

# Capacity Building in Cultural *and Traditional* Craft Enterprises for Ecotourism Development in the Sekyere Kumawu District of Ghana

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## Abstract

The study was aimed at developing the capacities of the local people in selected agricultural societies in the Sekyere-Kumawu district in the Ashanti Region of Ghana in cultural and traditional craft enterprises. The study utilized the embedded mixed methods design with phenomenology as the research design. The study involved 116 participants consisting of park officers, traditional leaders, elders in the traditional cabinet, elderly men and women as well as the youth in Kumawu, Bodomase, Yiribotiri, and Dagomba. The capacities of the study participants were developed in textiles, leatherwork, traditional culinary practices, and cultural services. Moreover the development of cultural museums as tourism centers at four locations: A wildlife sanctuary, historical battle grounds, a royal mausoleum, and an ancient sacred tree were recommended. The findings revealed that the capacity building in cultural and traditional craft enterprises was beneficial in helping the local people in gaining employment, promoting the cultural heritage of the communities, and encouraging them to support ecotourism development at the Bomfobiri wildlife sanctuary. The study tasks the Ministry of Tourism, Arts and Culture, and the Forestry Commission to pay attention to sponsor initiatives in cultural and traditional crafts to offer employable skills to residents and enhance the experiences of tourists who visit the protected areas in Ghana.

**Keywords:** *Capacity Building, Ecotourism, Traditional Craft Enterprises, Cultural Heritage, Local Community Participation, Sustainable Tourism, Ghana*

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## Introduction

Ecotourism is a form of sustainable tourism (Anup, 2016) that is fast growing with high economic turnover for host communities in both developed and developing countries (UNEP, 2013; UNWTO, 2019; Adom, 2019a). This form of tourism combines ecologically sustainable practices, cultural and artistic heritage education, local community participation, and economic development (Rivera and Gutierrez, 2019; Adom, 2017; Mbatiany, 2016; Anup, Rijai, and Sapkota, 2015; Bhuiyan et al., 2012; Hawkins, 2004), making it a well-supported tourism operation in local communities (Wondirad, 2020; Abukhalifeh and Wondirad, 2019; Masud et al., 2017). It allows the creative adaptation of the culture and traditions of local communities as catalysts for economically sustainable development, especially in protected areas and their adjacent communities (Adom, 2019a; Adom, 2019b). Local people get the opportunity to develop their traditional crafts, cuisine, dances, and other cultural products into entrepreneurship enterprises (Cusack and Dixon, 2006). This is as a result of ecotourism's principal aim of integrating ecologically sustainable tourism model into the development of the existing local economies (Rivera and Gutierrez, 2019). A good and sustainable ecotourism development project in any protected area in local communities must aim at boosting local economies, cultural preservation, and eco-friendly practices (Das and Syiemlieh, 2009). Creditably, some local communities have explored the development opportunities in cultural and traditional crafts as extension services in ecotourism development in protected areas (Pardo-de-Santayana and Macia, 2015). Pradhan (2019) contends that some local communities in North-East India have emerged markets for their traditional crafts, often referred to as folk art or green art (Tynsong, Dkhar, and Tiwari, 2020), as part of the ecotourism development strategies. Likewise, traditional and/or ethnic foods and culinary practices are been explored as economically viable enterprises in ecotourism projects (Singh et al., 2007; Tynsong et al., 2020). Visitors in protected areas get the opportunity to buy and practice the production of these traditional crafts at a fee to enrich local artisans and local economies (Kelkit, Ozel, and Demirel, 2005). Lssozi (2012), Ayaa and Waswa (2016), as well as Adom (2018) note of some local communities in African countries such as Ethiopia, Tanzania, Kenya, and Ghana that they hold rich cultural heritage such as myths, taboos, stories, proverbs, and cosmological belief systems that can be developed into ecotourism potentials with huge economic benefits. These 'cultural products' and traditional crafts of host communities can engage tourists to spend more time in protected areas, resulting in high-income revenue (Dornhoff et al., 2019).

Despite the quintessential roles that enterprises in cultural heritage and traditional crafts play in ecotourism development, there are still many protected areas stepped in local regions in developing communities that fail to recognize the cultural heritage and traditional crafts of host communities as ecotourism development opportunities (Kulshreshtha, 2020). Preliminary research conducted by the researcher in the various protected areas in Ghana reveals that potentials for ecotourism development latent in the cultural heritage and traditional crafts of the host communities have not been explored as potential enterprises to enrich the lives of local people through the employment opportunities they offer. At the Bomfobiri Wildlife Sanctuary in Kumawu in the Ashanti Region of Ghana, plans are underway to develop the sanctuary into an ecotourism site. However, discussions with the park management revealed that enterprises in culture and tradi-

tional crafts of the host communities have not been factored into the ecotourism planning of the sanctuary. This study aims at engaging in capacity building in cultural and traditional craft enterprises in ecotourism development in the host communities at the Bomfobiri Wildlife Sanctuary. The research objectives for the study were:

1. Describe the benefits of capacity building in cultural and traditional craft enterprises in the host communities and at the Bomfobiri Wildlife Sanctuary.
2. Conduct enterprise viability needs assessment in cultural and traditional craft enterprises in the host communities for ecotourism development at the Bomfobiri Wildlife Sanctuary.
3. Engage in capacity building in the viable cultural and traditional craft enterprises in the host communities for ecotourism development at the Bomfobiri Wildlife Sanctuary.
4. Evaluate the strengths and weaknesses of the capacity building in cultural and traditional craft enterprises in the host communities for ecotourism development at the Bomfobiri Wildlife Sanctuary.

### Theoretical Framework for the Study

The study agrees with the theoretical viewpoint enshrined in Wondirad tourism model (Wondirad, 2020) that postulates that for an ecotourism project at protected areas to result in the sustainable development of host communities, it must advocate for environmental conservation, promote broad-based community engagement, and create economic opportunities through a tactful creation of enterprises. Also, the research was underpinned by McCool's (2014) ecotourism development competency model that posits that a successful ecotourism project must aim at developing ecotourism opportunities into tourism products that enrich local economies while arresting all potential developmental constraints (Figure 1).

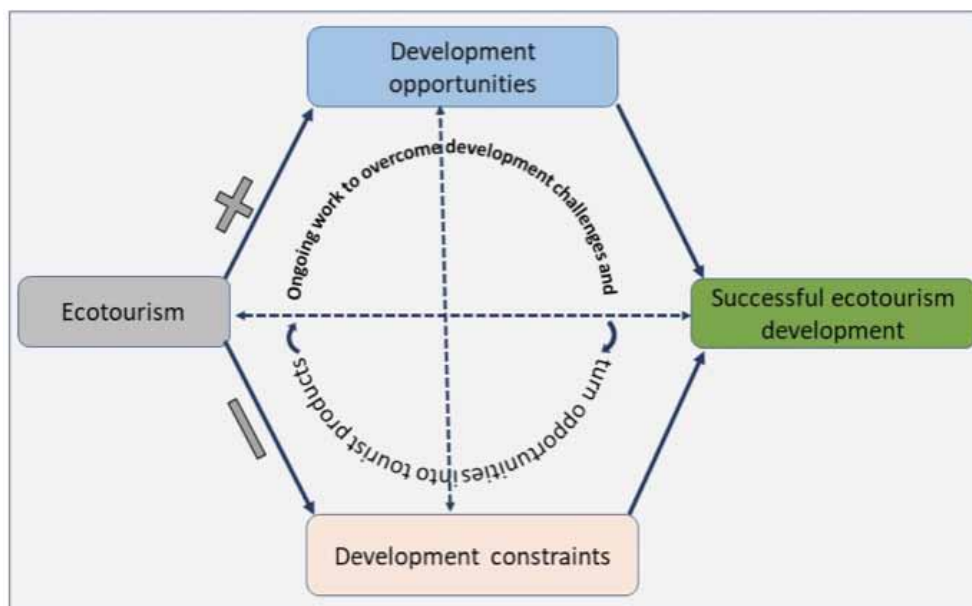


Figure 1. Ecotourism Development Competency Model. Source: McCool (2014).

### Methodology

The study utilized the embedded mixed methods design (Creswell and Clark, 2011), which combines qualitative and quantitative approaches in answering different research objectives for a single study (Figure 2). This study design was used because of the nature of the research objectives for the study that required the garnering of both qualitative and quantitative datasets in answering them. The answers to the first and third research objectives for the study required qualitative (textual) data while the second and fourth research objectives required quantitative (numerical) data. This informed the selection of the embedded mixed methods design for the study.



Figure 2. Embedded Mixed Methods design. Source: Creswell and Clark (2011).

The study targets the exploration of the views of park officers, traditional leaders, elders in the traditional cabinet, men, women, and the youth in the host communities via long engagements (Leedy and Ormrod, 2010). Thus, the phenomenology research design was adopted. Phenomenology often requires that researchers spend considerable time with the respondents through lengthy interviews (Creswell, 2009). A total of 116 study participants were recruited for the study (Figure 3), an appropriate sample size sufficient to reach data saturation (Boyd, 2001). The sample categorizes were selected using both purposive and random sampling techniques. These techniques in sample selection assisted in reducing bias in the sample, ensuring that a true and accurate representative sample of all the variables within the population were recruited for the study.

To ensure ethical research, all study participants were asked to sign an informed consent form that details the purpose of the research, its procedures, risks, and benefits, it's voluntary participation nature, the participants' rights to stop the research at any time, and procedures to protect the confidentiality of participants' identity and views (Bailey, 1996). The researchers read out the contents of the form to the study participants who were unable to read and write so they could provide oral consent. All the study participants were assured of anonymity of their identities and views which were used solely for purposes of research.

Study Areas	Park Officers	Traditional Leaders	Elders in the Traditional Cabinet	Men	Women	Youth
Kumawu	8	1	4	8	8	6
Bodomase	-	1	4	8	6	8
Yiribotiri	-	1	4	8	8	8
Dagomba	-	-	3	6	8	8
<b>Total Sample Size= 116</b>						

Figure 3. Breakdown of Study Areas, Sample Description, and Sample Size (n=116).

Three data collection instruments in the field of social and cultural anthropology, namely, personal interviews, focus group discussions and direct observations were used for collecting the qualitative data for the study (Fraenkel et al., 2012). A semi-structured interview guide based on the study's research questions as well as principles in McCool's (2004) table on desirable competencies for successful ecotourism development was developed. This semi-structured interview guide was used in conducting in-depth personal interviews and focus group discussions in the four study areas. The interview guide and questionnaires were pre-tested on a pilot section of the sample and was also reviewed by two skilled phenomenology researchers whose suggestions and corrections were incorporated in their final versions. A preliminary survey was conducted in the four communities of the study to collect all possible enterprises in cultural and traditional crafts in Ghana that have the potential of boosting ecotourism. The list consisted of a total of ten (10) cultural and traditional craft enterprises. A three-point rating scale questionnaire was designed based on ten (10) possible cultural and traditional craft enterprises. The three-point rating scale was: 'Viable,' 'Not Viable,' and 'Neutral.' This questionnaire was used for conducting enterprise viability needs assessment among the 116 sampled study participants to find out the most viable amongst the ten enterprises in the four communities around the Bomfobiri wildlife sanctuary. Ideas from the theories of enterprise viability analyses by Andoh (2008), Nieuwenhuizen et al. (2004), Murray (2020), and Gartenstein (2019) were adopted in developing this study-specific questionnaire because the researchers could not identify any. Business viability is often judged by the profitability, income generation or marketability potential of the business idea to be converted into a business enterprise (Andoh, 2008), the value orientation that defines the needs to be fulfilled via the establishment of the enterprise, the reliability in procuring the start-up capital for the enterprise, as well as the learnability of the employable skills to be converted into an enterprise (Gartenstein, 2019; Murray, 2020). Based on these theories, the viability of the various cultural and traditional craft enterprises was defined by four factors. These were the value orientation, marketability, degree of learnability of the workable skills, and the reliability in procuring start-up capital for the enterprise.

A capacity-building evaluation questionnaire that combined both open-ended and closed-ended questions with a three-point rating scale was designed to evaluate the strengths and weaknesses of the capacity building in cultural and traditional craft enterprises organized in the four fringe host communities around the Bomfobiri wildlife sanctuary. The questionnaire was based on the key ideas in the World Bank's guide to evaluating capacity development results (World Bank Institute, 2012), particularly, evaluating the relevance and usefulness of the capacity building training as well as areas of the capacity building that require improvement. The ex-ante evaluation judges the success of the capacity building and assesses how the capacity building has been able to improve the identified problems in the society that required intervention (de Koning et al., 2006).

The nature of the capacity building in the cultural and traditional craft enterprises was through a series of hands-on activities (Figure 4). Our capacity building

training was informed by the constructivism theory of teaching and learning via doing (Adom, Yeboah, and Kusi, 2016; Amineh and Asl, 2015; Olusegun, 2015).

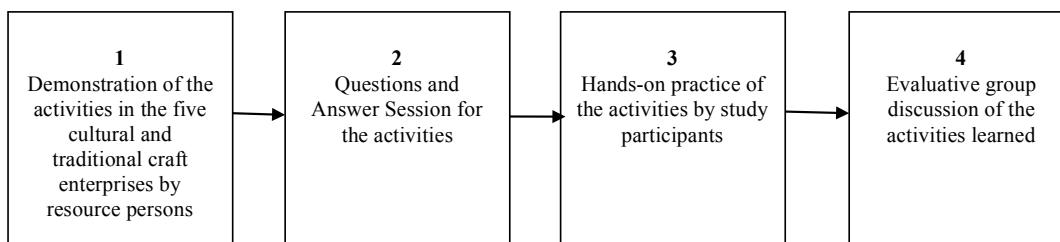


Figure 4. The chain of events for the capacity building in cultural and traditional craft enterprises.

Series of Open Space discussions between community members sitting in a circle proposed by Owen (2008) was organized in soliciting for their views before, during, and after the capacity building activities. We adopted this strategy because it has anthropological evidence of being the most productive approach in ensuring high democracy and honest discussions among a group in an informal and flexible setting (Owen, 2008).

#### Data Analysis Plan

The Interpretative Phenomenological Analysis (Smith & Osborn, 2008) was used in analyzing the qualitative data sets. The steps in this analytical procedure were used in the analysis of the audio-recorded personal interviews and video recorded focus group discussions conducted. The analytical procedure involves the transcription of the views of all the study participants, referred to as the *emic* perspective by Smith and Osborn (2008). The researchers carefully listened to the interviews to grasp the exact words and phrases of interviewees to develop a holistic understanding of the views expressed (Hycner, 1999) to be able to represent their voices by thickly quoting them. Member checking with key participants was carried out after the data were transcribed to ensure validity and accuracy (Leedy and Ormrod, 2010). Statements that responded to the research questions for the study that required qualitative data were carefully weighed and extracted to offer interpretations (Hycner, 1999). The number of counts of a particular view expressed was deemed as of great significance in relation to the research questions and was judged as very relevant in furnishing tentative answers to the research questions. This stage is referred to as the *etic* perspective (Smith and Osborn, 2008). The NVivo software assisted in qualitative data analysis (Zamawe, 2015). The units of meanings generated from the views were discussed in relation to accepted theories and views in scientific manuscripts published in trusted academic sources.

On the other hand, simple descriptive statistics via SPSS that utilizes means, standard deviations and variance, frequencies, and percentages were used for analyzing the quantitative data generated (Arkkelin, 2014). The final interpretations from the analyses of both the qualitative and quantitative data sets were used for writing the final report for the study.

## Study Areas

The study was conducted in four agricultural communities around the Bomfobiri wildlife sanctuary (Figure 5). These communities were Kumawu, Bodomase, Yiribotiri, and Dagomba. Kumawu is a small town in the region of Ashanti, Ghana, the capital of Sekyere Kumawu. According to the 2010 Population and House Census, the population of Sekyere Kumawu District is 65,402. Females make up 52,6% and males make up 47,4%. It is a cosmopolitan town but the majority of the inhabitants are Asante. In Sekyere Kumawu District, 81.8% of households are involved in agriculture. Most of the district's households are engaged in agricultural development. The Bomfobiri wildlife sanctuary established in 1975, which consists of semi-deciduous forest and savannah, is one of the main attractions. The second study area is Bodomase. It is a farming community in the Sekyere Kumawu District in the Ashanti region of Ghana. Traditionally, Bodomase is under the Kumawu Traditional Area. Bodomase is reckoned historically with a hunter called Nana Dwenti who battled with the "spirit of death" and defeated it. The most remarkable landmarks in this community are the Dwenti College, Bodomase Senior High School, Churches, and the Chief Palace. Yiribotiri, the third study area, is a farming community in the Sekyere East District of Ashanti, Ghana. Cassava, plantain, yam, and cocoyam are the dominant cultivation in this area. The area is also famous for the rearing of livestock such as goats, cattle, and sheep animals. The indigenous peoples are primarily Akan and Northerners. The fourth study area is Dagomba. It is also an agricultural community located at Sekyere East District in the Ashanti Region, Ghana. The dominant crops grown in this area are cassava, plantain, yams, cocoyam, etc. The area is noted for the rearing of animals such as goats, sheep, fowls, and cattle. The indigenous are mostly from the Dagomba ethnic group. The population of this area is about 1500 inhabitants.

## Results and Discussion

### *Benefits of capacity building in cultural and traditional craft enterprises in the selected agricultural communities around the Bomfobiri Wildlife Sanctuary*

All the study participants (N=116) positively welcomed the concept of building the capacities of the local people in the agricultural communities around the Bomfobiri Wildlife Sanctuary. They all expressed favorable comments, highlighting the great benefits it would bring to enhancing the wellbeing of the people, their communities, and the Bomfobiri Wildlife Sanctuary. The three main themes garnered during the personal interviews and focus group discussions were:

1. Income generation from employable skills learned by the local people
2. Promoting the rich cultural heritage of the agricultural communities
3. Cultural and Traditional crafts as a catalyst in promoting ecotourism at the Bomfobiri Wildlife Sanctuary among the local people and tourists

### *Income Generation From Employable Skills Learned by the Local People*

The chiefs of Bodomase, Yiribotiri and Dagomba who were privately interviewed individually expressed great support for the building of the capacities of their people in cultural and traditional craft enterprises. They were very excited that the capacity-building training would enable their people in acquiring workable skills that would help alleviate poverty and the high rate of unemployment among

the people, especially the youth. The chiefs were worried that the high unemployment rate among the youth could lead to their engagement in social vices such as thievery, armed robbery, illegal cutting down of trees, illegal hunting, and even internet fraud (Known as Sakawa in the local parlance). The Bodomase chief in a personal interview told the researchers:

*Wonni hwee ye a na obonsam bo wo paa* (It is when you have nothing doing that the devil contracts you to do evil). If my people have jobs doing, especially the youth, they would not engage in any social vices in their bid to survive. These activities derail development, promotes social unrest and instability in our communities. I am very happy that you have come out with this very important concept. I and my people will support you in any way we can to make this capacity building training in cultural and traditional crafts a success (Bodomase chief. Interview by authors. Personal Communication. Bodomase, November 12, 2020).

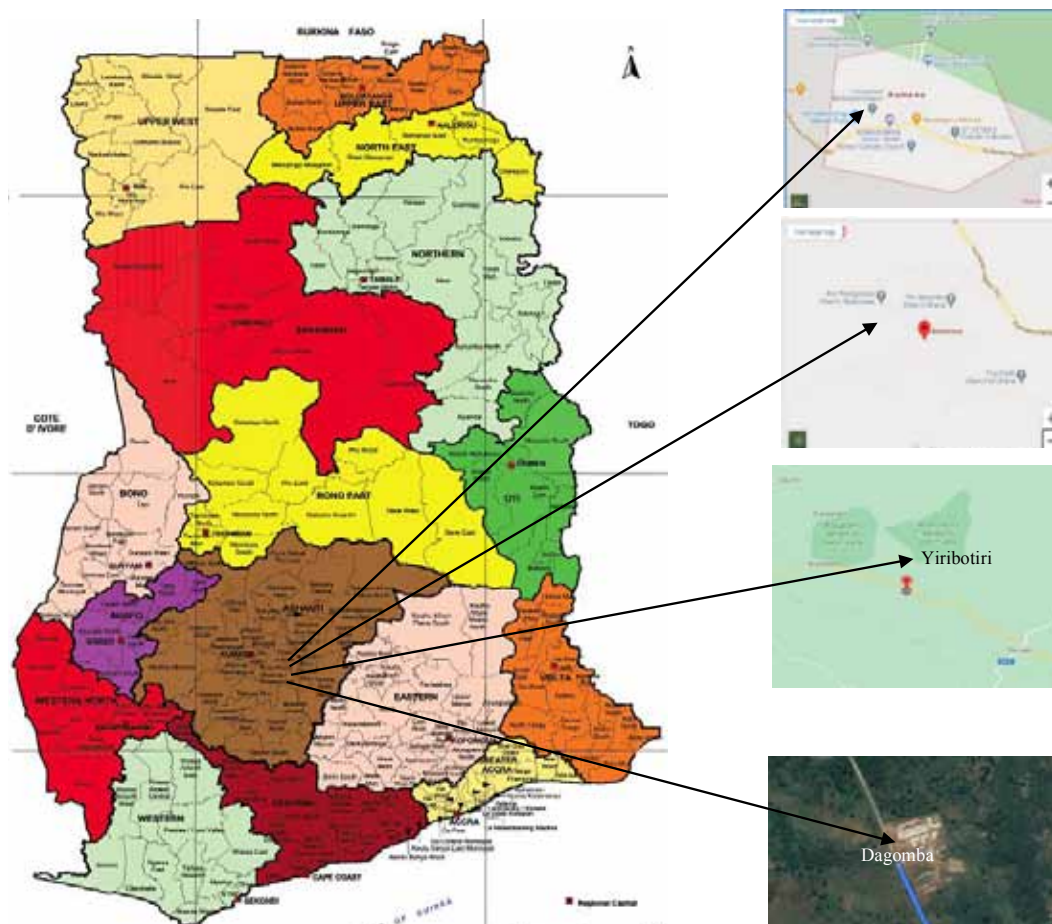


Figure 5. Study areas (Kumawu, Bodomase, Yiribotiri and Dagomba).

True to their words, the chiefs and elders in the four communities wholeheartedly supported the researchers in all the activities of the research. They organized emergency communal meetings to tell the people of the capacity building initiative that was to be organized. Two communities even announced the capacity building training in their local information centres. Commenting on the employable skills' benefit of the capacity building in cultural and traditional crafts, the



elders in the traditional cabinets of the four communities, the elderly men and women as well as the youth interviewed expressed similar thoughts like their chiefs (Figure 5). Some of the youth disclosed that when they acquired the employable skills in cultural and traditional crafts, they would not be a burden to their families but rather, they would assist their parents in earning appreciable livelihood support through the sales of the products they would produce. Likewise, the park officers interviewed welcomed the idea of building capacities of the local people in cultural and traditional craft enterprises. They mentioned that many of the anti-conservation operations that the local people often engage in, such as illegal hunting and felling down of trees, flouting closed seasons for hunting, and so forth, are a result of the absence of alternative sources of livelihood for the hunters and farmers and no employment on the part of the youth. The park manager added that when the capacities of the local people are developed in cultural and traditional craft enterprises, it would positively motivate them to support ecotourism development in the area.

The fundamental of any good ecotourism development is to assist the local people living in the forest-fringe communities around a Protected Area to find jobs to do so that they could support ecotourism and conservation of biodiversity. Since the marketability of these cultural and traditional crafts are dependent largely on the tourists who would visit the wildlife sanctuary, I don't think the local people would want to engage in any activities that would jeopardize the resources we are conserving here [referring to the Bomfobiri Wildlife Sanctuary] (Park Manager. Interview by authors. Personal Communication. Kumawu, October 24, 2020).

The employable skills that would lead to income generation and the boosting of rural agricultural communities through capacity building in traditional and cultural crafts as cited by the study participants are supported by literature (Ikupolati et al., 2017; Hieu and Rasovska, 2017; Eniola and Entebang, 2015; Marinho, 2013; Ungarelli, 2009; Scheyvens, 2007). Capacity building in cultural and traditional crafts for ecotourism leads to local people, especially the youth to be resourceful, rather than to be a burden to their families and/or engage in social vices as a result of unemployment (Benson, 2014; Onphandala and Suruga, 2010) or engage in rural-urban migration (Wherry, 2006) and motivates them to support biodiversity conservation and not to engage in unfriendly environmental activities (Adom, 2019a; Provia et al., 2017; Laverack and Thangphet, 2007; Tchetchik et al., 2006). The building of the capacities of the local people in the agricultural communities around the Bomfobiri Wildlife sanctuary in cultural and traditional craft enterprises to create employment avenues support Wondirad's tourism model (Wondirad, 2020) that pivots this study. Wondirad's tourism model posits that for an ecotourism model to be sustainable, it must ensure job creation for the members of the local communities where the ecotourism facility has been set up as a catalyst in winning their support for the conservation of biodiversity in the Protected Area.

### *Cultural and Traditional Crafts as a Catalyst in Promoting Ecotourism at the Bomfobiri Wildlife Sanctuary Among the Local People and Tourists*

The park management registered their displeasure at the low turnout of visitors to the sanctuary as well as the less time they spend when they visit. They said that there are no extended activities that would compel visitors to spend more time in the sanctuary for them to generate more revenue. Therefore, they were excited that if a cultural museum is established at the sanctuary, or cultural activities are carried out at the sanctuary to educate the tourists about the culture of the host communities and entertain them, it would make the place more enjoyable, encouraging them to spend more time at the sanctuary. They argued:

If there are extended activities such as a cultural museum or traditional craft gift or production shop at the sanctuary, visitors would more likely spend considerable time at the sanctuary. For instance, if traditional culinary services and classes are organized for visitors, it would encourage them to spend several hours, if not days, at the sanctuary. Imagine some cultural performances organized here for visitors in addition to the sightseeing of fauna and flora diversities and the waterfalls in this sanctuary, the place will be more enjoyable and this would lead to more income generation for the sanctuary and the rural people living in our fringe communities (Park Officers. Interview by authors. Personal Communication. Kumawu, November 19, 2020).

The Park officers opined that cultural and traditional craft enterprises would help in enhancing the ecotourism development at the sanctuary. These included textiles, leatherwork, basketry, rattan and bamboo, sculpture, painting, pottery and ceramics, body arts, culinary practices, and cultural heritage hub. They mentioned that when visitors visit protected areas in regions, they always patronize the buying of souvenir items that depict the cultural heritage and ways of life of the people. The chiefs again reiterated that building the capacities of the local people in the cultural and traditional craft enterprises would endear them toward supporting the ecotourism development at the sanctuary. After all, they have a means of generating income to fend for themselves and their families. As such, there would be no need to engage in any illegal activities to duress conservation initiatives at the sanctuary.

The findings of the study support the view expressed in literature that cultural products and services, as well as souvenir products from traditional crafts, have the potential of encouraging more visitors to an ecotourism site because they enhance the cultural experiences of visitors (Kim & Littrell, 2001). Tourists often buy souvenirs to remind themselves of the experiences they enjoyed at the ecotourism community and as gifts to their relatives and friends (Tosun et al., 2007). Indeed, the success of ecotourism sites depends largely on the products in cultural and traditional craft enterprises which are mostly patronized by tourists (Mitchell,

2012; Peach, 2007). Visiting an ecotourism site, like the Bomfobiri Wildlife Sanctuary without having the provision of cultural and traditional artifacts is a minus to a proper ecotourism site. Thus, Hieu and Rasovska (2017) noted that ecotourism sites in Vietnam rely heavily on souvenir supplies from cultural craft enterprises to enhance the ecotourism and local cultural experience of visitors. Similarly, Mahboob et al. (2021) noted of the urban tourism landscape in Pakistan that tourists' desire to spend, amongst other things, on handicraft products would encourage the setting up of local enterprises to generate revenue for local people. Therefore, the development of gift and souvenir items from cultural and traditional craft enterprises as a booster of ecotourism development at the Bomfobiri Wildlife Sanctuary cannot be overemphasized.

*Promotion and Preservation of the Rich Cultural Heritage and Place Identity History of the Agricultural Communities Around the Bomfobiri Wildlife Sanctuary*

The agricultural communities adjacent to the Bomfobiri Wildlife Sanctuary have a rich cultural heritage and place identity history. The capacity building in traditional and cultural crafts that portray the culture and history of the people would lead to their preservation and promotion among the visitors at the Bomfobiri Wildlife Sanctuary. The chiefs and elders in the agricultural communities disclosed to the researchers some of the interesting cultural heritage and place identity histories that would be promoted and preserved as a result of the capacity building in cultural and traditional craft enterprises. The park officers and park manager were optimistic that aside from the natural heritage of the agricultural communities, they also have very rich cultural heritage, interesting cultural objects, and indigenous spots of place identity history which when developed into cultural enterprises such as a cultural museum, cultural hub in charge of offering cultural performances to tourists and tour visits to places of history and cultural interest. The elders of Kumawu Traditional Council in a focus group discussion told the researchers:

The Kumawu and Bodomase towns have a centre-stage in the history of the Asante people [a dominant ethnic society in Ghana]. One of our ancestors, Nana Tweneboa Kodua I offered himself as a sacrifice to assist the Asante kingdom to become victorious over their arch-enemy of the time, the Denkyiras. This is globally known and visitors around the globe would like to know of him. Thus, your idea [referring to the researchers] of establishing a cultural museum with his regalia and that of the other paramount chiefs of Kumawu as well as the production of souvenir items of the cultural objects we have preserved in our palace as part of the capacity building will promote our rich culture (Elders. Interview by authors. Personal Communication. Kumawu, November 14, 2020).

The elders of the Bodomase Traditional Council added in a focus group discussion mentioned the battleground at Dweasaso in Bodomase where their first chief, Nana Dwenti Asimpa is purported to have fought with the spirit of death and became victorious which could be a potential extended tourism destination. Moreover, the researchers were shown a spot in the Bomfobiri Wildlife Sanctuary, closer to the waterfalls, where it is believed the Kumawu first ancestors were

killed by an angry deity called Dente who metamorphosed himself into a hive of bees and attacked the people because they failed to show him an act of hospitality when he visited the people. While driving away their ancestors from a place called Akyem-Agogo, their paramount chief, elders and some community members died at that spot in the Bomfobiri Wildlife Sanctuary. The drums and the other regalia of their then chief while journeying to our current place of the settlement are at the sacred place now. The people of Kumawu view that spot as sacrosanct because they believe it is the spiritual abode of their ancestors.

Also, at Bodomase, the researchers saw the Bodom sacred tree which happens to be the first settlement spot of their first ancestors led by their chief, Nana Dwenti Asimpa. The tree is very huge, housing various birds and bats. It is asserted by the people that their first ancestor met a human-spirit creature called Okofoboti who resided close to the tree. Their first chief, Nana Dwenti Asimpa, and his people came to reside there with him under the Bodom tree after establishing friendly relations, thus, the name of the town 'Bodomase (Those who reside under the Bodom tree). The Bodom sacred tree is a potential tourism destination in the Bodomase town, which when developed, could offer cultural education on the place identity history of the people. There is also the royal burial place or mausoleum of Nana Dwenti Asimpa, the first chief of Bodomase. The place is where the first Bodomase chief was buried. It is purported among the people that he was buried alive since he was immortal and could not die. Relics and items used by Nana Dwenti are deposited at this place, serving as a potential tourist attraction that can elicit cultural education.

The youth interviewed said that the cultural and traditional crafts that would be produced would be designed with cultural symbols that embody the cultural values, norms, and moral ethics of the people and Ghanaians in general. They reiterated that the Adinkra symbols and other proverbial symbols used as designs in the products would assist both domestic and international buyers to learn about the Ghanaian culture, leading to its awareness, promotion, and preservation. The women interviewed were very excited that the traditional cuisines in their local communities could be a potential enterprise in boosting ecotourism revenue. They were optimistic that the traditional culinary enterprises that they would set up would help visitors to know of their local foods, their ingredients, and preparatory procedures, leading to the cultural education and preservation of their traditional food culture.

The local people living in the agricultural communities celebrate a cultural festival called the Papa Nantwi festival. The festival is commemorated to portray the great physical strength and courage of the people of Kumawu in fighting against their enemies. This cultural event which has not been commemorated for some years now as a result of chieftaincy issues, according to the Kumawu elders, is a great tourism potential and an avenue for visitors in knowing about the place history and culture of the people of Kumawu, Bodomase, Yiribotiri, and Dagomba. Therefore, finding innovative ways of making visitors at the Bomfobiri Sanctuary to know about this festival by building capacities of local people will lead to Kumawu's cultural heritage promotion and preservation.

The park management at the Wildlife Sanctuary opined that the establishment of a cultural museum as a cultural enterprise run by the local people in boosting ecotourism development at the Bomfobiri Wildlife Sanctuary would encourage cultural education and the preservation of the cultural heritage of the agricultural communities. The developed capacities of the local people will enable them to professionally offer historical narrations of the place identity history of the communities, as well as engage in cultural performances while serving as tour guides to the interesting place identity historical spots in the communities. The park officers mentioned that these enterprises would throw a spotlight on the rich cultural heritage of the Kumawu people and Ghana as visitors enrol in cultural performances at the sanctuary and interact with the traditional cultural artifacts. This they mentioned would culminate into cultural education, awareness, appreciation, and preservation.

The findings of the study correlate with the views expressed in empirical studies on ecotourism development using traditional and cultural crafts. Products from cultural and traditional craft enterprises assist in the education, preservation, and promotion of the cultural heritage of communities and promote extended activities that support ecotourism development of a Protected Area as evidenced by this study. Hien (2012) reports that handicraft enterprises in Vietnam produced by local communities have been able to promote the cultural pride of the rural communities and Vietnam's cultural heritage. Similarly, Iran's rich traditional cultural heritage is promoted by enterprises in cultural and traditional crafts to fuel ecotourism development in their nature reserves (Heidarabadi, 2008). Williams et al. (2014) noted traditional culinary practices as avenues for communities to showcase their traditional food culture through food demonstrations, tourists registering for culinary classes, and partaking in cooking competitions as forms of bolstering the learning of the food culture of tourists as an important feat in ecotourism development of a place. Studies such as Benson (2014), Kay (2003), Hall et al. (2003), Kivera and Crofts (2006), Zargham (2007), Glow (2018) as well as Hieu and Rasovska (2017) have emphasized the pivotal role of cultural and traditional craft enterprises in sustaining ecotourism development in Tanzania, Italy, France, Iran, Thailand, Malaysia, Spain, India, Pakistan, and Vietnam respectively. The cultural education and experiences gained through products and services from cultural and traditional craft enterprises (Karabati et al., 2009) are important in preserving the rural lifestyles, culture, and place identity history (Privetera, 2010) from being eroded (Hainsworth, 2009).

***Enterprise Viability Needs Assessment in Cultural and Traditional Craft Enterprises for Ecotourism Development at the Bomfobiri Wildlife Sanctuary in the Host Communities***

There are various cultural and traditional craft enterprises in Ghana. However, it is not all of them that may be viable in a particular region of the country or may meet the differing business needs of an area (Aladejebi, 2018). As such, enterprise

viability needs assessment was conducted to find out the specific cultural and traditional craft enterprises that may be viable for ecotourism development at the Bomfobiri Wildlife Sanctuary while promoting income generation among the local people who will be benefactors of the capacity building training (Figure 11).

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	80	69.0	69.0	69.0
	Male	36	31.0	31.0	100.0
	Total	116	100.0	100.0	

Figure 6. Cronbach's Alpha.

Figure 6 shows the reliability or internal accuracy of the developed questionnaire checked by Cronbach's Alpha. A good 0.984 Cronbach's Alpha was shown in the results indicating the high validity of the questionnaire used in conducting the enterprise viability needs assessment on the cultural and traditional craft enterprises for ecotourism development in the agricultural communities around the Bomfobiri Wildlife Sanctuary.

Age Ranges		Frequency	Percent
Valid	15-25	26	22.4
	26-35	35	30.2
	36-45	29	25.0
	46-55	4	3.4
	56 and above	22	19.0
	Total	116	100.0

Figure 7. Gender Distribution. Source: Field Study (2020).

Figure 7 shows the gender distribution of the study participants who answered the enterprise viability needs assessment questionnaire. A total of eighty (80) females representing 69% and 36 males representing 31% of the study participants were engaged in the study. These results show that the majority of the study participants who partook in the enterprise needs assessment were females. The high number of females involved in our study on capacity building in cultural and traditional craft enterprises may be a result of the global trend of West African women's great interest in the informal economy (McCormick, 2020) as a means of reducing the high rate of female unemployment (Paldan, 2018). Generally, Ghanaian women are always seeking opportunities to learn a skill in entrepreneurship to set up their businesses as the country boost of the having the highest percent-

age of women entrepreneurs globally (Mastercard Index of Women Entrepreneurs, 2019). The results of the study are encouraging because craft enterprises have often attracted and empowered rural women living in agricultural communities to have reliable means of income in the ecotourism industry (Marinho, 2013).

Age Ranges		Frequency	Percent
Valid	15-25	26	22.4
	26-35	35	30.2
	36-45	29	25.0
	46-55	4	3.4
	56 and above	22	19.0
	Total	116	100.0

Figure 8. Age Distribution. Source: Field Study (2020).

The age distribution of the study participants (Figure 8) indicates that 61 out of the total 116 were aged between 15-35 years (According to the Ghana’s National Youth Policy, 2010) representing 52.6%. This implies a good sign of youth engagement in the capacity building in cultural and traditional craft enterprises. Among the 61 youth, the majority were female (46 representing 75%), and (12 representing 25%) of the youth population were male (Figure 9).

Gender		Frequency	Percent
Valid	Female	46	75.0
	Male	15	25.0
Total		61	100.0

Figure 9. Gender Division of Youth. Source: Field Study (2020).

The results indicate that the highest number of study participants were youth below the age of 35 with the highest aggregate below the age of 25. This is encouraging because youth unemployment in Ghana is high, estimated at 9.16% in 2020 (World Bank, 2020). The high number of youth partaking in the capacity building training confirms Enu-Kwesi and Asitik's (2012) view that the Ghanaian youth are taking advantage of entrepreneurial training programs to reduce youth unemployment or under-employment. This is encouraging because the youth tend to be more idealistic and possess action-oriented minds toward business creation and tend to be successful in enterprise development (Benjamin-Schonberger, 2010).

Below in figure 10 is a table of enterprise visibility assessments indicators from the area around the Bomfobiri Wildlife Sanctuary.

	N	Mean	Std. Deviation
<b>TEXTILES</b>			
Value orientation	116	1.09	.395
Marketability	116	1.09	.395
Learnability of the employable skills	116	1.11	.433
Start-Up Financial Capital	116	1.10	.404
<b>OVERALL MEAN</b>		<b>1.10</b>	
<b>LEATHERWORK</b>			
Value orientation	116	1.76	.798
Marketability	116	1.76	.787
Learnability of the employable skills	116	1.77	.795
Start-Up Financial Capital	116	1.78	.803
<b>OVERALL MEAN</b>		<b>1.77</b>	
<b>BASKETRY</b>			
Value orientation	116	1.84	.627
Marketability	116	1.84	.627
Learnability of the employable skills	116	1.84	.627
Start-Up Financial Capital	116	1.86	.631
<b>OVERALL MEAN</b>		<b>1.85</b>	
<b>RATTAN &amp; BAMBOO</b>			
Value orientation	116	1.89	.507
Marketability	116	1.90	.500
Learnability of the employable skills	116	1.89	.507
Start-Up Financial Capital	115	1.90	.502
<b>OVERALL MEAN</b>		<b>1.90</b>	
<b>SCULPTURE</b>			
Value orientation	116	1.76	.65436
Marketability	116	1.76	.654
Learnability of the employable skills	116	1.76	.654
Start-Up Financial Capital	116	1.81	.671
<b>OVERALL MEAN</b>		<b>1.77</b>	
<b>PAINTING</b>			
Value orientation	116	1.92	.727
Marketability	116	1.92	.727
Learnability of the employable skills	116	1.88	.727
Start-Up Financial Capital	116	1.97	.752
<b>OVERALL MEAN</b>		<b>1.92</b>	
<b>POTTERY AND CERAMICS</b>			
Value orientation	116	1.87	.717
Marketability	116	1.88	.712
Learnability of the employable skills	116	1.89	.720
Start-Up Financial Capital	116	1.88	.712
<b>OVERALL MEAN</b>		<b>1.88</b>	
<b>BODY ARTS</b>			
Value orientation	116	1.96	.677
Marketability	116	1.94	.676
Learnability of the employable skills	116	1.95	.670
Start-Up Financial Capital	116	1.96	.677
<b>OVERALL MEAN</b>		<b>1.95</b>	
<b>CULINARY PRACTICES</b>			
Value orientation	116	1.45	.637
Marketability	116	1.43	.636
Learnability of the employable skills	116	1.46	.651
Start-Up Financial Capital	116	1.45	.637
<b>OVERALL MEAN</b>		<b>1.44</b>	
<b>CULTURAL HERITAGE HUB</b>			
Value orientation	116	1.60	.733
Marketability	116	1.59	.723
Learnability of the employable skills	116	1.59	.734
Start-Up Financial Capital	116	1.61	.732
<b>OVERALL MEAN</b>		<b>1.60</b>	

Figure 10. Enterprise viability needs assessment of the cultural and traditional craft enterprises for ecotourism development in the agricultural communities around the Bomfobiri Wildlife Sanctuary.



The enterprise viability needs of ten (10) different cultural and traditional craft enterprises (Figure 10) were assessed using the developed questionnaire. The results of the assessment are shown in Figure 10. The results indicate that all the ten (10) cultural and traditional craft enterprises are viable, though some are more viable than others. Textiles is the most viable (M=1.10), followed by culinary practices (M=1.44), cultural heritage hub (M=1.61), leatherwork (M=1.77), sculpture (M=1.77), basketry (M=1.85), pottery and ceramics (M=1.88), rattan and bamboo (M=1.90), painting (M=1.90) and the least viable being Body Arts (M=1.95). The highest viable choices of cultural and traditional craft enterprises are female-dominated and this may have influenced the interest in textiles, culinary practices, cultural heritage hub, and leatherwork. Ruskin and Morris (2005) assert that these cultural and traditional craft enterprises that had the highest viability percentage in our study are mostly endeared by females because they involve innovative production and basic designing skills. Moreover, they don't require a very huge start-up capital to kick-start the enterprise (Croes and Vanegas, 2008) making them preferred cultural and traditional craft enterprises for rural women in agricultural communities. Also, they are mostly enterprises that can be operated from the home (Paldan, 2018), avoiding the financial burden of renting shop spaces in the initial stages of setting up the enterprise. As such, most females engage in enterprises in textiles, traditional cuisines, leatherwork, and cultural artifacts (Tambunan, 2009). Zahid and Kamarudin (2019) report that in Pakistan, the textile industry has been a preferred traditional craft enterprise that has assisted many rural women in agricultural communities to have an additional source of income aside from the seasonal farming activities in the region. Similarly, Ufig (2015) notes of rural women in Lombok, West Nusa-Tenggara, Indonesia that they have equally taken advantage of enterprises in textiles to support their tourism industry. In the KwaZulu-Natal province in South Africa, Oluwayemisi and Muchie (2020) as well as Abisuga-Oyekunle and Fillis (2017) remark that handicraft enterprises, particularly, textiles and fashion accessories offer traditional textile products that generate appreciable tourism revenue for many rural women in the region. Similarly, there are considerable numbers of women entrepreneurs in leatherwork enterprises who produce for the tourism market in Pakistan and Bangladesh (Blundel et al., 2015).

*Capacity building in the viable cultural and traditional craft enterprises in the host communities for ecotourism development at the Bomfobiri Wildlife Sanctuary*

Capacity building training workshops in the first four most viable cultural and traditional craft enterprises based on the enterprise needs assessment conducted were organized in the four study areas. These were textiles, leatherwork, culinary practices, and cultural enterprises. This decision was as a result of the limited funding received for the research that could not allow us to build the capacities of the local people in the agricultural communities in all the ten viable cultural and traditional craft enterprises. Granted, all the study participants who decided to enroll in the capacity building training workshops were very excited to learn the skills in the chosen cultural and traditional craft enterprises. A total of 78 out of the 116 recruited study participants came for capacity building training in the four agricultural communities selected for the study (Figure 12). However, these 78 study participants were dominated by females and the youth in terms of the

gender and age statistics that were carried out (Figure 13 and 14). The majority of them were female rural farmers in their youthful ages (Figure 14). This confirms our earlier conclusion that the capacity building training in the study areas for this study was female-dominated and youth-centered. Literature indicates that females and the youth are the most targeted audience for entrepreneurial training globally including Ghana (World Bank, 2020; Mastercard Index for Women Entrepreneurs, 2019; Paldan, 2018; Abor and Quartey, 2010; Youth Business International, 2009). That notwithstanding, the few males who voluntarily enrolled in the study were equally assisted during the capacity building training sessions.



Figure 11. Community engagement on enterprise needs assessment, Kumawu, Ghana. Source: Photographed by the authors.

Study Areas	Female	Male	Total
Dagomba	17	7	24
Kumawu	14	3	17
Yibotiri	11	4	15
Bodomase	16	6	22
Total	58	20	78

Figure 12. Capacity building in cultural and traditional craft enterprises.

The capacity building training sessions were conducted by a total of eight skilled persons in the four traditional and cultural craft enterprises. Before each of the capacity building training, the general expectations of the study participants were sought. The key views they expressed were that they were eager in learning the skills through practice so that they could replicate and even come out with innovative ideas on their own. More so, they were determined to kick-start their business operations after acquiring the skills through capacity building training.

Gender		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	58	74.4	74.4	74.4
	Male	20	25.6	25.6	100.0
	Total	78	100.0	100.0	

Figure 13. Gender statistics of study participants who enrolled in the capacity building training workshops.

Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-25	27	34.6	34.6	34.6
	26-35	24	30.8	30.8	65.4
	36-45	23	29.5	29.5	94.9
	46-55	4	5.1	5.1	100.0
	Total	78	100.0	100.0	

Figure 14. Age statistics of study participants who enrolled in the capacity building training workshops.

The capacity building training sessions were conducted by a total of eight skilled persons in the four traditional and cultural craft enterprises. Before each of the capacity building training, the general expectations of the study participants were sought. The key views they expressed were that they were eager in learning the skills through practice so that they could replicate and even come out with innovative ideas on their own. More so, they were determined to kick-start their business operations after acquiring the skills through capacity building training.

#### **Capacity Building in Textile Enterprises**

The textile enterprise was the most preferred among the larger section of the study participants (Figures 15-17). Culturally, Ghana is famed internationally for the production of traditional textile products with traditional symbols with philosophical interpretations tied to the accepted cultural norms, values, and ethics in the Ghanaian society. These textile fabrics after they have been designed are used in producing fancy products or souvenir items that the study participants asserted would be well patronized by the tourists who would visit the Bomfobiri Wildlife Sanctuary. Capacity building in textiles, namely Tie and Dye textile production, Batik textile production, Macrame production, and T-shirt printing designed with traditional symbols and cultural objects were undertaken in the four communities.



Figure 15. Engaging in Macrame Art at Bodomase, Sekyere-Kumawu District, Ghana. Source: Photographed by the authors.



Figure 16. Engaging in Batik Printing at Dagomba, Sekyere-Kumawu District Ghana. Right, Leatherwork. Source: Photographed by the authors.



Figure 17. Engaging in Tie-Dyeing production at Dagomba, Sekyere-Kumawu District, Ghana. Source: Photographed by the authors.

Macrame textile products such as wristlets, handbags, and footwear/slippers were

taught to the study participants. We commenced the capacity building with a clear-cut demonstration of each of the steps in the activities by teaching simple tasks first before the more advanced tasks. Therefore, snake and square knots were first taught to the study participants which they were guided in producing hand bracelets and wristlets before teaching more advanced knots such as Josephine and Chinese knots. These were combined with the basic knots they learned earlier and were incorporated into the production of footwear and handbags.

The study participants were taught various ways of folding and tying fabrics before dyeing in the tie-dyed cloth production process. The folding methods included accordion, gate, umbrella folds, amongst others. Also, the tying methods included tying dye-resistant areas with strings, raffia materials, stitching as well as fabric crumpling methods (marbling) that were taught to the study participants. They were instructed in batik methods such as wax sprinkling with brooms, using already prepared hand stamps with relief designs of traditional and cultural symbols and objects in resisting non-dye areas of the fabric before dyeing. Additionally, the study participants were taught T-shirt screen printing methods. They were instructed in proper procedures for handling screens and squeegees, pouring adequate quantities of printing pastes, and printing the T-shirt. We gave room for questions after each activity has been performed. This allowed the study participants to follow along with the activities by engaging in hands-on activities and they were excited that they acquired the skill at a faster rate. Those who acquired the skill faster were assigned to assist the slow learners.

#### ***Capacity Building in Enterprises in Leatherwork***

We followed the same tutorial method used for the textiles for the capacity building in enterprises in leatherwork. Based on the preference of the study participants, three leatherwork products were taught to the study participants. These were wallets, flower vases, and traditional slippers (Ahenema). Procedures in general leatherwork production were taught to the study participants. Also, they were instructed in leatherwork preparatory processes such as de-hairing, soaking, stretching and dyeing of the leather with locally manufactured dye (nails mixed with lemon).

After the leather materials have been prepared, the study participants were instructed in the designing and production of templates, laying out, cutting, designing, assembling, stitching and thonging with simple stitches such as crisscross, oversew, and slanting stitches. The study participants were taught skillful ways of incorporating Ghanaian cultural symbols, particularly, Adinkra symbols into the designing of the leatherwork products. The capacity building training in all the enterprises, including leatherwork was very interactive because there were periodic breaks to engage in forum discussions where questions posed were answered.

#### ***Capacity Building in Enterprises in Traditional Culinary Practices***

The agricultural communities where the study was undertaken can boast of some popular traditional cuisines which are potential sources of generating tourism revenue. Some elderly women in the four study areas already had the capacities in preparing these traditional cuisines. They were excited to be used as resource

persons in carrying out the capacity building in traditional cuisines to assist the young females to be able to initiate the establishment of enterprises in traditional culinary practices. They were convinced that when the young females are able to acquire the skills in the preparation of the traditional foods, they would be able to have a source of livelihood since these meals are well patronized by tourists as well as domestic food consumers in their respective communities. However, to help these elderly women who have volunteered to carry out the capacity building for the young females, we engaged them in a focus group discussion for a day to abreast them on the constructivist approach and strategy we have adopted for the carrying out of the capacity building.

Based on the enterprise needs assessment we conducted, it was deduced from the quantitative data that five traditional cuisines were seen by the study participants as more viable in terms of patronage by both tourists and domestic food consumers. Thus, we decided to build the capacities of the young females in those traditional cuisines, namely, Akapintin, Mpotompoto, Ofam, Akple, and Aprapransa. We also built the capacities of the young females as well as the elderly women who volunteered as resource persons for the capacity building on how to effectively organize culinary classes for visitors who may be interested in learning the skills in the preparation of the traditional foods (Barbieri, 2013). Also, we enlightened them on the histories and cultures surrounding the ingredients and the art of the preparation of the meals which we gathered from the queen mothers and elderly women in the communities as well as scholarships on the traditional cuisines. Also, we taught them organization of food preparation competitions for visitors who sign up for the culinary classes organized (Srisomyong, 2010). The experience was exciting for the spectators' present, even though some of them assisted in the preparatory procedures for the traditional cuisines.

#### ***Capacity Building in Enterprises in Cultural Services***

We organized a communal forum meeting in each of the study areas with the traditional chiefs, elders, and the community members as well as the park management of the Bomfobiri wildlife sanctuary on the kinds of cultural services that could be transformed into enterprises to assist the local people to have employment opportunities while aiding in the promotion of ecotourism development at the sanctuary. The local leadership and community members were assisted in realizing the high tourism and job potentials in their rich cultural heritage. Together with a delegation from the traditional authorities, we identified potential areas of cultural and historical interest that could be developed as extended attractions for tourists who visit the Bomfobiri wildlife sanctuary. Three areas of interest were the royal burial mausoleum of Nana Dwenti Asimpa (the researchers were not allowed to take pictures of it because the elders insisted it was an abominable act and breaching it could lead to spiritual consequences for the entire community), the ancient Bodom sacred tree where the first ancestors of the people of Bodomase settled (Figure 18) and the battlefield at where it is purported among the people that Nana Dwenti Asimpa, the first king of Bodomase and brother to the Kumawu chief, Barima Nana Tweneboa Kodua I fought with the spirit of death and triumphed over him (Figure 19).



Figure 18. Bodom sacred tree, Bodomase, Ghana. Source: Photographed by the authors.



Figure 19. Battlefield between Nana Dwenti Asimpa and the spirit of death. Source: Photographed by the authors.

We also discussed with the traditional authorities and the park management at the Bomfobiri wildlife sanctuary, the need to establish a cultural museum on the compound of the sanctuary. This holds the potential of building the interests of visitors in traditional craft souvenir products and as well as promoting the rich cultural heritage of the people. The study participants showed much interest in this innovative idea. As a result, the park management suggested an area at the entrance of the sanctuary where the cultural museum could be established. Also, it was agreed at our capacity-building forum discussions that the cultural museum to be set up must have three compartments for a production unit, an exhibition/gallery, and a gift or souvenir shop. Moreover, we discussed the kind of management for the cultural museum to be set up. Since the objective was to build the

interest of the local people as a step in winning their support for the conservation of biodiversity and ecotourism development, we reached a consensus to allow the local people to man the place while the park management support with surveillance and monitoring. Yet, the sanctuary was to benefit from the proceeds from the cultural museum when it is set up. The cultural objects that could be used for the museum included all potential items of cultural and historic interest linked to the place identities of the people such as the regalia of the royal families in the chiefdom, the drum purported to have been owned by the spirit of death seized by their victor, Nana Dwenti Asimpa, effigies of past chiefs and renowned ancestors in the communities, and other cultural artifacts used for the celebration of the Papa Nantwi festival (the annual festival celebrated among the people of Kumawu and their neighboring towns to remember the bravery and warlike nature of their great ancestor, Barima Nana Tweneboa Kodua I who offered himself up as a sacrifice to aid the Asantes to win their war against the Denkyiras.

We encouraged the setting up of a cultural troupe in each of the four communities whose capacities we built in performing arts such as traditional songs, the narration of proverbs and folklores, traditional dance forms, and drama acts mimicking key events in the sociocultural rites of the people in an attempt to entertain, educate, preserve, and promote the rich cultural heritage of the people. Aside from promoting ecotourism development at the Bomfobiri wildlife sanctuary by offering an extended cultural service to tourists, these cultural enterprises are viable sources of employment for the local people.

**Evaluation of the Strengths and Weaknesses of the Capacity Building in Cultural and Traditional Craft Enterprises in the Host Communities for Ecotourism Development at the Bomfobiri Wildlife Sanctuary**

Evaluation of capacity building training is important as it aids in assessing the extent of the exercise in attaining its objectives (de Koning et al., 2006) or judging whether the exercise has been successful or not while pointing out areas that require improvement in the future (van der Werf, 2007). This ex-ante evaluation was crucial in judging the success of the capacity building in improving the identified problems in the society that required intervention (de Koning et al., 2006). This section presents the analysis of the capacity building evaluation questionnaire that was used for the study among the 78 study participants who were engaged in capacity building in traditional and cultural craft enterprises in the four study areas. The first part was a set of twelve close-ended statements with a three-point rating scale and the second part was open-ended responses on the strengths and weaknesses of the capacity building conducted. A Cronbach’s Alpha was used to test the reliability or internal consistency of the data collected. The results indicated a good Cronbach’s Alpha of 0.620 as indicated in figure 20.

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	No. of Items
.620	.924	12

Figure 20. Reliability statistics of the capacity building evaluation questionnaire.



STATEMENT	No.	Mean	Std. Deviation
The capacity building met my expectations	78	1.03	.226
The capacity building training will be beneficial to personal development	78	1.03	.226
The capacity building training will be beneficial to the development of my community	78	1.03	.226
The capacity building training will improve ecotourism development at the Bomfobiri wildlife sanctuary	78	1.03	.226
The capacity building training helped me in acquiring important employable knowledge and skills	78	1.08	.387
The capacity building training has equipped in me the desire to set up an enterprise in cultural and traditional crafts	78	1.03	.226
The capacity building training has taught me essential skills that I can teach other members of my family and community	78	1.03	.226
The nature of the capacity building was enough and sufficient	78	1.03	.226
The knowledge and skills learned at the capacity building training was adequate	78	1.08	.387
The mode of instruction which included hands-on activities by participants was good	78	1.08	.387
The number of days for the capacity building training was sufficient	78	1.17	.520
The number of cultural and traditional craft enterprises learned was adequate	78	1.17	.545
OVERALL MEAN		1.06	

Figure 21. Evaluation of the strengths and weaknesses of the capacity building in cultural and traditional craft enterprises in the study areas.

The responses to the first statement show that the training met the participants' expectations ( $M = 1.03$ ,  $SD = .239$ ). The participants also agreed that the capacity building was relevant and beneficial to the development of their community ( $M = 1.03$ ,  $SD = .239$ ). With regards to whether the capacity building training helped the study participants in acquiring important employable knowledge and skills, they agreed that it was relevant. ( $M = 1.08$ ,  $SD = .337$ ). The overall mean ( $M = 1.06$ ) suggests that the strengths of the capacity building in cultural and traditional craft enterprises surpass the weaknesses as indicated in Figure 21.

The open-ended views expressed by the study participants gave quite detailed explanations of the statements in the close-ended statements (Figure 22). For instance, the participants were excited that they have acquired employable skills to initiate the production of products in various traditional and cultural craft en-

terprises of which their capacities were developed. For instance, in a focus group discussion with some of the female youth at Yiribotiri, they stated that the tuition strategy we adopted that involved them in all the activities was helpful, making it easy for them to master the skills.

The steps for each of the activities were not clumsy. We initially enjoyed a demo of the activities, followed by a step-by-step hands-on participatory engagement of the activities. As such, many of us who are unlettered could master the skill and even teach those of our people who reported here late. (Female Youth. Interview by authors. Personal Communication. Yiribotiri, November 19, 2020).

This finding correlates with de Koning et al. (2006) view of impactful capacity building. They theorized that when high levels of participatory approach are adopted in capacity building, it often leads to empowerment of participants and the skills they learn are able to stand the test of time because they grasped them well. Thus, the strength of our capacity building greatly lies in the participatory approach we implemented. The study participants were much convinced that they have acquired the skills eloquently to the point that it would make it easy for them to train others. Due to the practical hands-on approach to our capacity building, the low educational attainment of the study participants was not a barrier or weakness as it was in Enu-Kwesi and Asitik (2012) study on capacity building in entrepreneurial skills development among the youth of Ajumakoenyang-Essiam district of Ghana. The study participants contended that they were poised to set up their enterprises with the employable skills they have acquired via the capacity building to gain income. Thus, Bamfo et al. (2015), Rogerman and Rogerman (2010), as well as de Koning et al. (2006) assertion that successful capacity building must alleviate poverty and enrich the lives of local people, was successfully met by our capacity building. Indeed, when capacities in cultural and traditional craft enterprises are well developed, it often leads to handicraft micro-enterprises which are very reliable sources of generating sustainable revenue, especially in ecotourism sites. The findings of the study of Abisuga-Oyekunle and Fillis (2017) in South Africa confirm our findings. They noted that 92 (68%) of South Africans, including craftsmen, were optimistic that enterprises in cultural and traditional crafts offered reliable means of employment and a steady income. They noted that the remaining 43 (32%) respondents who opposed this were just naïve about the potentials of the cultural and traditional craft enterprises, especially in ecotourism development in the country. The United Nations World Tourism Organization (2008), Joffe and Newton (2007), as well as Stevens (2007) all, attest to the relevance of skills acquired as a result of capacity building in cultural and traditional craft enterprises when well carried out leads to empowered citizens who are able to obtain a sustainable form of livelihood while boosting ecotourism development in their area.

Despite these strengths of our capacity building, the major challenge we faced was our limited financial resources. The study participants wanted us to give them some of the raw materials required for the skills we taught them so that they could practice again while we are away. Other participants had wanted us to carry out the capacity building for a longer period so that more advanced skills

could be taught them in the enterprises of interest. Yet, we were unable to do so as a result of our limited budget for the research. Also, in undertaking the capacity building, we noted fatigue and hunger registered on the demeanors of some of the study participants, who were looking up to us for some kind of dietary refreshment during afternoon breaks. Unfortunately, we couldn't offer them any kind of dietary refreshment because of our limited financial resources for capacity building. This somehow affected the active participation of some of the study participants at the latter sections of the capacity building daily. We noticed that some of the study participants did not have the urge to actively partake in the capacity building because of hunger. This situation could have been avoided if we offered them some dietary refreshments during the capacity building training sessions. Thus, we concur with the views of Aladejebi (2018), Benson (2014), Nwazor (2012), and Chinonye (2010) that low financial strength can negatively affect the success of capacity building training. Moreover, we agree with the recommendation of Provia et al. (2017) that arrangements for financial incentives to support community members whose capacities are developed in particular enterprises to enable them to kickstart their businesses are very crucial to the sustainability of capacity building development. Arrangements for more advanced entrepreneurial skills to be offered to community members whose capacities have been developed are also very crucial (Aladejebi, 2018) as suggested by some of the study participants. These advanced skills could cater for the enhancement of the acquired, often basic skills in initial capacity building in some enterprises such as ours, effective business management and marketing strategies, personality management, start-up guidance and business mentoring (Afande, 2015) and others that would lead to the sustainability of their business set-ups.



Figure 22. Evaluation of the capacity building, Yiribotiri, Ghana. Source: Photographed by the authors.

## Conclusion

This study was aimed at developing the capacities of local people in selected agricultural communities located around the Bomfobiri wildlife sanctuary in cultural and traditional craft enterprises. This was deemed crucial in offering employable skills to the local people while using the products and services to set up enterprises that would offer essential extended activities to tourists who visit the Bomfobiri wildlife sanctuary to boost ecotourism development. The findings have shown that a greater section of the female youth and the minimal number of males and elderly persons in the selected agricultural communities engaged in capacity building in the cultural and traditional craft enterprises. Based on an enterprise needs assessment, it was noted that the ten cultural and traditional enterprises suggested, were all viable in terms of their abilities in helping the local people gain employment while increasing ecotourism revenue at the sanctuary and promoting the rich cultural heritage of the agricultural communities. However, due to the limited resources for capacity building, we decided to develop the capacities of the study participants in the four topmost selected cultural and traditional craft enterprises. These were textiles, leatherwork, traditional culinary practices, and cultural services. The success of the capacity building was based on its easy tutorial approach adopted, which was the constructivists' principle of emphasizing hands-on activities that prioritize the active participation of the study participants. This led to the massive grasping of the employable skills by the study participants who were poised in setting up their enterprises in cultural and traditional crafts. However, the weakness that may have negatively impacted the capacity building was limited financial resources. The study contends that developing the capacities of local people helps in motivating them in supporting conservation and ecotourism development rather than engaging in illegal and anti-conservation activities because of unemployment. Based on these conclusions, we are recommending that the ministries of Food and Agriculture, Lands and Natural Resources, as well as the Forestry Commission in Ghana, must liaise with agencies and individuals in charge of the production of cultural and traditional crafts so that they could offer essential workable skills to the local people living in fringe communities around protected areas in Ghana. This would help alleviate unemployment and poverty which are often the drivers for the lack of local support for conservation and tourism activities in protected areas in the country. Owing to this, enough funding must be provided by these ministries for the capacity building in cultural and traditional crafts while offering the local people who have received the training, startup capital, and toolkits to initiate the setting up of their micro-enterprises.

Also, the Ministry of Tourism, Arts and Culture, and the Forestry Commission, as well as agencies for entrepreneurial training in Ghana must pay attention to sponsoring initiatives in cultural and traditional crafts in protected areas as viable forms of extended activities that could enhance and extend the experiences of tourists who visit the protected areas in Ghana. This would lead to more patronage and visits to the ecotourism sites while generating additional revenue for the protected areas in the country. For this to be effective, the park management must partner with the local authorities in their protected areas so that such initiatives

could be well planned and executed to enrich the economies of the communities and the protected areas.

Future studies must look into developing the capacities of local people in agricultural activities in the remaining six viable enterprises that could enhance ecotourism development in protected areas while training the study participants on the sustainability of such enterprises. Such studies would be important because local people often have limited managerial and marketing skills as well as low technical know-how on how to access financial assistance for their startup enterprises. Therefore, future studies on extended capacity building in marketing, management, product development, acquisition of financial assistance such as crowd-funding, continual skills development, monitoring and evaluation, quality control, and the use of computer technologies are crucial for the sustainability of the employable skills translated into enterprises in cultural and traditional crafts.

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