucrative given the number of buses entering the villages. The management therefore makes enough from visits that are usually undertaken by groups from educational institutions. In particular, history and sociology students have frequented the sites for educational purposes.

The financial benefits for community members are primarily derived from the sale of farm produce, traditional spices, and food vending. Community members are not directly paid, but benefit from the sale of their farm produce like yam, dried cassava, maize, Bambara beans and cowpea. There are also traditional prepared spices like kpalgu, popularly called dawadawa in Ghana and kanton made from kapok seeds. In terms of food vending, roasted and fried yam are the most patronized by visitors since they are cheap and nicely prepared. It was observed that soupy food like tuo zaafi (local cuisine made of corn and cassava dough), fufu and rice are not highly patronized in the villages. Visitors preferred to eat such food items in Yendi and not in Adibo or Gbambaya villages, a situation blamed on poorly prepared dishes. It should, however, be noted that community members who have anything for sale seem to have a readily available market and cash in when visitors arrive. Nonetheless, there is a need for capacity development in food vending in order for local community members to participate more effectively in the tourism sector.

The fact that the management of these tourist facilities lies with community members and that they are owned by the community and are part of a private entity while creating livelihoods makes them typical examples of CBT.

The managers expressed the need for training in management practices. Collaborating with tourism development authorities or NGOs could provide valuable insights and expertise to enhance the

sites' offerings and attract more visitors. Through interactions and observations, strategies were identified to make the sites more vibrant:

Needs Assessment: A comprehensive needs assessment should be conducted to identify the specific areas for improvement and training needs. It should cover aspects such as site infrastructure, the visitor experience, marketing strategies, and sustainable tourism practices.

Partnership Development: Partnerships or collaboration should be formed with relevant tourism development authorities, local government bodies, or NGOs that specialize in tourism management and development to provide training and guidance.

Customized Training Workshops: The CCTEs should work with the chosen partner to design customized training workshops tailored to the site's requirements. These could cover topics such as:

Tourism product development and diversification.

Enhancing the visitor experience.

Sustainable tourism practices.

Marketing and promotion strategies.

Customer service and hospitality.

Hands-On Learning: Organize practical, hands-on sessions that allow the management team to apply the concepts they learn. This could include site visits, mock scenarios, and interactive activities to reinforce learning.

Mentorship and Coaching: Arrange for experienced professionals from the partner organization to provide ongoing mentorship and coaching. This could involve regular check-ins, feedback sessions, and guidance as the management team implements new practices.

Resource Sharing: Encourage the partner organization to share relevant resources, case studies, best practices, and success stories from similar projects. These resources can serve as valuable references for the management team.

Networking and Collaboration: Facilitate networking opportunities for the management team to connect with other tourism professionals, attend industry events, and participate in forums where they can learn from peers and experts.

Measurement and Evaluation: Set clear goals and key performance indicators (KPIs) to track the impact of the training and new practices on site visits and income generation. Regularly evaluate progress and make adjustments as needed.

Continuous Improvement: Encourage a culture of continuous learning and improvement within the management team. Regularly review and update the site's offerings based on feedback, trends, and evolving visitor preferences.

By following this approach and actively engaging with knowledgeable partners, the management teams can acquire valuable skills and insights that will contribute to the successful growth of the sites' tourism activities and revenue generation.

4. Investigate benefit sharing, distribution, and the structures of the selected CCTEs to determine if they match the principles of CBT

The following questions were posed to achieve this objective: Do you think that a CCTE must be developed by an external entity in partnership with the community? Should an external entity and community members benefit equally when it comes to profit sharing? In terms of a partnership with an external entity, who would you prefer to manage the entity? Do you think government should help with financial resources should community members be allowed to manage the facility?

Benefit sharing in tourism focuses on three critical areas of success: local employment creation, local capacity building, and sharing tourism profits with the local community (Muganda et al 2012; Teye 2015; Adu-Ampong 2018). According to Bob and Pamela (2011), cultural tourism primarily serves the interests of tourists and the tourism industry; yet its foundation lies in a community's tangible and intangible cultural heritage assets. The cultural tourism enterprises studied constitute both tangible and intangible assets. According to Bob and Pamela (2011), the impacts of these tangible and intangible tourism assets can be analyzed through four lenses: economic development, conservation efforts, nation-building and the creation of national narratives, and community welfare, and the provision of leisure and recreational amenities.

Direct and indirect benefits were identified which are discussed in the light of employment, economic wellbeing, community welfare, cultural heritage and the creation of leisure amenities. The benefits are accrued and shared among stakeholders in a direct and indirect fashion. It was observed that a collaborative approach that benefits multiple parties and contributes to community development is preferred.

The direct benefits include:

I am given money from the sites, every week. When visitors come, we are happy, we want them to continue. Our tradition is getting far to strange lands, we are pleased.

Bangsim (an elder at Adibo)

The assembly workers that come with me are from the Accounts and Planning unit. They help in ticketing; we all get some money in the form of allowances from the proceeds any time we come. The Dagbon Traditional Council also benefits by getting some of the money from ticketing. To be frank, the assembly gets lots of money from the three sites in the municipality with which they take care of certain expenditure including provision of some infrastructure like market stalls and creating [a] enabling environment for economic growth.

Abarika

Anfaani maa galsi (the benefits are numerous). But for this site, who would have known about Gbambaya village? But because they want to know and to see the knife that was used to behead the king's rivals, we always receive strangers. They give us kola for talking to us, Assembly also gives us money.

Cheli wulana (an elder at Gbambaya)

Discussion

The results show that various stakeholders benefit from the sites. For instance, the elders receive tokens (Guli, which means kola) for their role as management members and for granting visitors access to the sites. This provides them with additional income that complements their earnings

from farming activities. The kola received is a direct benefit that is paid regularly on a weekly or bi-weekly basis, thereby sustaining their income.

This has implications for policy in that an increase in the number of tourists will directly impact residents' incomes. The 15-Year National Tourism Development Plan of Ghana (2013-2027) aims to contribute to national and local economic development, generate employment, increase revenue and promote environmental conservation, among other things. Formulating policy specifically for these sites would increase the tourist flow into the community, positively impacting local incomes. It is for this reason that developmental agencies, including the United Nations World Tourism Organization, recognize that promotion of small tourism enterprises and improved infrastructure benefit the economically disadvantaged (Gartner & Cukier 2012: 545).

Municipal Assembly: The municipal assembly generates internal funds through ticket sales and tourism activities at the sites. This contributes to the local government's revenue. In addition, the assembly's employees and their assistants who handle ticketing receive unspecified amounts of money during each visit, creating an additional income stream. Tourism in the Yendi municipality increases revenue generation for individuals and the assembly; this is in tandem with the current 15-year tourism development policy of Ghana

Dagbon Traditional Council: The traditional council receives a share of the tourism proceeds from the municipal assembly. This provides them with a source of income that supports cultural and community initiatives. The overall economic activity generated by tourism such as increased spending on local services, transportation, and accommodation benefits the broader local community by creating jobs and boosting the economy within the Yendi municipality. Similarly, the United Nations World Tourism Organization (2014) notes that tourism has the capacity to

balance the economic structure and create employment and entrepreneurship within local communities.

Visitors: Visitors to the sites gain access to a unique cultural and heritage experience. They contribute to the local economy by purchasing tickets and potentially other goods and services in the area, including livestock and food items. Some of the visitors are students and teachers who benefit by gaining authentic knowledge directly in the field.

Promotion of Local Culture and Traditions: Tourists' engagement with local traditions, food, and beverages like sobolo, zim kom, dori etc., contributes to the preservation and promotion of the community's cultural heritage (Adikampana, Ni Luh, & Nyoman 2019).

Indirect benefits

Indirect benefits that emanate from the activities at the sites accrue to both individuals and institutions.

Dagbon Community Development: The increased economic activity generated by tourism has led to improved infrastructure, public services, and community development projects funded by local taxes and revenue from the Dagbon traditional council and municipal assembly. Part of the proceeds is used to provide new market stalls and mechanize boreholes for schools that are shared with the communities in which they are located. This aligns well with the nature of rural tourism as it contributes to rural development by utilizing revenue generated from tourism activities to improve infrastructure such as constructing paved roads (Saskara. Sutresna & Ida 2019). These funds can also catalyze the improvement of public services, including electricity, public transportation, sewage, and waste disposal (Sarah, Juliette, & Maria 2021).

Employment Opportunities: As tourism grows, demand for various services and products increases, leading to higher demand for labor in the municipality. Those who patronize the hotels are largely tourists, keeping the former in business. This has led to job creation and reduced unemployment rates in the area, thereby decreasing the youth exodus to the southern part of the country.

Community Fame: The sites' popularity and increasing visits contribute to overall recognition and preservation of cultural and heritage values that the elders represent in all three sites. Visitors' positive experiences have led to word-of-mouth recommendations, increased visits and sustainable tourism growth. Local community members' involvement in tourism activities supports their livelihoods and fosters community-wide engagement as they sell farm produce and local artifacts.

Traditional Council: The increased revenue has been reinvested in community development projects, in particular festivals and services that benefit the entire municipality and beyond. The revenue received by the traditional council is used for cultural preservation, education, and other activities that promote the well-being of the local community. Salazar (2012) notes that rural tourism encourages host communities to preserve their cultural heritage and allows tourists to immerse themselves in local culture. This fosters community cohesion, instills cultural and regional pride, and promotes community involvement in rural development efforts.

Hospitality Sector (guest houses, hotels and food vendors): Guest houses and hotels in Yendi benefit from increased demand as tourists choose to stay overnight. This leads to higher occupancy rates, increased revenue, and more job opportunities within the hospitality sector. The Adibo and Gbambaya communities do not, however, benefit in this regard as they have no accommodation facilities.

Tourists seeking local cuisine and traditional beverages patronize restaurants and food vendors, boosting their sales and stimulating economic activity. It was observed that the vendors ply their trade at visitors' lodgings or around their vehicles.

Local Businesses and Vendors: Shops, markets, and vendors selling souvenirs, handicrafts, clothing, and other goods experience an uptick in sales as tourists seek unique items to take home. This supports local entrepreneurship and small businesses.

In terms of collaboration, respondents were of the view that the issue is not who partners with them, but that prudence is required and community members must be in management positions. The stakeholders held that the CCTEs can be developed in partnership with an external entity, with the community producing local resources like the site, people, and logistics. External entities like government or an NGO that partner with the community should provide knowledge and expertise, funds and site development plans.

This collaborative approach not only benefits various stakeholders financially, but also fosters a sense of community involvement, cultural preservation, and sustainable tourism practices. It is important that the model be monitored and evaluated on a regular basis to ensure that the benefits are equitably distributed and that the local environment and culture are preserved and respected. The positive ripple effects of tourism can extend beyond direct stakeholders and have a significant impact on the broader community and local economy within the sites' catchment area. Given the sites' communal ownership, benefit distribution and management structure, they fit with the principles of CBT described by Giampiccoli et al (2016).

5. Examine the role of CCTEs in the study region relative to community socio-economic development

The following questions were posed to respondents: What is your understanding of community socio-economic development? What have the CCTEs provided to enhance socio-economic development in your community? What strategies would you recommend to advance CCTE and community development? What do you think is required for communities to own and manage the CCTE? What kind of private-partnership arrangement would you recommend to enhance CCTEs and community development? What kind of government involvement / arrangement do you recommend for your CCTE?

At a focus group discussion in the Yendi with elders responsible for the German and British graves, the oldest participant responded:

Too ni chandi. Ti bukata malgu ni lebgimsim. This means moving forward in terms of development. If the site's development can give us clean toilets and schools, we want it. More cash we want it even though that has been coming. Look even if the site contribution will mean bringing soldiers and police to wipe away weed-smokers and tramadol people we will be happy. But we are yet to see much development and the weed boys are around creating fear and panic. So, government should come and partner us, no problem, we can share benefits, we are sure [the] new style of management will ... our incomes. We are yet to actually have concrete things from the site apart from the revenue we get that the assembly gives us cola every week.

Wolugri in Yendi

Interaction with managing members of all three sites yielded the following:

We have good road leading to Adibo, but not to Gbambaya from Yendi. In all three communities I oversee regarding site management, the sites have not helped in providing toilets and library facilities from either government, an NGO or a philanthropist.

Ti yango yuli chang katinga pam. Hali silmin tinga be mi diyala dama German doziehu tobu maa zuru. (The name of this village is gone far. Even in the white man's country they know about it following the war that took place here with the Germans).

The German graves and Adibo war sites are linked to colonialism, so that has brought us fame and more visitors. An NGO collaboration and capital injection will be welcome to increase our visibility and possible tourist volumes. Our culture is intact and history is kept through drum-beaters, so tourist can have it all. So if we provide what they need, keep our sites secure, clean and provide modern amenities, sell the sites out there on the media as we manage our affairs well, things will improve more as these are good strategies for our continuous existence.

Abarika

The three elders in the village of Gbambaya who are responsible for the Naa- Dataa- tua in Yendi noted:

We have no good road to our village, no one even gives us good water or toilet. Everything remains in Yendi in terms of benefits though we elders get money from the assembly. If government can help us manage better to bring more tourists why not, it is not bad, we will learn new things. Anyway, managing the site with government officials for ten years will help us secure funds and managerial experience. The officers can leave after ten years so that we can manage it to make money for our people who would have

secured employment there. As for the infrastructure we have nothing, but our culture and history is preserved since we always talk about it when the visitors come. Gbambaya is a village, who would have come here but for the fact that the visitors want to learn? They learn and buy our yam and guinea-fowl eggs. So, they bring us money. So, sell our site to the whole country, bring good roads and teach us how to make the visitors come more.

Cheliwuna

Community development aims to improve the overall quality of life within a community and foster economic and socio-cultural advancement for all its members (Acharya & Halpheny 2013; Sarah, Juliette, & Maria 2021). Community and socio-economic development are understood as moving forward socially and becoming involved in commercial ventures that generate monetary benefits for local inhabitants. The respondents described socio-economic development as the expansion of towns and villages, good roads in towns and clean water availability. Some important community socio-economic development indicators have been achieved, but others remain unfulfilled and it is not clear when they will be met:

Unmet needs: On the question of what the revenue from the sites should be used for in order to bring about socio-economic development, the respondents felt that provision of toilet facilities in various areas would mean that people would no longer have to attend to nature's call in the bush. Yendi where the Na Dataa Tua is located, is a large modern town with toilet facilities in its center. However, the peripheral areas, including the area where the site is located have no public toilets, and residents relieve themselves in the bush. The situation is worse in Gbambaya and Adibo villages.

The interviewees also cited provision of school buildings as a contribution that would be appreciated in Gbambaya and Adibo either from government or an NGO. This would mean that their children would no longer have to travel for two hours to attend school in Yendi. The Gbambaya participants bemoaned the fact that provision of facilities is restricted to Yendi. As noted in the literature, this is a common situation in relation to rural tourism which utilizes rural landscapes and their fundamental infrastructure, yet a significant portion of the income generated tends to accrue to urban businesses and their employees (Calado, Rodrigues, Silveira, & Dentinho 2011: 16; Conradie 2012).

Expansion of facilities would enable more people from the villages to provide different goods to the visitors such as food items, spices and live birds like guinea fowl. The increased number of visitors would grow demand for labor, and tour guides within the neighborhoods, thereby providing residents with additional income.

Fame of the communities: The villages of Gbambaya and Adibo are already popular due to their history. They are also popular with historians and anthropologists who visit to see the place mentioned in their text books. The site managers hoped that investment would be forthcoming to attract even more visitors.

The notion of private participation and development of the facilities was welcomed, but with the caveat that community members will be part of management, employees and in charge of anything that is culturally sensitive. It was suggested that the sites be operated on invest-operate and transfer after ten years' basis. At this stage, the communities will be the sole owners.

We are novices in site's management. If the government can support us with ideas and personnel to move the sites forward, that is ok. We can share profits and then we

understudy the experts as the three sites within the municipality undergo an invest-operate and transfer scheme with our communities.

Abarika, (the tour guide for all the sites)

Revenue generation:

While the amount of revenue generated by the assembly from the three sites within the municipality was not disclosed, it was said to be substantial to the extent that it is shared between the traditional council, the assembly and members of management. The elders who manage the various sites are given kola (stipends) as allowances; the traditional council uses its portion to organize festivals and the assembly provides social amenities. The tourism sector plays a pivotal role in generating revenue and fostering infrastructural development such as advancements in water supply, sewage treatment and the provision of new entertainment facilities (Fletcher, Fyall, Gilbert, & Wanhill 2013: 216). Fletcher, Fyall, Gilbert, and Wanhill (2013: 216) note that tourism injects money into the local economy, promotes the development of an entrepreneurial mindset, and sustains the growth of enterprises within a tourism destination. This is in sync with the data from the Northern region where cultural tourism enterprises are sustained through tourism activities.

Cultural preservation:

Culture is said to be preserved by the presence of the sites within the municipality. Tourists are keen to learn about their history and artifacts and local cuisine are displayed, enabling tourists to appreciate the local culture and thus contributing to its preservation. From a cultural standpoint, tourism facilitates the exchange and preservation of cultures by bringing together individuals from diverse backgrounds. This is fostered through activities such as traditional arts and crafts,

performance of native dances, and the preservation of historical and natural landmarks (Fletcher, Fyall, Gilbert, & Wanhill 2013: 198; Cooper 2012: 106).

Strategies for site advancement: Answering this question called for someone with knowledge about what obtains in other jurisdictions. Given that the respondents who were illiterate were not in a position to provide this, the researcher relied heavily on the ideas of Abarika and Andani, a drum historian who is a member of the palace elders and part of the team that oversees the German and British grave yard in Yendi. They observed:

As a modern business one needs to engage the media, even social media to make the world see what you have as tourist attraction. Otherwise, you be in the dark forever as others utilize these media outlets to sell their culture. So let us repackage our culture and brand it. Look, if we are able to provide shopping outlets, and sell what they need, improve our accommodation facilities, train ourselves in management while protecting visitors, this place will be more vibrant than other places in Ghana. Mani n yela. (I tell you).

Andani (at Yendi)

Strategies to advance the sites and promote community development should include the following:

Tourism Promotion and Marketing: Develop a comprehensive marketing campaign to promote the Adibo war site, the German and British graves in Yendi and the Naa Dataa Tua as must-visit destinations, focusing on their unique cultural heritage and historical significance.

Utilize various media outlets, including TV, radio, social media, and online travel platforms to reach a wider audience and attract tourists from across Ghana and beyond.

Collaborate with tour operators and travel agencies to include all the sites in their itineraries and packages.

Accommodation Facilities: Encourage private investors to build and operate accommodation facilities like hotels, guest houses and lodges within or near Adibo and Gbambaya. Ensure that these cater to different budgets to accommodate a diverse range of tourists.

Cultural Preservation and Community Involvement: Empower and involve the local community in managing and preserving their cultural heritage and sensitive aspects of the sites. Establish a community-based committee to oversee the management of cultural exhibits, performances and traditions at the site.

Enhance the Sites' Appearance and Security: Invest in improving the aesthetics of the sites to make them visually appealing and welcoming to visitors. Implement security measures to ensure the safety of tourists and protect the sites from vandalism or theft.

Local Enterprise Development: Encourage and support local entrepreneurs to set up stalls or shops within the sites to sell traditional goods, food items, and craft. Tourism can stimulate economic growth in host communities by attracting investment and promoting commercial activity (Fredline & Faulkner 2000; Wait 2003; Kim & Patrick 2005). In rural communities, it can lead to increased trading and the development of local businesses. The sale of guinea fowls, yams and spices will be enhanced by increased tourist visits.

Facilitate training programs for locals interested in becoming tour guides to showcase the communities' attractions and cultural heritage.

Collaboration with the local authorities and NGOs: Partner with local government bodies, NGOs, and development organizations to access funding, expertise, and support for the sites' development and community programs.

Sustainable Practices: Promote responsible and sustainable tourism practices to preserve the environment and minimize the impact of increased tourist footfall. Implement waste management and recycling initiatives to keep the site clean and environmentally friendly.

The major roles played by the CCTEs within the communities include cultural preservation, revenue generation and fame for the sites. The data also points to unmet needs that the sites are yet to provide to the communities. Suggestions were requested on how to improve the performances of the sites. The sites' management teams believed that these strategies would attract more tourists, generate income for the community, and foster socio-economic development while preserving their unique cultural identity. A combination of private investment and community involvement would ensure that the benefits are shared, with the community retaining ownership and management control over time.

6. Identify an appropriate tourism policy framework for the Northern region

The researcher posed the following questions to identify the preferred policy framework for CCTEs in the Northern region:

Are you aware of any policy or regulatory framework on CCTEs in the Northern region?

Is the current government policy promoting the cause of CCTEs in the Northern region?

Which of the tourism regulatory bodies operate in the region?

Do you think that the Northern region requires specific policy to support its tourism development?

What issues would you recommend be included in a policy to support CCTEs in the Northern region?

The village elders were not clear as to what constitutes tourism policy. It was explained that it means ‘zalkpana’ - major laws, and ‘mara’ - laws, that the state formulates for the development of their sites. A community leader had this to say during the focus group discussion in his house in Gbambaya:

Aiy, zalpkana sheli be ni zang song nyong ni nimma, be tim ti di noo. For us the black headed (illiterates) people, we are not sure of what policy is. Abarika can help if you see him, he is a government person, we are not. But whatever policy developed [for] southern Ghana is welcomed here too.

Cheliwulana

The earlier policies recommended development of the northern and other parts of Ghana apart from Accra, Kumasi, and Cape Coast (Emmanuel 2019; Ewoenam 2020). The latest policy regards tourism as an economic venture in which the sector contributes to national and local economic development, generates employment, increases revenue, promotes environmental conservation, fosters national cohesion and contributes to overall economic growth (Ministry of Tourism 2012). The current policy is general and does not speak to issues specific to the Northern region.

Abarika offered his views on the policies that could enhance the development of the sites and others within the Northern region:

Funding of the various sites for at least five years will be ok, then provision of managerial skills through training to various site owners, and giving tax holidays to the sites for ten years in order to allow for ... solvency If we have a dedicated percentage of funds by

all Northern assemblies to sites in their jurisdictions for development, nation-wide advertisement on various media networks to support and to popularize touristic sites in the Northern region, captured for policy action, we will be good to go. We are here up north with little knowledge on how to develop standard tourist sites. If government trains us on things we do not know to open our eyes that will be welcomed; after all an impotent man will always welcome a short penis as a gift. So, ... we lack the skills; we will welcome it when government makes it a policy to train us.

Abarika

A conversation on policy preferences with a management member of the Yendi German and British graves revealed the following:

A policy on tourism development should include media adverts sponsored by government on national television about our sites. This will be expensive ... we don't have the money, but government can do it. Look, if some training is also organized on how to manage sites, we will learn the modern tricks. I also know that giving the sites funding from the assembly to buy what can make tourists feel fine at the site will help us to develop.

Andani in Yendi

Similar suggestions were offered in an interview with management committee members in Adibo:

Me, I want anything that government put together to promote our site. Look, government can give us money to beautify our sites and to pay people to teach us how to manage the site like the way people in Cape Coast manage the castle and canopy walk-way. But since we are beginning, we need more support like cars, ideas and offices. So, government must

have hands in the site but allow us to manage so that [the] assembly can sell more tickets for revenue.

Suxri at Adibo

Discussion

These suggestions have several implications for tourism in the region relative to policy implementation. They include securing funding for at least five years, providing managerial training for site owners, offering tax holidays for ten years, logistical support and dedicating a percentage of the funds from Northern assemblies to support site development.

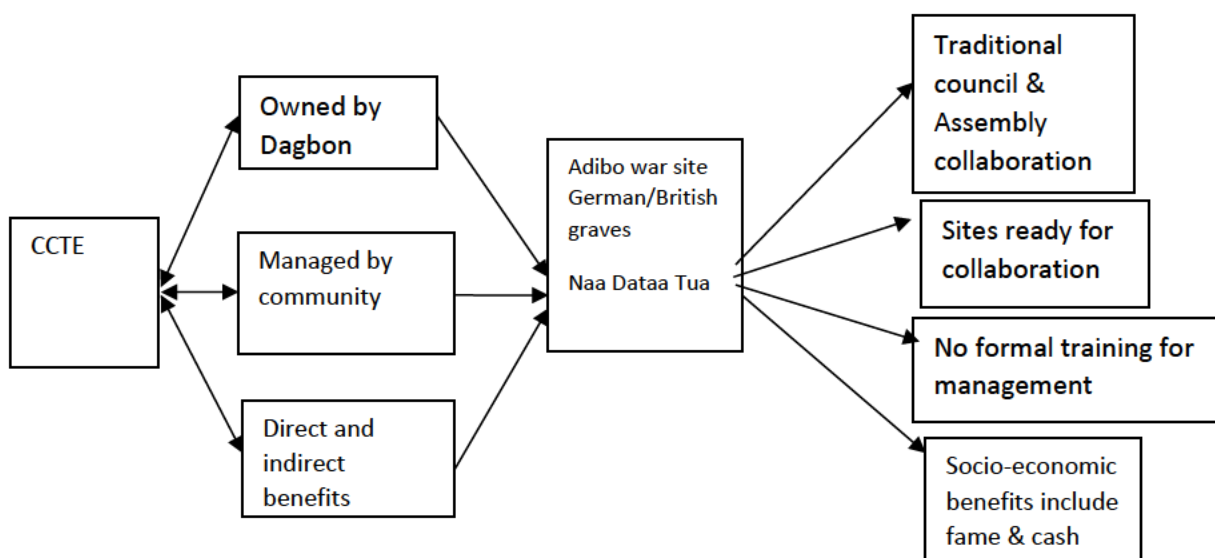
Regional Specificity: The suggestions underscore the need for policies tailored to the specific needs of the Northern region. Generic policies may not effectively address the unique challenges and opportunities in the area. One interlocutor compared their situation to that of Cape Coast, a city in the south of Ghana where tourism is doing well following government's deliberate policy to develop it. In the Northern region, government decided to develop tourism and its infrastructure in the future, a decision that is blamed for the unavailability of cars, offices and other infrastructure and logistics necessary for the development of tourism (Emmanuel 2019; Ewoenam 2020).

Funding: There was emphasis on funding for at least five years. The call for tax holidays indicates an understanding of the financial challenges faced by tourism sites and reflects awareness that sustained financial support is crucial for the success of tourism initiatives. The policy must therefore cater for funding within the region.

Promotion and Advertisements: The suggestion for nationwide advertisements on various media networks to promote and popularize tourist sites in the Northern region indicates recognition of the importance of marketing and visibility to attract tourists.

Local Government Involvement: It was proposed that a percentage of funds from the Northern assemblies be set aside to fund tourist sites within the region, demonstrating awareness of the role played by local governments in supporting tourism development. In formulating a policy document, government should involve local assemblies as key stakeholders as they can provide direction, logistics and some funding.

Figure: 5.4: Characteristics of the Historical Sites



Source: Field research, 2024

Concluding comments: In terms of profit sharing, community members do not benefit directly from the facilities. They are, however, happy they have them as they provide a ready market for their produce, an advantage lacking in neighboring communities. The benefits are thus indirectly shared with the community. Management members who are also community members enjoy direct benefits, with the facilities enhancing their income. The fact that community members serve as management renders the facilities CBT-inclined.

5.1.2. Traditional Professions

This section discusses traditional industries that serves as economic and tourist activities, offering socio-economic benefits and ensuring tourism's relevance to local communities. Three traditional industries are discussed, namely, blacksmithing, smock making, and Lunsi (drum-beaters). Each is discussed separately, followed by cross-sectional analysis of the study's thematic areas and objectives.

5.1.2.1. Blacksmithing

Introduction: Blacksmithing in the Northern region is both a cultural practice and a viable business endeavor. While its origins remain obscure, it is perceived as an integral and timeless activity within the local community. Referred to as “machele” in the local Dagbani language, this craft embodies a fusion of cultural heritage and economic sustenance. The study examined the dynamic relationship between blacksmithing, cultural traditions, and economic viability in the area of tourism.

Cultural Significance and Traditional Practices: “Machele” is not just a craft; it carries profound cultural significance. Functioning as a clan-based tradition, the machele industry is interwoven with the fabric of the community. At its heart lies the position of Famuru, the chief of the machele family. This elder figure attains a special status within the king's court. Famuru's role includes providing the king with essential implements, while the dance ritual, characterized by measured motions and even the symbolic act of sitting on fire, celebrates the craft's essence. This captivating spectacle draws numerous tourists, particularly during ceremonies like Famuru installations and funerals of past chiefs.

Economic and Livelihood Dimensions: Beyond its cultural resonance, machele is a pivotal business entity, offering an additional source of income to its practitioners who are predominantly

farmers. The youth within the machele clan embrace an apprenticeship system, learning the craft from experienced elders. The production hub, known as “saviṛu,” employs a unique technique using cowhide-derived air compression to fuel the smelting process. From this fusion of fire and metal emerges a range of practical implements, from agricultural tools like sickles and hoes to various weapons including guns, spears, and arrows.

Educational Tourism and Knowledge Exchange: The allure of blacksmithing transcends the local community, attracting educational tourists like engineering students and lecturers. These visitors engage with blacksmith-artisans, delving into the intricate technologies and production methodologies that underpin the craft. As they interact, they exchange knowledge that enriches both parties. Furthermore, these cultural enthusiasts often make purchases, motivating artisans to increase their production.

Figure 5.5: Blacksmith Working in Saviṛu



Source: Field research, 2024

5.1.2. 2. Smock Industry

The smock industry, which is deeply rooted in tradition and cultural significance, thrives as one of the oldest and most revered professions in the Northern region. Operating as a clan-based endeavor led by the ‘Labansi’ family, the smock industry encompasses both economic and cultural dimensions.

Clan-Based Tradition: The production and sewing of smocks are primarily overseen by the ‘Labansi’ family, characterized by a lineage-based approach. At the helm of this family is the chief known as ‘Laban na,’ alongside another chief called ‘Somo’. These leaders play a pivotal role in the annual ‘Damba’ festival, a significant cultural event celebrated in the Mamprugu, Dagbon and Nanun kingdoms.

Cultural Attire and Significance: Smocks are the principal cultural attire worn by people in the Northern region. They range from occasional and ceremonial wear to everyday office attire and casual town outfits. The smocks are skillfully crafted by sewing strands of cloth together, creating a distinctive flared design that imparts a bouncy and regal appearance when worn for dancing or other occasions.

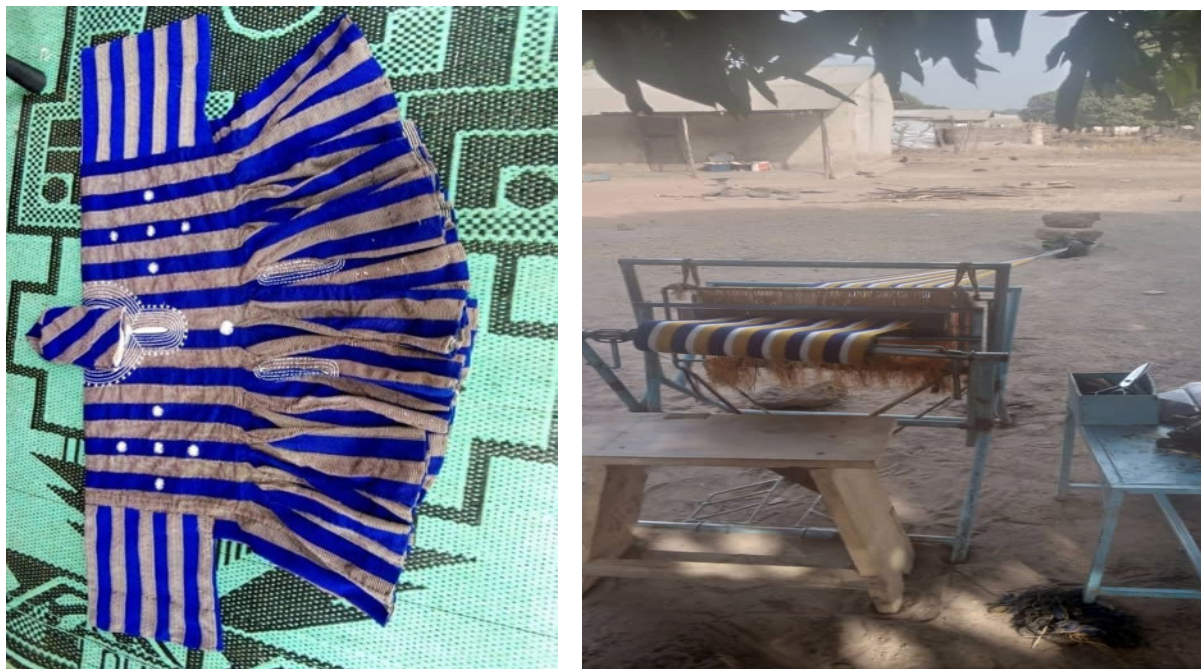
Economic and Cultural Appeal: The smock industry draws both native and non-native individuals due to its rich cultural heritage and aesthetic appeal. As a reflection of northern cultures, smocks are not only worn with pride by the local people but are also cherished by those from other regions, symbolizing opulence and cultural appreciation.

Business Dynamics: The smock industry has evolved into a business enterprise encompassing both production and retail. Producers create smocks using traditional hand-woven needles or modern

tailoring machines. Retailers play a crucial role in making smocks accessible to a wider audience, promoting their commercial viability and cultural significance.

Cultural Tourism Engagement: The smock industry holds significant potential as a cultural tourism enterprise. Tourists and buyers alike are drawn to the industry's allure, with one notable smock production group in Tamale called Taha standing out due to its popularity. Visitors engage with the artisans, learning about the intricate production process, cultural significance, and history of the smock. This interactive engagement enriches tourists' understanding and appreciation of local culture. Interactions with five workers in Taha at the Tamale township revealed the tourist potential of this craft.

Figure 5.6: Smock and its Production Process



Source: Field research, 2024

5.1. 2.3. Lunsi – drum-beaters

The practice of “Lunsi” – drum-beating, is an ancient tradition observed by the Dagbamba communities, including the Mamprugu, Dagbon, and Nanumba kingdoms. Within these communities, there exists a hierarchy of chiefly titles associated with drum-beaters. The primary role of Lunsi is to provide entertainment, preserve the history of these kingdoms through oral storytelling, and participate in various ceremonial functions.

Lunsi has become a significant tourist attraction and is arguably one of the most renowned cultural practices in the Northern region of Ghana. The tradition of drumming in the north is so popular that it is even taught in music departments at Ghanaian universities (based on personal knowledge).

For the purpose of this study, the researcher focused on the Lunsi clan in Tamale, the capital of the Northern region. Historically, Lunsi is deeply rooted in the history of the Dagbamba communities, serving as a means to preserve and pass down their rich cultural heritage through generations. This tradition has played a crucial role in maintaining a sense of identity and continuity within these kingdoms. Lunsi (drum-beaters) are not only custodians of history but also entertainers. Their performances captivate both locals and tourists, making it a significant cultural attraction in the Northern region of Ghana. This aspect of the tradition contributes to the region’s cultural and economic vitality.

Figure: 5. 7: A drummer at an Occasion



Source: Field research, 2024

Research setting, population and sample

Tamale, situated in the Northern region of Ghana, serves as the region's capital city. As the third-largest city in Ghana, it boasts a population of 950,000 and is the fastest-growing city in West Africa. Tamale is located 600 km (370 miles) to the north of Accra, the nation's capital. The three sites chosen for discussion are located in Tamale. The researcher interacted with two workers in each case, making a sample of six.

Data were gathered by means of in-depth interviews, focus group discussions, and observation. A cross-sectional approach was employed to analyze it, which allowed for presentation of one set of results because of the similarities of the cases studied. The results include the demographic characteristics of workers, the role of stakeholders in the various CCTEs, ownership and management structures, the role of CCTEs relative to community socio-economic development

and an appropriate policy framework for the Northern region. These thematic areas were drawn from the six research questions that guided the study.

1. Assess the socio-demographic characteristics of workers

The diverse group of interviewees within the smock industry, blacksmithing and drumbeaters offers a snapshot of their various roles, experiences, backgrounds and characteristics. The workers' demographic characteristics are discussed below.

Gender Diversity: Fourteen of the interviewees were men, with one woman, with the latter representing the smock industry. This demonstrates that both males and females participate in the tourism industry.

Marital Dynamics: The woman who was interviewed was the third wife of one of the group leaders, while each of the male interviewees had more than a wife, illustrating the deep-seated practice of polygyny.

Age Range: The leader of the blacksmithing group was the oldest at 72, suggesting wisdom and experience. The drumbeaters and smock workers' ages ranged from 65 to 68. The remaining male interviewees were in their thirties, representing a blend of youthfulness and maturity.

Educational Background: The woman holding the position of the third wife received Western education up to junior high level. The male interviewees did not receive a Western education. Three men among the smock producers were educated in Islamic schools known as 'makaranta', focusing on Arabic teachings. This blend of educational paths adds depth to their collective knowledge and skills. The interviewees were all parents, reflecting the family-centered ethos within the community. Each had several children, and expressed the desire for more. This

illustrates the cultural significance of parenthood, pride, lineage, and a sense of self-fulfillment through nurturing the next generation.

2. Assess stakeholders' roles in the CCTEs against the principles of CBT

The machele (blacksmith) elder commented:

We are blacksmiths, that is our job, it is ancestral. Each saviru (workshop) has a leader like the head of the family. The leader decides what to produce and sell, he is supported by the rest in the production processes. Even when it comes to sacrificing and appeasing our ancestors, the leader is the one in charge. When we manufacture cutlasses, traps, even guns, hoes and sickles, it is the leader who prices them and share profits [with] ... the rest after sales. Some [of] our boys walk around town, some to the market places to sell our products. And concerning the visitors, we make the boys who can speak English ... take them round our workshop and teach them how we manufacture the items. But we are not trained on how to work with the visitors though we have been receiving them for more than ten years. Government workers in the Assembly collaborate with us only when they want to buy cutlasses, hoes, and other farming implements for people during independence and republic day celebration.

Yirisu Machele, an elder

The lunsu (drummers) shared the following during a focus group discussion at the home of one of their leaders:

We work as drum-beaters, it is our ancestral work. Our leader is the Lun Na. We do not indulge in any activity without his permission, if we disrespect him our ancestors will curse us. The kingdom of Dagbon depends on us for our history, so we are maintained by the community through the gifts we get during funerals and other occasions, that is why we are called wives of the king. We teach our people and visitors our custom of drum music, but not all of it since the visitors must not know some secret and customary performances. The visitors like it and so more visitors come, and we make money. Then [we] share with everyone in the clan, whether they took part in the work that brought the money or not. We have not received any training on tourism, no, but we received the visitors and train them all the time. Apart from the visitors, we entertain people during durbars and festivals. So, on the aspect of performing at Assembly durbars, we collaborate with the Assembly on how to get it done and done well.

Lansa (an elder)

Talking to Labansi family members who are engaged in smock production revealed different aspects of the cultural industries as tourist enterprises.

At the smock production, we are a family so it is a family business. Our great grandfathers handed it over to us, so my younger brothers and I have been doing this work for well over 20 years. But we have not received training on how to conduct tourists around our facility, maybe in future we will get the chance to be trained. But we still teach the tourists how to handle our equipment and show them production process. But here we do not sacrifice for our ancestors because we are Muslims. We buy our material and produce varied smocks for sale. As the leader I buy more of the input, but others may bring some, we sell and share profit among us all.

Labando, family head

Within the smock, blacksmithing and drum-beaters industries, the stakeholders encompass a range of individuals who play distinct and significant roles in the cultural tourism enterprise. As discussed below, this collective effort, rooted in familial ties, tradition, and economic collaboration, creates a dynamic tapestry of involvement.

Leadership and Ownership: The senior leaders, who are both the owners and chief figures within the three enterprises, play a central role. They assume the position of senior brothers and uncles to the other men in the enterprise, solidifying the familial nature of the businesses. As the owners, they take on a leadership role that includes purchasing a substantial portion of the material required for production in the case of the smock and blacksmithing industries. Other players purchase the material for production, but the leader plays a more prominent role. The drum-beaters' industry serves as a vital source of entertainment, education, and cultural preservation within the community. While owned collectively by the community, it is actively managed and operated by the Lunsì clan. This industry constitutes an integral component of the kingdom's structure, contributing to the overall cultural identity and heritage. The oversight of operations within this industry falls under the authority of the "Lung Na," who is the chief and clan head. Various groups and individuals involved in drumming activities are accountable to the Lung Na or immediate family heads. This accountability extends to the details of performances conducted and the earnings generated. Even aspects such as training and guiding tourists are meticulously accounted for. The family heads play a central role in managing affairs and deploying drummers to various events.

Collaborative Production Team: The men involved in the production process collectively form the core production team at the smock and blacksmithing industries. Leveraging their skills and

expertise, they collectively produce smocks, cutlasses, hoes, sickles and mattocks for sale. In the smock industry, their roles involve translating the material into intricate and vibrant smocks, preserving the cultural heritage and craftsmanship that these garments represent. Their collaborative effort underscores the communal nature of the business, anchored in shared traditions and goals. The drummers also collaborate as a family to play at markets, funerals, festivals and so on. All three enterprises depend on team work and collaboration for successful delivery of planned targets.

Marketing and Retailing: The woman in the smock industry who was interviewed is responsible for marketing and retail. It was observed that women in the blacksmithing families sell the products in market stalls and from their heads as they carry them around. The retail space within these enterprises seems to be largely for women, although some men are also seen hawking farm implements. Women also played a crucial role in inventory management and sales. They took charge of selling smocks and blacksmiths' products like knives, wringers and so on to both local buyers and visitors. Their responsibilities extend beyond transactions; they serve as guides for tourists, providing insights into the production and cultural significance attached to these products.

Tourist Engagement and Community Interaction: The involvement of tourists further amplifies the stakeholders' roles. Tourists engage with the enterprises, interact with the stakeholders, and gain an immersive understanding of the blacksmithing, drumming and smock-making processes and their cultural context. This interaction not only educates tourists and provides them with a cultural experience, but also economically supports the stakeholders, fostering a symbiotic relationship between cultural tourism and the community's socio-economic development.

3. Ownership and Management Structure of the CCTEs

The interaction with stakeholders on the issue of ownership of their sites and enterprises yielded the following results:

This saviru, (workshop for blacksmith) is our own, for the family, every one of us. I am the leader today, when I die another person will head it. Blacksmithing is a clan business, so every family head is the leader of their workshop as he conducts sacrifices to remember the ancestors annually. He and his family people plan what they want to produce and to sell for profit. Individuals can also bring material to produce things for sale. Because he is helped to produce, he will share profit with them.

Yirisu Machele

At the drummers' family house, interaction with two family members together and one other person separately in his backyard garden, revealed interesting revelations:

The Lung Na is managing the whole family or clan relative to our drumming activities. Though some individuals may go to drum without his prior knowledge, proceeds are finally sent to him to share with other elders within the family. The elders in turn share to members of their family including small boys and girls. So, the drumming as an enterprise is a family property managed by family heads who are led by the clan head who occupies a chiefly office called Lung Naa.

Mba Dogbura

I am one of the young and active drummers leading the younger ones to drum at funerals, durbars, market days, and weddings. We make money but we send it to the elders ... so that most members of the family can get something since we belong together. So management ... take major decision as to who goes where, who eats what As for the tourists who

come here, we train them on how to play and some dance moves. The visitors come quite often to learn from us, they gift us gifts and token of cash.

Nzo kumpoo

The smock-makers' industry is owned by the Labansi clan and each family manages its 'kpalu dari' (smock-production workshop):

As for who owns the workshop, it is a family property. Managing it involves physical maintenance of the place, taking care of the equipment and buying material for the production processes. But we have outlets and stores where we sell, the women are more active in the sales of the products than the production. We manage visitors too such that we can teach them and take them through production processes of various smocks and their use such as those for chiefs, commoners and sub-chiefs.

Afa Musah

The ownership and management structures of the smock and blacksmithing sites, locally referred to as "savixu," and 'kpalu dari' respectively, demonstrate a blend of individual ownership and collective decision-making. These sites are utilized by individual craftsmen, usually family heads, who engage in blacksmithing or smock production for personal gain while adhering to ancestral traditions. The drummers have no physical site or workshop since drumming takes place everywhere, in the market place, schools, funeral grounds and durbars. The drumming enterprise also utilizes the labor of individual family members. The intricacies of ownership, management, and collaboration within this context are explored below:

Ownership Dynamics: The "savixu" visited for this study, along with others, is owned by individual craftsmen, often family leaders. Each individual utilizes the site to produce implements

such as tools and weapons, for personal benefit. Despite individual ownership, a collective spirit prevails. Family heads, serving as leaders, assume ownership roles but the production activities on site are geared towards benefiting each individual. Resources are pooled together for site maintenance and annual ritual activities that seek the blessings of ancestors, symbolizing the continuity of a legacy and honoring ancestral connections. The drum-beaters serve as a vital source of entertainment, education, and cultural preservation within the community. It was observed that ownership of the drumming industry is on two levels. The first is where the whole community sees it as their own and refers to it as ‘Dagbon linsi’, which means the drummers of the Dagbamba people. The second level is the clan and family ownership who are the practitioners working as drummers. They enjoy a special place in the three kingdoms of the Dagbamba people, Mamprugu, Dagbon and Nanun. While collectively owned by the community, it is managed and operated by the Linsi clan. This industry constitutes an integral component of the kingdom’s structure, contributing to overall cultural identity and heritage. In similar fashion, the smock site is owned and managed by a whole clan although an individual and his family can own a ‘kpalu dari’ or workshop.

Local ownership and management in the Northern region renders the sites and enterprises typical of CBT (Jean, Batoool, & Hayat 2022; Giampiccoli et al 2016; Kamarudin, 2013).

Management and Decision-Making: Management and decision-making are collaborative endeavors (Kamarudin 2013; Nagarjuha 2015). Nagarjuha (2015) notes that management entails effective and efficient attainment of organizational objectives via activities such as planning, organizing, leadership, and controlling sustainable tourism resources. This management concept is integral to the broader notion of managing organizational resources through collaborative efforts among members to achieve goals. In essence, management involves guiding the behavior of

organizational members towards goal achievement. In the study region, while decisions are made collectively, they require approval by family heads, who represent the interests of the larger family unit. This system balances collective participation with the need for effective decision-making, mirroring the communal dynamics that underlie their cultural heritage. In all three sites, it is taboo for anyone to engage in decisions and execution of same without prior approval from the leader and family head. Management is top-down based on the cultural familial structure of power dynamics in which family heads are final decision makers.

Collaboration and External Engagement: The craftsmen's interaction with external entities such as the municipal assembly is marked by collaboration for mutual benefit. Such collaboration occurs in the case of specific implements like hoes, cutlasses, and sickles, especially when the assembly requires these tools for distribution to farmers as support. This collaboration highlights the interplay between their craft and the community's needs. In similar fashion, the smock producers' interaction with municipal officers primarily relates to obtaining smocks for official distribution, especially when there are official visitors or when renewing business licenses. On all occasions, the drum-beaters are present to provide entertainment during interludes at durbars, meetings and ceremonies of the assembly.

Tourism and Training: Tourism engagement is direct and personalized. Tourists interested in visiting the "saviru" or 'kpalu dari' contact the owners directly, who then guide them through the facility. Despite lacking formal training in visitor management or site administration, the owners enthusiastically host tourists, providing insights into their craft and cultural heritage. The desire to enhance their skills was evident, as they expressed willingness to receive training on management skills to elevate their enterprises. The craftsmen's sentiment "Pahgu kadi pa gmeri, viela", meaning "addition which does not include beating is good", illustrates their thirst for knowledge and

improvement. This underscores their openness to collaboration and learning from external organizations.

4. Investigate benefit sharing, distribution, and the structures of the selected CCTEs to determine if they match the principles of CBT

Allocation of benefits from the various CCTEs is underpinned by cultural and traditional family structures. A machele (blacksmith) had the following to say about profit distribution and partnerships with outsiders.

We do not partner any NGO or government to produce. It is through our own everything in the production process is done. So, when we make profit, we share it such that everyone in the production team gets something. The more profit we make, the more money we share.

Yirisu Machele

The drummers responded as follows:

We anchor the Dagbon culture, no government office works with us unless inviting us to play at events and durbars. We also play at private and family events like weddings and funerals. All these including the performances at cultural events like festivals bring us money which we share as family. Everyone gets something whether they took part in the performance or not. Something small for everyone is our ancestral direction as to how to share proceeds from our performances.

Mba Lunzei

The smock-makers also share profits, but lack partnership opportunities with organizations to enhance their production, sales and incomes:

No, ahh, here we do not have partners and collaborators. We work alone as individual family members buying material to produce the smock after weaving. We then sew the cloths together to produce the smocks that come in different colors and designs and [are] worn by people depending on their social standing. The bigger ones are for chiefs and elderly family heads while the small ones are for youngsters. We then share profits from the sale to all those who took part in the production process.

Afa Majid

Afa Musah added:

It is true that we have no formal partnership with any group. We are on our own with no government support or direction. We sell our cloths and smocks; we are into business. We then share as members of the family and production team. It is not much but that sustains us.

Afa Musah

Discussion

The proceeds from the traditional professions benefit different stakeholders like the traditional council, individuals, clans, tourists and the assembly both directly and indirectly.

Direct benefits: Individual, families and society benefit directly from the three cultural professions in the following ways:

Benefit to society: The smock, drummers, and blacksmithing industries operate independently as traditional businesses without any formal partnerships with external organizations. The main focus is on producing and selling smocks, entertaining the public and manufacturing cutlasses, knives and sickles for sale to enhance their families' lives. These items not only provide society with cultural artifacts as an anchor of tradition, but also implements for farming to sustain lives. The drummers provide direct entertainment to society as well as preservation of their culture through oral tradition.

Benefit to tourists: The study found that there are no formal partnerships between the Lunsu, machele or Labansi clans and external groups. Tourists who express an interest in learning dance moves or drumming techniques, smock preparation, or blacksmith production, engage with the appropriate clan on an individual basis. These interactions are driven by the visitors' motivation and curiosity. They offer direct authentic knowledge to tourists as well as entertainment and experiences.

Tourists visiting the sites are offered guided tours to observe the authentic smocks, hoes, cutlasses and the production process. They often purchase the items in significant quantities, providing an additional revenue stream for the businesses. Despite the lack of a deliberate policy to promote the sites, the businesses have organically attracted tourists due to their cultural significance, authenticity and craftsmanship.

Individuals and cash inflow: Allocation of benefits within the businesses structure is well-structured and equitable. This is in line with Asli et al's (2013) theoretical framework on CBT to the effect that there should be equitable distribution of wealth in CBT enterprises and projects. The more individual investors generate sales, the greater the financial rewards distributed among those involved in the production process. Notably, senior workers with capital take the lead by

acquiring material and overseeing production of smocks, knives or hoes. They involve younger family members such as siblings, nephews, or cousins to assist in the production process. As the volume of sales increases, the resulting profits are shared among all participants. This inclusive approach fosters a sense of collaboration and shared success. Improved standards of living are noted as one of the characteristics of CBT (Rixon 2021; Asli et al 2013). Rixon (2021) notes that CBT projects in Ghana can benefit local communities by raising living standards and preserving culture and can have a multiplier effect in terms of revenue in the communities in which they operate.

The distribution of proceeds from performances within the Lunsu clan carries a significant spiritual dimension. It is considered a sacred duty, compelled by the ancestors, that every member of the clan, regardless of age or gender, receives a share whenever money is earned. The phrase “Talahi n nyeli, lunsu ka zunyung, dama kali buni n nyeli” encapsulates this ethos, translating to “If there is money, the drummers share; even if it’s just a little, the drummers share.” This emphasizes that the drummers are not permitted to act selfishly, as the proceeds are viewed as collective clan property.

It's worth noting that the workers are satisfied with the income they generate, which supplements earnings derived from agricultural activities. As at April 2024, each smock is priced at three hundred Ghana cedis (GhC300). On average, each producer within the smock production site sells between two and four smocks a day. Income from blacksmithing is higher, especially during farming and harvesting seasons as hoes, cutlasses, knives, sickles and mattocks are needed on the farms.

The assembly: The assembly imposes a direct tax on the blacksmiths’ workshops and smock producers who sell by the roadside for the purposes of revenue mobilization. It was observed that

such workshops were designated as temporary structures although some have existed for well over 20 years. The assembly also raises revenue by tagging stalls and stores in which products from blacksmiths and smocks are sold.

Indirect benefits

Indirect benefit to society: The CCTEs in the Northern region of Ghana provide indirect benefits to individuals and society as a whole. Economically, these enterprises contribute to the expansion of the local economy by creating employment opportunities and generating income for individuals involved in activities such as smock making, drumming, and blacksmithing. This not only improves the livelihoods of individuals directly engaged in the CCTEs but also has ripple effects throughout the community, leading to increased prosperity and economic stability. The International Labour Organization (ILO) states that the tourism industry employs more than 230 million workers, equivalent to around 7.2% of the global workforce. This does not include the countless additional jobs created indirectly by the sector, such as those resulting from the spillover effects of related activities (ILO 2023). Such spillover can be seen through the activities in CCTEs within the Northern region.

Cultural enhancement: Participation in cultural tourism enterprises fosters a sense of belonging and pride among individuals in the Northern region. By showcasing their cultural heritage and traditions to tourists, locals reaffirm their identity and strengthen their connection to their roots. This contributes to social cohesion and community resilience. Ewoenam (2020) reports that in the Volta region of Ghana, CBT projects support cultural growth and enhancement.

Preserving culture for future generations: Society benefits from the preservation and promotion of culture and tradition through CCTEs. By leveraging these enterprises as platforms to showcase

and celebrate cultural practices, communities ensure that their traditions remain alive and vibrant. This not only enriches the lives of current generations, but also ensures that future generations inherit a rich tapestry of traditions to cherish and uphold.

Benefit to Assembly: Local government institutions, such as the assembly's support for CCTEs demonstrates commitment to community development and cultural preservation. Purchasing products from CCTEs to support local farmers and presenting smocks to visiting dignitaries not only promote economic development, but also enhance the region's image as a welcoming destination. This not only benefits the individuals directly involved in the CCTEs but also contributes to the overall prosperity and well-being of the community.

In summary, cultural tourism enterprises in the Northern region of Ghana provide indirect benefits to individuals and society by fostering economic growth, preserving cultural heritage, and promoting social cohesion. Through collaboration between local communities and government institutions, these enterprises play a vital role in sustaining traditional practices and enriching the cultural fabric of the region.

5. Examine the role of CCTEs in community socio-economic development

Tourism plays a crucial role in fostering community development by offering business mentoring and educational opportunities to local residents. This enhances skills and knowledge within the community, ultimately leading to improved livelihoods (Aref, Gill, & Aref 2013: 158). It is essential for tourism development to prioritize the interests of local communities by bolstering the local economy, providing employment opportunities for local residents, preserving traditional lifestyles and cultures, and promoting environmental sustainability through the use of local material, agricultural products, and traditional skills (Aref et al 2013; Nagarjuna 2015). To ensure

that benefits flow to local communities, it is imperative to implement mechanisms such as policies and legislation (Ewoenam 2020; Aref et al 2013). In the realm of tourism, assessment of community development revolves around key concepts such as participation, empowerment, sustainability, and community capacity (Aref et al 2013). The CCTE representatives were asked what contribution they make to society. A blacksmith responded:

Ohh, we are blessed to have the site, I mean everyone in the kingdom for this industry. Because it helps to show who we are, it is our heritage and distinguishing feature from others. We teach others, natives and non-natives about the tradition of our people. We feed from it too, to support our families. Without blacksmith no farm implements, no gun for hunting and defense, no kitchen knives. These are what we give society as an industry.

Dokurugu (a blacksmith)

The representative of the Labansi clan that manufactures smocks stated:

Our industry as smock makers defines Dagbamba identity as we are known by our dress code culturally. Dagbamba are proud of their cultural identity which is marked by the smock. It is now a national attire worn by everyone who can afford it for fashion, official use and as casual wear. Foreigners also patronize it; they come here as tourists to witness our production processes. We teach them and that gives us more mileage and market for our produce.

Afa Musah

What Afa said is the truth of the matter, as an industry we make money and so do people from whom we buy material for production. The more we sell, the more we

buy material to produce leading to more income to everyone. Smock is the Dagbamba pride and identity. We make festivals of our people colorful as they buy smocks to wear for the occasion.

Afa Majid

A drummer remarked:

The sound of our drums gives the Dagbamba people a sense of identity. We play for kinds of dances including that of the peculiar one for Labansi, Machele people, butchers and barbers. So, we help society to take shape and identity. Damba festival and other forms of occasion are the way they are because of our industry. But we make money from it too as dancers thrust money onto our heads when we play and praise them. Because of us foreigners visit our land to learn about our dance moves and music. Through that the Dagbamba culture goes far to foreign lands.

Nzo kumpoo

Discussion

The interaction with players in the various industries revealed that they promote economic empowerment and local cultural traditions, and attract tourists. This is line with Aref et al's (2013) observation that tourism's contribution to community development should include empowerment, participation and capacity building.

Cultural Identity and Pride: The Labansi family's expertise in smock production has earned them respect within the northern communities. The smock has become a symbol of cultural pride and identity. The family's appellation: Ye yini ka yini pa boxu, means wearing one and one is placed

on the shoulder, which celebrates the abundance of cloth and the cultural richness they bring to their community. This pride extends beyond their family to the entire Dagbamba ethnic group, enhancing their cultural uniqueness and fostering a sense of unity. The Lunsu industry, driven by its practice of oral tradition and drum history, serves as a powerful means of safeguarding the cultural heritage of the kingdoms. This tradition not only entertains but also imparts the community's historical narratives and values. It provides entertainment for the community by playing the drums at various events such as market days, weddings, outdoor celebrations, funerals, and festivals. This ensures that the culture remains a vibrant and integral part of daily life. In the same vein, the blacksmiths proudly represent the Dagbamba tradition of industriousness, and self-reliance.

Promotion of Culture and Heritage: The production sites contribute to the preservation and propagation of traditional arts and crafts. The smock's cultural significance, and that of the rings, earrings, and farm implements are shared with visitors, creating a deeper understanding and appreciation of local heritage. This cultural exchange enhances inter-ethnic relationships and showcases the unique cultural elements of the Dagbamba ethnic group.

Education and Skills Transfer: The site attracts students from technical universities who come to learn about fashion, clothing, and textiles. This demonstrates the educational role of CCTEs in transferring traditional skills and techniques to the younger generation. By providing a hands-on learning experience, the site contributes to the development of specialized skills and encourages the continuity of traditional crafts. One of the notable impacts of the blacksmithing CCTE is its engagement of the youth. By offering implements for productive ventures like agriculture, the CCTE directs the energy and talents of the youth towards activities that yield tangible benefits.

This serves the dual purpose of combating unemployment and fostering a generation of skilled individuals capable of contributing to the community's growth.

Socio-Cultural Development: The sites' influence extends beyond economic considerations. They foster a sense of community engagement and involvement, where people gather to appreciate the craft and heritage. This sense of belonging contributes to the social fabric of the community and strengthens communal bonds. The blacksmithing CCTE aligns with the community's socio-economic development goals. By providing essential implements for farming, it indirectly empowers citizens by bolstering the local agricultural sector and thus ameliorating poverty.

Economic Impact: The smock production site, the blacksmithing industry and the drum-beaters have a ripple effect on various sectors such as food and hospitality. Visitors spend money and time in the community, leading to increased sales and job security for businesses in these sectors. This economic interdependence enhances the overall local economy and supports livelihoods.

Tourism and Exposure: The smock production site attracts tourists, who, in turn, contribute to the local economy. The site serves as a cultural attraction that draws visitors to experience and learn about the traditional craft, thereby promoting cultural tourism and exposure to diverse communities. Functioning as a CCTE, the Lunsis (drum-beaters) also contribute to tourism. The regular influx of tourists, often including white and European visitors, has the effect of making the town a hub of activity. This consistent tourist presence brings economic benefits to the area, particularly to the hotel and food industries. These businesses thrive due to the influx of paying tourists who require accommodation and meals during their stay.

In summary, this case exemplifies how CCTEs like the Labansi family's smock production, and the blacksmithing and drum-beaters' industries can have far-reaching effects beyond their

economic contributions. They serve as hubs for cultural exchange, education, and economic growth, while also strengthening community bonds and preserving traditional heritage. Such enterprises play an integral role in fostering community development by integrating culture, education, and the economy into a harmonious and mutually beneficial ecosystem.

6. Identify an appropriate tourism policy framework for the Northern region

The participants were asked to indicate the type of policy they would prefer for the sites in the Northern region. An appropriate policy and legal framework is important to regulate and support the development of tourism in the region and ensure that its benefits positively affect local communities (Ewoenam 2020; Aref et al 2013). The questions posed included: Do you think that the Northern region requires specific policy to support its tourism development? What issues would you recommend be included in a policy to support CCTE in the Northern region.

In a focus group discussion, the leader of the blacksmithing site stated:

Yes, we need our laws that address our specific concerns. For example, the police have been arresting us for manufacturing guns. The laws should allow us so that our farmers can get guns to go to farms with. Again, when we produce farming implements, government through assembly should buy them in bulk for distribution to farmers so that we can have [a] ready market. As for the visitors, government must facilitate their coming through selling us on TV and radio.

Alabani Machele

The smock producers led by Afa Musah and Afa Majid made the following suggestions:

We need protection of our fabric from outsiders who copy and reproduce it thereby devaluing our own. So, patent it for us. We also want government to purchase our smocks and cloth for students such that we can have ready and reliable market. Then make a program to bring more tourists so that we will sell to them and teach them our production technology for a fee.

Afa Musah

But if there is a way government or NGO can send our smocks to foreign land like Britain, South Africa, Canada even Mecca for sale we will be happy. That means that our market will be bigger to keep us in business.

Afa Majid

The drum-beaters' representative commented:

The policy that can promote our industry should include a program that brings students of music and dance to us to teach them our authentic music and dance. This will bring us more money and popularize our communities to outsiders.

Nzo Kumpoo

Discussion

The participants felt that tourism policies should align with the political, economic, social, and environmental principles of tourism development (Farmaki 2015: 388)). They highlighted the need to transform mainstream tourism, monitor and report on outcomes, adapt to market forces, involve communities and engage the private sector in poverty reduction This is in line with Farmaki (2015: 388) and Stumpf and Swanger's (2015: 620) findings.

Education and Training: The drummers called for universities teaching Dagbani music and dance to bring students to the Northern region for authentic learning. This reflects a desire to preserve and promote the cultural heritage of the region. It underscores the importance of hands-on experience and exposure to the original forms of traditional arts. While hybrid forms may have emerged elsewhere as in tertiary institutions, there is concern that this might dilute the authenticity of Dagbani music and dance. Encouraging direct engagement with the source can contribute to richer understanding and preservation of these cultural practices.

Marketing and Supply: The smock and blacksmithing industries' appeal for government support in the form of bulk purchases is a strategy to ensure a stable market for their products. Were the assemblies to procure their goods for distribution to farmers and schools, these industries would enjoy reliable markets. This would not only support local businesses, but also promote economic growth in the region.

Protection of Local Fabric: The proposal to protect local smock-making cloth from replication by other countries, particularly China, reflects concerns about the impact of global competition on local industries. The fear of cheaper imitations flooding the market underscores the need for policies to safeguard indigenous products. Such protection would stimulate economic growth within the local textile industry and preserve the unique cultural identity associated with traditional fabrics.

Licensing Blacksmiths for Gun Production: The blacksmiths called for licenses to be issued that enable them to produce guns for sale to farmers. This is necessary because they are often arrested by the police for gun production. This raises complex ethical and security considerations. Licensing should be accompanied by stringent regulations to ensure responsible and legal manufacturing. Balancing the preservation of traditional skills with the potential risks associated

with gun production requires a careful examination of the societal implications and the establishment of effective oversight mechanisms.

In summary, these proposals touch on various aspects of cultural preservation and economic development, but may have serious security implications. The challenge may lie in crafting policies that strike a balance between preserving cultural heritage, supporting local industries, and addressing potential risks associated with gun production. Collaboration between local communities, industries, and policymakers is crucial to ensure that any policies implemented are effective, sustainable, and promote the overall well-being of the region.

Figure 5.8: Traditional Professions as CCTEs

CCTE	Benefit sharing	Policy preference	Socioeconomic benefits	Comments
Blacksmithing	Profit accrues to players	Bulk purchase of products, Training, Permission to manufacture guns	It's a means of livelihoods, Culture anchor, Tourists attraction	Male dominated
Drummers:	Profit accrues to every family member	Dance departments of universities to collaborate with drummers	Has national appeal, Attracta tourists, Culture anchor	Male dominated
Smock	Profit accrues to player	State Protection of local fabrics National smock day Exportation of products	Has national appeal, Culture anchor	Male dominated with females only selling prooducts

Source: Field research, 2024

5.1.3. Spirituality and healing as CCTEs

Spiritual and health tourism is part and parcel of the tourism sector. For example, the Uttarakhand Tourism Development Board reports that, the majority of foreign visitors, comprising 58.2%, were attracted to sightseeing, followed by 21.9% who visited for health and yoga, and 19.4% for pilgrimage or religious purposes. Among domestic visitors, 44.2% traveled for pilgrimage or religious reasons, while 43.6% came for holidays and sightseeing. Notably, in 2017, spiritual tourists accounted for 21% of foreign travelers and 2% of domestic tourists visiting the state for tourism purposes (Sharma R. & Sharma P. 2023: 1). The reasons for cultural and spiritual tourism in Ghana include spirituality, festivals and healing (Quan-Bafour 2023).

This sub-section discusses issues related to spirituality and the contribution it makes to tourism development. Three sites are discussed, namely, the Kukoo witch-camp, Bara (divinity), and traditional medicine or healers.

5.1.3.1. Kukuo Witch Camp

Kukuo is a community located outside of Bimbilla in northern Ghana, known for its role as a witch camp. Witch camps serve as refugee camps for individuals accused of witchcraft and subsequently banished from their home villages, protecting them from violence, mob justice, and even stoning to death by local youth. There are five other witch camps in the Northern region, including Gambaga, Gnani, Kpatinga, and Kukuo. Kukuo's witch sanctuary has been in existence for many decades.

In the local Dagbani language, a witch is referred to as 'sonya' (singular) or 'sonima' (plural).

Kukuo camp currently houses about 113 women who are viewed as former witches. They live in 86 households constructed by resident community members with support from the families of the accused women. While the camp provides protection from violence, the women residing there face daily challenges and exposure to various dangers. For instance, during the dry season, they must embark on long journeys to fetch water from the Oti River. The way to the river may be unsafe and they may encounter venomous snakes and treacherous terrain. This journey is particularly difficult for many elderly women in the camp.

According to oral tradition, the Kukuo territory was initially discovered and settled by a hunter who later engaged in farming activities. Over time, people from various places joined him as settlers, and their agricultural practices were seasonal, shifting from farming in the rainy season to hunting in the dry season. The first settler in Kukuo was renowned as a traditional scholar with extensive knowledge and healing abilities. Due to his charismatic nature, he gained a significant following.

The community believed that his healing powers and spiritual abilities were attributed to certain items inside his hut. This hut was constructed of thatched grass woven around logs and pieces of wood, and no outsiders were allowed to enter. Following his passing, the community transformed his home into a spiritual shrine known as ‘Malzuru’. This shrine plays a crucial role in making Kukuo a safe haven for women accused of witchcraft. ‘Malzuru’ is considered male and has a wife named ‘Napaɾa’ in Wulensi in the Nanumba south district. While ‘Malzuru’ is known for performing exorcisms for accused witches, his wife ‘Napaɾa’ does not possess such powers, but is highly revered as the spouse of a powerful deity residing in Wulensi.

Figure 5.9: A Scene from Kukuo Village Square



Source: Field research, 2024

5.1.3.2. Traditional healers in Jilo community

Awedoba (2012) states that the African traditional healer views health holistically, encompassing physical, social, economic, religious, aesthetic, and political dimensions. In the African perspective, treatment of illnesses takes into account the interconnected functioning of the body, soul, and mind within a social, physical, and spiritual context.

Within the Dagbamba community, transmission of healing knowledge occurs primarily through oral tradition and direct observation of healing processes by apprentices. Many healers acquire their knowledge within the family, where experienced parents or grandparents teach them the names of herbs, the diseases they treat, and associated practices, customs, and norms. Some healers receive their healing powers through spiritual calling, possession, or visions in dreams. This knowledge acquisition process is often, but not exclusively, linked to traditional shrines where

supernatural beings guide learners through a traditional priest. Deities communicate the names of illnesses, their healing methods, and the relevant herbs to the apprentice through the priest.

Another pathway to acquiring healing knowledge among the Dagbamba involves individuals learning extensively about herbs and their uses due to afflictions experienced by themselves or their family members. Seeking cures for these afflictions leads them to become knowledgeable about herbal treatments, eventually enabling them to treat others.

The focus of this study was the healing site in Jilo, a small community located three kilometers from Bimbilla in the Nanumba North Municipality. Mba Adu's home, as referred to for the purposes of this study, is consistently busy with people seeking consultations for various ailments. Interacting with Mba Adu and one other worker in his healing house, the study explored the implications of the influx of visitors, including foreigners, local Dagbamba, and other Ghanaian nationals from distant locations. They answered questions on the key players in the industry, the role they play, management and distribution, the site's contribution to community socio-economic development and the type of policy they would prefer to make the site more viable.

Figure 5.10: Cooking and Boiling Herbs in Jilo



Source: Field research, 2024

5.1.3.3. *Fortune Tellers-Bara*

The skill of fortune-telling differs from practices like healing and smock making, as it is not acquired through apprenticeship but rather inherited through a spiritual transfer of divinity. In this tradition, if an individual's father was a fortune teller, the ability to tell the future is passed down. The process often begins with a chosen child exhibiting unusual behavior, such as signs of insanity, terminal sickness, or loss of property like cattle, sheep, and goats, following the father's demise. These unfortunate events prompt divinations to determine the cause, revealing that the individual is now possessed by the divinity of fortune-telling, symbolized by the father's fortune-telling stick known locally as bara dangbei.

Sacrificial rituals involving sheep, goats, and fowls are performed to initiate the individual into full-fledged fortune-telling. At this point, the person gains the ability to predict the future by consulting oracles. These oracles are represented by snail and cowry shells passed down by the father. If favorable outcomes are foreseen, the fortune teller prescribes action to facilitate them. Conversely, if disaster awaits, the necessary sacrifices and prayers to avert it are indicated. While some disasters may be unavoidable, sacrifices and prayers can help mitigate their impact.

The fortune-telling site examined in this study is located in Bakpaba, within the Nanumba North Municipality along the Yendi-Bimbilla stretch of the Eastern corridor road in the Northern region. Mba Naporo, the site's owner, is a renowned fortune teller whose abilities are recognized far and wide. He is assisted by four aides (two were interviewed) who are responsible for gathering various plant materials from the bush, including tree bark, branches, roots, shrubs, and grasses, which are used as medicinal components. Mba Naporo also functions as a healer, but permission must be sought through the oracles before he can provide healing to those who approach him. If permission

is granted, he declares to the individual, 'a tim be kpe' (your healing is here), but if not, the person must seek assistance elsewhere.

Figure 5.11: Forest Area for Fetching Shrubs and Tree Backs



Source: Field research, 2024

Research setting, discussion of results

Bakpaba and Jilo are located in the Nanumba North Municipality while Kukuo is in the Nanumba South District headquartered in Wulensi. The answers to the six major research questions form the basis for discussion of the six thematic areas.

1. Assess the socio-demographic characteristics of workers

The workers at the Malzuru shrine in Kukuo and other sites such as Jilo and Bakpaba exhibit common characteristics in terms of gender composition, family structure, and the nature of their involvement in spiritual practices.

Gender Composition: All the workers at the Malzuru shrine in Kukuo were male, and this pattern was also observed at the Jilo and Bakpaba sites. The individuals involved were not only practitioners but also polygynously married with several children and grandchildren. This points to a trend where male members of the community, often with established family lives, take on roles within these spiritual practices.

Leadership Structure: Each site had a designated leader or head figure overseeing the spiritual activities. In Kukuo, the leader was referred to as Tia Lana, with an assistant named Tia Wulana, and three other village elders. Jilo had Mba Adu as the central figure, and Bakpaba was led by Mba Naporo. These leaders played a crucial role in guiding the spiritual practices and passing down knowledge to the next generation.

Informal Learning Structures: The process of acquiring knowledge and skills at these sites involved informal methods. At Jilo, for instance, individuals learned the job not through a formal apprenticeship but rather as family relations. This highlights the importance of familial ties and the passing down of traditional practices within a family context.

Part-Time Nature of the Work: The workers at these sites did not consider their involvement in spiritual practices as a full-time job. Instead, they identified themselves as farmers, suggesting that their spiritual roles were complementary to their agricultural activities. This dual identity underscores the diverse livelihood strategies adopted by these individuals.

Economic Aspects: While the spiritual sites were not viewed as full-time occupations, they provided a regular source of income to the practitioners through the services they rendered. It is noteworthy that none of the sites charged money for the work done. Instead, clients gave tokens as a form of appreciation. Charging money was considered taboo, as it was believed to attract spiritual punishment. This economic arrangement reflects a balance between providing services and adhering to cultural and spiritual norms. The individuals involved in these spiritual practices at the Malzuru shrine in Kukuo, and Jilo, and Bakpaba shared commonalities in terms of gender, family structure, learning methods, and economic aspects. Their engagement in spiritual practices was intertwined with their roles as family members and farmers, reflecting the complexity of their identities and livelihood strategies. The non-commercial nature of the services provided underscored the spiritual and communal values that guided their practices.

2. Assess the role of stakeholders in the CCTEs

The stakeholders in these three CCTEs included the Tia Lana and his assistants in Kukuo, Mba Adu and his assistants in Jilo and Mba Naporo and his assistants in Bakpaba. They played varied roles to ensure the continuous existence and operation of the sites. Their interaction with the researcher yielded the following observations:

This is Malzuru shrine located in Kukuo. We basically exorcise the powers from witches to disable them. Afterwards the woman can go home, but often times they stay in the village for fear of victimization and disrespect wherever they came from. They are housed here. The chief of the village takes care of everyone in terms of security and leadership. But the women are free just like the village folk to farm, go for water and so on.

The visitors that come here learn from us, but [we] do not take money. Some of them are recalcitrant as they want to take pictures of the shrine. It is not allowed at all. Picture are allowed in other areas of the village like river-side, hill and historical areas.

Tia Wulana at Kukuo

Nzo Shei is a member of the shrine management:

True like he said, some of the visitors are not listening at all. There was one White man who came to see how we exorcise the witches. He tried taking pictures but we warned him severally as he was bent on doing that. After the exercise he went home, and died after three months. This shrine is powerful and does not want to be made naked to every one through picture taking. We must protect the shrine from such bad things including shouting, urinating, amorous touches around the vicinity.

Nzo Shei

Mba Adu at Jilo elaborated on the roles played by himself and his team as stakeholders in the industry:

We treat ailments of all kinds including fracture mending on legs and arms, ulcer, barrenness, impotency and what have you. Some of the sicknesses are spiritual in nature, we handle all. Visitors come to be taught our healing procedures. Some of them are students but others are workers in the herbal healing industry. That is why this place looks like a beehive bustling with people.

Mba Adu

One of Mba Adu's assistants, Kwuaku (pseudonym) observed:

I and my colleagues fetch herbs from the bush to be used in preparation medicine. Our master, Mba Adu tells us what to look for and the quantity to bring home. That is our duty though we also dress the animals like goat, sheep and fowls used for the healing processes. We even go into the bush with the visitors to see where we obtain the herbs, though they are usually afraid but they enjoy it after all.

Kwuaku

Mba Naporo and his team of healers described their roles as follows:

I am a diviner; it is an inheritance from my father and my father's father. People come to me to see issues ahead of them and behind them so that they do sacrifices to bring the good ones and to ward off the bad ones. Sometimes we cannot stop the bad ones but can reduce their effect through sacrifices.

I also heal people of ailments including physical and spiritual ones. My men here help me get herbs from the bush to heal those I can. If I cannot the spirits will tell me and I will ask him to go to a different healer.

Mba Naporo

We are helpers of Mba, we cut herbs from the bush, others from the river depending on the ailment and herbs required. We also receive strangers and take them through the healing as some of them are the university, so they want to learn. Others are not learners but just want to witness our activities.

Yirisu

Discussion

Leadership: Mba Naporo and Mba Adu assumed leadership roles similar to Tia Lana in Kukuo, overseeing their respective spiritual sites, while Mba Naporo and Mba Adu focused on providing healing services to ensure the physical and spiritual well-being of their clients, Tia Lana at Kukuo specialized in exorcising, specifically, removing the spell of witchcraft from women, granting them the freedom to interact with others without any further threat to their lives.

Healing effect: In a highly spiritual society, these sites serve as a beacon of hope and the primary point of contact for individuals facing disasters and ailments. Leaders like Mba Naporo, Mba Adu, and Tia Lana are a source of assistance and relief for those seeking liberation from afflictions. The mission of these sites can be encapsulated in the phrase “Ti faari mi bahira” (we free people from distress), highlighting their collective purpose within the community.

Assistants: The supporting members of these sites play crucial roles in facilitating the leaders’ objective of liberating people from various afflictions. The society recognizes and values the healing support provided by these sites, acknowledging their contributions through the provision of herbs, concoctions, and substances resembling a burnt or charcoal-like powder to treat a wide array of ailments. This comprehensive approach to physical and spiritual well-being reinforces the significance of these sites as pillars of support in a society deeply rooted in spirituality.

Tourist support: The players within the CCTEs demonstrated a commitment to enhancing the tourist experience beyond just providing services. They went beyond merely teaching herbal medicine to visitors; they also fostered an atmosphere of warmth, love, and friendship. This personalized approach not only enriches tourists’ understanding of the cultural practices but also creates a memorable and authentic experience, leading to positive word-of-mouth and potential return visits.

Site protection: The stakeholders at the Kukuo witch camp highlighted the importance of site protection. By actively safeguarding the site from physical decay and spiritual defilement, they ensure the preservation of its historical and cultural significance. Measures such as prohibiting picture-taking and inappropriate behavior contribute to maintaining the site's integrity and respectability. This not only preserves cultural heritage for future generations, but also fosters a sense of reverence and authenticity among visitors.

The role of the players in the spirituality and healing industry includes provision of leadership, healing, assistants and support, tourists support and site protection. This enables these CCTEs to actively contribute to tourism and healing activities.

3. Ownership and Management Structure of the CCTEs

The participants shared the following information:

The owner of the site is the Lanjiri Na (chief of Kukuo village). By extension it is for the Bimbilla Na (king of the Nanumba kingdom) and the whole of Nanun. As priests and elders, we are the immediate caretakers but cannot own it, one can't own a thing like this. We manage it by caring for the surrounding, administer the spiritual function of exorcising the women from witchcraft and receive strangers on matters related to it. The leader and chief priest is the Tia Lana, I am his assistant called Tia Wulana, we have a host of elders who oversee ... the daily affairs of the site.

Tia Wulana

An elder, Nzo Sheini commented:

Malzuru is too big to be owned by an individual, it is for the whole of Nanun. And Nanun is also owned by the Bimbilla Na in trust of the Nanumba people. So, we in Kukuo including our chief, the Lanjiri Na are the immediate owners and caretakers for everyone in Nanun. For example, we prevent people from defiling the sanctity of the shrine. We do sacrifices (malma) and interact with strangers in our attempt to keep the shrine in good shape.

At Jilio village, Mba Adu responded:

Mani n su kpe (I own here). So, my children can inherit it. The herbal knowledge is inherited from my father, but it is a communal knowledge since it is a Dabgamba treatment tradition though with variation from one herbalist to the other. My young men here help me look for medicine from the bush, we prepare it and administer to the sick persons. And when white people and strangers from Ghana come to learn or ask questions, we teach them and answer the questions too. That is all. I give instructions and the men follow it.

Mba Adu

Mba Adu's assistant added:

Mba Adu n su kpe, niti zaa ban be kpe (Mba Adu owns here and all of us here). We work to support him to heal people. We are governed by his instruction as to what to do, then we carry that out. We meet with strangers and talk to him as to their mission, then we help them on his instruction regarding healing and sometimes knowledge acquisition.

Kwuaku

At the Bakpaba village that combines healing and divination, Mba Naporo stated:

The place is mine. I built the house and establish everything. The people working for me are my boys as direct father, my brothers' children and that of friends. Whatever I say they follow it as instruction. They prepare medicine on my instructions, and meet with people like strangers and patients. So, everything is fine with us.

Mba Naporo

This was corroborated by Yirisu:

Mba Naporo is the owner of the site I work. He is diviner and a herbalist healing people of their ailments. He teaches us how to prepare and administer medicine, we carry that out and that is how we learn to administer affairs of the place even when he travels.

Yirisu

Discussion

Community or individual ownership of a site, management by community members and profit sharing are characteristic of CBT (Giampiccoli et al 2015; Mtapuri 2015). As discussed below, these three sites exhibited many of the features of CBT.

Public ownership: The Malzuru shrine at Kukuo in the Nanumba South District is owned by the village community, and the Nanun kingdom by extension. A family that traces its lineage to the founder of the shrine maintains custody and the family head becomes the Tia Lana, the title given to the chief custodian and chief priest. The chief priest's assistants are led by the Tia Wulana who is not necessarily a member of the Tia family, but a political appointment by the chief of the village (Lanjiri Na). All other appointments to the shrine are political except the chief priest who is

engaged by the spirits of the founding father to continue with the family duty of providing exorcism. The chief of Kukuo where the site is located is called Lanjiri Na. He provides sheep, goats and fowls to the Tia Lana for sacrifices to appease the spirits at the shrine. His duty ends there and the Tia Lana, Tia Wulana, and other village elders then carry out the spiritual function of sacrifices.

Private ownership: Mba Adu and Mba Naporo's sites were privately owned at Jilo and Bakpaba, respectively. These men provide spiritual and physical healing services to the public. It was observed at Bakpaba that a particular 'mad' woman was whipped with a special whip known as baranzum (made of cow hide strips woven around a stick). This spiritual healing procedure calmed the woman down when she became violent. Physical and spiritual healing are combined by providing herbs, concoctions and powdered substances. Ailments that required only physical healing are treated with herbs and concoctions, whereas spiritual ones are treated with concoctions, herbs, sacrifices, divination and therapies.

Management activities: Management at the sites in Jilo and Bakpaba includes entertaining guests, both patients and tourists. The assistants send the guests to greet the leaders, inform them of their mission and the leaders attend to each on a first come, first served principle. Tourists usually ask questions as they come as students or teachers of herbal medicine. They are conducted round the sites to witness how fowls are sacrificed. This sacrifice can determine whether or not a sick person stands the chance of being cured at the facility. When the fowl fall flat on its back facing upward, the chances of healing are good. When it falls facing the ground, no healing is possible at the site. If it falls to the side, one may try one's luck to see whether or not it will work. The procedure at Kukuo is similar in terms of conducting visitors around. However, conflict was reported over visitors taking pictures as this is taboo.

I remember a white man came here, wanted to take a picture but refused, he ran from one corner to the other, but we pursued him. When he returned home, it was not long when we heard that he died. So we suspected he might have succeeded in getting some shots. We are caretakers and know the do and don'ts of the shrine, so obey us to be free.

Nzo Sheni

There are no restrictions in the village, where visitors can take pictures of the trees houses and mountains without committing a spiritual crime.

Management is largely top-down at all the sites. The assistants act on instructions.

4. Distribution and partnership structure

The distribution of proceeds among players in a CBT project is crucial in providing additional income and sustaining the site (Mtapuri 2015; Reshma & Lukhanyo 2021). The proceeds can take the form of direct and indirect benefits such as local employment creation, local capacity building, and sharing the profit with local community members (Muganda et al 2012; Teye 2015; Adu-Ampong 2018). At Kukuo this is what was said:

There is no government or her agencies working directly with us. We work in protecting the sanctity of our shrine and to exorcise witchcraft so that society will be free. But government work with the chief of the village to provide food, clothes and medication for the old ladies and former witches who reside here. So lots of organizations and the chiefs are working together to support the women.

As priests we cannot collect money for allowing people to view the exorcising process. It is a taboo to do that. We [are] highly respected as members of the shrine priests and we cannot afford to bring any spiritual punishment on ourselves by collecting money. No, no.

Tia Wulana

Wulana has spoken right. The chief provides us with fowls, sheep and goats as we require for sacrifices. As priests and elders, we do not eat anything from someone following services we render to him at the shrine. No, we are farmers and cattle owners, that is where our livelihoods come from. We are doing work for our ancestors and so cannot charge for money.

Nzo Shei

At Jilo village where Mba Adu conducts herbal healing:

We are not charging the patients for any money. They give us what they will after we make them happy. Sheep, goats and even cattle are received in appreciation of healing patients enjoy from here. The society is very appreciative of what we do so we [are] highly regarded. The money we receive to buy animals for sacrifices as part of the healing, there will always be left over. I give the men some of the money for their rounds as motivation. I also give them gift of cows, and sheep in turn as they work for me since I get such from healed patients all the time in appreciation.

The tourists that come enjoy here walking with us to the bush and interacting with the village people. They also learn and ask questions as teachers and students. We do not charge them for anything but they also gift us gifts of clothes, shoes and books though we cannot read.

Mba Adu

A participant at the Jilo healing site stated:

We are conducting the visitors around; we treat them well and so they carry our good name for others to come. The more they come, the more we are made busy serving them and getting gifts and appreciation from them. The village people like them too as they buy their Guinea fowl eggs, cheese and spices.

Kwuaku

The leader at Bakpaba remarked:

I don't charge money, patients and people consulting me for divinity may give me gifts of animals, clothes and small cash with which I buy cowries, cowhide and alcohol. These gifts come in big quantum almost every day. So I give some to my helpers. That is how we all get something to eat from the site since we don't charge the people.

The whole Bakpaba is happy because when visitors come, they buy from them and befriend them. But we do not have relationship with government or any group, we are just alone. Maybe hospitals and Assembly can come to support us so that we can be one and work together.

Mba Naporo

The forest where we fetch our herbs is thick. One can easily get lost. The tourists who come to us follow us to the forest, they like it though it can be quite frightening with squirrels and rabbits running around us. They enjoy walking around the village and its

vicinity, we teach them our healing ways without charging them. We and government people do not work together in partnership so they don't know our capabilities.

Yirisu

Discussion

The interviews revealed that the enterprises produced both direct and indirect benefits.

Direct benefits:

Community members benefit directly from the sites in the following ways:

Free services: In the category of spirituality encompassing the three CCTEs, there is a notable absence of fees for visitors. In Kukuio, visitors are led through the facility as a spiritual and cultural duty, not for commercial purposes. Unlike the historical sites in Yendi and Adibo where ticketing is customary, no commercial transactions occur at any of the three spiritual sites. The closest practice resembling commerce is the optional giving of 'kola' by visitors to the guide, a token sum of their choice as a gesture of appreciation for the opportunity to visit the shrine. This practice is consistent across all three sites, with no formal commercial engagement with visitors. It benefits visitors looking for free places to visit.

Revenue distribution: Revenue generated in Bakpaba and Jilo arises from the appreciation offered by healed patients to the facility owners, who, in turn, share with the workers. The workers in these facilities expressed satisfaction with the token gifts from their trainers and masters, who also serve as the owners. Patients pay no specific amount for their medicine, but offer cash, a sheep or a goat to show appreciation for the healing. The owners have herds of cattle, sheep and goats, most donated. These gifts are also given to the workers in turn until everyone has a goat, sheep or cow.

Monetary gifts are given daily.

Health benefits: The health authorities do not regulate these CCTEs' practices. Patients with fractured bones were observed in the facilities, often with bandages from hospitals. When questioned, it was revealed that there is no collaboration with hospitals. Patients visit hospitals for wound dressing and tetanus injections after accidents but prefer herbal treatment for fractures.

Other health related problems like mental health issues, impotence, stomach and ulcer related ailments, diabetes, food poisoning, etc. are treated on a daily basis with local medicine and herbs.

Educational Benefits: Visitors to Jilo and Bakpaba not only experience cultural immersion but also have the opportunity to learn about herbal medicine firsthand. Whether they are students or teachers from tertiary institutions, they gain valuable insights into Dagbamba herbal practices through interactions with local herbalists. This educational component adds depth and authenticity to the tourist experience, allowing visitors to appreciate the cultural significance of traditional healing methods while also expanding their knowledge base.

Entertainment: Tourists are also treated to entertainment and cultural immersion during their visits. At Kukuo, for example, they can explore the shrine and other areas of interest such as the riverside and nearby hills for hiking. These activities offer not only recreational enjoyment but also a chance to immerse oneself in the local culture and environment. Whether it is witnessing traditional rituals or enjoying nature walks, tourists are engaged and entertained throughout their visit, creating memorable experiences that go beyond mere sightseeing.

The combination of educational benefits and entertainment ensures a well-rounded and enriching cultural tourism experience for visitors. By providing opportunities for learning, exploration, and entertainment, destinations like Jilo, Bakpaba, and Kukuo offer visitors a deeper understanding of local traditions and customs while also providing memorable and enjoyable experiences.

Indirect benefits

The indirect benefits stemming from cultural tourism activities have had varied impacts on different players and stakeholders:

Strengthened Economies: The influx of tourists purchasing goods and services within the three communities has bolstered their local economies. Economic growth translates into improved livelihoods for residents through increased employment opportunities and income generation.

Fostering Friendly Relationships: Cultural tourism has facilitated the establishment of friendly relationships between communities and tourists. For example, the positive interactions at Kukuo have attracted NGO support for the accused witches, indicating the potential for cultural tourism to engender support for marginalized groups within communities.

Fame and Cultural Preservation: The prominence of the three sites has elevated their fame, with Kukuo gaining nationwide recognition as a witch camp. This increased visibility has not only boosted tourism but has also enhanced the cultural significance of Bakpaba and Jilo, further preserving and celebrating local traditions.

Respect for the Priests: The priests are highly respected due to their association with the shrine. This is evident in the enthusiastic response of villagers when invited to assist with agricultural tasks. The priests invite villagers to work on their farms to clear weeds, prepare yam seed and harvest.

Lack of formal partnerships: There are no formal partnerships with any groups, government entity, or NGOs. Malzuru' in Kukuo also lacks any formal partnerships. However, there is collaboration between the village chief and NGOs concerning the welfare of former witches who reside in the village after being exorcised. While Malzuru' is a spiritual entity with no direct responsibility for

these women, the chief ensures their safety, sustenance, and security. This collaborative effort reflects a communal approach to the well-being of those affected by spiritual practices in the village.

These indirect benefits underscore the multifaceted impacts of cultural tourism, ranging from economic empowerment and community support to cultural preservation and social cohesion. By fostering positive relationships and enhancing local economies and cultural heritage, cultural tourism serves as a catalyst for holistic community development and empowerment.

1. Examine the role of CCTEs in community socio-economic development

Four important issues were identified in relation to the three CCTEs' contribution to socio-economic development:

Safe Haven: The Northern region is home to communities that are deeply entrenched in spirituality, including belief in witchcraft. Suspected witches often face severe consequences, including violence and even death through mob action. Kukuo village serves as a safe haven, providing refuge and protection for women who have been subjected to torture, and dehumanizing treatment. With the assistance of Malzuru', which performs exorcising duties, these women are cleansed and given the choice to return to their communities or stay in Kukuo. Staying in Kukuo is often the preferred option, as returning home may expose them to continued stigmatization.

Income: All three CCTEs act as sources of income for their operators. Tourists pay tokens for services provided, and patients express their appreciation through token payments to Mba Adu and Mba Naporo for the healing services they offer. Individuals seeking medicinal remedies for various ailments also pay a token sum to show their appreciation, contributing to the sustenance of the operators and their support staff.

Fame: The CCTEs in Jilo, Bakpaba, and Kukuo have gained widespread fame throughout the Northern region for their healing and exorcising capabilities. Jilo and Bakpaba are renowned for their healing prowess, attracting visitors seeking medicinal remedies. In contrast, Kukuo has become known for its effectiveness in exorcising suspected witches, making it a destination for those interested in visiting witch camps and a focal point for human rights activists conducting studies on the subject.

Aid and Support: The presence of former witches in Kukuo has led to increased attention and support from various entities. The residents and women in the village receive assistance from the government, philanthropic organizations, and NGOs in the form of food, clothes, farm inputs, and free medical screening. This has transformed Kukuo into a bustling hub, attracting government and NGO delegations seeking to provide aid to the community and its residents.

6. Identify an appropriate tourism policy framework for the Northern region

Tourism policy underscores the need to revolutionize conventional tourism practices, monitor and assess outcomes, adapt to market dynamics, engage local communities, and involve the private sector in poverty alleviation through business initiatives rather than solely relying on charitable endeavors, thus embracing a pro-poor tourism approach (Huang & Zhang 2017). Practical strategies for community involvement in tourism policies manifest through various mechanisms such as community meetings, advisory committees, surveys, focus groups, public deliberation sessions, citizen review panels, collaborative efforts, civic review boards, workgroups, implementation studies, and written feedback from community members (Stumpf & Swanger 2015; Farmaki 2015). Stakeholders noted that while communities influence policy directions, implementation involves a top-down approach, with policies introduced at higher levels of

authority and executed by individuals or entities lower in the organizational hierarchy (Rodriguez, Williams, & Hall 2014).

The discussions in Jilo, Kukuo, and Bakpaba shed light on key policy issues related to tourism development and support for CCTEs in the Northern region. Participants highlighted issues they believed should be incorporated into policies to enhance their operations and contribute to the overall development of the region.

Policy Recommendations:

Accommodation Facilities for Tourists:

In Kukuo, participants emphasized the need for proper housing facilities for the elderly women brought to the village as suspected witches. They also called for the construction of accommodation facilities for tourists visiting their sites. This highlights the importance of infrastructure development to enhance the experience of both residents and visitors.

We would like the government to ensure that proper housing facilities are provided for the old ladies that are brought here as witches. They should build accommodation for the visitors who come to us.

Tia Wulana

Legislation to Protect and Improve CCTEs:

In Bakpaba, participants expressed a desire for legislation that would protect their interests and improve their client base. This indicates a need for legal frameworks that recognize and support the CCTEs' unique contributions to the region's tourism sector.

Government should license us as health practitioners. We want to teach others and receive students from educational institutions to work officially as clinical staff learning on the job. This will increase our clients and that means more gifts for us from them.

Mba Naporo

Hospital Referrals to CCTEs:

In Jilo, participants recommended that hospitals be mandated to refer patients to CCTEs for certain ailments. They believe that recognizing their healing practices and making referrals part of official healthcare policies will boost tourism by attracting more patients seeking alternative treatments.

If hospitals cannot treat some ailments, they must make referrals to us. We can heal lots of treatments with the help of our ancestors, so if more patients from far and near come here, more visitation will occur to boost tourism.

Mba Adu

Recognition as Legitimate Contributors:

Participants with healing abilities at the two sites emphasized the importance of state recognition. They expressed the need for the government to acknowledge CCTEs as legitimate contributors to Ghanaians' health needs, reinforcing their role in the overall healthcare system.

The state must recognize us as legitimate contributors to the health needs of Ghanaians. We are not regarded at all. Sickesses we can easily cure are numerous, why can't government add us to the National Health Insurance Scheme (NHIS) such that we can began to treat patients at a fee just like other private hospitals are enjoying from government?

Mba Adu

The same sentiment was expressed in Bakpaba:

We want to be seen and respected too like other hospitals. Then people will now see us as local or traditional hospital with herbal treatment. Our track record is not new, we have taken care of people across the nation who travel to seek help from us.

Mba Naporo

In summary, the policy recommendations arising from the discussions include infrastructure development, legislative support, official inclusion in healthcare policies, and state recognition of the valuable contributions made by CCTEs in the Northern region. These aim to foster a conducive environment for the sustainable development of tourism and traditional healing practices in the region. The priests in Kuluo did not express the need for any policy intervention as engagement with government could jeopardize the sanctity of their shrine.

5.1.4. CCTEs and Gastronomy

Different food items, including spices, form a significant part of the Northern region's economy. Meat, fish, bush meat, rabbits and birds of all kinds constitute the cuisine of the study area and some play a key role in the tourism value chain. Four are discussed here, including food vending, dawadawa spice preparation, the shea butter business, and the yam business.

5.1.4.1. Food vending

The food vending industry in the Northern region plays a significant role in the local economy, contributing to income generation and acting as a crucial component of the tourism value chain. The study focused on a particular food establishment known as 'Don't Mind Your Wife Chop Bar' in Bimbilla. Two major local food items are sold in this chop-bar including fufu (food made of

pounded yam and eaten with soup) and tuo zaafi (food made of maize and cassava flour and eaten with soup). These are a delicacy for visitors who enjoy them with different soups such as light soup, groundnut soup, fresh okro soup, and dry okro soup. For the natives, they are staple food that is eaten every day and during important social occasions like wedding, funerals, out-door events and festivals. The Don't Mind Your Wife Chop Bar serves as a case study to understand the dynamics of the food vending industry in the Northern region, its impact on tourism, and its contribution to the area's socio-economic development. The findings could inform broader discussions on tourism promotion and economic development strategies in the region.

5.1.4.2. Dawadawa sales and preparation

Dawadawa, derived from the seeds of the locust-beans tree (*Parkia biglobosa*) is a vibrant and aromatic culinary spice widely recognized in the Northern region. The locust-beans tree that flourishes in the area is the primary source of this popular ingredient locally called 'kpalgu'. Women frequently gather to engage in the intricate process of fermenting the seeds to produce Dawadawa, a spectacle that often attracts tourists who are eager to observe traditional preparation methods. Visitors who appreciate its health benefits and nutritional value frequently purchase the product to take home.

This industry plays a pivotal role in the economic landscape of the Northern region, particularly for women. Collaborative efforts among women are evident, as they form associations and guilds to support one another in the preparation and sale of Dawadawa. One such guild, situated in Wulensi within the Nanumba South District, was examined in terms of its stakeholder relationships, benefit-sharing mechanisms, operational strategies, socio-economic significance, and policy requirements.

This study sheds light on the cooperative nature of these guilds, emphasizing the mutual support and shared objectives that contribute to the overall success of Dawadawa production in the region. It also underscores the socio-economic relevance of this industry, not only in providing income for women but also in preserving cultural practices and attracting tourists.

The findings provide valuable insights into the intricacies of the Dawadawa production guild in Wulensi, offering a basis for understanding the collaborative dynamics, economic contributions, and policy considerations essential for the sustainable development of this culturally significant industry.

Figure 5.12: Dawadawa Local Food Spice



Source: Field research, 2024

5.1.4.3. The Shea Butter Industry

The shea tree (*Vitellaria paradoxa*) produces nuts that are used to make shea butter, often referred to as the "Northern cocoa" in Ghana (Abdul-Mumeen, Beauty, & Abdula 2019). Often dominated by women, this industry plays a crucial role in various aspects of life, earning the shea tree the local name "tama" for the fruit, "kpihi" for the nut, and "kpakahili" for the butter in the Dagbani language. Shea butter is not only a staple for cooking, but also serves medicinal purposes and is a significant source of income for many.

The city of Tamale, the capital of the Northern region, owes its name to the prevalence of shea trees, as "Tamale" is derived from "tamani", meaning a place abundant with shea trees. Much like the revered cocoa industry in other parts of Ghana, the shea butter industry is a substantial economic contributor, particularly benefiting the women of the Northern region. Parallel to the Dawadawa industry, the production of shea butter is organized into guilds, with women at the forefront of these operations.

This study focused on one such guild located in Zobogu, a suburb of Tamale. By examining this guild, we gained insights into the operations, socio-economic impact, and community dynamics associated with the shea butter industry. The research aimed to uncover the collaborative efforts among women in Zobogu, providing a comprehensive understanding of the intricate processes involved in shea butter production, as well as the industry's contribution to local livelihoods and economic sustainability.

Figure 5.13: Shea Butter



Source: Field research, 2024

5.1.4.4. The Yam business

Yam is the paramount staple and cash crop in the study region, cultivated both for commercial purposes and subsistence. The yam season, spanning August to October, brings about abundance, providing farmers with substantial financial gains. However, transportation of yams to southern Ghana, encompassing major cities like Accra, Kumasi, and Cape Coast, has traditionally been a demanding and stressful task primarily undertaken by men.

To alleviate this burden and optimize their earnings, women in various villages have established marketing guilds. The focus of this study was the Nakpayili market, located five miles from Wulensi, the district capital of the Nanumba South district. Numerous stalls and sheds in this

market are owned by women, creating a convenient platform for farmers to bring their yams. The farmers transport their produce to the market and unload it in one of the sheds. An agreed-upon price is then determined between the farmer and the market woman in whose stall the yams are offloaded. The sale is typically concluded within a week, and the farmer receives the proceeds after the market woman has deducted her commission.

The 'Diboriyom' marketing stall is one of the largest and busiest stalls in the Nakpayili market. Hamza and Khalifa (2009) cite festivals, art, accommodation and food-stalls as typical CBT activities. It is on this basis that the yam vending stall was investigated and interviews were conducted with two workers, including the owner, to delve into aspects such as workforce dynamics, management practices, benefit-sharing mechanisms, socio-economic impact, ownership structure, and policy preferences to drive socio-economic transformation.

The comprehensive exploration of the Nakpayili market highlighted the pivotal role played by women in yam marketing. It investigated the collaborative efforts, economic contributions, and policy preferences that define this sector, offering nuanced insights into its socio-economic implications for the local community.

Figure 5.14: Scenes at the Nakpayili Yam Market



Source: Field research, 2024

1. Assess the socio-demographic characteristics of workers

A total of eight individuals from four enterprises shared valuable insights on the diverse aspects of their workplace, shedding light on typologies of workers, their roles, profit-sharing mechanisms, management and partnership dynamics, contributions to societal development, and policy preferences aimed at accelerating socio-economic development. The participants shared the following information with regard to their socio-demographic characteristics:

Me I did not go to school, but other girls of my age attended school. The food business is mine, I work with other women up to ten in number. I am around sixty and so do others, but there are younger ones working here. We are all married with children. Our rivals have children too, we all live together in our various homes.

Mma Asibi (Don't mind your wife)

I am the owner of the stall and stores to the right. There is other six women working for me as sales girls. We are all women married with children. My age is more than sixty, see, I have grey hair all over. So, my husband has a younger wife now since I am old. ...That is better, I am now free from certain duties. When I was a small girl, they sent me to school, but too much caning made me withdraw, so I am not educated.

Mma Balma at Diboriyom yam market in Nakpayili

Kpalgu is business for women, so in the whole community only women are engaged in it. Truly we are not educated in school, but growing up there was one in the community.

Adiza, Wulensi kpalgu business

As individuals into kpalgu business, we work together at a common facility. The seeds are very smelly when we soak it in water for a day or two, some family members may not like it. So we have a common place we all go to prepare it. If you go and smell it, it is your choice to do, so don't blame us.

Afi in the Wulensi kpalgu preparation guild

A similar arrangement occurs in Zobogu in the Tamale metropolis:

Here we are all female, the shea-butter business is a woman business. You ask about school, no we are all black-headed people (illiterates), so we are working here for our livelihoods. We all bring our shea and process it into butter using the facilities here, then Asongtaba will help us sell to buyer.

Mma Adama

Me too did not go to school, I have a husband and children and the work here supports the family. We work together but each owns her capital, we don't pay any worker, except a token for the maintenance of this facility to Asongtaba.

Ayi

Discussion

Age and gender have been identified as significant influencers of residents' attitudes towards tourism development (Mensah 2016). Similarly, research indicates that socio-demographic characteristics play a role in shaping community participation in tourism activities, with different groups exhibiting varying levels of interest (Mensah 2016; Adu-Ampong 2018). Adu-Ampong (2018) and Safari et al's (2015) comparative studies on community involvement categorized residents based on demographic characteristics such as age, origins, education level, and gender. Their findings suggest that age, gender, and education level are determinants of engagement in tourism-related activities, with men, middle-aged individuals, and those with tertiary education displaying higher levels of involvement. In the Yendi municipality, highly educated individuals in the German and British grave yards and Naa Data Tua exhibited great interest in tourism. This points to the fact that socio-demographic variables determine involvement in tourism. In the study of gastronomy and its relationship with tourism in the Northern region, the issues that came under scrutiny in the various enterprises regarding demography reflect the realities discussed below:

Gender dynamics: The culinary tourism enterprise Don't Mind Your Wife has an entirely female workforce, indicative of a prevalent trend in the tourism sector where women often play a dominant role in tourism activities associated with traditional domestic duties (Acharya & Halpenny 2013: 374; Sithole 2017: 90).

Age: The age range of the workers varied, spanning 22 to 63. All employees were married with children, and their husbands were in polygamous marriages. Having completed secondary education, the youngest team member chose not to pursue further studies. Instead, she embraced her role in the business, earning the local title of 'abawa', signifying a woman or girl working under someone in a food-related enterprise. Her level of education had little impact on her work as she and the rest of the team shared the same ideas and aspirations.

Women entrepreneurship: The distinctive feature of an all-female workforce observed across the Don't Mind Your Wife chop bar, Dawadawa sales, the shea butter business, and Diboriyom yam sellers highlights a unique realm of female entrepreneurial endeavors. Despite their lack of formal education, these women demonstrated the ability to organize ventures that not only address societal problems, but also provide sustainable livelihoods for themselves. This narrative underscores the resilience and ingenuity of these women, showcasing their capacity to thrive in entrepreneurial activities that make a positive contribution to their communities. Their ventures not only represent a source of livelihood, but also serve as examples of how female-led enterprises can be powerful agents of change and economic impact.

Education: The lack of formal education among the all-female workers across the four CCTEs specializing in gastronomy highlights a potential barrier to workplace performance and innovation. Sithole (2017) suggests that educational attainment correlates with improved productivity and the ability to innovate within the workplace. Therefore, the lack of education may contribute to slower development and limited opportunities for advancement within the CCTEs. Formal education can provide owners with valuable skills and knowledge that can be applied to various aspects of their businesses, including marketing strategies, menu development, customer service, and business management.

Innovation in these privately operated businesses could lead to market differentiation, attracting more customers and increasing profitability. Formal education could also enable the owners to adapt to changing market trends and consumer preferences, ensuring the long-term sustainability and success of their businesses.

The lack of educational attainment among workers in gastronomy-focused CCTEs underscores the importance of education in fostering workplace performance and innovation. Privately-operated businesses have the potential to capitalize on formal education to drive growth, increase sales, and enhance their reputation within the tourism industry.

2. Assess the role of stakeholders in the CCTEs

The interviews revealed the different roles played by stakeholders in the tourism related businesses. A participant at Nakpayili stated:

I control and manage here with the help of the other women. Farmers bring their produce to me and I take good care of them, sell and call them for their monies. The helpers are there to aid me do all of this.

Mma Balma

A worker at Mma Balma Diboriyom yam stall noted:

We help Mma by cleaning the shop and packing the yams neatly. We carry yam on our heads to buyers' destinations within the market vicinity.

Mayama at Nakpayili

At the Don't Mind Your Wife chop-bar, the owner purchases meat, fish, cereals, tubers and water, among other ingredients. The helpers or abawa are responsible for cooking different types of

dishes, including tuo zaafi, fufu, rice balls and plain or jollof rice. Some of the abawa serve food and wash dishes:

I give money for the purchase of meat, fish and other things I require to cook my meals.

The women you see around then help me to do the cooking, purchasing, serving and washing dishes after use by the patrons.

Mma Asibi

The workers at the Dawadawa guild explained:

We wash 'dozini' (the seeds used in preparing dawadawa) here and prepare fire to boil it into softness. We then put it together to cool and roll it into balls for sale in the market. We keep the facility clean and to pay a token for the association so that when someone gives birth, we can support the fellow.

Afi

The shea butter group draws on group solidarity and support with the help of an NGO:

Asongtaba is helping by acquiring and maintaining this facility. What we the individual workers do is to bring the rough shea-seeds and transform them into butter. Then buyers are arranged for us to purchase the butter for export. Our duty is mainly butter production and sales of same.

Adama

Discussion

These enterprises include a variety of roles.

Don't Mind Your Wife Chop Bar and Diboriyom Market

Female leadership: Female entrepreneurs manage these businesses, taking charge of day-to-day operations. Their duties include providing leadership and planning. They also oversee the workers' welfare, providing free lunch and encouraging regular attendance.

Procurement: The chop bar operator oversees procurement of food items, spices, meat, fish, and water for daily cooking, often sourcing from local suppliers like butchers and fishmongers who are paid at the end of the day once sales are complete. The abawa cook, serve customers and clean the eatery. In the course of daily business operations, the operator stores the cash received in a belt worn around the waist known as nyirivobanki.

Serving: Abawa engage in cooking, serving customers, and maintaining cleanliness.

Customer interaction: The owner of Diboriyom Market Stall primarily focuses on customer interaction, receiving yams from customers, and making sales. Abawa assist with these activities and also handle cleaning and tidying. Customers often have personal relationships with the workers whom they trust.

Shea Butter Industry at Zobogu and Dawadawa Guild at Wulensi

Collectively owned: These industries are collectively owned, with members bringing their shea seeds or Dawadawa for processing and sale. In Wulensi, the members work together to manage the odor that emanates from the produce.

Individual production: Each individual takes responsibility for their part of the production process. The income belongs to them, with a token offered to their leader for welfare work such as assistance with weddings and funerals.

Scouting for buyers: Producers in the Dawadawa guild seek out buyers for their products. They carry their goods on their heads to nearby markets in Bimbilla, Wulensi township, Nakpayili and the Binda enclave. Buyers who purchase in large quantities buy directly from the production guilds where prices are lower. The shea butter industry benefits from a ready market facilitated by an export company, with an NGO, Asongtaba, providing support in the form of capital to purchase raw material.

These examples highlight the range of roles within the entrepreneurial endeavors in gastronomy, including management, procurement, production, sales, and marketing. The division of labor varies depending on ownership structure, type of industry, and market dynamics. Organizations like NGOs can play a significant role in facilitating and sustaining these businesses.

3. Ownership and Management Structure of the CCTEs

The participants were asked who owns the CCTE (government, NGO, the community, individual); whether or not community members share in the profits of the CCTE; the type of benefits or profit community members share; who manages the sites and the management style.

I am Asibi, owner of the chop bar. It is my personal business from my youthful days of late twenties to now well over 60. Ok, let me see, apart from the close to ten people I work with, community members do not come here for any benefit. I pay the workers, pay Assembly and find 'kola' for traditional council. I am in charge of the daily management and operations, that is all.

Mma Asibi

In Nakpayili:

There are several stalls here, but this and the next one are mine. I see to the daily operations and pay the workers. I pay special levies for development like Nakpayili water project, road clearing contribution ... and public toilet removal I pay taxes to Assembly and the palace of the chief all from this business I am managing as a yam dealer.

Mma Balma

The Dawadawa sellers and shea butter sellers shared different modes of operating. A Dawadawa seller at Wulensi said:

This place is for the women who prepare dawadawa for sale. It is meant for us all to use. But the land is for the chief and we have our facility on it though we don't pay rent. We do not pay any one anything except contribution for our own welfare. Community are families and kinsmen, they eat the dawadawa we produce here, we also buy dozini seeds from others to prepare our spices.

Afi

The shea butter group in Zobogu operates as a guild:

We work together in this facility managed by the Asongtaba people. We own the shea individually and profit is for us. The small token we give is the facility that is also owned by NGO. We produce and they help us to get market. When that happens, we make more money to take care of our families.

Adama

True, Asongtaba owns here and brings us to produce butter for sale. They said they want to help women to get more money to support their families. The small capital we use to

work is ours, but we do not own the production facility. Our benefit [is] by eating the butter and using it as pomade. You know it is medicinal, especially good for harmattan.

Zara at the shea butter guild

Discussion

In terms of site ownership and management:

The Don't Mind Your Wife chop bar and Diboriyom yam business are owned by Mma Asibi and Mma Balma respectively, who employ a top-down management approach. Decisions and operational procedures are primarily directed by the owner, with limited involvement or input from other employees or stakeholders.

At the Don't Mind Your Wife chop bar, Mma Asibi oversees and coordinates all activities, including planning, purchasing ingredients, cooking, selling, and serving customers. As the sole proprietor, she has full control of the day-to-day running of the business, making decisions based on her judgment and experience. This top-down approach ensures consistent quality and service delivery, as all activities are closely monitored and managed by the owner.

Similarly, at the yam business in Diboriyom, Mma Balma controls all activities, although these are less complex than at the chop bar. Mma Balma receives yams from customers, makes sales, and handles accounting, ensuring smooth operations and efficient customer service.

In both cases, the top-down management approach reflects a centralized decision-making structure, where the owner holds authority and is responsible for the success of the business. While this management style can promote efficient decision-making and streamlined operations, it may

also limit employee autonomy and creativity. However, in smaller enterprises like the Diboriyom yam business, it may be more practical and effective given the nature of the business operations.

The management approach within the Dawadawa guild is predominantly individualized, with each producer responsible for her own production and sales within the collectively owned facility. Producers operate independently without employing additional staff, and any payments made typically contribute to the maintenance of the shared facility. This decentralized approach allows producers to maintain autonomy while benefiting from shared resources and infrastructure.

The shea butter industry demonstrates a more intricate management structure. The Asongtaba NGO plays a central role in organizing individual producers into a cooperative framework. While producers manage their own affairs, including sourcing raw shea for production, Asongtaba assumes responsibility for facility maintenance. The production process is guided and facilitated by the NGO, ensuring consistency and quality.

Following production, a company buys the shea butter. This collaborative setup involves individual producers, a purchasing company, and an NGO, highlighting a concerted effort to manage the guild effectively and optimize production. The involvement of multiple stakeholders ensures that each aspect of the production process is carefully coordinated, from sourcing raw material to the final sale, contributing to the success and sustainability of the shea butter industry.

The different CCTEs thus have diverse management structures based on their operational requirements and the nature of their products. The top-down approach in the food joint and yam shed is suitable for businesses with more intricate daily operations, while the individualized and complex management structures in the Dawadawa guild and shea butter industry align with the unique needs of collective production and sales in those industries. Rixon (2021) and Asli et al

(2013) note that CBT projects must be owned by members of the community as individuals, a family or a group. The project should also be managed by members of the community, possibly in partnership with an NGO. Since all four enterprises exhibit these characteristics, they can be deemed CBT projects.

4. Distribution and partnership structures of the CCTEs

As noted earlier, distribution of the proceeds to stakeholders can be direct and indirect and can accrue to individuals, groups or a society as a collective. The respondents were asked the following questions:

Should an external entity benefit equally from profit sharing as community members?

In terms of a partnership with an external entity, who do you prefer to manage the entity?

Do you think if government helps with financial resources, community members should be allowed to manage the facility?

Who benefits from the proceeds from this site? In what capacity do beneficiaries enjoy proceeds from this site?

The owner of the Don't Mind Your Wife chop bar responded:

aaaah, it is my business and I must manage it. Our elders say that (doo nini n biri o chi) the presence of a man when his millet is being milled enhances its efficacy. So if I am not here to manage and supervise the work, things will fall apart. I pay my abawa every day, they eat here, is that not good enough? But I won't allow government to take my work.

Mma Asibi

An entrepreneur at Nakpayili commented:

I will manage my business as I have done for the past years. But to allow someone to take over, I will not allow. I make profit and then I pay the abawa who work for me. Look at this sticker on the wall, it is from the Assembly to show that I have paid tax for this year. But I don't want partnership as I am fine working alone with my girls.

Mma Balma

In Wulensi, the Dawadawa sellers also said they to manage their own business but added that they need government intervention in terms of a partnership and a capital boost. The benefits derived are meant for them and their families:

We want to partner with any one, or helper. They should give us money to work with so that we purchase more seeds. We want to manage our business ourselves even if they give us money. We benefit from the work with our families. They should build good production facility for us so that flies do not come to disturb the spices.

Afi (speaking in the midst of others)

The shea butter producers at Zobogu expressed slightly different views, calling for government and NGO partnerships and support, but at the same time seeing nothing wrong with external management of the facility provided they continue to benefit:

Assembly and government take tax before they carry our butter into the flight abroad. We also make more money for ourselves through the work here. All due to Asongtaba support and partnership. So, if another partnership is coming to support us, why not. We bring our things and they help us produce with clean facility and get us buyers too.

Adama (speaking in the midst of the researcher and co-worker, Zara, who nodded in agreement)

Discussion

The distribution and sharing of proceeds at the Diboriyom yam shed and Don't Mind Your Wife chop bar occur through a daily wage system. At the end of each day, the owners pay their abawa a fixed amount of Ghc 20 (twenty Ghana cedis). The workers receive fringe benefits in the form of complimentary meals provided by their employers. The wages are disbursed through a susu collector, who is a representative of a financial institution responsible for collecting and managing the money on behalf of the owners. The abawa workers can decide the mode of withdrawal with the susu collector.

In contrast, the Dawadawa and shea butter industries operate without employees. The proceeds are enjoyed by the workers without any sharing. However, the shea butter industry has a strong partnership with the NGO, Asongtaba that provides facilities, brings the women together to encourage collaboration, and maintains standards. Asongtaba further supports the women by offering training in simple financial management. The cooperative nature of the enterprise ensures that the women have a continuous supply of shea nuts from nut-pickers, enabling year-round production.

The Dawadawa guild does not have a formal partnership with external bodies. Similarly, Mma Asibi's Don't Mind Your Wife chop bar and Mma Balma's Diboriyom yam shed are sole proprietorships.

There are thus diverse business models and collaboration strategies, ranging from daily wage systems in small-scale enterprises to cooperative arrangements facilitated by NGOs in larger-scale

industries. Each approach reflects the unique needs and structure of the respective businesses, showcasing the adaptability of these women entrepreneurs in navigating their economic ventures.

The revenue generated within these enterprises contributes to local governance through taxation, with the proceeds collected by municipal assemblies. In the case of stalls, taxes are typically levied through the issuance of stickers, which indicate compliance with regulatory requirements. For instance, the Tamale metro assembly generates revenue by taxing shea butter during transportation from the metropolis, ensuring that local government benefits from economic activities within its jurisdiction.

Individual entrepreneurs and their employees sustain their livelihoods by working in these enterprises as owners or as abawa (workers). Owners derive income from the profits generated by their businesses, while employees earn wages. This symbiotic relationship fosters economic activity and supports livelihoods within the community. This benefit sharing is in line with the nature of CBT in Ghana and other areas (Frimpong-Bonsu 2015; Ekow 2020: 3)

5. Examine the role of CCTEs relative to community socio-economic development

All four culinary tourism enterprises (CCTEs) contribute significantly to the larger community in diverse ways. According to Giampiccoli et al (2015), culturally-based enterprises, whether small or medium size businesses, provide social, economic and environmental benefits to society. This was reflected in the operations of the CCTEs in the Northern region of Ghana.

Employment opportunities: The Don't Mind Your Wife chop bar employs around ten workers (abawa). It is one of the prominent chop bars, providing both locals and tourists with meals that offer a local touch and is a hub for experiencing and enjoying local cuisine. The chop bar has played a crucial role in job creation, contributing to the economic well-being of the workers.

Mma Balma's yam shed employs eight abawa who expressed satisfaction with their income. They looked forward to training in financial management for personal growth. The fact that CBT enterprises can help rural inhabitants earn income and offer alternative sources of livelihoods renders it a poverty reduction tool that should not be underestimated (APEC 2000; World Tourism Organization 2008:4)

Cultural Attraction: The popularity of the yam shed among tourists highlights its role as a cultural attraction. Tourists visit to observe the production process, ask questions about different varieties, and learn about suitable dishes. For example, the 'labako' said to be good for fufu and yam slices, while 'alodo' is solely for fufu as it is said to have too much water for slices. The knowledge passed on to tourists fosters cultural exchange.

Dawadawa and Shea Butter Industries

Tourist and Educational Sites: The Dawadawa and shea butter industries serve as educational sites for visitors interested in learning about the production process:

Samba kanna kpe pam, ni be ti bahim kpam ningbu. (Lots of visitors come here to learn how to prepare shea butter). We teach them as they go through the production process with us. They are friendly and sometimes give us gifts.

Zara

Community Involvement: The existence of these industries pulls tourists into the community, leading to increased economic activities. This, in turn, contributes to the livelihoods of those engaged in these industries.

Collaboration and Partnerships: The shea butter industry, in particular, serves as a source of partnerships and collaboration, offering insights into how collaboration with external entities such as NGOs like Asongtaba can benefit community development and economic sustainability.

These CCTEs not only cater to the culinary preferences of the community but also serve as cultural and economic assets, attracting visitors and creating opportunities for employment and learning. In addition, the shea butter industry showcases the potential of collaborative efforts with external entities, emphasizing the importance of partnerships for societal progress.

6. Identify an appropriate tourism policy framework for the Northern region

Given that policies should achieve a particular goal that is geared towards benefitting a larger group (Abdulai 2014), the participants were asked to state their policy preferences that will benefit the enterprises and society as a whole. Mma Asibi and her abawa commented:

Bring us on TV pounding food and stirring tuo zaafi, so that people far away in Accra and Kumasi, even America, can see us. They may come to learn how we cook our Dagbani dishes. By more people coming we will get customers and more white visitors, even Ghanaians in other parts of the country will come.

Mma Balma and her workers said:

We want television coverage of the yam market so that the whole nation can see our business and healthy yams from this village. So, tell government to make it compulsory to show our part of the country on national television at specified times. This will bring more people as visitors to learn about our yams.

In nearby Wulensi where the Dawadawa spices were produced, stakeholders said that since the spices promote good health, government should make it compulsory for boarding schools to use them to cook their meals:

Shikuru bihi dim li talahi yung ni wuntangni. Be yihmi tina TV ni ka sokam Nyati Ghana puuni. [Students should be made to eat it compulsorily night and day meals. They should show us on TV for Ghanaians to see].

They believe this will increase sales and ensure a ready market for the producers.

The shea butter producers also felt that compulsory bulk purchases of their produce would provide them with a ready market. They called for government to bring more tourists to be trained in butter making at a cost in order to increase their income:

Asongtaba brings us buyers, this must be diversified for us to know that market is expanded. Teaching the tourists how to prepare shea butter is good, so make a program for them to come more for the teaching. These two policies will work for the whole Dagbon, you see, thank you.

Zara

Discussion

The insights shared by Mma Asibi, Mma Balma, and the shea butter producers provide valuable perspectives on policy preferences for the enhancement of tourism in the Northern region. Their suggestions reflect a desire for increased visibility, educational initiatives, and collaboration with tourism organizations:

Television Exposure for Culinary Practices: Mma Asibi and her abawa expressed the desire to be featured on television, showcasing the traditional Dagbani dishes they prepare, such as pounding food and stirring tuo zaafi. They believe that this will reach people in distant locations, including Accra, Kumasi, and even America. The goal is to attract more visitors interested in learning about and experiencing the Dagbani culinary culture.

Educational Tours and Government Support: Mma Balma and her yam shed workers, along with the Dawadawa producers, proposed that the government should organize tours, specifically bussing people from Accra to their communities. This would educate the visitors about yam and Dawadawa production, promoting cultural exchange and enhancing tourism in the Northern region.

Collaboration for a Shea Butter Tourism Hub: The shea butter producers expressed a preference for collaboration with tourist organizations. They envisaged fleets of buses bringing tourists to their facility, turning it into a hub for tourism activities. They proposed offering paid educational sessions on shea butter preparation, including a gate fee that would benefit both the producers and collaborating entities like Asongtaba and TAMA (Tamale Metropolitan Assembly).

In summary, these stakeholders in the Northern region emphasized the potential of showcasing their cultural and culinary practices on a broader platform, such as television. They also advocated for educational tours organized by the government to bring people to their communities, fostering tourism and providing economic opportunities. The shea butter producers proposed collaboration with tourist organizations to create a hub for shea butter tourism, generating income for all parties. These suggestions highlight the importance of cultural preservation, education, and collaboration in the development of tourism in the Northern region.

5.1.5. Trans-Atlantic Slave Trade Villages

Three villages are popular and known for their involvement in matters relating to the trans-Atlantic slave trade. They are said to be autochthonous as their existence in the Nanumba kingdom preceded the arrival of the invading and reigning Nanumba. The villages include Binda, Ponayili and Darayili.

5.1.5.1. Binda Village

Binda village, one of the three indigenous villages in Nanun, holds national significance. Governed by a chief rather than a priest, the chief's primary responsibility is to oversee the burial ceremonies for the Bimbilla Na upon his passing. In its historical context, Binda was associated with the practice of castrating men captured during slave raids. These individuals were then transported to the slave market in Salaga, with some serving as eunuchs in the court of the Bimbilla Na and Ya Naa to attend to the needs of their wives. Such men who were usually of different ethnicity, were captured from places called 'Namolinsi' (namolinga - singular). Following the abolition of slavery, the sole remaining duty of the people of Binda is to conduct the burial rites for the Bimbilla Na. The name of the village is derived from a musical instrument called 'bindili', a type of drum that was used to provide music in the court of the first king (Na Gmantambu) since he did not go to the area with drummers.

Figure 5:15: Bindili Drum



Source: Field research 2024

Binda village has become a noteworthy historical site, attracting tourists who are shown artifacts such as cowries from the slave trade and the 'subei' knife that was used to castrate men, a practice aimed at presenting them as larger, stronger, and healthier to command higher prices on the market. Today, the 'subei' knife stands as a poignant artifact, bearing witness to the village's complex and significant historical narrative.

Figure 5.16: Cowries Preserved Since the time of the Trans-Atlantic Slave Trade



Source: Field research, 2024

Castration Relics: The remnants of the castration site, including dilapidated walls where the procedure took place, are preserved for public viewing. The elders of the village safeguard the historical 'subei'.

Benkparigu and Malinkpo: These adjoining communities are located approximately three kilometers east of Binda. The local people call the two Kambonvalvali and they are now dilapidated with weeds and trees. Kambonvalvali is a name attributed to the two communities by the people of Binda after a fatal event in the history of slavery. At the peak of the trans-Atlantic slavery era in the 1740s, the Binkparigu community owned a gun, an uncommon weapon in the vicinity at that time. Exploiting the fact that Binda lacked such weaponry, the inhabitants would fire towards Binda in the dark of the night, creating an atmosphere of fear to drive them away. However, during a hunting expedition, a group of Ashantis from the south of modern Ghana visited the region. Recognizing the threat posed by Binkparigu, the Binda people led the Ashantis to the

two communities, resulting in the capture of everyone, from children to the elderly. Subsequently, the places remained uninhabited, earning their name from the combination of "Kambon" (Ashanti) and "valvali" (complete or empty), signifying that the Ashantis had emptied them. These sites are of tourist and historical significance, deserving of attention from academia and tourism development enterprises for further exploration and preservation.

Figure 5.17: Remains of Binkparigu and Malinkpo



Binkparigu



Malinkpo

Source: Field research, 2024

5.1.5.2. Daranyili

This village is among the autochthonous communities and is led by a priest known as Dalana, a title that translates to 'owner of market'. His title and role bears a resemblance to that of the Dakpema, the leader of the market in Dagbon. The Dakpema was the sole priest spared by the Dagomba invaders and he continues to serve as the priest of the Tamale lands (as documented by Staniland in 1975 and Halawayhi in 2020).

The Dalana holds a unique responsibility as the custodian of the room where the staff of authority (Damli) of the Bimbilla Na (king) is stored. Following the passing of each king, their staff of authority is placed in this sacred room. Future Bimbilla Nanima, or kings of Bimbilla, visit this room to retrieve the staff, connecting them to their ancestral lineage.

The Dalana played a role in the historical practice of sacrificing for slave raiders who ventured into the nearby areas in search of slaves. They also offered prayers for favorable markets for the slaves before they were sent for sale. This underscores the intricate connection between spiritual practices, leadership roles, and the historical dynamics of the slave trade in the region. Many cowries were found with the Dalana, serving as remnants of money that were stashed away during slavery.

Figure 5:18: Cowries in Darayili



Source: Field research, 2024

5.1.5.3. Ponayili

This village is one of the primary locations where the autochthons, the indigenous inhabitants, resided. The leadership of the village is entrusted to a female priestess known as Pona, and the village itself is named after her, referred to as Ponayili, signifying Pona's house.

Pona has a male counterpart named Kpandigli, who is the co-priest in the earth cult. Among their various responsibilities, a crucial duty is to safeguard the structure of the room, symbolizing the

continuity and existence of the entire land. Pona, the priestess, leads communal sacrifices to the gods and typically resides on her own in the shrine. She only leaves in the event of the Bimbilla Naa, the king of Nanun's demise. In contrast, Kpandigli, the co-priest, remains within the village at all times. Once an individual attains such a high level of priesthood, his/her movement outside the village is restricted until his/her passing.

Historically, this village served as a gateway and resting point for slaves before they were transported further. Some slaves proceeded to Binda, while others were directed to Darayili for sale at the Salaga slave emporium. These three villages, closely connected to the slave trade, now hold significant importance as tourist sites, attracting historians from both local and international backgrounds to study the area's history.

1. Assess the socio-demographic characteristics of workers

This set of cultural tourism enterprises is concentrated in the Nanumba enclave. Interaction with the players indicated several demographic variables:

Me, go to school, no, in my days there was no school here, the closest was Nakpayili primary. All the same my parents taught me our tradition, so I am one of the elders of the village. The three women you see are my wives, we are in this 'dundong' (compound) together with our children and grandchildren.

Mba Kalim (at Binda)

Mba Achina was also not educated, had two wives and worked as a full- time farmer.

At Daranyili, the most senior elder and chief priest and his assistant were unlettered. Farming remains their main profession. Only men decide on community issues.

I am a farmer, here there is no other work, that is the only thing we do to live. My self, children and wives all work on the farm every day, except Fridays.

Dalana

The demographic orientation at Ponayili was similar. The leader is a male and the chief priest of the shrine in the community. He has a female counterpart who is restricted to performing religious functions without deciding on communal affairs. The village is named after her title, yet she is not entitled to make communal decisions:

I am the village leader, I have a sister, Pona, but she is a woman and so we decide and inform her. I am a farmer but cannot go to the farm because of my age. My children are going, I am over 90 years, so no strength to farm.

Kpandigli

Wulana said:

Kpandigli nim gmaa maani (people like Kpandigli have eaten for long/lived for long). We are kids before them since I will be around 60 years. I still go the farm because I am strong enough to work. My children and wives also help me on the farm though two of the children are in school in Bimbilla.

Wulana

Discussion

Gender: The gender composition and demographic characteristics of the interviewees in Binda, Darayili, and Ponayili offer insights into the cultural and social dynamics of these villages. In Binda and Darayili, the interviewees were exclusively male elders, highlighting a traditional

gender divide in these communities. Women's exclusion from the interviews reflects cultural norms where men participate in discussions on community issues. Ponayili exemplifies gender segregation, with women, including the Pona (female priestess), not allowed to participate in discussions involving men. It is said that, 'Women do not cut the head of the snake'.

Age: In terms of age and experience, the interviewees in Binda and Darayili were all elders, emphasizing the importance placed on age and experience in discussions on community matters. Elders are often regarded as the repository of cultural knowledge and wisdom. The age range of 60 to 75 in Binda and the minimum age of 63 in Darayili and 60 in Ponayili suggest that the communities prioritize the perspectives of senior members in decision-making.

In terms of cultural practices and traditions, the act of receiving kola as a sign of welcome as occurred in Binda between the researcher and the elders reflects a cultural ritual and hospitality, emphasizing the significance of traditional customs in the community.

Profession: All six interviewees across the three villages were farmers engaged in subsistence agriculture. This underscores the importance of agriculture as a primary occupation in these communities. Cultivation of yam, maize, beans, cowpea, and Bambara beans reflects the diversity of crops grown for sustenance, aligning with traditional agricultural practices.

Education: There was no educated person among the village elders in all three villages. At Binda, two university students who were on vacation were invited by the elders to listen to the conversation and to record their own history, since they did not know it. These students and four elders engaged in lively discussion. However, the most elderly and his immediate assistant's voices were recorded, while the co-learners and others elaborated on the discussion. No educated person is involved in the activities related to tourism as this is left in the hands of the elders and few young

men who take visitors to see historical monuments and artifacts. No innovation was observed to grow the tourist activities for the benefit of the villagers.

2. Assess the role of stakeholders in the CCTEs

The interviewees in all three villages shared common responsibilities that reflected their multifaceted roles within their communities:

The chief of Binda used his hands to touch the grounds of the god (he died), so I am now the leader as the most elderly of the village. When the funeral is done, we will get a new chief. So if the land needs sacrifices, I lead in that, and if people visit, like you have come, I lead the elders to meet them.

Mba Kalim

His assistant Achina added that:

As elders we give the village leadership. Binda has a history and so visitors always come; we allow the young men to conduct them around the historical places. But where we have to do 'maling' (sacrifices), the elders come in to perform that function.

Achina

The Darayili interviewees concurred:

As elders we lead the people in all communal affairs. We take care of the Damli for the Bimbilla kings and sacrifice for the development of the land. The land is ours, and we must protect the history and future by orienting the young ones.

Dalana

The assistant to Dalana (Dawulana) noted:

We do the sacrifices to keep the land at peace, our ancestors need [to] be sacrificed for in order to remain happy with us. All the old things like cowries, hide and weapons are still kept by us as our duty. So when visitors come we show some to them, but others are not for strangers' sight.

Dawulana

In Ponayili:

I lead in sacrifices, sometimes my sister the Pona does it. That is our duty as leaders of the village. Any other thing like weapon, cowries are kept by us for protection.

Kpandigli

The second elder, Wulana, had this to say:

Even the bees you saw on the baobab trees are part of property we keep for the future. The bees are 'tingbana' (gods) so we do not harm them. If they are harmed, we will be in trouble with our ancestors.

Wulana

Discussion

Leadership Roles: All six interviewees served as leaders in their respective villages, holding positions that required them to provide guidance, direction, and serve as the visible representatives of their communities. They played crucial roles as figures of inspiration for the youth, shaping the identity and aspirations of the village.

Preservation of Historical Knowledge: A significant aspect of their duties involved preserving and disseminating knowledge about the history of their villages within the Nanumba kingdom. This educational role extended beyond the indigenous youth to include outsiders, allowing them to understand the historical role of these communities, particularly during the Atlantic slave trade. Students, researchers and tourists visit the leaders on an almost daily basis.

Religious and Spiritual Responsibilities: The interviewees play religious and spiritual roles, overseeing historical relics and sacred sites that required regular sacrifices to appease the gods. For example, Ponayili's shrine requires annual elaborate sacrifices, Darayili's slave stop-over needed attention, and the subei in Binda, an artifact from the slave trade era, received sacrifices by the elders. The sacrifices are called 'maling' in the local Dagbani language.

Custodial Responsibilities: The elders served as custodians of historical artifacts, shrines, and sacred sites, holding them in trust for future generations. Their duty was to ensure the preservation of these elements, passing them on to the next generation to maintain the cultural and historical heritage of their communities. Such historical relics are transferred from one generation of elders to the other.

Tourist Guides: Another important role of the elders was conducting tourists around facilities. This duty was crucial in maintaining spiritual protocol, as the elders possess the necessary knowledge of what to do, and say, and where to guide or restrict strangers. This is a protective measure to prevent any inadvertent action that could compromise the sanctity of the cultural and spiritual spaces. Sometimes the youth conduct the tourists around with the blessing of the elders when the latter are sure that no spiritual prohibition will be violated.

3. Ownership and Management Structure of the CCTEs

Ownership and management of the sites in the communities, extending to the entire Nanumba kingdom, reflect a strong sense of collective responsibility, ownership and cultural stewardship.

The respondents expressed varied views on ownership and benefits.

Binda is for every citizen of the village, but the ultimate owner is the Bimbilla Na. We as citizens live in it and manage its affairs for our own good. So, if Bimbilla Na is the ultimate owner, it means the whole of Nanun owns the community and we as managers. So, we manage its affairs as leaders and elders and the rest follow us.

Mba Kalim

Mba Awaki emphasized the community's connection to its heritage, stating that everything in the village belongs to them, inherited from their ancestors. This implies a duty to maintain and preserve these sites for present and future generations.

The whole village and everything in it is ours, handed from our ancestors. So, we make sacrifices to our ancestors and keep the shrines and historical places tidy. So, when visitors come here, we get something and share, we cannot eat and leave others.

Mba Awaki, Binda

The discussions at Darayili on ownership revealed:

The village is ours, that of our ancestors and the Bimbilla Na. We are owners of everything here that we inherited from our forebears. We the elders manage everything in the village and the young people, women and children follow us.

Dawulana

At Ponayili, Kpandigli and his assistant indicated collective ownership of the village by the Nanumba people and noted that they as residents are mere managers of the historical inheritance.

Discussion

Collective Ownership: The sense of ownership extends beyond individual communities to encompass the entire Nanumba kingdom. This underscores a shared heritage and a commitment to preserving cultural and historical sites for the broader community. This is a similar situation to that in the historical towns in Yendi reported earlier in this study. The ultimate owner of towns and villages in the Dagbamba communities is the king, who appoints chiefs to manage affairs. The chiefs in turn support the priests with animals to carry out sacrifices.

Ancestral Inheritance: Mba Awaki, Kpandigli and Dalana's statements emphasize the ancestral inheritance of the villages. This deep-rooted connection to the past highlights the cultural and spiritual significance attached to these sites. Each community has a list of ancestors who have ascended to village leadership as chiefs or priests. Ownership therefore transcends the living to the dead and to the yet to be born.

Sacrifices and Sharing: The call for sacrifices to ancestors and to upkeep the shrines and historical places reflects a spiritual aspect of management. Reciprocal relationships with ancestors involve giving and receiving. The act of sharing when visitors come emphasizes a communal mindset, where abundance is meant to be shared with others. This was peculiar to Binda as Ponayili and Darayili will not accept anything from visitors except kola as welcome. The religious aspect of caring for the needs of the various villages reflects management through spiritual functions.

The emphasis on sacrifices and rituals as part of site management reflects a belief in the spiritual significance of these practices. By performing these ceremonies, the communities seek to maintain a connection with their ancestors and ensure the continued sanctity of the sites.

Management Practices: Management practices involve caring for and protecting the sites from decay, desecration, and loss of artifacts. Important relics are safeguarded either in the elders' rooms or within the shrines. It underscores the elders' role as custodians of cultural treasures. This physical aspect of managing the affairs of the communities is a management practice that ensures the safety of the historical relics.

Community Involvement: The community, especially the youth, plays a vital role in site management. Instructions are given to clear bushes around shrines, and contributions such as providing animals and fowls for sacrifices are expected in Binda in particular. These simple yet crucial procedures contribute to the overall protection and maintenance of the sites in all three villages. The youth in Binda also take tourists around on the instruction of the elders.

The data shows that all the sites are owned by the whole Nanun community. The residents are citizens and immediate owners and managers of the communities as chiefs, elders or priests. The type of management practice is top-down, with the elders determining everything.

4. Distribution of benefits and partnership structures of the CCTEs

The participants were asked who managed and owned the CCTE, whether there was a possibility of partnering with outsiders to manage it, whether the government should own the CCTE and allow the community to manage it, and the practicability of making CCTE completely independent of community ownership and management. Questions were also posed on the distribution of proceeds and benefits.

Equitable distribution of proceeds within a CBT project plays a vital role in augmenting income and ensuring the sustainability of the site (Mtapuri 2015). These may take the form of direct and indirect benefits, including the creation of local employment opportunities, capacity building initiatives, and equitable sharing of tourism profits among community members (Adu-Ampong 2018). The issue of allowing government or an NGO to manage CCTE seemed to not be appropriate in Ponayili and Dalanyili. This is because both villages are highly spiritual and conservative.

Kaai, outsiders to manage our affairs, ahhh, never, the gods will kill them and us. We are afraid ourselves to break their rule which are small, let alone bring someone to be the manager of the village and shrine affairs.

Kpandigli in Ponayili

His assistant added:

The ancestral duties we are doing cannot be given to government or any outsider. It's a big taboo, we do not even take any money for talking to visitors and tourists. Apart from the kola we share and eat together, taking money is a dirty attitude. If we enjoy benefit it is not money but the good name, we have been enjoying from visitors who were here.

Wulana

The leader and elders in Darayili concurred:

In shrines like this, you cannot allow government to control. It is a taboo to do so and one must not try it. As for 'anfaani' (benefits), we cannot charge money for those who

come to learn from us and for visit. They come to see historical relics and to write about them, some of the visitors are white people.

Dalana

The thinking in Binda was different from Ponayili and Dalanyili. The elders preferred to have a partnership with external bodies like government and NGOs to manage their tourist resources. They also made it clear that they enjoy token gifts from tourists and looked forward to commercializing tourism activities for revenue purposes:

Yes, we are looking forward to partnering government to make tourism a business option in our community. If government develops our sites for us, and manages with our educated youth for them to learn, we will be happy. Already the elders get kola for talking to visitors. The youth also get money for taking the tourists to faraway places around the village to see historical places.

Mba Awaki

Another participant in Binda remarked:

We have seen tourism villages in the Volta region of Ghana here. It is good when you have government come to support such projects. We will be happy to partner government to manage our tourism resources which we hope they will develop. And like my senior man said, we enjoy some kola already from tourists. You know that Binda is popular and known as a historical village. We therefore enjoy some popularity from historical events and now we want money.

Mba Kalim

Discussion

The responses in various communities highlight the complex relationship between cultural heritage, community ownership, and external management in CBT projects.

Cash benefits: In Binda, tour guides did not charge visitors for their services. However, they were open to receiving money as a token of appreciation. Young men with some education who speak English guide the tourists round the historical relics and sites. Tourists also gift money to the elders for giving them historical narrations on the community. This serves as additional income for the men who are largely farmers.

Ponayili and Darayili's Spiritual Resistance to Cash: In Ponayili and Darayili, acceptance of cash by the elders was not considered appropriate. Money was viewed as worldly, dirty, and potentially compromising to their spiritual and moral values. Real kola, offered as a sign of respect, was the only form of material appreciation accepted. The deeply rooted spiritual and conservative beliefs restrict the possibility of allowing outsiders, including government or NGOs, to manage their cultural tourism enterprises. The inhabitants view their ancestral duties as sacred and consider monetary transactions with visitors as taboo. Instead, they prioritize maintaining their cultural traditions and reputation among visitors.

Binda's Desire for Partnerships: Binda participants expressed a contrasting perspective, expressing interest in partnering with the government or other entities. They aimed to provide home-stay facilities for visitors, contributing to improved income and formalization of tourist activities with receipting mechanisms, indicating a desire for structured financial management. The elders recognize the potential for economic benefits through commercializing tourism activities and are willing to collaborate to develop their sites. They view tourism as an opportunity to generate

revenue, create employment opportunities for the local youth, and enhance the village's reputation as a historical destination.

Desire for Training and Growth: Binda's interest in partnerships extended to seeking training in management, tour guiding, and financial management. This indicates a proactive approach to enhancing their sites for growth, acknowledging the potential benefits of collaboration with external entities. This is as a result of CBT projects they observed in other parts of the country.

Preservation of Cultural Heritage as a benefit: Communities like Ponayili and Dalanyili prioritize the preservation of their cultural heritage and spiritual practices, safeguarding them from external influence. Narration of the history of the sites to tourists visiting the communities has led to cultural preservation. This is an indirect benefit that is an unintended consequence of tourism. It facilitates cultural exchange by enabling visitors to learn about and appreciate local traditions, thereby contributing to mutual understanding and respect.

5. Examine the role of CCTEs relative to community socio-economic development

There was much discussion on the issue of socio-economic development:

Binda has lots of attractions including Malinkpo, Binkparigu, the grave of Lariwaaya, Subei used for castration of eunuchs and the mountain on which the first settlers of this land stayed. Visitors go to all these and pay tokens to our youth who walk and guide them there. As for this village, it is big out there as you find it in books and the white man's country.

Mba Kalim

Mba Awaki of the Binda community responded:

The coming of the visitors is useful, they buy things in our market like yam, Guinea fowl eggs and cereals. That is why we want government to come and invest, so that more visitors will come for use to transact with them. That is all, we are yet to get some other benefits like training, school building or health center.

Mba Awaki

The thinking in Ponayili and Darayili was different. The shrines and cowries of the trans-Atlantic slave trade period and remnants of chains are monuments which tourists visit. Cultural preservation and fame are enjoyed, but the villages do not seek modern developments like roads or schools to disturb the sanctity of their spiritual life:

What happened in the past has made us popular, but that is ok, we do not want any 'lebgimsim' (development) to spoil our relationship with our ancestors. If you bring us good road, more cars will come here and the honking will disturb the bees and other spiritual things. Our children are in Bimbilla and Binda to attend school, we do not want schools here to disturb us.

Kpandigli

The Dalana in Darayili commented:

Ti ya ngo mini Ponayili nyela buga tinsi (this village and Ponayili are spiritual communities). If we allow for tarred road and schools, things will go bad. Too many people will come here bringing cars and making noise. No that is bad. We are popular because of the 'tingbana' (shrines), our tradition must go on to prevent disaster on us.

Dawulana

His boss, Dalana added that:

If is schools we want, our children will go to Binda and Nakpayili for education. If you bring schools here, it means you have to roof it with zinc and make noise to disturb the bees, people and the gods. Ahhh, no!

Dalana

Discussion

The sites in Ponayili and Darayili play minimal roles in the development of these communities. The people prefer their children to be educated in neighboring communities since building schools may open the villages to a modern sophisticated lifestyle of noise from cars and machines. They prefer to be left to enjoy their tukuruwuna (ancient) lifestyles. Yet, the villages remain famous and remain socio-culturally important to the Nanumba community, research community and tourists.

Binda is less spiritual. The village already has an asphalt road and a police post and it remains an important stop-over for travelers. The hut in which the castration of slaves was performed has collapsed and needs to be rebuilt. The ruined building of a nearby community whose inhabitants were all captured as slaves known as Kambonvalvali needs to be protected from further decay. All these artefacts have popularized the village, making its inhabitants proud of their history. The sites are not very lucrative since no fees are charged and the elders as narrators and youth as tour guides only receive tokens of appreciation. However, they bring fame and continue to make the village popular with throngs of people visiting.

In conclusion, Ponayili and Darayili prioritize the preservation of their ancient lifestyles and spiritual practices, preferring minimal outside influence to maintain their cultural heritage. While these villages may not actively seek economic development through tourism, they remain socio-

culturally significant, attracting researchers and tourists interested in experiencing their traditional way of life. Despite their limited economic impact, they contribute to the cultural richness of the Nanumba community and serve as important historical landmarks. In contrast, Binda, with its less spiritual orientation and existing infrastructure, is home to sites such as the hut where slaves were castrated that attract visitors and contribute to its social pride and recognition. However, the economic benefits are limited due to the lack of entrance fees and the modest compensation received by community members involved in guiding tourists.

6. Identify an appropriate tourism policy framework for the Northern region

Ahh, government should fund projects on tourism for the north and refurbishing of dilapidated sites so that they can be put into use for tourism purposes. Important tourism villages and settlements far away from big towns should be given local style accommodation for the visitors to stay and pay for. For Binda, we want local thatch houses for tourists to stay. That is enough for us.

Mba Awaki (at Binda)

His colleague, Mba Kalim added:

There is no road to Malinkpo, Lariwaaya grave yard and the mountain of first settlement around these parts, so government take a road to such places. We can then take tourists with ease, for now we walk and it's difficult to access them. Rebuild the fallen walls of the villages and the castration room for more tourist attraction.

Mba Kalim

The elders in Ponayili and Dalanyili opted for seclusion and did not want to be part of any modernizing agenda:

We do not want any policy to affect us. We are afraid of too much outside interference. So we have nothing on that matter.

Kpandigli at Ponayili

In Dalanyili, the Dalana was emphatic in saying they did not have any policy suggestion since they did not want to be part of any physical development and destruction of their environment:

Ayi labi pololi gooni, a lan yundi mi ni a nya o ni lu shem? (if you throw a frog out of your wall, do you have to care about how it falls?). We do not want [any] type of noise; therefore, we cannot tell you how to create that noise in our background.

Dalana

Discussion

The perspectives of Ponayili, Darayili, and Binda on modernization and development reflect their distinct desires and priorities. While Ponayili and Darayili express contentment with their secluded lifestyles, Binda seeks modernization and suggests specific policy considerations.

Ponayili and Darayili: Embracing Seclusion: Ponayili and Darayili are satisfied with their current state of seclusion from modern heavy gadgets, machinery, and media exposure. Their contentment is rooted in preserving their traditional way of life and avoiding the influence of external modern elements.

Binda: Advocating for Modernization: The people of Binda noted that there are many run-down tourist sites across the Northern region that need to be revamped and put to use to promote tourism.

Community members also expressed the desire to construct home-stay facilities for tourists. This would not only bring in more revenue, but also promote tourism in the region.

It was suggested that government fund the refurbishment of dilapidated tourist sites, transforming them into functional attractions. This would enable their historical significance to be leveraged for tourism purposes.

Home-Stay Facilities: Awaki proposed that the government support the construction of local-style accommodation in important tourism villages and settlements that are distant from major towns. This will not only generate additional revenue for the community, but also promote tourism by providing visitors with an immersive experience in local communities.

Revitalizing Run-Down Tourist Sites: It was noted that there are numerous run-down tourist sites across the Northern region that could be revitalized. This would both promote tourism in the region and preserve its historical, artistic, technological and cultural heritage.

In summary, while Ponayili and Darayili prefer to maintain their traditional lifestyles, Binda sees the potential for economic growth through tourism and proposes specific policies to modernize and make better use of historical sites. The proposals underscore the diversity of perspectives and priorities within the Northern region regarding development and the preservation of cultural heritage.

Figure 5.19: Features and Policy Preferences of Trans-Atlantic Slave Villages

Site	Policy preference	Site ownership characteristics	Comment

Binda	1.Home-stay 2.Reconstruction of all historical sites	Community owned	Site on a major highway, already modernized
Ponayili	Preferred to be left out of modern amenities	Community owned	Not ready for urban features
Darayili	Preferred to be left out of modern amenities	Community owned	Not ready for urban features

Source: Field research, 2024

5.1.6. Cultural Performances and Festivals

This section delves into two key cultural events: The Damba festival, a culturally significant event, and the youth dance known as 'simpa'.

5.1.6.1. Damba

The Damba festival holds national significance and enjoys widespread fame, being one of many festivals celebrated by the Dagbamba people. Held annually around October, it serves as a homecoming for the sons and daughters of the Dagbamba kingdom, fostering social connections and contributing to community development projects. It pays homage to kings, drawing throngs of citizens to palace celebrations. The traditional smock is the primary attire for the festivities, driving demand in the smock industry.

Given its national appeal, the government occasionally acknowledges its importance by providing financial support for organizational expenses at various palaces. Costs such as canopy and chair rentals, security allowances, public address systems, and flyers can be substantial. Chiefs also extend invitations to friends from diverse ethnic backgrounds, necessitating significant expenditure on food and drinks. Successful coordination of these elements ensures the success of the festival.

The Damba festival is a notable tourist attraction, drawing participants from various national and international backgrounds. Five members of the Yendi palace Damba committee were asked to share their perspectives on enhancing the festival's role as a socio-cultural event contributing to tourism.

Figure 5.20: Scenes at Damba Festival

A middle-aged man dancing

A sub-chief at Damba festival



Source: Field research, 2024

5.1.6.2. *Shegobe Simpa Troupe*

Simpa, a dance form characterized by energetic movements set to melodious music accompanied by singing, is often marked by spirited shaking of the body, particularly the buttocks and waist. Primarily performed by the youth, this dance has a romantic undertone. Simpa's popularity is evident through the presence of numerous troupes in various towns and villages, showcasing their performances at events such as funerals, weddings, chief enskinment ceremonies, and for general entertainment.

The allure of the Simpa dance extends to its role as a source of entertainment for tourists, particularly those interested in learning its distinctive moves. Recognizing its captivating nature, the researcher engaged with two members of the organizing committee from the Shegobe Simpa Dance Troupe in Bimbilla. The aim was to gather their insights on potential avenues to enhance Simpa's future in tandem with tourism.

1. Assess the socio-demographic characteristics of workers

The socio-demographic characteristics of the organizing committee members at Yendi for the Damba festival and the Shegobe Simpa Troupe were as follows:

Damba Organizing Committee in Yendi:

Gender and Age: All the committee members were male, reflecting gender-specific participation. The members were fairly young, ranging between 40 and 50 years, suggesting a relatively youthful leadership.

Cultural Norms: The committee's duties, involving decision-making for the community were described as culturally exclusive of women. This highlights cultural norms that restrict women's active involvement in certain decision-making processes.

Experience and Marital Status: Each committee member had a minimum of seven years' experience, indicating stable, seasoned leadership. All members were married, with three having two wives.

Educational Background: All five committee members were educated, with two holding first degrees and three diplomas in diverse fields such as education, finance, and Arabic language.

Shegobe Simpa Troupe Committee:

Gender and Leadership Roles: Unlike the Damba committee, the Shegobe Simpa Troupe committee comprised both men and women. The committee had a male chair, a female leader with the title 'Magazia', and three other members. This indicates a more gender-inclusive leadership structure.

Marital Status: Similar to the Damba committee, all five members of the Shegobe Simpa Troupe committee were married with children.

Experience in Leadership: The committee members had been in leadership since the troupe's inception, emphasizing continuity and stability in their roles over the ten years of the troupe's existence.

Educational Background: In contrast to the Damba committee, none of the Shegobe Simpa Troupe committee members were reported to be educated. This could be indicative of the diverse pathways to leadership and contributions within cultural and artistic contexts.

The socio-demographic characteristics of these committees reflect a blend of cultural norms, gender dynamics, educational backgrounds, and leadership continuity. The differences between the two committees underscore the varied social contexts within which cultural events and artistic expressions are organized and sustained.

2. Assess the role of stakeholders in the CCTEs

The chair of the organizing committee in Yendi stated that, among other things:

We write letters to individuals and organizations to solicit for donations in the form of cash, chairs, canopies, water and drinks. We put all together, taking stock of all we

receive for accounting purposes. We prepare the grounds ensuring that some advertisements are done on our local Television stations just to hype the occasion.

Aziz

Abudu, a member of the Damba organizing committee, said:

The stake holders in Damba are many including the Ya Na and his sub-chiefs, the ordinary citizens who are waiting for the event enthusiastically and we the committee members. We ... seek sponsorship from private and cooperate individuals, organize the grounds and see to the provision of all logistics at the grounds including drinks and water.

Abudu

The Magazia remarked:

Women always have issues, so every now and then we [are] solving problems over some one saying something about another, fights over boys and many more. We the leaders make sure that we have a befitting venue for practice while collecting money from people and buying the right instruments to give us quality music.

Magazia

Her male counterpart described his role:

In every society leadership and headship is important. So we are heads and leaders of the troupe, organizing the enthusiasts in simpa and giving a good treat to authentic music. Everyone is looking up to us for authentic music and survival of the troupe.

Ble

Discussion

The statements by the chair of the organizing committee in Yendi, Aziz and his colleague Abudu, and the insights from Magazia and Ble in the simpa troupe highlight the diverse and multifaceted roles of cultural organizing committees in their respective organizations:

Solicitation of Donations: In both the Damba and the Simpa Troupe committees, a common responsibility is seeking sponsorships and donations. For the Damba committee this involves writing letters to individuals and organizations to request contributions in various forms, such as cash, chairs, canopies, water, and drinks. The simpa troupe seeks cash from philanthropic individuals. This underlines the financial and material support needed to successfully organize cultural events.

Accounting and Logistics: The Damba committee engages in meticulous record-keeping, taking stock of all donations for accounting purposes. This reflects a commitment to transparency and responsible financial management. Logistics is a shared responsibility in both committees, emphasizing the importance of efficient planning and coordination in executing cultural events.

Grounds Preparation and Advertising: The Damba committee prepares the grounds and actively engages in local television advertising to generate excitement and awareness about the festival. The Simpa Troupe committee is also responsible for ensuring that the venue is fit for purpose. Their role in seeking sponsorship and contributions suggests a commitment to creating a conducive environment for their performances.

Artistic Responsibilities: The Simpa Troupe committee has additional responsibilities relating to the artistic aspects of their performance. This includes ensuring the availability of the right musical

instruments, engaging in training and daily practice, creating new songs, and bringing in singers from other places. This highlights the cultural and artistic dimensions of their duties.

Social Conflict Resolution: The Magazia shed light on the broader societal challenges faced by the Simpa Troupe committee, specifically the issue of bickering among women, particularly related to conflicts over men. This adds a social dimension to the committee's responsibilities, as they play a role in resolving community disputes.

These committees play vital roles in the financial, logistic, and cultural aspects of organizing cultural events. While both the Damba and Simpa Troupe committees seek sponsorship and manage logistics, the Simpa Troupe committee has an additional focus on artistic development and addressing social conflicts within the community. This illustrates the dynamic and comprehensive nature of the roles undertaken by cultural organizing committees in preserving, promoting, and managing cultural expression within their communities.

3. Ownership and Management Structure of the CCTEs

Abadu of the Damba organizing committee stated:

The whole Dagbon state own the festival, we are only at the forefront working on behalf of the rest of them. It is a festival of our forefather, so we are duty bound to continue with the tradition. We plan the grounds in terms of who sits where, logistics required and security. So we only grounds managers that the crowd follow for a successful program.

Abudu

The chair of the committee concurred:

The festival is a heritage from our forebears, everyone in Dagbon is an owner and an important stakeholder. But we manage the grounds of the festival following the crowds that come to the grounds. The traditional council now sees the need to organize the grounds to prevent untoward incidences.

Aziz

The Simpa Troupe has a different ownership structure:

Shegobe is owned by individuals who are lovers of simpa dance. Such people contribute resources to buy instruments, and other required expenses for the troupe.

Ble

Magazia added that:

Ownership is open; when you show interest and keep bringing us resources, you become an owner too. It is just for those who show interest at a given time. Such people give direction and manage the affairs of the troupe.

Magazia

Discussion

The contrasting ownership structure and management approaches of the Damba festival and Simpa Troupe offer insights into the dynamics of cultural events and artistic groups.

The Damba festival is owned by the Dagbon traditional council, signifying collective ownership that is deeply rooted in tradition and heritage. It is managed and organized by a committee, a relatively recent development within the past decade. The committee was formed in response to increasing attendance at the festival, calling for a structured approach to manage the numbers.

The committee is comprised of individuals who have acquired experience over years of practical involvement in organizing the Damba festival. Notably, there is no mention of formal training in tourism-related or event management skills. Committee members learnt on the job, reflecting an organic and experiential approach to managing cultural events.

The Simpa Troupe is collectively owned by its members, including the management committee and several others whose creativity and resources contributed to its establishment. This model emphasizes community ownership and grassroots involvement in cultural expression.

Managing the troupe involves gathering financial resources from members and the wider community to fund programs, pay for equipment, and support singers visiting from various locations. This reflects a community-driven approach to sustaining the troupe's activities.

Lack of Management Training: Unlike the Damba festival committee, none of the members of the Simpa Troupe are educated or have formal management training.

Both committees expressed interest in receiving training. This suggests recognition of the value of formal training in enhancing their respective roles and ensuring the longevity and success of their cultural endeavors.

For the Damba festival committee, formal training in events management, tourism-related skills, and organizational efficiency could contribute to better planning and execution of the festival.

Similarly, for the Simpa Troupe, training in management, artistic development, and sustainability practices could enhance their ability to manage resources and continue delivering impactful performances.

The Damba festival and Simpa Troupe represent different models of ownership and management within the cultural realm. Both identified opportunities for improvement through training, highlighting a shared commitment to enhancing their capabilities and preserving their cultural expressions for the benefit of their communities and beyond.

4. Distribution of benefits and partnership structures of the CCTEs

The distribution of proceeds from the simpa and Damba performances takes the form of direct and indirect benefits to individuals and society. This section also considers partnerships with other stakeholders to measure the level of involvement.

Aziz remarked:

We partner with the Yendi municipal assembly in the areas of security during the festival. The assembly also gives us the Information Services Van to use at the grounds so that speeches can be made by the king, invited guests and government delegation. As far as money making is concerned, it is a chain of beneficiaries enjoying. The palace makes money from the donations and gives committee members some token, but I won't tell you how much.

Aziz

Damba is a business growing opportunity for people. Food vendors cash in a lot, and so do mobile credit vendors, biscuit and toffee sellers and local drink and water sellers. Our tradition is upheld too during the festival, making [it] possible [for it] to be enjoyed in the future. Tourists also sleep in hotels to watch the event, thereby increasing patronage for the hoteliers.

Abudu

The players at the Shegobe simpa troupe commented:

We do not partner [with] any group. We operate alone. But simpa is a cultural dance for which government must train us on management to keep it alive for the future. We do not get money from it except when people contribute money to buy an instrument, then we send people and give them pocket money. We only entertain the populace, that is all. It is difficult from the beginning whenever we [sought] funds to buy a drum, musical flutes or even travel with the troupe. But after everything we often get more than required, then we give kola to people who support the project.

Ble

Discussion

Direct benefits: The stakeholders who benefit directly from the traditional performances include:

Active Players: The Simpa troupe makes money and distributes it to stakeholders whose support enables its success. This takes the form of a token sum. However, there are no partnerships with external groups; rather, there are rival troupes whom they insult through their songs.

Vendors: The presence of vendors during Damba festivals adds a vibrant dimension to the event, creating opportunities for economic activity and enhancing the overall experience for attendees. These vendors, who offer a range of products such as food, beverages, souvenirs, and air time, capitalize on the increased foot traffic and festive atmosphere.

The Damba festival attracts a diverse array of visitors. The variety of stalls and kiosks scattered throughout the festival grounds provides ample opportunities for attendees to indulge in culinary delights, purchase mementos, or replenish essentials like air time.

The festival represents a significant revenue-generating opportunity for vendors, many of whom strategically plan their participation, stocking up on inventory and preparing to cater to the diverse needs and preferences of festival-goers.

Moreover, the presence of vendors contributes to the festive ambiance, adding to the overall energy and excitement of the event. Their colorful stalls, enticing displays, and aromatic offerings enhance the sensory experience, creating a lively and bustling atmosphere around the palace where the event is held.

Traditional council: It is clear that the organizing committee of the Damba festival makes money from the event. The surplus funds are paid to the palace that in turn pays allowances to the committee members for their hard work. The traditional council thus benefits.

Indirect benefits:

Assembly: The Damba committee partners with the assembly to provide security at the two-day celebration and with police and the military to forestall any mishaps. The assembly also has a van that can be used to address the crowd. Working hand-in-hand, the committee and the assembly are able to organize successful events. This benefits the assembly that prides itself on promoting social cohesion and development of the area that forms part of its jurisdiction. For the assembly, therefore, a successful Damba event is an indication of its hard work in ensuring security and logistical support.

Hoteliers: Hoteliers benefit indirectly from the Damba festival by hosting the tourists from Ghana and abroad. This is a spillover effect of the festival that can thus be described as an indirect benefit.

In terms of partnerships, the Damba committee collaborates with other players in order to ensure a successful event. The main players in the simpa troupe and Damba are the traditional council and the Yendi municipal assembly. Others include vendors and hoteliers who benefit directly and indirectly from the CCTEs.

5. Examine the role of CCTEs relative to community socio-economic development

The study also examined the role played by the two CCTEs in their communities' socio-economic development.

Abudu shared the following with regard to the Damba festival:

Look, the hotels and guests house in town cash in during Damba. Food vendors too, make it big Just like other smallholder businesses. Damba promotes businesses including sales of smocks, hats and 'mugri'. Culture and traditions are upheld, leading to development in many respects. So Damba is tradition in perpetuity.

Abudu

Damba is a promotion of our tradition, but in doing so we are making others happy like the tourists who come around for the purposes of seeing the order of the event. Then it becomes a reason for big business for smock makers, mugri sellers, hotel business and vendors in food and drinks. It is very entertaining and brings life to town during the Damba festival.

Aziz

The simpa troupe also noted the contribution they make to society:

The dance makes people happy, very entertaining at funerals, weddings and festivals of our community. It is part of our culture and so must be upheld.

Ble

We are making people happy by the dance. In the night men and women come around even looking for partners. We are part of the culture, that is why when tourists come here, they visit us to learn our dance moves. We entertain them and they keep coming to learn how to handle our drums, flutes and other instruments.

Magazia

It is clear that the Damba festival and Simpa Troupe play a role in community socio-economic development.

Damba Festival

Cultural Anchor and Tradition: The Damba festival serves as an anchor of culture and tradition for the Dagbamba people, instilling pride in their cultural heritage, and preserving it by passing down traditions to future generations.

Economic Impact: The large number of visitors to the festival creates economic opportunities for various sectors, including hospitality (hotels and guest houses), food vendors, and sellers of traditional attire sellers (smocks, hats, and mugri).

Tourism Promotion: The festival is an opportunity for tourism promotion in the area, attracting visitors from across the country and beyond. This benefits local businesses and stimulates economic growth in the community.

Preservation of Cultural Artifacts: Products such as smocks, hats, and mugri (traditional Wellington boots) are highly patronized during Damba, contributing to the preservation of cultural artifacts and traditional attire.

Simpa Troupe:

Cultural Preservation: As a cultural dance troupe, the Simpa Troupe actively contributes to the preservation of culture and plays a vital role in safeguarding cultural identity.

Entertainment for Tourists and Locals: The Simpa Troupe entertains both tourists and local residents. The performances are a source of enjoyment and cultural enrichment for the audience, contributing to the overall cultural vibrancy of the community.

Social Dynamics: The night practices of the Simpa Troupe attract a large audience. Beyond entertainment, these events offer young men the opportunity to woo girls. This adds a social and interactive dimension to the cultural practices.

Both the Damba festival and the Simpa Troupe contribute to socio-economic development by promoting cultural practices and creating economic opportunities. There is significant overlap between these activities, with cultural events serving as both a source of pride and an economic engine for the community.

Cultural and traditional performances play a multifaceted role, intertwining cultural preservation, economic development, and social dynamics. The success of these events relies on community participation, highlighting the importance of communal engagement in preserving and promoting cultural heritage. The Damba festival and the Simpa Troupe exemplify how cultural and traditional events can serve as catalysts for socio-economic development, tourism promotion, and the preservation of cultural identity within a community.

6. Identify an appropriate tourism policy framework for the Northern region

Abudu, a member of the Damba organizing committee had this to say:

Every assembly should give 3% of its budgetary allocation to the Damba and other tourism related activities. Again, there must be deliberate effort to popularize Damba by doing pre-festival adverts by national television and post-festival newscasting to create national awareness. That is all we need, thank you.

Abudu

Aziz, the chair of the organizing committee, said:

We actually need adverts to get the message about the festival to far places in the country and even abroad. Adverts can do the magic and bring us more tourists both in Ghana and outside to participate and to witness the occasion. We cannot discount the issue of budgetary allocation by district and municipal assemblies to support Damba in their jurisdictions. This will decrease the burden of looking for funders to support the event.

Aziz

Ble and his colleagues at the Shegobe simpa troupe made the following suggestions:

If they organize competition among various simpa groups we will get money and fame so that more visitors will come every year due to the vibrancy of the town. And they will pay to watch, so assembly should organize it as a way of tourism promotion for the municipality. We will see who can dance the best, play drums, and coin new songs the most and get prizes. The noise some of the troupes are making will be over, I tell you.

Ble

The Magazia of the Shegobe simpa troupe observed:

It is the inter-troupe competition that will [motivate] ... us to do more. So assemblies should bring us competitions among ourselves by bringing money, even inter-district competition will be fine, so that the districts will sponsor. This will give us mileage as we are captured on television nationwide; this will help us to bring more tourists to see our performances.

Magazia

Discussion

The statements by Abudu and Aziz of the Damba organizing committee and the Shegobe Simpa committee members offer the following insights into potential tourism policy frameworks for the Northern region:

Budgetary Allocation: Abudu suggested that every assembly in the Northern region should allocate 3% of its budget to Damba and other tourism-related activities. This highlights the importance of financial support from local government bodies to boost tourism initiatives.

National Awareness Campaign: Pre-festival advertisements on national television and post-festival newscasting were also proposed. This strategy aims to create national awareness, attracting a broader audience and potentially increasing tourist participation.

Key Issues: The two major issues raised are financial support through budgetary allocations and strategic promotion through advertising. These elements are crucial for the sustainable development of tourism in the Northern region.

Shegobe Simpa Committee's Proposal:

The Shegobe Simpa committee proposed an annual competition among various Simpa troupes to showcase the most skillful dancers and melodious singers. This would encourage cultural excellence and provide entertainment for both locals and tourists. It would require resources from the various assemblies. It was suggested that the assemblies in the region pool their resources to offer attractive prizes to participants. This would generate interest, attract tourists, and contribute to the economic development of the region.

These proposals suggest that a comprehensive tourism policy framework for the Northern region should include financial backing from local government, strategic promotion through the media, and the establishment of cultural competitions to drive tourism, foster cultural excellence, and contribute to regional economic development.

Figure 5.21: Policy Preferences, ownership and benefit sharing Outcomes

Typology of CCTE	Management type	Ownership type	Policy preference	Benefit sharing
<i>Shegobe simpa troupe</i>	Individuals adherants	group owned	Cultural dance competition Financial support Media promotion	Socio-economic development Token to organizers
<i>Damba festival</i>	Adhoc Committee	Community owned	Financial support Media promotion	Socio-economic development Token to organizers

Source: Field research, 2024

5.1.7. Art and Craft: Pottery, Gbanzaba (Leather Work), and Thatch Works

This section examines the artistic and craft traditions of the people in the Northern region, focusing on pottery, gbanzaba (leather work), and thatch works. The study focused on the Tamale Metropolis, exploring pottery in Taha, and Gbanzaba and thatch works at Kukuo.

5.1.7.1. Pottery

The pottery industry thrives, particularly among rural communities. Taha, a peripheral community in the Tamale Metropolis, is renowned for its pottery production. The pots, crafted from red and starchy clay, serve various purposes such as water storage, bathing, carrying water, graveyard rituals, and medicinal uses. Taha boasts a locally constructed kiln where pots of diverse sizes and shapes are meticulously crafted.

The size and shape of the pots are tailored to their intended functions, making the pottery industry highly versatile. The kiln in Taha is a bustling hub, drawing diverse individuals, including tourists' eager to experience the artistic process. To gain deeper insights into this craft, a focus group discussion was conducted with two women at the kiln. The discussion covered topics such as the types of workers involved, the roles of stakeholders, benefit distribution, partnership dynamics, contributions to socio-economic development, and potential policies for transformation. The aim was to ensure the vibrancy of this craft as a tourist destination, fostering overall development.

5.1.7.2. Gbanzabgu - Leather Work:

The art of leatherwork among the Dagbamba people is a time-honored profession deeply rooted in familial and lineage traditions, often intertwined with spiritual significance. Engaging in leatherwork requires spiritual fortitude, as talismans and protective amulets, crucial elements crafted by the gbanzaba (leather worker), are integral to the practice. The spiritual undertones of

this craft require practitioners to be spiritually sound, as working with these amulets can have dire consequences.

The leather used in this craft is sourced from cowhide and meticulously processed into flexible, dry material. Beyond the creation of protective amulets, gbanzabgu produces a variety of items, including sheaths for knives and cutlasses, sandals, and mugri (Wellington boot-like sandals). In an effort to understand the intricacies of this age-old craft and explore opportunities for repositioning it to support tourism development, the researcher engaged with one gbanzaba and one other member of his family. Their insights shed light on the spiritual dimensions of their work and the potential for the industry's positive growth as a tourist attraction. They not only decorate chiefs and sub-chiefs, but also provide the art works that hold the protective amulets they wear privately and publicly.

The illustration below depicts a sub-chief and a regent adorned in a smock and a towel accessorized with amulets crafted by a gbanzaba. The intricate decoration created by the gbanzaba serves as symbolic representation, indicating that the man is a regent awaiting the funeral rites of his deceased father, who held the position of chief.

Figure 5. 22: Gbanzaba Decorated Amulets



Source: Field research, 2024

5.1.7.3. Thatch Works (Mori wuhbu)

Thatch works are another enduring industry embedded in the cultural fabric of the Dagbamba people. The traditional architecture of the community involves oval-shaped, round structures roofed with thatch. Thatch, composed of long grasses intricately tied and woven, is layered to prevent leakage. In contrast to zinc, traditional thatch roofing cools rooms. The local people use different types of grasses including ‘mozeli’, ‘gbingbang’ and ‘kagli’ for the production of thatch for roofing and as fences in homes.

The unique preparation and artistic finish of thatch make it a captivating sight, attracting tourists to the area. Thatch preparation is a skill that individuals may develop independently, not necessarily as part of a guild or family tradition. Insights were gained into their craft through interviews with two independent individuals skilled in thatch preparation. These individuals, with rolls of thatch for sale, supply their products not only to the local community but also to areas in southern Ghana like the nation's capital Accra where it is used to adorn hotels, pubs, and eateries. The responses to the research questions are integrated into the five thematic areas of analysis, forming the basis for detailed discussion on the dynamics and opportunities within these traditional industries.

Figure 5.23: Thatch Products



Field research, 2024

1. Assess the socio-demographic characteristics of workers

The pottery kiln at Taha was an all-female business, a mix of women between the ages of 51 and 73. All were married with children. They had no other job other than the pottery business. Both

the gbanzabgu and the thatch businesses had no female workers. The men were married with children. Gbanzabgu had two men aged about 76, while the other three were younger, with the youngest being 35 years old. Unlike the workers at the kiln, both the gbanzabgu and thatch workers were farmers who practice these trades after returning from their farms. None of the participants in any of the three industries were educated. It was observed that, due to this, they did not embrace new ways of doing things such as marketing, rebranding and lobbying for government support.

Discussion

The socio-demographic characteristics highlight gender-specific roles in these industries, with pottery being predominantly female-dominated, and gbanzabgu and thatch works exclusively male. Education is generally nonexistent across the three industries, emphasizing the traditional nature of these crafts and reliance on experiential knowledge. The stakeholder dynamics vary, with the pottery and thatch industries showcasing more individualized approaches, while gbanzabgu involves a family-centric structure with a central leader.

The spiritual dimensions in gbanzabgu demonstrate the cultural significance and beliefs intertwined with the leatherwork craft, emphasizing the need for spiritual protection in handling certain materials.

In summary, these traditional industries reflect diverse socio-demographic characteristics and stakeholder dynamics, showcasing the unique cultural aspects and practices associated with each craft in the Northern region.

2. Assess the role of stakeholders in the CCTEs

At the pottery kiln in Taha, the women noted that:

We as potters produce our pots and sell to the public. There is no other thing to do except to add that we teach students in the second cycles doing art how to do pots. Tourists also come to learn our art.

Mma Biba

The clay we use to mold and create varying shapes of pots and designs is ours. So the molding and designing the pots, firing to dry them are all our duties.

Kubura

The role of the workers at the gbanzaba industry involved the following:

We source ... leather from the butchers. We then work on to soften it and ready for use. But in using the leather we sew it on amulets and other things of spiritual nature brought by our clients. If you are not spiritually strong you may die after working on some of these things. So we even fortify the young men to be able to protect themselves against such malicious spirituals designs.

Mba Gbanzaba

The thatch industry (Mori wuhbu) also comes with its unique roles:

We go far away to cut the grasses for both zana mat and thatch for rooms. We use kahli and gbingbang grass for zana mat while mozeli is used for thatch. We basically produce the products and sell.

Nzo Sheni

We produce for sale; we also know how to lay the thatch on buildings. So we have been doing that as community members. And when visitors come to learn about how to produce the thatch and zana mats, we teach them, they are usually white people.

Nasigri

In assessing the role of stakeholders within the CCTEs in the art and crafts industries, it is clear that they make multifaceted contributions to their respective crafts and communities. The insights provided by various stakeholders reveal a range of activities and responsibilities.

Pottery Kiln in Taha:

The potters at the kiln in Taha, represented by Mma Biba and Kubura, described their roles as multifaceted:

Production: The primary role involves producing pottery items, from molding clay to designing and firing pots. This is a hands-on process that requires significant skill and knowledge of traditional techniques.

Education: These potters also teach students from secondary schools who are studying art. This indicates a role in preserving and transmitting cultural heritage and skills to younger generations.

Tourism and Cultural Exchange: They facilitate cultural exchange by teaching tourists their craft. This not only serves to educate outsiders about their culture, but also likely contributes economically through tourism.

Gbanzaba Leather Industry:

Sourcing Material: The workers source leather from butchers, indicating reliance on local supply chains and interdependence with other local industries.

Processing: They process the leather to make it usable, a task that requires specific technical skills.

Crafting and Spirituality: Beyond just creating products, they craft items with significant spiritual value, such as amulets. This involves a deep understanding of cultural and spiritual practices. The workers also fortify young men against potential spiritual harm, showcasing their responsibility for their community's spiritual well-being.

Thatch Industry (Mori Wuhbu):

Nzo Sheni and Nasigri highlighted the following roles:

Harvesting: They travel considerable distances to harvest specific types of grasses for their products. This demonstrates a connection and commitment to natural resource management.

Production: They produce zana mats and thatch, which are vital for local housing and other structures. This involves specific knowledge of different types of grasses and their appropriate uses.

Sales and Application: Apart from producing and selling their products, they also lay the thatch on buildings, indicating a comprehensive role from production to application.

Education and Tourism: Similar to the potters, they teach visitors, often foreigners, about their craft. This not only helps preserve and promote their culture, but also integrates them into the broader economy through tourism.

Analysis and Discussion

The roles of stakeholders in these CCTEs highlight the following key themes:

Preservation and Transmission of Knowledge: Across all these industries, there is a strong emphasis on teaching and passing down skills, whether to local students or international tourists.

This ensures the continuity and preservation of traditional crafts.

Economic Contribution: By producing and selling their crafts, these stakeholders contribute significantly to their local economies. Tourism, in particular, plays a crucial role in providing additional revenue streams as some are farmers and also engage in these activities.

Cultural and Spiritual Roles: Their involvement in spiritually significant crafts, especially in the gbanzaba industry, underscores the importance of these industries beyond mere economic terms.

They are custodians of cultural and spiritual practices.

Integration with Local Ecosystems: The stakeholders are deeply integrated with their local ecosystems, sourcing materials sustainably and ensuring the use of traditional methods that respect their environment.

In conclusion, the stakeholders in these CCTEs perform roles that go beyond production. They are educators, cultural ambassadors, spiritual custodians, and an integral part of their local economies and ecosystems. Their contributions are essential not only for the preservation of traditional crafts, but also for the social and economic fabric of their communities.

3. Ownership and Management Structure of the CCTEs

On the question of ownership and the management structure of the CCTEs, players in the pottery industry stated:

Every one of us owns her production material including clay, fuel wood, water and designing material. But we own the kiln collectively. So we together ensure its usability but each manage her own production resources.

Mma Biba

We are managing our own affairs, there is no government people here to help us. We put resources together to keep the kiln good so that we continue to work. The individuals manage their own resources used for production, but contribute money to our chairperson so that we can maintain the kiln together as a group.

Kubura

The ownership and management structure at the gbanzaba leather work industry is slightly different. Mba Gbanzaba revealed:

The work is owned by whole family. It is our ancestors' work we have inherited. The head of the family is the head of the industry, giving direction as to quantum of cow skin to buy and who works on what item for clients. As the family head, that is my duty as I manage the affairs of the industry to ensure smooth running for our benefit.

Mba Gbanzaba

Kalim, a son of Mba Gbanzaba and an active worker in the industry added:

Gbanzabgu is a family business, we all own it together. Managing our affairs is from our elders to we the youth. But there is no NGO here, we are alone, but if there is one to help us improve our wellbeing and operations, why not, he is welcomed.

Kalim

The following responses were received with regard to the thatch producing industry:

I am the owner of the thatch production activities. I bring the grasses, produce and sell.

There is no government support, I own it and manage the business as I produce and sell to interested clients.

Nzo Sheni

I own the thatch business, there is no other person or an NGO. Me alone managing the affairs by producing and selling according to my capability. If an NGO wants to help me increase production and to sell more I would like it. So that they can get something too.

Nasigri

Discussion

The ownership and management structures of the CCTEs vary across different industries. In the pottery businesses, ownership lies collectively with individuals who are stakeholders in the industry. They each hold a stake in the business and take responsibility for maintenance and land ownership. Their management style involves procuring material, and producing and selling products, with each managing her own affairs. The thatch industry is characterized by sole proprietorship with no centralized point like the pottery industry. Individuals gather the grasses required to produce the thatch and own the businesses independently.

The leather industry is owned collectively by a family. Succession occurs automatically based on age, with the next in line becoming the family head responsible for industry leadership, procurement of raw material, and spiritual practices for the protection of members making spiritual ornaments and sandals.

In terms of management style, in the thatch and pottery industries, individuals manage their own affairs, while the gbanzabgu industry follows a hierarchical structure where directions flow from the head to the rest, determining the timing and beneficiaries of various activities.

Stakeholder Dynamics: In both the pottery and thatch industries, there is a decentralized approach. Each worker in the pottery industry brings her own raw material and sells the products independently while working in the same kiln. Similarly, each thatch worker is a master in their own right, producing and selling bundles of thatch individually from their homes. Gbanzabgu (leather work) is a family business with a distinct lineage. The family head provides leadership and financial support to purchase raw material. He is both the leader and spiritual head. This involves protecting family members by knotting charms to ward off any spiritual attacks related to the talismans worked on.

4. Distribution of benefits and partnership structures of the CCTEs

The distribution of benefits takes both direct and indirect forms. Participants at the kiln in Taha recounted:

We do not have assistants and employees; we work alone without any of that and so do not [have] anything like wages. But we get money and that is what we depend for living with our children.

Mma Biba

Ti tuma maa anfaani zooya pam (the benefits of our work are many). Apart from the cash we make, the pots are that of the Dagbamba culture and heritage. When we make money, we also showcase our culture. But we do not collaborate with any one. If we get support to increase production and sale, we will be fine.

Kubura

The leather workers place expressed similar sentiments:

When people bring their work, we charge and they pay, bringing us money. But we do not have collaboration with government, no, we are alone.

Mba Gbanzaba

If an NGO or government can support us to do better, we will be happy as that will increase our benefits. Apart from the money benefits, we support culture and spirituality by working amulets and tails for chiefs so that they protect themselves. Leather work is [the] culture of the Dagbamba people.

Kalim

Thatch workers produce both zana mats and thatch for roofing. The workers said that their benefits encompass society and individuals:

When [we] prepare thatch and zana for partitioning of houses, it is promotion of our Dagbamba culture and architecture. We get cash from sales of the products, but charge nothing for helping to put the thatch on buildings.

Nzo Sheni

No, we do not partner any one as we operate alone as individuals. The cash we make is for us. Our work prevents sunshine and rains from disturbing people. These are all benefits from our work.

Nasigri

The analysis of the three traditional industries—pottery, thatch, and leather—highlights their distinctive operational structures and the benefits they offer to both individuals and the broader community.

Direct Benefits

Individual Workers' Income: Workers in the pottery, thatch, and leather industries derive direct financial benefit from their craft. In the pottery and thatch industries, income is generated through the sale of products such as pots and thatch material. In the leather industry, workers earn through service charges and the sale of leather goods. This direct financial gain supports their livelihoods and sustains their participation in these traditional crafts.

Indirect Benefits

Cultural Preservation: Beyond individual earnings, these industries provide significant indirect benefits to the broader society. Production of pots, thatch, and leather goods is not merely an economic activity, but also a cultural one. These crafts help preserve the cultural heritage of the community, maintaining traditional skills, designs, and methods that are passed down through generations. This strengthens community identity and continuity.

Operational Structures

Autonomous Proprietorship: The operational dynamics of these industries differ notably. The pottery and thatch businesses are typically run by individual proprietors who manage every aspect of their operations independently. This allows for complete control of their business processes and profits. The lack of employed staff means these proprietors retain all earnings, providing them with greater financial autonomy and decision-making power.

Family Leather Production: In contrast, the leather industry operates as a family unit, integrating multiple family members in the production process. This collaborative approach not only reinforces family bonds, but also ensures the transfer of skills and knowledge across generations. The tradition that customers must personally visit the family to collect their sewed items adds a layer of cultural mystique and personal engagement to the process, enhancing the perceived value and authenticity of the craft.

Independence and Tradition

Lack of External Partnerships: A significant commonality across these industries is their independence from external partnerships. This allows them to maintain traditional practices and self-sufficiency. They operate according to their established cultural values and methods without making compromises due to external demands or pressure.

Concluding comments

The independence and traditional nature of the pottery, thatch, and leather industries highlight a strong commitment to cultural preservation and self-sufficiency. However, this autonomy can also pose challenges, such as limited access to broader markets, technological advancements, and financial resources that could otherwise enhance productivity and profitability.

Balancing tradition with modernity could provide a pathway to sustainable growth. For instance, leveraging modern marketing techniques and broader distribution channels could expand their market reach while still preserving traditional practices. Forming strategic partnerships that respect and integrate traditional values could provide the necessary support to scale up operations and enhance the practitioners' economic well-being.

Ultimately, these industries exemplify the intricate link between cultural heritage and economic activity, demonstrating how traditional practices can contribute to both individual livelihoods and the broader cultural tapestry of a community.

5. Examine the role of CCTEs relative to community socio-economic development

This section presents the responses on the various industries' contribution to the socio-economic development of the communities in which they operate.

We help tourists to learn about our culture and pottery when they visit. You see that once you see the Dagbamba pots you will recognize it as being from our culture.

Mma Biba

Our products are used for water storage, bathing, and as cooking utensils and containers for storage of concoctions and medicine. I already told you we make money from it as well [and] sell pots of different sizes and shapes.

Kubura

Players in the gbanzaba industry explained their role in socio-economic development as follows:

We help in tim dibu (knotting of charms). Our handiwork preserves our Dagbamba culture and costume. When we buy skins from the butchers, we help in their cash making endeavors as we also make cash from the sales of our products.

Mba Gbanzaba

When we work on amulets and other paraphernalia, we help keep culture. People use such paraphernalia for spiritual protection. When we dance during funerals and festivals as

Dagbamba people, our products as leather workers are always on display. So it is culture and business combined.

Kalim

The thatch makers were also clear on their contribution to societal development:

We ensure that houses have roofs over them, that also brings our culture of architecture to life. We contribute in teaching tourists how to manufacture zana mat and thatch for roofs. We keep them happy and busy when they come to learn about us.

Nzo Shei

Even Accra and other parts of the country, our products are sent there for use. So [we] support many business activities and shelter providing endeavors. There is money in the work if only buyers come.... When we say we contribute to society it is in the area of money making, accommodation and partitioning of houses as fences.

Nasigri

Discussion

The three industries make a significant contribution to the socio-economic well-being of the region in various ways.

Thatch Industry:

Economic Contribution: The thatch industry plays a crucial role in the building sector by providing material for roofing. Thatched roofs not only protect buildings but also shield occupants from sunshine and rain.

Cultural Significance: Beyond its economic role, the industry is integral to the cultural identity of the people. The artistry involved in thatch production is a defining aspect of the local culture.

Pottery Industry:

Economic and Cultural Roles: The pottery industry is multifaceted, serving economic and cultural purposes. It produces pots essential for various activities such as spiritual practices, bathing, and water storage, contributing to cultural heritage through artistic expression.

Gbanzabgu Industry:

Cultural and Spiritual Contributions: Gbanzabgu goes beyond being a cultural and spiritual contributor. It provides culturally recognizable objects, adding to the embodiment of the local culture.

Economic Benefits: Similar to the other industries, Gbanzabgu generates economic benefits for its practitioners. It not only contributes through direct sales, but also attracts revenue from tourist activities, further boosting the local economy.

General Observations:

Cultural Preservation: All three industries play a role in preserving and promoting the cultural heritage of the region through their artistic expression and traditional practices.

Economic Ventures: While deeply rooted in culture and tradition, these industries are also seen as economic ventures. Their direct sales and involvement in tourism contribute to the financial well-being of those engaged in these activities.

These industries are not only economic drivers, but also serve as cultural pillars, enriching the socio-economic fabric of the region. The fusion of economic activities with cultural and artistic

expressions highlights the interconnectedness of these aspects in shaping the identity and prosperity of the community.

6. Identify an appropriate tourism policy framework for the Northern region

Mma Biba discussed her team's policy preferences to grow their industry and promote tourism:

Government should buy our pots and send them abroad for sale. They can also give us funds so that we send our products abroad to a partner to sell for us. It means that we will expand more, the people abroad can continue to come to see our production process. Enhanced tourism will be good to promote our work, yes, that is ok.

Mma Biba

At the gbanzaba house, Mba Gbanzaba and Kalim also suggested policies to promote their craft:

Our mugri (Wellington-boot like wear) can be purchased in bulk by government for export. Other products like amulets can be produced for ornamentation purposes, purchased in bulk by government and exported so that we can have [a] ready market.

Mba Gbanzaba

Tourists come to see our products and even buy some, but if government can buy and sell at designated points in the cities like National Theatre, where I have been seeing similar products, tourists can buy from there; the more they buy, the more government buys from us too.

Kalim

Nasigri the thatch producer concurred:

When it is dry season, no one buys our products. We want to suggest that government should buy from us, send to Accra and other cities where it is needed for decorating pubs and eateries. Because here is far, they cannot come but they need the thatch and zana mats/ If government buys and sends it to them, they will easily have access to the products to buy.

Nasigri

Discussion

Mma Biba's suggestions for policy changes in the pottery industry, particularly the idea of government support for exports and direct purchase of their products, align with those expressed by the gbanzabgu industry and thatch producers. This highlights shared challenges and opportunities across different traditional industries.

Export Promotion:

Pottery Industry: Mma Biba proposed that the government should facilitate the export of pottery products, which aligns with the desire for increased international exposure. This could open up new markets, increase demand, and bring in foreign currency.

Gbanzabgu and Thatch Industries: Similarly, the gbanzabgu and thatch industries expressed the need for government support to sell their products, potentially through organized channels, as well as bulk purchases or partnerships, which could enhance market access and promote their traditional crafts globally.

Government Purchases and Marketing: Mma Biba, Mba Gbanzaba and Nasigri suggested that the government directly purchase various products, ensuring a consistent and reliable market for the artisans. This could provide financial stability and support for the industries.

Gbanzabgu and Thatch Industries: This suggestion was echoed in the gbanzabgu and thatch industries. It could create a centralized point for customers and tourists to access their products.

Tourism Promotion:

Pottery Industry: Mma Biba recognized the potential for increased tourism by showcasing the production process to visitors. This not only supports the local economy but also enhances cultural exchange and appreciation.

Gbanzabgu and Thatch Industries: Similar expectations of increased tourism were expressed by the gbanzabgu and thatch industries, suggesting a shared understanding of the positive impact that tourism could have on their economic activities.

The alignment in the aspirations of these traditional industries suggests a collective need for supportive government policies that recognize and promote their cultural heritage. Export facilitation, direct government purchases, and tourism promotion emerged as key elements that could contribute to the sustainability and growth of these industries, fostering economic prosperity within the community.

Figure 5.24: Policy and Features of Art and Craft Industry

Art and Craft typology	Ownership type	Policy preference	Management type	Benefit sharing type
Gbanzabgu	Family owned	Tourism promotion	Familial	Family sharing
Pottery	Individually owned	Export facilitation Direct purchases by gov't	Individually	Wholly owned by individual
Thatch	Individually owned	Export facilitation Direct purchases by gov't	Individually	Wholly owned by individual

Source: Research, 2024

Section B

5.2. Exotic Community-Cultural Tourism Enterprises

This section explores exotic CCTEs, characterized by their need for not only traditional knowledge but also modern training, requiring substantial capital and contemporary tools for effective participation (Spigel & Harrison, 2017; Halawayhi 2014). The category encompasses talk shows and transport businesses, and hotels and guest houses.

5.2.1. Talk Shows

Talk shows within this context predominantly feature young men and women who skillfully weave creative narratives, occasionally accompanied by music, to both educate and entertain the public. Two notable groups, Tooli talk show and Nkpanjo talk show, operate within the region.

5.2.2. Tooli Talk Show

The term "Tooli" in the Dagbani language refers to creative stories designed for entertainment. A collective of young men in the Tamale metropolis specialize in Tooli creative storytelling, utilizing television and radio platforms. Residents of the Northern region, captivated by their performances, purchase airtime on various media channels for the group to showcase their creativity. These young men also conduct live broadcasts from designated locations in town, attracting audiences seeking both education and entertainment.

The group's popularity has surged, not only due to their creative endeavors but also through sponsorships that have significantly improved their livelihoods. In discussions with five members of the group, the researcher sought insights into their operations and explored potential avenues for translating their activities into tourism development, thereby further enhancing their enterprise.

5.2.3. Nkpanjo Storytellers

Nkpanjo Storytellers is another prominent televised storytelling group based in Yendi. In contrast to the Tooli storytellers, who embrace a diverse range of stories, Nkpanjo focuses on traditional and cultural narratives deeply rooted in the region. These stories are reminiscent of communal gatherings during harvest time, where communities came together to share laborious tasks. Such tales were a central part of the communal experience, with activities like dehusking corn, cracking groundnuts, or preparing yam seeds accompanied by storytelling during the night. While these

stories were well-known to the aged and those growing up in the 1980s, social change has led to their gradual disappearance and near extinction.

Recognizing the cultural value of these stories, Nkpanjo Storytellers has taken on the responsibility of televising and reviving the narratives on both radio and television. The initiative is largely sponsored by individuals passionate about preserving and revitalizing these cultural tales. This research delved into various aspects of their operations, including stakeholder relationships, profit-sharing and management structures, partnerships, contributions to socio-economic development, and preferences for supportive policies

1. Evaluate the Socio-demographic Characteristics of Workers

In seeking information on the socio-demographic characteristics of the players in the talk show industry, a number of questions were posed including the capacity in which the people work in the industry, whether training was received for site or CCTE management, marital status, educational background and occupation.

Toolii Storytelling Group

Participants: All males, aged 31 to 53. There were seven members and two were interviewed. It was explained that there were no women because females are shy to tell stories and crack jokes, some of which are profane.

Education Level: Each member had formal education up to Senior High Level. None studied further either due to a disinclination to do so or the inability to pay school fees. They are largely engaged in other commercial activities alongside storytelling such as scrub selling, used clothes businesses and farming. The story telling generates additional income and increases their popularity among their peers.

Marital Status: All the participants were married with children. The two who were interviewed were in polygynous marriages with two wives each and several children.

Nkpanjo Storytellers Group

Participants: Three males and two females were the key participants in this group with others not so popular. Two members were interviewed.

Education Level: Two members held first degrees and worked as teachers. The remaining three have Senior High School education. The two degree holders were interviewed as they were the only ones available on the days the researcher visited.

Age Range: The two participants were aged between 48 and 57. They were both very experienced in the tradition of their people and related activities like story telling.

Other Activities: The participants were teachers and balanced farming and business alongside storytelling which afforded them both personal enjoyment and income generation.

Marital Status: The participants were married with children. The 57 year-old had a grandson.

These groups illustrate the importance of storytelling as a means of cultural expression and economic support. Their activities reflect the broader themes of community resilience, cultural preservation, and socio-economic adaptability in the face of modern challenges.

2. Evaluate the Role of Stakeholders in CCTEs

Several activities and roles were played by the Tooli story telling group and the Nkpanjo story tellers. In Tooli, the members are responsible for crafting amusing stories to captivate audiences.

We do several things to make the programs successful. We create the stories and deliver them accurately to our audience. We also ensure that no problem arises in the crowd as

thieves and pickpockets take advantage of crowds to steal from people. Our men always patrol around ensuring that they are visible enough to scare the thieves.

Zachi (Toolli member)

... we buy the speakers with our own money, fix and maintain them while at the same time taking care of expenditure for transport.

Amin (Toolli member)

While the Toolli members deliver open-air performances, the Nkpanjo Storytellers in Yendi predominantly engage in studio work. They present stories every Saturday within a one-and-a-half-hour timeframe:

Our work is a studio one, we do it in Radio Sankara here in Yendi. We craft stories though lots of them are already in our cultural society. Some few contemporary ones are created by us.

Biliki

Yes, storytelling is created but more is from the society. We only present what has been known already though the youth have no knowledge of them. We do it on Saturdays for one and half hours.

Azim

Discussion

Several activities and roles were identified among the Toolli Storytelling Group and the Nkpanjo Storytellers.

Toolì Storytelling Group

Activities and Roles: Story Crafting: The seven members create amusing and engaging stories designed to captivate their audiences. Their stories serve to entertain and bring joy to their listeners, fostering a sense of community and shared cultural experience.

Public Performances: They perform at an open-air meeting point in Nyohini, a suburb of Tamale. Large crowds gather in the expectation of enjoying the humor and entertainment provided by the storytellers. These performances are important social events that strengthen community bonds and preserve cultural traditions through oral storytelling.

Self-Financing: The group members independently finance their activities, including the purchase of speakers and recording devices. Their ability to self-finance reflects their commitment to the craft and their resourcefulness in sustaining their storytelling activities without external support.

Nkpanjo Storytellers Group

Activities and Roles: Story Crafting and Performance: The group includes three males and two females, indicating a more gender-inclusive approach than the Toolì group. Like the Toolì group, they craft and perform stories, contributing to the preservation and dissemination of cultural narratives.

Education and Occupation: Two members hold first degrees and work as teachers. The remaining three have education up to Senior High School. The teachers balance their professional responsibilities with their storytelling roles, showcasing an ability to integrate modern professional life with traditional cultural practices.

Community Engagement: Youth Involvement: The involvement of younger members in farming and business alongside storytelling indicates a commitment to engaging the community's youth in cultural activities. The teachers contribute to the community by imparting knowledge and guiding the younger generation in maintaining cultural traditions.

Discussion

Both storytelling groups play crucial roles in their respective communities, contributing to cultural preservation, social cohesion, and economic support. Their activities highlight the importance of storytelling as a vibrant cultural practice that adapts to modern challenges while retaining its traditional essence.

Toolì Storytelling Group:

Cultural Impact: Their performances are significant social events that bring together large audiences, reinforcing communal ties and shared cultural heritage. Their self-financing model demonstrates a strong sense of independence and dedication, ensuring the continuity of their storytelling activities without reliance on external funding.

Nkpanjò Storytellers Group:

The group includes both male and female storytellers, broadening participation in cultural practices. Their ability to balance professional careers with cultural activities illustrates the adaptability and resilience of traditional practices in contemporary settings. The group's storytelling provides supplementary income and educational benefits, fostering a deeper connection to cultural heritage among the community's youth.

Conclusion: Both groups exemplify the dynamic nature of storytelling as a cultural practice that serves multiple functions—entertainment, cultural preservation, community cohesion, and economic support. Their activities and roles underscore the enduring value of oral traditions in modern society, highlighting their capacity to adapt and thrive in changing contexts.

3. Ownership and Management Structure of the CCTEs

In relation to ownership, management responsibilities and the nature of management, the Tooli talk show members said:

Ti zaa nsuli. (we own it together). It is not for one person as we all contribute resources to put up the show. About seven of us are the artistes, the rest of the guys are not but support us as security and for errands. We do town-hall shows where we [sell] tickets ... the non-artistes among us play crucial role in ensuring success.

Zachi

Our management is mainly about contributing money, deciding what to buy, buying and using the equipment to enhance our work. We are friends, colleagues and co-artistes doing business together for a living, though we have other job as famers and traders.

Amin

The Tooli Storytellers collectively own the group, with members joining forces to showcase their talents. No employer-employee relationship exists; they operate as equal peers, pooling resources or seeking financial support from communities to purchase the necessary equipment. In terms of management, there is no formal hierarchy, as they collectively agree on and execute plans for their mutual benefit.

Nkpanjo is owned by Radio Sankara in Yendi, a community radio station dedicated to community development talk shows. Radio management engages the storytellers, compensating them for their services. The one-and-a-half-hour storytelling session is sponsored by businesses with jingles and adverts during the broadcast generating revenue for the radio station. This financial model enables the radio to profit from the talents of the storytellers while compensating them for their contributions.

We are managed by the radio station. It is not ours, so we follow their plans regarding when to do shows and what to do in terms of content since they do not want to air bad things to the listening public.

Biliki

They also pay us for the presentations. Truly, they get benefit by doing adverts on agric. inputs, clothes, mattresses and so [on] since lots of people listen to us. They tell us the amount they want to pay; if it is good we accept, then work goes on.

Azim

4. Distribution of benefits and partnership structures of the CCTEs

The artistes were asked if they had any partnerships with external bodies, if they would like an external partner to manage the group, and how they distribute proceeds.

We share whatever we have gathered through ticketing every month end. The artistes get an equal amount as we contribute same resources and efforts. We also give something to the boys that help us in organizing, providing security and ticketing at the gate. We do open air shows too, but that is for free to the public. And when we conduct paying episodes,

they still come to watch. We entertain the public freely. Sometimes we take money, our societal values are upheld as we do the shows. If we were doing anything bad, they would have stopped us by now. That is why you see visitors too coming to watch us.

Zachi

Amin noted:

We did not go to school plenty, only small. If they train us on the things you are mentioning can we understand? But we need them if they will enhance our performances in managing our affairs. But for now, there is no partnership with any group. If there is one in the future, we will still manage our affairs and not allow them to take over management. The work we do also benefits the assembly because we pay tax for using their town hall. The culture of our people is also enhanced through the shows.

Amin

Discussion

Toolii Storytelling Group

Proceeds Distribution and Financial Management:

Equality and Equity: The Toolii Storytelling Group practices equitable distribution of proceeds. The group members share the income equally, reflecting the equal effort and resources each contributes. This promotes fairness and ensures that all members feel valued and compensated for their contributions. Members expressed satisfaction with the monthly income they receive from their collective efforts. Though modest, this regular income provides a financial boost and reinforces the group's unity and commitment to storytelling.

Economic and Social Benefits:

Direct Cash Benefits: The group benefits financially from ticket sales, with each member receiving a fair share of the proceeds.

Indirect Social Benefits: The performances uphold cultural values and traditions, offering significant non-monetary benefits to the community. This cultural enrichment is a crucial aspect of their contribution to society.

Assembly's Revenue: The local assembly benefits directly by renting out its halls for the group's performances, adding an economic dimension to the cultural activities.

Lack of Formal Partnerships and Training: No formal partnerships exist with any group, NGO or state agency. The group currently operates independently.

Training Needs: Members have not received training in essential areas such as public speaking, crowd management, tour guiding, or financial management. They expressed a strong interest in such training, recognizing that it would enhance their work.

Nkpanjo Storytellers Group

Financial Structure and Sponsorship:

Payment System: The Nkpanjo Storytellers are compensated by the management of the radio station that engages them. Payments, including travel and appearance allowances, are made monthly into their mobile wallet accounts.

Sponsorship and Support: The program enjoys sponsorship from the Northern region's diaspora and local businesses, ensuring adequate funding. This financial support highlights the program's popularity and its cultural significance.

Economic and Social Benefits:

Direct Revenue: Both the storytellers and the radio station benefit financially from sponsorships, which cover the costs of the program and provide compensation to the storytellers.

Indirect Benefits for Businesses: Businesses sponsoring the program benefit from advertising opportunities, which help increase their sales. This symbiotic relationship enhances the program's sustainability and economic impact.

Partnership and Training Aspirations:

Existing Partnerships: The group currently has a partnership with the radio station, which helps them reach a wider audience and generate revenue.

Interest in Further Partnerships: The Nkpanjo Storytellers expressed a desire to form additional partnerships with NGOs or state institutions. They aim to receive training in organizational development, management and financial oversight, and transformation into a company. This reflects their forward-thinking approach and desire to professionalize their operations.

Comparative Analysis and Conclusion

Economic Structures: The Tooli Group is self-sustaining with equal income distribution among members. Their economic benefits are primarily derived from ticket sales and independent financing.

The Nkpanjo Group benefits from structured payments and sponsorships facilitated by their partnership with a radio station. This provides a steady, reliable income stream and broader financial support.

Social and Cultural Impact:

The Tooli Group contributes directly to cultural preservation and community entertainment, reinforcing social cohesion and cultural identity. The Nkpanjo storytelling group also serves a cultural preservation role but with a broader reach due to radio and TV broadcasts. This wider exposure helps to promote the region's cultural heritage on a larger scale.

Training and Development:

The Tooli Group currently lacks formal training but is eager to enhance their skills in public speaking, crowd management, and financial management. The Nkpanjo Group already benefits from organizational support through their partnership, but seeks further development to transition to a more formal, diversified company structure.

Conclusion: Both storytelling groups play vital roles in preserving and promoting their cultural heritage while providing economic benefits to their members. Although it is more grassroots and independent, the Tooli Group could benefit significantly from training and partnerships to enhance their operational effectiveness. The Nkpanjo group, with its structured support and wider reach, shows potential for growth through further professionalization and diversification. Both models offer valuable insights into the economic and social dynamics of community-based cultural initiatives.

5. Examine the role of CCTEs relative to community socio-economic development

Both the Tooli and Nkpanjo talk shows make significant contributions to the socio-economic development of the Northern region, impacting the community in various ways:

We make people happy through entertainment. When we do free shows, people come around to laugh and to while away time. Our contribution to cultural advancement is not in doubt. When we play it usually our cultural heritage that we re-enact to our viewers.

We also get pepper and salt (food) to touch our mouths through the shows, thereby enhancing our incomes and supporting families.

Zachi

The Dagbani culture and tradition is enhanced by the shows. When tourists come to town they patronize our free as well as paid shows. What they see and learn is our culture that they take to their destinations. Our shows are impactful as culture and money are gained alongside teaching our youth and tourists about the Dagbamba tradition.

Amin (Toolii talk show)

The Nkpanjo storytellers expressed similar sentiments:

When people listen to us on radio or local TV station, they get entertained. When we sing in the midst of the story narrations, people join in the singing, indicating how they get amused by the action. The songs and stories are Dagbani traditional ones, so our culture is kept alive by the shows.

Azim

We contribute to community by creating [an] avenue for commerce. When our show is going, the jingles, the songs and adverts are businesses being advertised. So we make money, the radio station makes money and so do businesses. So we promote our culture while making money.

Biliki

In discussing these results, the following conclusions can be reached:

Entertainment Services:

Language and Cultural Connection: By providing entertainment services in the Dagbani language, these talk shows cater to the linguistic and cultural preferences of the Northern region's residents. Their delivery of amusing stories adds joy to the lives of the people, with a positive impact on the region's overall well-being.

Preservation of Cultural Heritage:

Cultural Anchors: Both talk shows play a crucial role in preserving and promoting the society's cultural heritage. Through their narratives, they convey the aspirations, expectations, and societal norms of the community. This not only entertains, but also serves as a repository of cultural values and practices, contributing to the cultural identity of the region.

Economic Impact:

Source of Income: The talk shows function as a source of income for various stakeholders. The storytellers, as well as the businesses sponsoring the programs on radio and local television, derive economic benefits. This creates a chain of beneficiaries.

Community Building:

Shared Experience: The shared experience of enjoying entertaining stories fosters a sense of community among the audience. The talk shows become a communal gathering point, bringing people together through laughter and amusement.

Tourism and Cultural Promotion:

Tourist Attraction: The cultural richness of the talk shows attracts tourists interested in experiencing the unique heritage of the Northern region. This has the potential to boost tourism and bring economic opportunities to the region.

Educational Value:

Implicit Learning: Beyond entertainment, the stories convey implicit lessons, promoting social values and ethical principles. They subtly contribute to the education and moral fabric of the community. The Tooli and Nkpanjo talk shows extend beyond mere entertainment to playing vital roles in preserving culture, generating income, and fostering a sense of community. Their socio-economic contributions underscore the cultural significance and economic viability of such cultural tourism enterprises in the Northern region.

6. Identify an appropriate tourism policy framework for the Northern region

Amin, one of the men at the Tooli talk show made suggestions as to what they need as an industry in the form of state policy to improve their performances for accelerated tourism and industry development.

We are aired only on local TV in the Northern region. Government should make it a policy to air us on national TV so that our people in other parts of the country can benefit too. They should also give us tuition in English language for free to enable us [to] speak fluently so that we can translate our stories into English for the rest of the country to understand.

Amin (Tooli talk show)

Zachi from the Tooli talk show offered valuable suggestions for a tourism policy framework that could greatly benefit the cultural trade enterprises in the Northern region. The emphasis is on expanding their reach, language proficiency, and garnering support for wider cultural dissemination:

We want our shows to be aired in national televisions like TV3, Metro TV and GTV. This will make us even [more] popular so that our tribesmen far away in other parts of the country can enjoy the shows. But we do the shows in Dagbani; those who do not speak our language will not understand. So let government teach us more English free of charge so that we can conduct our shows for everyone to understand.

Zachi

At Yendi where the Nkpanjo show is hosted, the interviews brought the following to the fore:

A policy for national coverage for our shows will be a great idea I also feel that there should be deliberate program to promote tourism in the whole of the Northern region. So I suggest the inclusion of our entertainment shows on the tourism promotion programs.

Azim

Assemblies in the whole of the Northern region should contribute a percentage of their incomes to the growth of tourism related activities such as cultural shows and entertainment.

Biliki (Nkpanjo)

Discussion

The key issues regarding policy adoption and implementation are discussed below, including TV broadcasts, budgetary support, tourism promotion and an English language proficiency program.

Proposal: The government should institute a policy that ensures the airing of the Tooli and Nkpanjo talk shows not only on local TV in the Northern region but also on national television.

Rationale: This expanded coverage would enable people in other parts of the country to enjoy and appreciate the rich cultural storytelling traditions of the Northern region. It would serve as a means to showcase the unique heritage to a wider audience, potentially attracting more tourists.

Language Proficiency Support:

Proposal: The government should provide free English language tuition to the storytellers to enhance their fluency. This would enable them to translate their stories into English for a broader audience.

Rationale: Fluency in English allows for more widespread understanding of the stories, making them accessible to a national and international audience. This aligns with the goal of promoting cultural exchange and understanding.

Assembly Support and Budgetary Allocation:

Proposal: Cultural trade enterprises, including Tooli and Nkpanjo, should receive support from local assemblies through budgetary allocations. This would enable them to travel to remote villages and entertain through storytelling.

Rationale: Bringing storytelling to remote villages would not only enrich local residents' cultural experience, but also attract tourists seeking authentic cultural encounters. Budgetary allocations would support these enterprises in expanding their reach and impact.

Tourism Promotion:

Proposal: The government should integrate storytelling traditions into its tourism promotion strategies.

Rationale: By incorporating these cultural shows into tourism campaigns, the government could capitalize on the uniqueness of the Northern region's cultural heritage, drawing attention to the storytelling traditions as a distinctive tourist attraction.

These policy recommendations, focusing on broader visibility, language accessibility, local support, and tourism integration, aim to create an enabling environment for the growth of cultural trade enterprises in the Northern region. Implementing such policies could contribute significantly to the acceleration of tourism and the overall development of the cultural industry.

5.2.4. Hotel & Guest Houses

The hotel and guest house sector plays a central role in meeting tourists' essential needs, providing accommodation and food services. Not only does this sector create employment opportunities for the burgeoning youth population, but it also offers tourists a sense of security, a home away from home, and a means to engage with the local society. Two hotels and two guest houses were examined to explore the dynamic relationship between this sector and tourism, as well as identify strategies to enhance their performance in the context of socio-economic development.

5.2.4.1. Walma Hotel in Tamale

Situated in Zoo in the Tamale Metropolis of the Northern region, Walma Hotel derives its name from the Dagbani language, where 'walma' signifies a business venture or struggle. As a sizable three-star hotel, Walma Hotel plays a significant role in the local economy by employing a substantial workforce, numbering up to 43 individuals. The hotel boasts more than 157 rooms, including air-conditioned and non-air-conditioned options, with diverse bed configurations, such as double, single, and king-size. This caters to a diverse clientele with different financial capacities.

5.2.4.2. Yaiddi Hotel in Yendi

Situated in the Yendi Municipality, Yaiddi Hotel is a prominent accommodation establishment that is frequented by tourists and government officials during the Damba festival. This three-star hotel boasts a capacity of 100 beds, offering both air-conditioned and non-air-conditioned rooms. The rooms come in varying sizes, accommodating single, double, and king-size beds. As at March 2024, room rates ranged from Ghc 80 to Ghc 200 per night. Diverse local dishes are offered for supper and breakfast to occupants of the higher-priced rooms. Guests occupying the Ghc 80 rooms are responsible for their own meals. With a staff of 23, Yaiddi Hotel is known for its popularity, serenity, and aesthetic appeal, contributing significantly to the hotel and accommodation sector in the metropolis.

5.2.4.3 Nkaani Guest House in Bimbilla

Nkaani Guest House, located in Bimbilla, is a spacious and attractive guest house with a workforce of 20, including drivers, laundry personnel, managers, security personnel, gardeners, cooks, and motorbike riders who run errands. The guest house offers a vibrant culinary experience, featuring a variety of local dishes such as pounded fufu, rice balls, wache (a cooked meal of rice and beans mixed together), tuo zaafi (food prepared with corn and cassava flour and eaten with soup), and plain rice. Customers are served quality meat options, including grass cutter, rabbits, Guinea fowl, goat's meat, and fish. The grilled tilapia has gained fame, attracting both local community members and visitors.

5.2.4.4 Manaz Guest House in Bimbilla

Also situated in Bimbilla, Manaz Guest House offers around 43 rooms, with rates ranging from Ghc 80 to Ghc 100 per night. The rooms feature double or king-size beds, with the latter being air-

conditioned. Facilities include a dining area, kitchen, laundry, and gym. Employing a total of 47 workers, Manaz Guest House operates an eatery serving the community with a variety of local dishes, including yam, rice, tuo zaafi, pounded fufu, and a diverse range of meats. While soft drinks are served, alcoholic beverages are restricted due to the owner's religious beliefs.

In-depth interviews were conducted with five workers from each accommodation facility, covering topics such as the mix of workers, revenue distribution, management practices, partnerships, contributions to societal development, and policy preferences for tourism development.

1. Evaluate the Socio-demographic Characteristics of Workers in the CCTEs

The hotels in Tamale and Yendi each have two managers—one for the day shift and one for the night shift, supported by a dedicated staff. The guest houses in Bimbilla followed a similar pattern with one manager assigned to each shift. All managerial roles were filled by males, while female workers dominated the laundry staff across all four CCTEs. The kitchen staff displayed a mix of male and female employees. Educational qualifications varied, with all managers holding at least a first degree and matrons in the kitchens possessing Higher National Diplomas in Hospitality Management from Technical Universities. In contrast, support staff tended to have lower levels of formal education, with a significant number being illiterate. Every worker interviewed was married with children, and the age range spanned 22 to 53. Collectively, the four CCTEs employed approximately 133 individuals across various sectors of the industry, with interactions with eight workers (two from each CCTE) to gather insights.

2. Evaluate the Role of Stakeholders in CCTEs

In a focus group discussion addressing the role, management style, policy implications, and socio-economic contributions of the accommodation industry, participants shared insights:

We employ 20 workers here and pay them through the proceeds. We have engaged some people as cleaners, security, errands boys, cooks and matrons. We are in the work to support ourselves. Some of us are managers, accountants, cleaners, kitchen staff and laundry staff.

Abla (at Walma Hotel in Tamale)

Kande, a woman who works in the kitchen, described her role and that of her colleagues:

We cook, serve the guests and wash dishes. Part of our duties also include budgeting for our managers to provide the required resources for the dish preparation.

Kande (Walma hotel)

Fataw, one of the managers at Yaiddi Hotel in Yendi commented:

I am one of the managers, basically that is my role. Others work as cleaners, cooks, errand boys, butchers and security men.

Fataw (Yaiddi Hotel)

At Nkaani Guest House in Bimbilla, a co-manager popularly called Zarious had this to say:

We take care of the facility ensuring its safety and integrity of everything. We manage the daily activities ensuring nothing goes amiss. The cooks, laundry staff, security, accountant all play their part in ensuring that their roles keep the facility running.

Zarious (Nkaani Guest House)

Discussion

The Nkaani Guest House co-manager's reflections resonate with the broader trends observed in the industry. Interactions with workers across the four establishments revealed their diverse roles:

Managerial Functions: Some workers assumed managerial responsibilities, receiving orders from higher management and overseeing their implementation to ensure the smooth operation of the hotels and guest houses.

Kitchen and Eatery Roles: Others worked as cooks and served in the kitchens and eateries of these establishments, contributing to the preparation and delivery of meals.

Laundry Services: Launderers played a crucial role in maintaining cleanliness and hygiene by washing and changing bedsheets in the hotels and guest houses.

Security Operations: Certain workers served as security operatives, ensuring the safety and security of both the facilities and the guests they accommodated.

Running Errands: Some workers took on the role of errand boys, using motorbikes to deliver food to customers' homes and workplaces. They also purchased items needed by the hotels and guest houses.

3. Ownership and Management Structure of the CCTEs

In terms of ownership and management structure, the participants shared the following:

My brother in the USA owns the facility, so management falls on my hands and other brothers. My self and another brother manage the facility by planning what we want to do, who does what duty and the ... of resources required So we lead ... and manage by giving directives and then the workers obey.

Abla (in Walma hotel)

At Yendi:

My father owned the guest house, but he is no more, its ownership is now in my hands and that of [my] brothers. We are managing it as a family business. We plan on what to do and

then we give money to the workers to carry that out. We usually have leaders at all the sectors like kitchen, security, laundry and so on who receive our management decisions and then relay them to the workers in their jurisdictions. That is how we manage things here.

Fataw

Manaz Guest House in Bimbilla managed by Laimi, also had indigenous ownership:

I manage the facility owned by my brother in the local government service at Accra. It is his investment and I am the one managing it. I am alone in the top management, so whatever I want to do I discuss with the leaders in the kitchen, security and other sections. They will then implement that decision ... with their staff.

Laimi

The owner of the Walma Hotel in Tamale, said to be residing in the USA, is also the owner of the Nkaani Guest House in Bimbilla. The manager, Zarious, said:

My cousin living in the USA built this guest house. He also has one in Tamale, a hotel known as Walma hotel. I am one of the managers here in Bimbilla. In terms of the management style you asked about, it is top-down as we give instructions to the workers to follow through. We have not had any training on management, but if we the chance to learn to enhance our abilities we will grab it.

Zarious

Discussion

The research on the ownership and management structures of accommodation facilities in the hospitality industry revealed a common pattern of family ownership and a top-down management style. The responses from various managers in different locations—Walma Hotel in Tamale,

Yaiddi Guest House in Yendi, Manaz Guest House in Bimbilla, and Nkaani Guest House in Bimbilla, highlighted several key aspects of their operations:

Family Ownership: The facilities are predominantly family-owned. For instance, Abba's brother owns the Walma Hotel, and similarly, Fataw inherited the guest house in Yendi from his father. Laimi manages a guest house owned by his brother, and Zariious manages Nkaani Guest House owned by his cousin.

This family-oriented ownership structure suggests a significant level of trust and personal investment in the business. The family members typically reside either locally or abroad (e.g., the USA), but they entrust management to close relatives.

Top-Down Management Style: The management approach in these facilities is distinctly top-down. This involves the top managers (usually family members) making decisions and passing directives to various department heads who then ensure implementation by their teams.

For instance, Abba and her brothers manage by planning activities and giving directives to workers. Similarly, Fataw and his siblings plan operations and delegate tasks to leaders in different sectors like the kitchen and laundry. Laimi discusses plans with the section leaders who then implement them. Zariious described a similar top-down approach where managers give instructions to workers to follow.

Leadership by Directives: The managers practice a leadership style where they provide clear instructions and expect them to be followed diligently by the staff. This is evident in all the responses, indicating a hierarchical system where decision-making is centralized.

Sectoral Delegation: There is a practice of delegating responsibilities to leaders of various sectors within the facility, such as the kitchen, security, and laundry. These leaders act as intermediaries between the top management and the staff, ensuring that the directives are carried out efficiently.

Lack of Formal Management Training: The managers acknowledged a lack of formal training in management. Zarious, for instance, admitted that he had no training in management and expressed willingness to enhance his skills if given the opportunity.

Implications and Recommendations

Strengths

Family ownership and management create a strong bond and commitment to the business's success. There is likely a high level of trust and loyalty among the managers and staff.

The clear hierarchy and delegation can lead to efficient decision-making and implementation, ensuring that tasks are completed as directed.

Challenges

The top-down approach may limit the potential for innovative ideas from lower levels of staff, as the decision-making is centralized.

The lack of formal management training could hinder the managers' ability to adopt modern management practices that could enhance operational efficiency and employee satisfaction.

Recommendations:

Training and Development: Investing in formal management training for the managers and sector leaders could provide them with modern management skills, improving their ability to lead and innovate.

Incorporating Bottom-Up Feedback: Introducing mechanisms for feedback from lower-level staff could gather valuable insights and foster a more inclusive management style. Implementing

structured management systems and processes could standardize operations and improve overall efficiency.

In conclusion, while the current family-owned and top-down management approach has its strengths in terms of loyalty and clear directives, there is significant potential for improvement through training and the inclusion of more participatory management practices. This could lead to enhanced operational efficiency and improved employee and customer satisfaction.

4. Distribution of benefits and Partnership Structures of the CCTEs

On the question of benefits, the hoteliers noted:

We as managers make cash from the profits we derive from the facility. When we pay the workers, they also make cash beside enjoying free food and sometimes going home with oil, uncooked food items, drinks and fish. Let us also say that the hotel gives sense of security in terms of accommodation to tourists and guests as they embark on their journey to this region.

Abla

In Yendi, Fataw outlined the following benefits:

The facility benefits tourists because when they come to see Naa Dataa Tua, German graves and others, they sleep here as our guests. So the facility benefits the tourists by providing them with ready accommodation. All the workers get direct cash benefits, though the cooks, butchers and errand boys may also enjoy some fringe benefits in the form of gifts from the guests and food, oil, blankets for use in their homes.

Fataw

Zarious at Nkaani Guest House in Bimbilla expressed similar views:

This facility is an economic stimulant for the whole community indirectly. We buy food items from members of the community to feed our guests, leading to indirect benefits as cash for them. When we pay taxes the Nanumba North municipal assembly benefits from our operations as an indirect contribution to the municipal development. All the workers here benefit from direct cash and free meals.

Zarious

Laimi at Manaz Guest House in Bimbilla said:

We all get money from the facility as workers. We feed freely from it and go home with uncooked food, oil, bed-sheets and pillows. These are direct benefits including the fact that we get direct employment from the facility as cooks, managers, butchers, matrons and so on. But the local farmers, local spice producers and business people who supply us with assorted drinks and oil, get indirect benefits as they are not part of our staff.

Laimi

Discussion

The benefits derived from the accommodation sector of Northern Ghana have a multifaceted impact on both the direct stakeholders and the wider community. This section discusses the nature of these benefits and the partnership structures that facilitate them.

Direct Benefits to Employees and Management

Monetary Compensation: All employees within the accommodation sector are employed full-time and receive direct cash benefits in the form of salaries. This consistent income provides financial

stability for the workers and their families. Managers also derive profits from the facility's operations, indicating a share in the financial success of the enterprises.

Fringe Benefits: Employees enjoy a variety of non-monetary benefits such as free meals, and often take home uncooked food items, oil, drinks, and even household items like bed-sheets and pillows. Additional benefits include receiving gifts from tourists, which can range from food to personal items like blankets.

Indirect Benefits to the Community

Economic Stimulation: These facilities stimulate the local economy by sourcing food items and other supplies from local farmers, spice producers, and business people. This creates demand for local products, indirectly benefiting those not directly employed by the hotels. Payment of taxes by the hotels contributes to municipal revenue, supporting local development projects and services.

Employment Creation: The CCTEs provide direct employment opportunities for a significant number of individuals, ranging from managers and cooks to butchers and errand boys. This not only supports the workers, but also reduces unemployment in the region.

Tourism and Security: By offering secure and comfortable accommodation, the CCTEs enhance the attractiveness of the region for tourists. This can lead to increased tourist inflow, further stimulating the local economy. The establishments provide a sense of security to tourists, ensuring they have a safe place to stay while exploring local attractions.

Partnership Structures

Collaborative Community Engagement: The integration of local suppliers into the hotel operations illustrates a collaborative approach. By sourcing supplies locally, the CCTEs forge partnerships with farmers and local businesses, ensuring that the economic benefits are widespread within the community.

Internal Partnerships Among Workers: The sharing of fringe benefits among workers suggests a cooperative internal structure where benefits are not confined to monetary compensation, but include various forms of material support and goodwill.

General Satisfaction and Livelihood Support: The overall sense of satisfaction among the workers regarding their compensation, despite the non-disclosure of specific income levels, points to the effectiveness of the CCTEs in providing adequate livelihoods. The combination of cash salaries and fringe benefits enhances the workers' overall well-being, contributing to their satisfaction and motivation.

Conclusion: The CCTEs in Northern Ghana's accommodation sector exemplify a comprehensive approach to benefit distribution, impacting both direct employees and the broader community. The partnership structures, characterized by local engagement and cooperative relationships, underpin the successful operation of these enterprises. This model not only supports the immediate stakeholders, but also promotes community development and economic stimulation, highlighting the integral role of CCTEs in regional development.

5. Examine the Role of CCTEs Relative to Community Socio-economic Development

At Walma Hotel, Abia stated:

We host guests, making the visit to the Northern region less burdensome as they know accommodation is available. When we work here in addition to other works we do, we get extra incomes, but others like the cooks, security, butchers and motor riders are permanently employed. Our imposing building beautifies the city ... while at the same time giving guests the chance to eat our local northern cuisine to in our bid to sell our culture.

Abia

When it is Damba time, all the hotels and guest houses in Yendi will be full [of] guests and tourists. Without these facilities, these people will not come and our culture will not sell in the way it is sold to outsiders now. So, we help our culture to grow by providing ready accommodation to travelers. The local food we buy to provide local dishes to our guests also support farmers by giving them [a] ready market for their produce. By providing jobs, we are also contributing to our socio-economic development; otherwise these young people would go to the south of Ghana to commit crimes, engage in illegal gold mining (galamsey) and live in the open markets.

Fataw

Zarious was emphatic on what they bring to the table in terms of socio-economic development:

We are feeding poor families around our facility with our leftover food, blankets and oil as our cooperate social responsibility. Being employed by the facility is also a contribution as all the workers here get their daily bread, thereby preventing financial misery.

Zarious

Look, Manaz accommodation and guest house is a home away from home for visitors to our township as we treat them to hospitable local dishes. Our culture of hospitality and food is promoted as we also support local farmers with [a] ready market for their produce. During festivals and political campaigns, we provide accommodation to support such social events. But add that we reduce unemployment by providing jobs for the youth like electricians, butchers, typists and matrons who see to the cooking of our dishes served to the guests.

Laimi

Discussion

The guest houses and hotel industry play a pivotal role in the socio-economic development of their local communities in Northern Ghana. In examining the contributions of various CCTEs, it becomes evident that their impact extends beyond mere economic transactions to encompass cultural promotion, employment generation, and social responsibility.

Economic Contributions

Employment and Income Generation: The CCTEs provide direct employment to various members of the community, including cooks, security personnel, butchers, drivers, electricians, typists, and matrons. This is crucial in a region where employment opportunities may be limited.

The income generated from these jobs supports the livelihoods of employees and their families. Abba from Walma Hotel mentioned the extra income that workers earn by working at the hotel alongside other jobs, enhancing their financial stability.

Support for Local Agriculture: Hotels and guest houses procure local food items to prepare traditional dishes for their guests. This creates a steady market for local farmers and producers, stimulating agricultural production and supporting the rural economy. Fataw highlighted how demand for local produce during cultural events like Damba helps farmers by providing a ready market for their goods.

Indirect Economic Benefits: The presence of well-maintained accommodation facilities encourages tourism, which brings additional revenue to the community. Tourists' spending on local goods and services further circulates money within the local economy. Facilities like Walma Hotel beautify the city, making it more attractive to visitors, which can have long-term economic benefits through sustained tourist interest.

Cultural Contributions

Promotion of Local Culture: By serving local northern cuisine and providing a hospitable environment, these CCTEs help preserve and promote local culinary traditions and cultural practices. Abba noted that hosting guests and serving local dishes is part of their effort to promote their culture, making visitors more aware and appreciative of their heritage.

Cultural Festivals and Events: The CCTEs play a critical role during cultural festivals like Damba by providing accommodation to visitors. This not only promotes cultural exchange, but also ensures that such events are well-attended, thereby enhancing the cultural vibrancy of the region. Laimi emphasized that their guest house supports social events like festivals and political campaigns by providing the necessary accommodation, thus contributing to the social fabric of the community.

Social Contributions

Corporate Social Responsibility: Some CCTEs engage in social responsibility such as distributing leftover food, blankets, and oil to poor families in the vicinity. Zarius said that this prevents financial misery among the less fortunate. Such acts of generosity strengthen community ties and improve the well-being of disadvantaged community members.

Reduced Unemployment and Crime: By providing employment opportunities, the CCTEs help reduce youth migration to other regions in search of work, which can sometimes lead to engagement in illegal activities such as illegal gold mining (galamsey) or crime. Fataw pointed out that by offering jobs locally, the CCTEs prevent young people from moving southward where they might end up in precarious situations or illegal activities.

Conclusion

The role of the hotel and guest house CCTEs in community socio-economic development in Northern Ghana is multifaceted, encompassing economic, cultural, and social dimensions. They

provide employment, support local agriculture, promote cultural heritage, and engage in corporate social responsibility, all of which contribute significantly to the overall development and well-being of their communities. The testimonies of Abla, Fataw, Zarious, and Laimi underscore the integral role these enterprises play in fostering sustainable development and enhancing local residents' quality of life.

6. Identify an appropriate tourism policy framework for the Northern region

For us, government should take off or remove some of the tax components on the goods we buy so that we get some relief to employ more people. That should be a way to incentivize us to employ more people.

Zarious

Fataw of the Yaiddi Hotel in Yendi concurred:

When we import cars, deep freezers and other logistics for our use, government should give us free import as incentives. We will also keep prices low to attract more tourist arrivals ... in order to boost [our] competitive advantage over other countries.

Fataw

For Zarious in Nkaani, the most important policies are:

Training us in management skills and providing tax free incentives for things we purchase like mattresses, drinks and water.

Zarious

Laimi in Manaz also advocated for tax-free imports, and free training in fleet management, human resource management and financial management.

Discussion

Appropriate Tourism Policy Framework for the Northern Region

The testimonies of hoteliers in Northern Ghana reveal consensus on the necessary policy interventions to enhance the tourism sector in the region. These suggestions can be synthesized into a comprehensive tourism policy framework that addresses key areas such as taxation, training, and incentives.

Tax Relief and Incentives

Reduction or Removal of Taxes on Goods and Imports:

Tax Relief on Local Purchases: Zariu advocated for the reduction or removal of tax on goods purchased locally, which would reduce operational costs and enable hotels to hire more staff, thus increasing employment and stimulating the local economy.

Tax-Free Importation of Essential Equipment: Fataw and Laimi both stressed the importance of tax-free import of essential items such as cars, deep freezers, mattresses, drinks, and water. This would reduce the costs associated with importing the necessary equipment and supplies, allowing hotels to maintain lower prices and making the region more competitive as a tourist destination.

Rationale: Reducing operational costs through tax relief would enable hotels to allocate more resources towards improving services, hiring more staff, and enhancing the overall guest experience. This could enhance tourist satisfaction and increase tourist arrivals, boosting the region's economy.

Training and Capacity Building

Management Skills Training:

Human Resource Management: Providing training in human resource management would help the hotel operators to maximize employee performance and satisfaction, leading to better service for guests.

Financial Management: Training in financial management would equip hoteliers with skills to manage their finances effectively, ensuring the sustainability and profitability of their enterprises.

Fleet Management: Training in fleet management, as suggested by Laimi, is crucial for the efficient operation of transportation services within the tourism sector. This is particularly important to facilitate tourist mobility and ensure a seamless travel experience.

Rationale: Building the managerial capacity of hoteliers through targeted training programs will enhance the operational efficiency of the tourism enterprises. Well-managed businesses are more likely to thrive, providing better services, attracting more tourists, and contributing more significantly to the local economy.

Competitive Pricing Strategies

Keeping Prices Low: Fataw emphasized the need for competitive pricing to attract more tourists. By keeping prices low, hotels in Northern Ghana can offer better value for money, making the region a more attractive destination than other countries.

Rationale: Competitive pricing is essential to position Northern Ghana as a preferred tourist destination. Lower prices would attract budget-conscious travelers, increase occupancy rates, and generate higher overall revenue despite lower individual service prices.

Integrated Policy Framework

Combining these elements into a cohesive policy framework would create a conducive environment for the growth of the tourism sector in Northern Ghana. The following structure is proposed:

Tax Incentives: Implement tax relief on locally purchased goods used by the tourism industry.

Provide tax exemptions for the importation of essential equipment and supplies.

Training Programs: Develop and offer training modules in human resource management, financial management, and fleet management tailored for the tourism sector. Partner with educational institutions and international organizations to ensure high-quality training.

Support for Competitive Pricing: Offer subsidies or grants to tourism enterprises that commit to maintaining low prices to boost tourist arrivals. Encourage collaborative marketing efforts to promote Northern Ghana as a cost-effective and attractive tourist destination.

Monitoring and Evaluation: Establish a monitoring and evaluation framework to assess the impact of these policies on the tourism sector. Collect feedback from stakeholders to continuously improve policy measures and ensure they meet the evolving needs of the industry.

The insights from the hoteliers highlight the importance of a supportive policy environment to foster the growth of the tourism sector in Northern Ghana. By implementing tax incentives, providing targeted training, and supporting competitive pricing strategies, the government could create a sustainable and thriving tourism industry that significantly contributes to the socio-economic development of the region.

Concluding comments

This chapter presented the findings derived from the case studies of 27 cultural tourism enterprises spanning various categories, including historical towns and villages, spirituality, trans-Atlantic slave trade villages, art and craft, traditional professions, hotels and guest houses, gastronomy, cultural performances and talk shows. The data analysis revealed that all 27 possess the key features qualifying them as CCTEs, aligning with the theoretical framework that guided this study.

Given the dynamic and robust nature of these enterprises, it is argued that the proposed policies, if implemented, have the potential to significantly empower the CCTEs. The anticipated outcomes include the creation of more job opportunities, cultural enrichment, diversified livelihoods, revitalized local economies, cultural preservation, and overall community empowerment. It is envisaged that this comprehensive approach would contribute substantially to the socio-economic development of the Northern region. The insights gained from these case studies provide a foundation to understand the intricate dynamics of CBT enterprises and lay the groundwork for informed policy recommendations aimed at fostering sustainable growth and development in the region.

CHAPTER SIX

MODELS OF CBT, CCTE AND COMMUNITY DEVELOPMENT

6.0. Introduction

This chapter presents a discussion on the relationship between tourism in general and CCTEs in particular, showing what each contributes to advance the cause of the other in a symbiotic relationship. It also presents models in which these relationships are demonstrated in the form of charts, tables and figures.

6.1. The nexus of the Relationship between CBT and Community Development

Tourism's integration into community development is widely recognized as a powerful strategy with significant impact on both local and national progress (Richard 2010; Jean, Batool & Hayat 2022). Richard (2010) and Jean et al (2022) emphasize its pivotal role in enhancing various aspects of community life, including social harmony, cultural exchange, and the overall quality of life. Tourism achieves this by not only creating new attractions, recreational opportunities, and services, but also by fostering connections among residents, encouraging friendships, providing global perspectives, and enriching the overall cultural experience within a region.

When it comes to assessing community development within the tourism context, key factors come into play, including participation, empowerment, sustainability, and community capacity (Stone 2011; Kamarudin 2013). These factors are said (Ayac 2010) to highlight the importance of involving local residents in tourism-related activities by empowering them through education and mentorship, and ensuring that development initiatives are sustainable and aligned with the community's capabilities. In the region where this study was conducted, there was no capacity enhancement, mentorship and educational support. Tourists visited because they were interested

in its culture and history. Several years of receiving and educating tourists led to site managers gaining some experience.

In developing tourism, it is essential to ensure that its benefits are directed towards local communities (Baum 2007; Ayac 2010; Kamarudin 2013). This should involve strategies such as boosting the local economy, providing employment opportunities for the local workforce, respecting and preserving traditional lifestyles and cultures, and promoting environmental sustainability by utilizing local material, agricultural products, and traditional skills. While the local economy, culture and employment opportunities in the study area have been boosted by the activities of tourists and locals, this is not the result of deliberate design of any policy. Formulation and implementation of policies and legislation are recommended to guarantee fair distribution of benefits and prevent any negative consequences for the local population.

Many local communities have come to rely on tourism as a fundamental source of economic, social, and cultural development (Achaya & Halpenny 2013; Richard 2020), underscoring its recognition as an indispensable component of community development (Richard 2020). According to Richard (2020) and Kamarudin (2013), tourism's multifaceted role is reflected in its ability to foster growth, enhance well-being, and contribute to the overall prosperity of communities. Consequently, the symbiotic relationship between tourism and community development continues to evolve, emphasizing the need for responsible and sustainable tourism practices to ensure long-term positive outcomes for all stakeholders. As pointed out by Kamarudin (2013), Richard (2020) and Ayac (2010), the symbiotic relationship between tourism and CCTEs in the study region is clear as jobs are created, culture enhanced and cultural artifacts protected, while business and commerce boomed following tourists' arrival. The presence of these sites in turn leads to tourism promotion as they served as pull factors.

6.2. CBT/CCTE and Community Development Models

Given the symbiotic relationship between tourism, tourist sites, and community development, this sub-section presented details of these relationships as they occur in the study region. This is presented in the form of models with graphical representation.

The methodology used to extract the models from the study followed these steps:

First, the author reviewed the research objectives and interview questions to identify practical, action-oriented issues embedded within them. These issues were then organized into three categories: CCTE Sustainability, Strategies to Advance CCTEs, and CCTEs' Role in Community-Wide Socio-Economic Development. Key points under each category were compiled to ensure clear thematic relationships. Next, visual figures were created, placing each category in a structured layout where related issues were grouped together. Arrows were then added to illustrate the overarching connections between these categories and their relationship to the broader tourism phenomenon in the study area. Overall, the models aligned with Giampiccoli et al.'s (2015) theoretical framework on the characteristics of CBT, which served as the foundation for this study's analysis. The defining attributes of the CCTEs examined such as ownership, management, benefit-sharing, and their contribution to socio-economic development were consistent with the core principles outlined in the framework.

6.2.1. Model 1: CCTE sustainability and management strategies

This sub-section examines the management strategies adopted by the community members in the various CCTEs. While none of the participants had formal training in tourism destination management, the knowledge they possess has enabled the enterprises to operate for several decades. These management strategies include:

Family Management: In this approach, businesses are run by families, with the head of the family leading the operations. This management style is prevalent in enterprises such as smock businesses, blacksmithing, leather works, and drum-beaters. Rituals and sacrifices to the ancestors are often part of the tradition, as these are believed to protect the art and family health, and ward off disasters. The family head oversees various aspects including procurement of material, payment of workers, and planning production and marketing strategies.

Collaborative Management: Some cultural tourism enterprises opt for collaborative management. Examples include pot-making, shea butter production, kpalgu food spice, and thatch production. In collaborative setups, individuals work together as a group, often with support from NGOs or other organizations. While individuals retain ownership rights of their produce and can it sell for profit, they work collectively to manage production sites, allowing for shared resources, knowledge, and support.

Cooperative Management: Some enterprises such as hotels are managed in a cooperative manner. While workers may not be formally appointed, the structured management system resembles a cooperative unit. Leaders give instructions and directives, with roles like manager and accountant existing without formal letters of appointment. Workers may engage in other livelihood activities such as farming alongside their roles within the cooperative. Lower-level staff like security personnel, cooks, and errand boys may work exclusively in the hotels, while others may have additional sources of income to support their families.

Top-Down Management Approach: In some cultural tourism enterprises, particularly those with cooperative structures or under the leadership of village elders, a top-down management approach is employed. Instructions and decisions originate from the top echelons of authority, such as elders or senior management figures. There is limited or no consultation with lower-ranking members,

and decisions are handed down for implementation. This hierarchical structure prioritizes the authority and influence of those in higher positions, with little room for input from the lower ranks.

Sole Proprietorship: Other cultural tourism enterprises are managed under sole proprietorship, where a single individual or a small group of investors owns the means of production. Examples include enterprises like thatch production, pot production, shea butter production, and food spice production like kpalgu. In this management style, the owners have full control of business operations, profits, and losses. They make decisions independently and bear sole responsibility for the outcomes of their ventures. These individuals lacked formal management training and expressed a desire for training opportunities to improve the performance and sustainability of their enterprises.

Layered management: This was observed as the main management style in the hotel, guest house, sectors. It provides a structured approach to managing complex operations. By clearly delineating roles and responsibilities across various management levels, organizations can ensure effective policy implementation, operational efficiency, and employee development. While challenges are associated with this management structure such as potential communication gaps and bureaucratic delays, these can be mitigated by effective communication strategies and appropriate delegation of authority. Overall, layered management remains a valuable organizational framework to achieve operational excellence and strategic goals in these sectors.

Motivation for CCTE Sustainability

Several factors motivate the continued existence of CCTEs, including:

Cultural and Traditional Heritage: Respondents noted that these enterprises have been passed down from their great grandparents, and maintaining them is essential to preserve their legacy.

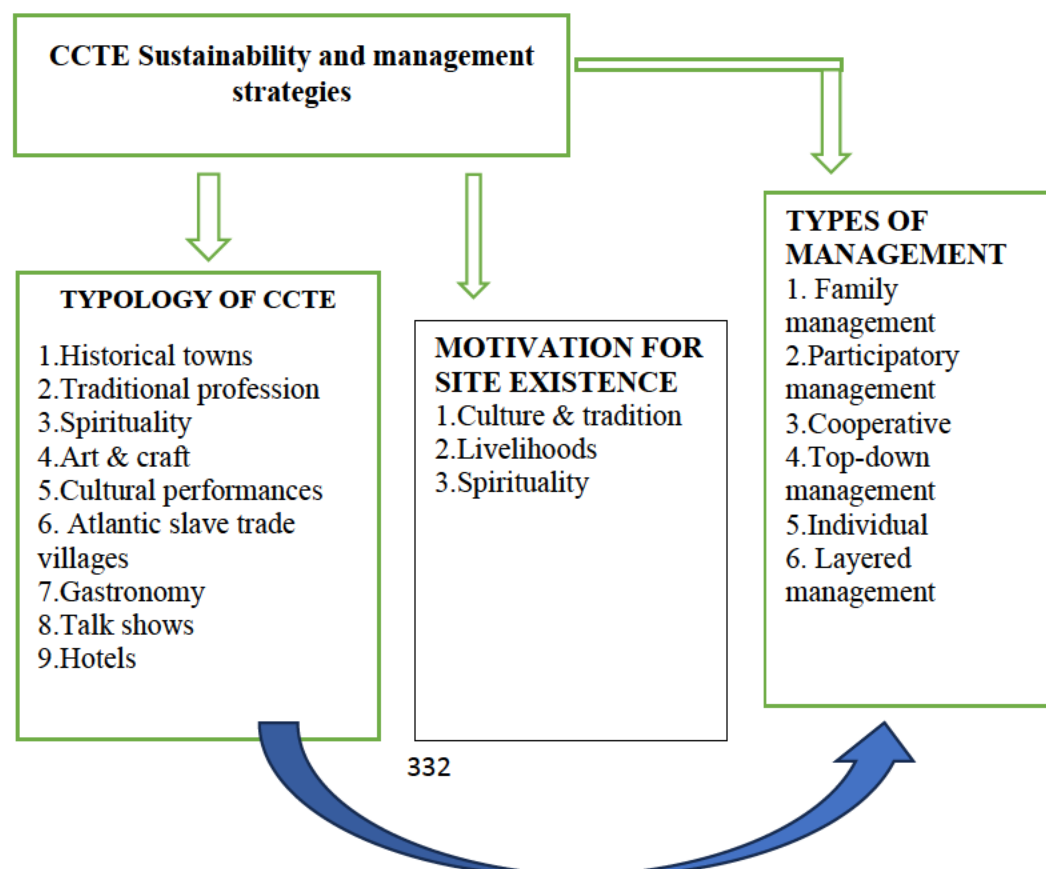
Abandoning these traditions could lead to spiritual consequences from their ancestors, potentially resulting in disaster.

Spiritual Significance: Many industries persist because they are seen as spiritual entities that support and regulate the community's lives, fostering a close relationship with their ancestors. This motivates the sustained operation of sites such as Kukuo, Ponayili, and Dalanyili.

Livelihood Support: The sites provide a means of livelihood for those involved. This includes healing sites, hotels and the food and beverage industries, as well as traditional professions like leatherwork, thatching, smock weaving, and blacksmithing.

The management styles reflect the diversity of approaches within cultural tourism enterprises, each with its own implications for decision-making, distribution of authority, and overall business performance.

Model 1: CCTEs' sustainability and management strategies in the Northern region of Ghana



Source: Fieldwork, 2024

Implications for theory and practice

Firstly, from a theoretical perspective, the research sheds light on various aspects of management within CCTEs in the Northern region of Ghana. By examining management strategies, ownership structures, benefit distribution mechanisms, stakeholder involvement, and policy preferences across a diverse range of CBT sectors and CCTEs, the study enriches existing theories on cultural tourism. It provides valuable insights into how these factors interact and contribute to the sustainability and success of tourist attractions in the region.

Moreover, the study underscores the importance of understanding local contexts and practices in shaping effective management approaches. It highlights that the stated management practices within these CCTEs have been instrumental in the survival and attractiveness of the sites as tourist destinations. This challenges conventional management theories that may not fully account for the unique dynamics and cultural nuances in different regions and communities.

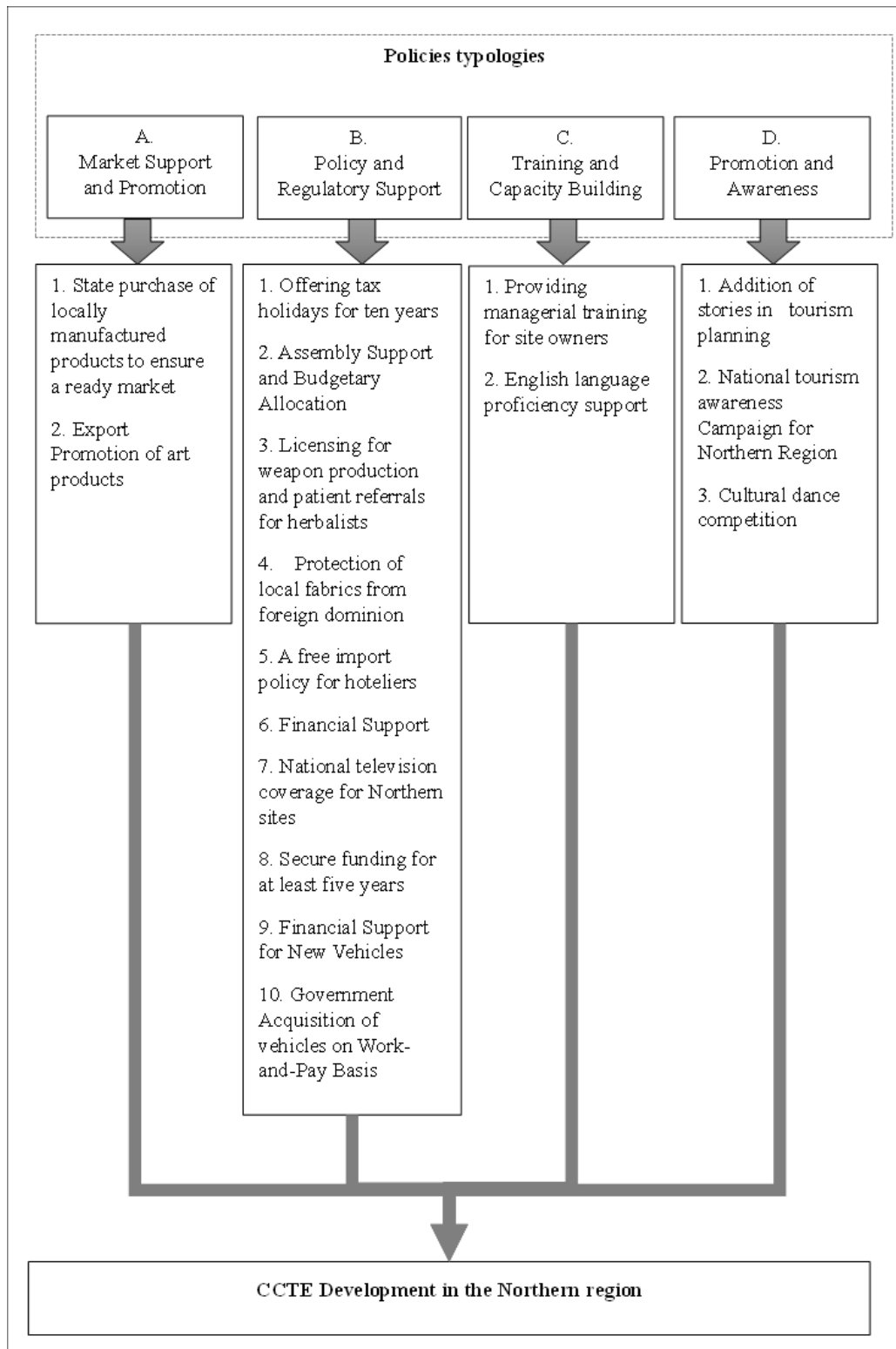
From a practical standpoint, the findings suggest that there is no one-size-fits-all approach to managing CCTEs sustainably. Instead, institutions, including CCTEs, should have the flexibility to develop and tailor their own management styles according to their specific circumstances and needs. Despite the fact that the management of these CCTEs may largely comprise individuals with limited formal education, their locally derived management practices have proven to be effective. This challenges the notion that success in tourism management necessarily requires adherence to standardized or formalized approaches.

The study's findings on management practices relative to the various CCTEs in the Northern region of Ghana imply the need for a more culturally sensitive and contextually relevant approach to tourism management. The fact that novices are able to sustain the sites highlights the pitfalls of imposing external management models on communities without recourse to specific appropriate approaches. It also emphasizes the importance of recognizing and respecting local knowledge and practices, although knowledge and skills enhancement are necessary to move the sites to the next level of development. This would ensure the sustainability and success of cultural tourism initiatives.

6.3.2. Model 2: Strategies to advance CCTEs

This largely concerns the policy strategies preferred by the role players in the various CCTEs to advance the sites' development. These strategies or policy guidelines can be said to be cutting-edge instruments to advance tourism generally and CCTE specifically in the Northern region.

Model 2: The M2PT Model (Strategies to advance CCTEs)



Source: Field research, 2024

Implications for theory and practice

The M2PT Model (Market Support and Promotion, Policy and Regulatory Support, Promotional and Awareness Initiatives, Training and Capacity Building) sets out strategies to advance CCTEs in the Northern region of Ghana. The letter ‘M’ stands for marketing and related issues, the ‘2P’ represents policy and regulation, promotion and awareness initiatives, and the ‘T’ stands for training. These strategies constitute about a 15-point policy preference by players in the tourism industry to accelerate the growth and development of sites within the region. The model has implications for both theory and practice.

Theoretical Implications:

Enriching the Literature: The M2PT Model contributes to the body of literature on cultural tourism management, specifically on the Northern region of Ghana. It offers a structured approach that can be analyzed, critiqued, and built on by scholars and practitioners in the field.

Comprehensive Understanding: The model highlights four major pillars (Market Support and Promotion, Policy and Regulatory Support, Promotional and Awareness Initiatives, and Training and Capacity Building) essential for advancing CCTEs. This comprehensive approach promotes understanding of the multifaceted nature of cultural tourism development.

Regional Specificity: Recognizing the unique characteristics and challenges of the Northern region, the model underscores the importance of tailoring strategies to specific regional contexts. This highlights the significance of localized approaches in tourism development theory.

Practical Implications:

Strategic Guidance: The M2PT Model provides practical guidance for site managers and stakeholders in the Northern region. It outlines specific actions and strategies to accelerate the management and development of cultural tourism sites such as marketing support, policy advocacy, and capacity building initiatives.

Policy Advocacy: The model advocates for policy and regulatory support as a crucial element in advancing CCTEs. This implies the need for lobbying directed at policymakers to enact favorable policies that support the growth of cultural tourism in the region.

Financial Support: Practical recommendations such as securing funding from various sources (financial institutions, NGOs, government) demonstrate the importance of financial sustainability for site development. This highlights the need for collaborative efforts and innovative financing mechanisms to support cultural tourism initiatives.

Stakeholder Collaboration: The emphasis on collaboration among various stakeholders, including government agencies, NGOs, and local communities, underscores the importance of collective action in promoting cultural tourism. This requires that partnerships be built and dialogue be fostered to align interests and resources towards common goals.

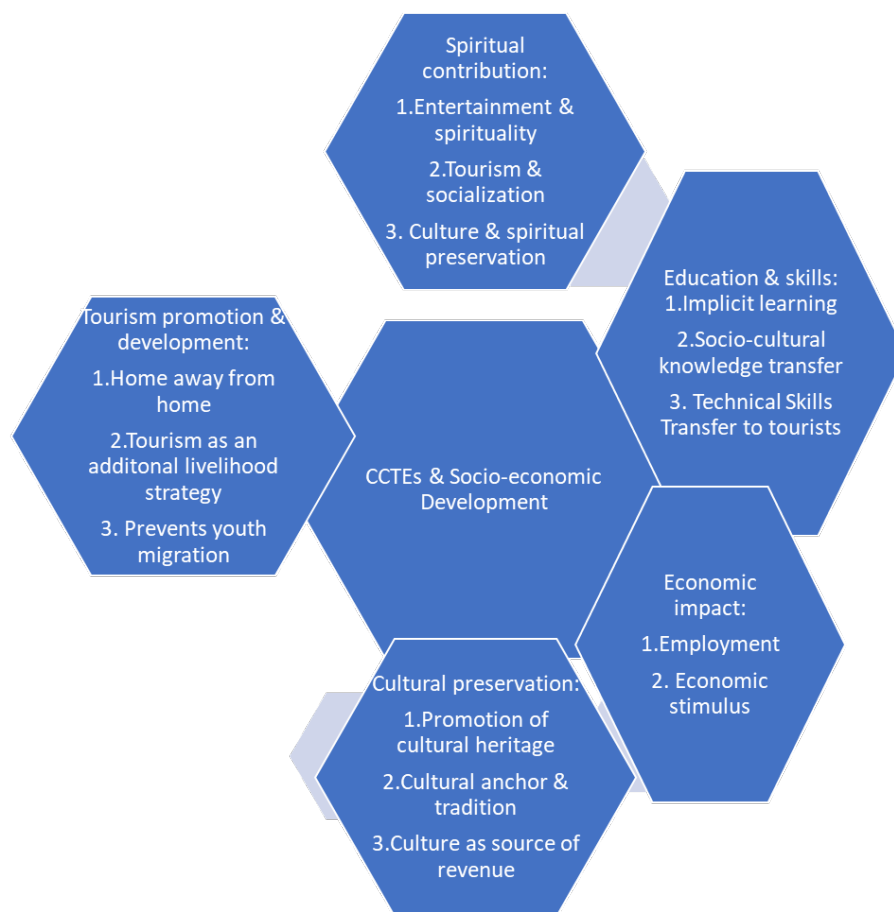
Capacity Building: The model stresses the significance of training and capacity building initiatives to enhance the skills and capabilities of those involved in cultural tourism management. This implies investing in education, skills development, and knowledge transfer programs to empower local communities and professionals in the tourism sector.

In conclusion, the M2PT Model offers both theoretical insights and practical guidance to advance cultural tourism enterprises in the Northern region of Ghana. By addressing key pillars such as marketing, policy advocacy, financial support, and capacity building, it provides a holistic

framework for sustainable tourism development, thereby contributing to the growth and prosperity of the region's cultural tourism sector.

6.3.3. Model 3: CCTEs' role in community-wide socio-economic development

This model depicts the various roles played by the CCTEs in the Northern region to shore up community socio-economic development.



Source: Fieldwork, 2024

A. Economic Impact and Employment Generation:

Employment Opportunities: By providing jobs in various sectors such as hospitality, transportation, and artisanal crafts, CCTEs in the Northern region create employment opportunities for local residents, reducing unemployment and contributing to economic stability.

Economic Stimulus: CCTEs inject money into local economies through tourist spending on accommodation, food, activities, and souvenirs, thereby stimulating economic growth and development in rural and urban areas in the Northern region of Ghana.

Economic Contribution: The revenue generated from rural tourism activities contributes to the overall economic health of rural communities, supporting small businesses and improving infrastructure and services such as the case of Adibo and Binda.

Employment Generation: Cultural tourism projects often lead to the creation of direct and indirect employment opportunities, ranging from tour guides and accommodation providers to farmers supplying local produce and artisans crafting traditional goods like smocks, hoes, mattocks and even locally made guns.

B. Cultural Preservation and Promotion:

Preservation of Local Culture through Cuisine: Rural tourism often involves showcasing traditional cuisine, which helps preserve culinary heritage and encourages the continuation of local food traditions. The sobolo, tz, koko and other food items are popular cultural relics, thanks to cultural tourism in the Northern region.

Preservation of Cultural Heritage: Cultural sites and practices become valuable assets in rural tourism, generating income for local communities while simultaneously preserving and promoting cultural heritage as the cases of Binda where men were turned into eunuchs, the war site in Adibo and the European grave yard in Yendi. Others include the castration knife (subei), the dagger or

knife for beheading the king's rivals and the war dress of the chief warrior in the Adibo 1896 war with German invaders.

Cultural Anchor and Tradition: CCTEs serve as vehicle to maintain and transmit cultural traditions, acting as an anchor for the local identity and heritage of northern Ghanaians in the face of globalization and modernization.

Cultural Preservation: By attracting visitors interested in authentic cultural experiences, cultural tourism enterprises incentivize the preservation of indigenous customs, rituals, crafts, and languages in the study area of Northern Ghana.

Promotion of Culture and Heritage: Cultural tourism enterprises often involve educational and promotional activities that raise awareness of local culture and heritage, fostering pride among residents and attracting visitors interested in authentic cultural experiences. Examples include the dance forms like simpa and festivals like Damba which serve as important cultural heritage.

C. Tourism Promotion and Development:

Home away from Home for Tourists: Rural tourism provides travelers with unique, immersive experiences, offering a break from urban life and an opportunity to connect with nature and local communities. The natural environment in Daranyili and Ponayili where cars are not allowed to honk or move too close to the villages are still very natural with little modernization. Walking around the vicinity and seeing the tracks of the Atlantic slave routes provide a soothing atmosphere for urban dwellers who visit as tourists.

Tourism as an additional livelihood strategy: The people in the Northern region are farmers. Tourism offers an additional means of livelihood. For example, providing vehicles for visitors creates jobs. Rural areas in the region often serve as gateways to natural attractions, historical sites,

and cultural landmarks, calling for reliable transport to facilitate tourist mobility and access. This has created a sustainable livelihood strategy for farmers.

Preventing Rural-Urban Migration: By creating economic opportunities and enhancing the quality of life in rural areas, tourism can help stem the tide of rural-urban migration, thereby preserving rural communities and their way of life. The various CCTEs have employed or engaged hundreds of people, especially the youth who otherwise would have migrated to the southern sector of Ghana in search of greener pastures and to pursue mining activities known as *galamsey*.

Tourism Promotion: Through marketing campaigns, infrastructure development, and stakeholder collaboration, cultural tourism enterprises promote destinations and attract visitors, driving economic growth and development. The CCTEs serve as attractions and anchors for tourist activities and development to the extent that educational institutions visit the region to learn about traditional cloth making, blacksmithing and herbal medicine.

Fame for the Villages: Successful rural tourism projects can put previously unknown villages on the map, increasing their visibility and attracting attention from tourists, investors, and policymakers. Adibo is popular due to being the site of the war between the Dagbon people and German invaders; Yendi and Bimbilla are known for smock production, Gbambaya village is popular for the Naa Dataa Tua and Binda is famous for the castration of eunuchs and its role in the trans-Atlantic slave trade.

Cultural Attractions: The Northern region boasts unique cultural attractions such as festivals, performances, and artisanal workshops, drawing visitors interested in experiencing authentic cultural experiences. These CCTEs play a crucial role in attracting tourists who in turn boost incomes.

Educational Sites: CCTEs in the Northern communities offer opportunities for educational tourism, allowing visitors to learn about local history, traditions, and sustainable practices firsthand. Institutions from far and wide visit the region to learn about local technologies.

Exposure: Through interactions with tourists, rural residents gain exposure to different cultures, ideas, and perspectives, fostering cross-cultural understanding and appreciation. This is evident in the way the conservative Ponayili and Daranyili communities receive and interact with tourists as visitors. They listen with dismay to what others do; for example, having one wife with one or two children is strange as they are polygynous with the average woman bearing seven children and men having an average of three wives and more than 15 children.

D. Education and Skills Transfer:

Implicit Learning: Cultural tourism experiences provide opportunities for informal education and skills acquisition, as visitors engage with local traditions, practices, and knowledge systems. The pot makers in the Tamale Metropolis and the shea butter producers teach visitors their skills. Traditional crafts people such as blacksmiths share their skills and knowledge with visitors through demonstrations, and apprenticeships.

Socio-Cultural Development: CCTE enterprises contribute to socio-cultural development by empowering communities to preserve, promote, and transmit their cultural heritage while also fostering entrepreneurship and innovation.

E. Spiritual Contributions and Entertainment:

Cultural and Spiritual Contributions: Cultural tourism destinations often have spiritual significance, whether through sacred sites, pilgrimage routes, or traditional rituals, offering visitors opportunities for reflection, contemplation, and spiritual enrichment. The healers in Jilo and Bakpaba, and the Kukuo sacred site for exorcizing witches promote healing and self-actualization.

Entertainment: The CCTE enterprises provide entertainment such as music, dance, and storytelling, offering visitors a taste of local culture and hospitality. The Simpa dance troupe, Damba festival, and Nkpaanjo talk shows not only entertain people, but also provide opportunities for creativity and improve livelihoods.

Socialization: Cultural tourism enterprises facilitate social interactions and connections between visitors and locals, fostering cross-cultural exchange, friendship, and understanding. They also provide opportunities for community gatherings and celebrations, strengthening social cohesion and solidarity. It is for this reason that members of the community make donations to support the purchase of musical instruments for the Simpa troupe although they are not members. Residents flock to the venues to be entertained, to seek new suitors or meet with old ones.

Conclusion: These categories highlight the diverse aspects of cultural tourism, ranging from economic benefits to the preservation of heritage and the promotion of local culture. Each aspect plays a vital role in the overall development and sustainability of cultural tourism destinations.

Implications for theory and practice

Theoretical implications:

This model contributes to theory and the literature in the following ways: i. Understanding the economic impact of cultural tourism on employment and socio-economic development offers insights into how tourism can contribute to local economies. ii. The model highlights the role of cultural tourism in preserving local culture and heritage. iii. It acknowledges cultural tourism's role in promoting tourism and preventing rural-urban migration, which underscores its potential for balanced regional development. iv. Lastly, the model contributes to theory on the cultural and spiritual contributions of tourism to society, thereby underscoring its role in social cohesion and community identity.

Practical Implications:

A key practical contribution of the model is that governments and stakeholders should focus on strategies to maximize employment opportunities and stimulate economic growth through cultural tourism initiatives.

Secondly, efforts can be directed towards preserving cultural heritage sites, promoting local cuisine, and supporting traditional artisans to ensure cultural sustainability while attracting tourists. Again, the model indicates that communities can invest in infrastructure, hospitality services, and cultural events to promote tourism development, enhance visitor experiences, and create incentives for residents to remain instead of migrating. To achieve this, educational programs, workshops, and apprenticeships should be created to facilitate skills transfer and promote cultural learning among residents and visitors.

Lastly, communities can leverage cultural events, entertainment services, and spiritual activities to enhance visitor experiences and foster socialization among residents and tourists.

In conclusion, these implications demonstrate the multifaceted nature of cultural tourism and its potential to contribute to economic, social, and cultural development at both the theoretical and practical levels. By recognizing and harnessing these impacts, stakeholders can effectively plan and implement strategies to maximize the benefits of cultural tourism while minimizing potential negative effects.

6.4. Limitations of the Models and Proposed Solutions

While the models developed in this study possess both theoretical and practical value, their applicability is constrained by several limitations. First, limited generalizability poses a challenge. The cultural and site-specific contexts that shaped the formulation of these models are rooted in the Northern Region of Ghana. As such, they may not fully apply to communities in other cultural

settings, where social structures, tourism practices, and economic systems differ. *Proposed solution:* Future research should incorporate case studies from diverse cultural and geographical contexts—both within Ghana and across Africa—to refine and adapt the models for broader applicability.

Second, managerial applicability constraints exist. The models assume governance structures—such as familial, top-down, or sole proprietorship—that may be effective in the Northern Region but unsuitable for areas where other forms of management is the norm. *Proposed solution:* The models could be restructured to include adaptable management frameworks, allowing them to fit varied governance systems and ownership arrangements across different tourism sites.

Finally, limited geographic and comparative data weaken the models' relevance beyond the immediate study area. The absence of data from other parts of Ghana, neighboring countries, and sub-Saharan Africa means the models might not reflect realities in these regions. *Proposed solution:* Expanding the scope of data collection to include multiple regions and countries would enrich the models, ensuring they capture a wider spectrum of socio-cultural, economic, and environmental conditions. By addressing these limitations through broader data collection, adaptable structures, and cross-contextual validation, the models could evolve into more universally relevant tools for understanding and enhancing CCTEs across different African contexts.

6.5. Concluding comments

This chapter presented a comprehensive examination of three focal points: management strategies, the development of CCTEs and their socio-economic impact on the Northern region's socio-economic development. These areas were scrutinized to broaden comprehension, enrich the existing literature and theory, and facilitate practical application in managerial contexts.

Management Strategies: Various management methodologies were explored, encompassing family, collaborative, cooperative, top-down, and sole proprietorship approaches. Each was scrutinized for its distinctive features, benefits, and drawbacks, contributing to a nuanced understanding of effective management paradigms within cultural tourism contexts.

CCTE Development: The chapter also delved into the developmental trajectories of CCTEs, examining factors such as collaborative efforts, resource allocation, and external support provided by NGOs or similar entities. By elucidating the evolutionary paths and growth mechanisms of CCTEs, the chapter shed light on pathways to success and sustainability within cultural tourism endeavors.

Socio-Economic Contribution: An analysis was undertaken of the socio-economic ramifications of CCTEs in the Northern region, emphasizing their role in job creation, income generation, and community empowerment. In doing so, the chapter underscored the pivotal role of CCTEs in driving economic prosperity and fostering social development in the region.

Through the integration of these three pivotal areas of inquiry, the chapter sought to enrich scholarly discourse, inform theoretical frameworks, and provide actionable insights for managerial decision-making. It aimed to promote holistic understanding of cultural tourism dynamics and

facilitate the formulation of informed strategies to bolster the socio-economic fabric of the Northern region.

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

This chapter presents a comprehensive review of the study's aim, objectives, findings, conclusions, and recommendations. It commences with a summary of the principal findings, followed by the conclusions and recommendations derived from the study's objectives. The chapter also makes suggestions for future research, focusing on tourism's impact on local community development.

7.2 Review of the Study's Aim and Objectives

The primary aim of this research was to examine CCTEs in the Northern region of Ghana through the lens of CBT. The investigation sought to establish an environment conducive to the empowerment of local inhabitants and sites, thereby enhancing their potential for socio-economic development. To achieve this overarching aim, the researcher formulated the following seven research objectives:

7.3. Objectives

7.3.1. To assess the socio-demographic variables of players in the CCTEs

7.3.2. To analyze the role of the stakeholders involved in the CCTEs

7.3.3. To identify the ownership and management structures of the selected CCTEs to determine if they match the principles of CBT

7.3.4. To investigate benefit sharing, distribution, and the structure of the selected CCTEs to determine if they match CBT principles

7.3.5. To examine the role of CCTEs in the study region relative to community socio-economic development

7.3.6. To develop a conceptual framework to advance CCTEs and community socio-economic development

7.3.7. To identify an appropriate tourism policy framework for the Northern region

7.4. Overview of the Study

The aim of this study was to analyze the various forms and characteristics of CCTEs in Ghana's Northern Region in comparison to established CBT principles. The goal was to reposition and empower these enterprises to contribute effectively to the socio-economic development of their communities. A qualitative research approach was adopted within the interpretive paradigm. Twenty-seven CCTEs were purposively selected, with a case study approach utilized to profile each, exploring their operational nature, ownership structure, benefit distribution mechanisms, and potential to reposition to foster socio-economic development. In-depth interviews, focus group discussions, and field notes were employed to gather data, with two workers from each CCTE participating in interviews. Data analysis was conducted using manual familiarization, immersion, coding, grouping and so on, in order to synthesize the information gathered. A significant aspect

of this study is its contribution to the sparse body of literature on CCTEs in the study area, providing valuable insights. Furthermore, the study aimed to develop a strategic framework to advance CCTEs and promote community development through the principles of CBT, which was successfully achieved.

Interpretation of the findings by research objectives

The finding of the study focus on the main research objectives.

7.5.1 Objective 1

To assess the socio-demographic characteristics of individuals involved in CCTEs

The data analysis revealed that the majority of male participants are married, often practicing polygyny. The CCTEs such as leatherwork and blacksmithing are male-dominated, with village elders managing smock making, and thatch making. Female participants were involved in pottery, dawadawa spice preparation, and shea butter preparation; they were thus concentrated in artistic and gastronomic domains. In historical towns and villages, traditional professions, spiritual activities, cultural performances, festivals, and talk shows are typically dominated by men. The hospitality and hotel industry presents a more balanced gender distribution, with females typically engaged in kitchen work, dishwashing, serving, laundry, and cooking.

This suggests that cultural norms and traditions dictate specific gender roles within primary CCTEs, resulting in potential marginalization of one gender. While gender roles in exotic CCTEs may not be as strongly influenced by tradition, domestic responsibilities continue to impact the roles assumed within these enterprises such as hostel management.

The majority of respondents were illiterate, with only a few having basic education. For instance, three lettered individuals were identified at the German graves, Naa Dataa Tua, and the Adibo war

site. Some of the smock makers have received Arabic and Islamic education, while one female had completed Junior High School. The prevalence of illiteracy in a modern sector like tourism underscores the need to encourage the involvement of educated individuals to facilitate development and accelerate growth. The sector is currently predominantly managed by individuals with limited literacy who lack modern managerial expertise.

7.5.2. Objective 2

To analyze the role of the stakeholders involved in the CCTEs

The analysis of stakeholder roles within the CCTEs shed light on the multifaceted contributions made by various individuals and groups to the operation and success of these enterprises.

Comprehensive Involvement: Stakeholders' involvement in CCTEs spans a wide spectrum of activities, ranging from spiritual guidance and site protection to managerial tasks and visitor education. This underscores the holistic approach adopted to ensure these enterprises' smooth functioning and sustainability.

Diverse Contributions: Stakeholders contribute in diverse ways, leveraging their unique skills, knowledge, and resources to support different aspects of CCTE operations. For example, while some stakeholders focus on managerial duties and revenue mobilization, others take on roles related to custodial responsibilities or entertainment provision. This diversity of contributions enriches the overall functioning of the CCTEs and enhances their appeal to visitors.

Essential Functions: Each stakeholder's contribution plays a crucial role in the CCTEs' survival and sustainability. Whether it is providing essential services like cooking and serving, offering guidance and mentorship to visitors, or ensuring the preservation of cultural heritage, each role is instrumental in maintaining the integrity and effectiveness of the enterprises.

Community Empowerment: Stakeholders' active involvement in CCTEs not only contributes to the success of the enterprises, but also fosters community empowerment. By participating in various aspects of CCTE operations, stakeholders develop a sense of ownership and pride in their cultural heritage, leading to increased community cohesion and resilience.

Impact on Visitor Experience: Stakeholders' contributions directly impact the overall visitor experience within CCTEs. From providing informative tours and cultural performances to offering authentic cuisine and hospitality, stakeholders play a key role in shaping the quality and authenticity of the visitor experience, ultimately influencing visitor satisfaction and repeat visits.

The analysis of stakeholder roles in CCTEs highlights the essential contributions made by various individuals and groups to these enterprises' success and sustainability. By actively engaging stakeholders and leveraging their diverse skills and resources, CCTEs enhance their appeal to visitors, strengthen community ties, and contribute to the preservation and promotion of cultural heritage.

7.5.3. Objective 3

To identify the ownership and management structures of the selected CCTEs to determine if they match CBT principles

Ownership of all 27 CCTEs examined in the study is predominantly vested in the community or individuals within the community. In some instances, it may extend to families or clans, such as in drumming, smock making, blacksmithing, and leatherwork. This ownership structure aligns with the principles of CBT projects and sites described by Giampiccoli et al (2015) and Gunawan et al (2022). Even in cases where NGOs facilitate organizational efforts, ownership remains vested

in individuals who directly profit from production, although contributions to site maintenance and administrative costs may be required.

Regarding management, various structures are observed, including family, sole proprietorship, top-down approaches, and collaborative management. Management is in the hands of local community members, irrespective of their level of education. This underscores the importance of community involvement in decision-making processes and highlights the adaptability of management structures to suit local contexts and preferences.

The ownership and management structures of the CCTEs align with CBT principles, emphasizing community ownership and involvement. The diverse roles undertaken by stakeholders further underscore the collaborative efforts necessary for the success and sustainability of cultural tourism initiatives within the Northern Region of Ghana.

7.5.4. Objective 4

To investigate benefit sharing, distribution, and the structure of the selected CCTEs to determine if they align with CBT principles

The study's findings reveal diverse approaches to benefit sharing and distribution across the various CCTEs.

Equitable Benefit Sharing: In CCTEs like the Tooli talk show, the artists share the proceeds equally among themselves, mirroring an ethos of fairness and equal participation. This approach reflects the principles of inclusivity and community empowerment central to CBT, ensuring that all stakeholders benefit proportionately from their contributions.

Partnerships and Revenue Sharing: In cases like the Nkpanjo storytelling group, collaboration with external entities such as radio stations enables revenue sharing. The group is compensated by radio

management for their storytelling services, while the radio station benefits from increased advertising revenue. Such partnerships demonstrate the potential for symbiotic relationships between CTEs and external stakeholders, enhancing sustainability and mutual benefits.

Non-commercial Compensation: Some CCTEs such as Binda, Kukou, and Darayili do not operate on commercial models and instead provide gifts or other non-monetary compensation to participants. While unconventional, this approach preserves cultural integrity and community engagement, aligning with the principles of CBT that prioritize local empowerment and cultural preservation.

Ticketing and Revenue Redistribution: The CCTEs around Yendi utilize a ticketing system, with the funds raised used to compensate stakeholders through the local assembly. This structured approach ensures that benefits are redistributed to the community, supporting local development initiatives and reinforcing the principles of collective ownership and shared prosperity inherent in CBT.

Family and Communal Compensation: In family-managed enterprises, compensation is provided by family or clan heads, fostering a sense of communal ownership and solidarity. Similarly, workers in hotels receive compensation from leaders, including fringe benefits like food items or opportunities to sell old car parts. These arrangements reflect a commitment to local livelihood enhancement and community well-being, consistent with CBT principles.

The observed benefit sharing and distribution mechanisms within the studied CCTEs demonstrate a nuanced understanding of community needs and aspirations, while also aligning with the overarching principles of CBT. By ensuring equitable participation, fostering partnerships, and

prioritizing local empowerment, these CCTEs contribute to sustainable development and socio-economic well-being within their respective communities.

7.5.5. Objective 5

To examine the role of CCTEs in the study region relative to community socio-economic development

The study revealed that CCTEs in the study region have made significant contributions to local communities' socio-economic development.

Economic Impact and Employment Generation: CCTEs serve as important economic drivers, generating employment opportunities and stimulating economic activity within the region. Local residents are employed in various roles such as artisans, tour guides, and hospitality staff, thereby providing a source of income and livelihoods for community members.

Cultural Preservation and Promotion: CCTEs play a crucial role in preserving and promoting local culture and heritage. Through activities like traditional craft production, cultural performances, and heritage tours, they contribute to the preservation of indigenous knowledge and traditions, while also showcasing the cultural richness of the region to visitors.

Tourism Promotion and Development: CCTEs serve as catalysts for tourism promotion and development in the study region. By offering unique cultural experiences and attractions, they attract visitors to the area, stimulating demand for tourist services and infrastructure development. This, in turn, creates opportunities for local businesses and entrepreneurs.

Education and Skills Transfer: CCTEs facilitate education and skills transfer by providing training and employment opportunities to community members. Through hands-on experience and mentorship programs, individuals working in CCTEs gain valuable skills and knowledge, which

can be applied to other economic sectors, thus contributing to human capital development and capacity building.

Spiritual Contributions and Entertainment: Some CCTEs have spiritual or entertainment components, adding cultural value and diversity to the local community. Spiritual ceremonies, cultural performances, and entertainment events hosted by CCTEs contribute to the social fabric of the community, fostering a sense of identity and belonging among residents.

All in all, CCTEs play a multifaceted role in community socio-economic development, contributing to employment generation, cultural preservation, tourism promotion, skills development, and community cohesion. While challenges may exist such as cultural sensitivities around certain practices or conflict with local traditions, CCTEs' positive impacts outweigh these issues, making them valuable assets for the socio-economic advancement of the study region.

7.5.6. Objective 6

To develop a conceptual framework to advance CCTEs and community socio-economic development

The study led to the development of three distinct conceptual frameworks aimed at advancing CCTEs and fostering community socio-economic development in the Northern region of Ghana. These frameworks offer valuable insights into the management strategies, developmental approaches, and roles of CCTEs within the local context.

CCTE Development and Management Strategies Framework: This framework outlines various management types adopted by local communities to sustain their CCTEs. It highlights the motivation behind the sustainability of these sites, including cultural and traditional significance, livelihood opportunities, and spiritual considerations. Management types identified include family,

collaborative, and cooperative management, a top-down management approach, and sole proprietorship. While developed for the Northern region, this framework could apply to similar sites in other regions with comparable features.

M2PT Model to Advance CCTEs: The M2PT Model incorporates four thematic areas aimed at advancing CCTEs in the Northern region, namely, market support and promotion, policy and regulatory support, promotional and awareness initiatives, and training and capacity building. This holistic approach to tourism development is designed to support CCTEs to enhance their operations and contribute to overall socio-economic development within the region.

CCTEs' Role in Community-Wide Socio-Economic Development Framework: This framework identifies five thematic areas crucial to community socio-economic development, including economic impact and employment generation, cultural preservation and promotion, tourism promotion and development, education and skills transfer, and spiritual contributions and entertainment. By delineating these roles, the framework provides a comprehensive understanding of how CCTEs contribute to broader socio-economic development objectives within local communities.

These conceptual frameworks not only enrich our understanding of CBT in the Northern region of Ghana, but also make a significant contribution to the existing literature on the subject. By expanding knowledge and pushing the boundaries of information on the CBT sector, they offer valuable guidance to policymakers, practitioners, and researchers interested in advancing CCTEs and fostering sustainable community development initiatives.

7.5.7. Objective 7

To identify an appropriate tourism policy framework for the Northern region

The data collected from stakeholders in the tourism sector in the Northern region of Ghana highlights several key policy recommendations aimed at uplifting tourism development. These encompass various aspects ranging from taxation and budgetary allocations to skills development and infrastructure improvement.

Tax Holidays: Offering tax holidays for ten years could incentivize investment in the tourism sector, particularly among small businesses and entrepreneurs. It would reduce the financial burden during the initial years of operation, allowing businesses to allocate resources to growth and development.

Assembly Support and Budgetary Allocations: Local assembly support and budgetary allocations are crucial for infrastructure development, marketing initiatives, and community engagement programs. This would ensure that tourism initiatives receive adequate funding and resources at the grassroots level.

Licensing and Regulations: Licensing CCTEs for weapon production and patient referrals to herbalists would address specific needs within the tourism sector, ensuring safety and regulatory compliance while supporting local industries and practices.

Cultural Competitions and Training: Cultural dance competitions and managerial training for site owners would promote cultural preservation, skills development, and professionalization within the tourism industry. They would enhance the quality of tourist experiences and contribute to the overall appeal of the destination.

Language Support and Skills Enhancement: English language proficiency enhances communication with international tourists, improving service quality and customer satisfaction. It

also fosters inclusivity and empowers local communities to engage effectively in the tourism sector.

Infrastructure and Import Policies: Policies supporting the acquisition of vehicles and tax free imports for hoteliers would facilitate infrastructure development, while investment in tourism facilities would address transportation challenges and ensure that accommodation standards meet international expectations.

Financial Support and Secure Funding: Financial support and secure funding for at least five years would provide stability and sustainability for CCTEs. It would enable long-term planning, capacity building, and continuous improvement of tourism products and services.

These policy recommendations reflect the diverse needs and priorities of stakeholders within the tourism sector in the Northern region. Their implementation by authorities such as the Ministry of Tourism and Culture, Ghana Tourism Authority, and the Tourism Development Board is essential to accelerate tourism development, promote socio-economic growth, and foster community empowerment in the region.

7.6. Conclusions linked to objectives 1-7.

The 27 CCTEs in the Northern region are typical CBT sites. The following conclusions are reached with respect to the sites following the outcomes of the study.

7.6.1. Assess the socio-demographic variables of players in the CCTEs (Objective 1)

The data is clear on the types of individuals involved in tourism related enterprises. They include men and women, the youth and the elderly. Apart from management members in the hotel industry and three others at the Adibo and German grave sites, the majority are unlettered. The main form of marriage is polygyny, which is preferred by the community. The only site where people with

Islamic education was recorded was the smock-makers. Where educated people are involved, innovative ways of raising revenue were observed as in ticketing tourists in some historical sites and in the provision of varied meals in the hotel industry. The need for more educated people to lead these enterprises cannot be overemphasized if innovation and revenue are to be enhanced.

7.6.2. Analyze the role of the stakeholders involved in the CCTEs (Objective 2)

The data revealed that the stakeholders in the various CCTEs play varying roles to ensure the sustainability of their enterprises. These include spiritual, site protection, and custodial functions, visitor education and revenue mobilization. Others include leadership roles, and preservation of historical knowledge among the primary CCTEs. These roles are largely cultural and natural and the players require no skills and training to perform them. The only skills and knowledge-based role is revenue mobilization which involves writing, reading and arithmetic. This ensures a regular source of funds for the elders and the officers within the sites' catchment area. It therefore suggests that knowledge of site management would enable these enterprises to prosper in terms of revenue mobilization and socio-economic development.

The roles of the stakeholders in the exotic CCTEs include self-financing, creating amusing stories, spiritual roles such as warding off accidents by placing eggs to be run over by cars driving long distances, managerial functions, errands, laundry and cooking. Much creativity is at play, including touches of modernity as in TV, radio and copying procedures from others. An enterprise needs these to stay afloat in the business environment. The findings imply that acquiring new knowledge and ideas from experts as to how to manage and grow these business enterprises is crucial to promote CCTE development in the Northern region of Ghana since conservative ways do not promote accelerated development.

7.6.3. Identify the ownership and management structures of the selected CCTEs to determine if they match CBT principles (Objective 3)

The data showed that ownership of the enterprises is in the hands of community members. While some enterprises are owned by the whole village, others are owned by families and clans, and in some cases individuals. They can thus be classified as CBT since no foreign organization or individual owns the enterprises.

The management structure takes different forms including family, collaborative and top-down management, and sole proprietorship. These have sustained the CCTEs although there are few formal activities and operational dynamics. In order for the enterprises to prosper, management needs to gain knowledge and skills in tourist site management. However, indigenous ways of doing things should continue so as not to dilute the current nature of the management system.

7.6.4. Investigate benefit sharing, distribution, and the structure of the selected CCTEs to determine if they align with CBT principles (Objective 4)

The data suggested that different forms of benefits accrue to the CCTEs. Some of the stakeholders like the elders receive ‘kola’ or a token for the services they render. Others receive gifts in the form of cash from tourists for taking them through the site’s history and sight-seeing. In others such as the traditional professions, members of families and clans receive cash from the production of smocks, hoes and leather work. In food joints, workers receive daily wages while the women who produce shea butter, and sell kpalgu spices make a profit that they do not share as they have no employees. Hotels pay wages to their employees, who also receive fringe benefits such as food items and drinks. The CCTEs in the study region thus support livelihoods and ameliorate poverty. The distribution of proceeds and the local ownership and management structure of the CCTEs align with the features of CBT, as they address community problems.

7.6.5. Examine the role of CCTEs in the study region relative to community socio-economic development (Objective 5)

The CCTEs' contributions include preservation of local culture through cuisine, preservation of cultural heritage, and serving as a source of income. They also provide a home away from home for tourists and vehicles for visitors, prevent rural-urban migration, promote tourism, and secure fame for their villages. Among other things, the CCTEs offer cultural attractions and serve as tourist and educational sites. It is clear from the data that these CCTEs make a significant contribution to the socio-economic development of the Northern region and its people by providing jobs, enhancing livelihoods, and promoting spiritual development and protection of their heritage.

7.6.6. Develop a conceptual framework to advance CCTEs and community socio-economic development (Objective 6)

Three conceptual frameworks were developed to reflect different themes. They not only provide information on the nature of CBT in the Northern region of Ghana, but also add to the body of literature on the relationship between CBT and CCTEs. The study thus extends the frontiers of information on the CBT sector and makes concrete suggestions to strengthen CCTEs to better position them for socio-economic transformation.

7.6.7. Identify an appropriate tourism policy framework for the Northern region (Objective 7)

The participants' suggestions on policy directions to transform tourism in the Northern region reflect several thematic areas. These include policy and regulatory support, market support and promotion, promotional and awareness initiatives, and training and capacity building. It is concluded that implementing such policies would transform tourism in the Northern region.

7. 7. Recommendations

The following recommendations reflect some of the study's objectives and aim to advance CCTEs and overall tourism development in the study area:

1. Increase participation in tourism to reflect the socio-demographic variables of the region
2. Stakeholder training and capacity building in management of CCTEs
3. Co-ownership of CCTEs with NGOs
4. Implement policies and establish tourism development offices in each district in the Northern region

These are discussed in more detail below.

7.7.1. Increase participation in tourism to reflect the socio-demographic variables of the region

The Northern region is home to men and women of different ages who are both literate and illiterate. However, the elders dominate participation in tourist-related activities. Apart from history and heritage tourism, areas like nature tourism remain untapped. It is therefore recommended that in historical towns and villages where elders manage the tourist sites, the youth should be given opportunities to participate as managers and tour guards. Tourists should purchase tickets to visit these sites, thus putting an end to the practice of merely giving villagers tokens as gifts.

The escarpments and rivers in villages like Kukuo and Binda are natural geographical wonders that have not been tapped as tourist attractions. The youth and other villagers could guide tourists in these areas, thereby diversifying tourism. This would increase revenue for the village folk, reducing poverty.

7.7.2. Stakeholder training and capacity building in management of CCTEs

To modernize CCTEs in the Northern region, it is imperative to transition from traditional management practices to modern methods. Many sites currently prioritize sustainability and continuity over profitability, resulting in limited revenue generation. There is a pressing need to revitalize these enterprises by adopting contemporary management approaches.

A targeted approach focusing on youth engagement is essential for effective modernization. Given the challenges associated with changing entrenched practices, it is often more feasible to instill new methods among younger individuals who are more receptive to change. By empowering the youth with the necessary skills and knowledge in tourism and site management, they can emerge as valuable stakeholders capable of driving modernization initiatives within the sector.

On-going training programs should be established to enhance the youth's capacity in tourism-related fields. These should cover various aspects of modern management practices, including marketing strategies, customer service, financial management, and sustainable development principles. Equipping the youth with relevant competencies will enable them to contribute to CCTEs' transformation into dynamic, financially viable enterprises.

Modernizing the CCTEs in the Northern region requires a concerted effort to shift towards contemporary management practices. Youth empowerment through targeted training initiatives is crucial to build a skilled workforce capable of driving innovation and revitalizing the tourism sector in the region.

7.7.3. Co-ownership of CCTEs with NGOs

It was observed that in enterprises like pottery and shea butter preparation where external bodies like NGOs have helped to organize women, year round production has been achieved. This

suggests that co-ownership and management with NGOs for a period of ten years would increase production through reorganization and an appropriate management system. Coupled with the required capital injection, this could expand the CCTEs' socio-economic contributions.

7.7.4. Implement policies and establish tourism development offices in each district in the Northern region

There are several tourism regulatory organizations such as the Ministry of Tourism and Culture, Ghana Tourism Authority, Ghana Tourism Board and Ghana Tourism Federation. Only the Ghana Tourism Authority has an office in the Northern regional capital of Tamale. The CCTEs in the region thus operate with little recourse to the authorities. This renders the implementation of tourism regulations and development difficult. It is thus recommended that all the regulatory authorities should establish offices in all the districts in the region in order to bring governance and regulations to people's doorstep. This will also enable the suggested policies to be properly implemented.

7.8. Suggestions for Future Research

This study investigated the nature of CCTEs in the Northern region of Ghana, focusing on typologies of stakeholders, ownership, management, proceeds sharing, partnerships, contributions to society and policy preferences. It lays the foundation for future studies on the following topics:

Nature tourism in the Northern region of Ghana

The negative impact of Ghana's tourism policies on tourism development in the Northern region.

Stakeholders of tourism enterprises' satisfaction with the benefit sharing arrangements in the Northern region of Ghana.

7.9. Conclusion

This study underscored the significant roles played by both women and men as stakeholders in the tourism sector, although they tend to occupy distinct spheres of influence. It also pointed to the participation of both literate and illiterate individuals, with higher representation of the latter. Ownership of the CCTEs predominantly rests with community members, whether as clans, families, or individuals.

Management practices and benefit-sharing mechanisms within these enterprises generally align with CBT principles, albeit with limited partnerships with government agencies and minimal NGO support. Despite these challenges, tourism enterprises in the Northern region of Ghana make a significant contribution to the socio-economic development of the region. They provide employment opportunities, contribute to cultural preservation, play roles in spiritual and health delivery, and enhance the fame of towns and villages.

To enhance the CCTEs' contribution to the region's socio-economic development, it is imperative to implement the policy suggestions aimed at bringing tourism governance closer to the people. This can be achieved through the establishment of district offices of the regulatory authorities tasked with overseeing and facilitating the growth of the tourism sector. Closer collaboration between stakeholders and the regulatory bodies could unlock the full potential of the Northern region's tourism resources for the benefit of local communities and broader socio-economic development.

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GLOSSARY OF WORDS

<i>Word</i>	<i>Meaning</i>
Abawa	apprentice
Alizumma-koofe	last Friday of the month
Ayoyo	green leafy soup
CBT	community-based tourism
CCTE	community-cultural tourism enterprise
Chihili	prohibition
CTE	cultural tourism enterprise
Daa	market
Dabsili	day
Dagbon	a kingdom in the Northern region
Damba	kind of festival
Damli	staff of authority
Dataa	male rival
Gbanzaba	leather-worker

kali	tradition
Kpakahli	shea butter
Kpalgu	local food spice
kpalu dari	workshop for weavers
Kpam	oil
Kpema	leader
Lung	drum
Machele	blacksmith
Magazia	woman leader
Mba	father (used to address elderly male)
Mma	mother (used to address elderly female)
Mori	grass
Mugri	Wellington boot-like sandals
Naa	king/chief
Nanun	a kingdom in the Northern region
Nyuli	yam
Nzo	friend
Omari	cut

para	woman
savɪu	workshop for blacksmiths
Simpa	youth dance
sonya	witch
Suxri	a Dagbamba name for a boy born after a man becomes a chief
Talahi	compulsory
Tama	shea
Tim	medicine
Toolɪ	creative story
Tua	baobab tree
Wache	a meal of rice and beans cooked together
worɪ	snake
Wohu	horse
Zalkpana	laws
zalpkana	laws
zurɪ	head
zunyung	selfishness

Appendix A: Interview guide

Community-based Tourism as a strategy to Advance Cultural Tourism Enterprises for Socio- Economic Development of Communities in the Northern Region of Ghana

A. Introduction

My name is Mr. Fusheini Halawayhi. I am a PhD student at the Durban University of Technology in South Africa. I would like to talk to you about your roles, status, and any other relevant thing you can mention to me about your experiences in the CCTE (Community Cultural Tourism Enterprise) you work. I would like to know from you again about profit distribution, ownership, management, partnership and contribution of your CCTE in the socio- economic development of your community. The information you will provide is meant for only academic purposes. The interaction will last for maximum of 30 minutes, and recorded on tape and on paper. Your response will remain confidential; you are also free to end the interview at any time. You may also ignore any question that you are not comfortable with, thank you.

A. Assessing role of the social-demographic variables of the people involved in the CCTE's against the principals of CBT.

Please tell me about yourself

Name

Age

Gender

Marital status

Number of children

Level of education

Hometown

B. Assessing roles of the people involved in the CCTEs against the principles of CBT

- 1: What is the nature of your employment? (part-time, full-time, self –ownership, partnership)
2. How long have you been employed at with your current employer?
3. Do you think there are opportunities for you to move to higher positions within the organization?
4. Did you receive training for your current position?
5. If yes to the above question, please indicate who provided the training
6. What types of training did you receive?

(Tourism product development, Marketing, Customer care, managing cultural sites, Tour guiding, developing cultural tourism, Sustainability of cultural sites, Sustainability of cultural sites, Community participation, Establishing trust funds, Tourism development)

C. Indicating the ownership and management of CCTEs

1. Who owns your CTE? (Government, NGO, Community, individual)
2. Do the community members share in the profits of the CCTE?
3. What type of benefit or profit do the community members share
4. What type of indirect benefits are received by community members from your CCTE?
5. Are community members allowed to sell their products at the CCTE?
6. Are community members involved at management level of the CCTE?
7. In what capacity do community members participate as management members of the CCTE?

D. Identifying structures of selected CCTEs to determine if it matches the principles of CBT

1. Is your CTE managed and owned by your community members?
2. Is the CTE looking forward to partnering outsiders in the management of the CCTE?
3. Should government own the CTE and allow community to manage it?
4. Do you think that the CCTE should be completely independent from the community

ownership and management?

5. Are you satisfied with the current management of your CCTE?
6. Should government own the CCTE and allow community to manage it?

E. Distribution and partnership structures of CCTE

1. Do you think that CCTE must be developed with external entity with community partnership?
2. Should an external entity benefit equally from profit sharing as community members?
3. in terms of partnership with an external entity, who do you prefer to manage the entity?
4. Do you think even if government should help with financial resources she should allow community members to manage the facility?

F. Developing a strategy to advance CCTEs and socio- community development through CBT

1. What is your understanding of community socio-economic development?
2. What do you want CTEs to provide to enhance socio-economic development in your community?
3. What strategies will you recommend to advance CCTE and community development?
4. What do you think is required for communities to own and manage the CCTE?
5. What kind of private partnership arrangement will you recommend to enhance CTE and community development?
6. What kind of government involvement / arrangement do you recommend for your CCTE?

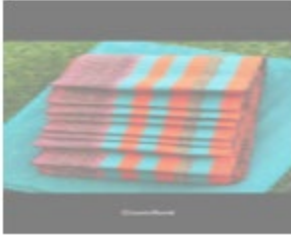
F. Policy to promote CTE in the Northern region

1. Are you aware of any policy or regulatory framework on CCTE in the Northern region?
2. Are the current policy of government helping the cause of CCTE in the Northern region?
3. Which of the tourism regulatory bodies operate in the region?
4. Do you think that the Northern region require specific policy to support its tourism development?

5. What issues would you recommend to be put on a policy to support CCTE in the Northern region?

Conclusion: Base on the things we talked about, what is the most important thing to you? If you had a minute with your co-workers, employees, family and village members, employers, or important government official, what would you say about CCTE and community socio-economic development? Thank you for your time and attention.

Appendix B: GATE KEEPER'S LETTER



MONGU, SMOCKS LIMITED

Bimbilla
yeesux@yahoo.com
Tel 0542448439

Our ref:

Your ref:

Date: 21/03/2024

RE; REQUEST FOR PARTICIPATION IN A RESEARCH

I write to inform you that Mongu Smocks & Fashion has given its concern to participate in your study *(Community-based Tourism as a strategy to Advance Cultural Tourism Enterprises for Socio- Economic Development of Communities in the Northern Region of Ghana)*

Our Bimbilla operations zone is located at Batingli while that of Yendi is at Kumlan Fong. The staff in both zones have been informed about your coming and are willing to cooperate with you. Should you desire to change your date of visit, please inform management so that we can rearrange.

Thank you.

Sadat Mongu
(Director)

Mongu Smocks Ltd.
P. O. Box 11
Bimbilla
Tel: 0542443439



Appendix C:

LETTER OF INFORMATION

Title of the Research Study: Community-based Tourism as a strategy to Advance Cultural Tourism Enterprises for Socio-Economic Development of Communities in the Northern Region of Ghana

Principal Investigator/s/researcher: Fusheini Halawayhi

Co-Investigator/s/supervisor/s: Dr. Sean N. Jugmohan, Dr.A. Giampiccoli

Brief Introduction and Purpose of the Study

This research is based on Community-Cultural Tourism Enterprises (CCTE) and Community Based Tourism (CBT) in the Northern region of Ghana. The study seeks to find out whether CCTEs in the region meet the criteria to qualify as Community-based tourism (CBT). Cultural tourism is perceived as having close association to communities and culture forms part of a community. While cultural tourism can be independent, this study needs to understand the benefits of CCTE from a CBT perspective. The researcher will unpack the different definitions of Cultural Tourism and use this as a criterion to narrow down the selection of approximately 30 CCTEs operating in the study region. The researcher will also unpack definitions, principles and characteristics of CBT to check the similarity of each CTE with recognised CBT definitions, principles and characteristics. This is a form of mapping exercise to find the CCTEs that closely resemble the characteristics of a CBT. The selected CCTEs will then form part of the study.

Greetings: Good morning ladies and gentlemen

I am a PhD student in DUT in the Department of Hospitality and Tourism Management .

Invitation to the potential participant: I would like to invite you to participate in the research as one-on-one interviewees.

What is Research:

A research is a systematic quest or inquiry for broad new knowledge. This research will look into cultural tourism practices in the Northern region. You are free to talk to your family and friends about this study because you are not obligated to join at this time. You are free to ask as many questions as you want.

Outline of the Procedures:

In order to gain insight into cultural tourism in the Northern region, interviews will be conducted and each session will take about 30 minutes. A focus group discussion will be held too in which interviewees will speak freely to the questions being posed.

Risks or Discomforts to the Participant:

You won't be approached to play out any demonstrations or offer expressions which may be required to cause distress, compromise, lessen confidence or cause them to encounter humiliation or lament. There are no predictable unfavorable responses

Explain to the participant the reasons he/she may be withdrawn from the Study:

Participation is not mandatory, participants may pull out from the research for their very own reasons, similar to an absence of time to be met. There will be no unfriendly ramifications for the participants should they decide to pull out.

Benefits:

The benefits of the research include the following:

- The findings will bring to bear the nature of cultural tourism in Ghana generally and the Northern region in particular.
- The type of state support and interventions required for tourism will be brought to bear.
- The research results will be published in journals and conferences locally and internationally

- The research will contribute to the theoretical body of knowledge
- Journal articles will be prepared and published

Remuneration: Participants will not be given any form of

monetary reward. Costs of the Study: Participants will not incur

any cost for participation.

Confidentiality:

Access to confidential personal data will not be required throughout the data collection process. The responses of participants will be kept anonymous and confidential.

The interview tapes, which do not include the participant's name, will be kept for five years before being disposed of.

Results: The outcome of the research would be shared to participants interested in the research finding before findings are published.

Research-related Injury: There is no expected physical injury as participants will not be involved in any movement or require to perform an act.

Storage of all electronic and hard copies including tape recordings:

Tape recorded interviews will be kept in a secure safe at the researcher's residence for a period of 5 years before being destroyed. The electronic version of the interviews will be deleted after 5 years whiles that of the hard copies will be burnt.

Persons to contact in the Event of Any Problems or Queries: Please contact the researcher (+233243526789.), my supervisor (0847277009) or the Institutional Research Ethics Administrator on 031 373 2375. Complaints can be reported to the Director: Research and Postgraduate Support Dr L Lingano on 031 373 2577 or researchdirector@dut.ac.za.



Appendix D: Letter of CONSENT

Full Title of the Study: **Title of the Research Study:** Community-based Tourism as a strategy to Advance Cultural Tourism Enterprises for Socio-Economic Development of Communities in the Northern Region of Ghana

Names of Researcher/s: Fusheini Halawayhi

Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher, Fusheini Halawayhi
- about the nature, conduct, benefits and risks of this study - Research Ethics Clearance
- Number: 238/23
- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.

- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

Full Name of Participant: Sadat Mongu: Date: 15/04/2024:

pm. Signature/Right

nt

I, Fusheini Halawayhi herewith confirm that the above participant has been fully

informed about the nature, conduct and risks of the above study.

Full Name of Researcher: FusheiniHalawayhi:

Date: 12/03/2023 Signature

Full Name of Witness (If applicable)

Date:Signature.....

Full Name of Legal Guardian (If applicable) Date

Signature

Appendix E: Ethical clearance



28 March 2024

Mr H Fusheini
P O Box 256
Takoradi Technical University
Ghana

Dear Mr Fusheini

Community-based Tourism as a strategy to Advance Cultural Tourism Enterprises for Socio-Economic Development of Communities in the Northern Region of Ghana Ethical Clearance number IREC 238/23

The DUT-Institutional Research Ethics Committee acknowledges receipt of your gatekeeper permission.

Please note that FULL APPROVAL is granted to your research proposal. You may proceed with data collection.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the DUT-IREC according to the DUT-IREC Standard Operating Procedures (SOP's).

Please note that any deviations from the approved proposal require the approval of the DUT-IREC

as outlined in the DUT-IREC SOP's.

It is compulsory for a student or researcher to apply for recertification on an annual basis. The failure to do so will result in withdrawal of ethics clearance. It is the responsibility of the researcher and the supervisor to apply for recertification.

Please note that you are required to submit a Notification of Completion of Study form together with an abstract to the DUT-IREC office on completion of your study.

Yours Sincerely

Prof J K Adam
Chairperson: DUT-IREC

ENVISION2030 transparency • honesty • integrity • respect • accountability
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Appendix F: Turnitin



Fusheini turnitin.docx

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Student's name: FUSHEINI HALAWAYHI

Signature Date: 16/08/2025

Supervisor's name: DR. SEAN N. JUGMOHAN

Signature.....Date.....

Appendix G: Editor's confirmation letter

**62 Ferguson Road
Glenwood
DURBAN 4001
Tel: 072 442 7896
Email: deanne.collins30@gmail.com**

17 October 2024

This serves to confirm that I have edited the thesis, “Community-based Tourism as a Strategy to Advance Cultural Tourism Enterprises for Socio-Economic Development of Communities in the Northern Region of Ghana”, by Fusheini Halawayhi.

DISCLAIMER: The editor cannot be held responsible for any errors introduced due to changes being made to the document after the editing is complete.

Yours sincerely,

(Ms) Deanne Collins (MA)