

**THE IMPACT OF TOURISM ON CULTURE ON
TOURIST DESTINATION AREA: A CASE STUDY OF
HAMER PEOPLE**

**BY
AGUMAS FEKADU**

**A THESIS SUBMITTED TO THE DEPARTMENT OF LINGUISTIC
AND PHILOLOGY FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF ARTS IN DOCUMENTARY
LINGUISTIC AND CULTURE**

**ADDIS ABABA UNIVERSITY
ADDIS ABABA, ETHIOPIA
JUNE, 2012**

**THE IMPACT OF TOURISM ON CULTURE ON
TOURIST DESTINATION AREA: A CASE STUDY OF
HAMER PEOPLE**

**By
Agumas Fekadu**

ADVISOR: Dr. Zelalem Teffera

**A Thesis Submitted to the Department of Linguistic and Philology
Fulfillment of the Requirements for the Degree of Master of Arts in
Documentary Linguistic and Culture**

**ADDIS ABABA UNIVERSITY
ADDIS ABABA, ETHIOPIA
JUNE, 2012**

Addis Ababa University
School of Graduate Studies

This is to certify that the thesis prepared by Agumas Fekadu entitled: The Impacts of Tourism on Culture on Tourist Destination Area: A case study of Hamer People. Submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Documentary Linguistics and Culture complies with the regulations of the university and meets the accepted standards with respect to originality and quality.

Signed by the examining committee

Examiner _____ Signature _____ Date _____

Examiner _____ Signature _____ Date _____

Advisor _____ Signature _____ Date _____

Chair of Department or Graduate Program Coordinator

ACKNOWLEDGMENT

Above all, I am thankful to the merciful, passionate and almighty God, for all He has done in my life.

Next, I would like to express my deepest heart felt appreciation and respectful gratitude to my advisor Dr. Zelalem Teffera for his critical readings of the thesis, remarkable suggestion and great patience to hold the study this form.

Credit and much thanks goes to the Turmi and neighborhood community who highly participated in giving the required information.

I want to express my deepest thanks to my wife Firehiwot Dessie who provided patience and continuous encouragement.

I owe you a lot my heart felt thanks next to God to my great respectful mother Menalu Workneh who enabled me to reach for this level. I would also like to extend my great thanks to my family for their continuous support and encouragement.

I am also highly grateful to Temesgen Kenoo who helped me to begin this study and for all my friends deserve special thanks.

Last but not least, my special thanks goes for Ato Getachew G/Hiwot (G/Manager and owner of Turmi Lodge) for sponsoring during my stay on the field work, his positive attitude and encouragement.

TABLE OF CONTENTS

	Page
<i>Acknowledgment</i>	<i>i</i>
<i>Table of contents</i>	<i>ii</i>
<i>List of Tables</i>	<i>vi</i>
<i>Abstract</i>	<i>vii</i>
 Chapter one	
INTRODUCTION.....	1
1.1 Back Ground of the Study.....	1
1.2. Statement of the Problems	4
1.3. Objectives of the Study.....	6
1.3.1 General Objective.....	6
1.3.2. Specific Objectives.....	6
1.4. Scope of the Study	7
1.5. Significance of the Study	7
1.6. Limitation of the Study.....	8
1.7. Organization of the Paper	8
 CHAPTER TWO	
REVIEW OF RELATED LITERATURE.....	10
2.1 Definition of Tourism and Culture	10
2.2 The Emergency of Tourism and its Development: At Global Perspectives	11
2.3. An overview of Culture	15
2.3.1. Culture Change	15
2.3.2. Culture and Tourism	17
2.3.2.1. Correlation Features of Culture and Tourism	19
2.3.2.2. Problems in the Development of Culture and Tourism ..	20
2.4. Impacts of Tourism	20
2.4.1 An Overview of the Socio-Economic Impacts of Tourism	21
2.4.1.1. Economic Impacts of Tourism	22

2.4.1.1.1. Positive Economic impacts of Tourism	22
2.4.1.1.2. Negative Economic Impacts of Tourism	23
2.4.1.2. The Socio- cultural Impacts of Tourism	24
2.4.1.2.1. Positive Socio-Cultural Impacts of Tourism	25
2.4.1.2.2. Negative Socio-Cultural Impacts of Tourism	26
2.4.1.3. Environmental Impacts of Tourism	28
2.5. Back Ground of Tourism Development in Ethiopia	29
2.5.1. Tourism during the Emperor’s Time	29
2.5.2. Tourism in the Derge Regime	30
2.5.3. Tourism in the Federal Democratic Republic of Ethiopian Government (FDRE)	32
2.5.4. Ethiopia’s Potential for Tourist Development	32
2.5.4.1. Cultural Attraction for Tourists	33
2.5.4.2. South Nation Nationalities and Peoples’ Region (SNNPR).....	35
2.5.4.3. South Omo Zone Region.....	37
2.5.4.4. Geographical location of Hamer Woreda	40
2.5.4.5. An Overview History of Hamer People	41
2.5.4.5.1. Language of Hamer People	42
2.5.4.5.2. Traditional System of Administration in Hamer People	42
2.5.4.5.3. Marriage Ceremony of Hamer	44
2.5.4.5.4. Calendar of Hamer (Timing system of Hamer).....	46
2.5.4.5.5. Celebration of Festivals in Hamer People	46
2.5.4.5.6. Traditional Music or Dancing of Hamer People	47
2.5.4.5.7. Traditional Feeding of Hamer	48
2.5.4.5.8. Traditional Dressing of Hamer.....	48
2.5.4.5.9. Traditional Funeral Ceremony of Hamer People.....	49
2.5.4.5.10. General Overview of the Social and Livelihood of Hamer	50

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY 52

3.1. Methods of the Study 52

3.2. Research Design 52

3.3. Selection of the Research Setting..... 53

3.4. Selection of the Research Respondents..... 53

3.5. Tools of Data Collection (data generating strategies) 54

 3.5.1. Participant Observation 54

 3.5.2. Interview..... 55

 3.5.3. Photography 56

 3.5.4. Questionnaires 56

3.6. Methods of Data Analysis 56

CHAPTER FOUR

DESCRIPTION OF THE STUDY AREA, DATA ANALYSIS AND RESEARCH
FINDINGS 58

4.1. General Characteristics of the Study Area 58

 4.1.2. Historical Back Ground of Turmi Town 58

 4.1.3. Geographical Location of Turmi Town 58

 4.1.4. The Condition of Social Service in Turmi Town..... 59

4.2. Background Information of the Respondents 60

 4.2.1. Grouping of the Respondents..... 61

4.3. The Break Down and Interpretation of the Data 62

 4.3.1. In which part of the Following Tourism Contributes
 Most for Hamer People? 62

 4.3.2. Which Aspects of Hamer’s Culture are more Appreciated or
 Attractive? 64

 4.3.3. Which Cultural Features or Traits do you think that are
 Exposed to Change Because of the direct and Indirect
 Contacts of Tourists? 65

4.3.4. A. Do you think Tourism Activities have Many Advantages?	68
B. Do you think Tourism Activities have Many Disadvantages?...68	
4.3.5. Do you Think the Tourists have a Respectful Attitude Towards the Local Culture?	71
4.3.6. What is the most Tourist Attraction of Hamer People?	72
4.3.7. How Often the Tourists Visit Hamer People?	72
4.3.8. Who are these Tourists Mostly?.....	73
4.3.9. Which Segment of your Society is more Attracted Towards Tourists?.....	74
4.3.10. Is there any Sex Tourism or Official Sexual Relationship between Hamer Girls and Tourists?	76
4.3.11. What do you Think will be the Remedy for the Protection of Culture?	80
CHAPTER FIVE	
SUMMARY, CONCLUSION AND RECOMMENDATION	82
5.1. Summary	82
5.2. Conclusion.....	84
5.3. Recommendation	87
Bibliography	90
Appendices	94

LIST OF TABLES

	Page
Table: 2.1. The number of tourists after the establishment of Ethiopian Tourist Organization (ETO).....	30
Table 2.2. The number of tourists who came to Ethiopia during the Derge time and the income received in birr.....	31
Table: 2.3. Number of Tourists who came to Ethiopia during the Federal Democratic Republic of Ethiopia (FDRE) and the income received in birr	32
Table: 4.1. Tourist flow by months for vacation purpose 2006-2008	72
Table: 4.2. Tourists that Came to Ethiopia for Vacation Purpose at National level (2007& 2008)	74
Table: 4.3. Statistical data of PICT (provided incite counseling test) result from 2001-2003 E.C.	78
Table: 4.4. Statistical data of VCT (Voluntary Counselor Test) of HIV from 2001-2003 E.C	79

List of Maps

	Page
Maps: 1. Maps of SNNPRS Administration	34
Maps: 2. Maps of South Omo Zone	36
Maps: 3. Maps of Hamer Woreda and their neighborhoods	39
Maps: 4. Maps of Turmi Town	57

ABSTRACT

Tourism is an important source of foreign exchange earning income, employment cultural exchanges, environmental protection or preservation of heritages and with its distinct advantages tourism is postulated as one of important industry for poverty alleviation i.e. by creation of job opportunities, boosting up of sales of different goods and services such as agricultural products and handicrafts. On the other hand, it has a negative impact on the local community by facilitating or increasing number of migrants and as a result it encourages dependency, commercial sex, acculturation, environmental degradation or pollution, etc. So to identify problems that have impacts on the tourism environment and the host community, this study has importance. Therefore, the major objective of this study is to assess the impact of tourism on culture on tourist destination area particularly on Turmi community and their neighborhood. To achieve this objective the researcher employed both qualitative and quantitative methods. Thus, based on the collected data, the positive and negative impacts of tourism on culture have been discussed. Then, the study revealed the positive and negative findings. The positive impacts are production of local handicrafts were found to be high and it also sources of employment opportunity as a result their economy grow up the expansion of basic physical and social infrastructures, enabled them to prevent their culture, etc. and negatively the tourism activity influence the local community such as the local pastoralists depend on the tourism activity (they left their farming activity and made them to depend on the tourist, this can also lead to dependency and begging), acculturation particularly material culture and commodification; a good example of this is 'evangadi', environmental degradation/deforestation for road construction and lodges and hotels but tourism's overall positive impacts outweigh the negative ones. Tourism and culture are unseparable, so the researcher recommended basic points to minimize the negative impacts of tourism and to maximize the positive ones.

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Tourism is a recent invention. Thus, travel for recreation and as an enjoyable activity was a relatively new concept that is why Leonard (1997) in his book Introduction to Tourism wrote as, the first package tour was introduced in 1841 by Thomas Cook. Following this the modern tourism had established with the main elements in place by the outbreak of the First World War in 1914. There was by then a substantial infrastructure of resorts served by the railways throughout Europe. Attractions, organizations, and marketing practices were well developed (Leonard 1997:21).

As Mason (2008:36) said, tourism takes place in the environment, which is made up of both human and natural features. The human environment comprises economic, social and cultural factors and process. The natural environment is made up of plants and animals in their habitat. It is possible to make a distinction between the human environment and the natural environment and this is particularly useful when discussing the impacts of tourism however it's important to note that in a real setting the human environment and the natural environment are interwoven and human activity is both affected by and effects on the natural environment.

He also explains tourism as a significant form of human activity, can have major impacts. These impacts are very visible in the destination areas where tourists interact with the local environment economy, cultural and society. Hence, it is conventional to consider the impact of tourism under the heading of socio –cultural, economic and environmental impacts.

The other writer also support what Mason said i.e. due to globalization, technology and the onset of cultural tourism and ecotourism, the number of living cultural areas is continually declining. For an indigenous culture that has stayed largely separated from the surrounding majority, tourism can present both advantage and problems (Chaudhary, 2009).

Meethan (2001:114&115) in his book, *Tourism in Global Society* argues the relationship between globalization and culture as: one of the consequences of globalization is the increasing homogenization and westernization of culture. The counter argument is that globalization is leading to the increasing differentiation of cultures and the assertion of cultural identity at a localized level.

Tourism in general must be analyzed as a global phenomenon, its spatial component means that locality, or the specificity of places and cultures, is not diminished but actually reinforced within much of the tourism literature, culture tend to be accepted as an unproblematic category, referring either to the social characteristics of people and place or specific kinds of tourist activities and sights. The processes of globalization that are evident today mean that the idea of culture as being internally homogeneous and geographically bounded needs to be rethought. It will be argued that while tourism is globalize in terms of the movement of people and capital , it is also leading to the reassertion of more localized forms of culture and the emergence of new 'hybrid' forms crated for both domestic purposes as much as tourist consumption.

According to Shibabew Amene (thesis June 2008), Ethiopia is one of the developing countries in Africa. The Ethiopian tourist Organization was founded first by the Imperial Regime in 1964. Since this time the number of tourists and revenue collected increased well. In the Derge Regime, at the beginning the tourist arrivals showed decline although the situation

improved later on. In the FDRE Government the tourist arrivals as well as the revenue collected have increased for the past twenty years.

The tourist inflow in the developing countries has both benefits and cost. But, most of the tourism programs in developing countries have been carried out without sufficient and careful attention of the various benefits and costs involved.

In this regard, tourism has played both positive and negative roles in developing countries. The positive impacts can be providing employment opportunities, generating foreign exchange, develop infrastructures and social services, contribution towards the preservation of cultural heritage and developing cross-cultural exchange. On the other hand, creating unbalanced economic development, the feeling of dependency on tourists, increasing incidences of crimes loss of historic resources, prostitution, alcoholism, unsanitary condition and influencing the customs, life style and tradition of the host communities are among the instances of negative impacts of tourism.

Although tourism in Ethiopian is at its infant age the country is gifted with varieties of attractions. The country has a great potential for tourism development that is, known by its natural, historical and cultural attractions.

Ethiopia is culturally a diversified country. There are many ethnic groups, nations and nationalities. These nation and nationalities have kept their identities differentiating them from one another. The differences are expressed in multiple ways including language, religion, feeding habits, dressing habits and ways of life in general.

As Greenfield (1965:9) said the collectors in the coffee forests farther to the south west are as varied in their customs and livelihood as is the scenery itself. This cultural variation ranges from the vast unspoiled

wilderness of lower Omo valley to busy city life of Addis Ababa. He further added, the unspoiled culture in some parts of the country is important attraction for tourist. As a matter of fact, the tourists want to expose themselves to the wilderness to have something of adventure away from the comforts of city life, and to meet tribal cultures which have not been changed much yet by modernization influences of the different parts of the country. This research will further deals with the impact of tourism on the south nation nationalities and people's Region (SNNP) culture specifically on the Hamar people.

1.2. Statement of the Problems

Although tourism is a recent phenomenon, now days it is a dominant business activity worldwide. As Yohannes Takele explained in his thesis (1985), tourism industry got a worldwide recognition as far back as the II world war. International tourism rapid growth is largely attributed to the liberation of foreign exchange and travel restriction which characterized the early 1950's.

As Fasco and Nijkam (2009) explained, tourism is a complex social-economic Phenomenon based on the growing needs of modern society for recreation and leisure. It also offers opportunities for education and a course of sweeping changes in modern societies with far reaching consequences for both developed and developing economies but uncontrolled tourism development may lead to the degradation of cultural and natural heritage, ultimately eroding the potential for sustaining tourism.

Additionally, Furze et al. (1996:146) argue that tourism may provide a vehicle or conduit for translating the values that others hold for a natural area into benefits for those who live in or near it. They caution, however, the tourism itself imposes problems and costs of its own burdening the

natural resources and the host society to an extent which may outweigh potential development benefit.

There are variations of tourist attraction sites and these destinations have an impact of tourism directly or indirectly. As Ouma (1970:96) said, the most striking tourist attraction are natural resource, historical antiquities, the varied cultural of people is a latent potential attraction. Culture in this sense includes their music, dance, drama, literature, traditional customs on marriage, death, naming, circumcision, inheritance, sports, handicrafts, etc.

Tourism is the most sensitive industry which among a miscellany of factors is most sensitive to political, economical, social and environmental situation. Some have short lived impacts while other impacts have long term trends i.e. negative and positive.

Fusco and Nijkam (2009) indicated that the impacts of tourism are multidimensional, economic, social, environmental, direct and indirect, positive or negative. Tourism may affect demographic characteristics, social structures and relation to economic activities and sectoral dynamics, social values and attitudes, cultures and life styles, built environment and land use, environmental resources, natural ecosystems and cultural heritage.

Ethiopia is a country that is endowed with high potentials as a major tourist attraction state. Yet, as with almost all of its other potentials, Ethiopia has not been to exploit its tourist potential to its full extent. This research paper will try to elucidate and find the impact of tourism in Hamer people because the Hamer people are one of the multi tourist attraction sites in South Ethiopia. Tourists from across the world flock to this part of Ethiopia every year to enjoy the cultural practices of the Hamer people.

However, the impact of this flow on the environment, economy, culture especially values, attitudes and daily life practices and behavior of the local community is not yet explored. This study, therefore, attempts to look into the impacts of tourist flow on the culture of Hamar people. It tries to make sense of what pressure positive or negative tourism exerts on the overall life of the study community.

Towards this end, this study attempts to answer the following research questions:

- What are the impacts of tourism?
- What is the perception of Hamar towards the tourism Industry?
- How is the cross cultural experience of Hamar community with their tourists?
- What are the roles of tourism to Hamar people?

1.3. Objectives of the Study

1.3.1 General Objective

The general objective of this study is to assess impact of tourism on hamer's culture.

1.3.2. Specific Objectives

- to assess the role of tourism to Hamer's life.
- to know the attitude of Hamer people towards the tourists and that of tourists to their host community.
- to see the cross –cultural experience of the Hamer society with the tourist.
- to know what motivates the tourists to visit Hamer.
- to examine parts of Hamer cultural features that are exposed and susceptible to change as a result of encounter with foreign tourists.

1.4. Scope of the Study

Although Ethiopia is a nation nationalities and the home of many ethnics groups, as with immense natural and historical attractions, the scope of this study is limited in terms of content and geographical or spatial coverage. Accordingly, the study under taken the impacts of tourism on Hamer's people especially in tourist destination area.

1.5. Significance of the Study

Besides its economical benefit, tourism often has significant role for cultural implication such as, restoration of ancient monument, preservation of the general way of life of the people, preservation of the beauties of landscape and safeguarding the nation's heritage such as forests, wild animals, etc, provision of recreational facilities and international understanding. In addition to these, its attempts to assess and investigate the impacts of tourism in Hamer people, this study will be significant for the remedial measures that would probably pin-pointed for further research that can help for policy makers and to assess the tourism sector, to give a lesson to sub sectors of tourism like tour operators, hotels and travel agents, it will hopefully add some knowledge to the Ethiopian ethnics as to how to treat the impacts, etc.

The writer also believes that there is no enough research conducted regarding this topic so the study could be a spring board for further research on this issue in Ethiopia at different levels.

In addition to these, documenting an engaged culture mean preserving them from extinction. Thus, the leading significance of the study is presenting the existing cultural practices life long and postponed for the next generation as well as it serve as an input for other researches.

1.6. Limitation of the Study

Tourism is a broad activity that touch directly or indirectly many service giving sectors and other activities as a result of these it has its own impacts on the local people so to assess these, the researcher needs a lot but it is obvious that my study was limited by:

Although the region is wide and rich in culture, the work of the researcher limited in tourist destination area especially Turmi and its surrounding area because of shortage of time , financial problem, the richness of culture in the zone but with lack of enough documentation (sources). There is a limitation of regional or zonal data (general information about the flow of tourists). The local people also not expressive because of their illiteracy and lack of communication experience even if I used guide who translate the local language to Amharic. So to find first information from the informants language was one of our barrier between us. The remoteness of the study area (lack of enough facilities) not allows me to stay more. There is no transportation service especially from Turmi to Jinka or directly to the main town so it was a big problem to run things by plan.

In general, shortage of time and money, remoteness of the area, language barrier, and limited number of respondents restricted the writer's study to focus on specific destination on the current activities. No any supportive sources that lead me as a mile stone. There is no enough compiled and organized data which tells the general tourist flow to the zone. No research has been done so far in relation to the topic so these are some of the things that limited my study.

1.7. Organization of the Paper

This research paper is presented by 5 chapters. The first chapter is an introduction part. The second chapter is review of related literature in which reviews the literature on the subject being researched. The third chapter is methodology part in which the research specifies the research method and how it will be conducted i.e. how the data is collected and the treatment of the data. The fourth chapter is description of the study area and 'the findings' which consists of several research analyses and interpretation. Finally, the summary, conclusion and recommendation of the writer would be in chapter five.

In addition to this paper, the researcher is also supported his work by documentary film, annotation and metadata. So these are further evidence (reference) for the findings that are accompanied with the written materials.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Definition of Tourism and Culture

When we think of tourism, we think mainly of people who are visiting a particular place for sightseeing, visiting friends and relatives, taking a vacation and having a good time. They may spend their leisure time engaging in various sports, sunbathing, talking and singing, taking rides, touring, reading or simply enjoying the environment. As a result of these, different conceptions, different scholars gave different definition for the term tourism, of them McIntosh and Goelder (1986:4&5) defined as it is a composite of activities services and industries that delivers a travel experience namely, transportation, accommodations, eating and drinking establishments, shops, entertainment, activity facilities, and other hospitality services available for individuals or groups that are traveling away from home. It encompasses all providers of visitor and visitor related services. Tourism is the entire world industry of travel, hotels, transportation and all other components including promotion that serve the needs and wants of traveler.

The United Nations Conference on International Travel and Tourism of 1963, defined tourism as temporary visitors who spend more than 24 hours in destination other than their normal place of residence. The motive for the journey should be for holiday making, recreation, health, study, religion, sport, visiting family or friends, business or meeting (Sinclair, 1998).

A more comprehensive definition of tourism is that, it is a service industry, consists of a number of tangible and intangible components. The tangible component include transport system such as air, rail, road, water and space; hospitality services such as accommodation, foods and

beverages, tours, souvenirs; and related services such as banking, insurance and safety and security. The intangible elements are rest and relaxation, culture, escape, adventure, new and different experiences.

(www.sidestore.com)

On the other hand, the term “culture” is defined from different perspectives by different scholars. It consists of the behavior patterns, symbols, institutions, Value, beliefs, thoughts, feelings and customs and other human made components of society (Banks, 1979. Fekade, 2004) According to Crapo (1996:38) culture is a learned system of beliefs, feelings and rules for living around which a group of people organize this lives a way of life in a particular society. Tylor’s (1871) cited in George, Mair, G. Raid (2009:127) defines culture as it is complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of a society.

2.2 The Emergency of Tourism and its Development: At Global Perspectives

Tourism in its primitive sense came when man started to produce surplus food which was accompanied for the search of a better means of production.

From that historical juncture onwards man stopped his independent form of life. The beginning of tourism has scored thousands of years through the emergence of trade and health care. Trade enables man to get acquainted with different way of life and beliefs. In those days, when man made his traveling unlike now, there were no facilities like hotels or resting places. The means of transportation was also in its primitive level. Man traveled through all those obstacles.

The term tourism, according to J. Christopher (1983:22) dates from the early years of the nineteenth century, but this should not obscure the

fact that what we would today describe as tourism was taking place much earlier in history.

The invention of money and the development of trade become probably agents of modern travel (Mcintosh; 1990:22). As he said, the invention of money by the Sumerians (Babylonia) and the development of trade beginning about 4000BC probably mark the beginning of the modern era of travel. As far as the main target of early travel is concerned, J. Christopher (1983:22) said that if one excludes for the purpose of waging war, early tourism can be said to have taken two forms; travel for the purpose of business(either for trading or for business of state) and religious travel. Throughout history merchants have traveled extensively in order to trade with other nations or tribes so people travel from place to place for different purpose. For example, five thousand years ago, as Mcintosh (1990:23) explained, cruises were organized and conducted from Egypt probably the first journey ever made for purpose of peace and tourism was made by Queen Hatsheput to the lands of Punt(believed to be what is now Somalia)in 1490BC.

It is also possible to raise ancient Greece's, ancient Rome's and Oceania's travel as important event. As J. Christopher (1983:22) stated both the Greeks and Romans were noted traders and as their respective empires increased, travel often over great distances for the time became necessary. There is also evidence of some travel for private purposes at this times as an examples, the Greeks hosted international visitors during the first Olympic Games held in 776BC. and wealthy Romans traveled on holiday not only to their cost but as far a field as Egypt for enjoyment and in some cases, to visit friends and relatives, thus setting the precedent for the substantial VFR (Visiting Friends and Relatives) market of the twentieth century.

Mcintosh (1990:26) further stated, the 'Grand Tour' of the seventeenth and eighteenth centuries was made by diplomats, business people and scholars who traveled to Europe, mainly to the cities of France and Italy. The combined effects of spas and seaside resorts also forwarded their roles toward the development of travel and tourism, on this Mcintosh (1990:28) said while spas and seaside resorts were first visited for seasons of health, they soon became centers of entertainment, recreation and gambling, attracting the rich and fashionable with or without ailments. This era of tourism illustrates that it is usually a combination of factors rather than one element that spells the success or failure of an enterprise.

A.J. Burkart (1975:10) described modern tourism and the factors that contributed for its development. As he said, thus by the early nineteenth century at the main characteristics of modern tourism were evident in embryo. Changes in mental attitudes towards pleasure seeking, an increase of material wealth and improvements in transport, the recognized value of travel for education, social prestige, and pleasure and of resorts and spas for health and work a day routine, and the city dwellers yearning for physical exhilaration and adventure. All these factors produced fertile ground for the development of pleasure traffic on a large scale, and are indeed factors upon which the maintenance of tourism today is dependent.

J. Yale, J. Marqua and A. Cook (2006:9) in their book *Tourism the business of travel*, they associated the history of travel with tourism as follows:

As seasons changed and animals migrated, people traveled to survive. Since these early travelers moved on foot, they were confined to fairly small geographical areas. Travel may have remained a localized experience, but people by nature are curious. ...there is a rich history of

people and cultures that form the foundation of tourism. History provides important insights in to the reasons for travel and the eventual development of tourism. As Leonard J. (1997:10) explained since medieval times and almost up to the end of 16th c the population living in agricultural communities was static, rarely moving from the village or local area. But later since human interests are unlimited “there had always been some travel due to wars or on pilgrimages, by government officials, land owners, clerics, university students and teachers, the volume was small and entirely purposeful or specialist. The expansion of tourism with the growth in population and wealth in the 18th c was stimulated by the classic determinants of demand leisure time, money and interest or what is now termed consumer or preference. Those who made the tour are thought to have lead the brick for a modern tourist activity and the basic attributes of social, economic and technological changes or generally the social organization among other, the source and advancement of communication was their contribution.

The construction of railway, the development of ship building the spreading of car factories in the 19thC paved the way for the development of tourism. The above mentioned factors contributed to the formation of cities special emphasis should also be given to building of air planes that brought peoples of different culture together. This culture relation brought the intermingling of cultures and was a good step to the development of tourism.

International tourism today must be described primarily as mass tourism, the movement of large number of travelers from one country to another by means mass transport and this involves mass hotel accommodations and above all mass selling (Matthews:1978).

In general, modern tourism is a recent phenomenon that recognized as an industry in 20th C.

2.3. An overview of Culture

Culture, as a dimension of tourism, is discussed from the anthropological perspective. According to Keesing cited in E. Wanda George, Mair, G. Raid (2009), culture refers to the totality of man's learned, accumulated experience. It refers to those socially transmitted and distinct patterns of behavioral characteristics belonging to a particular social group.

According to George, Mair, and Raid (2009), culture is the basis on which individuals and communities interpret the world, and as such preservation of this fundamental human construction must be given primacy. And while culture is dynamic and not static, it must be given room to grow and develop naturally and not determined by outside influences or economic imperatives.

Meethan (2001) viewing culture in anthropological perspectives that is culture is comprising of the sum of both material and symbolic production. Culture is then conceptualized as a mode of communication, as a symbolic system by which and through which people create and recreate shared values, a formation which has much in common with that employed with in cultural studies.

2.3.1. Culture Change

Culture is a system of symbols, customs, ideas, and feelings that is constantly being negotiated and redefined by members of a society as they contact and communicate with one another. It is also this dynamism that allow indeed, implies each culture to change with the passing of time (Crapo, 2002:59). In this sense, cultures change refers to a shift in the traits of a given culture.

All cultures change through time, it is a dynamic system. No culture is static. A culture change may be stimulated by change in the external

environment. For example, if people live in to an arid area, they will have either to give up farming or develop a system of irrigation in the modern world; change in the social environment are probably more frequent stimuli for culture change than changes in the physical environment (Ember, 1990:28 & 29).

Ember further describes that the source of culture may be inside or outside the society. That is a new idea or behavior may be originated with in the society and it may be borrowed from or imposed by another society. The new idea or behavior may become culture and adopted widely, because people adopt it more or less voluntarily or they may be more or less forcefully.

According to Boas (1966) cited in Abebaw Bekele (2010), culture can be changed by borrowing of cultural elements in between different cultures. Since culture has never been truly isolated from the human history, therefore always there exist the exchanges of cultural traits or elements in between cultures. Contact between neighboring groups has always existed has extended over vast areas. It is also a common phenomena, the direct and indirect diffusion of culture. The direct diffusion will appear when two cultural traits from continues contact through trade, intermarriage or wage war on one another. The indirect one is when two cultural traits move from one culture to the other through other mediator culture but without any contact in between the first cultures. As Philip Conrad said(cited in Abebaw Bekele 2010), cultures are integrated and patterned through their dominant economic forces, social patterns key symbols and core values... if one part of the system changes, other parts as well.

Culture change in general, is a complex phenomena accompanied by change in many aspects of human life and even the environment.

A change in certain aspect of culture trait necessarily brings about change in other aspects of life. It precipitates a change in ideas, customs, traditions, beliefs and technology because many aspects of culture are significantly intertwined and work in a systematic manner. Moreover, it should be noted that culture change has impacts not only on human behavior, but also on the environment. Similarly, when the environment changes, there is a high probability that culture could change to cope up with the changing environment. Such change is often called environmental adaptation. It is now clear that culture change is very complex. It has far reaching causes and effects. Therefore, culture change is a product of many factors (both internal & external). Internal causes of culture change include innovation and discovery whereas external causes include diffusion and imposition of other culture through colonization or recently through globalization.

2.3.2. Culture and Tourism

Culture and tourism have a mutually beneficial relationship which can strengthen the attractiveness and competitiveness of attraction sites or a country. Culture is an increasingly important element of the tourism product as it creates distinctiveness in a crowded global market place. At the same times, tourism provides an important means of enhancing culture and creating income which can support and strengthen cultural heritage, cultural production and creativity. So culture and tourism are linked because of their obvious synergies and their growth potential. These ideas are supported by W. Mcintosh and R.Goelder (1986:146), cultural tourism covers all aspects of travel whereby people learn about each other's ways of life and thought. Tourism is thus an important means of promoting cultural relations and international cooperation. Conversely, development of cultural factors with in a nation is a means enhancing resources to attract visitors. According to the Magazine of Ministry of Culture and Tourism (June 2006), culture and tourism are a

twin branch they support or cooperate each other. Cultural wealth plays a great role for the expansion of tourism. Tourism without culture and history will not have sustainability (difficult to continue). On the other hand, tourism for cultural attraction and to keep cultures alive and to have continuity, to build capacity as well as for economic growth plays a leading role.

A similar idea is reflected by Chaudhary (2009:182), 'cultural tourism' (culture tourism) is the subset of tourism concerned with a country or regions culture, especially its culture.

The activities of tourists can come under the heading of cultural tourism. As Meethan writes 'the activity which enables people to explore or experience the different ways of life of other people, reflecting social customs, religious traditions and the intellectual ideas of a cultural heritage which may be unfamiliar' (Meethan, 2001:128).

Cultural tourism has been increasingly recognized by both heritage institution and tourism operators around the world as a legitimate component of tourism, capable of increasing tourists and generating income.

Culture based on dimensions of the past, such as museums, local cultural attractions and unique ways of life, historical architecture and restorations, heritage and cultural landscapes' and so on. This kind of tourism is touted for its many positive impacts: employment opportunities, preservation of important heritage and cultural market, protection of heritage buildings, renaissance of lost or threatened cultural aspects, such as crafts, language and so on. (George and Mair, 2009:99).

As Singh explained, tourism in its socio-cultural benefits is a factor to integrate peoples of different religious, races, nationalities and economic standard.

Hence, it brings them to clear understanding of each other and thereby creating the basis for common development (Singh, 1969:337).

2.3.2.1. Correlation Features of Culture and Tourism

On the basis of cultural changes, culture and tourism can grow and exchange. Communication or approach of the society make the culture known and able to exchange i.e. one's culture will transfer towards others. In between the strong culture and the weak culture's relationship, the weak culture share or borrow from the strong once or from the dominant once. As an example of this is especially the Western countries culture has an influence on the developing countries culture.

On the angles of artifacts, culture and tourism, the traditional artistic designs and forms of art must be sellable or marketable to the owner or to the society to keep the heritages for this case tourism play a great role. When the owners of the artifacts gain finance from what they made, it will encourage them to keep it up and they will develop their skills as a result facilitate creativity and improve cultural works.

Culture and tourism on the basis of events, festivals, holidays with together with history and belief give emphasis and make colorful and expand tourism but changing its history and culture for the sake of tourists will enable to disappear the culture of the community. If we provide culture for sale without research, it will damage cultural beauty. In general, based on the magazine of the Ministry of Culture and Tourism (June 2006), culture and tourism are un separable i.e. one support the other. Keeping cultural wealth proves for sustainable tourism attraction, producing cultural handicrafts and make ready for sale helps to enhance the communities economy and communities' cultural reflection and indigenous attractions based on cultural events create sustainable tourism development.

2.3.2.2. Problems in the Development of Culture and Tourism

Everything has its own advantages and disadvantages but having careful planning and choosing outweigh is the communities preference so according to the magazine of Ministry of Culture and Tourism (2006), there are different problems in the development of culture and tourism as mentioned bellow:

The resource of culture and tourism are not clearly studied and enabled to use for countries development.

It is not known its economic advantage as a business sector (misconception or lack of knowledge). Service sectors and infrastructures not well developed. There is no standardized culture (no competitive cultures that is ready to attract tourists).

There is no alternative attraction besides the cultural attractions like National Parks, hunting areas, bird watching areas and the like.

The private sectors not well developed and enable to involve in the sector. Lack of information, gathering systems and lack of training sectors, undeveloped ecotourism i.e. no entomologists, ornithologists and botanists, and lack of plan.

2.4. Impacts of Tourism

The impacts of tourism are multidimensional: economical, social and environmental that can be direct and indirect, positive and negative.

Tourism may affect demographic characteristics, social structures and relations, economic activities and sectoral dynamics, social values and attitudes, culture and life styles, built environment and land use, environmental resources, natural ecosystems and cultural heritage.

In general, as Mason (2008) explained, the impact of tourism can be positive or beneficial, but also negative or detrimental. Whether impacts are perceived as positive or negative depends on the value position and judgment of the observer of the impact.

So tourism can have an impact directly or indirectly, positively or negatively on the economy, social and environmental of the host community or vice versa.

2.4.1 An Overview of the Socio-Economic Impacts of Tourism

Tourism, as it is widely known, has complex relationship with and impact on the economic, social and cultural elements of the societies. The impact on the receiving end, depending on their consequences, can be divided into two broad divisions: positive and negative. These would, however, depend partially on objective criteria, such as foreign exchange earnings and income earned, and partially on the perceptions of the host community.

As J. Christopher (1983:22) stated on the impact of tourism the rapid growth of tourism in the twentieth century has produced both problems and opportunities on a vast scale for societies, and its impact has been economic, social, cultural, environmental and political: Governments have become aware that tourism is not merely a useful means of adding to a nation's wealth but also brings with its serious long term problems which without careful control and planning, can escalate to a point where they threaten the society.

According to Shaw and Williams (1994:44); Lea (1988:36) and Inskeep (1991:365), some of the major positive socio-economic impacts of tourism include economic benefits, cross-cultural exchange, renewal of cultural pride, conservation of historic sites and improvement of infrastructures while the negative impacts include economic and employment distortion and a negative effect on the host society's culture and moral behavior.

It should, however, be born in mind that the type and extent of these impacts depend on the type and intensity of tourism development; the socio-economic characters of the tourist sites; how tourism is planned,

developed and managed; the tourist typology(the type of tourist) and general outlook of the visitors for the host societies.

2.4.1.1. Economic Impacts of Tourism

There can be both positive and negative impacts resulting from tourism (Inskeep; 1991:368). It depends on the type and intensity of tourism developed as well as the characteristics of the host society.

2.4.1.1.1. Positive Economic impacts of Tourism

The economic benefits of tourism, according to Inskeep (1991:368) and Lea (1988:37),can be divided into two broad categories: direct and indirect. The direct economic benefits of tourism include contribution to foreign exchange earnings, generating of employment and income where as the indirect economic benefits of tourism include multiple contribution towards the development and expansion of various economic sectors and activities such as agriculture, construction, handicraft, entertainment, improvement of infrastructure, encouragement of entrepreneurial activity and its contribution for local and regional development.

Based on types of tourists and destinations of mobility McIntosh (1990: 139-146) explained that some of the positive economic impacts are providing employment opportunities both skilled and unskilled because it is a labor intensive industry generating a supply of needed foreign exchange, increasingly income and gross national product developing infrastructure that will also help to stimulate local commerce and industry.

Smith (Smith,1989:7) also suggested some of the important positive economic achievement of tourism. As he said tourism plays an important role in generating additional income of foreign currency, promotes the

productivity of agriculture and industrial sectors, creates job opportunities in office and travel agents.

Similarly, M. Ouma (1970) points out, the most striking benefit from tourism is its significance as earner of foreign currency. In addition to the foreign exchange earned by the nation, tourism stimulate national growth in innumerable ways for example by demanding hotel accommodation, tourism creates investment opportunity. It contributes towards a regional redistribution of economic activities in a country.

Mason (2008:45) also mentions the positive effects of tourism as it contributes to foreign exchange earnings; contribute to government revenues; generation of employment and it contributes to regional development.

2.4.1.1.2. Negative Economic Impacts of Tourism

If the tourism is not well planned and controlled, it may generate negative economic impact or reduce the effectiveness of positive ones.

The seasonal characteristic of tourism is among the negative impact of tourism. According to Smith (1989:7), tourism lacks consistence of income due to the nature of seasonality which may leave hotels empty carriers and tour operators with idle wheels and employees jobless.

As Matthew explained tourism's dependence on imported goods and services is one of the other negative economic impact of tourism (Matthew; 1978:49). The tourism industry in most developing countries including Ethiopia is dependent on imported goods and services. Unless an effort is made towards developing the "localization" of tourism, the sector will remain unprofitable.

According to bulletin of Amhara Region Culture and Tourism Bureau ('Meshib' 1997E.C. Vol. 1) in cited in Shebabw Amene, the negative impact of tourism can also include increment of price on goods and services of tourist destination areas, increment of the cost of

construction for various infrastructures, increment of the price of land and house rent and so on.

Similarly, Mason (2008) explains, it has also negative consequences: inflation relates to the increases in prices of land, house and food that can occur as a result of tourism.

Prices for these commodities can increase when tourists place extra demands on local services at a tourist destination. Opportunity costs refer to the cost of engaging in tourism rather than another form of economic activity. For example, in a coastal area, with a predominantly rural hinterland, opportunity costs refer to investing in tourism instead of an arable farming, market gardening and over dependence on tourism is the other negative impact.

Although tourism plays a great role for the creation of job opportunity, Meethan (2001:147) explains, employment in tourism is often part time and can also involve migrant workers in the informal unregulated sector of the economy. He also added that traditional farmers were encouraged to diversify their activities away from agricultural production and into new forms of farm tourism.

2.4.1.2 The Socio- cultural Impacts of Tourism

The social and cultural impacts of tourism can happen while tourists meet with the host communities. Their contact may happen while tourists buy goods and services, both tourists and the host communities use similar facilities and exchange of culture.

Different scholars give different explanation about culture. Mason (2008) explains culture is about how people interact as observed through social interaction, social relation and material artifacts. It consists of behavioral

patterns, knowledge and values which have been acquired and transmitted through generation.

2.4.1.2.1. Positive Socio-Cultural Impacts of Tourism

As McIntosh (1990) stated the positive socio-cultural impact of tourism include reinforcing preservation of heritage and tradition, and providing employment for artisans, musicians and other performing arts.

Tourism has played a significant role to promote and encourage better understanding between people of different culture and nationalities (Stephen et. al.1991:18). International tourism can promote better understanding between people of different cultures and nationalities, particularly as far as those tourists are concerned who tend to travel independently and actively try to fall in with, meet and talk to the local population. Smith (1989:7) also support these ideas, tourism plays an important role in sharing of culture between and among different cultural experiences.

For the enhancement of people's pride in their own culture, tourism has played a crucial role (Chambers; 1997:94). It also plays important role to protect and help to revive their culture. As Stephen et al. (1991), stated tourism has positive cultural effects, in many cases local customs and cultures have been revived in host communities because of the interest shown by foreign tourists.

Inskeep (1991:370 &371) suggest that tourism can be a major stimulus for conservation of important elements of the cultural heritage of an area because their conservation can be justified in part or whole, by tourism as tourist attractions.

Shaw and Williams (1994:44) and Lea (1988:36) agreed on the cross-cultural exchange, renewal of cultural pride and conservation of historic sites as the major positive socio-cultural impacts of tourism.

According to A. Cook, J. Yale, and J. Marqua (2006:373) explanation, tourism can provide many social and cultural benefits. By bringing people from a wide variety of places and cultures together, visitors and local learn about each other that lead to increase tolerance among the hosts and the visitors. The opportunity to sell native crafts is the other positive impacts that enable to keep their own cultural heritage.

2.4.1.2.2. Negative Socio-Cultural Impacts of Tourism

Negative socio-cultural impacts may include the loss of cultural identity particularly when tourists are from the developed world and the hosts are located in a developing country. This may be part of what is usually referred to as the demonstration effect. This occurs when inhabitants of a developing country imitate activities of the visitors, who are from developed countries. This may start off as what may be considered relatively innocuous behavior, such as the desire to wear brand name jeans and consume branded fast food and drink, but can take the form of more undesirable activities such as drug taking and prostitution. J. Lickorish (1997:78) points out, when tourists enter the host country; they don't just bring their purchasing power and cause amenities to be set up for their use. Above all, they bring a different type of behavior which can profoundly transform local social habits by removing and upsetting the basic and long-established norms of the host population.

The resident population not only has to accept the effect of overcrowding but they may be required to modify their way of life and live in close contact with a different type of visiting population. A decline in moral and religious value is also common and may show itself through increased crime levels. Not only local attitudes changed but the targets and opportunities for criminal activity are also increased.

According to McIntosh (1990) the negative socio-cultural impact of tourism includes degrading the cultural environment by increasing the

incidence of crime, prostitution and gambling, commercialization culture, religion and arts.

Further effects may be the appearance of consumerist behavior, relaxation of morals, begging, prostitution, drug taking, loss of dignity, frustration in failing to satisfy new needs. As Stephen et al. (1991) discussed tourist-host encounters in poor countries can lead to envy and resentment on the part of hosts as they see the comparative wealth and life styles of the foreign visitors. This may lead to dissatisfaction on the part of locals with their own standard of living, way of life and value systems and can pose a threat to family relationship and the traditions and stability of local communities.

In general, both the hosts and the tourists exchange negative or positive impacts during their relationship (both the tourist and the host give and take something to and from the other through these encounter i.e. different cultures interact and exchange knowledge). George, Mair, and G. Raid (2009) summarized the potential outcomes of the host-tourist encounter relationship in to two i.e. positively it plays for the creation of peace, cultural understanding/appreciation, cultural revitalization, affirming/promoting cultural identity and economic revitalization /sustainability.

On the other hand, the negative impacts are cultural conflict, acculturation/loss of identity, cultural appropriation, stage authenticity and leakage/loss of local control.

2.4.1.3. Environmental Impacts of Tourism

The environment is made up of both natural and human features. Human settlements set within the countryside may contain a large number of attractions for tourists. Often the natural environment is referred to as the physical environment. The natural or physical

environment includes the landscape, particular features such as rivers, rocky outcrops, beaches and also plants and animals (flora and fauna) Mason (2008:70).

According to Mason (2008) the positive impacts of tourism are, tourism may stimulate measures to protect the environment and/or landscape and/or wildlife; it can help to promote the establishment of national parks and/or wildlife reserves; it can promote the preservation of buildings/monuments (this includes for example UNESCO's world heritage sites); tourism may provide the money, for example via entrance charges to maintain historic buildings, heritage sites and wildlife habitats. J.Lickorish (1997) explains also the positive significant of the environment as improvement of infrastructure (airport, roads, water, and sewage systems, telecommunication, etc., Can often be improved through development of tourism, providing economic as well as environmental benefits. On the other hand, the negative environmental impacts of tourism are, tourists are likely to drop litter; tourism can contribute to congestion in terms of overcrowding of people as well as traffic congestion; it can contribute to the pollution of water courses and beaches; it may result footpath erosion; it can lead to the creation of unsightly human structures such as buildings (e.g. hotels) that don't fit in with vernacular architecture; and tourism may lead to damage and/or disturbance to wildlife habitats.

J. Lickorish (1997:87& 88) also shares what Mason's points out. Further he also adds the negative environmental impacts of tourism are, air pollution (excessive vehicular traffic used); land use problems (agricultural, residential, or recreational occupation, or perhaps should remain under strict conservation control); damage to historic and archaeological sites (overuse or misuse of environmentally fragile

archaeological and historic sites can lead to damage of these features through excessive wear, vibration and vandalism.

2.5. Back Ground of Tourism Development in Ethiopian

Although there had been several kind of travel since the Axumite period for many centuries in Ethiopia, the concept of tourism and its evolution in a real sense was completely unknown until recent time. Even if tourism as a human experience has passed several stage of development, it is in its enfant age in Ethiopia. As cited in Yohannes Takel (1985), Ethiopia can be categorized among those countries which posses great and unique tourism resources. For the first time in history, Ethiopian embarked on the promotion and development of tourist trade in the late 1960s. Therefore, “the presence of tourism in Ethiopian spans not more than four decades; the industry gained official acknowledgement by the founding of the Ethiopian tourist organization (ETO) in Sep.1964.” But Arthur D. Little (1968) argues that “...Ethiopian tourist organization , was established in 1961 but until Sep.1964 it was not officially chartered to respond to control administration to plan and implement programs to promote tourism and to encourage the establishment and maintenance of the necessary tourist facilities.”

Although tourism in Ethiopian is a relatively recent origin, the country which is endowed with high potential as a major tourist attraction nation. Yet as with almost all of its other potentials, Ethiopia has not exploited its tourist potential to its full extent.

2.5.1. Tourism during the Emperor’s Time

According to Shebabw Amene (2008), the establishment of the tourism sector as an independent and organized way is the latest phenomena but since its establishment the flow of tourists increasing from time to time.

After the establishment of this organization the prominent tourist attractions known as ‘historic route’ which in corporate places such as BahirDar, Gonder, Axum, and Lalibela started to be marked (visited by foreign tourists).

Regarding the beginning of tourism in Ethiopia EMA (Ethiopian Mapping Authority) (1988:60) argued: the presence of tourism in Ethiopia spans is not more than three decades. The industry gained official acknowledgement by the foundation of the Ethiopian Tourist organization in September 1964. This had the aim of fulfilling the need for a central administration to plan and implement programs, promoting touring and encourage the establishment and maintenance of tourist facilities.

Based on the policy tasks the organization has done a lot to attract tourists. Accordingly, as indicated bellow in the table the number of tourists was increasing in a few years after its establishment.

Table: 2.1. The number of tourists after the establishment of Ethiopian Tourist Organization (ETO)

Years	No.Tourists	Year	No.Tourists
1964	19,836	1969	46,418
1965	25,412	1970	53,187
1966	33,696	1971	64,542
1967	29,401	1972	63,940
1968	42,114	1973	73,662

Source: Tourism Statistics Bulletin (2006-2008; No.9).

2.5.2. Tourism in the Derge Regime

It is important to mention that after 1974 for some years there were tourist inflow restriction as a result of which the number of tourists coming to the country were declined. In order to change the situation measures had been under taken to coordinate tourism industry under one organization. That is, during the launching of the national economic and cultural development program, steps were under taken to raise the

status of the tourist by establishing tourism commission under the proclamation number 182 of 1980 in May 1979. This was done by merging various governments and nationalized organization under the commission. Ethiopian Tourist Organization (ETO) was up graded to the status of Ethiopian Tourism Commission (ETC) in 1980 with the main objectives of:

- to develop and promote tourism at home and abroad with a view to fostering contacts and mutual understanding among people,
- to expand and develop accommodation and recreational facilities; to satisfy and standardize, co-ordinate and supervise hotels and other tourist facilities with a view to contributing to the social and economic development of the country and
- to preserve and develop Ethiopia’s natural and cultural heritages in co-operation with concerned government offices and institutions.

However, as the data from the tourism commission shows, except 1977 and 1978 when the country were found in a most terrible conditions. The number of tourists are still not only quite significant but in some years greater than under the previous regime.

Table 2.2. The number of tourists who came to Ethiopia during the Derge time and the income received in birr

Years	No.of Tourists	Receipts	Year	No.of Tourists	Receipts
1974	50,220	22,159,000	1983	64,240	17,078,000
1975	30,640	15,133,000	1984	54,552	12,986,000
1976	36,929	11,106,000	1985	61,459	18,136,000
1977	28,984	4,338,000	1986	58,529	10,367,000
1978	30,817	3,330,000	1987	73,144	29,550,000
1979	36,400	11,272,000	1988	76,450	39,271,000
1980	39,500	14,668,000	1989	76,844	42,901,000

Source: Tourism Statistics Bulletin (2006-2008;No.9).

2.5.3. Tourism in the Federal Democratic Republic of Ethiopian Government (FDRE)

After the fall of the Derge regime, the current regime of the country followed free market using the opportunity of free market policy a number of private hotels, tour operators, travel agents etc are established. Accordingly, the number of visitors to the country in general has been increasing. For the search of new ‘exotic’ destination will continue and as Ethiopia in general offers a wide variety of attractions, it is expected that tourism will grow considerably.

Table: 2.3. Number of Tourists who came to Ethiopia during the Federal Democratic Republic of Ethiopia (FDRE) and the income received in birr

Years	No.of Tourists	Receipts	Year	No.of Tourists	Receipts
1992	83,213	57,763,000	2001	116,438	642,000,000
1993	93,072	107,822,000	2002	130,939	676,100,000
1994	98,070	114,315,00	2003	160,234	778,000,000
1995	103,336	144,972,000	2004	172,954	994,408,000
1996	108,885	182,665,000	2005	193,288	1,202,368,000
1997	114,732	279,000,000	2006	290,458	1,494,812,000
1998	90,847	225,000,000	2007	311,943	1,987,241,000
1999	91,859	252,000,000	2008	330,157	1,979,539,000
2000	108,954	577,800,000			

Source: Tourism Statistics Bulletin (2006-2008; No.9)

According to the above three tables tourist flow data in the three different eras at national level, the number of tourist flow and the income received from them increased from time to time.

2.5.4. Ethiopia’s Potential for Tourist Development

As cited in Wondafrash Genet’s thesis (1996) a country’s potential for tourist attraction is measured in terms of its natural, historical and cultural attractiveness. Since tourists want to see what is already different from their own, these attractions should be peculiar. Ethiopia in

this case is unique because it possesses these potentials in a combined way.

Ethiopia has a great potential for tourism development. It is a country that is endowed with natural scenic beauty and also a good deal of cultural and historical heritage.

2.5.4.1. Cultural Attraction for Tourists

Ethiopia is culturally also a diversified country. There are many ethnic groups, nations and nationalities. These nation and nationalities have kept their identities differentiating them from one another. The differences are multiple language, religion, food habits, dressing habits and ways of life in general. As cited in Wondafirash Genet's thesis (1996), the nomads of hot Denakil Deserts, and the farmers of the cool mountains of Shewa, Gojjam, Tigre, etc....the collectors in the coffee forests of Jimma and hunters in the west tropical forests farther to the south west are as varied in their customs and livelihood as is the scenery itself.

These cultural variations range from the vast unspoiled wilderness of lower Omo Valley to busy city of Addis Ababa. The unspoiled cultures in some parts of the country are important attraction for tourists. As a matter of fact, the tourists want to expose themselves to the wilderness to have something of adventure away from the comforts of city life, and to meet tribal cultures which have not been changed much yet by modernization influences.

Although Ethiopia has natural, historical and cultural attractions all together once, this research paper focus on the cultural part of the South Nation Nationalities and People Region in South Omo Zone especially on Hamar people.

2.5.4.2 South Nation Nationalities and Peoples' Region (SNNPR)

South Nation Nationalities and Peoples' Region (SNNPR) is one of the nine ethnic division of Ethiopia. It borders Kenya to the South, South Sudan to the West, the Ethiopian region of Gambela to the North West and the Ethiopian region of Oromia to the North and East. The region's capital is Hawassa. The SNNPR has an area of 112,343.19 square kilometers with a population of 15,042,531 based on 2007 census ([www.SNNPR](http://www.SNNPR.gov.et) of Ethiopia).

Based on Wikipedia, the region is divided into 13 administration zones, 133 woredas and 3,512 kebeles.

South Nation Nationalities and Peoples Region contains a huge variety of ethnic groups as many as 56 different groups with their own distinctive languages, cultures, beliefs, traditions, rituals and social identities living together. These varied ethnic groups are categorized under the Cushitic, Omotic, Nilo-Saharan, and Semantic language families and a variety of religions backgrounds. The working language of the region is Amharic. South Nation Nationalities and People Region (SNNPR) is best known as a leisure destination, with its diverse and beautiful scenery.

According to the profile of SNNPR, the main economy is agriculture. Although their main economy based on agriculture, the region is the home of natural, artificial and cultural attraction.

So the South Nation Nationalities and Peoples' Region is being an amalgam of the main homeland of numerous ethnicities, containing over fifty six indigenous ethnic groups. Of them, the researcher deals with the South Omo Region especially a case study on Hamer people.

2.5.4. 3. South Omo Zone Region

According to South Omo Zone Culture and Tourism Bureau information, the zone is one of the 13 zones of South Nation Nationalities and Peoples Region government, and it is divided in to 8 weredas such as South Ari, North Ari, Male, Salamago, Bena-Tsemay, Hamer, Dasenech and Gnagatom and one city administration i.e. Jinka. Jinka is the capital town of South Omo Zone which is 525km far from Hawassa and 755km from Addis Ababa. The Zone is bordered on the South by Kenya, on the West by Binchmaji Zone, on the North by Semien Omo and on the East by the Oromia region. It has a total area of 23,535 Square km, with a total population of 573,435 inhabitants.

According to the South Omo Zone Cultural and Tourism Bureau, in these eight woredas there are about sixteen different ethnic groups that have their own cultures, languages, norms, and traditional life styles. Among these ethnic groups, for example, Hamer, Arbore and Karo are found in Hamer wereda; Biraile (ongota) Tsemay and Bena are found in Bena-Tsemay Woreda; Bodi, Mursi, Deme and Murulie are found in Male Woreda; Kwegu and Nyangatom are found in Gnyangatom Woreda; the Dasenech are found in Dasenech Woreda; and the Ari are found in South and North Ari Woredas. All the ethnic groups are peculiar with their own languages, ceremonial dances, ethnic celebrations and unique hair style, way of living and wearing styles and colorful body decorations. The culture and traditional life style of these different ethnic groups is considered as one of important tourist attractions of the South Omo Zone.

In addition to the cultural attraction, the South Omo Zone is also endowed with different natural and historical attractions. These includes, for example, the Omo National Park which is found in Nyangatom Woreda, Omo River which is found along the three Woredas; Salamago;

Nyangatom and Dasenech; Mago National Park which is found in parts of the four Woredas: Bena-Tsemay, South Ari, Salamago and Hamer; Murulie and Wolishet Sala controlled hunting area, the lower pale anthological sites of Fejeji and Kibish which are found in Dasenech and Nyangatom Woredas respectively. The site is known for the presence of pre-history and origins of human species and it is one of the nine heritages of Ethiopia registered as the world heritage under UNESCO world heritage list.

In general, according to the Zone's culture and tourism bureau, the Zone is a home of sixteen different ethnic groups of the eighty six nationalities in the country. These indicate that the Zone is ethnically diverse and culturally rich places in the country. All ethnic groups are peculiar with their own ceremonial dances, ethnic celebration and unique hair style, ways of living and wearing style and colorful body decoration. From the sixteen different ethnic groups, the Hamer is the one that are known by their mosaic culture and the researcher's main study area focus on it.

2.5.4.4. Geographical location of Hamer Woreda

As cited in Abiyot Tilahun's thesis (2008) Hamer, one of the 133 Woredas of SNNPR is positioned in South Omo Zone and it is one of the eight woredas in South Omo Zone. It roughly lies between 40°43'_50°50' North latitude and 36°09'_37°39' East longitude. The Woreda is bordered with Kenya in the south, Oromia (Borena Zone) in the south- east and the east, Benna-Tsemay Woreda in the north and north- west, Salango woreda in the north- west and Dassenech Woreda in the west and south- west direction.

According to CSA project report of 2011, the land area and population of Hamer Woreda is estimated to be 9,996 Sq. Kilometres and 66,569 peoples respectively.

As the woredas tourism and culture and communication office said, out of the total area 95% of the region is Kola, 4.5% is Woinadega, 1% is Bereha and 0.5% is Dega. Topographically, the Woreda lies on an elevation ranging from 381m to 1900m above sea level and its annual average temperature ranges from 29^oc to 40^oc. The annual average rainfall is 764mm.

Currently, Hamer Woreda is organized into 35 rural kebeles and three small kebele towns namely Dimeka, Turmi and Erbore. Dimeka is the administrative centre of the woreda and it is 100km far from the capital of South Omo Zone, Jinka, twenty eight km. from Turmi and 583km. away from the regional capital i.e. Hawassa . In Hamer Woreda, three ethnics found that is Hamer, Arebore and Karo; twenty seven rural kebeles and two small towns are inhabited. The remaining eight kebeles are settled by the remaining two ethnic groups i.e. Arebore and Karo. Hamer and Karo belongs to Omotic language and Arebore belongs to Cushitic language family.

2.5.4.5. An Overview History of Hamer People

As Ivo A. Strecker (1976:28) pointed out the Hamer originally didn't arrive as a whole group, traveling in search of a territory, but rather developed into a composite society which originated from single individuals and families who arrived from many different directions. The linguistic, cultural and political backbone of these initially heterogeneous groups was their ritual leader (Bitta) who is said to have been the first, who arrived in the Hamer Mountains, and took possession of all the land.

To any new comer, he granted habitation only on the condition that he gave up his original language and customs and would form now on talk the language of his new leader and accept the customs he dictated to him. The people came from several directions, from the Ari country in the north, from Male in the north-east, from Konso in the east, and some are said to have come, from Kara and Bume in the west.

According to Strecker (1976:29), Ari (the rainy country) is the place where Bitta (the ritual leader) came from. At the very beginning Bitta was not moved directly to the current Hamer Mountain rather to Benna tribe, where he established himself and attracted a population that came from many different directions. These originally heterogeneous people gradually became the Benna tribe today. It is the younger brother of Bitta of Benna that moved to southwards and became the Bitta of Hamer.

The Hamers have mythological and oral traditions which describe their early history. It says that the Hamer is the result of the union of population of different ethnic origins: from the north, east, and west of the Hamer region. The oral tradition explains that these people of different ethnic origins finally gathered and intermingled at Buska

Mountain and they became Hamer people. So according to oral tradition, Buska Mountain is the origin of the Hamer people.

According to the profile of SNNPR, Hamer is found in South Omo Zone in Hamer Woreda. As a legend (information that are found from elders), the word Hamer means a people who live in between mountain and rocky and they are mixed people. As the legend, starting in the old time, they live in a big chain of mountain. As elders said, the historical origin of Hamer people is thought to be a mixture of Kara, Ari, Borena and Mursi people. Based on this information and as a legend the above four ethnics in Hamer form six groups. Their main livelihoods depend on cattle i.e. they are pastoralist, beehives for honey and for daily consumption they produce maize and sorghum.

2.5.4.5.1. Language of Hamer People

All human beings are different from other animals by its means of communication especially having our own language make us different from all creatures. So that, according to SNNPR profile (May 2009) Hamer people have their own language. Their mother tongue is called 'Hamer Of' or 'Hameregna' and it is under the Omotic language family. The ethnic besides their mother tongue, they also speak as a second language Bena, Arebore, Kara and Daseneche's language but this language is not employ for official language and medium of instruction i.e. it is used only for means of communication. There is no representation of alphabets/words or written things except saying it orally.

2.5.4.5.2. Traditional System of Administration in Hamer People

Hamer people have their own traditional system of administration. This traditional administration run by 'Bitta' (king) must be from Bena's tribe.

He must be born from Bena's tribe. The power will be transferred genetically from father to son and this will happen if and only if the 'Bitta' is died. When one 'Bitta' died, the power is inherited (transfer) to his son that he born from his first wife (he must be in his first wife and his first son).

Based on the tradition of the ethnic, the 'Bitta' is not allowed cutting wood and making house. He is not allowed having a serious of looking of the cattle and the girls, not allowing to go to town. So the law of the ethnic does not allow him to do the above things. In Hamer people next to the main administration system, there are four administrative power stages. These are called Donzo, Gudlie, Jilo and Parko.

Donze established by mixture of elders. The main duty of Donze is to see administration affairs, judgment and gathering the spiritual and material questions of the communities and take to his higher power.

Gudlie in Hamer community is the leader of spiritual things. His main duty is praying to get rain water and to avoid drought. He also think of disease not to happen and if it is happened to eradicate it, so Gudlie has a spiritual power that enable to get something and to protect the people from bad things.

The duty of Jilo is controlling the cattle from disease, enemy and thief. The spiritual power of Parko is to enable the bees to give honey or the hives of bees will be full of honey.

They believed that the honey in their hives found by Parko as a result of this the first honey must be blessed by Parko and tasted by him (no one use it or tasted it before him).

In Hamer community, among themselves or in their neighborhoods if something or conflict happened, they have their own traditional resolution mechanism. Based on this traditional system there will be

apologize. This apologize will be run by Donzas(elders of the community). If the source of the conflict is up to death, the Donzas see it and the criminals for the died family give butter, sheep and cattle. When the sheep slaughtered both of them will wash their hands by the waste material of the sheep and the intestine of the sheep will cut in to pieces and hung on the neck of the peoples that came for excuse. This is to stop further crime. After that there will not have bad feeling and seeing as an enemy among themselves. If the conflict happened in between the neighborhood and if there is death then the resolution will be takes place by elders.

2.5.4.5.3 Marriage Ceremony of Hamer

In Hamer ethnics, there are five different types of marriage ceremony. These are marriage which is determined by family, marriage which is determined by the couple they called it 'Kindal kayis', kidnap marriage 'Yedot', heir marriage 'Ishemina' and substitute marriage 'Merima'. In Hamer's tradition before a man decided to marry, he has priority works that must be fulfilled such as making ready cattle for dowry, having bees, building house, circumcised, and bull jumping. This matured and ready for bull jumping youth is known from other youths. This youth has a title name called 'Ulili' and having short stick in his waist. If we see the above things in Hamer youth, without doubt, he is ready for marriage. When 'Ulili' is ready for bull jumping, he is responsible to call his relatives to participate in the ceremony. This responsibility considered to taste his spiritual and physical strength. Then based on his calling his relatives will come the place where the bull jumping takes place in the right time. Before the bull jumping ceremony takes place beating of his married relatives activity take place because it is a common traditional phenomena in Hamer. Those who beat are his male friends and his followers that they wait by holding long thin stick till those who are going to be beaten asked him then the women are beaten until they are

wounded but they did it voluntarily to reflect their relatives respect, happiness to Ulili.

If they are not beaten, he is considered as he has no relatives. He also doesn't give respect or value and not reach during their hardship time (if she is not found and beaten in that event) that is why they are beaten until they wounded and left scars on their body. If a woman has a lot of scars at her back, she is considered as she has a lot of relatives.

After the beating took place, in the assembled of his relatives then the jumping ceremony will take place in a different setting then it will follow by 'Evangadi' which is called by Hamar language 'Ukuly gadi' but in all cases the event take place in a different setting. Gadi means singing, and Ukuly means a song that is singing a song for the respect of the jumper after the jumping takes place in a moon light (it is an evening dance). These beating, bull jumping, evangadi show to his family as he is mature enough and ready to marriage and they feel proud for reaching for this event. For that matter they invite their relatives or the assemble people eating and drinking. Ulily, after he jumped a bull, he will have a title name called 'Maz'. Maz, after this time till his parents find or making ready his wife, he will not take anything except meat, honey and milk because their tradition not allow to do so. So, he can stay for three months practicing it until they find his own wife. The selection of his wife takes place by his father that he believes as she is good. If his father election is official, he will send elders to her family then if they allowed the marriage Maz and his future wife will eat together but before they eat together he will tie necklace (a promised jewelry to his couple) after that nobody will see her for sexual or marriage purpose and for the third time he will have another title name called 'Zoana'.

In Hamer tradition, if a man has enough cattle, he can marry more than one wife. The man can marry outside their ethnic with Bena but girls want to marry with Tsemay boy because they give much cattle as a dowry than to others or Hamer boy. In Hamer tradition, girls give birth at home and treat well by feeding honey and meat for months.

2.5.4.5.4. Calendar of Hamer (Timing system of Hamer)

In Hamer ethnic groups, counting of days or date different from the usual one instead they use by the direction of the sun or they determined by the sound of cocks so the week of the day has no any name but even if they don't say as like Monday, Tuesday, they count it by assimilating with market day.

For example, if the market of Dimeka falls on Tuesday and called that day, market day of Dimeka. If there is no market day on Wednesday, they will call it next to Dimeka's market so they communicate by saying today, tomorrow and after tomorrow and the like and they give equivalent name for it like 'Kina' , 'Seka', 'Oshalla', 'Osemer', 'Okantan', 'Okantanasa', 'Okanroro', and 'Wediroro' which is equivalent to today, tomorrow and the like.

2.5.4.5.5. Celebration of Festivals in Hamer People

There are different seasonal and annual celebrations in Hamer people. According to the profile of SNNPR (May, 2009), Tortoro is one of Hamer's outdoor holiday that celebrate once a year. It is celebrated at the beginning of June in croup seasons. The celebration takes place by preparing foods and drinks. Everybody involves during this time i.e. the dancing takes place by those who are married and the young boys and girls give catering service.

2.5.4.5.6. Traditional Music or Dancing of Hamer People

According to the profile of SNNPR (May, 2009), 'Evangadi' is one of the known traditional evening music of Hamer in which both males and females involve. The music or the dance performs in the light of moon in the evening once in three days.

It takes place during their farming time and tries to refresh their exhaustive mind and try to share their social affairs. In addition to this, Hamer's have also a dance called 'Eria', which they apply by any incident especially when they go to another place or if they have group work.

According to my observation, 'evangadi' besides it takes place in the evening which make unique, the way the women and men dress, the row they made it females in one side and males in the other side and one come forward and back that take place turn by turn very impressive and a bit similar to the Orthodox clergies do, their movement and the jeweler's sound that they tied at their legs and their hands give more beauty to the ceremony. Especially if the dance performed after the wedding, the numbers of participants are more, the goats they slaughtered, the setting is in their village, the people (their relatives come in a far distance) and the like made it unforgettable by the mind of the new comers.

One of an old man who observed this dance said now we are old enough and we can't practice like this but until I died I remember my youth time.

The message of the dance or the song is different from event to event (occasion to occasion) that is if it is at the end of marriage, the song based on his future glory or what he will be in the future to his family by wishing good things. Where as if the song is at the end of their harvest, it focuses on thanking their god about what they found and it will be blessed and wishing good life in the future too.

2.5.4.5.7 Traditional Feeding of Hamer

Different ethnic groups have their own feeding system. According to the profile of SNNPR, the main traditional foods of Hamer's are Munametuko (Kurkufa), Belash (maize and bread), Darpida (fosesie) and Zegu (made of maize and sorghum). Their feeding system is different by their own status. For example, the breadwinner eats first and alone next to him, the children eat together. At the end, the mother will eat alone, sometimes she eats with her children but according to their tradition by any means the breadwinner will not eat with his first son.

While I was in Tinishou Wegnarky (during the interview time), one of my interviewee, Buna Balanta, invited me their food which is made up of maize and sorghum that is similar to my culture i.e. 'Beso firfir or Chifko'. What makes different they serve you by half of gourd (cut the kalabash fruit in to two) and it was very interesting. I drank their beverage too. It is similar with 'Korefy' made of maize and sorghum with some hopes and used as a food too but it has some amount of alcoholic content. This drink is widely common in Hamer. They easily make it at home and they buy and drink it while they went to market. When they go farm, they use it for their thirsty as well as a food.

2.5.4.5.8. Traditional Dressing of Hamer

Human beings are different from other animals by their dressing style. Different ethnic groups have their own different style of dressing, according to Hamer's tradition especially females they wear leather made cloth (goat skin) around their waist called 'Sheran' and they covered their chest by pieces of goat skin called 'Kashie'. When females matured enough or grow up, they wear a paired short dress called 'Toko' in the front and 'Falantie' on their side.

After marriage, in the front below their waist they wear 'Ekorba' and at the back, they wear Budokorbo. Above their waist, they also wear 'Kashie' (narrowed goat skin).

For their first husband, they tied 'Bignorie'. Men were wearing paired skin but now they wear 'Sedegora' which is made by Konso weaver and beautify by having bracelet to their hand, 'Loti' to their ears and painted red soil to their hair.

From my observation in the wedding ceremony of Hamer, there are some changes that reflected in some of the women and men i.e. they wear imported cloths (like modern cloths that widely used in the city/town). Kids do not wear at all but now they wear at least pant to cover their organ. So I have a fear that the traditional dressing style of Hamer one day may disappear. The other thing what I have observed, previously the Hamer men used 'loti' (ear jewelry) which is made of their environment (local products) but now they use things that came to goods for example mobile credit cards which they found in the city while they went to market and other plastic things.

2.5.4.5.9 Traditional Funeral Ceremony of Hamer People

Peoples in the world; believers or non believers; religious or non religious; black or white whoever in their life span they have their own mourning ceremony. According to the profile of SNNPR, Hamers have their own mourning ceremony. The ceremony depends on the age and social status of the death. If the died person does not jump a bull or unmarried girl, their died bodies will bury in an old cattle house. When children died, they will bury in their family house. When the parent or old people died, they will bury near to Keskie River and they will put a standing stone or grave mark.

Although I didn't have a chance to look the funeral ceremony of Hamer, as one of the guys told me it is not far different from other neighborhoods (It depend on the age, status, and gender of the death person).

2.5.4.5.10 General Overview of the Social and Livelihood of Hamer

The hamer people were one of the ancient tribes of the Omo Valley found around Woito and Omo River Valleys in the South Omo Zone. The people settled in the river basins mainly at the foot hills of the surrounding mountains. The Hamers used the foot hill and mountains for their small cultivation of sorghum and maize. The Hamer people therefore; occupy the foot hill of the mountain which they used both for settlement and pasture so economic elements of Hamer are pastoralist, rainy fed cultivation and animal husbandry i.e. their cattles are the crown of their economy.

They are known for their practice of body adornment and wearing a multitude of colorful beads. Women adorn their neck with heavy polished iron jewelry. Hamer society consists of a complex system of age group. To pass from one age group to another involves complicated rituals. Bull jumping is the core culture of Hamer society that practices it to pass from young hood to adult stage. To attain the full members of society one has to pass through this ritual ceremony. It is also a pre-requisite for beginning of marriage process.

Evangadi (night dance) is the most important social activity of the Hamer youth. It is the night dancing which both males and females are involved in. After a good rainy season, when the harvest has been abundant, and when animals become fat, people do not worry about their next mean. It is then that the young people gather nearly every night to dance.

Besides these, the Hamar also have their own language that they used to express their own tradition or their daily activities and postpone their identity to the next generation. As it is expressed in the compiled magazine of the Authority for Research and Conservation of Cultural Heritage (ARCCH) (2008), members of the ethnic group enables to express their pleasure and sadness, community's belief, fear, victory and reality in its daily life. It gives them knowledge about their environment, identity and developing their level of understanding.

In general, their language is their mirror that enables them to know their identity and strengthen their social relations and to live harmoniously and overcome social and natural problems.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. Methods of the Study

This study employed qualitative research methodology, such methodology is flexible than quantitative methodology (Guest, et al, 2005) and according to Myers (1997), it is developed in the social sciences to enable researchers to study social and cultural phenomena and is designed to help researchers understand people and the social and cultural contexts with in they live. It also enables the researchers to view events, actions, norms, values, etc; from the perspectives of the people who are being studied (Flick, 2002; Hoepfl, 1997).

This does not mean however, the social research uses only qualitative research method. Depending on the purpose of the study, it can also employ quantitative methodology to explain social life regularities and qualitative methodology to interpret and understand social life and to discover people's meaning (Sarankatos, 2005).

Thus, since this study is intended to examine the impacts of tourism on culture, it employed both to explain social life and to predict the way of events and interprets and understands the social life and discovers people's meaning. So in this research work both qualitative and quantitative methodology employed.

3.2. Research Design

Ethnographic research design engages in the study of culture with the purpose of understanding them from the native point of view and interested in relation between people and the physical, socio political, personal, cultural and historical aspects of their life (Sarankatos, 2005).

Thus, for the research that examines the impacts of tourism on culture try to investigate the relationship between tourism and culture and explores its implication for the impact; ethnographic research design is a suitable approach.

According to Flick (2002), one of the problems of ethnographic research is strangeness, the question of gaining access to the research site and data sources. Since the Turmi people have hosted many visitors, few researchers and I personally have visited this community several times so strangeness and unfamiliarity was not a problem.

3.3. Selection of the Research Setting

I have chosen the Hamer Woreda as a major research setting. The basic rational to chosen this ethnic is that it is one of those communities that have different social norms, values and culture that make them unique from other surrounding.

Moreover, even if there might be other communities that have their own unique culture and values in recent years, the attention given to Hamer people by different societies, governments, medias and the like attracted me to make it the setting for this research.

3.4. Selection of the Research Respondents

The researcher used purposive sampling because the selection of members is based on a criteria that would be established first (chosen for a specific purpose) so the research would make ready around five groups of participants that incorporate in this study i.e. the tourist destination area (the Turmi people), individuals living in the surrounding of Turmi (my interviewees i.e. who live in 'Tinishou Wognarky'), officials like tour guides, tour operators, Hotel and catering service providers and tourists.

Since this research tries to investigate the impact of tourism on culture, members of the Turmi communities were taken as one of the major participants (data sources) for this study.

I believed that members of the surrounding communities that is the neighborhood of Turmi ('Tinishou Wegnarky') helps to me getting a clear image about the issues under study. For this reason, I went to the village that purposefully selected because they have a direct or indirect contact with tourists as a result I can find the main objective of my research.

In this study, I have also tried all my best to include tourists, tour guides, tour operators, service providers and residents in the study area because they have a strong connection among themselves.

Thus, I have selected these five major groups of participants to find the necessary information from different directions (angles).

3.5. Tools of Data Collection (data generating strategies)

Participants' observation and interview are the main instruments of data generating in ethnographic research (Patton, 2002; Sarankatos, 2005).

In addition to these data generating strategies, photographs, films, videos are increasingly used as a genuine forms and source of data. Photography, in particular, has a long tradition in anthropological and ethnographic studies (Flick, 2002).

Thus, in this study observation, interview, questionnaire, photography or video were employed as strategies of data generating.

3.5.1. Participant Observation

Participant observation; which has been described as "the most intimate and morally hazardous" form of social research (Lofland, 1972) that takes place in community setting (Guest, Mack, MacQueen, Namely, and

Wood Song,2005) enables the researcher not only to see what is happened but to feel what it is like to be part of the group. As Guest et al. (2005) note, participant observation is also useful for gaining and understanding, the physical, social, cultural and economic contexts in which study participates live; the relation ship among and between people, contexts, ideas, norms, and events; and people’s behaviors and activities. Therefore, this data generating strategy was employed in this study because it assisted me in having informal conversation and interaction with members of the community. While I was generating information through this strategy, I have participated in some daily activities of the communities like with the bull jumping ceremony, from their feeding system, in the market and their farming activities, etc.

3.5.2. Interview

In qualitative research, which applies ethnographic approach, semi-structured interview (guided interview) is the most common type of interview (Flick, 2002; Sarankatos, 2005).

Accordingly, the interview type for this study was semi structured as it gives some way and the in-depth interview was also made with the key informants for elicit a vivid picture on the basic impact of tourism on their culture.

Since they have their own language all the interviewees were conducted by translating by my guide. All interviews were video recorded and then narrated. The relevant data from the narrated document were translated to English and used for the final analysis along with notes that I took while interviewing.

In general, I applied interview for processing of communication or interaction in which the subject or interviewee gave the needed information verbally in a face to face situation. To find the targeted information I used semi-structured interview (guided interview) for

qualitative research but the in-depth interview also used for the key informants.

3.5.3. Photography

According to Flick (2002) ethnographic research, photographs should be used as data generating strategies for the following rationales. First, it can add a dialectical element in to the research; the tension between the photos and the written ethnographic text. Second, it helps in crystallizing theoretical arguments. Third, visual elements are good for communication. Photos are carriers of meanings. They speak and inspire. Accordingly, I used photos that support the data analysis and interpretation presented in this study.

3.5.4. Questionnaires

The questionnaires are employed to factual information, opinions and attitudes in a structural frame work from respondents not contacted directly. I used two types of questionnaires i.e. open-ended and closed-ended questions that enabled me to classified data and information sought.

In general, the researcher employed the above tools of data collection for his findings in his paper and especially some of the interview and photography part supported the tangibility of the findings in the form of documentary film, annotation and metadata so any readers of this thesis advised to see and hear the soft copy which is annotated and transcribed.

3.6. Methods of Data Analysis

The data would be thematically categorized and analyzed from the generated data and from the major points raised in the research questions then grouping it based on themes and topics in general. As I have introduced above, I used both qualitative and quantitative methods to analyze the data. Qualitatively, it permits me to study selected issues or events in-depth and detail. I used quantitative measures for succinct and easy aggregate the data.

CHAPTER FOUR

DESCRIPTION OF THE STUDY AREA, DATA ANALYSIS AND RESEARCH FINDINGS

4.1. General Characteristics of the Study Area

4.1.2. Historical Back Ground of Turmi Town

According to SNNPR Trade Industry Urban Development, the period of foundation of Turmi as an urban centre began at the mid of 1936. During that period, the town was preferred as a camp site for the national army of the Emperor Haile Selassie, at that time the first civilian dweller was Ato Berede Beshiro who lived for the first time in the area supplying food and drinks for the army. Following that incidence Balanbaras Asefa Melese and Ato Asnake Wolde sought to establish their centre at the current Turmi town in 1947 E.C. Since the area is a median for different peoples those persons started to supply food and drinks for traders and soldiers of the time. Turmi town is one of the urban centre of South Omo Zone. The town is the second town next to Dimeka and it is known for its large tourist opportunity in Hamer Woreda.

4.1.3. Geographical Location of Turmi Town

Based on SNNPR Trade Industry Urban Development, Geographically, the absolute location of Turmi town is 40°58'370" North latitude and 36°27'038" East latitude. In relation to its relative location, it is bounded by Dimeka town in the North, Omorate in the South, Arebore in the East and Karo in the West. Turmi town is 28km far from Dimeka (the Woreda's main town), 110km from Arebore, 72km from Omorate and 128km away from Jinka (Zonal town).

The area of the town during its early foundation was around 125,041metre square. The total area of the town currently falls within the planning boundary of 635 hectare. According to the Project Housing and Population Census of Ethiopia 2010 the total population of the town is 2,207 of which 1,178 are males and 1,029 females.

The topography of Turmi is 90% plain, 5% is sloppy, and 5% is mountains. The altitude of the town is about 928m above sea level. Zoya and Medalla Mountains are the two higher ground found in the surrounding of Turmi town. These mountains are best for tourism attraction.

The area inhabited by pastoralist Hamer People. There is a government and non-government organization as well as private organization like hotel investors and lodges as a result of this Turmi becomes a tourist destination area besides the service sector the Hamer people have exotic culture that attract the attention of tourists.

4.1.4. The Condition of Social Service in Turmi Town

Recently there is a rapid increase in accommodation facilities in Turmi town and the surrounding areas. Some of these accommodations are recognized by South Omo Culture and Tourism office as a good tourist service providing organizations. For example, 'Buska Lodge', 'Turmi Lodge', 'Mango Camp Site', 'Green Hotel', and 'Tourist Hotel'. In addition, there are governmental institutions like police station, health station and telecommunication services. However, there are absence of some services and facilities like water, electricity and banking. The tourist service providing organizations are forced to pipe to their huge tanker and others fetch water from the nearby rivers using human labor and animal pack. They also produce electricity from their own generators.

According to the Hamer Woreda Tourism, Culture and Communication Office, the numbers of foreign tourists is increasing from time to time and make one of their tourist destination centres. This is because of two important reasons. First, Turmi is considered as the central part of Hamer where there is almost true culture of the Hamer like traditional dance (evangadi), and jumping of bulls are practiced and second in Turmi there are better accommodation facilities than any other areas in Hamer Woreda. These are the reasons behind the selection of Turmi as the study area.

Hence, Turmi and the surrounding areas are the most frequently visited part of the Hamer Woreda. Tourists who are interested in culture performance and life styles of the indigenous people come to Turmi from different parts of the world particularly from Europe and north America. Therefore, Turmi offers a unique opportunity to the study of the impact of tourist in Hamer people.

4.2. Background Information of the Respondents

To get the right information, the researcher purposefully selected the respondents those who know the sector very well for the sake of getting the exact information.

The total numbers of respondents are eighty (80), of which twenty eight of them are foreigners (tourists) and the rest fifty two (52) of them are Ethiopian.

About their gender distribution thirty one (31) of them are females and forty nine (49) of them are males.

Regarding to their age 42.5% of them are from the age of eighteen to thirty, 26.25% of them are from the age of thirty one to forty, 12.5% of them are from forty one to fifty years old, 11.25% of them are from fifty one to sixty and 7.5% of them are above the age of sixty. So the majority

of the respondents are youngsters because they are actively involve in the sector.

Their marital status is 60% of them are unmarried and 40% of them are married.

Based on their educational background, 40% of the respondents have from BA to PhD level, 17.5% of the respondents are a secondary school completed, 16.25% of the respondents have diploma, 13.75% of the respondents are illiterates and 12.5% of the respondents are elementary school completed. Here from the data what we have understood the majority of the respondents are professionals.

When we see their religion 70% of them are Christian, 17.5% of them don't have religion, and the rest 12.5% of the people are Muslim.

4.2.1. Grouping of the Respondents

The researcher arranged the respondents in to six groups and for each of them five common questions is provided, two other questions are identical for four groups, three similar questions raised for tour operators or guides and for Turmi residents, there is one question that is raised only for tourists and Turmi residents, and there is one question that is raised only for Turmi residents.

Here, it is good for the researcher to group their answer based on their similarities and analyze it thematically.

Generally, the researcher raised some identical questions for each group because I purposefully did it to assimilate the information flow from each respondent and targeted to get the right findings in relation to the topic. Although the researcher employed purposeful study mechanism, the respondents are an integration of different background.

4.3. The Break Down and Interpretation of the Data

4.3.1. In which Part of the Following Tourism Contributes Most for Hamer People?

Turmi Residents:

Among the sixteen (16) respondents of Turmi residents, thirteen of them said as tourism contributes to the ecology, economy and culture of Hamer. One respondent answered no and two of the respondents didn't answer it at all.

Service providers:

They answered this question as follows: three of the respondents said as it contributes to the economy and nine of them answered as it contributes to the culture of Hamer.

Tour operators and guides:

Five respondents said for the economy, three of them for both the economy and culture and other respondents responded for culture.

Tourists answered this question as:

Among the twenty eight respondents fifteen of them respond as it contributes to the economy, nine of them answered for culture, one answered for environmental protection and three of them didn't answer at all.

Interviewee:

Among the eighty respondents, thirteen of them are the neighborhood of Turmi. They are permanent residents in that area so the researcher interviewed them two other identical questions which are similar to 4.3.1. Therefore, ten of them said we are economically beneficiary from the sector, one respondent said as he is not beneficiary at all but he knows there are some who change their economy, and two respondents said it contributes to the culture of Hamer.

To summarize what the above five groups said, among the eighty respondents 42.5% of them answered as tourism contributes for the economy of Hamer, 28.75% of the respondents said tourism contributes to the culture of Hamer, 16.25% of them said it contributes for the economy, ecology and culture of Hamer at a time, 6.25% of the respondents didn't answer, 3.75% of them said for both the economy and culture, 1.25% said no and another 1.25% of respondent said for environmental protection.

There is a visible thing that can express as they bring economical change as an example, some of the guides bought motorcycle, residents send their children to school, introduction of service sectors as well as development of infrastructure, some built new houses, some bought extra cattle, etc.

For example, Ato Oyita is one of the local guides and he was my translator, as he told me his livelihood depends on tourists. He bought motorcycle and goats from the income he earned. As he said some of his friends also do the same thing and some changed their thatched roof to corrugated sheet.

Around 26 local guides' livelihood depend on tourists, so here, tourism creates job opportunity, as a result of this they will change their economical status, over 100 service providers depend on the tourist activities, the number and quality of craft sellers increase from time to time, infrastructures established and improved, education and health service sectors are opening.

In general, from the above information what we have understood, besides the cultural contribution of tourism to Hamer people, the economical advantages plays a great role for the livelihood of Hamer people. Directly or indirectly the introduction of tourists to the area improved their

economical activity as well as service giving sectors and infrastructures. Some writers also agreed that tourism plays most for economic growth. For example, M.Ouma (1970) said the most striking benefit from tourism is its significance as earner of foreign currency. Mason (2008) also associated researches about tourism with the economy of the host. He explained, studies of the impact of tourist development on a destination(s) is predominantly the work of economist and has concentrated on the effects of income and employment. Since cultural tourism is a recent phenomenon, it is not widely known before but still it is clear that tourism has a lot of advantages for the protection or preservation of culture. So that tourism contributes a lot for the economy of the host society.

See transc. Rec. 02.from 00:00:54.930 to 00:00:56.280 for 00:00:01.350

4.3.2. Which Aspects of Hamer's Culture are more Appreciated or Attractive?

Among the five groups of the respondents; the tour operators or guides, tourists and Turmi residents explained the above question as follows:

The majority of the respondents answered this question as they are interested by their bull jumping, 'Evangadi', dressing style of females, and their hair style.

One of the respondent said, "Life style, dressing style, and the bull jumping ceremony because it is very unique and amazing, no where exist."

One of my tourist respondent (he is from Dutch) expressed that their different cloths, kind of living that make different from us attracted him.

One of the German tourist explained, the different way of life, the way to live with nature appreciated and enabled him to visit Hamer people.

Again, one of the tourists from Israel said that their customs (like bull jumping) and appearance attracted him.

From my observation, during bull jumping a lot of people coming together, females dressed well, a lot of tourists impressed to follow this unique event and happiness was reflected from their face and enjoy with it.

So, as to me when we talk about Hamer, bull jumping, 'Evangadi', with their unique dressing style and hair style of females come to every mind. Even some considered as they are close to nature.

In general, since cultural attraction in relation to tourism includes a lot, it attracts more. Mason (2008) indicates that culture is the complex whole which includes knowledge, belief, art, moral law, custom and any other capabilities and habits acquired by man as a member of society so from my observation and the respondents feeling, explanation, their different way of life (bull jumping, 'evangadi', hair style, and dressing style) make them unique and impressive on the eyes of the observer or by the clients.

4.3.3. Which Cultural Features or Traits do you think that are Exposed to Change Because of the direct and Indirect Contacts of Tourists?

Tourists:

Among the twenty eight respondents seven of the tourists said material culture, three tourists did not give answer, two of them said custom, one answered performing art, five of them answered both material culture and customs, and another five respondents answered both material culture and performing art, again another five answered all of them can exposed.

Turmi Residents:

Eight of the respondents didn't answer at all, one said performing art, another one respondents said nothing, four respondents said material culture, one of the respondent said that making marriage out of tribes(inter ethnic marriage) and one said by foreign culture.

Tour operators or guides:

Two of them said custom, four respondents answered material culture is easily exposed to change, two didn't answer, One said both material culture and custom, another one said both material culture and myth, again another one respondents said myth.

Service Providers:

Among the twelve respondents nine of them answered as material culture is exposed to change because of the contact of tourists but three of them said custom.

Interviewee:

Four of the respondents said material culture, another four said no change at all, again another four respondents answered custom exposed to change and one respondent didn't answer.

To summarize the given information above: among the eighty respondents 35% of them said material culture is exposed to change because of the direct or indirect contact of tourists with Hamar people, 17.5% of them didn't answer, 16.25% of the respondents said custom, 7.5% of them answered both material culture and customs, 6.25% of them said nothing, 3.75% of the respondents said both material culture and performing art, 2.5% of them said performing art, 1.25% of them said both material culture and myth as well as myth alone.

As Ato Gayito (one of my interviewee) said the old generation keeps their material culture as it is but our kids (the new generations) are going to school then they wear modern (western cloths) and their language is also going to be changed.

Ato Galie Duala said that there is a change of hair and dressing styles of youths because they are going to school and coming to the town.

Generally, based on the summery above material culture which includes building, jewellery, inscription, hair style, cloths, etc are easily exposed for change because of the external contacts. It is a human phenomena first copying what we see later we change our identity. That means, first we want to resemble as the foreigners by changing our clothes or hair style later we will lose our customs like our religion, ritual and festivals. So, as to my observation, I support what the majority of the respondents said because when they are going to bull jumping or 'evangadi' especially males try to change their dressing style and hair style by copying or resembling to visitors. These may not be seen for them but gradually they will lose their overall identity. Therefore, besides the respondents answer, it is clear that societies lose their material culture because of the direct or indirect contacts of tourists. A good example to compare the past and the current dressing and hair styles see the film that made by Lydall Jean in titled two girls go hunting modified on 1/23/2006 with type VOB on VTS-01-1VOB and VTS -01-4VOB. As Meethan (2001) explained, the residents may adopt new styles of clothing, begin eating and drinking the imported food and beverages favored by the tourist or aspire to obtain the material goods so casually displayed by him.

Meethan further added to explain how cultural traits exposed as a result of the direct or indirect contacts of tourists as follows:

direct contacts with tourists mainly younger men ... dress mode is frequently Western with jeans and the black leather jacket being a preferred style of clothing. So, material culture is easily exposed because of external or internal contacts.

See Transc. Rec.03. From 00:01:45.440 to 00:0148.460 for 00:00:03.020 and 00:02:02.100 up to 00:02:05.870 for 00:00:03.770.

4.3.4. A. Do you think Tourism Activities have Many Advantages?

B. Do you think Tourism Activities have Many Disadvantages?

Here there are two opposite open-ended questions that the respondents freely expressed what they know or what they see, so as to their response: The majority of the respondents said, the main advantages of tourism are economy development, share cultural believes (cultural exchange), job opportunity. A few of them answered as it is advantageous to preserve or to keep history and culture and one respondent said it has a role for the development of infrastructure.

As to my observation, it is clear that the main advantages of tourism are the foreign currency found from it and the job opportunity which is found because of the direct and indirect activities of the tourists.

Teacher Dom Elger (British citizen) who is working as a teacher in one of Turmi School said that the expansion of tourism creates job opportunity like employment in the lodge, selling crafts and the like.

Mason (2008:48) mentioned that the positive effects of tourism as it contributes to foreign exchange earnings; contributes to government revenues; generation of employment and to regional development. Many writers also agree with these ideas. Therefore, the main visible advantage of tourism is economical development and job opportunity. Although economy plays the leading role for the host community. Besides these, tourism can provide many social advantages.

One of the tourist respondents from Netherlands said besides money generating from tourism activities it also helps to share cultural believes. Roy A. Cook explained it, in addition to economic gains, tourism can provide many social and cultural benefits by bringing people from a wide

variety of places and cultures together, visitors and locals learn about each other, their differences and their similarities. He further added, at the same time tourism provides the opportunity to preserve the region's historical and natural sites.

In general, based on the respondents answer, the activities of tourists have many advantages like for economic growth, civilization, experience sharing, for image build up, etc.

See Transc. Rec. 02.from 00:00:54.930 to 00:00:56.280 for 00:00:01.350

On the other hand, as everything has its own advantage, it has also disadvantage so the respondents explained its side effect as follows: The main problems of this industry are, it facilitates changing of culture (acculturation), local people become idle (students stopped their school and some even gave up their work that is they left their agricultural activity), as a result it also encourages begging, encourage sex tourism.

I have seen the same thing in my observation too. Girls migrate to the town or tourist destination area and get job by giving service later they lead to commercial sex. Some youths also flow to the town and lost their identity. As Mason (2008) explains, over dependence on tourism is the other negative impact. J. Lickorish (1997:78) also point out the negative impacts of tourism as the respondents expressed. He said that when tourists enter the host country, they don't just bring their purchasing power and cause amenities to be set up for their use. Above all, they bring a different type of behavior which can profoundly transform local social habits by removing and upsetting the basic and long established norms of the host population. He also added, further effects may be the appearance of consumerist behavior, relaxation of morals, begging,

prostitution, drug taking, loss of dignity, frustration in failing to satisfy new needs.

One of my respondents who don't want to express his name told me that the disadvantage of tourism nowadays in the town fake evangadi prepares for the sake of getting money that leads to cultural commodification later which enabled us to lose our own indigenous practice.

As Ato Shada Kizo said recently the language is changed. Formerly, we didn't hear but now we heard some of the words and practicing it. At the same time the dressing styles are going to be change. As he said, in the future our culture will change.

One of my Hangarian respondents highly criticized those who receive money from photos because they become idle as a result they will develop begging.

One of the German tourist expressed one of the disadvantage of tourists are lose of identity, custom by focus on monetary issues (begging),etc.

One of the tour guides said yes the tourism activities have disadvantage like the expansion of sex tourism as a result it exposes to HIV/AIDS.

According to my observation some of the individuals who got money from photos or by other means, they use it for drinking of alcohol. If it grows up as habit and on the other day if they don't get the chance, it will lead them to beg.

See Transc. Rec.03 from 00:02:23.990 to 00:02:25.670 for 00:00:01.680 and 00:02:29.00 to 00:02:31.370 for 00:00:02.370.

Generally, tourism activities bring foreign currency, create job opportunity, facilitate globalization and infrastructure, on the other side, it encourages to lose identity, lots of migration from the country side to

town, begging, commercial sex and the like but taking care for its negative impact and knowing which outweighs and choosing the best is the duty of the host as well as any concerned body.

See transc. Rec. 02.from 00:00:54.930 to 00:00:56.280 for 00:00:01.350

4.3.5. Do you Think the Tourists have a Respectful Attitude Towards the Local Culture?

Almost all of the respondents answered it, yes they respect our culture. Even some of the interviewee said that as some of the tourists tried to practice what they are doing (they try to copy our activity). Of course, in my observation also I have seen it when the tourists practice as a local community but some culture are intangible so we don't know exactly how they impose what they brought or what they have. In my observation during the bull jumping, I have seen when one of the tourists painted on her cheeks by natural ink by copying what the local people do and some of male tourists dress as locals and tied jewellery at their hand. Although there is tangible and intangible cultures that both the clients and the host community exchange or share each other, normally from my observation even some of them advised the local community to protect what they have.

As W/ro Bunu Balanta said they are strongly respect our cultures even they practice what we do like eating as we eat, drink as we drink, and copying some of other activities as we do.

See transc. Rec. 04 from 00:01:15. 640 to 00: 01:17.610 for 00:00:01. 970.

4.3.6. What is the most Tourist Attraction of Hamer People?

Among the three alternatives given, all of the respondents said culture. The researcher also understand that although one community has his own history and natural attraction, the tourists impressed by the culture of Hamer because the Hamer people are known and reach by their culture so cultural attraction outweighs to their historical or natural attraction i.e. why a lot of tourists participate during bull jumping and evagadi.

4.3.7. How Often the Tourists Visit Hamer People?

Among the twenty seven respondents, 77.7% of them said it is seasonal and 22.2% of the respondents said throughout the year. Of course, it is obvious that the flows of tourists are seasonal. Even some writers put it as it is the weak side of the tourism sector because during off season some of the migrants lose their job. Meethan (2001:147) explains as it is one of the negative impacts of tourism. He said, employment in tourism is often part time and can also involve migrant workers in the informal unregulated sector of the economy.

Table: 4.1. Tourist flow by months for vacation purpose 2006-2008

Years	January	February	March	April	May	June	July	August	Sepm.	October	Nov.	Decem.
2006	7162	6123	3792	7492	7990	6083	7249	7427	6386	6951	6023	7506
2007	15828	8921	8729	9070	9159	9294	8974	10717	10963	10408	11002	15468
2008	6510	7891	7743	9818	9182	12361	6727	7837	3307	8550	8193	8273
Total	29,500	22935	20264	26380	26331	27738	22950	25981	23658	25909	25218	31247

Source: Tourism Statistics Bulletin 2006_2008 No. 9

According to the above data, the number of tourist flow at national level varies from month to month especially December and January is the highest tourist flow time respectively.

Although these tourists visited the different parts of tourist destination area in the country, the number of tourist flow from month to month varies. So here what we have to understand, the tourist flow is seasonal. Although there is no any well compiled and organized statistical data at national level the number of tourist flow is seasonal. According to tourism statistics bulletin 2006-2008 No.9: 5 the most popular destinations for tourists traveling to Ethiopians in recent time could not be found because of unavailability of data. Whatever based on the South Omo Zone Culture and Tourism official information, the first tourist flow season is from December to January and next to this time the second highly tourist flow season is from June to August.

Normally, tourists' flow from their country to a tourist destination area determined by their own interest, weather condition of their country as well as by calculating the host country i.e. they also think of when and where is good to visit one destination.

As Ato Oyita, who was my guide, told me the guides experiences as follow: He started from his experiences, during the off season it is good time to me to attend or follow the health condition of my goats and I also attend the condition of the farm. Similar activities are practiced in his friends and some service giving individuals but for those who have no these they spend idly. As he said the seasonality of tourists are a big problem for those who have no alternative activities during the off season.

In general, based on the respondents response and the above data the tourist flow is seasonal that is why it is mentioned as it is one of the negative impact of tourists during the off seasons.

4.3.8. Who are these Tourists Mostly?

Among the twenty seven respondents 48.2% of them said our tourists are from Europe, 40.7% of them said mixed and 11.1% of respondents

answered this question as they are from America. As to my experience, although tourists come from every corner of the world there are some known tourist generating countries.

Table: 4.2. Tourists that Came to Ethiopia for Vacation Purpose at National level (2007&2008)

Years	Africa	Europe	Asia	America	Domestic tourists
In 2007	14614	46172	941	41546	not mentioned
In 2008	5397	45527	3601	36060	not mentioned
Total	20011	91699	13542	77606	

Source: Tourism Statistics Bulletin 2006-2008 No. 9

Based on the above statistical data, Europe is the most tourist generating continent. According to the South Omo Zone Cultural and Tourism Bureau information their area is mostly visited by German, Holland, Poland, Italian, French, American, etc. respectively by their number of tourist flow. So here also the dominant tourist generating continent is Europe.

In general, based on the information that is provided by the respondents and the data above, the most tourist generating area is Europe.

4.3.9. Which Segment of your Society is more Attracted Towards Tourists?

Among the sixteen respondents 56.25% of them said mixed. Although bull jumping takes place by youth, every individual participate in the activity and both sexes involve i.e. females & males involve because everybody wants income for their livelihood. On the other side, 43.75% of the respondents said mostly it is for youths because most guides are youths, bull jumping, ‘evangadi’ takes place by youths, some of them are students who use the tourism activities as a source of income for their education, service providers are also youths but both sexes involve in the activity.

In my observation, although there is no age limitation to be attracted towards tourists, the number of youths that engaged or involved to the tourist activity exceeds in any of other age groups because normally, those service providers like waiter and waitress, the local guides, artifact sellers, and other direct or indirect activities of the host run by youngsters but it is clear that both sexes attracted. Here we don't denied that as the majority of the respondents said, every segment of the society attracted towards tourists to get money but numerically the youths exceeded than in any other age groups. Since the youths are more of productive and need more money, they are more of attracted by the tourist activities. As Royal A. Cook (2006) explained, tourism's effect on young people may have a detrimental effect on the culture of an area. The youth of a region are the most likely to seek the jobs created by the tourism industry which are often higher- paying than the traditional work available, for example farming. It is common for a young man or woman in developing nation to be able to earn more than his or her elders and to flaunt this disparity through the purchaser of material goods.

Ato Bergembie is a forty years old man who works as a guard in Turmi lodge for three years. He is working in this service giving sector with pleasure.

Ato Tesfaye is also one of Bergembie's staff members who work as waiter in Turmi lodge. He is at the age of twenty three. As he told me he is very happy about his work especially when he exchanges ideas (talk to tourists) because he learns a lot from them.

One of the participants of the bull jumping who doesn't want to tell his name told me that as he is fifty two years old and he regularly attends bull jumping ceremony by leading or programming the activity to run in the right truck. His main attraction is, he earns good money from tourist

entrance fee so he is happy by the coming of tourists and as he enjoyed with me.

In general, there are different age groups that directly or indirectly involved by the activity of tourists. Although their base is money, they are also very happy for their time that they spend with tourists because as they said tourists are approachful and kind to them.

4.3.10. Is there any Sex Tourism or Official Sexual Relationship between Hamer Girls & Tourists?

I tried to find some information formally and informally about sex tourism in Hamer people whether it is practice or not because I heard in the community as well as outside the community as it is recently begun by some individuals. The majority of the interviewee and some of my informants said there is no clear sex tourism in the region but still some respondents accept its existence.

One of the interviewee told me that if the girl spent with tourist, she would be outcast by the society so it is untruth.

Again two of my interviewees who don't want to express their names told me that we heard there is sexual intercourse activities between our girls and the tourists but it is only saying or it has no tangibility. If it is really practiced, they will be isolated and their family also not involve in the social affairs.

As Ato Tsilie Bonke said that some individuals who came from central part of the country (in the town) wear and say as they are Hamers (act as Hamers) and make sexual relationship with tourists but our indigenous people do not do it.

Ato Wegela Bera said as he didn't know about it and Ato Warka Magie also said as he didn't know anything about it in his environment but Hamer is wide so may be it can practice in other parts of Hamer.

Some of the individuals criticize books which are written about Hamer. As they said the books explained as there is sex with clients especially after 'evangadi' which is untruth but blacken our name.

But others like Etsegenet Abera told me that the main cause of HIV is tourists by the help of guides and some prostitution in the town. As she said the reason that girls involve in this activity to get money and some for sexual desire.

One of my interviewee, Bunu Balanta told me that tourists are the source of income but as she said by the help of guides the tourists make sexual relationship with our girls. So she shared what others said.

Ato Goyitie Dilie said that although we don't have seen it, we heard as there is practice of sex with the tourists by the help of guides.

Again, Ato Shada Kizo said that he didn't know about HIV/AIDS but he knows as there is sexual relationship between our girls and tourists which is out of our culture.

Ato Poshie Mayito didn't deny the existence of sexual relationship in between their girls and the tourists but not by the help of guides rather the girls themselves practiced it after photography.

In my understanding and based on the information I found, although it is not exaggerated and not considered as it is sex tourism, there is some clues for the existence of commercial sex with the clients.

Although it may not be directly related to sex tourism, there are some individuals infected by HIV/AIDS. As the community health counselor told me, the main cause of HIV/AIDS may or may not be connected to the tourist flow. As he said, it is most probably because of prostitutions that are coming from the central part of the country, drivers, guides, tourists and others coming to the region for different purposes like NGO workers, teachers and the like can take the responsibility.

From my observation and understanding, I suggest that the introduction or the coming of HIV/AIDS is in relation to the establishment of towns and the construction of roads or the development of infrastructures to the region as a result a lot of travelers are flowing to the area. So it may be directly or indirectly related to tourists or other travelers who traveled there for different purposes.

Jean Lydall (2000) wrote in her preliminary assessment of HIV/AIDS risk among the Hamar and other ethnic groups in South Omo Zone as follows: The completion of an all-weather road to...among other findings, the arrival of many people from other part of Ethiopian. Along with the increased urbanization came alcoholism, commercial sex and the spread of sexual transmitted diseases (STDSs) including HIV/AIDS and other infectious diseases.

In general, although there is spread of HIV/AIDS in Turmi and the surrounding areas, this may or may not be caused by the sexual relationship of tourists to the local people because it needs further tangible research to prove it. But in one way or another the cause of this disease is as a result of the new travelers in the region.

Table: 4.3. Statistical data of PICT (provided incite counseling test) result from 2001-2003 E.C.

Years	Males	Females	Total	HIV positive		
				Males	Females	Total
2001	473	351	824	16	22	38
2002	139	154	293	6	23	29
2003	554	489	1043	3	3	6

Table: 4.4. Statistical data of VCT (Voluntary Counselor Test) of HIV from 2001-2003 E.C.

Years	Males	Females	Total	HIV Positive		
				Males	Females	Total
2001	418	381	799	10	3	13
2002	448	378	826	2	1	3
2003	784	709	1493	2	3	5

Source: For the above two tables community counselor of the health station.

In the above two tables what we have seen in both cases i.e. PICT & VCT, there are some individuals who are infected by sexual transmitted disease (STD).

The area is very remote and most of the people are pastoralist who are authentic but in one way or by any means these people are not free from this STD. So, although it needs further research, anyone can suggest that the victims are coming from the main town or any infected new comers to the region for different purposes tried to spread it i.e. they can be guides, tourists, governmental and nongovernmental workers, drivers, and prostitutions who came from the main town, etc. Therefore; although we can't conclude that as there is sex tourism, no doubt that there is commercial sex practices with the indigenous people.

See Transc. Rec.03 from 00:02:23.990 to 00:02:25.670 for 00:00:01.680 and 00:02:29.00 to 00:02:31.370 for 00:00:02.370.

4.3.11. What do you Think will be the Remedy for the Protection of Culture?

The majority of the respondents answered as it is the duty of every individual but more of teaching the people to respect and protect their identity, and government's attention play a great role. I personally also support that giving awareness to the host community and recording what they have and what they are and pass to the next generation is everybody's responsibility as well as the government's follow up to take care of their identity.

As W/ro Bunu Balanta said giving education to the local guides help them to help their environment and their family.

Some of the interviewees who don't want to express their names said that the government's action that enabled to stop beating of girls during the bull jumping is not a good action because it is our culture and we practice it with our own interest so they think of that they will keep their culture and postponed the next generation. Again some of the residents opposed their children's wearing of cloth when they went to school because they considered that this is western style and as it will affect their dressing styles. Thus, as they said there are influences in government side that thought to be harmful must stopped but the community opposed these measurements because we will lose our identity.

As teacher Dom Elser (one of my interviewee who is giving free teaching service to Turmi students) said sister companies like tour operators should give full information and take care of every activity to keep it as it is and to give the next generation.

In general, for a sustainable tourism development well planned and preservation mechanism is important. As Leonard J. Lickorish (1997:92& 93) explained, develop tourism in a carefully planned and controlled manner

and where warranted, establish an upper limit on growth, to use tourism as a means for environmental conservation, to use selective marketing techniques, etc then preservation of any important or interesting historic, cultural and archaeological sites are the basic environmental planning principles.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1. Summary

Tourism in its primitive sense came when man started to produce surplus food which was accompanied for the search of a better means of production but in its modern sense, it is a recently introduced business industry especially, the invention of money and the development of trade become probably agents of modern travel.

In general, this study focused on to examine the impacts of tourism on culture in a tourist destination area particularly in Hamer Woreda on Turmi community and their neighborhood i.e. 'Tinishou Wegnarky'. To achieve the objective, the researcher used both primary and secondary data collection. To gather the primary data, both qualitative and quantitative techniques employed. Inorder to generate pertinent data from the research participants like tour operators, local guides, service providers, and tourists are involved. The data obtained through these strategies were thematically categorized and analyzed. From the analysis, this study revealed various findings.

Culture and tourism are unseparable. They can be considered as the side of a coin. That is, culture and tourism have a mutually beneficial relationship which can strengthen the attractiveness and competitiveness of attraction sites or a country. Culture is an increasingly important element of the tourism product as it creates distinctiveness in a crowded global market place. At the same time, tourism provides an important means of enhancing culture and creating income which can support and strengthen cultural heritage, cultural production and creativity. So

culture and tourism are linked because of their obvious synergies and their growth potential.

Culture and people are also inseparable. So every society has their own way of life that describes themselves. When the different societies or communities are trying to interact each other, there will be exchange or borrowing of cultures. Therefore, culture is not static. It can grow or die based on different situations. But it is not forgettable that culture plays a great role for the development of economy, socio-culture as well as for the environment.

Tourism takes place in the human environment, which is made up of human and natural features. The human environment comprises economic, social and cultural factors and process. Then, tourism as a significant form of human activity, it can have major impacts. These impacts are visible in the destination areas where tourists interact with the local environment, economy, and culture of that society. These impacts can be positive or negative.

Economically, tourism can have both positive and negative impacts. It depends on the type and intensity of tourism's activity as well as the characteristics of the host society.

Positively, it benefits for the contribution of foreign exchange earnings, generation of employment and income. As a result it promotes the productivity of agriculture and industrial sectors, create job opportunities in many service sectors. On the other hand, unplanned and uncontrolled tourism activities have negative economic impacts as a result it reduces the effectiveness of the positive ones. For example, the seasonal activity of tourism is one impact on the economy sector and also increment of price on goods and services of tourist destination areas are the other basic problems.

On the socio-cultural impacts of tourism, tourism has played a significant role to promote and encourage better understanding between people of different cultures and nationalities as a result it encourages for the preservation of heritage and tradition, for sharing of culture in between and among different cultural experiences. On the other hand, tourism negatively degrading the culture of one community by increasing the incidence of crime, prostitution and gambling, commercializing of culture, religion and arts.

Positively, tourism plays a significant role to stimulate measures that to protect the environment and/or landscape and/or wildlife; it can help to promote the establishment of national parks and/or wildlife reserves; it can promote the preservation of buildings/monuments (this includes for example UNESCO's world heritage sites). On the other hand, it has negative impacts by polluting the environment, land use problems, damage of heritage and history.

5.2. Conclusion

This study is investigated the impacts of tourism on culture particularly on Hamar people. The researcher's conclusions were made on the basis of the major findings of the study. Ethiopia is one of the developing countries that have multi tourist attraction sites. Since tourist activities are recent phenomena in the country and to be beneficiary from the tourism sector, well planned and effective research is important. The researcher exhaustively collected the primary data and utilized secondary sources related to the topic. Tourist related economic activities, socio-cultural relationship of tourism with the host and in relation to the environment and the tourism with its impacts are assessed deeply. Then, the main objectives of this study were to analyze the impacts of tourism on Hamar people particularly Turmi community and their neighborhood. Inorder to achieve this objective, the study

assessed many things. Hence, on the basis of the findings pertaining to the impacts of tourism on culture, the following conclusions can be drawn:

As it is pointed out by M. Ouma (1970), the most striking benefit from tourism is its significance as earner of foreign currency. In addition to the foreign exchange earned by the nation, tourism stimulate national growth in innumerable ways for example by demanding hotel accommodation, tourism creates investment opportunity. It contributes towards a regional redistribution of economic activities in a country. His points support the research findings. Similarly the research findings showed that the tourism sector has significant positive contribution to the economic growth of the host community by creating job opportunities and for a source of foreign exchange earnings income and employment. Based on the findings, basically for tour operators, guides, hotels, restaurants, handicraft sellers, service providers and others are beneficiary from the tourism activity.

What has been found out in this research that the country has natural, historical and cultural tourist attraction potentials but of which the culture of Hamar particularly, bull jumping, evangadi, their hair and dressing styles are more attractive to tourists and enabled them to flow this destination. Although globalization affects to keep or protect the indigenous culture, still the Hamer people keep what they have and what they are. Therefore, tourists flow to this destination to visit their culture.

In one way or by other means, tourism has negative impact on the culture of the host community. Among the different cultural features, material cultures like dressing style, hair style, their way of feeding or drinking, jewelry, etc are exposed for change by imitating what they see from their clients. Therefore, based on the research findings indicated,

material cultures are easily exposed to change because of the direct and indirect contacts of tourists.

For the development of economy, tourism plays a great role and it also creates job opportunity while tourists spending in the host community, there is mutual exchange of way of life so the research has found out that the tourism activities have many advantages like for economy development, cultural exchange, job opportunities and for cultural perseveration. On the other hand, as it has advantages, the tourist activities have also negative impacts that is it facilitates cultural changes (acculturation), begging, commercial sex, lose of identity and more migration towards the destination area.

Although there is a direct or indirect contact on once community's way of life and this contact by itself may bring an impact in both sides but based on the research findings, the tourists have a clear respectful attitude towards the local culture because every culture is respected by itself.

The findings indicated that, among the different attractions for tourists, the cultural attraction of Hamer is the most impressive for tourists.

Tourists travel in different time for different purpose but the main negative impacts of tourism are its seasonality. Although tourists travel the whole year in every corner of the countries, based on the research, the journey of tourists are seasonal.

Ethiopia is one of the tourist destination countries as a result tourists come in every corner of the world. Similarly, based on the research findings, the tourists come in every continents but the dominant tourist generating continent is Europe.

For economic development or earning money, everybody of the host community directly or indirectly involves in the tourist activity. However,

youths are more beneficiary; the research has found out mixed age group attracted towards the tourists.

Currently, the major tourist products or attractions are nature, history and culture. Formerly, there are 4s that considered as tourist products i.e. Sun, Sea, Sand and Sex. Whatever the types of tourist products, tourists travel for different purpose or interests. The tourists that come to Hamar communities appreciated by their way of life particularly by their bull jumping, evangadi, their hair and dressing styles but there is a rumor that as there is practice of sex tourism in Hamar community (tourist destination area like Turmi) so based on the research findings, there is commercial sex between Hamer girls and the tourists.

According to the findings, the remedy for the protection of culture will be given to everybody to protect their identity, teaching them to protect or preserve their culture, planning and policy to the sector is important. So in order to sustain culture and tourism, the development of tourist service of a country and trustful publicity of tourist attraction of the country, awareness on the part of the nation and welcoming tourists and policy on tourist entry and exists, formalities as well as recording or give protection for their culture is important.

5.3. Recommendation

Although tourism in Ethiopia is at its infant age, now days the sector is a dominant business industry. In addition to other national income generating activities, tourism plays a great role for earning foreign currency as a result the national Growth Product increase. So for poverty reduction, job opportunity, as well as for social interaction, etc, the sector plays the leading role.

Tourism and culture are inseparable. When tourists travel in a destination, they will find people. Then, to find mutual benefits in both sides and to sustain development, minimizing the negative impacts that exist in between the interaction of tourists and the host communities have great significance. To achieve this lot of measurements must be under taken. Before the culture is endangered or not as functional as they were, prompt measurements should be taken by the concerned bodies. So based on the summary and the conclusion found out, the researcher recommended the following points:

- The researcher has realized that tourism played a great role for income generating and job opportunity. So to sustain and earn more money: the host community, the government and any concerned bodies enabled to keep their way of life without any pollution or acculturation.
- It is obvious that culture is mostly changed or borrowed from others so before we lose the original or the indigenous one, we have to archive and try to postponed to the next generations.
- The positive and negative impacts of tourism are one side of a coin but encouraging or enhancing the positive impacts are the responsibility of the host community and other tourism sister companies as well as any concerned bodies.
- Made awareness creation to keep their identity.
- Cultures are expressed by materials or by symbols so the craftsman must be trained and aware to keep their own design and styles as a result they will protect their identity.
- Besides the cultural attraction trying to have multiple tourism products to prolong the duration of the tourist stay as well as giving comfortable facilities and develop infrastructures can help to reduce seasonality of the tourist flow and can try to multiply tourist generating countries.

- The tourist activities touch multi sectors like hoteliers, restaurants, transportation service providers, handicraft makers, etc. These and others are directly or indirectly beneficiary in the sectors. So to have positive images to the clients, enabling each sectors and make everybody to involve in the sector will sustain the tourism development.
- Further studies should be done and the findings should also be displayed.

In general, the positive impacts or negative impacts exist in between the interaction of tourists and the host communities. To outweigh the positive impact's, the contribution of sister business sectors, the contribution of governments, nongovernmental organization, any individuals and international communities are of paramount importance.

Bibliography

- A.Cook, Laura, J. Yale, Joseph, J. Marqua (2006) (3rd ed.). Tourism the Business of Travel.
- Abiyot Tilahun. (2008).MA thesis on Challenges of livelihood Diversification & coping strategies among the pastoralists in Debub Omo Zone: Case of Hamer.Addis Ababa University.
- Chambers, Erue (ed.).(1997). Tourism and Culture: An Applied Perspectives New York: State University of New York Press.
- Chaudhary (2009). Tourism Concepts & Principles.
- Christopher, J. (1989). The Business of Tourism,(3rd). A Division of Longman Group Ltd. London.
- Crapo, R.H. (1996). Cultural anthropology: understanding ourselves and others (4th ed.) New York: MC Grawhill.
- D'Lttel Arthurd (1968). Aviation and tourism in Ethiopia. London Expendit Muiti Print Ltd.
- E. Wanda George, Mair and Raid (2009). Tourism Development.
- Fekade, A. (2004). Some reflection on culture and Development in Ethiopia Economic focus
- Flick, U. (2002). An Introduction to Qualitative Research. (2nd ed.). London: Sage Publication.
- Fusco Girad and Peter Nijkam. (2009). cultural Tourism and Sustainable Local Development.
- Greenfield, Richard. (1965) Ethiopia A New Political History New York.
- G. Mattews Harry (1978). International Tourism: A political & Social Analysis.

- Guest, G., Mack, N; Mac Queen, M; Namey, E., and Wood Song, C.(2005). Qualitative Research Methods: A Data collector's Field Guide. USA: Family Health International.
- Hoepfl C. M. (1997). Choosing Qualitative Research: A Primer for Technology Education Researchers. Journal of Technology Education. 9, (1), 1-16.
- Inskip, Edward (1991).Tourism Planning: An Integrated and Sustainable Development Approach: Van Nor Stand Rein, Hold, New York.
- Joseph P.M.B Auma: (1970) Evolution of Tourism in East Africa
- Kevin Meethan. (2001). Tourism in Global society place, Culture, Consumption.
- Lea, John (1988). Tourism and Development in the Third World, Richard Clay Ltd.Bungay, Suffolk, Great Britain.
- Leonard J. Lickorish (1997). An Introduction to Tourism.
- Lofland, J. (1972). Analyzing Social setting. Belmont: Wadsworth.
- Lydall, Jean (200). North East African Studies. V. 7, No. 1. P. 41-61.
[http:// muse.jhu.edu](http://muse.jhu.edu).
- Mason Peter: (2008). Tourism impacts, Planning and Management (2nd ed.) University of Bedfordshire UK.
- Matthew, Harry G. (1978). Introduction Tourism, A Political and Social Analysis. Schenkman Publishing Company, Cambridge, Massachusetts,USA.
- Mcintosh, R. And Goldner C. (1990). Tourism Principle, Practices and Philosophies. John Wiley and Sons Inc. USA.

- Mowforth, Martin and Ian Munt (1998). *Tourism and Sustainability*. London. Rout Ledge.
- Myers, D.M. (ed.). (1997). *Qualitative research in Information Systems MISQ Discovery*. Retrieved September 2,2006 from <http://www.qual.auckland.ac.nz/>
- Patton, M.Q. (2002). *Qualitative Research and evaluative Methods*. (3rd ed.). Sage Publication.
- Sarantakos, S.(2005) *Social Research*. (3rd ed.) New York: Palgrave Macmillan.
- Singh N. (1968) *Achievement of UNCTAD.I* New Delhi.
- Shaw, G. And Williams M. (1994) *Critical Issues in Tourism, A Geographical Perspective*, T. J. Press Ltd. Great Britain.
- Smith, Valenc (1989). *Hosts and Guests: the Anthropology of Tourism*. Philadelphia: University of Pennsylvania, USA.
- Stefan G and C. Michael Hall. (2006). *Tourism and Global Environment Change*.
- Stephen et. Al. (1991). *The Management of Introduction to Tourism*; Unwin Hyman Ltd. Broad Wick Street, London.
- Strecker,Ivo . (1976).*Traditional Life & prospects for Socioeconomic Development in the Hamer Administration*.
- Wondafrash Genet (1996). *Thesis on Tourism in Ethiopia*. Addis Ababa University.
- W. McIntosh & R. Goelder (1986). *Tourism principles, Practices, Philosophies* (5th ed.). Michigan State University.

Yohanes Takel (1985). Thesis on Tourism Industry: Contribution, Problems & Prospects. Addis Ababa University.

Authority for Research and Conservation of Cultural Heritage (ARCCH 2008).

Bulletin of Amhara Region Culture and Tourism Bureau: Meshib 1997 E.C. Vol.1

Magazine of the Ministry of Culture and Tourism. June 2006.

Tourism Statistics Bulletin 2006-2008. No. 9.

Profile of SNNPR (May 2009).

Wikipedia

[WWW.SNNPR](http://www.SNNPR) of Ethiopia.

www.sidestore.com

Appendices

Appendix: 1. List of informants (interviewees)

No	Name	Sex	Age	Place of Interview	Time	Remark
1	Etsegenet Abera	F	26	In the car	Morning	Nurse
2	Bunu Balanta	F	38	At home	Morning	Recorded
3	Gayito Kilkila	F	35	Wegnarky	Morning	Recorded
4	Shada Kizo	M	45	Wegnarky	Morning	Recorded
5	Kafa Kula	M	50	At home	Morning	Elder
6	Goyity Dily	F	25	Wegnarky	Morning	Craft Women
7	Poshi Mayito	M	35	Turmi	Morning	Passenger
8	Tily Bonka	M	21	In the market	Mid time	Passenger
9	Galie Duala	M	25	Near to the market	Afternoon	Pastoralist
10	Omelie Argo	F	35	Near to the market	Afternoon	Pastoralist
11	Sintayehu Gezahagn	M	22	In the Office	Morning	Nurse
12	Webala Bara	F	30	On the street	Afternoon	Hotel worker
13	Warka Magy	F	38	Near to Turmi	Afternoon	Pastoralist
14	Dom Elger	M	60	At school	Morning	Teacher

Appendix : 2. ለአገልግሎት ሰጪዎች አካላት የሚቀርብ መጠይቆች አማርኛ ለሚችሉ የተዘጋጀ

የዚህ መጠይቅ ዋና አላማ ተራዝም በሀመር ባህል ላይ የሚያመጣው ጠንካራም ሆነ ደካማ ጎን የሆኑትን መረጃዎች ለማሰባሰብ ነው። ስለዚህ የእርስዎ መረጃ (አስተያየት) ለጥናቱ ከፍተኛ አስተዋጽኦ አለው።

ለትብብርዎ አመሰግናለሁ !

የመላሾቹ መረጃ መነሻ

1. እድሜ 18-25 26-30 31-35 36-40 41-45 46-50 51-55 56-60
61-65
2. ዜግነት -----
3. ጾታ ሴ ወ
4. ስራ -----
5. የትምህርት ደረጃ:- ያልተማረ 1ኛ ደረጃ 2ኛ ደረጃ 10+1/12+1
10+2/12+2 10+3/12+3 10+4/12+4 ሌላ ካለዎት

ለአገልግሎት ሰጪ አካላት የሚቀርብ የጥናቱ መጠይቆች

1. ምን ዓይነት አገልግሎት ነው ለቱሪስቶች የሚሰጡት?
 - 1.1 ለምንድነው በዚህ ሞያ የተሰማሩት _____
 - 1.2 በሚሰሩት ስራ ምን ይሰማዎታል _____
 - 1.3 ከቱሪስቶቹ እንቅስቃሴ የሚወዱትና የማይወዱት ካለ _____

2. ከሚከተሉት ውስጥ ለዬትኛው ነው ተራዝም በይበልጥ ለሀመር ህብረተሰብ አስተዋጽኦ ወይም ድጋፍ የሚያደርገው

ሀ. ለተፈጥሮ ለ. ከኢኮኖሚያዊ ግንባታ ሐ. ለባህል
3. የትኛው የባህል ክፍል ነው በቀጥታም ሆነ በተዘዋዋሪ ባለው የቱሪስት ግንኙነት እየተለወጠ (እየተበከለ) ያለው?

ሀ. ቁሳዊ ባህል (ህንጻዎችን ፣ጌጣጌጦችን፣ጽሁፋችን ፣አልባሳቶቻችን ወዘተ..)

ለ. ልማዳዊ ባህል (በአላት፣ እምነቶች ፣ክብረበአል ወዘተ...)

ሐ. ትርጉሙ (የጨዋታ) ጥበብ (ጭፈራ ፣ሙዚቃ፣ትያትር ወዘተ...)

መ. አፈ-ታሪክ (አባባሎች ፣ተረት፣ ግጥም ፣እንቆቅልሽ ወዘተ...)

ሠ . ሌላ የሚጨምሩት ካለ?

4. በቱሪስቶች ምክንያት በብዛት እየተጎዳ ያለ ባህል ይኖራል? ያብራሩት_____

5. ቱሪስቶች ለአካባቢው ባህል ክብር ይሰጣሉ ብለው ያስባሉ?

ሀ. አዎ ለ. አይሰጡም

6. ሀ. የቱሪዝም እንቅስቃሴ ብዙ ጥቅም አለው ብለው ያስባሉ ?ካለ ቢዘረዝሩት

ለ. የቱሪዝም እንቅስቃሴ ጉዳት አለው ብለው ያስባሉ? ካለ ቢያብራሩት

7. ምን አይነት እርምጃ ቢወሰድ ነው ባህላችሁ እንደተጠበቀ የሚቆየው ይላሉ? _____

Appendix: 3. Questionnaires for Tourists

The purpose of this questionnaire is to gather relevant information to sort out the major drawback on the impact of Tourism on Hamer People. Thus, your sincere response has significant contribution to the outcome of this research.

You need not write your name. Write only the appropriate answers for the open questions on the blank space provided and circle/underlined where choices given or explain for blank space.

I extended my gratitude and appreciation in advance for your cooperation.

A. Background Information of the Respondents

1. Age Range:

18-25 26-30 31-35 36-40 41-45 46-50
51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Occupation: _____

5. Educational background: illiterate, Elementary, Secondary school,
12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4,
If you have more _____

B. Main Questions for Tourists

1. In which area do you think tourism contributes most to Hamer community?

- A. Environmental protection B. Economical development
- C. Cultural well-being

2. What aspect of their culture do you think are more attractive to you?

Why? _____.

3. Do you think there will be any commodification of cultural traits that may endanger the authenticity of Hamer's culture?

_____.

4. Which cultural features/traits do you think are exposed to change because of the direct and indirect contacts of tourists with Hamer people?

A. Material culture (building, jewellery, inscriptions, hair style, clothes, etc.)

B. Customs (ritual, festivals, religion, etc) C. Performing art (music, dance, game)

D. Myth (oral expressions like proverbs, tales, poem, etc)

If you want to add any other _____

5. A. Do you think tourism activity has many advantages?
Could you mention it please.

_____.

B. Do you think tourism activity has any disadvantage?

Could you mention it please_____.

6. What do you think will be the remedy for protection of culture?

_____.

Appendix: 4. Questionnaires for the neighborhood of Turmi

The purpose of this questionnaire is to gather relevant information to sort out the major drawback on the impact of Tourism on Hamer People.

3. What do you like and dislike between the interaction of Hamer individuals & tourists?

_____.

4. Which cultural features/traits do you think are exposed to change because of the direct and indirect contacts of tourists with Hamer people?

A. Material culture (building, jewellery, inscriptions, hair style, clothes, etc.)

B. Customs (ritual, festivals, religion, etc) C. Performing art (music, dance, game)

D. Myth (oral expressions like proverbs, tales, poem, etc)

If you want to add any other_____.

5. Is there a single most important trait of culture which is most affected by tourism? Could you mention it_____.

6. Do you think that tourists have a respectful attitude towards the local culture?

_____.

7. What do you think will be the remedy for protection of culture?

_____.

Appendix: 5. Questionnaire for catering providers for those who know English

The purpose of this questionnaire is to gather relevant information to sort out the major drawback on the impact of Tourism on Hamer People. Thus, your sincere response has significant contribution to the outcome of this research.

You need not write your name. Write only the appropriate answers for the open questions on the blank space provided and circle/underlined where choices given or explain for blank space.

I extended my gratitude and appreciation in advance for your cooperation.

A. Background Information of the Respondents

1. Age Range:

18-25 26-30 31-35 36-40 41-45 46-50
51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Occupation: _____

5. Educational background: illiterate, Elementary, Secondary school,
12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4,

If you have more_____

B. Main Questions for Catering Providers

1. What kinds of services do you provide for the tourists?

_____.

1.1. Why you are engaged in the activity you mentioned above?

_____.

1.2. What do you feel about what you do?

_____.

1.3. What you like and dislike from the tourist activities?

_____.

2. In which part of the following tourism contributes most for Hamer people?

- A. Natural protection
- B. Economy development
- C. Cultural well-being

3. Which cultural features/traits do you think are exposed to change because of the direct and indirect contacts of tourists with Hamer people?

- A. Material culture (building, jewellery, inscriptions, hair style, clothes, etc.)
- B. Customs (ritual, festivals, religion, etc)
- C. Performing art (music, dance, game)
- D. Myth (oral expressions like proverbs, tales, poem, etc)

If you want to add any other_____.

4. Is there a single most important trait of culture which is most affected by tourism? Could you mention it_____.

5. Do you think the tourists have a respectful attitude towards the local culture? _____.

6. A. Do you think tourism activity has many advantages?
Could you mention it please_____.

B. Do you think tourism activity has any disadvantage?
Could you mention it please _____.

7. What do you think will be the remedy for protection of culture?

Appendix: 6. Questionnaire for Tour operator/Guides/Officers

The purpose of this questionnaire is to gather relevant information to sort out the major drawback on the impact of Tourism on Hamer People.

Thus, your sincere response has significant contribution to the outcome of this research.

You need not write your name. Write only the appropriate answers for the open questions on the blank space provided and circle/underlined where choices given or explain for blank space.

I extended my gratitude and appreciation in advance for your cooperation.

A. Background Information of the Respondents

1. Age Range:

18-25	26-30	31-35	36-40	41-45	46-50
51-55	56-60				

2. Nationality: _____

3. Sex: M F

4. Occupation: _____

5. Educational background: illiterate, Elementary, Secondary school, 12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4, If you have more_____.

B. Main Questions for tour Operators/tour Guides/Officers

1. What is your main tourist attraction in Hamer community?

A. History B. Culture C. Nature

2. Which aspect of Hamer’s culture is more appreciated/attractive to your clients?

Why? _____.

3. How often tourists visit Hamer People?

A. Throughout the year B. Seasonal

B. Do you think tourism activity has any disadvantage?

Could you mention it please_____.

10. What do you think will be the remedy for protection of culture?

_____.

Appendix: 7. Questionnaire for Turmi Residents

The purpose of this questionnaire is to gather relevant information to sort out the major drawback on the impact of Tourism on Hamer People.

Thus, your sincere response has significant contribution to the outcome of this research.

You need not write your name. Write only the appropriate answers for the open questions on the blank space provided and circle/underlined where choices given or explain for blank space.

I extended my gratitude and appreciation in advance for your cooperation.

A. Background Information of the Respondents

1. Age Range:

18-25 26-30 31-35 36-40 41-45 46-50
51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Occupation: _____

5. Educational background: illiterate, Elementary, Secondary school,
12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4,

If you have more_____.

B. The Main Questions of the Research:

1. What is the most tourist attraction of Hamer people?

A. Environment B. Culture C. Nature

2. How often tourists visit your locality?

A. Seasonal B. Throughout the year

3. Who are these tourists mostly?

- A. Asians B. Europeans C. Domestic people
D. Westerners E. Mixed

4. Does tourism contribute to your ecology, economy & cultural well-being?

- A. No B. Yes

If your answer is yes, what are these?

_____.

If your answer is no, mention it please:

_____.

5. What aspects of your culture do you think are more attractive to tourists?

Why? _____

6. Which aspect of your culture is most affected by tourism?

_____.

7. Which segment of your society is more attracted towards tourists?

- B. Youth B. Old C. Children D. Mixed

Why _____.

Males or Females?

Why _____.

8. A. Do you think tourism activity has many advantages?

Could you mention it please _____.

B. Do you think tourism activity has any disadvantage?

Could you mention it please _____.

9. Is there any commodification of cultural traits that you think may endanger the authenticity of Hamer culture?

- A. Yes B. No

If your answer is yes, mention it please _____.

10. Which cultural features/traits do you think are exposed to change because of the direct and indirect contacts of tourists with Hamar people?

A. Material culture (building, jewelry, inscriptions, hair style, clothes, etc.)

B. Customs (ritual, festivals, religion, etc) C. Performing art (music, dance, game)

D. Myth (oral expressions like proverbs, tales, poem, etc)

If you want to add any other _____.

11. Do you think that tourists have a respectful attitude towards the local culture?

A. Yes

B. No

12. What do you think will be the remedy for the protection of culture?

_____.

Declaration

I, the undersigned, declare that this thesis is my work and that all sources of material used in writing it have been duly acknowledged.

Name: _____

Signature: _____

Place: _____

Date of Submission: _____