

UNIVERSITY OF CAPE COAST

RESIDENTS' PERCEPTION OF THE EFFECTS OF OGUAA FETU
AFAHYE AND PANAFEST EVENTS IN CAPE COAST, GHANA

BY

BENEDICTA FREMPONG

Thesis Submitted to the Department of Hospitality and Tourism Management
of the Faculty of Social Sciences, College of Humanities and Legal Studies,
University of Cape Coast, In Partial Fulfilment of the Requirements for the
award of master of Philosophy degree in Tourism Management

JULY 2018

DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original work and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: Date:

Name: Benedicta Frempong

Supervisors' Declaration

We hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

Principal Supervisor's Signature: Date.....

Name: Dr. Edem Amenumey

Co-Supervisor's Signature: Date.....

Name: Mrs. Ewoenam Afenyo-Agbe

ABSTRACT

The impact of special events on host communities has been well documented. Relatively few studies have examined the effects of local events on host communities, especially in Ghana. The purpose of this thesis was to investigate residents' perception of the effects of two local events, precisely Oguaa Fetu Afahye and PANAFEST events in Cape Coast. Primary source of data was employed during the fieldwork, which was undertaken between December, 2017 and January, 2018. Data was gathered by the use of questionnaires, focus-group guides and an interview guide. Frequencies, percentages and cross-tabulations were used to analyse data from questionnaire, whereas the focus-group and interview guides were transcribed, categorized and analysed manually based on emerged themes. The findings of the study suggest that residents are more involved in the activities of Oguaa Fetu Afahye event than PANAFEST. The difference in participation for both events was attributed to less publicity made prior to and during the PANAFEST event. The results also indicated that residents derived more personal than communal benefits. It was revealed also that the economic proceeds derived from both events are insufficient and/or not used for community projects; hence, residents who were economically involved in the events were those who derived both economic and socio-cultural benefits. Lastly, the study recommends that events' committee ensures that goals and objectives set for each event are appropriately budgeted for and monitored, until achieved so as to benefit the individual residents and the community at large.

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to the people who have helped to make this thesis a success. Firstly, I would like to express profound appreciation to my supervisors, Dr. Edem Amenumey and Mrs. Ewoenam Afenyo-Agbe for their time and immense support in writing this thesis; I am really grateful.

I would also like to thank Dr (Mrs) Augusta Adjei- Frempong, Professor Kwaku Boakye, Dr. Patrick Osei-Kuffuor and Dr. Frederick Koomson for their willingness to share their time and thoughts on this study. My profound gratitude also goes to Nana Osabarima of the Oguaa Traditional Area, Chief of Abura community - Nana Kojo Addae II, the entire people of Cape Coast, and as well the research team for their support and cooperation offered during the fieldwork. I am also grateful to have had the encouragement and support of many friends and fellow graduate students during this course. Finally, to my family for their steadfast support all these years, I say thank you.

DEDICATION

To my Family

TABLE OF CONTENTS

	Page
DECLARATION	ii
ABSTRACT	iii
ACKNOWLEDGEMENTS	iv
DEDICATION	v
TABLE OF CONTENTS	vi
LIST OF TABLES	x
LIST OF FIGURES	xi
LIST OF ACRONYMS	xii
CHAPTER ONE: INTRODUCTION	
Background to the Study	1
Statement of the Problem	4
Research Questions	6
Research Objectives	6
Significance of the Study	7
Organization of the Study	9
CHAPTER TWO: REVIEW OF RELATED LITERATURE	
Introduction	10
An Overview of Special Events and Event Tourism	10
Theoretical Framework	18
Social Representation Theory	19
Prospect theory	20

Social Exchange Theory	21
Theory of Reasoned Action	24
Empirical Review	26
Concept of Perception	26
Concept of Community Involvement	28
The Effects of Local Events on Host Communities	32
Economic effects of Local Events	33
Socio-cultural Effects	36
Environmental Effects	38
Residents' Perception of Special Events and Socio-demographic Variables	40
Residents' Support Intentions of Events	43
An Overview of Oguaa Fetu Afahye	45
An Overview of the PANAFEST Event	49
Conceptual Framework	51
Chapter Summary	54
CHAPTER THREE: METHODOLOGY	
Introduction	55
Study Area	55
Research Philosophy	58
Study Design	58
Data and Sources	59

Target Population	59
Sample Size and Sampling Procedure	60
Research Instruments	63
Pre-Testing	64
Fieldwork and Challenges	65
Data Analysis	66
Ethical Issues	67
Chapter Summary	68
CHAPTER FOUR: RESULTS AND DISCUSSION	
Introduction	69
Socio-Demographic Characteristics of the Respondents	69
Residents' Participation in Events	76
Residents' Perception of Economic Effects of OFA and PNF events	82
Residents' Perception of Socio-cultural Effects	87
Residents' Perceptions of Environmental Effects	92
Residents' Perception of Events and Socio-Demographic Variables	95
Residents' Support Intentions for Subsequent Events	109
Chapter Summary	113
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	
Introduction	114

Summary of the Study	114
Main Findings	115
Conclusions	118
Recommendations	121
Areas for Further Research	122
REFERENCES	123
APPENDIX A	146
APPENDIX B	153
APPENDIX C	156

LIST OF TABLES

Table	Page
1 Major Special Events in Ghana	17
2 Selected Festivals in Ghana	18
3 Summary of the sample size allocation for the target population	61
4 Socio - Demographic Characteristics of Respondents	70
5 Socio-demographic Profile of Discussants	74
6 Residents' Participation in Events	77
7 Residents' Perception of Economic Effects	83
8 Residents' Perceptions of Socio-cultural Effects	88
9 Residents' Perception of Environmental Effects	93

LIST OF FIGURES

Figure	Page
1 Model on Residents' Attitudes towards Tourism Development	52
2 Conceptual Framework on Residents' Perception of Local Events	53
3 Map of Cape Coast showing study areas	57

LIST OF ACRONYMS

EPA	Environmental Protection Agency
FESTAC	Festival of Arts and Culture
FGD	Focus Group Discussions
GTA	Ghana Tourism Authority
IDI	In- depth Interview
IFEA	International Festival and Event Association
OFA	Oguaa Fetu Afahye
PANAFEST	Pan African Festival of Arts and Culture
SET	Social Exchange Theory
SRT	Social Representations Theory
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization
WAFU	West African Football Union
WTTC	World Travel and Tourism Council

CHAPTER ONE

INTRODUCTION

Background to the Study

Tourism is acknowledged as a major source of development (Wang & Chen, 2015) and an industry which motivates various destinations to promote other attractions which can boost tourism activities and generate more revenue (Irshad, 2011). For many authors, the industry is not only fast growing, but an agent of transformation at both national and local levels (Ruhanen & Reid, 2014; United Nation World Tourism Organization, 2017). Recent macroeconomic figures from the World Travel and Tourism Council (WTTC, 2017) identified tourism as one of the largest industries in the world, making up 10.2% of Global Gross Domestic Product and providing one in every ten employments across the globe. In developing countries like Ghana, tourism helps to promote the socio-economic status of many local communities due to the availability of natural and cultural resources/attractions to trade with, the requirement of less capital investment than other industries, and the diversity of tourism impacts on host communities (Ghana Tourism Authority, 2017).

One major component of tourism which promotes the industry at host destinations is special events, which according to Wang & Chen (2015), are unique and imperative resources of the tourism industry. For Shone & Parry (2004), special events are major, one-time or recurring events of limited duration where leisure, cultural and/or social objectives are designed to highlight the unique experiences of a community. Local events like festivals have been described as events which concentrate a number of activities around

a specific theme within a short time frame, to create a mass of experience that appeal to tourists (Saleh & Ryan, 1993 as cited in Getz, 2010); hence, indicating that most local events have shifted from the state of being mere community celebrations to events organized formally to suit the tourism market (Yildirim, 2010). In Ghana, local events distinctively showcase the culture, intangible and tangible heritage of the country through its diverse activities and performances, which in turn enhances the attractiveness of the nation for other tourism purposes (GTA, 2017).

In the view of Getz (2010), local events, among other types of special events, attract tourists to the host destination and provide opportunities for international tourists to experience some sort of cultural ambience, while partaking in authentically indigenous activities (McKercher, Mei & Tse, 2006). In addition, Negrusa, Toader, Rus and Cosma (2016) mentioned that local events contribute to originality and a three-fold goal of attracting resources to the destination, repositioning the urban image of the host community and as well promoting culture and community cohesion. Consequently, local events have become a fast growing segment of the tourism industry primarily because they extend the tourism season, promote other tourist attractions and contribute to some form of development at the host destination (Kaplanidou & Vogt, 2010).

It is worthy to note that all forms of special events have effects on their host communities (Kim & Walker, 2012). According to Deery and Jago (2010), the effects of special events could either manifest as benefits and/ or costs, and categorized into economic (Davies, Coleman & Ramchandani, 2013), socio-cultural (Stevenson, 2012) and environmental (Goldblatt &

Goldblatt, 2012). To support the above assertion, Sharpley and Telfer (2015) mentioned that the effects of events are often geared towards the economy, culture and environment of the local community. Irshad (2011) for instance, found that special events provide some foreign exchange which ripples down to a sound local economy for various developmental projects at the destination. He further mentioned that events promote integration and socialization across borders, while preserving the environs within which such interaction takes place.

According to Nicula and Elena (2014) the nature of effects manifested at the destination determine whether an event would be perceived as beneficial or detrimental to the host community. For Lee (2012) participation in tourism events either in decision-making or leasing out services for events purposes helps residents to maximize the benefits of events than the costs; and as a result contribute to a positive perception of the activity. Residents' perception concerning special events is very imperative because residents are the prime resources on which many events thrive and as such, their perceptions concerning the effects often influence their support for subsequent activities (Ap, 1992 cited in Song, et al., 2015; Mensah, 2013; Kim, Jun, Walker & Drane, 2015).

Many empirical investigations assert the influence of hosts' perceptions of events' effects on support intentions (Loots, Ellis & Slabbert, 2012). The social exchange theory in particular posits that residents are likely to participate in an exchange if they benefit without incurring unacceptable costs; and that a higher level of resident support is the outcome if they perceive that the tourism activity is beneficial (Ap, 1992 cited in Song, Lee,

Park, Hwang & Reisinger, 2015). On the other hand, the theory of reasoned action indicates that an individual's behaviour is often predicted from the intentions connected to that behaviour (Fishbein & Ajzen, 2010); hence, residents' support for subsequent activities could be foreknown by their intentions to, or not to support. Thus, it becomes necessary to understand residents' perceptions and support intentions of local events like Oguaa Fetu fahye, so as to warrant the sustainability of events at many destinations (Nunkoo & Ramkissoon, 2011).

Statement of the Problem

Research studies on mega special events have dominated the event tourism literature (Wicker & Hallman, 2013; Woosnam, Van Winkle & An, 2013); particularly because such events are deemed to be of global significance and tend to provide the host destination with greater attractiveness for more tourism activities (Amenumey & Amuquandoh, 2010). In an instance, Kim and Walker (2012) studied the social impacts of events and found that mega events leverage maximum opportunities for economic growth and urban (re)development in host communities. Likewise, Shipway and Fyall (2012) revealed the immense role of international sport events in the development of many host communities. Accordingly, Li and McCabe (2013) have assumed that the prolific study of mega events is as a result of the high foreign investments derived for wider community development.

Although this may be true, some authors have asserted the need for studies to also address the effects of local special events on the host community (Loots, Ellis & Slabbert, 2012) especially in the developing world.

In developing countries and for that matter in Ghana, relatively few studies have addressed the effects of local events on the host community. Studies have focused more on residents' satisfaction with the attributes of local events (Mensah, 2013), local events being a fulcrum of community gathering and unity (Owusu-Frempong, 2005), promoting some local events as hallmark events (Gyasi, 2013), while others also examined international tourists' perception of festivals (Amenumey, 1998). This therefore indicates a scanty research on residents' perceived effects of local events. Although there may be international studies on residents' perceived effects of local events (Derrett, 2003), findings from these studies may have limited applicability in the Ghanaian context because of the differences in festival size, content/ meaning and the importance of the event to the involved community.

On the other hand, few event studies (Lee, 2012) have addressed residents' involvement in special events either in decision-making or the leasing out of services for events purposes; which according to Stone and Stone (2011) is a pre-requisite to reaping maximum benefits from the activity. In the context of the current study, the effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast remain quite unexplored. Oguaa Fetu Afahye for instance has been celebrated for more than fifty years yet, few or no study has been done to examine the effects of the event on the personal and/or communal life of host residents. These two above-mentioned events were primarily selected for the study because some authors suggest that examining two or more local events of a host community provides better insight on the effects of various events on a destination (McKercher, Mei & Tse, 2006). It is against these backdrops that the current study seeks to fill the

gap by addressing residents' perception of the effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast, Ghana.

Research Questions

The study was guided by the following research questions

1. How are residents involved in Oguaa Fetu Afahye and PANAFEST events?
2. What are the economic effects of the events?
3. What are the socio-cultural effects of the events?
4. What are the environmental effects of the events?
5. What are residents' support intentions for future events?

Research Objectives

The general objective of the study was to assess residents' perception of Oguaa Fetu Afahye and PANAFEST events in Cape Coast, Ghana.

Specifically, the study sought to:

1. investigate residents' involvement in Oguaa Fetu Afahye and PANAFEST events;
2. examine the economic effects of the events;
3. examine the socio-cultural effects of the events;
4. examine the environmental effects of the events; and
5. assess hosts' support intentions towards subsequent events in Cape Coast.

Significance of the Study

The findings of this study would contribute to existing knowledge, as it extends the literature on hosts' perception of special events. A further contribution to knowledge would be the study's assessment of two local events and their effects on the host community. The study will therefore provide baseline information on which further studies may be carried out, and a baseline for which changes to hosts' perceptions and attitudes towards events could be monitored.

Moreover, the findings of the study would be significant to event organizers, as findings would show the perception of residents concerning local events in Cape Coast. The findings of the study would thereby aid event organizers to devise strategies which seek to maximize the benefits of events especially for residents so as to ensure community-wide support for subsequent events; while minimizing the associated costs (Ramkissoon, 2015).

Further, information regarding residents' personal and/ or communal improvement by means of the above-mentioned events may be of essence to traditional leaders especially in Cape Coast. This is because such knowledge may help community leaders and event planners to plan subsequent activities in a manner that seeks to promote the positive effects of the events for wider community development.

Lastly, findings of the study would provide vital information to policy makers, especially those within the Tourism and Creative Arts industry. Insight on residents' perception concerning events can aid to design tailor-made policies which could ensure the effective contribution of local events towards development in many host communities.

Delimitations

Although there were several local events such as ‘Bakatue’ and ‘Aboakyer’ within the Central Region, the study focused primarily on Oguaa Fetu Afahye and PANAFEST events. This is attributed to the fact that the above-mentioned events are the major public events organized within the Cape Coast community, which is the area under investigation. Moreover, the short time frame (one year) allocated for the research did not permit the study to investigate the effects of other local events.

Limitations

Some respondents were unwilling to partake in the study for reasons of time or nature of work. Moreover, the difficulties in assembling discussants for focus group discussions prolonged the time frame within which the discussion was to take place.

Definitions of Terms

Residents: Individuals or group of people living within particular geographical boundaries, who may share common values and/ or characteristics related by ethnicity, strong family ties, responsibilities, reciprocity and respect (Mattessich & Monsey, 2004)

Perception: The process by which individuals receive, select, organize and interpret information to create meaningful picture of their environment (Decrop 2010).

Local Events: Special events which concentrate a number of activities around a specific theme within a short time frame, to create a mass of experiences that may appeal to tourists (Saleh & Ryan, 1993 as cited in Getz, 2010).

Organization of the Study

The thesis is organized into five (5) main chapters; Chapter one is the introductory part of the study. The chapter presents the background of the study, statement of problem, research questions and objectives, significance of the study as well as organization of the dissertation. Chapter two presents a critical review of the body of knowledge related to the study. Precisely, the chapter would discuss sub-topics like the concept of perception, overview of special events and event tourism, relationship between hosts' perceptions and socio-demographic characteristics and behavioural intentions. The chapter further discusses theoretical and conceptual frameworks relevant for the study.

Chapter three outlines the research methodology employed for the study. Thus, the chapter highlights issues on the study area, study design, sample size and sampling techniques, target population, sources of data and research instrumentation. It also presents the plan for data analysis and important ethical issues. Chapter four presents the key findings of the research. The analysis and discussion of findings was based on the research objectives for the study. Hence, the issues discussed in this section include residents' involvement in special events, hosts' perceptions of special events and their effects on the community, as well as hosts' support intentions for future events. The final chapter which is Chapter five deals with the summary, conclusions and recommendations of the study. It discusses the significance of the study, addresses the objectives to evaluate how they have been met and suggest areas for further studies.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Introduction

This chapter presents a review of relevant literature on residents' perception of local events. The chapter examines related information on events and event tourism, the concept of perception, effects of events on host communities, as well as hosts' behavioural intentions. Moreover, the relationship between the constructs of residents' perception of local events and socio-demographic characteristics would be discussed; as well as the review of theoretical and conceptual frameworks guiding the study.

An Overview of Special Events and Event Tourism

For decades, travel to participate and/ or witness events has become a popular form of tourism (Getz & Page, 2016). In spite of the increasing attention paid to special events, it is worthy to note that events are not a new phenomenon. The first Olympic Games for instance were held in 776 BC and in subsequent years, numerous events and festivals had been held throughout the ages (Liu, 2012). Historically, special events predominantly served as an avenue to break the dullness of daily life and the stress of work environment within the human society (Shone & Parry, 2004). Spasojevic, Beric and Jovicic (2013) precisely stated that the daily routine of efforts and hard work were drastically reduced by a variety of special events and performances held in primitive times. According to Yildirim (2010), although most events in primitive times were religion oriented, the transference of values from one

generation to another has resulted in the formation of other special events with varying purposes including tourism.

Special events are recognized as one of the fastest growing segments of the tourism industry (Kaplanidou & Vogt, 2010). According to Wang and Chen (2015), events are essential elements of the tourism industry which contribute to some form of development within the host destination. In spite of its importance, the definitional framework for special events is quite varied; and for Amenumey and Amuquandoh (2010), the definition and typology of events is quite a challenging task since events come in various forms. Nevertheless, in the view of Getz (2010), special events are spatial and temporal phenomenon with unique interactions among the setting, people, designed themes and programs. The author primarily explained that most special events are organized for profit gains (Getz, 2010). Similarly, Tara-Lunga (2012) defined special events as a gathering or social activity which occurs at a given time and place including competitions, adventures and/or an occasion. Ritchie (1984) on the other hand defined events as major one-time or recurring events of limited duration, developed primarily to enhance the awareness and profitability of a host destination (Ritchie, 1984 as cited in Wang & Chen, 2015). On the basis of the afore-mentioned issues therefore, it could be stated that special events play both roles of community gratification and tourism initiatives; hence, the emergence of the term 'event tourism' in the literature (Dinaburgskaya & Ekner, 2010).

The term 'event tourism', which was rarely used prior the 19th Century (Quattrocchi-Oubrardous & Bal, 2011) is described as 'the systematic planning, development, and marketing of special events as tourist attractions,

catalysts and image builders' (Getz & Wicks, 1994 p. 2 as cited in Skodra, 2010). For Müller (2015), event tourism does not only serve as image builders of a tourist destination, but pose as avenues for growth within sectors of the local community. Special events as a field of tourism have experienced immense growth in recent years primarily because of their ability to impact socio-economically on the immediate economy (Amenumey, 1998). The aims and/or goals with which destination managers attach to events in promoting a destination, would determine whether an organized event may be mega, hallmark or local events (Getz, 2010). Mega events have been defined as special events which possess immense tourist attractiveness, developmental roles and related image-making in its host communities. Such events may include the Olympic Games. Hallmark events on the other hand have been described as major one-time or recurring events of limited duration developed primarily to enhance the awareness, appeal, profitability and competitive edge of a tourism destination (Richie 1984 as cited in Getz, 2010). An example of this kind of events is the Paragliding event in Kwahu, Ghana. Last but not least are local events, which have been defined as the tourism activity which concentrates a number of activities around a specific theme within a short time frame, to create a mass of experiences that may appeal to tourists (Saleh & Ryan, 1993 as cited in Getz, 2010); and an example is the Oguaa Fetu Afahye event. All of these event strategy-making approaches adopted by Destination Managers however are planned in an integrated approach towards marketing the destination, achieving tourism purposes and other community development initiatives (Dickson & Arcodia, 2010).

Basically, there are three major categories of special events: the business events, sport events and cultural events; most of which have the characteristic of requiring little additional infrastructure for its organization (Getz, 2010). Business events for instance, provide avenues, facilities and services to a group of tourists who travel for meetings, congresses, conferences, exhibitions, incentive travel as well as corporate hospitality (Rogerson, 2017). Continuing, the author asserts that it is a kind of tourism activity which involves business opportunities that render paid services such as accommodation, transport/ travel information, financial, medical, food and beverage services, entertainment, leisure and sports (Rogerson, 2017). This form of event has been attributed to 14% of tourist arrivals with a 20% estimated contribution towards tourism revenue (World Tourism Organization, 2015). Additionally, business events are acclaimed as major contributors to emerging markets that involves high levels of international relations and contacts (Nicula & Elena, 2014).

Sporting events on the other hand, are events organized to attract visitors specifically to enhance the image of a destination (Kaplanidou & Vogt, 2010). These events are organized for the travelling populace to either engage in or view as an important aspect of tourist activities (Getz & Page, 2016). According to Viviers and Slabbert (2012), sporting activities are usually human-based and require the use of physical strength to overcome opponents engaged in the competition. It is worthy to note that such events include the use of assessment tools specifically designed to evaluate the fitness of the actors involved in order to ensure a long lasting duration of the event (Sanders, 2013). To a large extent, they attract a wide variety of tourists who

may either be in support or otherwise yet would attach much importance to the event because of its behavioural and technological adaptations (Hinch & Higham, 2011). For Getz and Page (2016) these events are often mega, large-scale and/or commercial in nature, with the tendency to attract mass popular appeal and international significance. Such sporting events may include the West African Football Union (WAFU) Nations Cup, Olympic Games and World Cup tournaments, which have become major contributors to arrivals and tourism revenue at various destinations (Mountjoy, Brackenridge, Arrington, Blauwet, Carska-Sheppard, Fasting & Starr, 2016).

Last but not least are local events, which are of limited duration but possess utmost importance in terms of tradition, attractiveness and image publicity. A number of these events are festivals and/or cultural celebrations which are community-based, organized on annual bases and also provide a competitive advantage and/or profits for the host destination (Getz, 2010). Local events in particular are described as public celebrations organized to display the values of a particular community (Stankova & Vassenska, 2015); and may comprise diverse activities which the host community engages in to relax from the daily routines of life. Such events often have a primary focus of celebrating the uniqueness of a community (Getz & Page, 2016); although in recent times, local events have shifted from being unplanned celebrations to events which are organized more formally, and undertaken within periods suitable for the tourism market (Jago, 1997 as cited in Deery, Jago & Fredline, 2012).

In Ghana for instance, the celebration of local events like Oguaa Fetu Afahye and PANAFEST events, promote the country's culture and heritage

and as well enhance the touristic appeal of the destination as a whole. According to Hall (1989), these major cultural expositions are often geared towards an offer of opportunity for the host community to gain some kind of reputation in the tourist market (Hall, 1989 cited in Getz, 2010). Consequently, communities across the globe now acknowledge local events as a social phenomenon designed to attract and entertain not only the host community but tourists from various originating regions.

It is worthy to note that the diversity of special events has contributed to its increase in number and popularity (Dickson & Arcodia, 2010). In Ghana for instance, the addition of “Jollof Rice Festival” has expanded the range of events on the tourism calendar, and has also impacted the progress of the events sector within the tourism industry (GTA, 2017). Hence, the literature outlined some of these secondary or additional events to include political events which comprise summits, royal occasions and VIP visits; arts and entertainment events like concerts and award ceremonies; as well as educational and scientific events such as seminars and clinics (Getz, 2005; Getz & Page, 2016). Generally, most of these events have been grouped into public and private events; where the public events are opened to the general public and organized specifically to promote activities of tourism at a destination; whereas private events are organized to attract a stated number or category of people (Stankova & Vassenska, 2015). Amenumey and Amuquandoh (2010) particularly assert that public events such as the Festival of Arts and Culture (FESTAC) in Nigeria and Pan-Africa Historical Theatre Festival (PANAFEST) in Ghana, serve as major local events which promote tourism and the economic growth of the involved destinations (Amenumey,

1998). Hence, destination managers and marketing organizations in recent times, increasingly promote such events as part of their marketing strategies to position the host destination as event hubs (Homafar, Honari, Heidary, Heidary, & Emami, 2011). This is also reflective in Ghana, where events are publicized to attract more tourists to the destination in order to promote other tourism products and attractions within the country (Ghana Tourism Authority, 2012).

With respect to the effects of special events, the event tourism literature has been well documented (Getz & Page, 2016). Generally, events' effects affect both tourists and hosts alike (Colombo, 2016); although the objectives of the current study seek to pay particular attention to that of the host community. The literature on local events particularly describe events to have significant effects on the development of host communities (Negrusa et al., 2016) and for Esu (2015), such effects include an increase in employment opportunities, increase in personal sales and improved community image among others; while minimizing negative effects like inflation. Some authors also assert that special events increase immoral behaviours and noise pollution, although it promotes community pride and togetherness at the destination (Derry & Jago, 2010). From the preceding issues therefore, it suggests that special events can either promote or degrade a destination possibly on the basis of its planning, organization and implementation which must be undertaken with all due diligence.

Tables 1 and 2 present some major special events and selected festivals respectively, on the Tourism Calendar in Ghana.

Table 1: Major Special Events in Ghana

Event	Location (Region)	Month/ Period of Celebration
African Choral Festival	Greater Accra	March
Masquerades Festival	Winneba – Central Region	January
Chocolate Day	Nationwide	February
National Festival of Arts and Culture (NAFAC)	Rotational	March/ April
Paragliding Festival	Kwahu – Eastern Region	March – April
Ghana Music Awards	Greater Accra Region	March – April
Lake Fiesta	Lake Bosomtwe – Ashanti Region	Public Holidays
PANAFEST	Rotational – Central	July/August
Jollof Rice Festival	Accra – Greater Accra	August
Miss Ghana Beauty Pageant	Greater Accra Region	July/ August
Accra Milo Marathon	Accra – Greater Accra Region	September/ October
World Tourism Day	Nationwide	September
VRA Cruises on the Volta Lake to Dodi Island	Volta Lake: Akosombo, Eastern Region	Public Holidays
Yosako Unity Dance	Efua Sutherland Children’s Park – Greater Accra	November

Source: Ghana Tourism Authority (2012; 2017)

Table 2: Selected Festivals in Ghana

Event	Location/ Region	Period of Celebration
Oguaa Fetu Afahye	Cape Coast – Central	August/ September
Adae Kese/ Akwasidae	Kumasi – Ashanti	Every six weeks
Odwira	Akropong- Eastern	September
Homowo	Accra- Greater Accra	August/September
Damba	Tamale- Northern	August
Kundum	Axim, Western	August/September
Kobine	Lawra – Upper East	September
Apoo	Wenchi/Techiman – Brong Ahafo	October
Hogbetsotso	Anloga – Volta	November
Gologo	Talensi – Upper West	March

Source: Ghana Tourism Authority (2012)

Despite the diversity of special events on the calendar above, it could be stated however that all events share a common characteristic, which is the requirement of the tourist to be present in order to enjoy the unique experience offered at the event (Getz, 2010).

Theoretical Framework

A number of theories have been adopted to explain residents' perceptions and attitudes towards the effects of special events. The most widely used theories include Doxey's Irridex model (Doxey, 1975), the Destination Life Cycle model (Butler, 1980), Social Representation Theory (Moscovici, 1981), the Growth Machine theory (Madrigal, 1995), Prospect theory and the theory of Social Exchange (Ap, 1992). Among these theories, the Social Exchange Theory is known to be the most popular theory for

investigating hosts' perception towards special events (Amenumey & Amuquandoh, 2010; Choi & Murray, 2010; Deery & Jago, 2010). The theoretical section of the study may review some of the above-mentioned theories but would adopt the Social Exchange Theory and the Theory of Reasoned Action as its theoretical bases particularly because the efficacy of these theories has been confirmed by several event studies (Nunkoo & Ramkissoon, 2011).

Social Representation Theory (Moscovici, 1981)

First to be reviewed is the Social Representation Theory. This theory explains how people see the world, although this is simultaneously determined by the interactions of such individuals (Purkhardt, 1993). As a theory, social representations help to define reality, direct either actions or thoughts, and are critical components of group and individual identity (Monterrubio & Andriotis, 2014). These representations may be informed by direct experiences, social interactions and other sources of information like the media (Fredline, 2006). In relation to tourism, the social representations theory suggests that residents have representations of the tourism industry which reinforces their perceptions towards the effects of the industry. Moreover, several authors assert that the "social" element of the theory denotes that the representations are shared by groups within a society and as such, they could be concepts, statements and/ or explanations originating in daily life in the course of inter-individual communications (Moscovici, 1981, as cited in Monterrubio & Andriotis, 2014).

In the context of special events, the social representation theory explains the relationship between host residents and their perceptions concerning events, which may be informed by direct experiences and social interactions. The distinguishing similarities in residents' perceptions may be informed by the social representation which exists within the host community (Fredline & Faulkner, 2000). Consequently, there may be certain social representations shared by various sub-groups within the host community, as hosts' perception and behavioural intentions towards events are analysed. Although the social representations theory could be used to analyse hosts' perception and attitudes towards local events, it is argued that the theory does not explain why a particular perception is shared by a group of people (Sharpley, 2014), and it also over-emphasizes the social influence on people as against the impulsiveness of human capacity (Pearce et al, 1996).

Prospect theory (Kahneman and Tversky, 1979; 2003)

The prospect theory was developed as a psychologically more accurate description of decision making. This theory is a behavioural economic theory which seeks to describe the way people choose between probabilistic alternatives that involve risk, where the probabilities of outcomes are known (Kahneman & Tversky, 2003). The theory assumes that gains and losses of a phenomenon are identified and defined relative to some neutral reference point for the decision at hand. To briefly explain, gains refer to outcomes that exceed the reference point, while losses refer to outcomes that fall short of the set target. Thus, the theory suggests that people make decisions based on the potential value of gains and losses.

Applying the prospect theory to special events, Kim, Gursoy and Lee (2006) postulated that the expectations prior to the event may serve as the 'reference point' of the local people, and in cases where the post - perceptions towards the event are negative, future events will be considered risky and the tendency to support such events would be reduced. However, if host residents' perceptions are positive, then the outcome would be a high level of community support for subsequent events. Although the prospect theory helps to explain hosts' perception and attitudes towards events, it lacks certain behavioural concepts and as such may be considered too simple to explain the various effects of a phenomenon on decision outcomes (Gibson, Walker, Thapa, Kaplanidou, Geldenhuys, & Coetzee, 2014).

Social Exchange Theory (Ap, 1992)

The current study is rooted in the social exchange theory. Emerson (1981), the early social exchange theorist, adopted certain principles from behavioural psychology theory and utilitarian economic theory to formulate the principles of social exchange. The psychological behavioural principles comprised the principles of reward and punishment, which have been brought into social exchange as rewards and costs. The theory assumes that individuals select exchanges after having assessed the rewards and costs to be derived from an interaction. With regard to the utilitarian principles, it outlined that individuals logically weigh the costs of an interaction against the benefits to maximize material benefits. The exchange theorists, however, reframed the utilitarian principles by adding that, individuals are not economically rational and do not always seek to maximize benefits but rather tend to engage in

interactions from which they can reap benefits without incurring unacceptable costs (Turner & Oakes, 1986). Hence, from the above-mentioned assertions, it could be stated that the exchange activity includes both tangible and intangible aspects (Turner & Oakes, 1986 cited in Kim, Uysal & Sirgy, 2013).

The social exchange theory is generally described as a sociological theory which aids to understand the exchange of resources between individuals and groups in an interactional situation (Ap, 1992). The social exchange model developed by Ap (1992) particularly illustrates that the relationship between individuals and groups in an exchange situation may be evaluated as positive or negative depending on the presence or absence of certain antecedent conditions such as rationality, satisficing benefits, reciprocity and the justice principle. Continuing, the author explained that rationality refers to residents' behaviour towards an exchange relationship, which in this case is event tourism, on the basis of seeking rewards. Additionally, he explained satisficing benefits as situations where residents might accept negative effects if they perceive that the benefits outweigh the costs. In situations where the effects of the exchange are perceived as positive by both parties, the author referred to such as reciprocity; whereas the justice principle explained that all exchanges should be fair, so that in return for residents' support and participation they will receive equitable returns (Ap, 1992 cited in Waitt, 2003).

Basically, the aim of Social Exchange Theory is to evaluate the exchange of benefits and costs of social relationships. It indicates that when the costs accrued from a social interaction outweigh the benefits, the exchange relationship is likely to be terminated; whereas the exchange activity is

continued when the opposite was true. Social relationships are therefore evaluated positively or otherwise depending on how the involved individuals assessed the rewards and costs of such exchange (Ap, 1992).

In the case of special events, the social exchange theory has been used to assess hosts' perceptions concerning the effects of events, the reasons why residents perceive the events' effects differently, and the extent of local support for subsequent activities (Andereck & Nyaupane, 2011). In an instance, Wang and Chen (2015) by the use of the social exchange theory concluded that the perceptions of individuals involved in an interaction may differ depending on how the exchange relationship is evaluated. Hence, in the context of the current study, it can be assumed that the exchange motive of the host community may be to derive benefits through participating or supporting the event. Thus, when the benefits derived from the event does not exceed or equal the costs involved, it may lead to negative evaluation, and hosts' support for future events may not be fully guaranteed. However, when the benefits are equal to or more than the negative consequences, then exchange evaluation may be positive and may as well reflect favourable behaviour toward tourists and the event as a whole. Such positive evaluations may also reinforce hosts' desire for future participation in another exchange relation. Clearly, the social interaction could be understood from residents' perspective as an evaluation of the costs and benefits to be derived from an event, in return for the services supplied to tourists and other attendees.

Besides the above-mentioned, most event studies also argue that residents' evaluations of an exchange relationship may be influenced by certain variables like the socio-demographic characteristics and other external

issues such as economic dependency on tourism and community attachment (Omoregie, 2012; Page & Getz, 2016). Deery et al. (2012) in a study found that residents who depend on tourism for economic gains may perceive the exchange as personally valuable and would be most likely to support future exchange relationships, and vice versa.

Theory of Reasoned Action (Ajzen and Fishbein, 1980)

The Theory of Reasoned Action was formulated to estimate the discrepancy that exists between attitude and behaviour, and to explain how and why attitude affects behaviour (Ajzen & Fishbein, 1980). This theory postulates that an individual's behaviour can be predicted from intentions that correspond directly (in terms of action, target, context, and time) to that behaviour. The Theory proposes three basic constructs, which are behavioural intention, attitude and subjective norm (Ajzen & Fishbein, 1980). Behavioural intention is defined as an individual's anticipated or planned future behaviour, which correlates strongly with observed or actual behaviour (Fishbein & Ajzen, 2010). The authors therefore assert that an individual's behaviour is determined by their behavioural intent, which is influenced by attitudes and subjective norms, both of which stem from one's set of beliefs. Hence, behavioural intention measures the relative strength of a person's likelihood to perform an anticipated behaviour.

Also, the authors explain that intention is a function of a person's attitude toward a particular behaviour. Intention can therefore be defined as the cognitive representation of a person's readiness to perform an intended behaviour, and considerably an indicator of future behaviour (Fishbein &

Ajzen, 2010). Subjective norm on the other hand refers to the combination of perceived expectations from relevant individuals and the intention to conform to such expectations (Wei, Xinyan, & Yue, 2011). Thus, it can be stated that a person's attitude, combined with subjective norms, forms the person's behavioural intention, making behavioural intention a function of both attitudes toward behaviour and subjective norms toward that behaviour, which can then predict the actual behaviour.

The usefulness of this theory has been proven by various events studies as it has been observed that residents' perceptions of the effects of special events can influence their attitudes towards future activities (Andereck & Nyaupane, 2011). A study by Colombo (2016) revealed that positive perceptions that residents have concerning events influences behavioural intentions positively. Moreover, Hackbert (2009) found a positive correlation between residents' perceptions of the effects of special events, and their support intentions. From the above assertions, it suggests that residents' positive perceptions of an event, would result in favourable attitudes towards the activity, and this might reflect in positive behaviour towards tourists, other attendees and the event as a whole.

Although some authors have found the theory of reasoned action to be an inappropriate predictor of behaviour (Kaiser & Gutscher, 2003), Lepp (2007) however argues that the theory is still a useful model in the planning and management of community tourism. According to Lepp (2007), the theory illustrates that positive attitude among community residents towards tourism could lead to positive behaviour towards future tourists' activities. For Fishbein and Manfredo (1992) when the issues of behavioural intentions are

properly measured, correspondent intentions tend to predict most social behaviours accurately (Fishbein & Manfredo, 1992 as cited in Ajzen, 2010). Thus, from the above reviews, the theory of reasoned action and social exchange theory are adopted as the appropriate theoretical basis for the current study; which seeks to examine residents' perceptions of the effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast, as well as hosts' support intentions for subsequent activities.

Empirical Review

The empirical review for the study was done based on the research questions. Specific issues under this section included the concept of perception, concept of involvement, effects of local events, relationship between socio-demographic factors and residents' perception, as well support intentions for future event activities.

Concept of Perception

Perception is one of the psychological concepts which aid researchers to understand the views of residents concerning special events (Karadakis & Kaplanidou, 2012). The concept of perception is defined as the process by which individuals receive, select, organize and interpret information to create meaningful picture of the environment (Decrop 2010). According to Kellman (2013), the concept of perception involves three basic cognitive operations: sensation, attention and interpretation. The term sensation is the detection of stimuli by sensory nerves, whereby stimuli are the basic characteristics of the object being perceived (Decrop, 2010). The author further defines attention as the pattern recognition of the sensory input against the knowledge

representation in human long-term memory; whereas interpretation aids the individual to make sense of something which may include activities of organization, categorization and inference. Cherry (2013) on the other hand emphasize that the process of perception involves a sensory experience of the environs by the recognition of environmental stimuli plus behaviours. Hence, perception could be simply explained as a process by which individuals make concluding sense of their environment.

Researchers assert that there are three main elements which may influence how an individual perceives a phenomenon: the perceiver, target and setting/ situation (Decrop, 2010). The perceiver is explained as the individual who selects, organizes and interprets sensory stimulations into meaningful information about the environment; which in the context of the current study are the host residents of Cape Coast. The target refers to the person or object being perceived, of which this study identifies as local events, specifically Oguaa Fetu Afahye and PANAFEST events. With respect to the target, Deery, Jago and Fredline (2012) indicate that certain factors including socio-demographic characteristics and external variables like community attachment can influence hosts' perceptions of the phenomenon being studied. Continuing, the situation or setting is described as the context in which perception takes place; thus, Cape Coast community is regarded as a setting within which interaction between the host community and event tourism may occur.

Academically, the concept of perception has been widely used to address special events from both tourists and residents' perspectives (Lorde, Greenidge, & Devonish, 2011). Perception studies are often used to reveal

discrepancies between 'actual' impact and 'perceived' impact of tourism (Amenumey, 1998). For Nunkoo and Ramkissoon (2011), perception studies helps to understand hosts' opinions of events since most successful events lies in the active support of residents (Yu, Chancellor & Cole, 2011). In the context of this study for instance, the concept of perception is adopted to address residents' views of the effects of local events on host communities. The Central Region and Ghana for that matter, tend to be putting much efforts into promoting the tourism industry of the nation, which comes with costs and benefits to the destination (Amenumey, 1998). Thus, a study of residents' perception of PANAFEST and Oguaa Fetu Afahye would bring to fore the negative perceptions of residents, which could be corrected or managed before they develop into negative behavioural traits against tourists and other attendees. Consequently, these negative perceptions and behaviours if left unchecked can hurt the tourism industry and also influence visitors' perception negatively.

It is in these facts that event planners and policy makers must recognize the need to consider residents' perceptions of special events (Prayag, Hosany, Nunkoo, & Alders, 2013) like Oguaa Fetu Afahye (OFA) and PANAFEST; since hosts' favourable perception of such events may be vital for the sustainability of special events within the local community and the destination at large.

Concept of Community Involvement

Community involvement is generally described as the extent to which residents participate in tourism-related activities in the host community (Lee,

2013). For some authors, it is a necessity which engages residents in activities like planning and implementation of tourism programs which may concern the entire community rather than the selected few (Rogoff, 2014; Croke, Grossman, Larreguy & Marshall, 2014). Community involvement plays an important role in the successful development of sustainable tourism (Okazaki, 2008). For Lee (2012), it enhances the positive impacts and consequently reduces the negative impacts of tourism. To define, Sproule (1996) explained the concept as “giving people more opportunities to participate effectively in development activities, empowering people to mobilize their own capacities, be social actors rather than passive subjects, manage the resources, make decisions and control the activities that affect their lives”. Continuing, the author mentioned that not all community members can be directly involved in decision making however, recognized community representatives could be selected to make decisions pertaining to tourism development (Sproule, 1996 cited in Munikrishnan et al., 2015). The preceding issues therefore suggest that community involvement creates the opportunity for residents to participate in development-related activities, and be responsible participants in matters which affect their lives rather than being passive subjects.

Generally, community involvement operates in different forms and at various levels including the local, regional and national levels (Su & Wall, 2012). The forms of involvement operated at the local level may include participation in decision making process(es), participation in tourism-related activities, involvement in small business operations during tourism activities, as well as determining the type and scale of tourism development within the host community (Tosun, 2005; do Valle, Mendes & Guerreiro, 2012). In most

research studies, various models and/or theories have been adopted to explain the extent to which residents could be involved in tourism activities at the local level (Moyo & Tichaawa, 2017). One popularly used model among such theories is Tosun's (1999) model of participation, which explains the phases of community involvement (Tosun, 2005; Thammajinda, 2013; Zhang, Cole, & Chancellor, 2013).

According to Tosun's model, there are three main forms of participation that conceptualizes community involvement: spontaneous community participation, coercive participation and induced community participation. The author explains the spontaneous participation as involving absolute managerial responsibility and authority of the host community in tourism development. This is a bottom up approach which allows the host community to have full control over the affairs and decisions of tourism development within the community with little or no external manipulations. It therefore represents a kind of citizen empowerment. On the other hand, the induced type of participation allows a partial contribution of the host community in tourism decision-making. The author asserts that this type often contradicts the spontaneous one because it takes the form of a top-down approach, involves a passive form of participation and may not fully consider the decisions of residents for implementation. Last but not least is the coercive type of participation, where the host community do not have any control in tourism decision making. Here, the host community is persuaded to participate in tourism related activities in order to derive certain benefits and/or help to reduce the threats associated with tourism development. In developing countries like Ghana, the induced type of participation which allows a partial

contribution of the host community in tourism decision-making is often encouraged in tourism development. The literature affirms that there are some operational, cultural and structural issues in developing countries which tend to limit the extent to which residents participate in community tourism development (Tosun, 2005 cited in Chen, 2011; Su & Wall, 2012).

With respect to special events, community participation may manifest in the form of local employment in tourism activities, residents' participation in decisions concerning the event, small business operations and/ or individuals leasing out their services for tourism purposes (Ashley and Roe, 1998 cited in Munikrishnan, Rajaratnam, Mura & Nair, 2015). Although studies particularly emphasize the need for residents to be involved in tourism decision-making, there are also suggestions on residents becoming more involved in other forms of participation like small business operations where they could lease out services in support of the organized events (Li, 2006; Li, 2008). Some of the support services which residents could provide during events include food and beverage services, accommodation, tour guide services, information, and transportation services among others (Aref, Redzuan, Gill & Aref, 2010). For Lee (2012), this could be a means of participating in the event, but also an avenue to derive some personal benefits, especially in economic/ monetary terms. One major idea of sustainable tourism development is for locals to be involved in tourism-related activities so as to influence, and benefit from tourism development (Amuquandoh, 2010).

Empirically, Negrusa, Toader, Rus and Cosma (2016) in a study indicated that residents with higher involvement in local events tend to have

positive perceptions and attitudes towards the tourism activity. Similarly, Yolal, Gursoy, Uysal, Kim, and Karacaog˘lu (2016) found that residents' involvement in special events largely influence their perception of the activity; even as their favourable perceptions influence their support intentions towards subsequent events. Moreover, Munikrishnan et al.(2015) revealed the low level of involvement of residents in tourism activities in Kinabatangan community in Malaysia; attributing it to the fact that agriculture is still the mainstay of rural economy constituting 69% of the local economy, which the authors claim could result in less support for sustainable tourism development. From the findings above, it could be drawn that residents must be involved in various ways of local events, so as to benefit from the events and also encourage favourable perceptions and support for the activity (Amuquandoh, 2006, 2010).

The study therefore conceptualizes community involvement as the extent to which residents participate in special events either by decision-making and/or the activity engaged in. In a nutshell, it could be mentioned that the planning and/or organization of events should be done in a manner that seeks to indulge the views and services of the local people; so as to derive maximum support for subsequent events (Yu et al., 2011).

The Effects of Local Events on Host Communities

Special events generally provide an experience that purposefully impact on its audience (Getz, 2012). A survey conducted by Hede (2007) found that events exert significant effects on its host communities across the globe, especially in rural settings where events contribute to boosting local

economies, creating employment as well as promoting destination awareness (Getz & Page, 2016). For some authors, the assessment of events' effects should consider the development of the host community (Bagiran & Kurgun, 2016); as the activity causes both short-term and long lasting effects (Baumann & Matheson, 2013; Van Winkle & Woosnam, 2014). For Getz (2010), the effects of local events manifest in three major ways: economic, socio-culturally and environmental effects; although community residents often assess events' effects in terms of benefits and costs (Irshad, 2011). To confirm the above assertion, Agha and Taks (2015) mentioned that the effects of special events manifest in the form of benefits and costs, precisely economic, socio-cultural and environmental wise.

Economic effects of Local Events

Event tourism has increasingly become a competitive economic phenomenon considering its effects on the host communities (Zhou & Ap, 2009). According to Miller (2007), there are three forms of economic effects and/or impacts which local events exert on its' hosts: the direct impact, indirect impact and induced impact. The direct impact is explained as the actual revenue generated by events which may include the local spending of participants; both residents and non-residents in the community. Thus, tourist-related purchases such as tickets, restaurant meals and souvenirs denote an influx of wealth to the community, whereas revenues generated from local residents represent a recirculation of existing wealth within the community. Alternatively, sales by vendors residing within the community are likely to

produce a measurable impact on the local economy, which is known as the indirect impact.

Indirect impact represents additional input purchases made by local businesses (Miller, 2007). For instance, tourists' purchase of meals at local restaurants would require local restaurant owners to purchase more supplies from other business owners. The revenue derived from spending by small business operations during an event is therefore referred to as the indirect impact. Lastly, the induced impact is created when local business owners, suppliers, and employees spend the additional income that they earned as a result of the direct and indirect impacts. Here, only a portion of their income will be re-spent in the local economy, and recipients of this income will also re-spend a portion of the income locally until the total amount re-spent diminishes. Hence, the total local economic impact is a multiple of the direct economic effects; which is represented by the sum of the direct, indirect, and induced economic effects of the event.

According to Egresi and Kara (2014), local events are thriving significantly towards the role of local economic development with its many benefits experienced at the destination. For Pegg and Patterson (2010), local events extend the tourism season and facilitate an increase in tourists' visits to the destination. Moreover, an increase in tourist expenditures, creation of employment opportunities and support for existing local businesses in the host community are some economic benefits of local events (Litvin, Pan & Smith, 2013). For Van Winkle & Woosnam (2014), the creation of employment within a short-term period of an event generates additional income for residents and/or revenue for the host community at large. It supposes therefore

that local events consider the economic welfare of residents, and the local economy of the host community. In a study, Cooper et al., (2008) stated that the economic effects of events may come in a form of foreign exchange earnings which could be utilized for community projects within the locality. To confirm, van Tuijl and van den Berg (2016) explained that local events serve as avenues by which the local economy could be sustained through new foreign investments. A study by Sharma and Dyer (2012) also indicated that residents perceive events to be economically beneficial when it provides employment opportunities, increase personal sales and income, improvement in social amenities as well as revenue generation for government.

Most events' studies which applied the social exchange theory showed that the economic benefits of events served as the basis for residents' favourable perceptions and support intentions (Allen et al., 2011). However, in spite of the economic benefits, the accompanying costs events cannot be disregarded (Andereck & Nyaupane, 2011). The economic costs of local special events may include leakage of expenditure and increase in prices of products and services (Deery & Jago, 2010). According to Cooper et al. (2008), the increase in price of goods and services which may result in high cost of living at the destination has been particularly perceived by residents in several surveys (Allen et al., 2011). In the view of Jimura (2011), when the economic benefits of residents are compromised for tourism purposes, residents become dissatisfied and unsupportive towards subsequent events. The literature therefore suggests that the economic benefits like employment opportunities should be maximized, so as to encourage residents' favourable perceptions of events' effects as beneficial for the community.

In a nutshell, it could be stated that the economic effects of local events as perceived by residents is very imperative, and as such there is the need for planners and/or organizers to ensure a balance between the positive and negative economic effects of local events, with appropriate strategies which could maximize the benefits for community residents and minimize the adverse effects on the destination.

Socio-cultural Effects

Prior to the recent era, discussions on the economic dimension of events was paramount in published data to the extent where it was presumed, that events were organized primarily to achieve economic gains (Van Niekerk & Coetzee, 2011; Agha & Taks, 2015). In support, some authors agreed with the statement that economic benefits may be a major reason for communities to host events (Getz & Page, 2016). For this matter, authors focused on other aspects of events like the environmental and socio-cultural dimensions to enable a thorough assessment on the potential effects of organized local events.

The socio-cultural effects of events are particularly described as the direct and/ or indirect changes in the social and cultural aspects of individual and/or community value systems, behaviour patterns and lifestyle of residents (Wang & Chen, 2015). For Colombo (2016), the phenomenon comprises intangible effects which take periods of time to manifest at the destination; and its long-lasting trait which causes changes in the 'make-up' of the host community. It is worthy to note that the social and cultural effects of local events intersect in many ways, although they are two separate phenomena.

Both social and cultural aspects of special events comprise the changes in lifestyles and/or behaviours of host residents, alteration of traditions, culture, and life values (Brida et al., 2011). The social effects however can be explained as having short-term influences on residents' quality of life as compared to the cultural aspect, which are long-term in nature (Wang & Chen, 2015). Nevertheless, because the cultural experience is mainly an aspect of the social effects (Delamere, 2001 as cited in Colombo, 2016) most authors agree that the social and cultural effects of special events should be studied as a combined phenomenon (Small 2007 as cited in Bagiran & Kurgun, 2011).

The socio-cultural effects of local events manifest at the destination as benefits and costs. The benefits accrued from local events across the socio-cultural domain may include publicity and increased awareness of the host community, positive image of the destination (Ruhanen & Whitford, 2011), community cohesion through the reinforcement of community ties, as well as the involvement of community residents in planning issues of an event (Getz, 2012). Further to these, local events revitalize community traditions, create opportunities for inter-cultural exchange, and promote a strong sense of civic pride among residents especially when the image of the community is improved (Van Winkle & Woosnam, 2014). A study by Andersson and Lundberg (2013) revealed that local events generate instantaneous social capital on its attendees, whereas the cultural aspect plays the role of both touristic attraction and creation of instantaneous social ties. In another instance, Sunny Lee, Arcodia and Jeonglyeol Lee (2012) found that festivals have an important role in promoting harmony and integration by improving mutual understanding between migrants and natives. The authors further

revealed that all such benefits derived from events including the increased sense of community pride and diversification of recreational opportunities enhances residents' quality of life in the long run. In support of the above assertion, Yeoman, Robertson, Ali-Knight, Drummond and McMahon-Beattie (2012) also assert that local events increases one's sense of place, which tend to enhance their quality of life

For Vestrum (2014), the socio-cultural effects of events are much reliant on the extent of engagement by the host community. Thus, the more residents are involved and/ or interact with tourists, the higher the likely changes on the socio-cultural structure of the community, and consequently the greater the likely changes to arise in hosts' quality of life (Cohen, 1984 as cited in Deery, Jago & Fredline, 2012); and the reverse is true. Hence, in summary, it could be mentioned that the recreational opportunities and experiences that local events provide for residents usually affect their socio-cultural life and are likely to enhance hosts' quality of life in general.

Environmental Effects

The quality of host community environment - both natural and man-made, is essential to the growth of events (Nyaupane & Andereck, 2014); hence, research on the environmental effects of special events is increasingly expanding (Getz & Page, 2016). Several authors have empirically explored the effects of events on the environment. In a study for instance, Case (2013) looked at the relationships between events and the environment, and found that the efforts of local events in preserving the environment can sustain the activities of a destination's tourism industry, since the environment is a main

resource on which the industry thrives. Moreover, Collins, Munday, and Roberts (2012) addressed the issues on events' effects on environmental sustainability and the revealed the need for event activities to preserve the environment. Similarly, Andersson and Lundberg (2013) addressed the environmental waste and consumption of events, in a quest to monitor events' efforts towards environmental sustainability. Here, it was found that tourism events could ensure utmost conservation of the environment through effective planning and management practices. Other authors also found that the increase in environmental awareness and implementation of regulatory measures were environmental conservation practices to be considered (Nyaupane & Andereck, 2014).

According to Allen, O'Toole, Harris and McDonnell (2011), the environmental effects of events consist of diverse benefits and costs. The authors outlined some of the benefits to include sanitation and cleanliness of the destination, as well as urban transformation which may enhance the unique characteristics of the host community. Getz and Page (2016) assert that the location and setting of events has an effect on the environment; emphasizing those most purpose-built venues permanently change the landscape of the host community. Further, the preservation of built heritage, an increase in environmental awareness and increased public safety are some other environmental benefits outlined in the literature (Goldblatt & Goldblatt, 2012). In the view of Getz and Page (2016), the conservation of environment through education and interpretation must be adequately considered by event planners to achieve maximum positive environmental outcomes. It could therefore be

stated that local events provide opportunities for hosts' environment to be preserved; thereby adding to its protection and conservation.

The environmental costs of local events have also been outlined to include traffic congestion, crowding, increase in noise, exploitation of environmental resources, littering and environmental damage (Baumann & Matheson, 2013). Many authors assert that when the negative consequences of events are managed effectively, its impact on the environment would be considerably minimized (Botha, Slabbert, Rossouw & Viviers, 2011). The literature also indicates that the environment, if well protected, can contribute directly or indirectly to good health and nutrition, a sense of safety for residents, clean water and litter control among others, which may result in hosts' physical well-being (Andereck & Nyaupane, 2011; Dokulil, 2014). In view of the above, authors assert that tourism activities like special events should be well planned and implemented with environmental protection as one of the prime objectives; since the industry is highly reliant on the resources of the environment for its long-term success (Allen, O'Toole, Harris & McDonnell, 2011).

Residents' Perception of Special Events and Socio-demographic Variables

Hosts' perception of special events and their association with residents' characteristics have been well documented (Woosnam, Van, Winkle & An, 2013). The literature shows that residents' characteristics include both intrinsic and extrinsic variables (Van Niekerk & Getz, 2016). The intrinsic aspects like socio-demographics are based on the personal profile of residents such as age, gender, marital status, income and occupation; whereas the

extrinsic variables also known as the external variables, refer to residents' characteristics such as distance from event area, community attachment and economic dependency on tourism, which may influence how residents perceive the effects of an event.

Empirically, studies have shown the influence of residents' characteristics on hosts' perceptions of special events. A study by Botha, Slabbert, Rossouw and Viviers (2011) on the impacts of arts festival in South Africa revealed that there were positive differences between residents' perceptions of local events and their socio-demographic variables specifically gender, education and occupation. Similarly, Negrusa et al, (2016) found a significant positive association between residents' socio-demographic characteristics and their perceptions of festivals; indicating age as having a significant positive influence on residents' perceptions. Regarding hosts' education, Lai and Li (2014) found that respondents in educational occupations have more negative perceptions of events than those in management occupations.

With respect to the external variables, authors have identified the distance of residents from event area, hosts' economic dependency on tourist activities as well as community attachment as important extrinsic variables which can influence hosts' perceptions of local events (Chen, 2011). The literature indicates that residents who work in tourism, or perceive that their industry or business is positively affected by the event tend to have more positive perceptions of the activity than those who are not economically related to the industry (Deery, Jago & Fredline, 2004; Giovanardi, Lucarelli, & Decosta, 2014). Additionally, Deery and Jago (2010) found that residents

who view themselves as personally benefiting from tourism activities are likely to perceive the industry to be positive than those who perceive themselves as incurring costs. Several studies have therefore explored the relationship above-mentioned and have found substantial evidence to suggest that working in or owning a business in tourism and/or a related industry is associated with more positive perceptions about the industry at large (Andereck & Nyaupane, 2011).

Regarding the relationship between hosts' perceptions and distance of residents from event areas, there have been some contradictory findings evidenced in the literature. While some studies found that residents living closer to high activity areas have negative perceptions towards events (Chen, 2011), others revealed that those with closer proximity to the event have more positive perceptions (Jonsson & Lewis, 2014). On another note, some authors assert that the greater the proximity to the event area, the more negative residents' perceptions about the event would be; and vice versa (Grix, 2012). It indicates therefore that residents' distance from event area has a significant influence on perceived effects. Gibson and Connell (2012) however posit that the relationship between hosts' perceptions and their distance from event areas is quite inconsistent, and as such there is the need for further research studies on the phenomenon.

In the case of community attachment, Nunkoo and Ramkissoon (2011) revealed that there are diverse findings on the relationship between community attachment and hosts' perceptions; although this may be as a result of the various ways in which the variable was measured. Hence, studies that measured community attachment as length of residency found a negative

association between community attachment and residents' perception (Draper et al., 2011); whereas studies that measured community attachment as residents' social bonds with their place reported a positive relationship (Nunkoo & Ramkissoon, 2011). This confirms the assertion of Atci, Unur and Gursoy (2016) that, residents from different demographic backgrounds tend to evaluate the perceived effects of local events variably.

Clearly, the outlined issues from the above-mentioned studies suggests that residents' characteristics which comprises both intrinsic and extrinsic variables may influence how residents perceive the effects of local events on host communities.

Residents' Support Intentions of Events

One major resource of local events is 'culture' which inevitably includes the local residents (Nunkoo & Ramkissoon, 2011). According to Chen (2011), host residents are both event attendees and the attraction offered to tourists at the event; hence, the attitudes or behaviours of residents towards the events' activities could immensely affect the overall experience of tourists and the success of the event in general. The concept of behavioural intention, a phenomenon under which support intentions operate, was first designed by Fishbein & Ajzen (1975); precisely the Theory of Reasoned Action. This theory measures behavioural intentions as a predictor of actual behaviour (Ajzen, 2011) and postulates that an individual's behaviour can be predicted from intentions that correspond directly to that behaviour. Lepp (2007) emphasized that this theoretical approach has thus far been successful in predicting a wide range of behaviours, among which are pro-tourism

behaviours. The author further asserts that when residents have positive attitudes towards tourism they engage in behaviours that support tourism activities at the destination. Consequently, the current study defines intention as the extent to which residents are willing to participate and/ or support subsequent events at the host community (Ajzen, 2011).

According to Ramkissoon and Nunkoo (2011), residents are important participants and a primary resource that local events thrive on. Thus, their views concerning events are very imperative because they could result in the support or non-support for future events. Lee (2012) posits that the perception of residents towards tourism activities affects their attitudes toward the long-term progress of the industry. Likewise, Brida, Disegna and Otsi (2011) assert that the positive perceptions of residents towards tourism activities like events encourage host community to willingly participate in future activities. It indicates therefore that the utmost support of residents is dependent on the satisfactory perceptions of events and its associated effects on the community. Consequently, Sharpley (2014) concludes that hosts' perception towards the industry affects their willingness to sustain further development.

There are certain factors which acts as key determinants of hosts' support towards special events. These determinants of support that have been extensively studied by various scholars, and outlined as including hosts' perceived effects of events, residents' socio-demographic characteristics and other external variables like community attachment and proximity of residents to event areas (Sharpley, 2014). Moreover, authors have extended the Social Exchange Theory model to include other determinants of support such as residents' economic dependency, eco-centric and environmental attitudes, and

residents' use of tourism resources (Nunkoo & Ramkissoon, 2011). The influence of place identity and place satisfaction may also be considered as factors that shape residents' support (Lee, 2012).

To conclude, Lee (2012) posits that the essence of assessing the residents' support intentions and its antecedents is to help predict the extent of hosts' support for subsequent activities. Sharma and Dyer (2012) also explained that research on hosts' support intentions is imperative to local government, policy makers and other stakeholders like event planners, as the success of events relies on the engaged support of local communities.

An Overview of Oguaa Fetu Afahye

Oguaa Fetu Afahye is an annual event celebrated by the Chiefs and people of Cape Coast, in the Central Region of Ghana. History has it that, the people of Cape Coast were plagued with an outbreak of diseases which took the lives of many residents. The community sought the intervention of their gods to cleanse the land and it is believed, that the inhabitants of Cape Coast were able to eliminate the plague with the help of their gods. This birthed the celebration of Oguaa Fetu Afahye and ever since that period, the event has been, and is still observed to thank the 77 gods of Oguaa Traditional Area. The event is also organized to commemorate a bumper harvest from the sea and as well pray to the gods to cleanse their land from all kinds of misfortunes. Thus, originating the name "Fetu" formerly known as "Efin Tu" which means 'doing away with dirt' (Opoku, 1980; Festivals in Ghana, 2012).

Customarily, preparation for the event begins in the last week of the month of August. Prior to the event, the Chief of Cape Coast popularly

referred to as 'Omanhen', is confined at a place for a week. Within this time of confinement, the Chief meditates and asks for wisdom from the Almighty God and his ancestors; while also receiving necessary medical attention to make him fit for the event ahead (Festivals in Ghana, 2012). At the end of the confinement period, the Chief appears in public and proceeds to the stool house to seek the blessings of the gods of 'Oguaaman' through pouring of libation. It is however worth noting that before the event, all drumming festivities and sounds within the community as well as fishing activities at the Fosu Lagoon are banned as tradition demands; so as to ensure a peaceful and quiet environment within the community which also allow the spirits of 'Oguaaman' to aid and lead the planners of the event. The spirits of the ancestors are further invoked by the custodians of Fosu Lagoon (Amissafo) to do away with any misfortunes that may befall tourists and visitors expected at the event. Accordingly, the above-mentioned rituals and activities are done before the first week of September, preceding the arrival of tourists and other attendees.

Prior to, and during the period of celebration, Oguaaman receives large numbers of visitors and tourists from various regions of the country and from across the national borders, both indigenes and non-indigenes alike. The Oguaa Fetu Afahye event is observed for a whole week with celebration of diverse activities. The first activity of the first day is called "Amuntumadze" – which literally means health day. Here, residents of Cape Coast, both young and old come together to clean up the community by clearing choked gutters, sweeping the streets and painting buildings among others. This is to ensure that the community is appropriately cleaned and attractive for the event

celebration. Moreover, a vigil is observed on the night of the first day, at the Fosu Lagoon near the Fosu shrine. Here, large crowds gather at the Fosu shrine to view the drumming, dancing and display of the fetish priests and priestesses who invoke the spirits of ancestors to foretell what will happen the following year.

On Tuesday, a day after the vigil, activities including rituals at the Fosu shrine, daytime regatta and canoe riding on the Fosu lagoon are observed. Due to the earlier ban on fishing activities at Fosu lagoon, the Omanhen is appointed the first person to throw his net on the lagoon, three consecutive times to indicate an official opening of the lagoon for fishing by the general public. In this scenario, the Omanhen is expected to catch plenty fish from the lagoon to predict a prosperous fishing season to come; and the reverse is true. This activity is therefore called 'Bakatue', meaning 'opening up of the lagoon for fishing'. Following this, the next day which is Wednesday, is reserved for the chiefs of Oguaman to receive and welcome non-resident indigenes of Cape Coast, tourists and other attendees who may have arrived at the community for the event. This day is acknowledged as a day of socialization and resolution of issues, and is particularly characterized by drumming and dancing by the 'Asafo' group companies.

On Thursday, a religious ceremony called "Adamma" is held in front of 'Nana Paprata' shrine (one of the oldest shrines in the community) where rituals and dancing are done to summon the spirits of the ancestors. Here, a bull is sought to purify the Oguaa Traditional area although prior to its slaughter, the bull is sent to the shrine for cleansing. During this time, the Omanhen addresses the community members and visitors of Oguaa

Traditional Area, recounting events of the past. After, the Omanhen with his divisional and sub-chiefs approach the Tabir shrine where the cow is tied by its limbs. The Chief upon arrival pours libation and performs various rituals, particularly calling on their forefathers to intercede on issues concerning the Oguaa town. At this juncture, he takes a dagger and slaughters the cow for the gods at Papratam (the durbar grounds for Oguaa Traditional Area). The next day which is a Friday entails not much activity although in recent times, the youth residents of the community organize a street procession popularly termed as “Orange Friday” on this particular day.

The first Saturday of September attracts diverse and attentive audience for the procession of Chiefs and Asafo bands, who parade themselves along the streets of Cape Coast from Kotokuraba through Chapel Square to the Chief’s palace. The durbar of chiefs is observed to allow a gathering of community elders to discuss issues which may be of essence to the development of Oguaa. Here, the seven Asafo companies may be directly involved in the discussion so as to contribute on issues concerning the security of Oguaa Traditional Area. This day is also marked by drumming, dancing and pouring of libation to usher the township into a peaceful and prosperous new year. Besides the above-mentioned activities, secondary activities like Afahye state dance, Miss Afahye Contest, local cuisine competition and football games add up to the entertainment and touristic appeal of the event, since such display of activities also attracts large numbers of tourists and attendees into the community to witness the event (Festivals in Ghana, 2012).

A thanksgiving service is held on Sunday to bring the whole event to its climax. The community undertakes a joint, non-denominational service at

the Chapel Square near the Chief's palace to offer thanks to Almighty God for helping the community to have a successful event. The day also serves as an opportune time to appeal for funds for development in Cape Coast, and an avenue for the Omanhen and his sub-chiefs to make some announcements on the subsequent year's celebration.

From the above-mentioned issues, it could be drawn that Oguaa Fetu Afahye has been a major cultural event for several years in the Central Region of Ghana and the country at large. It supposes therefore that the host community may have experienced certain effects in the areas of economic, socio-cultural and/ or environmental-wise. The study therefore considers Oguaa Fetu Afahye as a suitable event to evaluate the perception and attitudes of residents towards the effects of local events in Cape Coast.

An Overview of the PANAFEST Event

The Pan African Historical Theatre Festival (PANAFEST) is a cultural event celebrated in Ghana every two years for both Africans and people of African descent (Panafest Foundation, 2018). The idea for the event was mooted by the late Efua Sutherland in the mid-1980s, as a cultural vehicle to draw both Africans within the continent and those in the diaspora to the host destination, for discussions on various issues. The event creates an avenue where issues concerning the effects of enslavement, the residual effects of the slave trade on the African continent and ways to forge a positive future in the contemporary global environment, are discussed. The event therefore seeks to enhance socio-cultural and economic development by providing the opportunity to learn about past and African history (Amenumey, 1998).

For the host country Ghana, PANAFEST is an international event which creates the motivational force for African people to come together, and the opportunity for many tourists to visit the destination (Panafest Foundation, 2018). Since its inception in 1992, the event has attracted participation by official delegations, African groups and individuals, and as well groups and/or individuals from other continents such as Europe, United States, the Caribbean and South America. Consequently, the host country considers this event as a major national initiative which involves various agencies, civil society organizations and corporate bodies who mobilize resources to complement government efforts. The event therefore provides an avenue which exposes the rich culture of Ghana to attendees from Africa and beyond; as such, giving tourists the opportunity to experience the tourism products and services offered in Ghana.

PANAFEST event, which is also founded on the principles of arts, serve as powerful tools of communication and the healing process in general. As such, activities undertaken during the event include theatres and drama, music, poetry, durbar of Chiefs and tours to various places of interest especially the slave castle dungeons. There are also Grand Durbars held in Cape Coast and Assin Manso which feature certain atonement rituals performed; and the “Reverential Night” which takes place at the Cape Coast Castle and culminates in the reading of the “Emancipation Declaration”. Considering Cape Coast as the centre of celebration for PANAFEST since its inception, the study regards the event to be suitable for evaluating hosts’ perception concerning the effects of events in Cape Coast, Ghana.

Conceptual Framework

This section of the study considers how the researcher measured the concepts related to hosts' perception and support intentions towards local special events as reviewed above. The framework below is deemed appropriate to facilitate an understanding of hosts' perception of the effects of OFA and PANAFEST events in Cape Coast. The model for the study was adapted from McGehee and Andereck (2004), whose study focused on the attitudes of community residents towards tourism development (Figure 1).

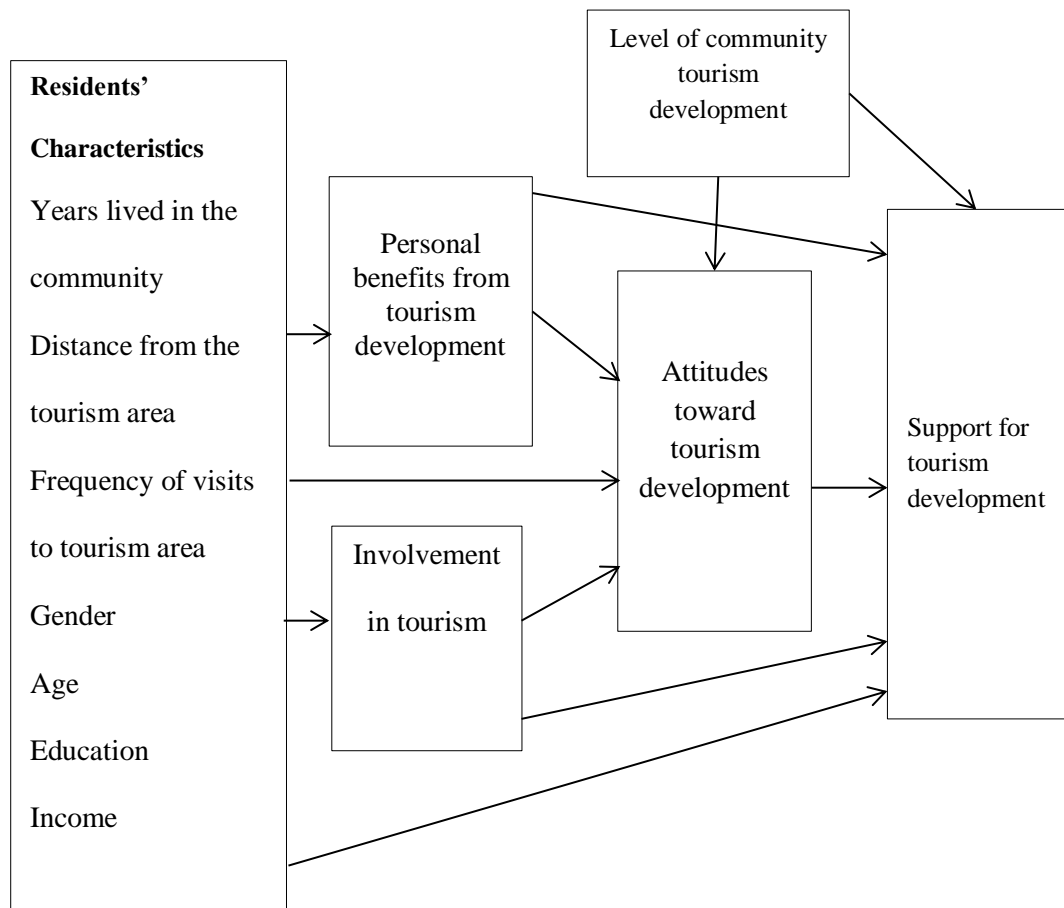


Figure 1: Model on Residents' Attitudes towards Tourism

Source: McGehee and Andereck (2004)

The framework above outlines residents' characteristics like gender, income and years lived in the community as factors that could influence residents' involvement in tourism, the personal benefits derived from tourism development, attitudes towards tourism and support for further tourism activities. Residents' involvement and personal benefits derived was indicated as an influence on residents' attitudes towards tourism development. Moreover, the level of community tourism development also showed an influence on residents' attitudes and support for tourism development. Consequently, the authors indicated that the attitudes of residents to tourism would determine residents' support for further tourism development.

The framework (Figure 1) was deemed fit for the current study because the variables captured were relevant to the objectives designed for the study. The framework (Figure 1) was therefore modified by replacing the level of community tourism development variable with communal benefits derived from events, since the initial variable is not considered necessary for the purpose of this study. Moreover, the study adapts the framework (Figure 1) by addressing residents' perceptions rather than their attitudes.

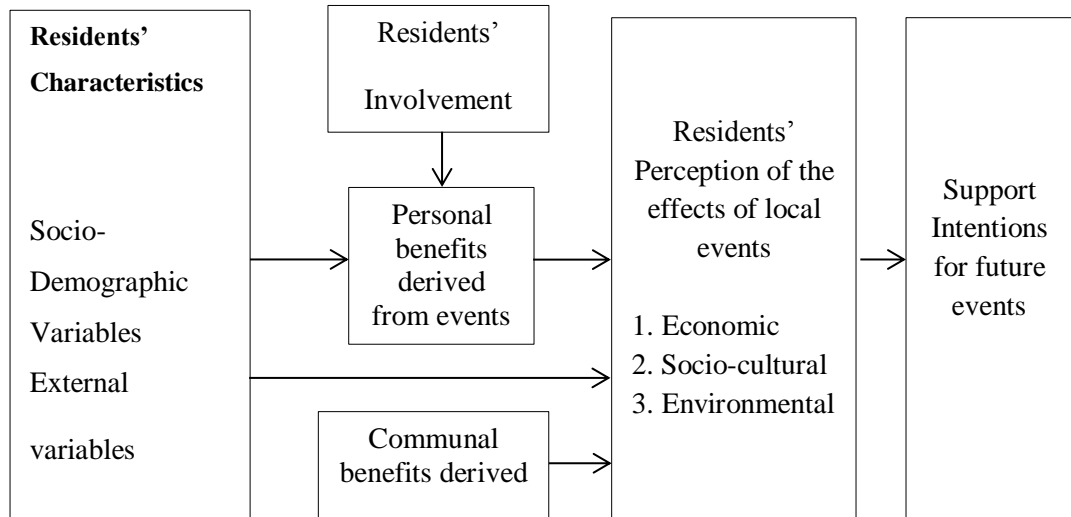


Figure 2: Framework on Residents' Perception of Local Special Events

Source: Adapted from McGehee and Andereck (2004)

Thus, in Figure 2, residents' characteristics and residents' involvement are captured as factors which may influence residents' personal benefits derived from events and residents' perceptions of events' effects. Also, the framework indicates that the personal and communal benefits derived from the events act as determinants of residents' perception concerning the positive and negative effects of local events on the community. Consequently, hosts' perceptions of events' effects may affect hosts' support intentions towards subsequent local events. The framework was considered a suitable model for this study because it depicted the social exchange theory where Cape Coast residents could assess Oguaa Fetu Afahye and PANAFEST events based on the personal and communal benefits derived, as against the costs, in exchange for their resources; and also an illustration of the Theory of reasoned action where residents' perceived economic, socio-cultural and environmental effects

of the events on Cape Coast community could affect their support intentions for future events.

Chapter Summary

This chapter outlined and discussed the relevant issues, concepts and theories that were deemed appropriate to inform the study. The review provides the foundation for the next chapter which is dedicated to addressing methodological issues, data collection and analysis procedures, as well as the layout for the rest of the work.

CHAPTER THREE

METHODOLOGY

Introduction

This chapter presents the methods employed to carry out the study. It describes the study area, research design, target population, data and sources, sample and sampling technique. It also presents the research instrument adopted for the study, data collection and analysis methods as well as some ethical issues considered.

Study Area

Cape Coast, which is the study area was formerly known as ‘Cabo Carso’. It used to be the capital town of Ghana and currently the capital of the Cape Coast Metropolitan Assembly (CCMA, 2014). The town has a population of about 108,374 representing 74.6 percent of the metropolitan’s total population. (Ghana Statistical Service (GSS), 2010). With a strategic location on the south of the Gulf of Guinea, the town is said to comprise communities including Adisadel, Amanful, Kingsway, University of Cape Coast, Ola/ Bakano, Kotokuraba, Pedu and Abura (Cape Coast Metropolitan Assembly, 2014). Due to the proximity of the community to the coast, the primary economic activities engaged by residents include fishing and trading activities. Other employment activities include teaching, banking and public service (Ghana Statistical Service, 2010).

Cape Coast is considered to be amongst the most visited tourist destinations in Ghana (GTA, 2017). The town is described as the tourism

'hub' of the Central Region and an area endowed with 'heritage-rich' sites. Tourists attractions situated within the community include the Cape Coast Castle, Victoria and Williams forts, historic buildings, religious shrines, special events like Oguaa Fetu Afahye and PANAFEST, Cape Coast Centre for National Culture and natural beaches (CCMA, 2014). To complement the above-mentioned attractions, there are hotels, restaurants and guesthouses situated within the township to host and entertain tourists and guests. The Cape Coast Metropolis at large could also boast of an Ostrich Farm at Yayaakwaano, a Crocodile Pond at Beebiaaneha (Hans Cottage) and some good beaches located at strategic locations.

In spite of its evident association with the slave trade, Cape Coast is still recognized as a community with an honourable role both in the history of Ghana and the tourism industry. In the context of the current study, the attractiveness of Cape Coast as a tourist destination promotes the celebration of events organized within the community. Notable among such events are Oguaa Fetu Afahye, which is an annual cultural event celebrated by the Chiefs and people of Cape Coast (Opoku, 1980); as well as PANAFEST, which is a cultural event organized every two years for both Africans and people of African descent (Panafest Foundation, 2018). These events were selected for the study primarily because of their popularity, local nature and deep cultural connections to the host community. Hence, considering Cape Coast as the prime custodian of Oguaa Fetu Afahye and the centre of celebration for PANAFEST event, the current study was investigated within the environs of Cape Coast community.

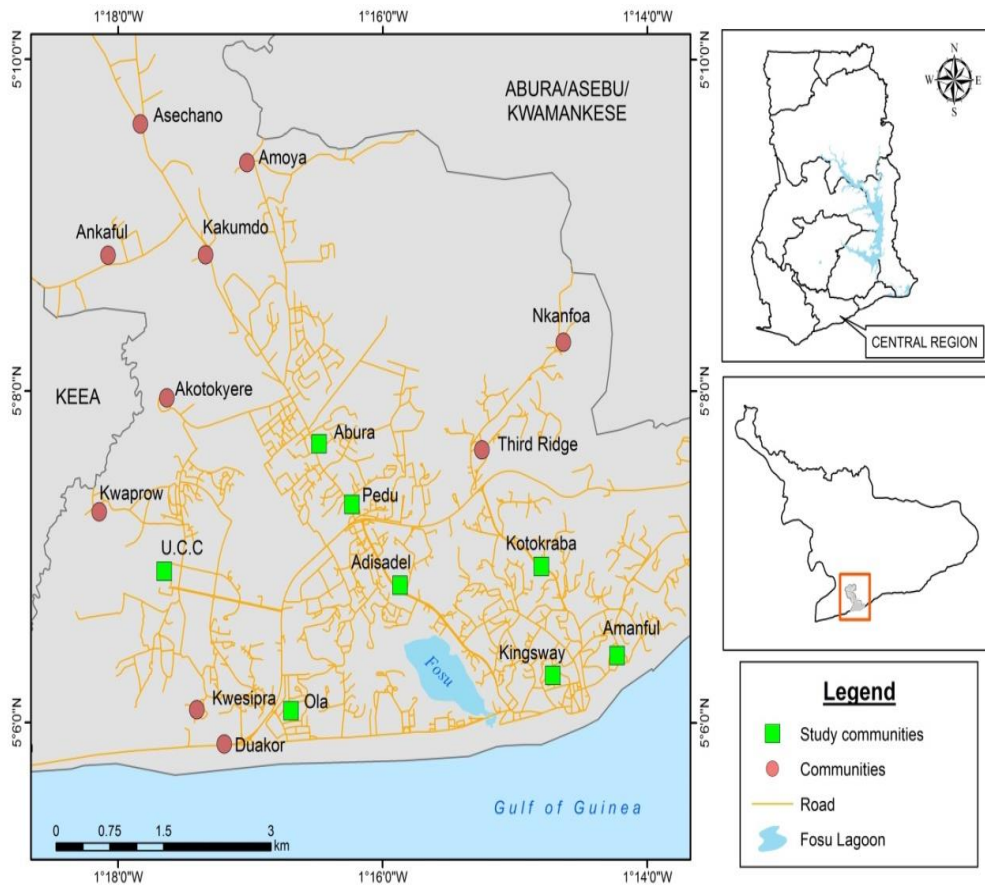


Figure 3: Map of the Study Area

Source: Remote Sensing and Cartographic Unit (2017), Department of Geography and Regional Planning, University of Cape Coast.

From the map, the areas designated as communities comprise places of residence within the Cape Coast Metropolis, which are not included in the current study; whereas the study communities are the selected areas under investigation for the current study. The study communities for this research include Adisadel, Amanful, University of Cape Coast, Ola/ Bakano, Kotokuraba, Kingsway, Pedu and Abura. These communities were selected because, from the annual report of Cape Coast Metropolitan Assembly (2014), these are the main communities of Cape Coast Township. The other communities were explained as being part of the Metropolis (CCMA, 2014).

Research Philosophy

The study adopted pragmatism, which involved triangulation of both quantitative and qualitative methods of data collection and analysis (Saunders, Lewis & Thornhill, 2007). Simply put, the triangulation approach gathers and analyses both qualitative and quantitative data in a single study. This approach comprises two methods: the 'within method' triangulation, in which the same method is used on different occasions; and 'between method' triangulation where different methods are used in the same study (Creswell, 2012). The 'between method' was adopted for the study; hence, quantitative method using questionnaire and qualitative methods by the use of in-depth interview and focus-group discussions were utilized to explore the constructs underlying the current study.

Although there are criticisms made against the triangulation approach such as its' time consuming nature and the fact that tallying of results from different data sources does not guarantee accuracy (Blaikie, 2000); other authors assert that triangulation allows the researcher to confirm findings from different data sources, allows for more valid interpretations and aids the researcher to better understand the phenomenon under investigation (Sarantakos, 2005; Creswell, 2012).

Study Design

The study adopted the cross-sectional design, which according to Creswell (2012) helps the researcher to gain an overall view of the phenomenon, while allowing for a one time investigation of the target population. This design involves less time span as compared to other designs

like longitudinal studies; and helps to provide information from large samples within short periods of time. The cross-sectional design was deemed appropriate because the study sought to undertake a one-time evaluation of hosts' perception of the effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast.

Data and Sources

The study utilized the primary data. Primarily, data was derived from questionnaire, focus group discussions and in-depth interviews conducted. Moreover, secondary information sourced from Ghana Population and Housing Census Reports (2010), journals, the internet and printed documents from the Cape Coast Metropolitan Assembly (CCMA) including the Annual Composite Progress Report for Medium Term Development Plan in CCMA, were utilized to support the primary data.

Target Population

The target population for the study was residents of Cape Coast who were 18 years and above, and had stayed in Cape Coast for not less than 5 (five) years. The choice of this population and the number of years was done because this category of people had adequate information on the events under study. Moreover, this category of people may also have participated in the event(s), or may have stayed long enough in the community to experience the effects of the events on the community. Further, other stakeholders such as opinion leaders and event performers were included as key informants. The criterion for selection of this population was primarily based on the

characteristics of the respondents who were eligible for participation in the study.

Sample Size and Sampling Procedure

According to Saunders, Lewis and Thornhill (2007), the sample size of a study must be representative of the target population to ensure effective generalization of the findings. The sample size for the current study was determined using the formula postulated by Yamane (1967), which is:

$$n = \frac{N}{1 + Ne^2}$$

Where:

n Represents the sample size

N Represents the total population= 108,332 (GSS, 2010)

e Is the margin of error (usually 0.05).

Substituting these values into the formula yields a sample size of;

$$n = \frac{108,332}{1 + 108,332 (0.05)^2}$$

$$n \approx 398.528$$

$$= 399$$

Hence, a sample size of 399 was derived from the general residents of Cape Coast. Further, the sample size was proportionally allocated to each community (stratum) according to their population sizes. This technique is often applied when no other information except the stratum size is available. Thus, according to this technique the sample size for each stratum was found by;

$$n_h = n \frac{N_h}{N}$$

Where;

n_h Represent the sample size for each community.

n Represent the desired sample size (which is 399).

N_h Represent the total number of units (residents) in each stratum (community).

N Represent the sum total of units (residents) in all communities (108,332 residents)

The distribution of the sample is shown in Table 3.

Table 3: Summary of the sample size allocation for the target population

Communities	Population of residents above 18 years	Proportional allocation of sample size	Total sample
Amanful	2,587	$(2,587 \div 108,332) \times 399 =$	16
Kingsway/Cape central	8,103	$(8,103 \div 108,332) \times 399 =$	30
Kotokuraba/Tantri/Esikafoambantem	58,570	$(58,570 \div 108,332) \times 399 =$	210
Adisadel	10,564	$(10,564 \div 108,332) \times 399 =$	39
UCC/ Ola	12,704	$(12,704 \div 108,332) \times 399 =$	47
Pedu/ Abura	15,804	$(15,804 \div 108,332) \times 399 =$	58
Total	108,332		399

Source: Ghana Statistical Service (GSS), 2010

Besides the above-mentioned sample, twenty-two (22) questionnaire were added to the actual sample size of 399, in order to cover for any contingencies or inconsistencies; hence, making a total sample size of 421 for the general residents of Cape Coast. Further, three (3) groups comprising six

(6) members each, were engaged in a discussion including the aged which involved residents 60 years and above, the Asafo companies, most of which were between the ages of 45 – 60 years, as well as the youth which included residents between the ages of 18 and 45 years. For the in-depth interview, one (1) representative of the Oguaa Traditional Council was engaged in a discussion.

With regard to the sampling procedure, the study utilized non-probability sampling techniques to select participants. Convenience sampling technique was used to select respondents for the quantitative aspect of the study based on respondents' convenience of time and close proximity to the researcher (Creswell, 2012). However, respondents were qualified by filter questions particularly age and length of residency. The reason for choosing the convenience sampling technique was because there was no appropriate available sampling frame for the study. Moreover, most events studies adopted this method for their research (Colombo, 2015).

For the qualitative study, the purposive sampling technique was used to select key informants for the in-depth interview and FGDs on the basis of respondents' knowledge and/or role in Oguaa Fetu Afahye and PANAFEST events. The purposive technique was adopted because it is a method which provides detailed responses and aids the researcher to choose particular respondents whose opinions are relevant for the study (Sarantakos, 2005). Precisely, three (3) FGDs and one in-depth interview were conducted. Each session of FGD lasted for about one and half-hours, whereas the IDI lasted for

two hours. The above-mentioned qualitative data were gathered to supplement the quantitative information obtained through the use of questionnaires.

Research Instruments

The instruments for data collection were designed in line with the research philosophy. Hence, the research instruments included questionnaire, FGD guides and an IDI guide, to gather both quantitative and qualitative data.

Questionnaire

A questionnaire was designed and administered to individual respondents from seven communities of Cape Coast. Most of the respondents could neither read nor write; as such, questions were translated for respondents to answer, and responses were recorded on the instrument by the interviewer. Hence, there was the need for three field assistants to be trained to assist with the survey.

Most of the items on the instrument were adopted from works of related research like that of Deery & Jago (2010) and Colombo (2016), and modified to suit the goal of the study. The instrument comprised both open-ended and close ended questions because Creswell (2012) posit that close-ended questions are easy to code and make data analysis easy however; individuals may have other responses other than the options provided and as such the need to combine with open-ended questions. With respect to questions that required a 'yes' or 'no' response, the instrument provided an opportunity for respondents to explain the response they chose. The questions elicited responses on issues regarding residents' involvement in special events, as well as residents' perception of the effects of local special events on the

host community. Items on hosts' support intentions for future events were also adopted from Prasag, Hosany, Nunkoo & Alders (2012).

In-Depth Interview (IDI) Guide

For the IDI, questions posed to the traditional leader during the interview were aimed at addressing the research objectives. The IDI sought the opinion of the respondent on the effects of the above-mentioned events on community life, precisely the economic, socio-cultural and environmental effects. The interview guide utilized for the IDI was in a semi-structured format since Creswell (2012) mentioned that semi-structured interviews are flexible and allows for the exploration of emerging themes and ideas.

Focus-Group Discussion Guide

A semi-structured guide was prepared to direct the focus-group discussion. Here, the extent of residents' involvement, the effects of OFA and PANAFEST events on community life, as well as the support intentions of residents towards future events were the key issues discussed.

Pre-Testing

The research instrument was pre-tested to a random sample of twenty (20) residents of Elmina town, from the 13th of November to 16th November, 2017. The pre-test was done at Elmina because the community have similar characteristics of the Cape Coast community such as the language of the people, the dominant occupational activities and also tourist attractions like the Slave Dungeon Castle. In the context of the study, the pre-test was done on

the 'Bakatue' festival of Elmina which is similar to a sub-event under Oguaa Fetu Afahye, and also on PANAFEST event, of which Elmina is the second community in which the event is organized.

The importance of pre-test for the study was to ensure that the instrument measured concise information; and also to validate and assess the practicability of the items on the instrument. This helped to make necessary changes or alterations before the actual fieldwork especially when some respondents commented on having challenges with certain questions because they were either ambiguous or not clear enough. As a result, the wording of such questions had to be modified for better clarity of the instrument.

Fieldwork and Challenges

The events under investigation which are Oguaa Fetu Afahye and PANAFEST are usually organised between the last week of August and the first week of September of every year. However, the current study was undertaken three (3) months after the events had taken place; and this was because some effects of special events especially the socio-cultural effects, manifest after a period of time. Hence, the survey was done from the 12th of December, 2017 to the 10th of January, 2018. Using the convenience sampling, data was quantitatively collected by the use of questionnaires, and an average of 15 questionnaires was administered in a day, with a response rate of 95%. For the qualitative aspect of the study, six individuals were scheduled for a discussion at convenient times to undertake the FGD; whereas for the IDI, an interview was scheduled with the representative of the Traditional Council at a convenient time at the Chief's Palace.

The major challenge encountered during data collection was the issue of the assembling of participants for FGDs. Although participants had given their consent to participate, their different residential locations created some delays in having the discussions. Hence, to address this issue, a discussant was contacted to assemble other participants before time, in order for the discussion to take place.

Another setback for the study was the issue of some residents refusing to participate in the study because of the busy nature of their work and/or their inability to complete the discussion for other reasons. On the general note however, selected respondents participated willingly and seemed to be interested in the discussion of OFA and PANAFEST events, and their effects on the Cape Coast community. Nevertheless, it could be stated that the youthful residents showed more interest and were much willing to participate in the survey than the elderly ones.

Data Analysis

Data collected from the field survey was cleaned and processed using the IBM SPSS Statistics (version 21.0). The completed questionnaire were coded and fed into the software with frequencies and cross-tabulations determined. Also, for easier understanding and pictorial view of the analysis, frequency tables among others were used for the presentation of data. Descriptive statistics such as frequencies and percentages were employed to present the background characteristics of respondents. Further, to examine residents' involvement and perception of the economic, socio-cultural and environmental effects of the events, data was quantitatively analysed with

descriptive statistics considering the mean and percentages. Also, with regards to the relationship constructs, Chi-square test of analysis was performed to examine the association between socio-demographic characteristics of respondents and perception of the effects of events. Further, the in-depth interview and FGDs were transcribed, categorized and analysed manually based on emerged themes.

Ethical Issues

The ethical dimensions of every research study and how they are addressed is very critical. The study considered some ethical issues of informed consent, anonymity and confidentiality. First of all, informed consent was sought from respondents before undertaking the research. According to Neuman and Robson (2007), researchers must not coerce respondents into participating in field studies; hence, emphasizing the protection of respondents' rights of participation in every study. Adequate information on the study was therefore provided to respondents to enable them to decide whether or not they would like to participate in the study. Moreover, an introductory letter from the Department of Hospitality and Tourism Management at the University of Cape Coast was provided to seek the consent of the community leaders and various groups engaged in the discussion.

Secondly, the issue of anonymity was ensured. Anonymity protects the privacy of respondents and seeks not to disclose participants' identity and/or personal details, after data has been gathered (Babbie, 2011). Anonymity was therefore guaranteed by ensuring that respondents' information such as the

name, house number, addresses and telephone number did not appear on the data collected.

Last but not least, the purpose of confidentiality was adhered to (Babbie, 2011). This was necessary to protect the rights of all respondents by neither sharing nor discussing information given by respondents with a third party, particularly those who are not directly involved in the study.

Chapter Summary

This chapter discussed the methods employed in carrying out the study. It described the study area, research paradigm, study design, target population, data sources, sampling procedure and sample size, as well as the research instruments used. Finally, the chapter presented the field challenges, data processing and analytical techniques used and some ethical issues observed.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter presents the main findings of the study and situates them in the context of the theoretical and conceptual framework. Thus, the chapter addresses the socio-demographic background of respondents, respondents' involvements in special events, their perceptions concerning events and intentions of support of respondents towards future activities.

Socio-Demographic Characteristics of the Respondents

Research studies assert that the socio-demographic variables of residents influence their perception towards tourism activities (Brida et al., 2011). As such, data on the socio-demographic characteristics of respondents was derived for the study including sex, age, educational attainment, marital status and religious affiliation. Other external variables considered were length of residency, community name and ethnicity of respondents. The results are shown in Table 4 below.

Table 4: Socio - Demographic Characteristics of Respondents

Variables	Frequency	Percentage
Sex		
Male	193	45.8
Female	228	54.2
Age (years)		
18-28	37	8.8
29-39	138	32.8
40-50	124	29.5
51-60	61	14.5
61-70	30	7.1
70+	31	7.4
Marital Status		
Single	205	48.7
Married	176	41.8
Divorced	16	3.8
Separated	17	4.0
Widowed	7	1.7
Education Attainment		
No formal education	23	5.5
Basic	123	29.2
Secondary	185	43.9
Tertiary	90	21.4
Religious Affiliation		
Christianity	296	70.3
Islam	121	28.7
Traditionalist	4	1.0
Occupation		
Fishing	56	13.3
Artisan	57	13.5
Trading	132	31.4
Civil/ Public Servants	32	7.6
Retired	67	15.9
Unemployed	45	10.7
Others	32	7.6
Ethnic orientation		
Fantes	235	55.8
Ashantis	23	5.5
Ewes	31	7.4
Northerners	61	14.5
Hausa	52	12.4
Nigerians	5	1.2
Others	14	3.3

Table 4 continued

Length of Residency (Years)	188	44.7
5-15	134	31.8
16-26	54	12.8
27-37	28	6.7
38-48	7	1.7
49-59	6	1.4
60-69	4	1.0
70+		
Community Name	212	50.4
Kotokuraba	35	8.3
Kingsway/Castle Area	44	10.5
Adisadel	50	11.9
Ola/ UCC	60	14.3
Pedu/Abura	20	4.8
Amanful	421	100
Total		
Source: Field survey, Frempong (2018)		N=421

The gender distribution from Table 4 indicated that 193 (45.8%) of respondents were males and 228 (54.2%) were females. This high number of female respondents could be attributed to the reason that female residents are more than the males within the Cape Coast community (GSS, 2010); and/or the use of non-probability sampling techniques in selecting respondents for the study. The female group however has been described by Nunkoo and Gursoy (2011) as the category of residents who are much knowledgeable of the effects of tourism activities, than residents with male identity. Moreover, the age distribution of respondents in Table 4 indicated that the highest number 138(32.8%) of respondents were between the ages of 29-39years. One-third 124(29.5%) of respondents were between the ages of 40-50years whereas the least range included those between the ages of 61-70years and 70 plus comprising 31(7.4%) and 30(7.1%) respectively.

In relation to the level of education attained by respondents, it was found that 23(5.5%) of the respondents had no formal education, 123(29.2%)

had primary or basic education, 185(43.9%) had secondary/senior high school education, whereas 90(21.4%) had some form of tertiary education. The results portray that majority of the respondents had senior high school education, as their highest level of education. Further, the results on marital status indicated that 205(48.7%) were single, 176(41.8%) were married, 17(4.0%) were separated, 16(3.8%) were divorced and 7(1.7%) were widowed. The data on the occupation of respondents revealed that 56(13.3%) of respondents were into fishing, 57(13.5%) were artisans, 132(31.4%) were traders, 32(7.6%) were civil/public servants whereas 67(15.9%) were retired. Additionally, it was shown that 45(10.7%) of respondents were unemployed, with others like students rated 32(7.6%) of respondents.

The results on religious affiliations showed that most of the respondents were Christians. This is evident as 296(70.3%) of respondents indicated to be Christians, 121(28.7%) were Muslims and four (4; 1.0%) were Traditionalists. The table further displayed the number of years that respondents have stayed in Cape Coast community, and it was revealed that 188(44.7%) of respondents had stayed for 5-15years, 134(31.8%) had stayed for 16-26years whereas 28(6.7%) of them have stayed for 38-48years. It was also found that 7(1.7%) of respondents had stayed between 49-59years, and four (1.0%) had stayed for 70years and above. This follows logically that majority of the respondents have spent more than 5 years of their lives in Cape Coast and by virtue of that may have some level of knowledge about the issues raised in the current study.

Also from table 4, the ethnicity of respondents showed that 235(55.8%) were Fantes, 31(7.4%) of them were Ewes, 61(14.5%) of them

were Northerners and 52(12.4%) of them were Hausa. From the results, it could be deduced that majority of the respondents were Fantes, possibly because the study was conducted in Cape Coast, which is an area inhabited mainly by the Fantes. Lastly, information on the various community names of respondents was sought. Here, it showed that 212(50.4%) of respondents reside at Kotokuraba and its immediate environs like Tantri, 35(8.3%) of them live at Kingsway/ Castle Area, 44(10.5%) of them were from Adisadel, 50(11.9%) of them reside at UCC/OLA, 60(14.3%) of them live at Pedu/Abura, while 20(4.8%) of them lived at Amanful. This indicated that majority of the respondents were from Kotokuraba/Tantri/Esikafoambantem area, and this could be as a result of the sub-community, being the area with the highest population number in Cape Coast.

Since the study adopted a mixed method approach, the socio-demographic background of the FGD participants was presented in Table 5.

Table 5: Socio-demographic Profile of Discussants

Socio-Demographic	Frequency	Percentage
Sex		
Male	10	55.6
Female	8	44.4
Age (years)		
20-39	9	50.0
40-59	7	38.9
60+	2	11.1
Marital Status		
Single	11	61.1
Married	6	33.3
Separated	1	5.6
Education Attainment		
Basic	6	33.3
Secondary	9	50.0
Tertiary	3	16.7
Religious Affiliation		
Christianity	14	77.8
Islam	3	16.7
Traditionalist	1	5.6
Occupation		
Fishing	2	55.6
Trading	10	11.1
Artisan	1	5.6
Retired	1	22.2
Unemployed	4	5.6
Ethnic orientation		
Fantes	14	77.8
Ashantis	2	11.1
Northerners	2	11.1
Length of Residency (Years)		
5-15	7	38.9
16-26	1	5.6
27-37	5	27.8
38-48	4	22.2
49-59	1	5.6
Community Name		
Kotokuraba	14	77.8
Kingsway/Castle Area	2	11.1
Adisadel	2	11.1
Total	18	100

Source: Field survey, Frempong (2018)

N=18

From the Table above, it was indicated that 10 (55.6%) of the discussants were males and 8 (44.4%) were females. Also, from the age distribution of discussants, it could be observed that 9(50.0%) were between the ages of 20-39years representing the majority, 7(38.9%) of them were between the ages of years 40-59years, and 2(11.1%) were 60 or above. With respect to the highest level of education attained by discussants, it was found that 6(33.3%) of the respondents had primary or basic education, 9(50.0%) had secondary/senior high school education, whereas 3(16.7%) had tertiary education. Moreover, the results on the marital status of respondents showed that 11(61.1%) were single, 6(33.3%) were married, and 1(5.6%) was separated. Also, the occupation of discussants showed that 2(55.6%) of them were into fishing activities, 10(11.1%) were traders, 1(5.6%) was an artisan, 1(5.6%) was retired whereas 4(22.2%) were unemployed. The results therefore revealed that majority of discussants involved in the study were traders.

The results on religious affiliations of respondents revealed that majority of the respondents 14(77.8%) were Christians, 3(16.7%) were Muslims and one (5.6%) was a Traditionalist. Further, data on length of residency revealed that 7 (38.9%) of them had stayed in Cape Coast for 5-15years, 1 (5.6%) had stayed for 16-26years, 5 (27.8%) of them had stayed for 27-37years whereas 4 (22.2%) had stayed for 38-48years. Additionally, the results portrayed that 1 (5.6%) had stayed for 49-59years, and none had stayed for 60 or 70years plus. This follows logically that majority of the discussants have stayed in Cape Coast for more than 5 years of their lives.

From table 5, the ethnicity of discussants are also presented, which shows that 14 (77.8%) were Fantes, 2 (11.1%) of them were Ashantis, while 2

(11.1%) were Northerners. Last but not least, the various community names of discussants were sought. Here, it was revealed that 14 (77.8%) of them reside at Kotokuraba, 2 (11.1%) of them live at Kingsway/ Castle Area and 2 (11.1%) of them were from Adisadel. This showed that most discussants lived at Kotokuraba area.

The socio-demographic background of the respondent for in-depth interview has been analysed as follows: the gender of the respondent was male, age range of 60-75years, tertiary education as highest level of education, retired, a Fante and a resident of Abura community.

Residents' Participation in Events

There are various forms of tourism participation of which residents could be involved and/or engaged at the host community including participation in decision-making, participation in tourism-related activities, engagement in small business operations during tourism activities as well as involvement in determining the type or scale of tourism development within the community (Tosun, 2005; Li, 2008; Moyo & Tichaawa, 2017).

Residents of a host community are often encouraged to participate in the above-mentioned ways of an event because it provide the opportunity for residents to be involved in tourism-related activities so as to influence, and benefit from tourism development (Amuquandoh, 2010). Hence, in line with the first objective of the study, residents' involvement in OFA and PANAFEST events in Cape Coast were identified and outlined in Table 6 as follows.

Table 6: Residents' Participation in Events

Variable	Responses	N	%
Respondents' participation in Oguaa Fetu			
Afahe (Frequency)	Every Year	192	45.6
	Not Often	105	24.9
	Once in lifetime	93	22.1
	Never	31	7.4
Respondents' Participation in Decision-making (OFA)			
	Yes	20	4.8
	No	401	95.2
Ways of Participation (Activity)			
	To witness event	88	20.9
	Performer	47	11.2
	Sell goods	80	19.0
	Tour guide services	92	21.9
	Entertainment	83	19.7
	None of the above	31	7.4
Respondents' participation in PANAFEST (Frequency)			
	Often	192	45.6
	Not Often	62	14.7
	Once	28	6.7
	Never	139	33.0
Participation in Decision-making (PANAFEST)			
Ways of Participation (Activity)	To witness event	93	22.1
	Performer	4	1.0
	Sell goods	23	5.5
	Tour guide services	86	20.4
	Entertainment	76	18.1
	None of the above	139	33.3
Total		421	100

Source: Field survey, Frempong (2018). N=421

The results on respondents' involvement in Oguaa Fetu Afahye and PANAFEST events have been outlined in Table 6. With respect to participation in Oguaa Fetu Afahye, the results indicated that 192(45.6%) of respondents participated every year, 105(24.9%) participated sometimes such as once every two-three years, whereas 31(7.4%) had never participated in the event. This follows logically that a greater percentage of the respondents were involved in the event annually; and to support the findings qualitatively, a 43 year old female mentioned:

It is my hometown event so once it is celebrated I join in, especially because I get to meet visiting friends and family.

Continuing, respondents indicated ways in which they get involved during the events. Hence, from Table 6, it was observed for Fetu Afahye event that 20(4.8%) were involved in decision-making concerning the event, whereas 401(95.2%) were not involved in matters of decisions. This was confirmed in an interview with the representative of the Traditional Council when he stated:

We have a planning committee which operates under the authority of the Oguaa Traditional Council. They have been given the sole mandate to plan for the event, seek sponsorships and make other plans concerning the event.

62 year old male

Moreover, the results portrayed that 88 (20.9%) of them attended the event to witness the event's activities, 47(11.2%) of them participated as performers, 80(19.0%) of them attended to sell goods while 92(21.9%) responded that they provided tour guide services for attendees and tourists.

Last but not least, 83(19.7%) stated that they provided entertainment for attendees, whereas 31(7.4%) responded that they are not in any way involved in the event. To support the findings qualitatively, a 26 year old female mentioned:

On usual occasions, I do not trade; but during the event, I engage in one business or the other to derive some monetary proceeds.

For the responses on PANAFEST, it was revealed that 192(45.6%) had attended the event more times, 62(14.7%) had attended the event few times, 28(6.7%) had been involved once and 139(33.0%) had never been involved in the PANAFEST event. The low level of participation for PANAFEST may be as a result of low publicity done for PANAFEST prior to its celebration. This was confirmed during a focus group discussion with some youth residents, when one of them commented:

In recent times, one scarcely hears about the PANAFEST event, and there are quite a lot of changes concerning the venue as compared to prior times; as such less people patronize the event these days.

22 year old male

Following, the results on ways in which residents are involved in PANAFEST, revealed that none of the respondents (0%) were involved in decisions concerning PANAFEST; thus, 421(100%) of the respondents agreed that they were not involved in decision-making of the event. The reason may be attributed to the fact that PANAFEST event operates primarily under the

authority of the Government, more than the local community; and as such few or no members of the host community may be involved. The findings describe the coercive type of participation postulated by Tosun's (1999)'s model of participation, where the host community do not have any control in tourism decision making. Continuing, it was shown on the Table 6 that 93(22.1%) of respondents mentioned that they attend the event to only witness its' activities, 4(1.0%) of them mentioned that they were performers, 23(5.5%) engaged in trading goods/ services at the event, 86(20.4%) of them provided touring services for visiting attendees whereas 139(33.3%) were not in any way involved in PANAFEST activities. This was supported in a focus group discussion by an aged woman when she mentioned:

I do not attend PANAFEST. For me, I think it is an event for the younger residents to attend and socialize or sell some traditional handicrafts.

63year old woman

The implication of the results discussed above is that residents are generally involved in both events, especially in the areas of participation of events' activities. Perhaps this is derived from the fact that both events attract attendees from various originating regions, who may need the services of residents not only to provide entertainment services but also to offer some touring services within and around the community. This confirms earlier findings of Aref and Gill (2010) that residents' participation in events does not only involve community members in events' activities but serve as avenues by which residents could render services to derive personal benefits.

Moreover, the results on residents' involvement in decision-making concerning the events also indicate that the induced form of participation as explained in Tosun's (1999) model of participation is implemented in the host community for Oguaa Fetu Afahye, where a partial contribution of residents is allowed in decision-making, and residents' views may not be fully considered for implementation; and the coercive type of participation for PANAFEST, where the host community do not have any control in tourism decision making.

Considering the orientation of Oguaa Fetu Afahye as a local event and PANAFEST as an international event, it could be drawn from the above responses that respondents participate are much more involved in Oguaa Fetu Afahye; since PANAFEST was indicated to have low publicity and regular change of venue to other regions, which results in the low participation of residents. Although one-third of the respondents have not participated in PANAFEST event before, these respondents were allowed to partake in the study because the effects of the event – which is the focus of the study, are experienced by most if not all community members especially the socio-cultural and environmental effects, irrespective of their involvement or otherwise in the activity (Vestrum, 2014).

Residents' Perception of Economic Effects of OFA and PNF events

The creation of employment within a short-term period of an event generates additional income and/or revenue for most host communities (Van Winkle & Woosnam, 2014). For van Tuijl and van den Berg (2016), special events are avenues through which the local economy could be sustained, while serving as tools for promoting the economic welfare of the host residents. Hence, in relation to residents' perception of effects of OFA and PNF events, respondents were asked to rate their responses on a 5-likert scale ranging from 1 indicating 'Strong Disagreement' to 5 indicating 'Strong Agreement'. However, before the analysis was done, the five point likert scale was collapsed into three; specifically, disagree, neutral and agree, since 'strongly disagree' and 'disagree' were recorded as 'disagree' whereas 'strongly agree' and 'agree' were recorded as 'agree'.

This format was adopted based on the confirmation from previous studies including that of Amuquandoh (2010) that such groupings often enhance the interpretation of results and causes no loss of the quality of data. Consequently, the second objective of the study which addresses residents' perception of the economic effects of Oguaa Fetu Afahye and PANAFEST events were identified and outlined on Table 7.

Table 7: Residents' Perception of Economic Effects

Economic Effects	OFA			PANAFEST		
	D%	N%	A%	D%	N%	A%
Community Level						
Increased employment opportunities	25.7	13.1	61.3	31.8	12.1	56.1
Reduction in the price of goods and services	68.6	8.3	23.0	63.7	12.4	24.0
Improvement in social amenities	68.9	4.8	26.4	40.4	27.9	31.8
Reduction in the cost of living at the destination	63.9	18.1	18.1	58.2	20.7	21.1
Increased revenue to the government	29.5	25.7	44.9	32.8	20.0	47.3
Individual Level	D%	N%	A%	D%	N%	A%
Increase in sales	39.9	12.8	47.3	41.6	14.5	43.9
Increase in personal income	46.1	7.4	46.6	40.9	14.5	44.7
Total	100	100	100	100	100	100

Source: Field survey, Frempong (2018). N=421

With respect to the results on residents' perception of the effects of OFA event in Cape Coast, it was indicated that most of the residents (61.3%) agreed with the statement that the event increases employment opportunities especially at and around Kotokuraba area, which is one of the main centres of event celebration. This confirms the findings of Litvin, Pan and Smith (2013) who revealed that some economic benefits accrued from local events include an increase of employment opportunities at the destination; which is often accompanied with an increase in income and revenue. The latter was affirmed in a focus group discussion when an elderly woman stated:

Oguaa Fetu Afahye event is primarily planned under the authority of the traditional council, and as such we are not sure if the government derives any revenue from the event.

65 year old female

The representative of the Traditional Council in a statement however explained that:

Before companies can organize programmes at Oguaa Fetu Afahye event for instance, they pay monies to the Cape Coast Metropolitan Assembly. However, they are also directed to pay their franchise to the Traditional Council depending on what the company wants to do; thus, some pay GH¢200, 500 or even 1000, to gain permission. So, the government generates revenue from the event through CCMA.

Member of Traditional Council

Continuing, it was indicated that most of the respondents disagreed (68.6%) with the statement that there was a decrease in prices of goods and services during the event. Many respondents explained that the presence of tourists in the community during event periods often trigger an increase in the prices of goods and services for both tourists and residents alike, within the community. Also, responses on improvement of social amenities indicated that there was little or no improvement of social amenities as a result of the event, as only 26.4% of respondents agreed to the statement. This was confirmed during an interview with the representative of the Traditional Council, when he mentioned:

We are still getting people to help us with some projects, because often times the monetary proceeds derived from Oguaa Fetu Afahye is not sufficient to help improve social amenities and/or achieve certain goals set for the event.

Member of Traditional Council

With respect to the reduction in cost of living, it was found that most respondents disagreed (63.9%) with the statement, as they indicated that the

increase in prices of goods and services generally affect the cost of living at the destination. This confirms the findings of Deery and Jago (2010) who mentioned that some economic costs that may accompany special events include an increase in prices of products and services, and an increase in the cost of living at the destination.

For the responses on the perceived economic effects of PANAFEST, it was revealed that respondents generally agreed (56.1%) with the statement that there had been increased employment opportunities during the event especially at and around Adisadel and Castle Area. One woman in a focused group discussion with the aged mentioned:

PANAFEST attracts many tourists from international boundaries to our community, who patronize our local products and services especially the beads and local handicrafts; and this creates employment opportunities for a lot of residents who take advantage of the event.

65 year old woman

Further, 63.7% of respondents disagreed that there were price reduction of goods and services, although they explained that such increase were often experienced at the event area. Most respondents (40.4%) also disagreed with the statement that the event brought about improvements of social amenities.

A 65 year old man commented:

PANAFEST is an international event, and there are monies derived. However, due to the control of government, the monies are taken away, and little is done from the proceeds of the event to improve our social amenities.

Hence, with respect to revenue generated, the results showed that most respondents positively agreed to the statement (47.3%) possibly because the event operates primarily under the control of the Ghanaian government. With regards to the personal benefits derived, it could be observed from Table 7 that 47.3% of the respondents agreed that there was an increase in sales and an increase in personal income level (46.6%) derived during OFA; however, most respondents mentioned that such economic benefits were derived by residents who were engaged in one business operation or the other, and also the proximity to, and around the event area.

For PANAFEST, respondents generally agreed that there was an increase in sales (43.9%) and increase in personal income (44.7%) during the event depending on the goods and services that tourists patronize within that period. This confirms the findings of Fredline, Deery and Jago (2006) that residents who are economically involved in special events benefit more than those who are not involved in one kind of trade or the other. This was also confirmed in a focus group discussion with the youth when one of them stated:

Some residents sell and make money; hence, they are the ones who benefit economically from the event.

24 year old female

Another mentioned:

Some residents do not trade on a normal day, but during the event they take the opportunity to sell something in order to make money.

27 year old male

Overall, respondents were positively inclined toward the economic effects of both events; although many perceived that such effects could be better maximized for residents at the communal level. Moreover, individuals who perceived greater personal benefit from the events generally assessed the effects of the events as being positive. This could be in line with the findings of Deery and Jago (2010) who found that residents who view themselves as personally benefitting from tourism activities perceive the industry to be positive than those who perceive themselves as incurring costs (Deery & Jago, 2010). This is also illustrated in the conceptual framework of the study where personal benefits derived from local events influences residents' perception of the tourism activity.

In summary, it could be deduced that residents perceive the events to possess significant economic effects; although such perceptions are skewed towards the positive effects. Hence, it indicates that the positive effects could be maximized for greater economic impact on the community, while minimizing the costs involved.

Residents' Perception of Socio-cultural Effects

The socio-cultural benefits derived from events including increased sense of community pride, diversification of entertainment opportunities and created avenues for inter-cultural exchanges enhances residents' quality of life (Yeoman et al., 2012). Hence, in accordance with the third objective of the study which addresses residents' perception of the socio-cultural effects of OFA and PANAFEST events in Cape Coast, the following results were outlined below.

Table 8: Residents' Perceptions of Socio-cultural Effects

Socio-cultural Effects	OFA			PANAFEST		
	D%	N%	A%	D%	N%	A%
Increased sense of community pride	16.2	8.3	75.5	13.5	10.7	75.8
Community integration among community residents	11.2	18.5	70.3	11.2	18.5	70.3
Variety of entertainment opportunities	13.5	7.4	79.1	17.1	8.3	74.6
Controlled crowding and congestion	65.3	18.3	16.4	58.9	18.3	22.8
Decrease in drug use and alcoholism	82.7	8.1	9.3	80.5	8.8	10.7
Decrease in crime rate, prostitution and vandalism	79.8	5.7	14.5	81.0	7.6	11.4
Decrease in copying of tourists by the youth	11.6	17.3	71.0	70.1	16.6	13.3
Increased effort to maintain safety and security at the destination	30.6	16.9	52.5	28.7	19.5	51.8
Socio-cultural Effects	OFA			PANAFEST		
Individual Level	D%	N%	A%	D%	N%	A%
Opportunities to make new friends/socialize	23.8	11.2	65.1	25.2	12.6	62.2
Better relations and alliances	27.6	20.4	52.0	31.8	17.8	50.4
Freedom from stress	23.8	8.1	68.2	23.3	16.9	59.9
Better Social Life	28.7	15.7	55.6	32.1	10.7	57.2
Better Leisure life	25.4	10.5	64.1	29.5	14.5	56.1
Total	100	100	100	100	100	100

Source: Field survey, Frempong (2018). N=421

The results on the socio-cultural effects of OFA and PANAFEST events disclosed that most of the respondents (75.5%) agreed that OFA increased their sense of community pride (75.5%) and promoted integration among community residents (70.3%). This confirmed the findings of Getz (2012) who

stated that special events promote community pride and integration through the reinforcement of community ties and bonds. The results also indicated that Oguaa Fetu Afahye provides a variety of entertainment opportunities (79.1%) for residents within the community, such that most of the respondents agreed to the statement that there were often crowd and congestion issues (65.3%) during the event. Respondents also stated that the event promotes an increase in drug use and alcoholism (82.7%), as well as criminal activities and prostitution. This confirmed the findings of Alm et al., (2014) whose study revealed that some social costs of events may include certain undesirable behaviour like drunkenness, drug abuse and prostitution. Continuing, the results portrayed that few of the respondents disagreed (11.6%) with the statement that OFA reduces demonstrational effects. In an interview with the Traditional Council member, he commented:

Usually, there are campaigns on alcohol and drug abuse during the event. In recent times however, the Western culture has much influence; especially with the way people dress. People hardly put on the local dresses these days because the foreign ones are new-fashioned and much cheaper. It is up to the parents and guardians of these children to ensure that they are properly groomed.

Member of the Traditional Council

A 32 year old male also mentioned:

Drug use and alcoholism increase during Oguaa Fetu Afahye, because the event has become an avenue for some residents to meet up and have fun; and fun is not enjoyed without women, some cigarettes and alcoholic beverages.

This particular result contradicts the findings of Wang and Chen (2015) who stated that events, although beneficial in many ways, can also cause a general disruption in the lifestyle of the local residents. In relation to the increased effort to maintain safety and security at Oguaa Fetu Afahye event, the results showed that most respondents agreed with the statement (52.5%), with the explanation that the services of police, fire and immigration personnel are often engaged during the event.

For responses on PANAFEST, it was revealed that majority of the respondents (75.8%) were in support of the statement that PANAFEST had increased the community's sense of pride. This was affirmed by a 33 year old female who mentioned:

PANAFEST gives Cape Coast some kind of international recognition and this really makes us proud as a community.

The results from Table 8 also shows that PANAFEST promotes community integration (70.3%) and as well provides some form of entertainment opportunities (74.6%) at the destination. However, many disagreed with the issues of drug use and alcohol decrease (80.5%), controlled crowd and congestion (58.9%), decrease in crime rate and prostitution (81.0%) as well as the decrease in copying lifestyles of tourists by the youth, as a result of the event (70.1%).

With regard to the personal benefits derived, the results showed that for Oguaa Fetu Afahye, there were opportunities to make new friends or socialize (65.1%), and have better relations (52.0%), release stress (68.2%)

and experience some form of leisure (64.1%). Hence, the results confirms the findings of Andereck & Nyaupane (2011) who explained that when individuals are satisfied with benefits including opportunities to socialize and freedom from stress, the quality of life of such individuals is enhanced.

For PANAFEST, most of the respondents agreed (62.2%) that the event creates opportunities to make friends, have better relations (50.4%), release stress (58.9%), and as well have a better social (57.2%) and leisure life (56.1%). This indicates that although most residents do not participate in PANAFEST, the event is still regarded as an opportune time to relax, release some stress and make new friends.

The inference of the findings above is that both events provide opportunities for residents to entertain and be entertained. It also indicates that moral vices such as drug abuse, prostitution and alcoholism increases as events' entertainment opportunities increase; as it is confirmed by a 32 year old male that 'fun is not enjoyed without cigarettes, women and alcoholic beverages. Nonetheless, most respondents agreed to an increased sense of community pride and integration during Oguaa Fetu Afahye and PANAFEST events.

Moreover, the results on the socio-cultural effects indicate that there are some demonstrational effects or copying of tourists' lifestyle by youth residents as a result of the events; although the effects of OFA are much felt than that of PANAFEST. This could be attributed to the fact that residents are more involved in OFA, and are likely to come into contact with more tourists at OFA than PANAFEST. The results also confirm the findings of Vestrum (2014) that the socio-cultural effects of events are much reliant on the extent

of engagement by the host community. Thus, the more residents interact with tourists, the higher the likely changes on the socio-cultural structure of the community.

Lastly, the results of the study indicated that OFA and PANAFEST events provide individual residents with socio-cultural opportunities of learning, entertainment and socialization in spite of its associated costs.

Residents' Perceptions of Environmental Effects

The quality of the host environment is essential for the appeal and success of any special event (Nyaupane & Andereck, 2014). The type and/or setting of an event can affect the host environment, and as such, there is the need to monitor events' activities to ensure that it contributes to environmental preservation and/or conservation (Getz & Page (2016). Thus, the fourth objective of the study which looks at residents' perception of OFA and PANAFEST events, in relation to the environment were identified in the section below.

Table 9: Residents' Perception of Environmental Effects

Environmental Effects	OFA			PANAFEST		
	D%	N%	A%	D%	N%	A%
Community Level						
Increased efforts to maintain a clean environment at the community	13.3	12.1	74.6	13.5	10.2	76.2
Beautification of the environment	18.5	15.7	65.8	69.4	15.7	15.0
Provides incentive for the preservation of historical buildings	48.7	20.4	30.9	29.7	18.1	52.3
Reduction in noise	78.4	9.3	12.4	69.4	10.9	19.7
Controlled car, bus and vehicle traffic	63.7	11.2	25.2	59.6	9.5	30.9
Litter control	58.2	11.2	30.6	52.7	15.4	31.8
Individual Level	D%	N%	A%	D%	N%	A%
Increased awareness on environmental sanitation	25.4	21.4	53.2	29.5	17.8	52.7
Increased effort for personal cleanliness	26.6	11.4	62.0	29.7	19.2	51.1
Total	100	100	100	100	100	100

Source: Field survey, Frempong (2018). N=421

The results on residents' perception of local events and its effects on the environment have been presented in Table 9. For OFA, most of the respondents (74.6%) agreed that the event increased hosts' efforts to maintain a clean environment at the community. This was confirmed by one respondent who stated that:

During Oguaa Fetu Afahye, we clean up our community and the area becomes neat, and attractive to visitors. We do a lot of paintings, and tidying up prior to the event and this makes our community look very appealing.

21 year old female

This is also in line with the findings of Harris (2014) who revealed that tourism brings about cleanliness at the destination which enhances the unique characteristics of the host community. Following, the data on the provision of incentive for preservation of historical buildings revealed that, most of the

historical buildings are not well-preserved as a result of Oguaa Fetu Afahye, including places like the Chief's Palace; thus, few respondents agreed (30.9%) to the statement. For noise reduction, majority of the residents (53.3%) disagreed with the statement, and explained that the noise generated during the event is very high especially from drinking bars/ spots, restaurants and sub-events organized at various places.

One youth respondent in a focus group discussion mentioned:

Except for the ban on noise-making prior to the event, there is always an increase in noise at the community during Oguaa Fetu Afahye; people are either entertaining or being entertained'.

28 year old male

Also, many respondents disagreed with the statement that car, bus and vehicle traffic/ congestion (63.7%) as well as littering within the community were controlled (58.2%).

For responses on PANAFEST, most respondents agreed that the event had led to increased efforts on the part of residents to maintain a clean environment at the community (76.2%), and an increase in the provision of incentive for the preservation of historical buildings (52.3%). Conversely, it was also indicated that there were increase in noise (69.4%), traffic congestion (59.6%) as well as littering (52.7%) in the community during PANAFEST. This affirms the findings of Baumann and Matheson (2013) who revealed that traffic congestion, noise making and littering are some forms of environmental costs of special events.

In relation to the individual/ personal benefits derived, results showed that most of the respondents (53.2%) agreed that OFA has increased their personal awareness for environmental sanitation, as well as their effort for personal cleanliness (62.0%). Similarly for PANAFEST, most of the respondents (52.7%) indicated that the event had increased their awareness for environmental sanitation and as well increased their effort for personal cleanliness (51.1%). In a nutshell, it could be stated that due to the short time frame of both events, few negative concerns were raised with regards to the environmental effects of OFA and PANAFEST events in Cape Coast; hence, respondents were positively disposed toward the environmental effects of OFA and PANAFEST events. Many of the respondents agreed that both events helped to maintain a clean environment in the community although it was perceived that OFA had much impact in beautifying the environment whereas PANAFEST provided much incentive for the preservation of historical buildings like the Cape Coast Castle. This result is demonstrated in the conceptual framework of the study, which indicates that communal benefits derived from local events influence residents' favourable perception of events' activities and/or effects. In addition, the increased effort for personal cleanliness was regarded as the most personal benefit derived from Oguaa Fetu Afahye; whereas sanitation awareness was perceived as the environmental benefit of PANAFEST.

Residents' Perception of Events and Socio-Demographic Variables

Residents' perception of special events and its association with socio-demographic variables have been well discussed in the literature. For many

authors (Woosnam, Van Winkle and An, 2013; Van Niekerk & Getz, 2016), the perception of residents concerning special events varies by certain socio-demographic characteristics such as gender, age and occupation. Hence, the Chi-Square Test of Independence was employed to assess the statistical differences which exist between socio-demographic variables and residents' perception of Oguaa Fetu Afahye, as well as the perceptions concerning PANAFEST event. Table 10 presents an outline of residents' economic perceptions across their socio-demographic variables.

Table 10: Residents' Economic Perception and Socio-demographic Characteristics

Economic Perceptions	OFA					PANAFEST			
	N=421	D	N	A	X ² / P-value	D	N	A	X ² / P-value
Socio-demographic Characteristics									
Sex									
Male	193	28.0	24.4	47.7	7.859(0.020)*	23.8	30.6	45.6	1.242(0.537)
Female	228	19.0	21.9	60.1		26.8	25.9	47.4	
Age									
<29	37	13.5	13.5	73.0	25.724(0.040)*	18.9	24.3	56.8	26.84(0.003)*
29-39	138	26.1	23.9	50.0		22.5	29.0	48.6	
40-60	185	26.5	24.3	49.2		33.0	30.8	36.2	
>60	61	0.4	23.0	72.1		13.1	19.7	67.2	
Marital Status									
Never Married	205	24.4	18.5	57.1	11.087(0.197)	25.4	28.8	45.9	6.550(0.585)
Married	176	21.0	28.4	50.6		25.0	27.3	47.7	
Ever married	40	20.0	22.5	57.5		27.5	27.5	45.0	
Educational Attainment									
No formal education	23	0.0	17.4	82.6	2.401(0.121)	4.3	47.8	47.8	1.800(0.180)
Basic	123	26.8	26.8	46.3		19.5	23.6	56.9	
Secondary	185	18.9	17.3	63.8		27.6	25.9	46.5	
Tertiary	90	30.0	31.1	38.9		34.4	33.3	32.2	
Religious Affiliation									
Christianity	296	21.3	23.3	55.4	2.247(0.690)	27.4	24.7	48.0	14.350(0.06)
Islam	121	25.6	23.1	51.2		21.5	33.9	44.6	
Traditionalist	4	25.0	0.0	75.0		0.0	100	0.0	

Table 10 continued

Occupation									
Employed	277	22.4	24.2	53.4	22.37(0.034) *	26.3	29.3	44.4	12.531(0.404)
Unemployed	144	22.9	20.8	56.3		23.6	25.7	50.7	
Ethnic Orientation									
Native	235	20.9	23.8	55.3	14.007(0.300)	24.3	31.3	44.7	11.556(0.482)
Non-native	186	28.6	21.4	50.0		26.1	21.7	52.2	
Length of Stay (Years)									
<16	188	21.3	22.3	56.4	14.866(0.249)	26.6	25.0	48.4	21.56(0.043) *
16-37	188	52.7	23.9	23.4		22.2	33.3	44.3	
38-59	35	28.5	28.6	42.9		14.3	14.3	71.4	
60+	10	10.0	0.0	90.0		0.0	16.7	83.3	
Distance of residence from event area									
Far from event area	137	13.6	28.8	57.6	10.740(0.217)	30.5	35.6	33.9	7.382(0.496)
At event area	237	25.3	19.8	54.9		23.2	25.3	51.5	
Close to event area	47	28.2	20.5	51.3		48.7	28.2	23.1	
Community name									
Kotokuraba/Tantri	212	28.3	20.3	51.4	10.740(0.217)	28.3	28.3	43.4	7.382(0.496)
Kingsway	35	17.1	40.0	42.9		20.0	34.3	45.7	
Adisadel	44	11.4	27.3	61.4		25.0	27.3	47.7	
UCC/ Ola	50	26.0	16.0	58.0		24.0	22.0	54.0	
Pedu/ Abura	60	10.0	30.0	60.0		20.0	33.3	46.7	
Amanful	20	25.0	10.0	65.0		25.0	15.0	60.0	

Source: Field survey, Frempong (2018). N=421 Scale: 0.0-0.49 = Disagreed; 0.50-1.49 = Neutral; 1.50-2.0 = Agreed *Significant at $p \leq 0.05$

From Table 10, the results on residents' perception of OFA event in relation to socio-demographic variables revealed that females had more positive economic perceptions concerning OFA (60.1%) than their male counterparts (47.7%); and similar results were observed for PANAFEST event 47.4% and 45.6% respectively. However, there was a significant relationship between sex and respondents' economic perception concerning Oguaa Fetu Afahye. The finding is consistent with the work of Viviers and Slabbert (2011) whose study revealed that gender has a significant influence on residents' perception concerning events; and is also in line with the findings of Nunkoo and Gursoy (2011) who stated that female residents are much knowledgeable of the effects of tourism activities than male residents.

With respect to age, a significant relationship between respondents' age and economic perceptions of OFA ($\chi^2 = 25.724$; $p = 0.04$) and PANAFEST ($\chi^2 = 1.242$; $p = 0.003$) was observed. From the table, it was indicated that respondents of youthful age were positively disposed towards the events than residents within the 'aged' category. This finding may be attributed to the fact that more of the youth residents are involved in the events than the elderly ones; which is also in line with the study of Negrusa et al. (2016) who found a significant positive relationship between residents' age and their perception of cultural events. Continuing, respondents with no formal education had positive perceptions of the events (OFA: 82.6%; PANAFEST: 47.8%) than respondents with tertiary education (OFA: 38.9%; PANAFEST: 32.2%). Positive economic perceptions were also high among respondents with secondary education (OFA: 63.8%; PANAFEST: 46.5%).

Further, it was realised from Table 10 that, respondents who were unemployed (OFA: 56.3%; PANAFEST: 50.7%) had positive economic perceptions as compared to those who were employed in one business or the other (OFA: 53.4%; PANAFEST: 44.4%). Here, there was a significant relationship was observed between respondents' occupation and the perceived economic effects, especially for Oguaa Fetu Afahye (OFA: $\chi^2 = 22.376$, $p = 0.034$; PANAFEST: $\chi^2 = 12.531$; $p = 0.404$). This may be as a result of residents' involvement in the events, such that those who are economically engaged in one business or the other may personally benefit from the event, and as a result perceive the activity positively; and vice versa.

With other variables like community name, it was found that residents within Amanful community (OFA: 65.0%; PANAFEST: 60.0%) had greater positive perceptions than those living in areas like Kingsway (OFA: 42.9%; PANAFEST: 45.7%); and this confirms the earlier findings of Deery and Jago (2010) whose study found that residents living at the event area have negative perception towards events, than those who live farther from the activity area. However, the findings did not indicate any significant relationship between economic perceptions and respondents' place of residency (OFA: $\chi^2 = 10.740$, $p = 0.217$; PANAFEST: $\chi^2 = 7.382$; $p = 0.496$).

In summary, it could be stated that there were statistically significant relationships observed between residents' economic perceptions of the events and certain socio-demographic variables such as sex, age and occupation. The results on residents' socio-cultural perceptions and its relationship with socio-demographic variables have been presented in Table 11 below.

Table 11: Residents' Socio-cultural Perceptions and Socio-demographic Characteristics

Socio-cultural Perceptions	OFA					PANAFEST			
	N=421	D	N	A	X ² / P-value	D	N	A	X ² / P-value
Socio-demographic Characteristics									
Sex									
Male	193	17.1	47.7	35.2	4.326(0.115)	18.7	44.6	36.8	1.494(0.474)
Female	228	11.4	45.2	43.4		16.2	41.2	42.5	
Age									
<29	37	21.6	51.4	27.0	10.823(0.371)	13.5	56.8	29.7	10.130(0.429)
29-39	138	13.7	43.5	42.7		15.9	38.7	45.2	
40-60	185	16.4	55.7	27.9		19.7	49.2	31.1	
>60	61	16.1	45.2	38.7		25.8	38.7	35.5	
Marital Status									
Never Married	205	14.6	42.4	42.9	14.516(0.069)	14.1	39.0	46.8	17.162(0.028)*
Married	176	11.4	52.3	36.4		18.8	47.7	33.5	
Ever married	40	23.5	35.3	41.2		18.8	43.8	37.5	
Educational Attainment									
No formal education	23	0.0	47.8	52.2	17.522(0.025)*	8.7	39.1	52.2	20.581(0.008)*
Basic	123	13.8	47.2	39.0		10.6	44.7	44.7	
Secondary	185	18.9	44.3	36.8		25.9	38.9	35.1	
Tertiary	90	7.9	43.4	48.7		13.2	46.1	40.8	
Religious Affiliation									
Christianity	296	14.2	44.9	40.9	7.442(0.114)	18.6	42.9	38.5	2.091(0.719)
Islam	121	12.4	51.2	36.4		14.0	42.1	43.8	
Traditionalist	4	50.0	0.0	50.0		25.0	50.0	25.0	

Table 11 continued

Occupation									
Employed	277	23.5	42.4	34.1	9.288(0.678)	59.8	14.3	16.1	11.931(0.451)
Unemployed	144	13.4	43.3	43.3		47.8	17.9	34.3	
Ethnic Orientation									
Native	235	15.3	44.7	40.0	10.438(0.578)	16.2	40.4	43.4	15.226(0.229)
Non-native	186	11.5	50.8	37.7		11.5	44.2	44.2	
Length of Stay									
<16 years	188	13.8	38.8	47.3	34.788(0.001)*	18.1	40.4	41.5	18.926(0.090)
16-37 years	188	18.5	48.1	33.3		18.5	44.4	38.8	
38-59years	35	14.3	57.1	28.6		10.7	42.9	46.4	
60+	10	66.7	16.7	16.7		33.3	50.0	16.7	
Distance of residence from event area									
Far from event area	137	12.8	53.8	33.3	13.590(0.093)	18.6	47.5	33.9	6.628(0.577)
At event area	237	12.2	45.1	42.6		16.5	40.9	42.6	
Close to event area	47	25.0	12.5	62.5		23.1	30.8	46.2	
Community name									
Kotokuraba/Tantri	212	13.7	45.3	41.0	5.206(0.877)	18.9	42.0	39.2	4.866(0.900)
Kingsway	35	11.4	48.6	40.0		17.1	37.1	45.7	
Adisadel	44	18.2	47.7	34.1		15.9	45.5	38.6	
UCC/ Ola	50	12.0	54.0	34.0		12.0	52.0	36.0	
Pedu/ Abura	60	11.7	45.0	43.3		15.0	43.3	41.7	
Amanful	20	25.0	35.0	40.0		25.0	30.0	45.0	

Source: Field survey, Frempong (2018). N=421 Scale: 0.0-0.49 = Disagreed; 0.50-1.49 = Neutral; 1.50-2.0 = Agreed*Significant at $p \leq 0.05$

Table 11 presents the findings on residents' socio-cultural perception of OFA and PANAFEST events in relation to their socio-demographic variables. Here, it showed that there was no significant relationship between sex and residents' socio-cultural perceptions. The female residents had more positive perceptions concerning OFA (43.4%) and PANAFEST (42.5%) than their male counterparts, 35.2% and 36.8% respectively. This could be as a result of the males being more engaged in the socio-cultural effects of event like drug and alcohol abuse as mentioned by some discussants of the focus group, than their female counterparts. The findings however contradict the findings of Colombo (2016) who revealed that gender has a positive significant relationship with socio-cultural perceptions of events.

With respect to age also, a statistical relationship between respondents' age and socio-cultural perceptions was not observed (OFA: $\chi^2 = 10.823$, $p = 0.371$; PANAFEST: $\chi^2 = 10.130$; $p = 0.429$). This contradicts the findings of Draper et al. (2011) who indicated age as having a significantly positive influence on residents' perceptions concerning events. Continuing, respondents with no formal education had positive perceptions of the events (OFA: 52.2%; PANAFEST: 52.2%) than respondents with secondary education (OFA: 35.1%; PANAFEST: 32.2%). This may be because residents without any formal education weigh the benefits of the event more than the costs involved, without considering the implications of certain costs on the host community. The results is also in line with the findings of Deery and Jago (2010) who indicated that residents with no formal education have more positive perceptions of tourism activities than those with higher educational status.

Also, for religious affiliation, respondents who were traditionalists had greater positive socio-cultural perceptions (OFA: 50.0%; PANAFEST: 25.0%) than Muslim residents (OFA: 36.4%; PANAFEST: 43.8%) especially for OFA event. This could be attributed to the fact that OFA is a traditional and/or cultural event, and as such, traditionalist respondents are more likely to perceive the event as positive.

In relation to employment, there was no significant relationship observed between respondents' socio-cultural perceptions and their occupational status (OFA: $\chi^2 = 7.442$, $p = 0.114$; PANAFEST: $\chi^2 = 2.091$; $p = 0.719$). For other variables like length of residency, it was found that residents who had stayed within the community for less than 16 years had positive socio-cultural perceptions (OFA: 47.3%; PANAFEST: 41.5%) than those who had lived in the community for more than 35 years (OFA: 28.6%; PANAFEST: 38.8%). This finding could imply that the lesser the length of stay of residents, the more euphoric residents may be towards the socio-cultural opportunities of the event, and vice versa (Doxey, 1975). This also confirms the work of Lai and Li (2014) who revealed that the greater the duration of stay at the host community, the higher the negative perceptions concerning tourism activities, and the opposite was true.

In summarizing the preceding issues however, it could be stated that there were significant relationships between residents' socio-cultural perceptions and certain socio-demographic variables such as educational status and length of residency.

The environmental perceptions of respondents as related to their socio-demographic variables have been outlined in Table 12. From the table, it was shown that there was a significant relationship between residents' perceptions concerning the environment and the sex of respondents. Here, female residents had greater positive perceptions concerning OFA (46.9%) and PANAFEST (42.1%) than their male counterparts, 35.2% and 36.8% respectively. Moreover, with respect to the age distribution, a significant relationship between respondents' age and perceptions was observed, particularly for OFA event (OFA: $\chi^2 = 34.357$, $p = 0.003$; PANAFEST: $\chi^2 = 17.387$; $p = 0.296$). This finding confirms the response of a 32 year old female respondent who stated:

'OFA involves an activity where the community residents come together to clean up the community; so as to make the community appealing for visiting relatives and tourists who are expected at the event'.

Further, the ethnic orientation of respondents showed that native residents had more positive perceptions concerning events (OFA: 46.8%; PANAFEST: 39.1%) than non-native respondents (OFA: 38.7%; PANAFEST: 26.1%). The results confirm the findings of Nunkoo and Ramkissoon (2011) who found that residents with strong attachment to the community have positive perceptions of tourism activities; nevertheless, it also contradicts the findings of Draper et al. (2011) who found a negative association between residents' perception and ethnicity. The contradiction in findings could be attributed to the different geographical and/or demographic backgrounds of respondents, as indicated by Atci, Unur and Gursoy (2016) that residents' from different demographic backgrounds may evaluate the effects of events variably.

Table 12: Residents' Environmental Perceptions and Socio-demographic Characteristics

Environmental Perceptions	OFA					PANAFEST			
	N=421	D	N	A	X ² / P-value	D	N	A	X ² / P-value
Socio-demographic Characteristics									
Sex									
Male	193	33.7	28.0	38.3	9.101(0.028)*	36.8	33.7	29.5	9.714(0.021)*
Female	228	21.5	31.6	46.9		26.8	31.1	42.1	
Age									
<29	37	32.4	43.2	24.3	34.357(0.003)*	37.9	43.2	18.9	17.387(0.296)
29-39	138	25.8	31.5	42.7		29.0	31.9	39.1	
40-60	185	40.0	13.3	46.7		32.8	37.7	29.5	
>60	61	41.9	29.0	29.0		38.7	19.4	41.9	
Marital Status									
Never Married	205	21.0	37.1	42.0	18.512(0.101)	25.4	37.1	37.6	24.534(0.017)*
Married	176	33.0	22.7	44.3		35.8	29.0	35.2	
Ever married	40	29.4	17.6	52.9		28.6	14.3	57.1	
Educational Attainment									
No formal education	23	56.5	26.1	17.4	19.113(0.086)	39.1	13.0	47.8	29.762(0.003)*
Basic	123	27.6	26.0	46.3		33.3	33.3	33.3	
Secondary	185	15.8	36.8	47.4		11.8	32.9	55.3	
Tertiary	90	35.7	28.6	35.7		42.9	28.6	28.6	
Religious Affiliation									
Christianity	296	26.0	28.4	45.6	7.382(0.287)	31.7	29.4	38.9	8.632(0.195)
Islam	121	28.9	33.1	38.0		31.4	38.0	30.6	
Traditionalist	4	50.0	0.0	50.0		0.0	75.0	25.0	

Table 12 Continued

Occupation									
Employed	277	26.5	25.0	48.5	38.811(0.003)*	41.1	26.8	32.1	27.265(0.074)
Unemployed	144	10.4	49.3	40.3		11.9	43.3	44.8	
Ethnic Orientation									
Native	235	27.2	26.0	46.8	15.563(0.623)	33.6	27.2	39.1	21.259(0.267)
Non-native	186	32.3	29.0	38.7		30.4	43.5	26.1	
Length of Stay									
<16 years	188	26.1	28.2	45.7	35.769(0.008)*	32.9	29.3	37.8	21.334(0.263)
16-37 years	188	20.4	33.3	46.3		20.4	37.0	42.6	
38-59years	35	25.0	21.4	53.6		21.4	35.7	42.9	
60+	10	50.0	0.0	50.0		50.0	33.3	16.7	
Distance of residence from event area									
Far from event area	137	32.2	32.2	35.6	27.775(0.006)*	29.0	29.0	41.9	17.071(0.147)
At event area	237	21.1	32.1	46.8		40.0	20.0	40.0	
Close to event area	47	43.6	35.9	20.5		21.3	31.7	47.1	
Community name									
Kotokuraba/Tantri	212	22.2	32.5	45.3	18.758(0.225)	29.3	36.8	34.0	1.019(0.313)
Kingsway	35	31.4	20.0	48.6		34.3	22.9	42.9	
Adisadel	44	34.1	18.2	47.7		38.6	20.5	40.9	
UCC/ Ola	50	26.0	36.0	38.0		28.0	36.0	36.0	
Pedu/ Abura	60	30.0	31.7	38.3		30.0	28.3	41.7	
Amanful	20	50.0	25.0	25.0		45.0	30.0	25.0	

Source: Field survey, Frempong (2018). N=421 Scale: 0.0-0.49 = Disagreed; 0.50-1.49 = Neutral; 1.50-2.0 = Agreed *Significant at $p \leq 0.05$

Further, the results on religious affiliation indicated that, respondents who were traditionalists had positive environmental perceptions (OFA: 50.0%; PANAFEST: 25.0%) than Christian (OFA: 45.6%; PANAFEST: 38.9%) and Muslim residents (OFA: 38.0%; PANAFEST: 30.6%). Also, there was no significant relationship observed between respondents' environmental perceptions and religious affiliation (OFA: $\chi^2 = 7.382$, $p = 0.287$; PANAFEST: $\chi^2 = 8.632$; $p = 0.195$). For other variables like distance from the event area, it was indicated that respondents who reside at the event area had positive environmental perceptions particularly for OFA (OFA: 46.8%; PANAFEST: 41.5%); whereas those who reside close (OFA: 20.5%; PANAFEST: 47.1%) and far from the events (OFA: 35.6%; PANAFEST: 41.9%) positively perceived the effects of PANAFEST event on the community. For the results on Oguaa Fetu Afahye, it contradicts the findings of Chen (2011) who stated that residents living at the event area have negative dispositions towards events' activities, than those who live farther; nevertheless, it confirmed the findings of Jonsson and Lewis (2014) who revealed that the greater the proximity to event areas, the more positive perceptions residents would have about the event, and vice versa.

In a nutshell, it could be stated that there were significant relationships observed between residents' environmental perception of Oguaa Fetu Afahye and PANAFEST events and certain socio-demographic characteristics like length of residency and distance of residence from event area.

Residents' Support Intentions for Subsequent Events

Research objective five sought to assess the extent to which residents' perceptions influence their support intentions. For Ramkissoon and Nunkoo (2011), residents are the primary resources on which local events thrive; and as such the perceptions of residents towards special events often result in support or non-support for future activities (Brida, Disegna & Otsi, 2011). Thus, the data on residents' support intentions are presented in Table 13.

Table 13: Residents' Support Intentions

Community Level	OFA			PANAFEST		
	D%	N%	A%	D%	N%	A%
I would participate in all activities of subsequent events	57.0	1.9	41.1	48.5	4.0	47.5
I would participate in some activities of subsequent events	29.0	7.4	63.7	34.7	13.5	51.8
I would support the event in spite of an increase in the number of tourists visits to future events	29.7	14.5	55.8	35.2	17.3	47.5
I would support the event despite an increase in the effects of subsequent events in my community	27.1	19.7	53.2	44.9	10.2	44.9
I would not participate in subsequent event	67.2	9.3	23.5	70.5	9.7	19.7
Total	100	100	100	100	100	100

Source: Field survey, Frempong (2018). N=421

Table 13 shows the results of residents' perceptions and their support intentions concerning OFA and PANAFEST. For Oguua Fetu Afahye, the results indicated that majority of the respondents (57.0%) disagreed that they would participate in all activities of subsequent events; however, most of them

mentioned they would support the event by participating in some activities of the event. A respondent in a focus group discussion stated:

I reside at the event area of Oguaa Fetu Afahye, therefore I would support; however, I think that community members should gain much benefits from the events. Even if we do not derive personal benefits, some communal improvements should be made.

43 year old male

Continuing, most respondents agreed with the statement that they would be supportive of event despite an increase in tourists' visits (55.8%) or increase in the effects of subsequent events on the community (53.2%). This was affirmed by one of the members of the Asafo Companies in an FGD who commented:

Yes, I would support the event for the sake of tourists and other attendees. Besides, it gives me the opportunity to entertain and be entertained, since I perform at the event.

41 year old male

An aged discussant also reported:

Oguaa Fetu Afahye is my hometown event. So once it is celebrated I would join in, especially for the sake of relatives who would travel from other communities to attend the events.

63 year old female

Lastly, the results showed that few of the respondents (23.5%) agreed with the statement not to participate in subsequent events, giving varying reasons like busy work schedules or merely uninterested in the events.

One artisan particularly stated:

'I am not sure that I would have time to participate in subsequent events, because I am really busy during the event period due to the nature of my work'.

30 year old female

Another respondent stated:

'I am quite old to attend the event; however, the younger generation residing within the community could attend in order to learn from it'.

70 year old male

For PANAFEST event, the results showed that most respondents were unwilling to participate in all, but some activities of future events (48.5%). The results further indicated that majority of the respondents agreed to support the event in spite of the likely increase in tourists' visits to future events (47.5%) and/or the likely increase in the effects of subsequent activities on the community (44.9%). The responses for PANAFEST event may be attributed to the reason that most respondents claim not to hear about the event prior to its celebration. One respondent reported:

'Publicity on the event is very low; I only hear of PANAFEST event when it is about to end or after it has been celebrated.'

25 year old female

Another mentioned:

'The change of event area for PANAFEST has affected local participation. It used to be organized mainly in Cape Coast or Elmina, but now, the event is organized in other regions'

34 year old male

This was also confirmed by a man in a focus group discussion when he commented:

I would support both Oguaa Fetu Afahye and PANAFEST events because they are organized in my home town; however for PANAFEST, it should be much more entertaining and publicized in order to gain maximum participation from the locals.

60 year old male

On a general note, the responses on support intentions for Oguaa Fetu Afahye and PANAFEST events indicate that most residents are likely to support further development, especially when the effects of OFA and PANAFEST are perceived positively. This is indicated in the conceptual framework of the study where residents' perception of the effects of local events directly influences support intentions for future events. Those with positive perceptions are likely to support while those with negative perception concerning the events are likely to withdraw their support for future activities. The results generally confirms the findings of Brida, Disegna and Otsi (2011) who mentioned that the positive perceptions of residents concerning events' activities results in the willing participation of residents for subsequent activities.

Chapter Summary

This chapter provided insight into the findings of residents' perception of the effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast. Additionally, the support intentions of residents for the above-mentioned events were highlighted, as well as the socio-demographic characteristics of respondents. Since residents' perception influence their support intentions for subsequent events, it suggests that event planners and/or organizers should consider residents' views and suggestions for these events, to guarantee community wide support and participation. The findings also suppose that publicity of these events would be necessary to attract more tourists and sponsors whose resources may be of benefit to event attendees - both residents and non-residents alike. The Chapter also presented the results on residents' perception of OFA and PANAFEST events across their socio-demographic variables. The next chapter addresses the implications of the findings for the study.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents the summary of the major findings of the study. It also presents the conclusions drawn and recommendations made. Lastly, it addresses some areas for further research as far as the issue under investigation is concerned.

Summary of the Study

The main objective of the study was to assess residents' perception of the effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast, Ghana.

Specifically, the study sought to:

1. investigate residents' involvement in Oguaa Fetu Afahye and PANAFEST events;
2. examine residents' perception of the economic effects of Oguaa Fetu Afahye and PANAFEST events;
3. examine residents' perception of the socio-cultural effects of Oguaa Fetu Afahye and PANAFEST events;
4. examine residents' perception of the environmental effects of Oguaa Fetu Afahye and PANAFEST events; and
5. assess hosts' support intentions for subsequent events.

Based on the objectives designed for the study, a conceptual framework was adapted from McGehee and Andereck (2004), whose study focused on residents' attitudes towards tourism development. Moreover, the study employed a mixed methods design, and selected 421 respondents from the seven (7) communities in Cape Coast using the convenience sampling technique. However, respondents were qualified by filter questions particularly age and length of residency. In addition to the 421 respondents, one (1) key informant and 18 participants were purposively selected for an in-depth interview and focus group discussions respectively. The research instruments used for the study were questionnaire, in-depth interview and FGD guides. Data collected included issues on residents' involvement in local events and residents' perceptions of the effects of OFA and PANAFEST events. Information was also sought on residents' support intentions towards future event activities. Lastly, data collected was analysed and presented using tables on frequencies and percentages.

Main Findings

1. Providing tour guide services (21.9%) was identified as the main way by which respondents participate in Oguaa Fetu Afahye; with similar results showing for PANAFEST event (20.4%, provide tour guide services). Attending the event to witness its' activities showed as the second highest item on residents' involvement in OFA (20.9%) and PANAFEST (22.1%). It was also revealed that a greater number of respondents (45.6%) attend Oguaa Fetu Afahye

annually, whereas for PANAFEST 33.3% of the respondents had not attended the event before.

2. Increased employment opportunity was identified as the dominant economic benefits of OFA (61.3%) and PANAFEST (56.1%) for residents. Most respondents agreed that Oguaa Fetu Afahye (44.9%) and PANAFEST (47.3%) events generated revenue for the government; although such revenue were not attributed to improvements in community social amenities, particularly OFA (68.9%). Moreover, majority of the respondents agreed (63.7%) that there was an increase in the prices of goods and services during PANAFEST event. On the individual level, a greater number of respondents (47.3%) made more sales and gained much income (46.6%) during OFA; while 43.9 percent of respondents made more sales and 44.7 percent gained much income during PANAFEST. There were statistical significant differences between the economic perceptions of respondents and socio-demographic variables like age and occupation.
3. Most respondents stated that there were increased entertainment opportunities (79.1%) during OFA, whereas drug use and alcoholism (82.7%) were rated as the most negative social experience during the event. Similarly for PANAFEST, the majority pointed out that there were increased entertainment opportunities; however, crime and prostitution (82.7%) was the dominant negative factor faced by many residents during the event. On the individual level, freedom from stress was the most

positively rated for OFA (68.2%) whereas opportunity to socialize was identified for PANAFEST. Also, there were statistically significant differences between respondents' socio-cultural perceptions and socio-demographic variables like length of residency, sex and education.

4. There were increased efforts to maintain a clean environment at the study area during OFA and PANAFEST events, as confirmed by 74.6 percent and 76.2 percent of the respondents respectively. The increase in noise however was identified as the main environmental challenge faced during both OFA (78.4%) and PANAFEST (69.4%) events. Some respondents explained the increase in noise to be as a result of entertaining sounds from eating outlets, drinking pubs and various centres which aimed at attracting event attendees to their avenues. On the personal side, majority of the respondents (62.0%) believed that the celebration of OFA had increased their efforts to maintain personal cleanliness; whereas most of them agreed (52.7%) that PANAFEST helped to increase their awareness on environmental sanitation. In addition, statistical significant differences were observed between environmental perceptions and respondents' socio-demographic variables like distance of residence from event area, length of residency and gender.
5. Most respondents affirmed their participation in future activities for OFA (63.7%) and PANAFEST (51.8%) events; although the majority indicated their inability to fully participate in all activities

of both OFA (41.1%) and PANAFEST (47.5%) events. Likewise, majority of the respondents agreed to support OFA despite the possible increase of tourists' visits to future events (55.8%), and the likely increase of the effects of subsequent activities on the community (53.2%). Similarly, most respondents affirmed their support for PANAFEST despite the possible increase in tourists' visits to future events (47.5%), and the likely effects of subsequent activities on the local community (44.9%).

Conclusions

Based on the findings of the study, the following conclusions could be drawn:

1. Most residents attend Oguaa Fetu Afahye primarily to witness the event or to provide tour guide services for non-resident attendees. Only few residents are interested and/or involved in decision-making processes of the event. For PANAFEST, residents are entirely not involved in the decisions concerning the events; hence, the main ways by which resident attendees participate in the event are the same as Oguaa Fetu Afahye, which is either to witness the event or provide tour guide services.
2. Both events contribute to an increase in employment opportunities within the community. Residents who engage themselves in trading or some form of business activities are the ones who are most likely to make more sales and derive personal income from the events. Additionally, revenue generated from Oguaa Fetu Afahye does not contribute to the improvement of social amenities within

the destination. Both events can however contribute to community level benefits when material sponsorships and funds received, are prioritized to meet the set goals for the events. The increase in prices of goods and services during events' celebration may be attributed to the nature of PANAFEST as an internationally recognised event and the influx of tourists to the community during Oguaa Fetu Afahye.

3. The increased entertainment opportunities enhance residents' quality of life the most, during both events. Nevertheless, drug use and alcoholic abuse during Oguaa Fetu Afahye, as well as crime and prostitution activities during PANAFEST event seem to be the major social challenges faced by most residents within the community. Although there are issues of crime and alcoholism, the local events however do not influence the moral values of the community negatively; as many residents explained that such immoral practices are often done by non-resident attendees.
4. On the individual level, majority of residents often attend OFA to relieve stress, whereas most attend PANAFEST to socialize and make new friends. The events therefore provide opportunities for residents to relieve the stress of daily work in an entertaining way; and may as well, help to maintain the educational and cultural knowledge of community residents on these events.
5. Both Oguaa Fetu Afahye and PANAFEST events have positive effects on the environment; as there are increased efforts on the part of residents to maintain a clean environment, ensure personal

cleanliness and as well create awareness on environmental sanitation. The attempt to increase entertainment opportunities however leads to noise increase, disrupting the general serenity of the community, which is a problem for many residents. Although there are instances of traffic and noise problems, the events however help to maintain and/or improve sanitation issues within the community.

6. Most residents have positive support intentions towards subsequent activities of both events, although many of them may not be able to participate in all the activities. Also, residents would participate and/ or support both OFA and PANAFEST events, in spite of the likely increase in the number of tourists' visits to future events, and the likely effects of subsequent activities of the events on the community. This may be because both OFA and PANAFEST are major public events organized in Cape Coast, and as a result residents may be deeply inclined or connected to the events.
7. Female residents generally have positive perceptions concerning the economic, socio-cultural and environmental effects of Oguaa Fetu Afahye and PANAFEST events in Cape Coast. Age and occupation are the main socio-demographic variables which influence residents' perception of the economic effects of OFA and PANAFEST events in Cape Coast. Also, length of residency and education are the variables which influence residents' socio-cultural perceptions of the events. Lastly, the distance of residents from the event area as well as the length of stay at the community,

determine residents' perception of the environmental effects of OFA and PANAFEST events in Cape Coast.

Recommendations

Based on the findings and conclusions of the study, the following recommendations are made:

1. Community leaders should consider the views/ suggestions of residents in decisions concerning Oguaa Fetu Afahye through sub-community leaders; while encouraging residents to be more productively involved during the events. For PANAFEST event, it is recommended that more publicity and awareness be created prior to and during the event's celebration, in order to ensure utmost participation from the local residents.
2. Event planners should allocate a portion of the monetary proceeds derived from the events including sponsorships, for community projects and/or the improvement of social amenities within the community for the benefit of residents and tourists alike.
3. Event organizers should engage the youth residents in voluntary services like traffic control agents during events, of which they could be offered some form of monetary token; so as to help reduce certain socio-cultural effects associated with the events.
4. Event planners should engage the services of regulatory institutions like the Environmental Protection Agency (EPA) and Police to help reduce noise generated and crime activities respectively, within the

community during the events. Community residents could also be educated on issues of noise pollution during the events.

5. The events' committee, in a quest to gain community wide support, should ensure that goals set for each annual event are appropriately budgeted for and monitored, until achieved. Further, more sponsorships should be sought for the events, to help achieve set goals of large budgets, and also ensure that these events at every period of their organization benefit individual residents and the community at large.

Areas for Further Research

The study focused on residents' perception of special events and how it contributes to community development in Cape Coast. Further studies can be undertaken to look at the perceptions of event organizers and planners concerning the effects of local events on the host community. Research studies on special events are usually addressed from the attendees' perspectives, both residents and non-residents alike; hence, it becomes imperative to know the views of those who plan and/or organize these events. Such a study will therefore bring to the fore the views of other stakeholders on special events, and how they perceive such organized attractions to be impacting the host community.

Additionally, further studies could also address other types of events like sporting events at the community, and how these kinds of events impact the host community.

REFERENCES

- Agha, N., & Taks, M. (2015). A theoretical comparison of the economic impact of large and small events. Routledge
- Ajzen, I. (2011). The theory of planned behaviour: reactions and reflections.
- Ajzen, I., & Fishbein, M. (1980). Understanding attitudes and predicting social behavior. Englewood Cliffs, NJ: Prentice-Hall.
- Allen, J., O' Toole, W., Harris, R., & McDonnell, I. (2011). *Festival and special event management* (5th ed.). Milton, Queensland, Australia: John Wiley and Sons.
- Amenumey, E. K. (1998). *Foreign visitors' perception of PANAFEST' 97. A study in tourism special events* (Doctoral dissertation, Department of Geography and Tourism, Faculty of Social Science, University of Cape Coast)
- Amenumey, E. K., & Amuquandoh, F. E. (2010). Residents' Perceptions of the 2008 Confederation of African Cup (CAN 2008). *Event Journal of Travel and Tourism Research, Spring/Fall*, 38-57
- Amlor, M.Q. (2011). Oguaa Fetu Afahye: A music and ritual of the people of Cape Coast in Ghana. In Music and ritual; *Musika Jornal, University of the Philippines*, 7, 6-32.
- Amuquandoh, F. E. (2006). *Host communities concerns and attitude towards tourism development in the lake Bosomtwi Basin of Ghana*. (Unpublished doctoral thesis). University of Cape Coast, Cape Coast, Ghana.

- Amuquandoh, F. E. (2010). Residents' perceptions of the environmental impacts of tourism in the Lake Bosomtwe Basin, Ghana. *Journal of Sustainable Tourism, 18*(2), 223-238.
- Andereck, K., & Nyaupane, G. (2011). Exploring the nature of tourism and quality of life perceptions among residents. *Journal of Travel Research, 50*(3), 248-260. <http://dx.doi.org/10.1177/0047287510362918>.
- Andersson, T. D., & Lundberg, E. (2013). Commensurability and sustainability: triple impact assessments of a tourism event. *Journal of Tourism Management, 37*, 99-109.
- Ap, J. (1990). Residents' perceptions research on the social impacts of tourism. *Annals of Tourism Research, 17*, 610-616.
- Ap, J. (1992). Residents' Perceptions of tourism impacts. *Annals of Tourism Research, 19*(4), 665-690
- Aref, F., Redzuan, M. R., Gill, S. S., & Aref, A. (2010). Community capacity building in tourism development in local communities. *Journal of Sustainable Development, 3*(1), 81.
- Ashley, C., & Roe, D. (1998). *Enhancing community involvement in wildlife tourism: issues and challenges* (Vol. 11). IIED.
- Atçı, D., Unur, K., & Gürsoy, D. (2016). The impacts of hosting major sporting events: Resident's perceptions of the Mediterranean Games 2013 in Mersin. *International Review of Management and Marketing, 6*(1), 139-145.
- Babbie, E. (2011). *The basics of social research* (5th ed.). Belmont, CA: Wadsworth.

- Bagiran, D., & Kurgun, H. (2016). A research on social impacts of the Foça rock festival: The validity of the festival social impact attitude scale. *Current Issues in Tourism, 19*(9), 930-948.
- Blaikie, P. (2000). Development, post-, anti-, and populist: a critical review. *Environment and Planning A, 32*(6), 1033-1050.
- Baumann, R., & Matheson, V. (2013). Infrastructure investments and mega-sports events: comparing the experience of developing and industrialized countries.
- Boo, S., Wang, Q., & Yu, L. (2011). Residents' support of mega-events: a reexamination. *Journal of Event Management, 15*(3), 215-232.
- Botha, K., Slabbert, E., Rossouw, R., & Viviers, P. A. (2011). Expenditure-based segmentation of visitors to Aardklop National Arts Festival. *South African Theatre Journal, 25*(2), 142-166.
- Brida, G. J., Otsi, L., & Faccioli, M. (2011). Residents' perception and attitudes towards tourism impacts : A case study of the small rural community of Folgaria (Trentino-Italy). *Benchmarking: An International Journal, 18*(3), 359-385.
- Butler, R.W. (1980). The concept of a tourist area cycle of evolution: implications for management resources. *Canadian Geographer, 24*, 5-12.
- Cape Coast Metropolitan Assembly (CCMA) (2014). *Annual Composite Progress Report (2013) for Medium Term Development Plan under Ghana Shared Growth and Development Agenda (Gsgda I) 2010-2013*. Retrieved on 07/12/2017 from <http://www.cc/capecoast/municipal/apr>

- Case, R. (2013). *Events and the environment*. London: Routledge.
- Chen, S. (2011). Residents' perceptions of the impact of major annual tourism events in Macao: cluster analysis. *Journal of Convention & Event Tourism, 12*(2), 106-128.
- Cherry, K. (2013). Perception and the perceptual process. Cited in <http://psychology.about.com/od/sensationandperception/ss/perceptproc.htm>
- Choi, H. C., & Murray, I. (2010). Resident attitudes toward sustainable community tourism. *Journal of Sustainable Tourism, 18*(4), 575-594.
- Christenson, J. A., & Robinson J. W. (1989). *Community Development in Perspective*. Ames, IA: Iowa State University Press Cognizant.
- Cohen, E. (1984). The sociology of tourism: approaches, issues, and findings. *Annual review of sociology, 10*(1), 373-392.
- Collins, A., Munday, M., & Roberts, A. (2012). Environmental consequences of tourism consumption at major events: an analysis of the UK stages of the 2007 Tour de France. *Journal of Travel Research, 51*(5), 577-590.
- Colombo, A. (2016). How to evaluate cultural impacts of events? A model and methodology proposal. *Scandinavian Journal of Hospitality and Tourism, 16*(4), 500-511.
- Cooper, C., Fletcher, J., Fyall, A., Gilbert, D., & Wanhill, S. (2008). *Tourism: Principles and Practice*. (4th ed). Edinburg Dove: Pearson Education Limited.

- Creswell, J. (2012). *Educational Research: Planning, conducting and evaluating quantitative and qualitative research* (4th ed.). Upper Saddle River, NJ: Pearson Education
- Croke, K., Grossman, G., Larreguy, H. A., & Marshall, J. (2014). The effect of education on political participation in electoral authoritarian regimes: Evidence from Zimbabwe. *Zimbabwe Education Paper*, 8, 1-59.
- Crouch, G., & Ritchie, J. R. B. (1997). Convention site selection research: a review, conceptual model, and propositional framework. *Journal of Convention & Exhibition Management*, 1(1), 49-69.
- Davies, L., Coleman, R., & Ramchandani, G. (2013). Evaluating event economic impact: rigour versus reality? *International Journal of Event and Festival Management*, 4(1), 31-42.
- Decrop, A. (2010). Destination choice sets: An inductive longitudinal approach. *Annals of Tourism Research*, 37(1), 93-115.
- Deery, M., & Jago, L. (2010). Social impacts of events and the role of anti-social behaviour. *International Journal of Event and Festival Management*, 1(1), 8-28.
- Deery, M., Jago, L., & Fredline, E. (2004). Sport tourism or event tourism: are they one and the same? *Journal of Sport Tourism*, 9(3), 235-246.
- Deery, M., Jago, L., & Fredline, L. (2012). Rethinking social impacts of tourism research: A new research agenda. *Tourism Management*, 33(1), 64-73. [http:// dx.doi.org/10.1016/j.tourman.2011.01.026](http://dx.doi.org/10.1016/j.tourman.2011.01.026)
- Delamere, T.A. (2001). Development of a Scale to Measure Resident Attitudes Toward the Social Impacts of Community Festivals, Part II. Verification of the Scale. *Event Management*, 7, pp. 25-38.

- Dickson, C., & Arcodia, C. (2010). Promoting sustainable event practice: The role of professional associations. *International Journal of Hospitality Management*, 29(2), 236-244.
- Dinaburgskaya, K., & Ekner, P. (2010). *Social impacts of the Way Out West festival on the residents of the city of G€oteborg*. School of Business, Economics and Law, University of Gothenburg.
- Dokulil, M. T. (2014). Environmental impacts of tourism on lakes. In *Eutrophication: causes, consequences and control* (pp. 81-88). Springer, Dordrecht.
- do Valle, P. O., Mendes, J., & Guerreiro, M. (2012). Residents' participation in events, events image, and destination image: a correspondence analysis. *Journal of Travel & Tourism Marketing*, 29(7), 647-664.
- Doxey, G. V. (1975). *A causation theory of visitor-resident irritants, methodology and research inferences. Proceedings from Sixth Annual Conference of Travel Research Association* (pp. 195-198). San Diego.
- Draper, J., Woosnam, K. M., & Norman, W. C. (2011). Tourism use history: Exploring a new framework for understanding residents' attitudes toward tourism. *Journal of Travel Research*, 50(1), 64-77.
- Dyer, P., Gursoy, D., Sharma, B., & Carter, J. (2007). Structural modeling of residents' perceptions of tourism and associated development on the Sunshine Coast, Australia. *Tourism Management*, 28(2), 409-422.
- Egresi, I., & Kara, F. (2014). Motives of tourists attending small-scale events: the case of three local festivals and events in Istanbul, Turkey. *GeoJournal of Tourism and Geosites*, 14(2), 93-110.

- Emerson, R. M. (1981). Social exchange. In *M. Rosenberg and R. Turner* (Eds.), *Social psychology: Sociological perspective* (pp. 3-24). New York: Basic Books.
- Esu, B. B. (2015). Influence of socio-demographic characteristics on attendee's perception of festival quality, satisfaction and behavioral intentions. *International Review of Social Sciences and Humanities*, 10(1), 16-31.
- Festivals in Ghana (2012). Retrieved on 04/ 05/2017 from <http://www.ghanaweb.com>.
- Fishbein, M., & Ajzen, I. (1975). *Belief, attitude, intention and behavior: An introduction to theory and research*. Reading, MA: Addison Wesley.
- Fishbein, M., & Ajzen, I. (2010). *Predicting and changing behavior: The reasoned action approach*. New York: Taylor & Francis.
- Fishbein, M., & Manfredo, M. J. (1992). *A theory of behavior change. Influencing human behavior*, 24(1), 29-50.
- Flora, C., & Arnold, N. (2012). Community development issues.
- Fourie, J., & Santana-Gallego, M. (2011). The impact of mega-sport events on tourist arrivals. *Tourism management*, 32(6), 1364-1370.
- Fredline, E. (2006). Host and guest relations and sport tourism. In H. Gibson (Ed.), *Sport tourism: Concepts and theories* (pp. 131-147). London: Routledge.
- Fredline, E., & Faulkner, B. (2000). Host community reactions: a cluster analysis. *Annals of Tourism Research*, 27(3), 763-784.

- Fredline, E., & Faulkner, B. (2002a). Residents' reactions to the staging of major motorsport events within their communities: a cluster analysis. *Event Management*, 7(2), 103-114.
- Getz, D. (2005). *Event management and event tourism* (2nd ed.). New York:
- Getz, D. (2010). *The nature and scope of festival studies*. *International Journal of Event Management Research*, 5(1).
- Getz, D. (2012a). *Event studies: Theory, research and policy for planned events* (2nd ed.). Abingdon: Routledge.
- Getz, D., & Page, S. (2016). Progress and prospects for event tourism research. *Tourism Management*, 52, 593-631.
- Getz, D., & Wicks, B. (1994). Professionalism and certification for festival and event practitioners: Trends and issues. *Festival Management and Event Tourism*, 2(2), 103-109.
- Ghana Statistical Service. (2010). *Population and Housing census reports*. District Analytical Report- Cape Coast Metropolitan Assembly, Accra: Ghana Statistical Service. Retrieved from <http://www.statsghana.gov.gh>
- Ghana Tourism Authority (2012). Retrieved on 04/ 05/2017 from <http://www.ghana.travel/events/ghana>
- Ghana Tourism Authority (2017). Printed documents retrieved from <http://www.ghana.travel/events/ghana>
- Gibson, C., & Connell, J. (2012). *Music festivals and rural development in Australia*. Farnham, England: Ashgate Publishing.

- Gibson, H. J., Walker, M., Thapa, B., Kaplanidou, K., Geldenhuys, S., & Coetzee, W. (2014). Psychic income and social capital among host nation residents: A pre–post analysis of the 2010 FIFA World Cup in South Africa. *Tourism Management, 44*, 113-122.
- Giovanardi, M., Lucarelli, A., & Decosta, P. (2014). Co-performing tourism places: the “Pink Night” festival. *Annals of Tourism Research, 44*, 102-115.
- Goldblatt, S., & Goldblatt, J. (2012). *The complete guide to greener meetings and events*. New York: Wiley.
- Grix, J. (2012). ‘Image’ leveraging and sports mega-events: Germany and the 2006 FIFA World Cup. *Journal of Sport & Tourism, 17*(4), 289-312.
- Gunn, C., & Wicks, B. (1982). *A study of visitors to Dickens on the strand*. Galveston, Texas: Galveston Historical Foundation.
- Gursoy, D., Chi, C., & Dyer, P. (2010). Locals’ attitudes toward mass and alternative tourism: The Case of Sunshine Coast, Australia. *Journal Of Travel Research, 49* (3), 381-394
- Gyasi, K. (2013). *A Study of" Kwahu Easter" Festival as a Tourism Hallmark Event* (Doctoral dissertation, University of Ghana).
- Hackbert, P. H. (2009). Economic impacts of Appalachian festivals. *Proceedings of ASBBS, 16*(1).
- Haley, J., Snaith, T., & Miller, G. (2005). The social impacts of tourism: the case study of Bath, UK. *Annals of Tourism Research 32*(3), 647-668.
- Hall, C. M. (1989). The definition and analysis of hallmark tourist events. *GeoJournal, 19*(3), 263-268.

- Harris, R. (2014). The role of large-scale sporting events in host community education for sustainable development: an exploratory case study of the Sydney 2000 Olympic Games. *Event Management, 18*(3), 207-230.
- Hede, A. M. (2007). Managing special events in the new era of the triple bottom line. *Event Management, 11*(1-2), 13-22.
- Hinch, T., & Higham, J. (2011). *Sport tourism development* (2nd. ed). Bristol: Channel View.
- Homafar, F., Honari, H., Heidary, A., Heidary, T., & Emami, A. (2011). The role of sport tourism in employment, income and economic development. *Journal of hospitality management and tourism, 2*(3), 34-37.
- Irshad, H. (2011). Impacts of community events and festivals on rural places. *Government of Alberta, Agriculture and Rural Development Division*.
- Jago, L. K. (1997). *Special events and tourism behaviour: a conceptualisation and an empirical analysis from a values perspective* (Doctoral dissertation, Victoria University).
- Jepson, A., & Clarke, A. (2014). *Exploring community festivals and events*. Abingdon: Routledge.
- Jepson, A., & Clarke, A. (2016). An introduction to planning and managing communities, festivals and events. In *Managing and Developing Communities, Festivals and Events* (pp. 3-15). Palgrave Macmillan, London.

- Jimura, T. (2011). The impact of world heritage site designation on local communities—A case study of Ogimachi, Shirakawa-mura, Japan. *Tourism Management*, 32(2), 288-296.
- Jönsson, C., & Lewis, C. C. (2014). Impacts of hosting a sport event in tourism high season. *Recreation and Society in Africa, Asia and Latin America*, 5(1).
- Kahneman, D., & Tversky, A. (2003). The rational choice, values and frames. *Psikhologicheskii zhurnal*, 24(4), 31-42.
- Kaiser, F. G., & Gutscher, H. (2003). The Proposition of a General Version of the Theory of Planned Behavior: Predicting Ecological Behavior *Journal of applied social psychology*, 33(3), 586-603.
- Kaplanidou, K., & Vogt, C. (2010). The meaning and measurement of a sport event experience among active sport tourists. *Journal of Sport Management*, 24(5), 544-566.
- Karadakis, K., & Kaplanidou, K. (2012). Legacy perceptions among host and non-host Olympic Games residents: A longitudinal study of the 2010 Vancouver Olympic Games. *European Sport Management Quarterly*, 12(3), 243-264.
- Kellman, P. J. (2013). Theories of perception and research in perceptual development. In *Perceptual development in infancy* (pp. 279-294). Psychology Press.
- Kim, K. (2002). *The effects of tourism impacts upon quality of life of residents in the community* (PhD diss.). Blacksburg, VA: Virginia Polytechnic Institute and State University.

- Kim, H. J., Gursoy, D., & Lee, S. B. (2006). The impact of the 2002 World Cup on South Korea: Comparisons of pre-and post-games. *Tourism Management*, 27(1), 86-96.
- Kim, K., Uysal, M., & Sirgy, M. (2013). How does tourism in a community impact the quality of life of community residents? *Tourism Management*, 36: 527-540. <http://dx.doi.org/10.1016/j.tourman.2012.09.005>.
- Kim, W., & Walker, M. (2012). Measuring the social impacts associated with Super Bowl XLIII: Preliminary development of a psychic income scale. *Sport Management Review*, 15(1), 91-108.
- Kim, W., Jun, H., Walker, M., & Drane, D. (2015). Evaluating the perceived social impacts of hosting large-scale sport tourism events: scale development and validation. *Tourism Management Journal*, 48, 21-32.
- Lai, K., & Li, Y. (2014). Image impacts of planned special events: literature review and research agenda. *Event Management*, 18(2), 111-126.
- Lee, T. H. (2012). "Influence Analysis of Community Resident Support for Sustainable Tourism Development." *Tourism Management* 34:37-46.
- Lepp, A. (2007). Residents' attitudes towards tourism in Bigodi village, Uganda. *Tourism management*, 28(3), 876-885.
- Li, L. (2008). A review of entrepreneurship research published in the hospitality and tourism management journals. *Tourism management*, 29(5), 1013-1022.
- Li, W. (2006). Community decision-making participation in development. *Annals of tourism research*, 33(1), 132-143.

- Li, S., & McCabe, S. (2013). Measuring the Socio- Economic Legacies of Megaevents: Concepts, Propositions and Indicators. *International Journal of Tourism Research*, 15(4), 388-402.
- Litvin, S., Pan, B., & Smith, W. (2013). Festivals, special events, and the “rising tide”. *International Journal of Culture, Tourism and Hospitality Research*, 7(2), 163-168.
- Liu, J. C. (2012). The strategy of city cultural governance: 2009 Kaohsiung world games and globalized city cultural images. *Journal of Leisure Studies*, 10(1), 47-71.
- Loots, I., Ellis, S., & Slabbert, E. (2012). Factors predicting community support: The case of a South African arts festival. *Tourism and Management Studies*, 7, 121-130.
- Lorde, T., Greenidge, D., & Devonish, D. (2011). Local residents' perceptions of the impacts of the ICC Cricket World Cup 2007 in Barbados: comparisons of pre and post-games. *Tourism Management*, 32(2), 349-356.
- Madrigal, R. (1995). Residents' perceptions and the role of government. *Annals of tourism research*, 22(1), 86-102.
- Mattessich, P., & Monsey, M. (2004). Community Building: What makes it work, Wilder Foundation, St. Paul, MN
- McGehee, N. & Andereck, L. (2004). Factors Predicting Rural Residents' Support of Tourism. *Journal of Travel Research*, 43: 131-140.
- McKercher, B., Mei W. S., & Tse S. M. (2006) Are Short Duration Cultural Festivals Tourist Attractions? *Journal of Sustainable Tourism*, 14(1), 55-66, DOI:10.1080/09669580608668591

- Mensah, C. (2012) Residents' perception of the socio-economic impacts of tourism in Tafi-Atome, Ghana. *Asian Social Science*, 8(15), 274
- Mensah, C. (2013). Residents' Satisfaction and Behavioural Intention with Asogli Yam Festival in Ghana. *International Journal of Asian Social Science*, 3(3), 682-702.
- Miller, S. R. (2007). Quantifying the economic impact of community events. In *Director of the Center for Economic Analysis. Agricultural Economics Department. Michigan State University Extension Conference.*
- Monterrubio, J. C., & Andriotis, K. (2014). Social representations and community attitudes towards spring breakers. *Tourism Geographies*, 16(2), 288-302.
- Moscovici, S. (1981). Notes towards a description of social representations. *European Journal of Social Psychology*, 18(3), 211-250
- Mountjoy, M., Brackenridge, C., Arrington, M., Blauwet, C., Carska-Sheppard, A., Fasting, K., & Starr, K. (2016). International Olympic Committee consensus statement: harassment and abuse (non-accidental violence) In *sport. Br J Sports Med*, 50(17), 1019-1029.
- Moyo, S., & Tichaawa, T. M. (2017). Community involvement and participation in tourism development: a Zimbabwe study.
- Müller, D. K. (2015). Issues in Arctic tourism. In *The New Arctic* (pp. 147-158). Springer, Cham.

- Munikrishnan, U. T., Rajaratnam, S. D., Mura, P., & Nair, V. (2015). Local Residents' Participation in Rural Tourism: The case of KOPEL in Kinabatangan, Sabah, Malaysia. *Asia-Pacific Journal of Innovation in Hospitality and Tourism APJIHT*, 181.
- Negruşa, A. L., Toader, V., Rus, R. V., & Cosma, S. A. (2016). Study of perceptions on cultural events' sustainability. *Sustainability*, 8(12), 1269.
- Neuman, W. L., & Robson, K. (2007). Basics of social research: Qualitative and quantitative approaches. *Power*, 48, 48.
- Nicula, V., & Elena, P. R. (2014). Business tourism market developments. *Procedia Economics and Finance*, 16, 703-712.
- Nueman, L. (2007). *Basics of Social Research: Qualitative and Quantitative approaches* (2nd ed.). New York: Pearson Education
- Nunkoo, R., & Ramkissoon, H. (2011). Residents' satisfaction with community attributes and support for tourism. *Journal of Hospitality & Tourism Research*, 35(2), 171-190. <http://dx.doi.org/10.1177/1096348010384600>
- Nunkoo, R., & Ramkissoon, H. (2012). Power, trust, Social Exchange and community support. *Annals of Tourism Research*. 39(2), 997-1023
- Nunkoo, R., and D. Gursoy. (2012). "Residents' Support for Tourism: An Identity Perspective." *Annals of Tourism Research* 39 (1): 243–68.
- Nunkoo, R., & Ramkissoon, H. (2011). "Developing a Community Support Model for Tourism." *Annals of Tourism Research* 38 (3): 964–88.

- Nyaupane, G. P., & Andereck, K. L. (2014). Visitors to cultural heritage attractions: An activity-based integrated typology. *Tourism Culture & Communication, 14*(1), 17-26.
- Omorieg, E. (2012). *The impacts of event tourism on host communities: Case: the city of Pietarsaari*. Retrieved on September, 13th, 2015, from:http://www.theseus.fi/bitstream/handle/10024/43714/omorieg_etiossa.pdf
- Okazaki E. (2008). A community-based tourism model: Its conception and use. *Journal of Sustainable Tourism, 16*(5):511–529.
- Owusu-Frempong, Y., 2005. Afrocentricity, the Aday festival of the Akan, African American festivals, and intergenerational communication. *Journal of Black Studies 35*(6): 730-750.
- Panafest Foundation (2018). Retrieved on 04/08/2017 from <http://panafestghana.org/>
- Pearce, P.L., Moscardo, G., & Ross, G.F. (1996). *Tourism community relationships*. Oxford: Pergamon Press.
- Pegg, S., & Patterson, I. (2010). Rethinking music festivals as a staged event: Gaining insights from understanding visitor motivations and the experiences they seek. In *Journal of Convention & Event Tourism* (Vol. 11, No. 2, pp. 85-99). Taylor & Francis Group.
- Prayag, G., Hosany, S., Nunkoo, R., & Alders, T. (2013). London residents' support for the 2012 Olympic Games: the mediating effect of overall attitude. *Tourism Management, 36*, 629-640.

- Purkhardt, S. C., & Stockdale, J. E. (1993). Multidimensional scaling as a technique for the exploration and description of a social representation. *Empirical approaches to social representations*, 272-297.
- Quattrocchi-Oubradous, X., & Bal, C. (2011). *Emoti-coms: A marketing guide to communicating through emotions*. Harriman House Limited.
- Ramkissoon, H. (2015). Authenticity, satisfaction, and place attachment: A conceptual framework for cultural tourism in African island economies. *Development Southern Africa*, 32(3), 292-302.
- Remote Sensing and Cartographic Unit (2017). *Map of Cape Coast Community*. Department of Geography and Regional Planning, University of Cape Coast.
- Ritchie, J. (1984). Assessing the impacts of hallmark events: Conceptual and research issues. *Journal of Travel Research*, 23(1), 2-11.
- Rogerson, C. M. (2017). Conference and exhibition tourism in South Africa. In *Urban Tourism in the Developing World* (pp. 89-108). Routledge.
- Rogoff, B. (2014). Learning by observing and pitching in to family and community endeavors: An orientation. *Human Development*, 57(2-3), 69-81.
- Ruhanen, L., & Reid, S. (2014). The legislative aspects of tourism policy and planning: stakeholder perspectives. *International Journal of Tourism Policy*, 5(3), 192-207.
- Ruhanen, L., & Whitford, M. (2011). Indigenous sporting events: More than just a game. *International Journal of Event Management Research*, 6(1), 33-51.

- Saleh, F., & Ryan, C. (1993). Jazz and knitwear: Factors that attract tourists to festivals. *Tourism Management, 14*(4), 289–297
- Sanders, A. (2013). Act 1, 2 and 3: Canberra's national performance art festivals. *Art Monthly Australia, (259)*, 51.
- Sarantakos, S. (2005). *Social research* (4th ed.). London: Macmillan.
- Saunders, M., Lewis, P., & Thornhill, A. (2007). Research methods for business studies. *Second Impression, Dorling Kindersley (India) Pvt Ltd.*
- Sharma, B., & Dyer, P. (2012). A longitudinal study of the residents' perceptions of tourism impacts using data from the sunshine coast Australia. *PASOS Revista De Turismo Y Patrimonio Cultural, 10*(2), 37-46.
- Sharpley, R. (2014). Host perceptions of tourism: A review of the research. *Tourism Management, 42*, 37-49. <http://dx.doi.org/10.1016/j.tourman.2013.10.007>
- Sharpley, R., & Telfer, D. J. (2015). *Tourism and development in the developing world*. Routledge.
- Shipway, R., & Fyall, A. (2012). International sports events: Impacts, experiences and identities. Abingdon: Routledge Abingdon. Routledge.
- Shone, A., & Parry, B. (2004). *Successful event management: A practical handbook*. Cengage Learning EMEA.
- Skodra, C. (2010). *Destination Branding and Spotlight Cultural Events. Media narratives of Eurovision and Finland* (Doctoral dissertation, Tesis de maestría, Sibelius-Akatemia). Recuperado de: <http://ethesis.siba.fi/files/nbnfife201007082161.pdf>.

- Small, K. (2007). Social dimensions of community festivals: An application of factor analysis in the development of the social impact perception (SIP) scale. *Event Management*, 11(1-2), 45-55.
- Song, H. J., Lee, C. K., Park, J. A., Hwang, Y. H., & Reisinger, Y. (2015). The influence of tourist experience on perceived value and satisfaction with temple stays: The experience economy theory. *Journal of Travel & Tourism Marketing*, 32(4), 401-415.
- Spasojević, B., Berić, D., & Jovičić, A. (2013). The importance of local events in enriching the cultural and tourism offer. *Bulletin of the Serbian geographical society*, 93(1).
- Sproule, K. (1996.) Community Based Ecotourism Development: Identifying Partners in the Process. *The Ecotourism Equation: Measuring the Impacts. Bulletin Series Yale School of Forestry and Environmental Studies, Number 99*. New Haven CT: Yale University.
- Stankova, M., & Vassenska, I. (2015). Raising cultural awareness of local traditions through festival tourism. *Tourism & Management Studies*, 11(1), 120-127.
- Stevenson, N. (2012). Culture and the 2012 Games: creating a tourism legacy?
- Stone, L. S. and Stone, T. M. (2011). Community-based tourism enterprises: Challenges and prospects for community participation: Khama Rhino sanctuary trust, Botswana. *Journal of Sustainable Tourism*, 19 (1), 97-114.
- Su, M. M., & Wall, G. (2012). Global–local relationships and governance issues at the Great Wall World Heritage Site, China. *Journal of Sustainable Tourism*, 20(8), 1067-1086.

- Sunny Lee, I., Arcodia, C., & Jeonglyeol Lee, T. (2012). Multicultural festivals: a niche tourism product in South Korea. *Tourism Review*, 67(1), 34-41.
- Tara-Lunga, M. O. (2012). Major special events: an interpretative literature review. *Management & Marketing*, 7(4), 759.
- Thammajinda, R. (2013). *Community participation and social capital in tourism planning and management in a Thai context* (Doctoral dissertation, Lincoln University).
- Tosun, C. (1999). Towards a typology of community participation in the tourism development process. *Anatolia*, 10(2), 113-134.
- Tosun, C. (2005). Stages in the emergence of a participatory tourism development approach in the developing world. *Geoforum*, 36(3), 333-352.
- Turner, J. C., & Oakes, P. J. (1986). The significance of the social identity concept for social psychology with reference to individualism, interactionism and social influence. *British Journal of Social Psychology* 25(3), 237-252
- van Tuijl, E., & van den Berg, L. (2016). Annual city festivals as tools for sustainable competitiveness: The World Port Days Rotterdam. *Economies*, 4(2), 11.
- UNWTO. (2015). International Tourism: First results of 2011 confirm consolidation of growth.
- UNWTO. (2017). UNWTO tourism highlights, 2016 edition. Retrieved from www.e-unwto.org/doi/book/10.18111/9789284418145

- Van Niekerk, M., & Coetzee, W. J. L. (2011). Utilizing the VICE model for the sustainable development of the Innibos Arts Festival. *Journal of Hospitality Marketing & Management*, 20(3-4), 347-365.
- Van Niekerk, M., & Getz, D. (2016). The identification and differentiation of festival stakeholders. *Event Management*, 20(3), 419-431.
- Van Winkle, C.M. & Woosnam, K.M. (2014). Sense of community and perceptions of festival social impacts. *International Journal of Event and Festival Management*, 5, pp. 22-38.
- Vestrum, I. (2014). The embedding process of community ventures: creating a music festival in a rural community. *Entrepreneurship and Regional Development*, 26, pp. 619-644.
- Viviers, P. A., & Slabbert, E. (2012). Towards an instrument measuring community perceptions of the impacts of festivals. *Journal of Human Ecology*, 40(3), 197-212.
- Waitt, G. (2003). Social Impacts of the Sydney Olympics. *Annals of Tourism research*, 30 (1), 194-215
- Wang, S., & Chen, J. S. (2015). The influence of place identity on perceived tourism impacts. *Annals of Tourism Research*, 52, 16-28.
- Wei, G., Xinyan, Z., & Yue, M. (2011, May). Notice of Retraction Literature review on consumer adoption behavior of mobile commerce services. In *E-Business and E-Government (ICEE)*, 2011 International Conference on (pp. 1-5).
- Whitford, M. & Ruhanen, L. (2013). Indigenous Festivals and Community Development: A Sociocultural Analysis of an Australian Indigenous Festival. *Event Management*, 17, pp. 49-61.

- Wicker, P., & Hallmann, K. (2013). Estimating consumer's willingness-to-pay for participation in and traveling to Marathon events. *Event Management*, 17(3), 271-282.
- Woosnam, M.K., Van Winkle, M.C., & An, S. (2013). Confirming the Festival Social Impact Attitude Scale in the Context of a Rural Texas Cultural Festival. *Event Management* 17, pp. 257-270.
- World Travel and Tourism Council (WTTC). (2017). Travel and tourism: *Global economic impact and issues*, 2017.
- WTTC, W. (2015). Travel and Tourism: Economic Impact 2015 India. *London: WTTC*.
- Yamane, T. (1967). Elementary sampling Theory, Prestice-Hall. *Inc. Englewood Cliffs, NS*.
- Yeoman, I., Robertson, M., Ali-Knight, J., Drummond, S., & McMahon-Beattie, U. (2012) (Eds.). *Festival and events management*. Routledge.
- Yıldırım, F. (2010). Terms of the Festival and Carnival festivals in Turkey and Importance of Tourism In The Place. *Ministry of Culture and Tourism III. Period Specialization Thesis, Ankara*.
- Yolal, M., Gursoy, D., Uysal, M., Kim, H. L., & Karacaoğlu, S. (2016). Impacts of festivals and events on residents' well-being. *Annals of Tourism Research*, 61, 1-18.
- Yu, C. P., Chancellor, C. H., & Cole, T. S. (2011). Examining the effects of tourism impacts on resident quality of life: evidence from rural midwestern communities in USA. *International Journal of Tourism Sciences*, 11(2), 161-186.

- Zhang, Y., Cole, S. T., & Chancellor, C. H. (2013). "Residents' Preferences for Involvement in Tourism Development and Influences from Individual Profiles." *Tourism Planning and Development* 10 (3): 267–84.
- Zhou, Y., & Ap, J. (2009). Residents' perceptions towards the impacts of the Beijing 2008 Olympic games. *Journal of Travel Research*, 48(1), 78-91.

APPENDIX A

UNIVERSITY OF CAPE COAST

DEPARTMENT OF HOSPITALITY AND TOURISM MANAGEMENT

RESIDENTS' PERCEPTION OF THE EFFECTS OF OGUAA FETU
AFAHYE AND PANAFEST EVENTS IN CAPE COAST, GHANA.

Interview Schedule for Individual Community Residents

Dear Sir/ Madam,

The questionnaire below is part of a study on the above stated topic by the researcher, a student of the Department of Hospitality & Tourism, University of Cape Coast. It is in connection with an MPhil thesis as part of the requirements for an award of a degree, and it would be greatly treasured if you could complete this questionnaire. Please be aware that this is purely an academic exercise and your responses to the questions below are important to the outcome of the study. You are thereby assured of confidentiality and anonymity.

Thank you.

Name of Field Assistant

Please answer the following questions and tick [] where appropriate.

SECTION ONE: GENERAL ISSUES

1. How long have you continuously lived in this community?
.....
2. Are you an 'indigene' of Cape Coast? 1) Yes 2) No
3. Have you witnessed Oguaa Fetu Afahye event before? 1) Yes 2) No
4. Have you witnessed the PANAFEST event before? 1) Yes 2) No

SECTION TWO: RESIDENTS' INVOLVEMENT IN SPECIAL EVENTS

5. How often are you involved in the event(s)?
Oguaa Fetu Afahye event
PANAFEST
6. In what way(s) are you involved in the event(s)?
 - 1) Performer
 - 2) Sell goods to tourists
 - 3) Provide tour guide services to tourists
 - 4) Provide entertainment to tourists
 - 5) Being friendly to tourists
 - 6) Other (s)Oguaa Fetu Afahye event
.....
PANAFEST
.....
7. Are you involved in decision-making concerning the event(s)?
Oguaa Fetu Afahye event
PANAFEST
8. What is/are the reason(s) for your involvement in the event(s)?
Oguaa Fetu Afahye event
.....
.....
PANAFEST
.....
.....

SECTION THREE: RESIDENTS’ PERCEPTION OF THE EFFECTS OF OGUAA FETU AFAHYE AND PANAFEST EVENTS IN CAPE COAST

9. Please show the extent of your agreement or disagreement with the following statements on a 1-5 scale; where 1 indicates Strong Disagreement to 5 indicating Strong Agreement

Celebration of the event leads to	Oguaa Fetu Afahye					PANAFEST				
	1	2	3	4	5	1	2	3	4	5
Economic effects										
Community Level										
1. Increased employment opportunities										
2. Reduction in the prices of goods and services										
3. Improvement in social amenities										
4. Reduction in the cost of living at the destination										
5. Increased revenue to the government										
Individual Level										
1. Increase in sales										
2. Increase in personal income level										
Socio-cultural effects										
Community Level										
1. Increased sense of community pride										
2. Community integration among community residents										
3. Variety of entertainment										

opportunities										
4. Controlled crowding and congestion										
5. Decrease in drug use and alcoholism										
6. Decrease in crime rate, prostitution and vandalism										
7. Decrease in copying of tourists by the youth										
8. Increased efforts to maintain safety and security at the destination										
Individual Level										
1. Opportunities to make new friends/ socialize										
2. Better relationships and alliances										
3. Freedom from stress										
4. Better social life										
5. Better leisure life										
Environmental Effects										
Community Level										
1. Increased efforts to maintain a clean environment at the community										
2. Beautification of the environment										
3. Provides incentive for the preservation of historical buildings and cultural sites										

4. Reduction of noise										
5. Controlled car/ bus/ vehicle traffic										
6. Litter control										
Individual Level										
1.Increased awareness on environmental sanitation										
2.Increased efforts for personal cleanliness										

SECTION FOUR: HOSTS' SUPPORT INTENTIONS OF EVENT

10. Are you in support of further event(s) celebration in your community?

- 1) Yes 2) No

11. Please show the extent of your agreement or disagreement with the following statements on a 1-5 scale; where 1 indicates Strong Disagreement to 5 indicating Strong Agreement

In support of future events,	Oguaa Fetu Afahye					PANAFEST				
	1	2	3	4	5	1	2	3	4	5
1. I would participate in all activities of subsequent events										
2. I would participate in some activities of subsequent events										
3. I would support the event in spite of an increase in the number of tourists' visits to future events										
4. I would support the event despite an increase in the effects of subsequent events on my community										
5. I would not participate in subsequent events										

12. Please state your reason(s) for support of future events

Oguaa Fetu Afahye event

.....
.....

PANAFEST

.....
.....

13. What do think could/should be done in subsequent events to ensure (that the events contribute to) community development in the community?

Oguaa Fetu Afahye event

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

PANAFEST

.....
.....

SECTION FIVE: SOCIO-DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

Please tick [] and provide details where appropriate.

1. Gender

i) Male { } ii) Female { }

2. Age (in complete years)

3. Highest level of education

i) Primary / Basic { } ii) Secondary/ High school { } iii) University/College { }

iv) Post graduate { } v) Not formally educated vi)

Other.....

4. Marital status
- 1. Single { }
 - ii) Married { }
 - iii) Divorced { }
 - iv) Separated { }
 - v) Widowed { }
 - vi) Any other
-

5. Religion
- 1. Christianity
 - ii) Islam
 - iii) Traditional
 - iv) Buddhism

6. Occupation

B. RESIDENTS' CHARACTERISTICS: EXTERNAL VARIABLES

7. Do you depend economically on the tourism industry?
- 1) Yes
 - 2) No
 - i) Full-time
 - ii) Part-time
 - iii) Related industry
-
8. Community attachment
- i) Length of stay
 - ii) Ethnicity
9. Distance of place of residence from the event area
- 1) Very far
 - 2) Quite far
 - 3) At the area
 - 4) Close
 - 5) Very close
- Fetu Afahye
- PANAFEST
10. Community name

APPENDIX B

UNIVERSITY OF CAPE COAST

DEPARTMENT OF HOSPITALITY AND TOURISM MANAGEMENT

RESIDENTS' PERCEPTION OF THE EFFECTS OF OGUAA ETU
AFAHYE AND PANAFEST EVENTS IN CAPE COAST, GHANA.

Interview Guide for Traditional Authority

Dear Sir/ Madam,

The questionnaire below is part of a study on the above stated topic by the researcher, a student of the Department of Hospitality & Tourism, University of Cape Coast. It is in connection with an MPhil thesis as part of the requirements for an award of a degree, and it would be greatly treasured if you could complete this questionnaire. Please be aware that this is purely an academic exercise and your responses to the questions below are important to the outcome of the study. You are thereby assured of confidentiality and anonymity. To enable me record all comments, I want to use a tape recorder to record the discussion which will take place.

Date of interview:

Place of interview:

Name of interviewer:

Designation of interviewee:

BIO DATA

1. Age
2. Sex
3. Marital status
4. Educational attainment
5. Religious affiliation
6. Occupation
7. Length of stay
8. Community name

SECTION B: GENERAL ISSUES

9. What is the significance of Oguaa Fetu Afahye event?
10. What is the significance of PANAFEST event?

SECTION C: RESIDENTS' INVOLVEMENT IN DECISION-MAKING

11. Are residents involved in the decision-making of these events? Please state reason for answer?
12. What are some of the ways that residents can be involved in the event(s)?

SECTION D: BENEFITS OF EVENTS TO RESIDENTS

13. What are the personal benefits you derive from these events?
14. In your opinion, what do you think are the benefits derived by the community from the celebration(s) of these events?

SECTION E: EFFECTS OF THE EVENTS ON THE COMMUNITY

15. What are some of the economic effects of OFA and PANAFEST events in Cape Coast?
16. What are some of the socio-cultural effects of OFA and PANAFEST events in Cape Coast?
17. What are some of the effects of the events on the environment?
18. Do you know of any negative effect(s) of the events on the community? If yes, please mention them.

- 19. How can these negative effects be prevented /minimized?
- 20. What do think could/should be done in subsequent events to ensure (that the events contribute to) community development in the community?

Oguaa Fetu Afahye event

.....
.....

PANAFEST

.....
.....

SECTION F: SUPPORT INTENTIONS

- 21. Would you support the event in case of an increase in the number of tourists' visits to future events, which could result in an increase in the negative effects of the event on host community?

APPENDIX C

UNIVERSITY OF CAPE COAST

DEPARTMENT OF HOSPITALITY AND TOURISM MANAGEMENT

RESIDENTS' PERCEPTION OF THE EFFECTS OF OGUA A ETU
AFAHYE AND PANAFEST EVENTS IN CAPE COAST, GHANA.

Focus-group Guide for Group Discussions

Dear Sir/ Madam,

The questionnaire below is part of a study on the above stated topic by the researcher, a student of the Department of Hospitality & Tourism, University of Cape Coast. It is in connection with an MPhil thesis as part of the requirements for an award of a degree, and it would be greatly treasured if you could complete this questionnaire. Please be aware that this is purely an academic exercise and your responses to the questions below are important to the outcome of the study. You are thereby assured of confidentiality and anonymity. To enable me record all comments, I want to use a tape recorder to record the discussion which will take place.

BIO DATA

1. Age
2. Sex
3. Marital status
4. Educational attainment
5. Religious affiliation
6. Occupation
7. Length of stay
8. Community name

SECTION B: GENERAL ISSUES

9. What is the significance of Oguaa Fetu Afahye event?
10. What is the significance of PANAFEST event?

SECTION C: RESIDENTS' INVOLVEMENT IN DECISION-MAKING

- 11. Are residents involved in the decision-making of these events? Please state reason for answer?
- 12. What are some of the ways that residents can be involved in the event(s)?

SECTION D: BENEFITS OF EVENTS TO RESIDENTS

- 13. What are the personal benefits you derive from these events?
- 14. In your opinion, what do you think are the benefits derived by the community from the celebration(s) of these events?

SECTION E: EFFECTS OF THE EVENTS ON THE COMMUNITY

- 15. What are the economic effects of OFA and PANAFEST events in Cape Coast?
- 16. What are the socio-cultural effects of OFA and PANAFEST events in Cape Coast?
- 17. What are some of the effects of the events on the environment?
- 18. Do you know of any negative effect(s) of the events on the community? If yes, please mention them.
- 19. How can these negative effects be prevented /minimized?
- 20. What do think could/should be done in subsequent events to ensure (that the events contribute to) community development in the community?

Oguaa Fetu Afahye event

.....
.....

PANAFEST

.....
.....

SECTION F: SUPPORT INTENTIONS

21. Would you support the event in case of an increase in the number of tourists' visits to future events, which could result in an increase in the negative effects of the event on host community?