

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF DEVELOPMENT STUDIES
DEPARTMENT OF TOURISM DEVELOPMENT AND MANAGEMENT



**DEVELOPMENT OF COMMUNITY BASED ECOTOURISM IN ABUNE
YOSEF MASSIF, NORTHERN ETHIOPIA: POTENTIAL, CHALLENGES
AND PROSPECTS**

**A Final Draft Thesis submitted to the School of Graduate Studies of Addis
Ababa University in partial fulfillment of the requirement for the Degree of
Master of Arts in Tourism Development and Management**

BY

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DECLARATION

I, the undersigned, declare that this thesis entitled “***Development of community based Ecotourism in Abune Yoseph massif, Northern Ethiopia: Potential, Challenges and Prospects***” is my original work and has not been presented for a degree in any other University, and all sources of material used for the thesis have been duly acknowledged.

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Abstract

Community based ecotourism is not an easy undertaking which only seeks its initial commencement. Operational research and continues follow up are the keys for genuine and promising sustainability of a given CBET destination. This thesis has attempted to assess the potential, challenge and prospect of ecotourism development in Abune Yoseph massif found in the northern Ethiopia, particularly to north east of Lalibela town. In order for the achievement of intended thesis objectives, both primary and secondary data were generated by employing both qualitative (semi structured interview, focus group discussion, and observation) and quantitative (household survey and visitor survey) methods. Purposive, convenience and simple random sampling techniques were applied to obtain 35 tourists and 119 household samples respectively. All generated data are analyzed through the help of simple descriptive quantitative figures, thematic and conversational analysis. The research findings reveal that, the study area is a home for diverse endemic fauna, flora and avifauna resources. Correspondingly, it has also a vast array of cultural and historic tourism resource potentials. In spite of these various potential ecotourism resources, the area is facing a number of developmental bottlenecks to boost its potential effectively. Intensive livestock grazing on the protected area, illegal hunting and settlement, inadequate conservation practice, lack of cooperation among stakeholders, naturally and culturally incompatible infrastructural developments, cultural commercialization and abuse from tourists and community are among the vulnerable challenges which merely seeks quick intervening solutions. Relatively, monopolized marketing and promotional practices, tourist safety and security related concerns, lack of CBET benefit distribution schemes and low level of accommodation facilities are also other hindering factors which adversely affecting the sustainable developmental prospect of ecotourism in Abune yoseph massif. Results and recommendations of the study explore ways to improve and enhance the capacity of CBET to generate benefits at the study area and local community. As a coping mechanism for lack of locals' involvement in decision making process, community participation framework adopted from Felix G. et'al (2016) is also presented and illustrated as guidance.

Key words; Ecotourism, potential, challenges, prospect, Abune yoseph

Table of contents

Contents	page No
Acknowledgement	iv
Abstract.....	v
Table of contents	vi
List of Table	x
List of Figures	xi
List of Acronyms.....	xii
CHAPTER ONE	1
INTRODUCTION.....	1
1.1 Background of the study	1
1.2 Statement of the problem	3
1.3 Objectives of the Study	5
1.3.1 General Objective	5
1.3.2 Specific objectives	5
1.4 Significances of the Study	5
1.5 Scope of the study	6
1.6 Limitation of the study.....	6
1.7 Organization of the Study	7
CHAPTER TWO	8
REVIEW OF LITERATURE.....	8
2. 1 Concept and definitions of terms	8
2.1.1 Tourism.....	8
2.1.2 Ecotourism	8
2.1.3 Community-based Ecotourism.....	9
2.2 Review of Theories	10
2.2.1Sustainability Measurement of Ecotourism development.....	11
2.2.2 Community Capacity and participation for ecotourism Development.....	12

2.3	Ethiopian Tourism development Policy towards community based Ecotourism	13
2.4	Empirical Review on Ecotourism development of Ethiopia	14
2.4.1	Fields for ecotourism development in Ethiopia	17
2.5	Most common Challenges of Ethiopian Community Based Ecotourism Development	19
2.5.1	Conflict of interest over resource usage.....	20
2.5.2	Lack of Cooperation among Stakeholders	21
2.5.3	Lack of awareness and limited participation.....	21
2.5.4	Lack of basic ecotourism infrastructure and facilities	22
2.5.5	Lack of trained manpower	23
2.5.6	Inadequate Financial incentives	23
2.6	Requirements for a Successful Community-Based Tourism	23
2.7	The negative and positive dimensions of Ecotourism development	24
2.8	Methodological Review on Ecotourism development and sustainability	25
2.9	Conceptual Framework.....	26
CHAPTER THREE		28
RESEARCH PROCESS AND METHODOLOGY.....		28
3.1	Description of the study area	28
3.1.1	Location and Topography of the study area.....	28
3.1.2	Climate, Vegetation and Habitats	29
3.1.3	Population livelihood and the establishments of CBET in Abune Yoseph massif	30
3.2	Research methods	33
3.3	Research philosophy	33
3.4	Research Design and strategy	33
3.5	Selection of the Study Area and Sampling Technique.....	35
3.6	Data Sources and Collection Instruments	35
3.6.1	Primary Data Collection.....	35
3.6.2	Secondary Data Collection.....	37
3.7	Data Analysis Techniques.....	38
3.8	Ethical consideration.....	38
CHAPTER FOUR		39
DATA ANALYSIS AND DISCUSSION		39
4.1	Demographic Characteristics of sample households (HHS).....	39

4.2 Economic livelihood of the study area community.....	41
4.3 Tourism Resource potential of Abune yoseph massif and its Environ as a CBET Destination.....	42
4.3.1 Natural Tourism Resources of Abune Yoseph massif	42
4.3.2 Cultural Tourism Attractions of Abune Yoseph	48
4.3.3 Historic Tourism potential of the Area	54
1. The 4 th century monastery of St. AbuneYoseph	54
2. The Historical Rock Hewn churches of Lalibela	55
4.4 Community perception and Attitude towards CBET development	56
4.5 Tourists' perception and Attitude towards CBET development of Abune yosef massif	58
4.6 Challenges for the Development of CBET in Abune Yoseph massif	60
4.6.1 Intensive Livestock Grazing and Deforestation	60
4.6.2 Challenges related to cultural sustainability	64
4.6.3 Impromptu Infrastructural Development	66
4.6.4 Low level of Accommodation facilities and hospitality services	67
4.6.5 Financial Administration and profit sharing related Issues.....	69
4.6.6 Marketing and promotion problems.....	70
4.6.7 Safety and Security related concerns	71
4.7 Stakeholders Collaboration for the development of CBET.	72
4.8 Prospect of Abune yoseph CBET	76
CHAPTER FIVE	77
CONCLUSION AND RECOMMENDATION	77
5.1 Conclusion	77
5.2 Recommendation	79
References	81
Appendix1. Tourists' survey.....	87
Appendix 2 Household survey	88
Appendix 3	90
I. Interview Questions for TESFA.....	90
Appendix 4	91
I. Interview Questions for the local trekking enterprises	91
II. Interview Questions for the community heads /committees	92
III. Interview questions for Lasta worda culture and tourism office.....	92

IV. Interview Questions for local environmental and natural conservation office.....	93
Appendix 5: Checklist for FGDs	93
Appendix 6: Resource inventory check lists	93
1. በአማርኛ ተተርጉሞ ለማህበረሰቡ የቀረበ መጠይቅ.....	94

List of Table

Contents	page No
Table 3. 1 Study area population statistics.....	32
Table 3. 2 Number of livestock in four selected kebeles.....	32
Table 4. 1 Demographic characteristics of respondents	39
Table 4. 2 Age category of respondents.....	40
Table 4. 3 Source of livelihood income and its sufficiency.....	41
Table 4.6 Tourists' perception and attitude towards CBET development of AY.....	60
Table4. 7 Community appreciations to welcoming tourists and level of safety and security.....	74

List of Figures

Figure2. 1 Conceptual Frame work	27
Figure 3. 2 Vegetation cover of Abune yoseph area.....	30
Figure 3. 3 Mixed research Design	34
Figure 4. 1 The highest mountain peak in Abune Yoseph Named Rim Gedel (4284Masl) and researcher photos	44
Figure 4. 2(on the right)Theropithecus gelada (gelada baboon) and (left) Canis simiensis (Ethiopian wolf)	46
Figure 4. 3 Giant Lobelia /Lobelia Rhynchopetalum/ (Gebera) and Festuca grass (chima)	48
Figure 4. 4 People of Abune Yoseph massif and Tourists receiving accommodation from local houses.....	50
Figure 4. 5 Settlements in Wodebye Kebele.....	53
Figure 4.6 Host community and tourist interaction	53
Figure 4. 7 Deforestation, Over grazing and Illegal settlements	62
Figure 4. 8 AY Community Eco-lodges constructed by TESFA.....	68
Figure4.9 Community participation conceptual framework	75

List of Acronyms

ARCCH	Authority for Research and Conservation of Cultural Heritage
AZACCA	Abune yoseph, zgit and Abuhay gariya community conservation area
AY	Abune Yoseph
CBET	Community Based Ecotourism
CBT	Community Based Tourism
FGD	Focus Group Discussion
GTP	Growth and Transformation Plan
GTZ	Deutsche Gesellschaft Für Technische Zusammenarbeit
IUCN	International Union for Conservation of Nature
MoCT	Ministry of Culture and Tourism
NGO	None Governmental Organization
SPSS	Statistical Package for Social Scientists
STMP	Sustainable Tourism Master Plan
TESFA	Tourism in Ethiopia for Sustainable Future Alternatives
UNWTO	United Nations World Tourism Organization
USD	United States Dollar
WCoE	World Commission on the Environment
WTO	World Tourism Organization

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

The substantial growth of tourism activity clearly marks tourism as one of the most remarkable economic and social phenomena of the past century. For many developing countries, Tourism is one of the main sources for foreign exchange income and the number one export category, creating various employment opportunities for development. Globally, as an export category, tourism ranks fourth after fuels, chemicals and automotive products (UNWTO, 2010).

The contribution of tourism to economic activity worldwide is estimated at some 5%. Its contribution to employment tends to be slightly higher relatively and is estimated in the order of 6-7% of the overall number of jobs worldwide (UNWTO, 2010). Until recently, Tourism is serving as a means of solving developmental bottlenecks of developing nations. Any economy from this sector is often identified as a multi and decentralized industry, which is believed to affect several sectors of local economies. It is because of its 24 hours a day, 7 days a week, labor intensive business endeavors (Wearing et al, 2009).

It is widely acknowledged that Ethiopia possesses remarkable tourism potential in its unique and largely unexplored natural, cultural, historic, and archaeological resources. Many have said that Ethiopia is a land of natural gifts and contrast; its beauty ranges from the historical, cultural diverse fauna and flora and wild life resources, to the extent of magnificent panoramic topographical and picturesque scenery. Those resources are the very key to attract visitors and are also the basis on which to build a strong tourism industry.

The Government of Ethiopia has been setting striving growth targets for the tourism sector, which will shape the sectors strategies in the upcoming years. In line with the projections of GTP2, the STMP has set a high growth target of 5 million international visitors in 2025. Based on this high growth scenario, receipts from international arrivals is projected to increase from a baseline of ETB 14.197 billion in 2012 to ETB 180 billion in 2025, with the corresponding number of tourism-related jobs rising from 985,500 to 4.8 million(MoCT 2015). Consequent to this, the

development of community based ecotourism has received much attention by developing countries like Ethiopia. This is simply because it provides the tourist with quality of natural and cultural experience, generates funds and support for conservation and environmental protection efforts, and has minimal environmental impact and provides long-term socioeconomic benefits to local communities and stimulates local community development (Fennel, 1999).

Compared with mass or 'old' tourism, Ecotourism is touted as providing better sectoral linkages, reducing leakage of benefits out of the country, creating local employment, and fostering sustainable development (Belsky, 1999; Khan, 1997). Thus, it has been popularly promoted as a means of reconciling biodiversity conservation with economic development, particularly in developing countries (Campbell, 2002).cited in Mulugeta, A, 2011). Ecotourism is characterized by its natural attractions, wildlife and wilderness habitats. Many countries favor ecotourism as a form of economic development as it is perceived as a low impact form of tourism. Ecotourism operations are generally small-scale, so are relatively easy to set up.

Due to this fact, the integrated sustainable tourism development master plan of the country endorsed in (2015) has given more emphasis to natural area conservation. This is basically carried so as to preserve the biodiversity in every protected area of the country. But along with, it can also create a platform to empower the local community through some ecotourism projects. However, regardless of few attempts to develop community based ecotourism (CBET) in different parts of Ethiopia like, Wonchi Creator Lake by GTZ, Bishangari (Lake Langano) in the 1990s by FARM Africa, Adaba-Dodola (Bale) which runs by GTZ IFMP, and Meket CBET project by TESFA; to date it is difficult to name fully functioning CBET enterprise developed and managed by the community in Ethiopia (Gebeyaw 2011). Therefore, still it needs a great deal of ecotourism potential assessment and well sound researches on challenges and prospects of those commenced ecotourism projects all over the country.

1.2 Statement of the problem

Deeming the fact that community based ecotourism projects have a vital role for the socio economic empowerment of the local community, assessing communities' inclusion and participation in tourism development has now become a major area of contemporary tourism research. Thus, the extent to which the communities are participated in tourism development raises various concerns; such as, How much the community understands the purpose and concept of ecotourism, their capacity to participate in tourism business opportunity, their awareness to be empowered through tourism, degree and power of involvement in policy planning process and also the thinking and commitment of local peoples towards CBET projects (Rocharungsat, 2008; Sakata and Prideaux, 2013). Nevertheless, any tourism development projects, which did not build strong linkages to the surrounding community, will have a little impact on the livelihood improvement of the local community (Yimer, A 2016).

At best, ecotourism projects tend to aim for the 'involvement' of local people, and at worst, ecotourism projects may ignore the issue of local participation completely and such projects frequently fail relatively after a short period of their initial commencement (Garrod, 2003). The participatory planning approach implies the recognition of the need not only to ensure that local stakeholders become the beneficiaries of tourism development but also to integrate them fully into the relevant planning and management processes. This is particularly important in the context of ecotourism, where genuine sustainability might truly aspired by the effective participation of all of the stakeholders involved (Garrod, 2003).

Ecotourism is the most broadly known and viable notion to preserve natural area and biodiversity. Yet, its management from the outset to the final of its fruit raises various concerns from different stakeholders taking part-in. But, above all the nearby community is the leading actor to deal with and play a role on every developmental activities being carried on. However, the truth is, these concept and ideas are generated and initiated by the elite stakeholders or NGOs from abroad, then customizing these ideas with the locals' mind-set, will be the most challenging mission of any ecotourism development paradigm. This is because, most societies are emotionally attached with their surrounding and they are satisfied with the current hedonic benefits they gained. As a result they will be very stubborn to be coping-up with such new ideas. Even though, these awareness

gaps are going to be solved by a perpetual training and community capacity building mechanisms, the issue of its sustainability in all of its forms will be the other coming agony.

As it is cited in Gebeyaw (2011), more or less, it is unanimously agreed that the major proportion of the benefits coming through CBETs will go to tour operators that are mainly based in the capital city. Next to the tour operators, the local tour guides benefit significantly at local levels. The elites or influential people are also among the most benefited (Kubsa, 2007). If so, this can be to the very contrary of the concept and principle of community based ecotourism. Since, the community shall be responsible for the planning, administration, decision making, financial control and income division over CBET projects. Therefore, if the community does not substantially benefited from tourism activity income, it will be quite obvious and predictable for the breakdown of these biodiversity conservation projects by the community itself. In spite of all this, the areas' tourism resources potential and flow of tourists will play a significant role in determining, whether CBET is going to be promising or just a complete hokum in a given destination.

For that matter, many researchers in Ethiopia have been forwarding their findings and knowledge claim regarding ecotourism, protected areas, and biodiversity conservation. The work of Gebeyaw (2011) in Meket CBET, Mulugeta (2011) in semen mountain national park, Bires (2014) at Lake Zegena, Ketema (2015) in Wonchi Crater Lake, Demeke and Verma (2014) in Bale Mountains National Park are among the few. Apparently, their major area of research problems also spin around on the practices, challenges and opportunities of these CBT projects and identifying the role of community based ecotourism for natural area and biodiversity conservation. By far, the major challenges in most ecotourism projects of the country are rigorously identified.

CBET is not a new research paradigm or breakthrough in Ethiopian tourism, but problems are wide-ranging and diversified while going through each destination. Likewise, there are few years' back, when ecotourism projects have been commenced in Abune Yosef massif by local NGO named (TESFA). Since then, few tourist accommodations have been provided by the local community via constructing some eco-lodges. Though, there is a very limited know-how among stakeholders of tourism on how to have well organized ecotourism development in this area. Due to this, many developmental bottlenecks are manifested among the communities and local stakeholders. Resulting from the poor socio-economic condition of local community, several critical awareness problems are emerging for the issue of protected area and environmental conservation practices.

Despite the good attempt to assess community Resource Uses and Ethiopian Wolf Conservation in Mount Abune Yoseph, by Girma, et al (2015), unluckily, it is hardly to find any research work conducted so far, especially on the area of assessing the potential, challenges and prospects of CBET development in this massif. Nothing much is done to alleviate the common drawbacks and formulate a feasible framework to capacitate the local communities' involvements in CBET development. Consequently, this research has taken a stand to answer; what are the potential tourism resources of Abune yosef massif to attract visitors across the world? What it takes to solve the existing CBET developmental challenges and empower the local community by the means of tourism venture and promote the issue of sustainability and biodiversity conservation?

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of this study were to assess the overall tourism resource potential of Abune Yoseph massif and critically identify the prevailing challenges of community based ecotourism development projects in the area, and its future prospects a head.

1.3.2 Specific objectives

1. To identify the tourism resource potential of Abune Yoseph massif.
2. To analyze the local community and tourists perception towards the development of ecotourism in AY.
3. To examine the prevailing challenges and prospects of CBET development.

1.4 Significances of the Study

This Thesis has categorically identified the tourism resource potential of Abune yoseph and it figures out the possible tourism business practices, which might be viable to carry in the area. The prevailing challenges and perception of local residents and tourists about CBET development are also rigorously indentified and discussed. Hence, it will have a lot of merit in terms of serving as an input to any activities, corrective actions and/or decisions to be carried by local tourism stakeholders, local community, policy makers, practitioners, and for NGOs which are working on natural area and biodiversity preservation endeavors. Moreover, the merits behind this research are listed in the following categories.

1. Academic significance

This research work has been going through different reviews on the current ecotourism trends, theory and empirical findings. Hence, it will be ideally referenced literature for scholars who are willing to persuade in similar area of research themes.

2. Political/Administrative/ significance

As long as it figures out the impending challenges in order for effective CBET development, this thesis has multi dimensional significance like being used as a bench marking reference material, while planning and developing CBETs in other similar areas. The local stakeholder can also take corrective actions for those vulnerable challenges mentioned.

3. Used as a Promotional tool

The study area Tourism resources potential are rigorously explored and narrated. Hence, up on publication, this paper can be an ideal promotional tool for this particular CBET destination.

1.5 Scope of the study

Obviously any study should enlarge its spectrum of investigation by all of the means; yet, lessening and give a dedication on specific objectives is also an indicator of a wise researcher. Many academicians also advise to limit objectives and thoroughly focuses on the problem emerged. As a result, this study basically put effort on identifying the tourism resource potential of AY massif for CBET development. Along with, it has assessed the community and tourists perception about the area, for CBET operation and biodiversity conservation. Moreover, it critically figures out the prevailing challenges of community based ecotourism development in AY massif. Further, it also tries to identify the role and responsibility of stakeholders to combat the challenges to develop CBET in the study area.

1.6 Limitation of the study

This study has attempted to explore the tourism resources potential of AY massif for efficient ecotourism development. Similarly, it examines the perception of communities and tourists about CBET, the prevailing challenges for CBET development and the role and responsibility of stakeholders to combat the challenges. However, analyzing ecotourism developmental trends, examining its contribution for local livelihoods and prioritizing the tourism resource potential

through area matrix would have been themes to be Incorporated but disregarded. It's because due to the lack of documented quantitative figures from the local culture and tourism bureau.

The limited know how of respondents to read and comprehend those presented surveys were also the other challenging factor to get the genuine feelings of local villagers. Therefore, field surveys were filled out by hunching the respondent's inclination points. All data are presented through descriptive statistics which is messily perceived as weak data analysis technique, yet other researcher could able to take these primary data and make further studies on the magnitude and impact of CBET projects in local livelihoods.

1.7 Organization of the Study

This thesis is divided into five chapters. The first chapter holds some introduction about current tourism paradigm by taking some worldwide views and then down goes to country level. Statement of the problem, objectives of the study, research questions, and significance of the study, scope and limitation of the research are also clearly presented.

The second chapter reviews some related literatures on current CBET developmental practices. So concepts like definitions of terms, theoretical and empirical review on literatures related to community based ecotourism like theory, principles, benefits, stakeholders and challenges of CBET are incorporated. Chapter three describes the study area and methodologies being used for this particular study.

Discussion on findings of the study, Socioeconomic characteristics of sample households, assessment of community based ecotourism potential, challenges and prospects are presented in the forth chapter. Finally, chapter five presents conclusion and future recommendations on CBET development in AY.

CHAPTER TWO

REVIEW OF LITERATURE

2. 1 Concept and definitions of terms

2.1.1 Tourism

Tourism as an economic activity is hard to define but easy to recognize (Schaller 1998) so that different scholars explain it, in different ways. The most widely accepted definition yet, is the one given by Hayward (2000:56) as it is: *“the temporary, short term movement of people to destinations outside the place where they normally live and work and the activities they take part in during their stay at these destinations.”* It is the person’s subjective motive (Schaller, 1998) that makes him/her a tourist or not and the traveler’s intention to return home afterwards (Hayward, 2000).

2.1.2 Ecotourism

The term ecotourism, alike many other social science terminologies, is one of the most enigmatic and controversial concepts which has no distinct universally accepted definition. The complexity of ecotourism has especially been recognized, and called by many names such as ‘soft tourism’, ‘responsible tourism’, ‘green tourism’, ‘alternative tourism’ and so on. At times, the terms nature-based tourism, ecotourism, and sustainable tourism seem to be used almost interchangeably. The only consistency found within these names is the link to nature (Gebeyaw, 2011).

According to the International Union for Conservation of Nature (IUCN), ecotourism can be defined as:

...environmentally responsible travel to natural areas, in order to enjoy and appreciate nature that promote conservation, have a low visitor impact and provide for beneficially active socioeconomic involvement of local people (Ngece, 2002:1).

Similarly, The International Ecotourism Society (TIES) (2006:1), also define ecotourism, as a form of ecotourism where the local community has substantial control over, and involvement on, its development and management, and a major proportion of the benefits remain within the community. It fosters sustainable use of land and natural resources.” The /TIES/ definition of

ecotourism, clearly explain on how the administration and operation of ecotourism can be exercised, yet it neglects to incorporate as what kind of activities will be carried in the destination area. In this regard, the definition given by IUCN is somehow coherent incorporating the travel activities carried in the area. After all, the following UNWTO definition is more explanatory to the concepts and agenda behind ecotourism; it is a purposeful travel to natural areas to understand the culture and natural history of the environment, taking care not to alter the integrity of the ecosystem, while producing economic opportunities that make the conservation of natural area (UNWTO, 2014).

2.1.3 Community-based Ecotourism

How the community is defined will depend on the social and institutional structures in the area concerned, but the definition implies some kind of collective responsibility and approval by representative bodies (Wunder, S. 2000). In many places, particularly those inhabited by indigenous peoples, there are collective rights over lands and resources. Community-based ecotourism should therefore foster sustainable use and collective responsibility. However, it must also embrace individual initiatives within the community. In combination with the term ‘community-based’, ecotourism gets a slightly different and extended meaning. Community-based approaches in different sectors become a commonly used concept in development cooperation. Their focus is less business orientated and local involvement is higher. In general, all kinds of sustainable forms of tourism can also be implemented in a community-based way such as ecotourism.

Terms like poverty eradication, nature conservation and local empowerment are mainly listed when it comes to promoting the necessity of Community-Based Ecotourism (CBET) development. But such positive outputs do not come along with any measures. They require a precisely formulated conception (Hans-Georg Bo, 2012). Now the definition given to ecotourism by IETS is very descriptive, community based ecotourism is a responsible type of tourism in which the community is the sole administrator of its operation, management and control of financial gain from tourists visiting the area.

2.2 Review of Theories

Analyzing the theory behind ecotourism is important. Because to understand the issues that undermine its effective implementation, we must first analyze the principles in which this activity has been framed, clarify what has been considered as ecotourism, and determine under what development discourses this activity originated.

Literature scans have established that the sustainability criterion of ecotourism includes economic and socio-cultural dimensions further to the ecological dimension. Notable, ecotourism industry can only be sustainable if local communities derive revenue through tourism.

Ecotourism is further associated with the adaptancy platform which regarded it as a form of alternative tourism (Weaver, 2008). Under the adaptancy platform, ecotourism is contrasted with a mass tourism model perceived to be inherently unsustainable. Ecotourism is also considered to be small scale with limited ecological and social impacts when compared to traditional tourism. This claim is because of ecotourism limits the number of guests who visit a destination as there is adherence to the physical carrying capacity of the tourist resource base (Weaver, 2008).

Not contradictorily, some believe as ecotourism has been a direct product of a modernistic approach to development, where the sustainability discourses and other theoretical debates have indirectly influenced its theory and practices (Brundtland 1987). It is important to highlight that in this context, development should be as the process of social and economic progress in a society, and its ability to generate income through activities that improve social living conditions in harmony with nature.

The modernistic and sustainable development discourse directly influenced the origin of ecotourism during the late 1980s when the Brundtland report criticized the existing natural resources use and development models that led to the extensive environmental degradation and social inequality the world was experiencing. (WCoE, 1987, cited in Wall (1997).

Then later on, ecotourism considered as innovative, in which the sustainability discourse expanded into all sectors of the developed and developing societies, promoting a series of environmental and socio cultural consideration that societies needed to adopt to tackle current and future development needs. These consideration implied that environmental and social problems could not be solved

independently and a comprehensive, and holistic approach was required to tackle environmental issues while sustaining socio- economic growth (brundtland 1987) in other word ‘matters but should include social, environmental and ethical consideration such that its measurement may integrate indicators of poverty, unemployment, inequality and self-reliance’ (binns 1995, cited by Mbaiwa 2003).

It has been noted that developing an ecotourism enterprise is a complex and difficult undertaking often involving a thorough understanding of market principles and business fundamentals involving building strong, lasting and equitable partnerships with local communities (Parker and Khare, 2005).The argument that has been propounded being that sustainable development implies moving towards intra-generational equity of access to resources and respect for environmental limits (Hunter and Green, 1995).

The concept of ecotourism as supportive of local community livelihood goals is further reiterated by Weaver (2008: 7) who defines it as low-impact nature tourism which contributes to the maintenance of species and habitats either directly through a contribution to conservation or indirectly by providing revenue to the local community this in turn supplement the local livelihood and protect their wildlife heritage as source of income. Ecotourism is therefore largely associated with small scale community controlled and long term social well-being (RocharungsaT, P. 2008).

2.2.1Sustainability Measurement of Ecotourism development

There is no widely accepted definition of sustainable tourism. Hence, Sustainability is a very subjective concept to define and measure. Numerical measurement alone couldn’t able to determine the sustainability of any developmental activities; since some developmental endeavors are immeasurable due to from their prejudiced characteristics.

Nevertheless, it is commonly acceptable that any definition of sustainable tourism emphasizes the environmental, social and economic elements of the tourism system (Annemiek Snaphaan, 2004). Ecotourism goes beyond prevailing notions of “the overlap between nature tourism and sustainable tourism”, to encompass the social dimensions of productive organization and environmental conservation. Ecotourism does more than creating a series of activities to attract visitors, offering them an opportunity to interact with nature in such a way as to make it possible to preserve or enhance the special qualities of the site and its flora and fauna, while allowing local inhabitants and future visitors to continue to enjoy these qualities. They also establish a durable productive

base to allow the local inhabitants and ecotourism service providers to enjoy a sustainable standard of living all the way through offering these services. (Bhoj Raj Khanal et al 2007). Ecotourism has been identified as a form of sustainable tourism expected to contribute to both conservation and development. Unfortunately, due to inadequate environmental assessments and audits, many ecotourism destinations tend to be both hazardous and self-destructive. There have been few practical assessments of the status of ecotourism at specific locations, partly because standardized, evaluative criteria have yet to be developed (Ross & Wall, 1999a). Thorough measurements of all aspects and implications of ecotourism are almost impossible to acquire given the multitude of interrelated variables involved (Wall, 1996).

2.2.2 Community Capacity and participation for ecotourism Development

Generally, the degree of control the local population has over ecotourism in their locality is perceived as being a significant element of sustainability. Including a participation program in the design stage of a project provides the opportunity for the local community to become aware about the purpose and benefits of the project, thereby, increasing support for the effort. Training local people to manage their own projects can avoid misunderstanding and possible hostility (Amonge, A. 2010).

Capacity building efforts starts from recognizing the community as the sole owner of resources found in and around them. Hence, Community capacity building in tourism development is seen as the capacity of the people in communities to participate in tourism activities. The importance of community capacity building in tourism development is evident and none compromised (Mulugeta, A, 2011). Tourism operators often like to invest in local training and community capacity building as a way of contributing to community development (Fariborz and Ma'rof, 2009). Community capacity building in tourism context could include: Organizational, community and individual capacity building (Kieffer and Reischmann, 2004; Raik 2002). At the individual level implies the development of skills and knowledge that allow individuals to increase the degree of control and influence they have over relevant aspects of their lives (Fariborz and Ma'rof, 2009). At the community level, it reflects the needs to improve power for advocacy and decision making in tourism activities.

The process may imply training at the community level. This level refers to informal groups bounded geographically. At the organizational level, community capacity building requires significant changes in the way many helping professionals deliver their services. Additionally

Organizational capacity may also refer to a community organization or set of local organizations, like kare'and Ekub (traditional saving institutions), or some other local institutions formed by the community with some stated objectives.

Capacitating illiterate communities in Ethiopia will be a very challenging undertaking to deal with, several capacities building training has been given by multiple developmental organizations, which are international and local based institutions, in spite of the abilities gained by the institution, community, or individual, may remain, inactive unless and otherwise some empowerment actions and continues follow up are carried.

2.3 Ethiopian Tourism development Policy towards community based Ecotourism

Generally tourism development policy of Ethiopia has been formulated through considering the following vision, principles and objectives and it gives more emphasis on the development of community based tourism as a main priority. **Vision:** To develop tourism in a responsible and sustainable way, enabling it to play a leading role in the economic development process of the country by executing its activities on a community based principle. **Principles: Respecting diversity:** Diversity of historical, cultural and natural wealth are the beauty and distinctive Features of Ethiopia; therefore, each of these has to be known, respected, and developed equally as tourism attractions. **Ensuring participation and community benefits:** Communities have to play a major in developing of the tourism industry, with each member participating and benefitting in the development process. **Create a transparent and accountable work process:** The process of tourism development requires the participation of many actors or stakeholders. Therefore, a good governance procedure shall be prepared in order that all stakeholders abide by professional tourism ethics. **Create a sense of cooperation and coordination:** Initiating continuous and good networking by creating strong cooperation communication and close relation between Regional, National and international bodies working in the tourism sector. **Enhancing implementation capacity of the sector:** To ensure the comparative advantage of the country in tourism development, by strengthening the implementation capacity of all parties in the sector to provide high quality tourism services.

Objectives

- To consolidate the country's comparative advantage and enable the industry to compete in international tourist markets.

- To develop a tourism industry that can play a major role in generating and retaining international exchange.
- **To create increased employment opportunities for communities around the sites of attractions and distribute tourism income to improve living standards of the people.**
- To build a tourism industry that can improve the image of the country and advance the growth of the sector in a sustainable manner.
- **Promoting the country's tourist attractions and encourage expansion of local tourism.**
- Making the sector competitive in the world and Africa in its best destination for tourists and source of income for host country in direct and indirect economic benefit will be ensured.

As we can understand from the above point, Ethiopian tourism policy has touch the development of community based tourism ones or twice, and the progress is appreciable, if it really applied by focusing on grass roots level and especially in country side tourist attractions and destinations. The first tourism development policy of the country was enacted in August, 2010. Lessening the aforementioned challenges was the origin for this policy initiative In line with the tourism development policy, and then later on MoCT introduces a strategic plan for the sector every five year. However, the strategic plan (2010-2015) designed more ambitiously so as to it the objectives of GTP in the tourism arena (Yimer Ali 2016)

According to Ali, he also justify, as why Ethiopian tourism plan is more of ambitious and seems unattainable; because, it is figured by somehow with exaggerated objective numbers. This policy proclaims to increase a tourism receipt from the current 250 million USD to 3 billion USD, to create tourism jobs for 3.5 million citizens, to achieve tourism promotion activities by 100%, to increase tourist's service satisfaction from 51% to 90%, and to improve the capacity of implementing international agreements and conventions from 25% to 90%. For instance, as it stated in above it plans to achieve marketing promotion activities by 100%, in which the area where Ethiopian tourism lags behind.

2.4 Empirical Review on Ecotourism development of Ethiopia

According to Christian Sefrin, (2012) the country's seven UNESCO World Heritage Sites, the diversified topography reaching from the lowest point of the earth's surface in the Danakil Desert to the Ethiopian Highlands with some of the highest peaks in Africa or the overwhelming

biodiversity are just some of the manifold potentials contrasting to the mere 'safari image' of many other African countries. Experiencing Ethiopia is an encounter with fascinating nature and culture, with one of the most outstanding histories on the continent.

Sewnet,Y,(2017),also describes Ethiopia is a country, which is endowed with the vast array of ecotourism resources including cultural, historical, and archaeological and natural resources which are ideal for the development of sustainable ecotourism ventures. Ethiopia's wildlife is one of the richest and most diversified in Africa with several of its protected areas and wetlands. Out of the total wildlife resources, more than 320 mammals (39 endemic), 918 birds (19 endemic), 240 reptiles (16 endemic), 71 amphibians (30 endemic) and 172 fishes (38 endemic) species are recorded in Ethiopia (Vreugdenhil et al., 2012; Amare, 2015).

The country also has a wide variety of wildlife habitats ranging from alpine moor lands, to lowland savannahs with extensive wetlands. Having evolved in relative ecological isolation from the rest of the African mainland, Ethiopia contains approximately 40% of all land above 2,500m in altitude (EWCA, 1996). Hence all these resources need to be protected and efficiently managed for better ecological values and tourism income generation. Then, the question in here is how the money or expenses is generated to have an efficient conservation practice. Since conservation efforts in many countries continue to receive inadequate government funding (McCauley, 2006), hence tourism is increasingly being used by many protected area managers as a source of revenue to replace or supplement government conservation funding (Balmford et al., 2009). Furthermore, conservation efforts need to balance biodiversity preservation goals with the social and economic needs of local communities (Robinson,1993 cited in, Felix, G. et al 2016).

In this regard, tourism is claimed to fit both as a tool for conservation and as a driver of local economic development. Notwithstanding the overarching need for tourism to make an ecologically net positive contribution to the conservation of the natural environment it depends upon, given the potential benefits of tourism to local communities, there is a strong argument in favor of community involvement in any tourism planning processes associated with protected areas (Felix G et al 2016). Even though, sound ecotourism policy the first priority to be considered in CBET operations, to this date, there is no any single out ecotourism directives or policy available, other than it is been stated holistically.

CBET in Ethiopian tourism is not a recent phenomenon; there are actually many CBET destinations all round the country, and most of them are initiated by foreign NGOs, such as Adaba

-Dodola, which is financially and technically supported by the German Agency of Technical Cooperation or GTZ (now GIZ) on the northern slopes of the Bale Mountains in Oromia National Regional State and a pilot ecotourism project on Semen Mountains National Park (Sisay,2004). In addition, there are some Community Based Tourism initiatives in other parts of the country such as Wonchi Crater Lake (*in Ambo, Oromia Region*), Adwa (*Tigray region*) and Mekit in north Wollo (*Amahara region*).

According to Sewnet, (2017), the Government of the Federal Democratic Republic of Ethiopia has initiated what is termed as the Climate-Resilient Green Economy (CRGE) initiative to protect the country from the adverse effects of climate change and to help build a green economy that will help the country realize its ambition of reaching middle income status before 2020. Sewnet, (2017), also describe as Community Based Ecotourism could be one of the best choices to ensure a green economy as well as to realize the second Growth and Transformation Plan (GTP).

However, many developmental issues have been figured out by several scholars while developing or imitating ecotourism in most remote area of Ethiopia. These problems are associated with policy, land administration, resource ownership; communal land uses, and benefits sharing among the societies.

Accordingly, community-based ecotourism requires an understanding, and where possible a strengthening, of the legal rights and responsibilities of the community over land, resources and development. This should apply in particular to the tenure of community-held lands and to rights over tourism, conservation and other uses on these lands, enabling the community to influence activity and earn income from tourism (WWF 2001). It should also apply to participation in land use planning and development control over private property. Dr Richard Denman, (2001) assert as it is important to remember that ecotourism is a business, As well as community-led initiatives, private enterprise and investment should be encouraged where appropriate, within a structure which enables the community to benefit, and have decision-making power over the level and nature of tourism in its area.

Although CBET has long been taken as a sustainable development strategy for developing countries like Ethiopia, no such community-owned and managed products have come to the fore in a lasting and meaningful way so to become a model for similar initiatives elsewhere. This is not to say of course, that there are no attempts to develop CBET destinations rather community participation in tourism has been exceptionally poor and genuine CBET is rare. However, CBET

will only bring benefits to conservation and communities if good quality, viable ecotourism products, which reflect market demand, are created and actively promoted. The tourism policy of Ethiopia which is endorsed in 2009 highlight some specific provisions for active participation of local people in tourism. Yet, despite this policy call for community involvement in tourism, there is still no formal mechanism for community participation (Gebeyaw, 2011).

As it is cited in Girma et al. (2015) People who perceive economic benefits and enjoy unrestricted access to natural resources tend to support ecosystem conservation efforts. In the highlands of Ethiopia, the traditional livelihoods of the Amhara people combine subsistence agriculture with livestock rearing, complemented by access to natural resources in communal Afroalpine areas, including water construction materials, firewood, and grazing land (Gebremedhin and Swinton 2002; Ashenafi et al. 2012). The Afroalpine ecosystems of Ethiopia have been used for millennia under unrestricted access by the surrounding communities (Ashenafi and Leader-Williams 2005; Ashenafi et al. 2012), but the rapidly growing human populations are posing new challenges. The intensification of farming and livestock grazing is resulting in environmental degradation and conflicts with wildlife across Ethiopia (Stephens et al. 2001), with potential consequences for the conservation of Afroalpine ecosystems.

2.4.1 Fields for ecotourism development in Ethiopia

Ethiopian tourism resources are remaining untouched; the country should intensively benefited from tourism activities in all of its forms. Tourism by its nature is an innovative industry, in which many updates are coming in to existence. Therefore, increasing the forms of tourism experiences and coping up with those updates, needs to be the new perspective of tourism stakeholders in Ethiopia.

Ecotourism can be experienced in varieties of forms, hence, as it is explained by Dr. Paul B. Henze,(2007) ecotourism development in Ethiopia can be exercised through assessing the availability of the following resources.

1. Natural landscapes, vegetation and protected areas

Ethiopia's mountains are almost untouched by climbers. Those who may be interested in them range from individual trekkers and hiking parties to professional climbers. Ethiopia has several mountain areas which could serve to make the country attractive to such people. They include not only the Semyens and the Bale Mountains, but mountains in Wag and Lasta, the Irob region in

northeastern Tigray, Chilalo and other mountains in Arsi, lone peaks such as Zuqualla in Shoa and Fantalle in Awash National Park.

In national parks that have already been established in some of these mountain areas, elementary provision for foot- and horse-trekking has already been made and some trails have been charted and marked. A great deal of further development would be useful. Ethiopia's lakes have many varied features of great interest to ecotourists: birds, wildlife, vegetation, colorful ethnic groups, historic churches and monasteries, unusual geologic features.

Facilities for visiting most of them as well as accommodations are extremely limited.

Ethiopia's expanding national parks are still at a very elementary stage of development, though improvements in roads, trails and accommodations are improving. Good maps of parks are rare and information for viewing animals and birds is often not available. Visitor centers are rare (An exception is the elementary but excellent one at Melka Kontoure south of the Awash; but at nearby Tiya, though a World Heritage Site, there is nothing and visitors are usually harassed by local children as they find their way among the stelae.)

2. Cultural and Historical attractions

Churches are not only have historic significance; they are also significant as sites where trees and natural vegetation have been preserved for hundreds of years while it has been mostly destroyed in surrounding areas. A few churches in particularly attractive groves of well-preserved trees and other vegetation might be identified as places where tour agencies could bring people to observe their significance as refuges for vegetation and sanctuaries for birds.

Some monasteries are examples of adaptation to unusual geographic circumstances; some have made efforts to preserve natural features and exploit their surroundings in ways that reveal serious environmental concern and successful adaptation to local conditions. Some make ingenious use of springs and irrigation for raising fruit and special crops; some engage in productive traditional agriculture.

Most preserve manuscripts and objects of historical interest. Caves, Rock Art has only recently begun to attract attention but should not be neglected as sites of interest. Best known is Sof Omar in lowland Bale, which is interesting for its historical and religious connections. Some caves and rock shelters have paintings and carvings of people and animals. Some are ancient; others may be recent. In northern regions some of these are the site of historic churches: Makina Medhane Alem,

Nakuto La'ab, Imrahana Christos; and there are many others. Those that are easily accessible are now frequently visited by tourists; others are difficult of access and likely to be of interest only to determined trekkers or scholars.

3. Countryside tours and walking

In Europe and in parts of America countryside walking tours have become popular with tour organizations in recent years. Such tours take place in a small section of countryside with particularly attractive geographical, ethnographic or historical features. Tourists sometimes go out in different directions from a central point where they stay and to which they return each night or, in some cases, they walk from place to place, staying and eating at local inns or private houses. Such tours sometimes have a particular study purpose—folklore, music, handicrafts. So that Ehtiopia can also be benefited in this regard.

4. Battle fields

Many significant battles have taken place in Ethiopia. The exact locations of those that took place in the past century are known. The most interesting Battle of Adwa and Magdala can be counter examples to be mentioned. There are many others, including locations of partisan actions during the Italian occupation and sites important in the 1941 liberation. Visitors to the sites now find almost nothing of significance, though local people sometimes are ready to recount what happened at such sites. Visitor centers with small museums could be built at some of these sites (the Adwa battlefield, because of its world significance, would be a high priority) and on some battlefields signs and plaques along trails could inform visitors of the main features of the action. Examples for this kind of historical commemoration of battlefields are numerous in Europe and America. Other sites of significant political events could also be given similar treatment: e.g., Boru Meda in southern Wollo, the site of the Church Synod in 1978 Yohannes IV and King Menelik of Shoa in the presence of church dignitaries and other prominent leaders settled religious issues important at the time.

2.5 Most common Challenges of Ethiopian Community Based Ecotourism Development

CBET Development is not an ease operation which might only require first maneuver or plan; rather it needs a great deal of commitment and multi stakeholder's collaboration for its success. Because the effectiveness of using CBET as means for sustainable community development and

conservation is still not a fail-safe method. CBET projects hardly succeed immediately and yield immediate profits in comparison with other projects. Even one successful project may need a lot of time to adapt to a new situation. It needs a long-term effort on capacity-building and following up on monitoring and evaluation, as well as sustaining marketing, to ensure that the CBET moves forward.

The level of success is varying depending on many factors known as challenges of CBET development and these challenges must be identified prior to undertaking the development of an ecotourism operation. Addressing these challenges will require a high level of coordination and cooperation to marshal resources more effectively (Gebeyaw 2011).

This part of literature review assesses the most common potential challenges that constrained the development and sustainability of CBET initiatives in Ethiopia, which mainly derived from Sewnet Tesfaye's (2017) review work on challenges and opportunity of all Ethiopian ecotourism developments carried so far.

2.5.1 Conflict of interest over resource usage.

Conflict of interest among different stakeholders who live around valuable ecotourism resources were one of the frequently stated constraints for community based Ecotourism development. For instance, Bires (2014) in his study about the challenges and opportunities for community based ecotourism in Lake Zengena, Amhara region revealed that there was a serious ownership problem between the church communities and the government, particularly the Banja Woreda Culture and Tourism Office. Similarly, Ketema (2015) also found that there was a conflict of interest on the ownership of Wonchi Crater Lake which is situated in Oromia Regional State, in central Ethiopia. In addition, Gebeyaw (2011) in his study in Meket Wollo, Amhara Region in Northern Ethiopia, identified that land ownership issues were a challenge for the development of community lodges in some of the ecotourism sites, and that conflict over farming land borders is sometimes raised by communities where the trekking routes passed adjacent to their farming land. Gebeyaw further stated that unless the resource ownership questions are solved through a series of hastily arranged village meetings, discussion and negotiation, there is the ever-present risk that tourism will not be adequately supported (or will be resisted) by the local communities who need it most. Moreover, according to Eshetie (2012), locals display huge resentment towards the direct competition of sheep with the wild life resources of the park. The direct competition of sheep with the wild life of the park is leading to predation which in turn causes diseases, especially at Mehal

Sayint woreda. Eshetie stated that *Festuca gilbertiana* is a thin-leaved species which is in high demand by the local communities because of its multipurpose functions, and it is used by locals to make thatch, rope, mattresses and also serves as fodder.

However, due to the current policy of the park, the locals are prohibited from utilizing this grass which has created great resentment among the local communities. Furthermore, Alemayehu (2011) in his study in Awash National park also reported the existence of inter-ethnic conflict between the Kerreyu, Ittu and Afar pastoralists over resource ownership rights of dry-season grazing lands and vital access to water points, and conflict between the park scouts and the local Pastoralist is also a common occurrence.

2.5.2 Lack of Cooperation among Stakeholders

Lack of stakeholders integration is one of the repeatedly mentioned challenges for Community Based Ecotourism development in different parts of Ethiopia and also globally. For example, Gebeyaw (2011) stated that a lack of cooperation and a solid formal relationship between the community tourism enterprises and other stakeholders was identified as a ‘bottleneck’ in the study area which conceivably emanated from a lack of capacity and the failure to legally register community tourism enterprises and also a deficiency of support from government offices.

Berhanu (2013), in his study at Alatish National Park, revealed the existence of weak integration among different stakeholders and the park office. Berhanu stated that the buffer zone of the park was managed solely by the North Gondar Natural Resource Management office with no collaboration with the park office, and moreover, the Justice Office considers criminal cases such as illegal hunting, fishing and other unsustainable resource utilization as minor cases and sometimes such cases are left to lapse without either any formal sanction or penalty in evidence. In other studies, Alemayehu (2011) and Aynalem (2013) have also reported a lack of stakeholder cooperation as a challenge for community based ecotourism development in their respective study areas.

2.5.3 Lack of awareness and limited participation

It is obvious that community based ecotourism development encourages a local community’s participation and they also benefit in sharing in activities, and also enhance their understanding about the natural and cultural resource conservation initiatives. Nevertheless, most of ecotourism destinations in Ethiopia are not in line with the principles of community based ecotourism.

For instance, according to Alemayehu (2011) most of the local people in his study area had no awareness about either ecotourism or community-based tourism, and they did not participate at any stage in park management decisions. Similarly, Demeke and Verma (2014), in their study in the Bale Mountains National Park, found that 71% of study respondents did not participate in any ecotourism activities although they wished to participate, which could be attributed to the limited flow of tourists in the study area.

2.5.4 Lack of basic ecotourism infrastructure and facilities

Basic ecotourism facilities such as accommodation, transportation, health services and other support facilities are essential to enhance the satisfaction of eco tourists and to maximize the length of stay of tourists to any area. However, the findings of this review indicated that most of the ecotourism destinations in Ethiopia are devoid of these facilities and services.

For instance, Ketema (2015) stated that there is a dire absence of well-designed trekking passes, parking facilities, camping sites and effective land use planning alongside the lake. Ketema has also mentioned that there is a lack of transportation and comfortable roads, and there are no ecolodges and catering facilities around the lake.

Similarly, Eshetie (2012) also stated that a lack of basic facilities such as electricity, an effective road network to and from Borena Sayint National Park and health stations, are other major problems encountered. Bires (2014) in his study of Lake Zegena in Amhara Regional state, revealed a shortage of sufficient potable water, a lack of electricity, toilets and other important facilities that tourists require to make their trips memorable. Furthermore, Berhanu (2015) has also reported that poor health and accommodation services, very limited shopping, banking and postal services, the absence of all-weather roads, and no telecommunication service in all kebeles of Quara wereda except Gelegu town, are all huge problems requiring urgent support.

Demeke and Verma (2014) and Alemayehu (2011) also identified limited transportation and accommodation facilities as a challenge for CBET in their study area. Alemayehu (2011) asserts that the community has an acute shortage of clean water and local people who reside adjacent to the park are forced to use the irrigation canal for themselves and for their livestock. Ayinalalem (2013) also revealed that tourism infrastructure like accommodation establishments, road transportation, and other destination facilities and services are very poor and limited in number in his study areas.

2.5.5 Lack of trained manpower

Tourism professionals play significant roles in the development of ecotourism since they are capable of planning and organizing ecotourism initiatives or activities effectively, which will in turn help to increase the satisfaction of eco-tourists in the destinations. However, most of the findings from the reviewed empirical studies suggest that the ecotourism destinations have been challenged due to a great shortage of tourism/ecotourism professionals. For instance, Alemayehu (2011) has pointed out that there is no ecotourism expert or consultant who is in charge of ecotourism or community based ecotourism activities in Awash National Park. In addition, in Alatish National Park, there are only 31 scouts which is very small group to keep and monitor the park which covers an area of 2665.7sq/km. To manage the park effectively, there should at least be well trained 100 scouts and 1 marketing and promotion expert, one natural resource management expert and two additional wildlife experts (Berhanu, 2013).

Gebeyaw (2011) also reported that at District/woreda level, culture and tourism offices have only three staff where the manager is possibly working on the political issues while the rest, namely two employees, are responsible for a collection of works found in the office and the poor qualifications of the staff is also a big challenges for CBET development of the study area. Moreover, Bires (2014) also stated a shortage of tourism professionals in his study area. According to Aynalem (2013) majority of the personnel serving in many culture and tourism offices are not experts in tourism at all, which tends to diminish their value as far as CBET is concerned.

2.5.6 Inadequate Financial incentives

Conservation of wildlife, park management, and ecotourism operation are an expensive task, and lack of adequate financial resources for such activities is one of the most profound difficulties facing park managers (Berhanu, 2015). Aynalem (2013) also states that a dearth of finance is one of the major setbacks for community based ecotourism which is in early stages of development in Choke Mountain and its environs.

2.6 Requirements for a Successful Community-Based Tourism

A common similarity between many CBET applications in many countries is the assumption that tourism is adopted because it generates revenue, creates employment, and promotes private sector growth as well as infrastructural development (WTO, 1997).

However, several CBT programs failed due to lack of some critical factors such as tangible benefits and employment creation, benefits from the land, management, marketing and entrepreneurial skills, community involvement and participation, sense of ownership of the project amongst the community members, and the lack of local financial resources or heavy reliance on foreign donors. Since each case has unique destination characteristics and stakeholders involved, there are no rigid CBT models that can be applied indiscriminately to all communities (Asli D.A. e'tel 2013). Therefore every CBTE should create the most suitable and compatible CBT models as per the nature of tourism activities in the area.

2.7 The negative and positive dimensions of Ecotourism development

Natural resource depletion and environmental degradation associated with tourism activities are sometimes serious problems in tourism-rich regions (Neto, 2002:7). Controlling ecotourism within the limit of the carrying capacity of the environment can be accomplished through sound management techniques or the use of economic instruments like user charges (or entrance fees), various kinds of taxes and imposing a limit on the number of visitors or tradable permits (Anderson, 1996:10-12).

The feasibility of an ecotourism project is fundamentally based on its environmental and cultural potentials. Biodiversity levels and the lack of human influences (roads, buildings, power lines, pollution, etc) are critical to supporting a sustainable ecotourism project (Parker and Khare, 2005). If the enterprise is not contributing to the protection of the natural environment and cultural resources, then its resource bases are collapsed. If the environmental opportunities for ecotourism are not present and sustainable, the enterprise will not attract many eco tourists.

Despite good intentions, ecotourism can potentially have negative environmental effects. The potential negative effects that more visitors may have on the natural environment act as challenge to ecotourism growth. The damage from the unregulated flow of tourists can lead to excessive solid waste, litter, erosion, sewage, water and air pollution, natural habitat disturbances, wear and tear of the infrastructure base, and environmental degradation. Even building a small facility for accommodating visitors will entail environmental disturbance through land use, waste management and increased human presence. On the other hand, the communities and other stakeholders' commitment and action over the economic, social and environmental element of the destination are other challenges for sustainability of CBET in a given area (Gebeyaw 2011).

In spite of all this, still, ecotourism has an enormous merit for environmental conservation practices and biodiversity conservation, and along with it empowers the nearby community through a means of varieties of tourism ventures. Apart from that, local community will have the opportunity to experience infrastructural development as a result of ecotourism developments.

2.8 Methodological Review on Ecotourism development and sustainability

Most researches on ecotourism development of Ethiopia are carried by assessing and inferring primary data from local communities and stakeholders. Accordingly, most CBET research conducted so far are analyzed through descriptive form of data analysis (Gebeyaw, 2011; Muluegta 2011, and Ayana 2017) this mainly due to the fact that problems needs to be figured out from the grass root level. However, it is not quit arguable that sustainable development seeks more technical methodological approaches to deal with, yet sustainability is still a very vague and arguable concept, so that most sustainable measurements applied in the western world might not be compatible while coming to the local context.

For instance, Puvaneswaran, K.,et al (2017) describe as Sustainability is generally understood to be a combination of social, economic and environmental aspects. The model of the three pillars of sustainability was first proposed in the World Summit on Social Development 2005. These three pillars of sustainability are a powerful tool and crucial to human life. If any pillar is weak, then the system as a whole is unsustainable (Nixon, 2009). Sustainability indicator and barometer measurement are the newly emerged theory's to study protected area managements and biodiversity conservation. Barometer is seen as a tool which assembles all the indicators and measures the overall sustainability score. The barometer can be used to measure human sustainability, ecosystem sustainability, tourism sector's sustainability or a society's sustainability. A combination of all these elements can also be measured through the barometer. According to (puvaneswaran et al 2017), an indicator is a sign, index or signal that visualizes a scenario or system. So through that, the sustainability of eco tourism development can be measured, and analyzed via some pre stated indicators.

However, the complexity of these indicators and their contradictory character with local context, in addition to the limited capacity of researchers in Ethiopia leads to carry a simple descriptive and exploratory analysis from the primary data gathered through different instrumental tools. Even though, data generated through simple descriptive statistics are said to be weak in terms of analysis

and interpretation, their value in terms of being used as a spring board for further study is not something to be compromised.

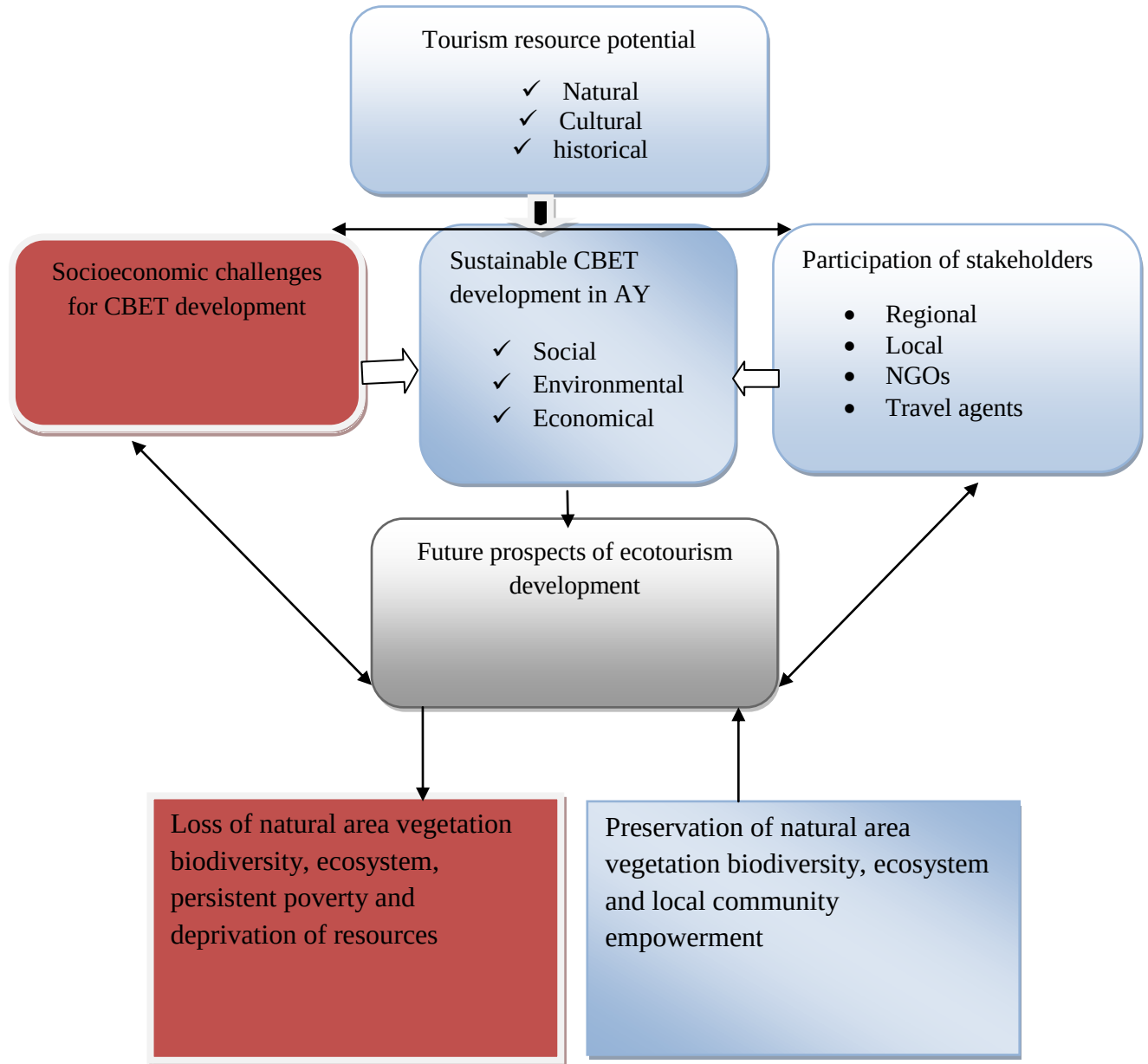
2.9 Conceptual Framework

As it is depicted in figure 2.1 below, this research principally tries to see the integration of different determining factors for the improvement of the local community living, and sustainable development of CBET.

For that matter, the availability of tourism resource on the study area is the key decisive factor to assess the tourism resource potential of the area to carry out this CBET program more efficiently.

Apparently the role and responsibilities of these multi-stakeholders for the development community based ecotourism and their specific stakes in mitigating the challenges and their constructive role, via ameliorating the newly commenced ecotourism opportunities to be flourished in the future and cumbersomely the driving force of all those variables will determine the fate of sustainable CBET development in Abune Yosef massif. As it will have positive outcomes like preservation natural vegetation, biodiversity, balanced ecosystem and community empowerment, or else the reverse will be true if challenges are high and out ranging to manage.

Figure2. 1 Conceptual Frame work



Source; Own formulation, (2018)

CHAPTER THREE

RESEARCH PROCESS AND METHODOLOGY

3.1 Description of the study area

3.1.1 Location and Topography of the study area

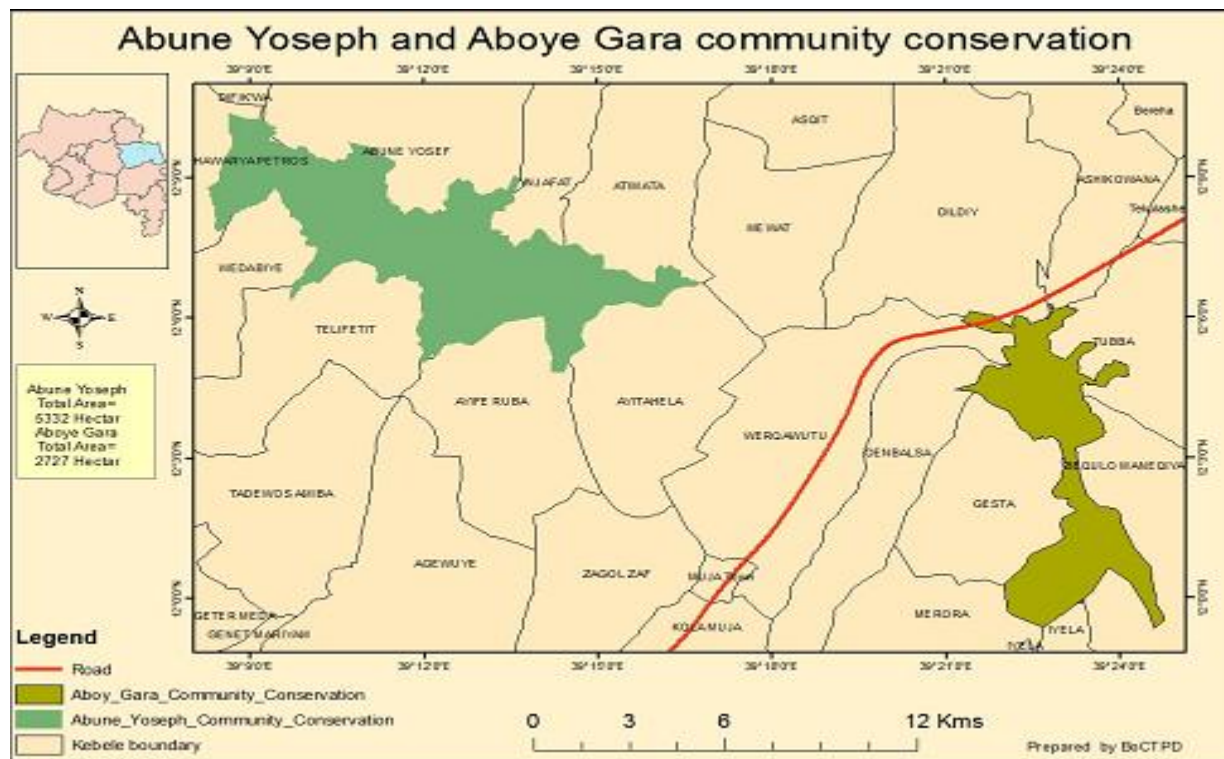
This research is conducted on the CBET campsite of the high land peoples of Lalibela more specifically the community of Abune yosef massif, (12°12'N, 39°12'E) which is located to the north east of city of Lalibela in the Wollo province. This massif situated with a maximum altitude of 4,284 m, positioned on the very extreme of the northeastern side of the Ethiopian Highland physicogeographical region (also referred to as the western plateau).

This massif is part of the mountain system surrounding and defining the upper Takezze River, and is limited to the east by the fault escarpment of the Rift valley depression. The ridge continues northwards to the Tigrean Plateau through lower systems and westwards to the Simien Mountains (4,600 m of height), to which it is connected by a chain of lower mountain systems (1,000–2,000m). It also reaches 2,000 m of altitude in the western part, including Shumshiha (Lalibela airport area) and the area placed around the road Lalibela- Bilbala (Saavedra, D 2009).

The landscape is open and dominated by grasslands and heath lands, with steep slopes covered by rock and shallow soils, and valleys and depressions, with deep black soils, sustaining an important green biomass (Girma et al 2015).

Four kebele's named *Telfetit*, *Abune yoseph*, *Wodebye* and *Enjafat*, were incorporated in this study data collection process. They are situated in four rounding directions of Abune yosef, Zigit, Abuhay gariya Community Conservation Area (AZACCA).

Figure3. 1 Geographical position of Abune yoseph area



Source; AZACCA office 2008.

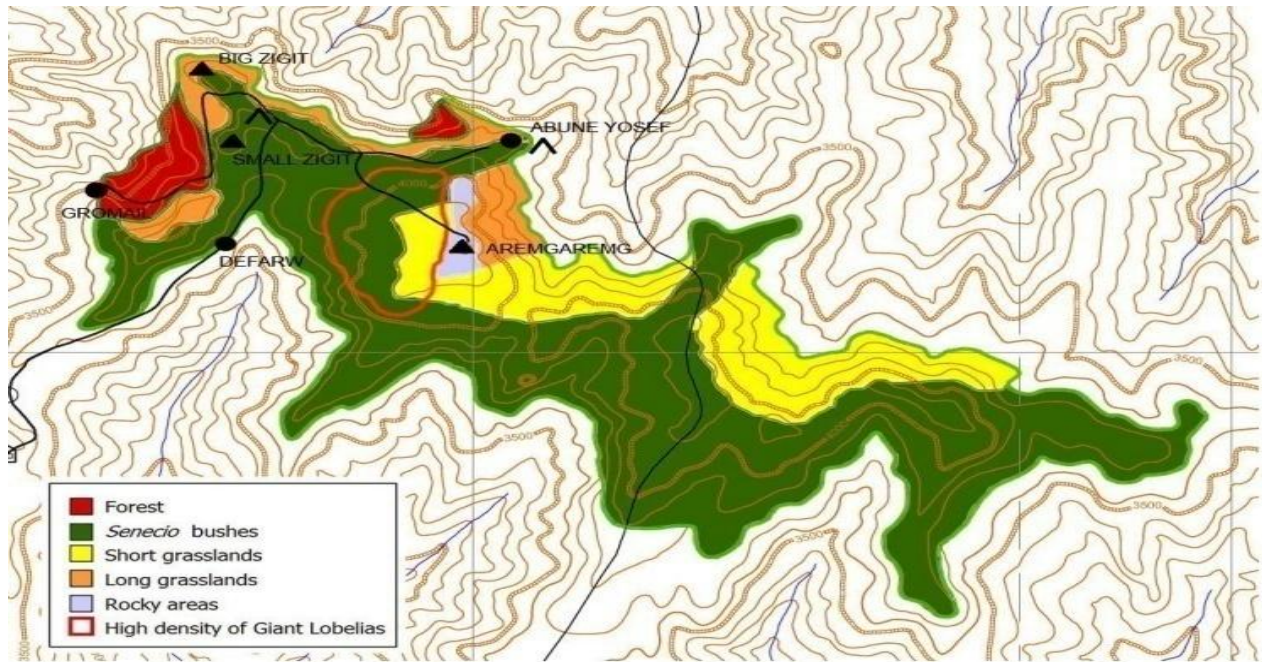
3.1.2 Climate, Vegetation and Habitats

The climate of the area can be divided into two main seasons: a wet and rainy season is from June to early September, and a dry season is from mid-September to May. Annual rainfall averages some 2,000 mm, mostly falling between July and September. Short rains might fall in any month of the year, but particularly in March (Saavedra, D 2009). The Abune Yosef massif shows a complex mosaic of ecosystems where bush lands, woodlands, mountain dry forests and afro alpine grasslands are represented.

Three main ecosystems are represented in the massif: the mountain savannah woodland, the mountain dry forest and the afro alpine ecosystem, which are sorted in altitudinal belts ranging from 2,000 to 4,280 m of height. The lower altitudinal belt belongs to the eco climatic zone known as Woina Dega. This moderately warm zone is found at elevations between 1,800 and 2,500 m,

and it contains the savannah acacia-woodlands and the lower range of the mountain forest ecosystem. The most humid and temperate belt, the Dega, is placed between 2,500 and 3,500 m of altitude. Evergreen forests and bushes of *Juniperus procera*, *Olea africana*, *Hagenia abyssinica*, and *Euclea schimperi* characterize this zone (Saavedra, D 2009).

Figure 3. 2 Vegetation cover of Abune yoseph area.



Source: Deli saavedra & guillermo díaz (2009)

3.1.3 Population livelihood and the establishments of CBET in Abune Yoseph massif

The general features of population in Abune Yosef masiff are characterized as high land (*Dega*) people, who make their livelihood from antique agricultural farming practices and animal rearing. By far selling of crops, honey, cattle, potatoes, festuca grass through coming to Lalibela market are the other widely used livelihood supplements.

Due to over cultivation of agricultural lands, over population and drought, most of the population have been exposed to critical food shortage problems at some time. As a result of this, CBET in AY massif was started in 2007, initiated by local NGO named TSFA. Since then, some accommodation activities are hosted by the local communities employed in the lodge and the nearby local villagers live in around the CBET routes. TESFA is the principal facilitator for this

program and it is a well experienced NGO which have been working in most highlands of Northern Ethiopia CBET routes.

As of TESFA manger, community delegates from four kebels participated in this CBET plan was directly nominated from kebele chairs, oldies, and religious leaders. Then all peoples gathered from these four kebeles have participated from the due course of planning and operation of the project. Similar to the Meket CBET campsite in which enterprises are alienated in terms of *k'ire*¹, the provincial demarcation strategies for Abune Yoseph CBET program was also on the bases of *Debir*², then representatives were purposively selected from several Local churches of *Wodebye*, *TElfetit*, *Enjafat* and *Abune Yosef* kebeles. Since, TESFA had learnt a lot from the previous projects experiences, the demarcation and site planning process of this CBET route were very smooth comparing to other CBET campsites.

After a successive awareness creation and capacity building training session with the community delegates', finally they have agreed to begin the CBET Campsite. So far, more than 18 peoples are employed in the community lodge, and they have been involved multiple duties like, ticketing, food and beverage preparation, services, security and cleaning activities. Not only this, the community members are also participated in the provision of home stay accommodation, donkey and mule rentals, guiding, assisting and directing roads to trekkers. According to TESFA manager, System of participation and schedule are prepared by the community chairman's, who are elected by the direct participation communities from the four mentioned kebeles. Then, when there is a reservation sent from Lalibela trekking enterprises, on duty communities members will be notified in advance, and they all come up with their donkey and other materials needed to the hiking journey. Through this, local communities have been participating and generating incomes for mutual benefits of their societies.

Despite the availability of tourists who are willing to hike up this mountain, the diversification and area of communities' involvement on different tourism venture is found to be at its stumpy stage. Even though, the initial plan of tourists is to visit the natural resources of the area but along with, they do also experience several cultural encounters with the local communities. Therefore, if the communities are fully aware of what tourism means and if they know its following business opportunities, they can be benefited from it in a variety of ways.

¹ *Kare*; is traditional form of community association in the time of sorrow.

² *Debr*; community segmentation mechanisms on the bases of nearby churches in which the locals worships.

Table 3. 1 Study area population statistics

No	Kebele's name	Number of Householder			Number of family members			Total number of population		
		Male	Female	Total	Male	Female	Total	Female	Male	Total
1	Telfetit	1189	311	1500	2334	3187	5521	3523	3465	7021
2	Wodebye	389	150	989	1658	2287	3945	2497	2437	4934
3	Abune yoseph	1159	263	1422	2087	2998	5085	3246	3261	6505
4	Enjafat	1224	433	1657	2318	3087	5405	3542	3520	7062
5	Total	3961	1157	5568	8397	11559	19956	12808	12683	25522

Source: Lasta worda media and communication office (2018).

As we can notice from (Table 3.1), the total number of population found in and around AY massif are **25522**. These kebele's are found in the four rounding direction of the mountains peak. Large numbers of population are live in Enjafat kebele (7062), followed by Telfetit (7021) and Abune Yoseph (6505) and also total numbers of male and female population are almost proportional, with the only deference of (125) by female population.

Table 3. 2 Number of livestock in four selected kebeles

Kebele Names	Number of livestock in four selected kebeles										Number of honey hives		
	Cow	Oxen	Calf heifer	Bull	Calf	Sheep	Goat	Donkey	Mule	Horse	Traditional	Modern	transitional
Abune Yoseph	416	571	452	400	351	8595	2661	578	131	72	505	15	8
Enjafat	450	657	354	420	355	6070	1486	598	189	150	288	21	8
Telfetit	522	663	428	449	390	6262	2222	676	57	8	174	29	13
Wodebye	690	786	346	259	530	6279	1050	878	108	38	197	6	0
Sub total	2078	2677	1550	1528	1626	27206	7419	2730	485	268	1164	71	29
Total number of livestock from four kebeles		47567									1264		

Source: Lasta worda natural resource management office 2017

The second principal source of livelihood income for study area community is animal rearing. The livestock's available and possessed by the four mentioned kebeles are **47567**, which is the sum of each category.

3.2 Research methods

So as to collect relevant information from respondents, both quantitative and qualitative data gathering approaches were employed. Therefore, well structured surveys have been pre-arranged for both local community and tourists visiting the area. Contents like, demographic characteristics of community sample respondents, sources of livelihood income, and its sufficiency and other question to examine tourist's perception, attitude, and opinions about CBET development were incorporated.

Moreover, focus group discussions (FGD) were conducted among the community representative samples. Key informant interview (semi structured interview) also taken with tourism stakeholders, i.e., With Lasta woreda tourism and culture office, AZACCA organizer office, TESFA CBET office and Lalibela eco trekking tours.

3.3 Research philosophy

This research have been guided and directed through the Advocacy/Participatory theory of Creswell (2003). Which fundamentally articulating on community Empowerment issues, and on assessing the Political or administrative collaboration of different stakeholders for the betterment of issues stated and their possible changes for future better situation. Therefore, this research has been terracing with sound methodological approaches, on the way to meet the ideological assumption of advocacy/participatory paradigm (creswell 2003).

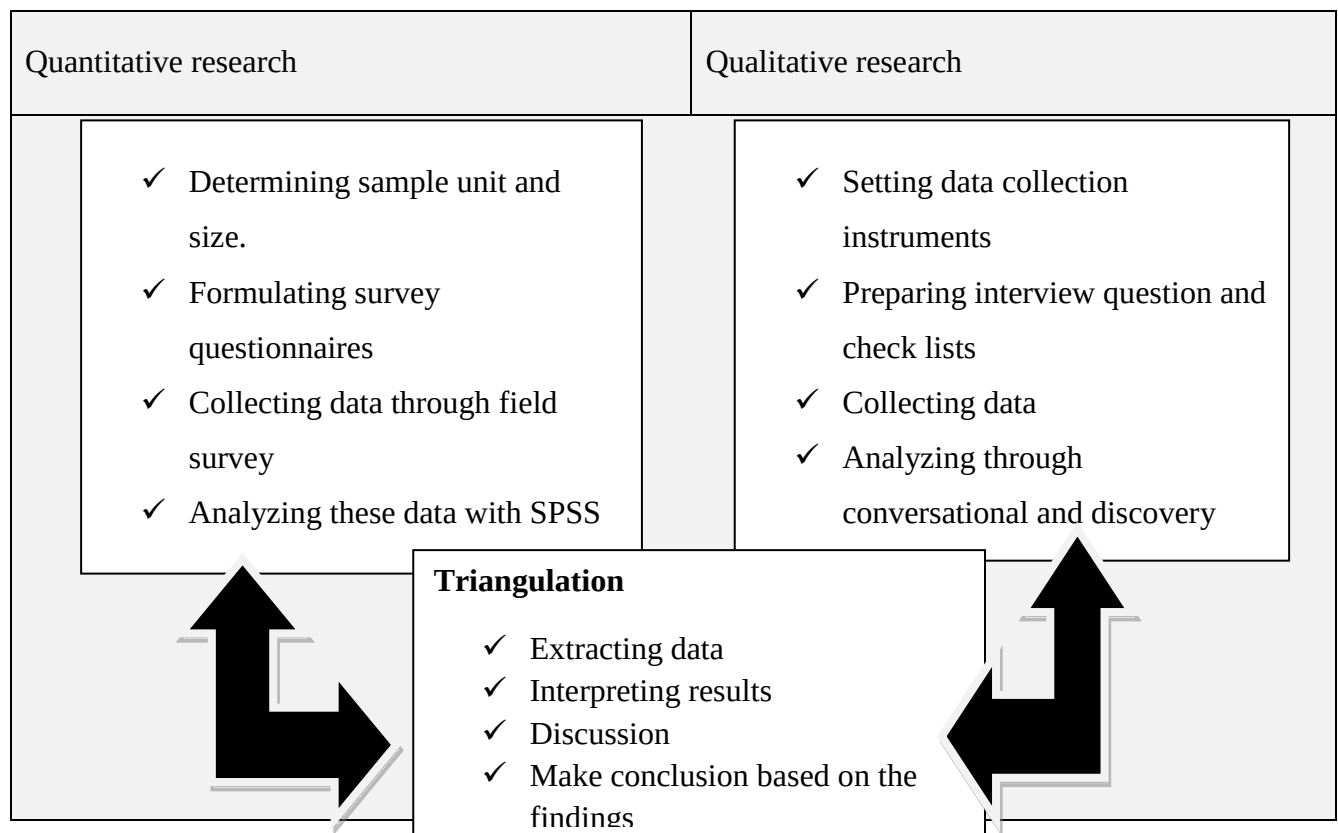
3.4 Research Design and strategy

This research has tried to make an assessment of the tourism resources potential of AY and challenges and prospects to ecotourism development. Then, both qualitative and quantitative forms of data are extracted from the community sample and other tourism stakeholders. Many forms of data collection instrument were employed as per their merits to get valuable information. Well structured survey /questioner/ was formulated in order to know the overall socio-economical situation of the study area community, as well as the perception and attitudes of local community and tourists about this CBET route. Similarly, focus group discussion among the community sample and key informant (semi structured interview) are also been conducted with the local

tourism stakeholders. The value of all forms of secondary data/information, are also take into consideration, and they are incorporated in the discussion.

Then after, all those gathered information are analyzed through descriptive, thematic and discovering pattern form of data analysis technique. But most importantly, the researcher has been guided through the foundation of exploratory research design. Moreover, the following diagram (figure 3.3) can able to describe on how this thesis is designed and presented in the discussion and analysis part of the research.

Figure 3. 3 Mixed research Design



Source: Own Assumption (Dec 2017)

3.5 Selection of the Study Area and Sampling Technique

According to the preliminary information gathered, the aforementioned four kebeles are the one which participants in CBET of Abune yoseph, and they are selected purposively as study samples. Both female and male respondents are selected from those four kebeles, proportionally. The total numbers of households in this study were 5568 and out of which 1500, 989, 1422 and 1657 house holders live in *Telfetit*, *wodebye*, *Abune Yoseph* and *Enjafat* respectively. About 119 samples unit were selected randomly after it is computed through the following sample determination formula adapted from Israel (1992). Number of sample share was determined proportionally based on the total number of population each kebele holds.

$$n = \frac{N}{1 + N(e)^2}$$

Where; N = the total population that will be studied n = the required sample size e = the precision level which is = ($\pm 10\%$) Where Confidence Level is 95% at $P = \pm 5$ (maximum variability) Accordingly, 34, 20, 30 and 35 sample householders were taken from *Telfetit*, *wodebye*, *Abune yoseph*, *Enjafat* respectively as per their population size.

The sampling technique for tourist respondents was convenience sampling procedure. Due to the unknown data of tourists visited this destination, tourist sample were simply taken as a captive sample during data collection process.

3.6 Data Sources and Collection Instruments

In the course of this study, all primary and secondary data were collected through employing both qualitative (using, focus group discussion, semi structured interview and personal observation) and quantitative mainly using household and visitor survey methods.

3.6.1 Primary Data Collection

To gather the required information for this study, various instruments were used by considering their significance to search valuable research findings and they are presented as follows.

A. Household Survey

Questionnaire consists of both open and closed ended questions were distributed to obtain information from the selected sample households. This survey has incorporated a question which enables to assess the households' socio-economic background information, attitude and knowledge towards the development of ecotourism. Similarly, five point likert scale questions were prepared to measure the attitude and perception of community regarding biodiversity, environmental conservation and cultural preservation. Additionally, their reaction with tourists coming, skills and attitudes to host the foreigners, impact of tourist/tourism on their livelihood, and many more other variables were incorporated.

Initially those questioners were prepared in English language but later on, they were translated into the local Amharic language. Despite all this, the literate levels of sample respondents were challenging to have mutual understanding about the question being asked by the enumerators. Hence, most of the values were filled by hunching the respondent's inclination point, while they converse about some related and unrelated issues about the question being asked. All 119 samples were valued for the data analysis without any missing or discarded values.

B. Tourist Survey

This part of the questionnaire have also consists of both open and closed ended survey which are prepared in English as major medium of communication. Some of them were filled out during the researchers one week expedition to the study area and the other were filled through trekking enterprise and hotels situated in lalibela by meeting them after their visit.

This survey were very valuable to obtain information about tourist background information, their source of information about this destination, their attitude and perception towards CBET development in the study area, their over-all wondering about this attraction site and community, and their likely comments to the better improvement of tourism services in the study area were issues encompassed by the distributed survey. In addition to the questionnaires distributed, some informal semi structured interview was also carried with some of the samples. Their opinions are also included in the data analysis process.

C. Focus Group Discussion

Apart from questionnaire/survey prepared, focus group discussion (FGD) was other data collection tool to generate the qualitative information from discussants. Therefore well organized focus

group discussion was carried with eight selected samples from the community and CBET committees and chair leaders. Similarly, four employees from AZACCA office and two selected samples from Lasta woreda culture and tourism office were also participants in the FGD session at Lalibela.

D. Key Informant Interview

While conducting key informant interview; semi-structured face to face key informant interviews method were perceived as ideally more appropriate for the issue and sample units were selected purposively. Accordingly, semi structured interview were conducted with Lalibela culture and tourism office head Ato Derese chane and Ato Awoke Maregu chair man of AZACCA office and also with some officials from local safety and security bureau and Lasta woreda natural resource management office.

Local trekking enterprises situated in lalibela were also the participant in the key informant data collection process. For that matter, interviews were conducted with the owner and chair man of highland trekking tours, Lalibela eco trekking tours and more importantly with TESFA tours which is the founder and organizer of this CBET route.

E. Personal Observation

To supplement the information obtained using different instruments mentioned in above, personal observation of the researcher himself was also part of data collection process. The course of observation includes the inspection of infrastructure development patterns and quality of accommodation services and facilities inside the community lodge, natural resources management practices and the social interaction of tourists with host communities, the availability of manmade attractions like churches and their conservation practices were critically assessed and analyzed.

3.6.2 Secondary Data Collection

So as to make this research more valid, credible in all of its forms, the value of secondary data sources was also taking in to consideration. Utmost efforts were exerted to refer some published and unpublished data sources; especially articles, books, web pages, policy directives, reports, project papers, etc. Multi verities of information were generated from Lalibela culture and tourism office, AZACCA office, tourist's feedback book in the community lodge, web page of trekking enterprises found in lalibela and Trip advisor were some of the sources utilized in this research.

3.7 Data Analysis Techniques

All the information collected through the aforementioned research tools are organized in a way suitable for data analysis. Conversational analysis was a widely accustomed analysis technique and it was widely applied in this research too. The reason behind why conversational analysis is preferred is that, because it enables us to understand the magnitudes of challenges for a given scenario, and then it assesses the level of involvement and cooperation among stakeholders and local community to solve the problems. Finally it clearly shows the positive or negative consequences that result in.

All most all (95%) of stakeholders have been participated in the process of data collection and provision of feedback to the survey prepared. Data collection methods were all inclusive of; FGD with local trekking tourism enterprise, member of AZACCA office, community committee from the four selected kebel's, the park scouts. Informal discussion was also carried with the local shepherd, that researcher meets on the way. Furthermore, Coding, mapping, and taking memos were also other data analysis methods especially when the tourism resource potentials of the area are explored.

Then finally all those qualitative data are shackled and triangulated through the aid of quantitative figures resulting from Statistical Package for Social Scientists (SPSS) Version 21 computerized application. Descriptive methods of data analysis were applied and data are presented in the form of frequency and percentage out puts.

3.8 Ethical consideration

An authorized correspondence memo to conduct this research was obtained from Addis Ababa University, Centre of Development Studies. Then the letter handed over to Lasta woreda culture and tourism office, AZACCA office and other parties which this study may concern.

Area of participation and cooperation from every party that this research has made contact with were very astonishing and compassionate. Sample participants have been initially informed by the researcher and one enumerator from AZACCA office and they were fully aware about the purpose of the research, risk and merit. Apart from that, some briefings were written on the heading of every questionnaire as respondents' information will be confidential and only taken for academic purpose.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4.1 Demographic Characteristics of sample households (HHS)

This section focuses on the analysis of the basic characteristics of the sample households who are participated in this study. Principal demographic variables such as gender, marital status and level of education, household livelihood are incorporated. Totally, 119 number of sample households are participated from four selected kebeles; named *Telfetit*, *wodebye*, *Abune yoseph*, and *Enjafat*, 34, 20, 30 and 35, respectively. Sample unit are taken as per the population size of each kebeles mentioned and these kebele's are found in four directions of the protected area, and they all are members to the AY CBET project.

Table 4. 1 Demographic characteristics of respondents

Sex of Respondents					
Variables		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	90	75.6	75.6	75.6
	Female	29	24.4	24.4	100.0
	Total	119	100.0	100.0	
Marital status of respondents					
Variables		Frequency	Percent	Valid Percent	Cumulative Percent
	Married	78	65.5	65.5	65.5
	Single	22	18.5	18.5	84.0
	Widowed	4	3.4	3.4	87.4
	Separated	15	12.6	12.6	100.0
	Total	119	100.0	100.0	

Educational background of respondents					
Variables		Frequency	Percent	Valid Percent	Cumulative Percent
	Unable to read and write	82	68.9	68.9	68.9
	High school graduate	8	6.7	6.7	75.6
	Reading and writing	26	21.8	21.8	97.5
	College diploma	3	2.5	2.5	100.0
	Total	119	100.0	100.0	

Source; own compilation (2018)

As it shown in the above table (4.1), the study has tried to proportionalized the participation of females over male respondents; this is basically done in order to have a logical representation of sample groups. Hence, (75.6 %)of respondent are male and (24.4%) are females and most of the participants are married, i.e 65.5% share, the other single, widowed and separated respondents are 18.5%, 3.4%, 12.6% respectively. Samples educational level has a determining level of impact on measuring the attitude and perception of the community towards community based ecotourism development, so that, (68.9%)of the sample communities are grouped to unable to read and write category, yet some are also on reading and writing level, 82 % and 26 % respectively. Local or traditional church school is the reason to get some educated sample from the community.

Age category of respondents	
N valid	119
Missing	0
Mean	40.5630
Std. Deviation	13.30199
Range	48.00
Minimum	21.00
Maximum	69.00

Table 4. 2 Age category of respondents

Most of the respondents who are participated in this survey are obviously the household heads since they are believed to be influential in decision making as well as they might have some pre knowledge and participation, while CBET practice are commenced in the area.

The mean age of respondents is 40 years old, from this we can notice that as adults were highly participated in the survey, although, the range of respondent's age clearly shows us, the extent of age difference between the maximum age group with the minimum ones, which is 48 gaps with 21 years of min and 69 years of max age. Therefore, all age groups above 21 years, have been participated in the data collection process.

4.2 Economic livelihood of the study area community

Agriculture is the major source of livelihood in most rural people of Ethiopia; similarly people live in and around AY massifs are also highly agrarian as a principal source of livelihood income. Correspondingly, animal rearing is also highly practiced along with agriculture. According to the findings in household survey (see appendix.1), 58% of the respondents are depending their lives on antique agricultural practice as a principal source of livelihood. Apparently, the yield generated from this traditional agricultural practice is not sufficient to supply the yearly food consumption of each household.

Animal breeding has also an account of 36.6% share as a next principal livelihood source of most community in AY. So that, it would be simple to determine the likelihood effect of domestic animal rearing to the concern of overgrazing and the preservation of the protected area. Trade and monthly salary are the list counted source of income in the study area.

Table 4. 3 Source of livelihood income and its sufficiency.

What is your principal source of livelihood income?					
Variables		Frequency	Percent	Valid Percent	Cumulative Percent
	Agriculture	70	58.8	58.8	58.8
	Animal rearing	40	33.6	33.6	92.4
	Trade	6	5.0	5.0	97.5
	Salary	3	2.5	2.5	100.0
	Total	119	100.0	100.0	
Is agriculture is enough for your sustainable livelihood?					
		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	24	20.2	20.2	20.2
	No	95	79.8	79.8	100.0
	Total	119	100.0	100.0	

Source; survey results 2018

As a result of deforestation, drought and climate change, Soil fertility is degrading through the course of time. In relation to this, declining of agricultural production and its sufficiency are the major problems of Ethiopian farmers to day. The above table (4.3) results have also testified that, as agricultural practice is not solely enough to aid the food consumption of households throughout

the year. Hence (79.8 %) of the respondents have also assured that as their yearly agricultural yield is not enough for their sustainable livelihood. Yet, only 24 samples have claim that as their harvest could be enough for their yearly food consumption. Accordingly, by inferring the difference of these two figures, finding another means of livelihood option to the community will be a compulsory undertaking. Therefore, well organized CBET developments will be an ideal alternative livelihood mechanism to supplement the shortage of agricultural yields in the community.

After all, community based ecotourism should carry with the full consent of all the community who are participated in the operation. Despite the challenges coming later on, most of the community samples participated in this study was found as being pleased by the commencement of CBET in Abune yoseph massif. And they all have been fully conscious that community based ecotourism is going in their locality.

4.3 Tourism Resource potential of Abune yoseph massif and its Environ as a CBET Destination

It's not only the services delivery and accommodation quality, which could able to attract tourists to come and enjoy in any CBET campsite. Rather, it is actually the areas tourism resources potential and multiplicity of tourism activities undertaken in the area, which truly matters for deciding to visit or not to visit the destination. The major tourism resources of the study area are described categorically as follows.

4.3.1 Natural Tourism Resources of Abune Yoseph massif

4.3.1.1 Climate and Ecosystem

From the highlands of 3200 meter ASL (Afroalpine and Sub-afroalpine Ecosystems) found under subsharan regions, Ethiopia comprise 8677 Kms, which means 73% out of the total 11887Kms. From this 83% (7220) kms areas are found in the top nine mountain chains of the country, more precisely 7 of the top mountains are found in the northern part of the country. These mountain chains are known by their Afroalpine and Sub-afroalpine Ecosystem and this ecosystems are the very key to be an ecological home, for plethora of biodiversity and endemic species in found in Ethiopia and Eritrea (AZACCA 2018).

The Abune Yosef massif shows a complex mosaic of ecosystems where bushlands, woodlands, montane dry forests and afroalpine grasslands are represented. These ecosystems suffer diverse

levels of human intervention (mainly agricultural activities and livestock grazing) that have dramatically modified their natural (primary) conditions. The human impact is lower at the highest altitudes, whereas large areas of the middle and lower altitudinal belts are highly modified.

The dry season in Abune Yoseph lasts from October to May, while the rainy season is from June to September. Annual rainfall averages 1,500mm and occurs mostly from July to September. Short lasted rains may also fall at any month of the year, but are most likely in March and April. Temperatures range from - 5° Celsius to 25° Celsius and winds are relentless. At some occasion the mountain top will also be covered by a glacier of ices and the temperature is also be downgraded to less than - 5°celsius. As it shown in (figure 4.1) which was taken during the researcher's expedition, the overall mountain was covered by an ice and the temperature also very challenging to trek through, yet some tourists were around there, clipping this magnificent mountain. The merit of AZACCA is far beyond from tourism destination value, hence it's ecological/ecosystem value for better biodiversity conservation is also very enormous.

This areas hydrological value is also substantial, since it is a source of more than 20 river valleys including some of which are tributaries of Tekeze River, which is one of the renowned Ethiopian electrical dam and it is a source of water supply for most of the rural community found under the lower escarpment of this great massif.

Figure 4. 1 The highest mountain peak in Abune Yoseph Named Rim Gedel (4284Masl) and researcher photos



Source; Researcher posing for photo during the expedition

Experiencing this spectacular massif as adventure tourism will be a source tourists demand to hike up and make a memorable exploration. In line with this fact, tourists have been delighted while they stay at these peculiar biomes.

4.3.1.2 Topography of Mount Abune Yoseph as an Ecotourism Destination

One of the characteristics that distinguish Ethiopia from all other African countries is that, the extent of its high ground, or land placed at a high altitude. Ethiopia has 50% of all the afro tropical lands above 2,000 m and 80% of all the lands above 3,000 m. The highlands of Ethiopia were formed from volcanic eruptions 70 to 5 million years ago that deposited a thick layer of basalt (volcanic rock) up to 3,000m deep in some places. During the Pleistocene period (2.6 million – 11,700 years ago) the highlands were glaciated and some areas were still glaciated up to 10,000 years ago (Yalden & Largen, 1992). From this phenomenon, exceptionally the northern part of Ethiopia is highly characterized by a chain of mountains and escarpment landscape. The same is

true in Abune yoseph massif; as there are several major high peaks which encircle and give high contrast of panorama to this particular high pitch.

This study area is diverse in topography; several high plateaus are surrounded by gigantic eroded abysses dotted with the three highest peaks. Among them, the Big *Zigit* (4,080m), the Small *Zigit* (4,035m) and the *Rim Gedel* or Abune Yoseph peak (4,284m) which is the third highest peak in the country are the main high peaks to be mentioned.

These peaks are largely characterized by gorges and very steep slopes, where rocky blocks and stones are scattered all over. The *Abuhay gariya* hill, and *Abi Chagula* plateau, (ranging between 2,950 and 3,300 m of altitude) are also the other mountain peaks which encircle mount Abune yoseph from the south western side AZACCA (2018).

These mountain hills are home of different fauna and flora species and they will also have ecotourism significance for some travel activities like mountain climbing, hiking, diving with parashoots, tenting, caving and trekking tourism endeavor. They have also beautiful, panoramic scenery, fresh breathing and admiration, while positioning from the top of every mountain chains to the lower escarpments of Lasta landscapes.

Additionally, the landscape gives a way to an open, flat and moderately grazed mosaic of grass steppes and different plant species like; *Acanthus sennii* (*kosheshela*) *Echinops ellenbeckii*(*koshele*) *Kniphofia foliosa* (*Ashenda*) *Lobelia rhynchopetalum*(*gibra*) *Euryops pinifolius* (*chifra*). Among these mentioned *Lobelia rhynchopetalum (gibra)* *Euryops pinifolius (chifra)* are the endemic one.

4.3.1.3 Mammals

There are 43 known species of mammal on the Abune Yoseph massif. Of the 32 species named as Abyssinian endemic mammals (endemic to Ethiopia and Eritrea), seven of them are found in Abune Yoseph massif. The most fabulous of these are the *Ethiopian wolf* and *gelada baboon* in which their existence is dependent on intensive conservation of their habitat. The Ethiopian wolf (*key kebero*) is the most endangered one in this conservation area. According to Mr Awoke AZACCA manager, despite the intense predation from local communities their number is increasing through time, as per the offices record the current number of Ethiopian wolf population in Abune yoseph massif is said to be more than 55. Even though, these two are the most renowned

endemic mammals in AY protected area, yet there are also other wild animals' species like Golden jackal, hyena, caracal, leopard, rock hyrax, duiker, and klipspringer. AZACCA (2018)

Figure 4. 2(on the right)Theropithecus gelada (gelada baboon) and (left) Canis simiensi (Ethiopian wolf)



Source; The gallery of High land trekking Lalibela tours (March 2018)

4.3.1.4 Avifauna Resources

Similar to the wild animal resources, the area is one of the most important birds' areas in the country. Of the total 864 species of bird found in Ethiopia, over 220 have been identified on this massif. Accordingly, among the endemic 18 bird species of Ethiopia 6 of them are found in this massif. Yet, due to the depletion of vegetation cover and climate change, most bird species in Ethiopia are altering their habitats to other areas. As per IUCN Red book list, about 36 bird species in Ethiopia are endanger list and 2 near to endanger, 14 endanger or vulnerable unless conservation is taken, 16 are near to threatened and 4 of them are in data deficient. In line with this, IUCN also states that among these figures 9 (25%) bird species which are endangered are found in this massif (as it is cited in saasvedra et al 2009).

The expeditions of Barcelona scientists in 2009 have disclosed the current position of these 9 bird species in Abune Yoseph massif. When Bird like *Ankober serin* (*Serinus ankoberensis*) is stated as Endager list, *Great spotted eagle* (*Aquila clanga*), *Lesser kestrel* (*Falco naumanni*) and *ppet-faced vulture* (*Torgos tracheliotus*) are consider to be at vulnerable level. On the other hand, *Abyssinian longclaw*

(*Macronyx flavicollis*) Blue-winged goose (*Cyanochen cyanopterus*), White collared pigeon (*Columba albitorques*) and Pallid harrier (*Circus macrourus*) are species which are grouped as Near to threatened, and only Sombre rock chat (*Cercomela dubia*) have a data deficiency and their current situation is unknown. (saavedra *et al.*, 2009)

On some other corresponding data, generated from AZACCA office, from the Afrotropical Highland Biome restricted 49 species, it is explained as this area is a home for 36 bird species, and it is also the habitat of Ethiopian endemic bird, which currently is endangered named *Ankober serin* (*Carduelis ankoberensis*). The Abune Yoseph Mountains also attracts a few pairs of Golden Eagles - a species that is most common in Bale Mountains (AZACCA 2018).

Having this in mind, this area needs to be developed to be a source of admiration for those avian tourists and ornithologist who are carrying some studies on Ethiopian bird species populations.

4.3.1.5 Plant Species

Ethiopian floras have a lots of merits bides being used as firewood consumption and construction materials. It has been asserted that floras found on the top moubtain vegetations have plenty of merits for medical purpose and sense of admiration. As it is cited in Saavedra *et al.*, (2009), the flora of Ethiopia is estimated to comprise between 6,500 and 7,000 species, of which about 10% are considered to be endemic. Most of the mountains found in this area are above 3,500 m, as a result, they are represented by the Afro alpine and subafroalpine ecosystem. As it is witnessed from the course of fiend observation, floras formed on such kind of biomes have their own unique features to wonder about, they are short in height and have no strong stems.

Regardless of the reason why the vegetations in this massif are short heighted, the area is rich in terms of various flora species diversity. According to AZACCA office record, more than 92 plant species are found in this massif and the other similar mountains patches encircling it. Plant species like *Senecio* (*Adey Ababa*), *Acanthus Sennii* (*kosheshela*), *Festuca* grass (*chima*), *Echinops ellenbeckii* (*kushele*), *Kniphofia foliosa* (*Ashenda*) *Euryops pinifolius* (*chifra/cherefe*) and the endemic giant *Lobelia* (*Lobelia rhynchoptalum*) or in local name (*Gebera/Gbra*) are the most common one, which can be found in most patches of this highland.

These endemic plants are densely populated towards the mountain tips than the lower belts and this is because of their remoteness to human and domestic animal intervention.

Figure 4. 3 Giant Lobelia /Lobelia Rhynchopetalum/ (Gebera) and Festuca grass (chima)



Source; Researchers own photography (March,2018)

The lower part of this Afroalpine areas are mainly covered with large extensions of Senecio shrubs vegetation and their area of cover will be scattered while going to the cliff and rocky part of the mount. On the northern faced, between the small and big zgit mount, bunch of grassland are enormously available; plant species like; *Poa (guassa)* and *Festuca (chima)*, can be a counter example to be mentioned. The availability of the endemic Giant Lobelia (*Lobelia rhynchopetalum*) as a natural tourism product has a vital merit for the areas CBET development.

In general, Natural areas have multiple benefits apart from serving as tourism destinations; and it's because of this vegetation and ecosystem formation why Abune yoseph becomes rivulet of several watercourses.

4.3.2 Cultural Tourism Attractions of Abune Yoseph

Cultural heritage/resource-refers to anything tangible or intangible which constitutes the imprints of people's aged old way of life, labor and creativity. Culture is a complex set of experience which includes knowledge, belief, art, law, morale, costumes, habits and any other capabilities acquired by a man as a member of a society. More over culture is a very powerful tool for human survival, as it is also a very fragile phenomenon to be destroyed and vanished unless we take care of it.

It's the unique and emblematic culture which makes Ethiopia eminent from the rest of the world, however recording and preserving those cultural emblems is the most neglected task in Ethiopian tourism stakeholders today. Despite the current progress to make a digital cultural heritage

inventory made by Authority for Research and Conservation of Cultural Heritage (ARCCH), there was an undersized cultural heritage management system in the country.

Ecotourism is not mainly related to the sole scheme of natural area admiration and environmental preservation; it's also highly associated with appreciation of societies and its cultural practices, traditions and daily routine. Therefore preserving and promoting a given societies tradition, history, identity, costumes, lifestyle, cultural practice and routine is not a task to be consider for priority. Accordingly, the researcher has classified the cultural resources as tangible and intangible cultural resources.

4.3.2.1Tangible cultural resources of Abune Yoseph people

Tangible cultural resources are any sort of cultural practices and materials which can be seen, touched, feel and sense by every of human organs, thus, as long as these peoples are live in the higher alpine climatic zones, their ways of life, dressing, feeding, harvest, housing and traditions are quite differed from the rest who live in the lowlands.

1. Cultural costumes and Traditional life Style

People living around the belts of this highland tend to wear very thick and warm costumes, it's just because so as to resist the moist temperature formed during the rainy seasons and to let them familiar with the afroalpine and sub afroalpine eco systems. These traditional costumes are made up of traditional weaving systems and also extracted from the fleece of sheep, goats and skins of cows. So here domestic animals are key sources of their income, food and also costumes, hence they are basically living through forming a networking ecosystem with their environment.

Figure 4. 4 People of Abune Yoseph massif and Tourists receiving accommodation from local houses.



Source; from the gallery highland trekking (Feb, 2018)

As it shown in figure (4.6), the people living-in and around Abune Yoseph massifs are peculiar to visitors in terms of their looks, ways of living and dressing style. The endogenous Ethiopian culture is highly replicated in these villagers. Therefore, it would not be an exaggeration if one could claim to say the real and primeval Ethiopian cultural costumes, antique material and monuments still exist in the northern Ethiopia Afroalpine. Consequently, wondering and

experiencing such unique tradition and living style will have an insinuation value for the expansion of ecotourism venture in the area.

In line with this, key informants were asked why tourists are enthusiast to visit the Abune yoseph and how would they elaborate these cultural resources. According to Mr. Tefra and Mr molla, trekking tours owners in Lalibela, a reason behind why tourist are visiting the high land villagers is that, the endogenous Ethiopian traditions that had been practiced before millennia are also reflected in our era. Most tourists are pleased while they experience the real Ethiopian hospitality, starting from washing guests' legs that are exhausted by mountain walks and all endeavors in every household home create unforgettable life time memory.

For that matter, the researcher has gone through some of the reviews written on Trip advisor website about this study area tourism resources and the following comment given by *Sabine E.* is very credible to explain about this area tourism resource and presented as follows:

....standing on the edges of the massif makes you feel like standing on top of the world! But what impressed me most was the rare possibility to experience a 'home-stay' with the local people, the highlanders of Ethiopia. I've never seen ANYTHING like this and didn't believe this way of living still exists at this planet. Seeing how they live, how they manage to survive and being able to sit with them around the fires, talk with them, sharing their daily life's is something I will NEVER EVER forget. I milked a cow, prepared and baked injera, harvested crops, played with the children, even taught the kids in the locals' school for an hour! I slept in their traditional huts, shared their food and enjoyed their warm hospitality-

The bonfire at night under the mighty, incredible close sky of Ethiopia with its millions of stars and the clearly visible Milky-Way almost brought me to tears. (Berlin, Germany January 15, 2013).

Moreover several trekking guides also explained as tourists are very happen while they experience the test of Ethiopian traditional foods like *Engera* with paper stew (*wot*) and beverages like *Tela*, *Tejje*, *Korefie* and honey juices or in local name (*birze*). Boiled potato is also one of the memorable traditional foods experienced by tourists in the local house. Building on these, the real welcoming face and feelings of the locals is something which isn't erasing from the mind of tourists visited the area.

2. Housing, Harvest and Daily Routine

Round thatched roof huts are the most common traditional houses of Ethiopian rural people and same is true here in the third highest massif of Ethiopia. Grass, cut at the end of the wet season and kept for thatching and walls are made out of locally grown trees plastered with a mud as traditional cement. Hence, the aged old grass thatched (*Tukul*) houses are a source of admiration for tourists.

Their livelihood is highly depend on seasonal and antique farming/harvest methods, parallel with animal breeding. Barley, wheat, potato, lintels and some portion of Teff in the lower mountain belts are the most widely accustomed types of crops in Abune Yoseph area.

Men' are responsible for producing the yearly food consumption of his family and he is the chef administrator in each household, women's are still not awake about the mutual decision making and participation in the livelihood matters and they are responsible to harvest with their husband and also responsible for the daily routines in home. Children's have the responsibility to accomplish tasks given by their family and looking after their cattle's and feeding them, helping their father at harvest times, going schools if there any around. It all seems something in common all around in Ethiopia, but how it is carry-out makes the different, since all the materials used are very extraordinary and old-fashioned, therefore wondering the man and Mother Nature's interaction, in which they are living in harmony is what makes the area very ideal for ecotourism development.

Figure 4.5 Settlements in Wodebye Kebele



Figure 4.6 Host community and tourist interaction



Source; The gallery of highland Eco trekking tours (feb. 2018)

PaoloT, has wrote some reviews about this areas living style and routines, and for him:

..... I couldn't imagine that so close to this town I will find a so nice piece of traditional Ethiopian rural life. We started walking from Lalibela and by foot we crossed some little villages surrounded by fields. Abebe, my local born guide explained to me everything I asked to him, about the people we met on the road and the cultivation we saw around us. It was so nice because people were so gentle with us, maybe because we were walking like them. I could even spend a little time with a farmer plowing his field with his two oxen: I've seen this many times in Ethiopia, but I couldn't stay so close to them before. Even the children who live near the road

are not accustomed to deal with "white people": obviously they know the "farenji" (white people) because sometimes they see some of us on the road, but they were afraid of me because I stayed so close to them and was directly speaking to them.....it was incredible".

So from all these reviews, we can confirm that, as the people endogenous traditional life style is the most important source of admiration for tourists visiting the area.

4.3.2.2 Intangible Cultural Resources of Abune yoseph people

Basically intangible cultural resources can be the spiritual wealth, social customs, practices, representations, expressions, knowledge, skills, oral traditions and other traditional performances that cannot be seen and also include ceremonies of holidays.

In this regard, the high land (*Dega*³) People of Abune yoseph are rich in terms of several intangible cultural resources. Their ways living style, cultural game and practice, harvest methods, marriage arrangement and wedding ceremony, (*fukera/shilela*), beliefs, children's anecdote rounding the fire and fairy-tale, *the wax and Gold talk* among elders are the very few to be mentioned. Therefore those cultural resources can have a significance role to attract tourists to flow up and visit the area. The locals' interaction with guests during the night stay is an authentic experience as the local trekking guide explains.

Many reviewers on Trip advisor web including some mentioned earlier have been writing their memorable moments about the intangible cultural resources of the area and their encounter during the course of their trek and all most all of them are astonished by their trip and highly satisfied. Therefore, preserving and optimally exploiting this emblematic cultural practice should not be something to compromise about. Unless and otherwise, culture is a very sensitive and fragile phenomenon which can easily be destroyed and fused through the course of actions.

4.3.3 Historic Tourism potential of the Area

1. The 4th century monastery of St. AbuneYoseph

Even though, the area is highly dominated by natural and cultural tourism attractions, yet there are also some historical tourism attractions like the aged old monastery of saint Abune yosef and its dutiful chronicle is the one which can also visited by tourists trekking the area.

³ Dega; it's a name for high elevation(>3000 M ASL) climatic zones like alpine and sub afro alpine ecosystems

According to the local clergies' in the AY monastery;Saint Abune yoseph is one of the legendary saints in Ethiopia, who had been lived during the 14th century and he was a traveler and a gospel preacher. Eventually, he arrived in this massif which named after him and established the current Abune yoseph monastery. One day, he encountered a farmer looking after his cropland and crying, the Abune approaches him and asked what is wrong with him and why is he crying, and the man replied that his mother had passed away and he wasn't able to go the funeral because if he didn't stay to watch over the farm and keep geladas from eating the newly sprouted crops, his family would not have a food for the year. Up on hearing this, Abune yoseph offered to watch over the land so that the farmer could attend his mother funeral. Not a while after the farmer left, the entire gelada baboon had approached to the saint, and then he sternly told them that the local people farmland was not their territory, and instead they should remain in the grasslands of the mountains.

The next day, he held a meeting on the plateau, the geladas on the side, the villagers on the other and he proclaimed that during harvest time, the local people shall not collect the residual crops but instead it should be for Geladas who would be free to eat them once the harvest was completed. Additionally, after sifting to separate the seeds from the straw, the local people should not collect the seeds that spilled, and they would become available to the geladas after harvest. He also told the geladas, from plowing till harvesting, they were not allowed on the farms to eat and in return, the local people shall not graze their livestock on the mountain grass where the geladas principal meals avail.

Since then, the geladas have respected their promises, and live in harmony and respect with the local villagers. Now, geladas might show on the farm lands but never touch the harvest they see, and this is one of the stories narrated, while visiting Abune Yoseph monastery and it might create some revelation on the visitors mind.

2. The Historical Rock Hewn churches of Lalibela

The Rock hewn churches of lalibela are found in the former Ethiopian capital Roha and now lalibela town, they are magnificent in their architectural design and grouped as monolithic, semi monolithic and cave churches, which are curved out of a single living rock and they are among the eight wonders of world, registered by UNESCO in 1978.

Lalibela is the most visited heritage site comparing it with the other tourist destinations in Ethiopia. According to the local tourism and culture office, more than (35000) tourists have visited Lalibela till end of 2009 year period. Hence, this fact has a plenty of merit over Abune Yoseph ecotourism development, as AY massif is found in not the farthest proximity of Lalibela Rocks hewn churches. Therefore, these churches can be ideal supplier of trekkers to the highland CBET destination. Not only Lalibela rock hewn churches, but also Asheten mariyam and Arsema kidist Monasteries are also found on the road to Abune Yoseph massif. This can create a good opportunities for tourists to enjoy all the historical, nature and cultural tourism experiences at a time. Through that substantial income will be generated and the short lasted stay of tourists will also be improved.

4.4 Community perception and Attitude towards CBET development

The hosting community has a great impact on the efficient development of CBET in a given area. Their positive perception and altitude towards community based ecotourism will have an enormous contribution for successful and sustainable ecotourism development. This is will only be true, when the commenced projects have a viable and tangible out puts.

As of TSFA manager, while explain the challenges in the due process of CBET operation in this massif, the initially and innermost looking of society was, as this project might associated with tacit intention to convert local residents from Orthodox Christianity to other strange religions. Building on this, the construction of Ethiopian space science on the tip of AY mount have also turn their feeling as the government is deceiving them to hand over their grazing land to some unknown foreigners. This in turn has imposed various suspicion attitudes on tourists coming in to the area. Mr Tefra also state that, as these diverse concerns were emanated from the low level of education background among community members, and they are solved through continues awareness creation meetings.

In view these circumstances, sampled households were also asked to express their perception and attitude about CBET development in their area and to evaluate its overall development via five point likert scale measurements. Accordingly, (91.6 %) of household samples have not doubt on future socio economic developmental merit of CBET and comparably (95%) of respondents are also very interested to welcome and host tourists coming. However the sluggish CBET rates of investment in the area have turned the communities' attitude to hesitate on the long term benefit of CBET. As a result (58 %) of the sample household argues that as CBET haven't change their

livelihood from where it had been in the previous years. Regardless, 27 % of the participants somehow agreed as this CBET projects have contribute some on the improvement of their current economic conditions and environmental conservation.

Even though revenue generated from community lodge is become increased to more than 300,550 ETB, Benefit sharing or else investing the money for any developmental activities like school or health care are not yet being initiated. Because of this reason, some of the communities are still not confident whether they need the CBET or not, in addition the following quantitative figures have also disclosed these facts (see table 4.5).

Table (4. 4) Community Attitudes and Perception on CBET Development.

How much do you agree on ecotourism merits for socio economic development of local community	Five point Likert scale options						
		Valid					
		strongly agree	Agree	Neutral	Disagree	strongly disagree	Total
	Frequency	60	49	4	4	2	119
	Percent	50.4	41.2	3.4	3.4	1.7	100.0
Do you believe you are interested to welcome and host tourists?	Frequency	71	42	2	2	2	119
	Percent	59.7	35.3	1.7	1.7	1.7	100.0
Do you think CBET can be an ideal tool for environmental conservation?	Frequency	49	31	10	28	1	119
	Percent	41.2	26.1	8.4	23.5	8	100.0
Do you believe that you have been receiving some benefits from tourism activities which undertaken in your community?	Frequency	8	33	5	70	3	119
	Percent	6.7	27.7	4.2	58.8	2.5	100.0
Do you think tourism development of this area has give equal chance to every of community members; like youth, elders, women's, and children's.	Frequency	4	30	1	77	7	119
	Percent	3.4	25.2	.8	64.7	5.9	100.0
How much do you agree on the institutional support of the government and NGOs for the development CBET?	Frequency	4	49	4	59	3	119
	Percent	3.4	41.2	3.4	49.6	2.5	100.0

Source; own survey 2018

As it is shown in (table 4.4), the community has no any counter doubts on the merit of CBET for betterment socio economic development of their livelihood, their only concern is to what extent will this CBET help them and change their lives entirely. To these effect (27.7%) of respondents have moderately agreed that as they have been receiving some benefits as a result of CBET. But, contrarily 58.8 % of sample respondents are also claim as they didn't receive any benefits or see any developmental undertaking resulting from CBET incomes.

One way or other, every member in a given area can have some contribution to the development of CBET in the area; therefore equal participation of every society's member plays a paramount role for any developmental undertaking. To make this assumption true, sample representatives were asked to rate the equal participation of every community members in this CBET development. Consequently, the survey result have exposed that, as (64.7%) of sample household did not agree on the assumption as CBET has give equal chances to every community members. This mainly emanated from the geographical position where each respondent lives in as it is discussed previously and the discrimination of women contribution on decision making process have also takes some share.

Even though CBET is the sole responsibility of the local community to mange and run, but it doesn't mean that other stakeholders are entirely exempted from support and follow up until the project is fully functional. In line with this, respondents were asked on how they would rate the institutional support they get from government and NGOs. When (41.2 %) of sample respondents have agreed as they do receive some institutional support from the government (49.6%) of them did not agree or satisfied by the institutional support they do receive from the government and NGOs

Furthermore, according to the secondary audiovisual data generated from AACCA office, in most venue of community discussion, members have been asking the government officials support to get legitimate answer to their unresolved issues.

4.5 Tourists' perception and Attitude towards CBET development of Abuneyosef massif

Assessing the customer's perception and attitude towards a given area CBET development will have vital role to recognize the demand of tourists to visit the area and their level of individual

responsibilities during the course of trekking experiences. Therefore, six point likert scales questionnaires were prepared and checked by 35 sample guest's visited the area.

Survey were designed to seek out some information regarding the perception of visitors about the areas tourism resource potential, their overall assessment about the socio economic conditions of local community, and their individual perception on the merit of CBET, level of satisfaction on guiding services and accommodation facilities.

Table 4.5 Tourist perception and attitude towards CBET development of AY.

		Six point Likert scale options						
		Excellent	V. good	Good	Poor	V. poor	Extremel y poor	Total
What is your rate about the tourism resource potential of this are	Frequency	17	12	6	0	0	0	35
	Percent	48.6	34.3	17.1	0	0	0	100.
How do you get the hospitable nature of local community?	Frequency	5	22	8	0	0	0	35
	Percentage	14.3	62.9	22.9	0	0	0	100.
How do you found the level of tourist safety and security in this area?	Frequency	0	22	5	6	2	0	35
	Percentage	0	62.9	14.3	17.1	5.7	0	100.
How would you see the socio economic conditions of the local community?	Frequency	0	6	5	15	8	1	35
	Percent	0	17.1	14.3	42.9	22.9	2.9	100.
How would you rate the overall endeavors which have been taken for the sustainability of CBET development in this area?	Frequency	0	10	10	15	0	0	35
	Percent	0	28.6	28.6	42.9	0	0	100
How would you rate the accommodation facility of the area?	Frequency	1	21	11	2	0	0	35
	Percent	2.9	60.0	31.4	5.7	0	0	100.0

As it is presented in the above table (4.5), most of the tourist samples have testify that, as AY massif have an abundance of natural and cultural tourism resources. From the total respondents of 35 samples taken, 48% and 34% of them have ascertain, as the area have a profusion of tourism resources to carry a viable CBET ventures and they rated it as excellent and very good ranks.

On the other hand, the hospitable nature of the local community and level of safety and security of the area are also be ranked at its excellent and very good stage 78.1% and 62.9 % respectively. Hence this will have a significance impact on the numerical increment of tourist flows in to the area. The researcher have also try to make some interviews with few tourists find on the site and they said that, all government stakeholders should aware the ecological resources of AY and they should get involved to maintain the esthetical beauty of the area from being degraded and deforested. Accordingly, they have rated the governmental and NGOs contribution and involvement for sustainable development of CBET in this area as in its lower stage, figuratively (48.9 %) rated as poor and (28.6%) assert as there are some good progress.

Socio economic condition of the local community have a lot of implication on CBET development, accordingly the economical condition of the local community are found to be rated on a low level of living standards. Therefore it is very simple to assume how much CBET can be remedial measure to supplement the expenses of locals' livelihood. Similarly, highly governmental intervention is also expected to improve the infrastructural development, the livelihood condition of locals.

4.6 Challenges for the Development of CBET in Abune Yoseph massif

Community based ecotourism is not an easy undertaking which only takes its initial commencement. More or less, it needs a great deal of continues follow up, controlling and management procedure.

If CBET is said to be fully functioning and sustainable, it takes a collaborative effort of all stakeholders in all area of involvement. As it has been said many times, the area is highly endowed with natural, cultural and historical tourism resources, yet comparing the areas resources potential to the magnitude and number of developmental bottlenecks occurring; challenges are very condescending in their nature. Hence, the development and sustainability scenario of this particular massif CBET will be under many sensitive doubts. In this regard, the researcher has tried to assess and articulately present the major CBET developmental bottlenecks happening in this study area.

4.6.1 Intensive Livestock Grazing and Deforestation

Intensive livestock grazing and deforestation are the two most common manifested problems of protected area developments in Ethiopia (Sewnet 2017). Likewise, AY massif is also highly

endowed with *Poa (guassa)* and *Festuca (chima)* grass, which are the principal sources of fodders for the surrounding livestock's and also for local house construction as a means of thatching. Sometimes grasses are also sold for cash or exchanged in local markets to compensate for goods and services that are not locally unavailable or in deficit. As a result of this fact and due to the communities' acute attitudinal view towards protected area, the nearby society is the major predator of fauna and floras which are found in this mountain. And this result in, for the unbalance ecosystem needs or conflict of human needs, domestic mammals and wildlife's.

According to the local shepherd that the researcher meets in the course of data collection, the local farmers have killed three Ethiopian Red wolfs, because of the wolfs, hyena, and leopard have also killed more than 10 sheep in turn, within two weeks of violent intensive grazing on protected area of the mountain. Usually red wolfs are a predator of rodents inside the protected area, however, due to the low population of rodents prey on most patches; they sometimes tend to hunt the domestic animals grazing around. Despite these facts, if the community is the primary predator of these endemic animals their population will be decreased drastically.

Till this date, the local communities are directly make an influence over the protected area, reliably the researcher have also witnessed while the neighborhood youths are cutting the *Euryops pinifolius (chifras and gerberas)* plants so as to use it for firewood consumption.

Figure 4. 7 Deforestation, Over grazing and Illegal settlements



Source: own photography and AZACCA office 2017

Similarly, deforesting the demarcated conservation area and using it for illegal plowing land and settlement are also the most prevailing challenging practice to diffidently conserve the protected area and its wild habitats.

Evidently, it's the community and its standard of living which can determine and has a significance impact on the preservation of protected areas. The community lives-in and around Abune Yseph mount are both agrarian and animal pastoralists as principal sources of livelihood. The current protected park had been their major sources of fodder to their livestock's and household fire wood consumption. They had been benefited from it for about many years dating back before its demarcation and protection.

Till this date, there is a critical awareness problem on the area of natural area protection and biodiversity preservation. The researcher has tried to carry FGD with the local community representatives and there were various contradictory responses and opinions raised from each Group of participants. Population is drastically increasing in the area and many young generations are live in without sufficient plowing lands, so that they have difficulties to sustain their livelihood without shortages of food and malnutrition all the year round. Therefore, animal breeding is the other alternative source of income for their household, hence the protected area, they named it (*Degaw*) is their principal source of fodder for their livestock's; and they used to sent their animals regularly. This turns out to overgrazing and wild animal killing.

The researcher has also tried to participate in a General community discussion session organized by AZACCA office and Frankfurt zoological society. Various concerns have been raised from different groups of society. It was held as an urgent meeting because of the community has broken the rules and regulation of the protected area and let their animals intensively grazing in all direction of the park. So that, these two organs have prepared discussion session with the community, in order to identify the roots why the communities ignore the presented rules and come with violence action. Therefore, the following points were some of the issues recorded by the researcher:

We use this protected area for a millennia, the current positioning has no specified demarcated buffer zones for our livestock grazing, plus the committees who had participated in the due process of demarcation planning doesn't represent us at all, they are selected through the Governments officials well, and they takes us for guaranteed.

On the other hand, there were also some other community members who have been asking rational questions like:

Why do we have a protected area, how can we rearing animals without this massif, how much is the tourism returns to be divided for us and to what extents will it change our livelihood?

On the contrary, there were also some out-ranged out looks towards protected area development like,

Why are you prioritizing our lives over a wild bests, we can't live without this Afroalpine vegetation, it's our source of income and livelihood for our livestock's and unless the government has change its mind, we better displace in here and let we live in other rural areas.

Too many challenging and contradictory questions have been raised by the community members and some constructive ideas are also been forwarded by the government officials to convince the society, yet, inferring from all those arguments and of the researcher's perception, there is a stubborn attitudinal problem from the nearby community and there is an acute level of awareness towards conservation of protected areas.

4.6.2 Challenges related to cultural sustainability

Many stakeholders are not aware that as culture is a very sensitive and easily degraded phenomenon. Hence, their ultimate striving seems on boosting its gain without considering its future sustainability. Accordingly, preserving the local traditions and customs of AY high land people also found in its quiescent stage.

Mr. Tefera manager of (TESFA CBT):

every stakeholders including the community are not conscious about why tourist are flowing up to see them and what makes them special to be visited. As a result, they are not also aware that their emblematic culture may get deteriorated, hybrid or fusioned by the coming tourist, their area of focus is mainly on how to get some money from tourists coming, through that cultural commercialization, tourist hassling and begging action by the local communities are a neglected concepts and become the major threats for cultural practices sustainability.

Similarly, a trekking tour guide named Abeje has also share experience, how his customers were annoyed by the teenager, who were hassling tourists by shouting “Hello Money, Hello money”. Abeje also highly criticize how much it was an awful experience while his customers were highly disappointed.

In line with this scenario, interview question were asked to the local culture and tourism office to seek information regarding the challenges and as what is the role of the office to minimize the cultural sustainability problems, specially this financial dependency problems (see Appendix.3).

Mr Derese the office chairs man;

These problems are mainly happen due to the presence of few unprofessional trekking tour enterprises situated in Lalibela town and because of they carry irresponsible trekking practice by only considering the tourist's interest and compromising the locals' future sustainable benefits. Some tourist and guides have a tendency to bring

some valuables and presents to households and children's in order to get better accommodations and experiences, but this in turn result in creation of dependency customs and begging behavior among householders.

However, there are also some trekking tours that have strict rules and guidelines on how to carry responsible trekking experiences and guest are also kindly abided by these regulations. These guidelines highly advise guests to be responsible for the environment also describes what to do and not to do inside and outside the parks, as well as, it also gives some directions regarding cultural abuse and cares to be taken during their stay inside local farmers' house. These codes of conducts have contents like as tourists should not hand out water bottles or other items including expensive gifts or money to individuals. They could buy everyday handicrafts such as baskets, mats, and cloths, and on the other hand they should refrain from buying family heirlooms since it might be an important part of the cultural heritage and are sometimes stolen to be sold to them. And as they should also ask permission first before they take any photographs and they shouldn't pay or give any gifts for photographs, since it creates a sense of begging and commercialization of culture.

In spite of all this groundings, still there is critical dependency and cultural commercialization problems among locals and trekking guides. Comparing to the other five to six trekking enterprise, TESFA tours and Lalibela highland trekking tours, have a better experiences on the area of sustainable cultural management which be adopted by other trekking tours in Lalibela.

In order to have an efficient CBET undertaking and development, well structured rules and regulations are mandatory. Unlike other travel agents in the town, TSFA tours have a brief written tourist road map and code of conducts. Hence tourists are not allowed to get out of the stated tourist sites maps and stopping spots. The code of conduct ephemerally describe issue like; when and where to start their journeys, how many number of assistant and tour guides they should go with, what materials are essential to carry with, how to be accommodated in the local community houses, what are the things they are allowed to do while staying in the locals house, how they are supposed to interact with the local community and on what will be the procedures if they are willing to donate for the local schools and health care's. However the other trekking enterprises have no any trekking road maps as a result they sometimes let tourists to sleep in the local farmers' house and straw houses. Obviously tourists might get splendid experiences from the individual households but along with some bad encounter might also be recorded.

Likewise, Lalibela eco trekking tours have also a model experiences on limiting the number of tourist going to the area and also on proportioning the number of guides and tourists per a particular trip. As of Mr. Mola K, owner and manager, this approach is mainly applied to manage the travel experience and its efficiency, but apparently, this has a significant merit to minimize the socio-environmental impact that guests will impose on the protected area.

In general, still there are several cultural sustainability problems which truly seek the attention of all stakeholders in all level. Some locals think as guests are well to do financially, and they believe that they could change their lives drastically. So that, they deliberately act like they are chronically starved, and deprived then get the tourists attention. This scenario might fundamentally changes the areas good will and leads to a bad publicity and multiply all developmental efforts by zero.

4.6.3 Impromptu Infrastructural Development

Infrastructural developments including resources, accommodation and accessibility are the very key for the successes of any developmental plan. Even so its management and operation have determining factors for future sustainability of CBET program. In line with this, AY massif is planned to become a center of Ethiopian space science. Apparently various developmental activities like road, electricity and telecommunication networks are underway. however some tourists and key informants have assert as this in turn will have a negative effect on ecotourism development. While they justify for this claim, the presence of road and other infrastructural facility means that, tourists will not have the opportunity to hike the mountain by foot and experience the challenges of adventure tourism.

Similarly some trekking guides have also shared their experiences, as some tourists unexpectedly pissed-off; while they see the gravel truck roads and the network pillar being found besides the trekking paths. It's because they only wants to be away from the technological and fancily advanced world for some time, and then enjoy the typical rural life style.

On the other hand, development is inevitable as a result of population growth and urbanization, furthermore, it isn't logical to ascertain that no infrastructural development should be done in ecotourism projects areas; however it would be better if the infrastructures are very compatible with the environment and touristic value of the area. The more modern houses are constructed in rural kebele's as they look in towns, the more it will decreases the ecotourism potential, specially

the cultural tourism aspect of the area. In this regard, the office of AZACCA has a long term plan to make these kebeles' as a cultural tourism destination in Ethiopia. This is planned to carry through preserving the culture of the community and try to make culturally compatible infrastructural developments.

Ideally, infrastructural development for rural areas seems not having any adverse effect at all, but the fact is that, it will have certain impacts on the environment and vegetation cover, if its planning and operation are going wrong. Apparently, the roads which is under way seems to have unorganized site plan, actually the road takes its initial from the town of Lalibela and pass through the rural village of *Degosachi* and then it equally bisect the great massif(including the protected area) in to two half's, in which endemic animals are found and walking around. Many of FGD discussants and key informants have agreed that, as it would have been better if it were designed through the lower escarpment of the park, where the local villages are settled and then goes to the patches of *Enjafat* , *Abuhay Gariya*, *Gidan*, *gazgibla woredas* and finally it will connect with *Woldiya* through the town of *Alamata*.

Due to the above causes, wild animals are shown when they are very embarrassed to run all around the protected area and pictures are also taken to witness these facts.

4.6.4 Low level of Accommodation facilities and hospitality services

Accommodation is one pillar of tourism development activities. Most CBET accommodation are operated and managed by the community itself, but at some cases these accommodation facilities can be initiated by some governmental and nongovernmental organs. Same is true here in AY CBET in which most of the developmental activities are supported by TESFA and Frankfurt zoological society.

Currently there are some community lodges which are providing accommodation services for tourists visiting the area. The accommodation facilities offered in the study area are somehow limited. But most importantly, the locations where the lodges are constructed are not geographically and ecologically companionable. Unlike other CBET lodges that TESFA has constructed in most natural area of northern routes, the community lodges of Abune yoseph massif are landed on the central area of the park, in which endemic animals are walking around.

The key informants and tourists samples who are asked about the infrastructural development of the area have affirm that as it would have been better if the lodges were positioned near to the cliffs and rugged escarpments, in order for superior breathtaking and panoramic views. It even located far from the local community houses, and so that tourists couldn't able to interact with the nearby community.

Figure 4. 8 AY Community Eco-lodges constructed by TESFA



Source; Researcher's own photography (march 2018).

The other possible drawback which is noticed by the researcher is that, the material in which the lodges are constructed and the furniture used inside the rooms are not from endogenous products.

TESFA still continuously follow up and providing capacity building training to community lodge employees so as to have better quality of services delivery. Despite this fact, some pitfalls are there to have quality customer service experiences.

According to the FGD discussion participants from community lodge employees; the major challenge they have been encountered were, the absence of clean Tap water and seasonal nature of the business, language barriers for efficient communication with tourists, lack of cooperation among the community lodge members, grievances from the other side of the community members

who wish to be employed in the lodge and transportation difficulties during ingredient supply from Lalibela.

4.6.5 Financial Administration and profit sharing related Issues

The livelihood of a CBET endeavor depends on its financial resources. Locals may not have financial ability in actualizing infrastructure improvements and enterprise development, even at small and medium levels. Therefore, soft loans, micro loans, government subsidies, local or international grants, as well as donor contributions are usually needed to gain the needed acceleration for a typical CBT development. Locals' political connections, partnerships, and networking with other stakeholders, including NGOs and donor organizations is critical in acquiring all potential funds to develop a resilient CBET cases (Asli.D.A et al 2013). Accordingly the start-up fund for AY CBET operation was generated from both TESFA and Frankfurt zoological society. Due to the areas tourism resource potential, the first one year business transaction was somehow persuading and the community lodge have markedly return its operation investment and coming to cover some expenses during the operation.

Substantial amount of money can be generated from a single trip by a single tourist, because while tourists are hiking this massif, they do pre-ready themselves as they will encounter some calculated expenses the a result of the nature of the trip and recreational activities undertaken in the area. But the point is that the extent of the economic benefits is affected by how much of the income is retained within the community (Asli.D.A et al 2013). To this issue, unlike other trekking enterprises TESFA has replicable trends on income sharing mechanisms, all incomes generated from a single trip are categorically divided to every parties participated. As of Mr Tefera,

A minimum of 14 persons can be participated in a single trekking, i.e one tour guide, two donkey riders and tourist aiders and four to five persons of food and beverage server in each lunch stop terminals and The total accommodation fee paid by a single tourist for a single night stay is 1750 ETB and this money will be divided in to all stakeholders participated in particular trekking process, (48% of the share goes to the hosting community, 7% for lunch stops, 25% for TESFA guides and 20% for market facilitation.

Accordingly, all the communities' members are aware of this grounding and abided by the consent given. But on the contrary, the FGD discussants have also mentioned as other trekking tours outside of TESFA have been greedily collect the substantial amount of profit from tourists. They

also exposed the fact that trekking guides have harshly bargain to devalue the price of entrance fee and accommodation products.

As far as, those data are collected, the current aggregate income or capital of CBET of Abune Yoseph is become increasing to 300,550 ETB. With regard to this opportunity, some villagers who live in on way of trekking maps are highly benefited through offering some coffee ceremony and get direct money without sharing it to the community lodges account. However some grievances are raised by some kebele's, which resides on the opposite extreme of the trekking line. TESFA is also on the progress of setting out some rules and guidelines to avoid this pilferage money, by letting tourists to not get services other than places stated out of the trekking line.

Due to this and other factors, *Enjafat and Telfettit Kebele* community members have a lot of concerns on the equal distribution of income generated from CBET. These two kebeles community are the one which are participated in violent over grazing endeavors, witnessed during the data collection time. According to the FGD discussant of committee of Abune yoseph CBET, while answering for the question , why the community become a major predator of natural area and its habitat, why the community isn't in favor of CBET? They said that, it's because the society have not yet seen any economical fruit of CBET in their local areas. The CBET committees are still on dilemma of deciding on what is best to do with the money generated. The possible decision will be either to distribute it, to the whole community as a dividend or to invest it on some infrastructural development like school and health center.

But, in the mean time, the local community has many concern and issues on the proper financial administration and audits of this profit. Consequently, some community argues on why they would be bamboozling in future uncertainty gain; and they would rather choose to be benefited from the park by feeding their livestock's.

4.6.6 Marketing and promotion problems

In this contemporary business world, marketing and promotional activities are very essential element for the rapid success of any ventures development. Well organized marketing practices and audience targeted promotional works will have considerable impact on the improvement of customer flow. The marketing, promotion and booking reservation of most the CEBT development in the northern CBET of Ethiopia are monopolized by TESFA founder and manager Mr. Mark

(Who is currently live in abroad) Therefore, most of the reservations are coming through him and he is the sole administer of the website and marketing activities of all the northern CBET sites.

According to Mr Tefra manager of TESFA trekking, the monopolistic control of marketing webs by a single individual is creating countless setbacks for the effective marketing practices of most CBET projects in which TSFA have been administrating. Mr Tefra has also justified as it would have been better if locals has also the access to control the web administration and marketing errands.

Despite this scenario, most of the trekking enterprises found in lalibela city are playing their productive role over promoting the area via their own websites through incorporating some tour packages to visit the area. Some facebook pages are created by the name of this area and promotional pictures are being uploaded and displayed. Moreover, more than seven trekking enterprises are operated in Lalibela by making Abune yoseph CBET as a priority destination. Along with they have incorporated the site in to their tour packages and plans.

The recent documentary made by EEN television has also an imperative role in promoting the area for domestic and international tourists. To sum up, the promotional endeavor which have been carried by several travel agents in and outside of Lilibela is very progressive, but in order to enhance the profit gained, the literate members of the community shall be directly responsible and takeover all the promotion and booking or reservation activities which are controlled by other parties.

4.6.7 Safety and Security related concerns

Tourism is a very sensitive area of development, so that it is mostly depends on the safety and security aspects of a destination. A single act of robbery and/or abuse of tourists will lead to a bad publicity of a destination and cut the flow of tourists radically. In this regard, sample households were asked whether they do appreciate the coming of foreign visitors to their locality or not. Accordingly, 70.6 % of respondents were positive to welcome visitors to their locality, whereas 29.4% of them did not have good feelings to welcome any visitors. (see Table 4.7)

Every member in the community might not be innocent entirely; therefore so as to measure the level of safety and security issues in the area sample household were asked to rate their level of agreements on this regard. Subsequently, (61.3%) and (31.1%) of respondents have strongly and

moderately agree that as there isn't any sort of safety and security problems. the likelihood of security problems stated by sample household is only 1.7%.

Table 4. 6 Communities' appreciation of coming tourist and level of safety and security in the study area

Do you appreciate the coming of foreign visitors to your locality?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	84	70.6	70.6	70.6
	NO	35	29.4	29.4	100.0
	Total	119	100.0	100.0	
Do you believe that tourists are safe to visit Abune yoseph?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	73	61.3	61.3	61.3
	Agree	37	31.1	31.1	92.4
	Neutral	1	.8	.8	93.3
	Disagree	6	5.0	5.0	98.3
	Strongly disagree	2	1.7	1.7	100.0
	Total	119	100.0	100.0	

Source; own survey result (2018)

However the imprudent perception of local community, as all tourists are wealthy and well to do human being may lead for some robbery and illegal actions ahead, and this in turn will affect the sustainability of CBET development in the area. Therefore every stakeholders needs to be aware this and give strict instruction on the area of safety and security issues.

4.7 Stakeholders Collaboration for the development of CBET.

Freeman (1984) defines a stakeholder as “any group or individual who can affect or is affected by the achievement of the organization's objectives.” This theory suggests that the success of an organization (or industry) may be dependent on the level to which the organization addresses the needs of stakeholder interests. Therefore effective stakeholder management, in the sense that the industry actively attempts to address and satisfy stakeholder objectives can potentially contribute to a competitive advantage for that area. Furthermore, efficient and effective management of stakeholder relations can potentially help to strengthen the tourism offering.

Having this in mind, primarily, it was the sole responsibility of natural area conservation ministry and its downward level organs to demark and protect specially vegetated areas. This mainly carried out so as to preserve the biodiversity resources that this area holds in. But this sole responsibility and planning turns-out for unfeasible results, this is mainly because the local communities are the primary predator for those protected area fauna and floras. According to most literatures in Ethiopia, Absolute poverty, deprived ways of living, ignorant level of awareness about ecosystem and biodiversity, climate changes, dreadful culture about environment, population growth, land degradation and cultivated land shortage were the most common triggering factors to claim as community is a predator of environment.

Later on, community based ecotourism has become emerged as an ideal mechanism to link the communities' interest and environmental protection. Yet, environmental protection endeavors still are not the sole responsibility of one or two organs. Hence, many more stakeholders' needs to be participated from the primary process of planning and afterward activities like; staffing, managing, controlling, directing and other developmental actions.

Evidently stakeholders are the key players in every developmental affair. Their utmost cooperation have a momentous result over any developmental project undertaking; a sole lugging or low cooperation from a single stake will have a crucial impact on the overall performance of development. In relation with this, the following are listed organs are the principle stakeholder of CBET development in AY massif.

No	List of principal stakeholders for AY CBET route
1.	Culture and tourism, park Development bureau of Amhara region
2.	North wolo zone Administrative
3.	North wollo zone environmental protection and land administration office
4.	North wollo culture and tourism directives.
5.	Lasta woreda culture and tourism office and AZACCA office.
6.	All the adjacent communities live-in and around the protected area.
7.	Trekking tour enterprises in Lalibela town

Identify the role and responsibility of these aforementioned stakeholders, and assess area of cooperation for betterment of CBET in this area and finally adopting a feasible framework for its development application was one of the objectives of this research.

Depending on the existing phenomenon, in addition, while assessing the current situation of the park and the operation of ecotourism development in the area, the researcher could able to claim that as there is a weak and negligent cooperation among stakeholders. All the developmental bottlenecks which have been disclosed so far are the result of the weak and irresponsible collaboration among stakeholders.

Similarly, these critical community awareness problems are the result of poor or limited participation of the local people from the outset and/or it can be emanated due to the absence of genuine delegates in the planning and implementation of protected area conservation project.

The protected areas and its endemic fauna and flora added on its spectacular landscape, and the cultural practices, traditions of the local people are the main rationale for the commencement of CBET program in the area. Thus, this objective only came true, when the local people are substantially benefited from tourism.

Therefore, providing a capacity building training session to all the community members, especially to those groups who are against the preservation of this afro alpine vegetation needs to be a collaborated responsibility of Lasta woreda culture and tourism and AZACCA office. Formulation of feasible legal framework for the protected area, ratifying policies and code of conduct for CBET and tourists should also be the incorporated task of all the aforementioned stakeholders, but more specifically it should be the primary duty of Culture and tourism, park development bureau of Amhara region.

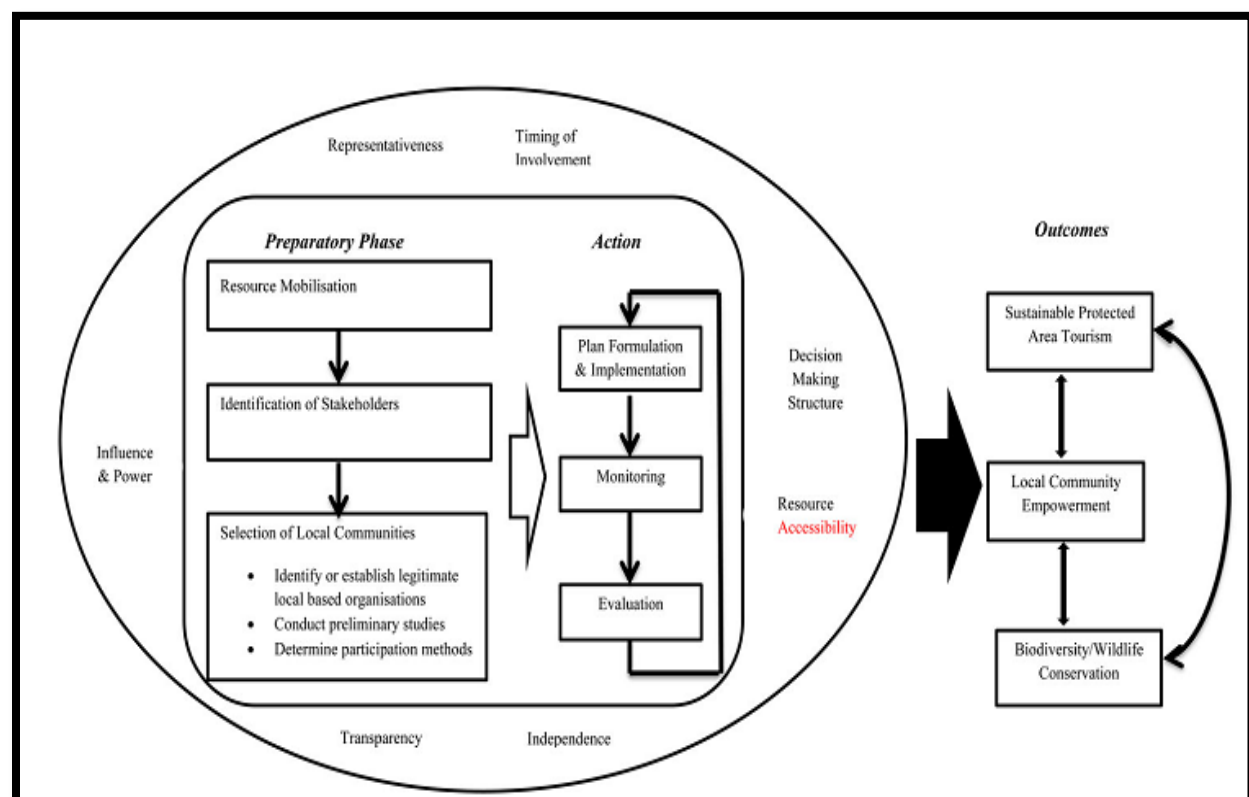
The community still have an issue of land ownership claim over the protected area, several discussion sessions has been carry by the respected organs, however the community still argue that, the course of protected area demarcation and its binding rule are against their interest. The community calming that, as there is no any buffer zone demarcation and regulation, which could describes the extent of their right to use the protected area resources. So that, most villagers in all direction used to let their livestock's to graze up to the area marked inside the park zone. For these issues, North wollo environmental protection and land administration office has to work with its maximum effort so as to maintain the ecological balance of this protected area, through alleviating the problem of land ownership accusation and local community conflict of interest over the

protected area. Furthermore the bureau should collaborate with the other corresponding offices to implement the formulated regulation and all the issues raised by the community.

It has been argued that, benefits that local communities receive from protected area-based tourism and support for conservation can be enhanced when local people are actively involved in the tourism planning and protected area management activities. But most studies ignore or rarely articulate the actions required to promote effective community participation in tourism planning (Felix G. et al 2016).

This all happen due to the simulated delegation of the community by governmental bodies interest. For that matter, the community participation framework for protected area-based tourism planning by Felix G. et al (2016) can be adopted as a better conceptual framework to be used as a coping mechanism for the above problems mentioned so far. It has a genuine platform for the participation of communities in planning and decision making process.

Figure4.9 Community participation conceptual framework



Source, adopted from Felix G. et'l (2016)

As we can observe from the above conceptual framework, it has a preparatory stage in which all resources are mobilized, identification of stakeholders, and selection of local community delegates selection. In the course of selecting the community delegates first of, we need to establish legitimate local based organization, then conduct a preliminary study regarding the social, economical and socio-environmental condition of the local community and determine the participation methods.

When we doing all this, the determining factors which are stated outside of the box; *representativeness, resource accessibility, transparency, independence, timing of involvement, decision making structure, and influence of their power over community based protected area tourism development* should be taking in to consideration.

After having this in mind, certain action has to be taken like, plan formulation and implementation, monitoring and evaluation, then the results will be sustainable protected area tourism, local community empowerment, and biodiversity/wildlife conservation. Therefore, all stakeholders which are participated in this protected area preservation could able to adopt this framework and work on it for better developmental outcomes. These all processes are gone through to have efficient and genuine CBET development in area. Moreover the above mentioned stakeholders have their own stakes to play on the sustainable development of CBET in AY massif.

4.8 Prospect of Abune yoseph CBET

The future prospects of AY CBET development will be measured through weighing the positive opportunities (potential tourism resource of the area) on one hand and the challenges and/or pitfalls on the other. In this regard the area is an amalgamation of natural and cultural tourism resources. These resources can be optimally utilized, if the local community fully aware the merit of natural area and its wild life habitats and their values as a source of tourism incomes.

So far, most developmental bottlenecks are emanated from the unrestricted environmental impact of local community. Therefore, every stakeholder's on the area of this protected area management need to be intensively collaborating to alleviate the problems mentioned.

In the nutshell, the existing CBET development endeavors in Aune yoseph massif is under a variety of controversial doubts. Problems are very intense and out ranging. Hence its developmental fate is under numerous shadows.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusion

This thesis has attempted to assess the ecotourism potential, challenges and prospect of AY massif of northern Ethiopia. According to the findings through resource check lists prepared, the study area has an enormous potential for eco tourism development. The topographic nature of the area to carry out some adventure tourism like, hiking, trekking, farming, caving, tenting, expedition and exploratory trips and also natural resources like fauna and flora are very diversified and magnificent.

There are 43 known species of mammal on the Abune Yoseph massif. Of the 32 species named as Abyssinian endemic mammals (endemic to Ethiopia and Eritrea), seven of them are found in Abune Yoseph massif. Similarly, from 864 species of bird found in Ethiopia, over 220 have been identified on the Abune Yoseph massif. The area is one of the most important bird areas in the country, hence among the endemic 18 bird species of Ethiopia 6 of them are found in this massif. Plant species like *Senecio (adey ababa)*, *Acanthus sennii(kosheshela)*, *Festuca grass (chima)*, *Echinops ellenbeckii (kushele)*, *Kniphofia foliosa(Ashenda)* *Euryops pinifolius(chifra/cherefe)* and the endemic giant Lobelia (*Lobelia rhynchoptalum*) or in local name (*Gebera/Gbra*) are the most common one, which can be found in most patches of this highland.

Apart from this, the hospitable nature of local community and its emblematic cultural practices, traditions, dressing and life style, daily routines, housing, harvesting, traditional wedding ceremonies, songs folklores, and anecdotes are also the cultural tourism attractions available in and around AY massif. The aged old monastery of saint Abune yosef and its exceptional legend and/or chronicle is also the other historical attractions found in the area. Accordingly, from the total respondents of 35 tourist samples taken, 48% and 34% of them have ascertain, as the area have a profusion of tourism resources to carry a viable CBET ventures and they rated it as excellent and very good ranks.

However, comparing the areas tourism resource potential, with the prevailing developmental bottlenecks, problems are very wide-ranging in their nature and magnitude. Intensive livestock grazing on the protected area, illegal hunting and settlement, low level of environmental conservation practice from local villagers, naturally incompatible infrastructural developments, cultural commercialization and abuse from tourists and monopolized marketing and promotion practices are the most prevailing challenges assessed through deferent data collection instruments and methodological approaches.

Community based ecotourism in AY is not a supply driven scenario; rather it's a demand puling operation from tourists visiting the rock hewn churches of Lalibela. Hence, it has promising and tremendous opportunities to be developed sustainably. Despite the recent commencement of CBET in Abune Yoseph massif by local NGO named TESFA in 2007, its developmental progress is still on its infant stage, most of the sample respondents from the local community have also testified as they are not in favor of CBET development in their localities (see table 4.6), this because of the stagnant development process and many malfunctioning management practice manifested in the area. Even though the income generated from this CBET is gradually increasing to 300,550 ETB, no developmental undertaking or dividends distribution are carried so far. This in turn has created very suspicious grievances from the side of some community members. The local community were not that much pleased in every developmental activities carried by the local governments and NGOs protecting the areas biodiversity. As a result, 49.5 % of sample respondents have also assured as they are not satisfied on the institutional support given by the local government institutes and NGOs.

As of the community discussion minutes held in March 25 (2018), the community members were highly claiming as the Government has forsaken their interests over the protected area and the demarcation process wasn't considering the interests of the nearby villagers and the buffer zone demarked is also in a very close proximity of villagers. (See table 4.6) for that matter, the community participation framework for protected area-based tourism planning by Felix G. etl (2016) were adopted to recommend as better planning and decision making process of local communities.

Inferring from the verities and magnitude of developmental bottlenecks, the researcher has proclaimed that, as there are a widespread and very neglectful participation of stakeholders on the preservation and development of CBET in AY. Therefore, the role and responsibility of

stakeholders to maintain cultural, environmental and economical sustainability of CBET development are clearly formulated and discussed.

5.2 Recommendation

The findings have come up with a lot of merits and knowledge claim on sustainable CBET development paradigm. All the information and outcome generated through a variety of data collection instruments have a vital role for the improvement and sustainability of CBET development in AY massif and its environs. Therefore, all esteemed stakeholders should take the following recommendations for the betterment of CBET development in the study area and its future biodiversity conservation.

- The total area of AY protected area should be determined and genuine representatives of community members should be involved in the demarcation and planning process. In this regard, North wollo environmental and land administration office should play its linking role with the local and woreda level stakeholders.
- Legally binding rules and regulation of trekking procedures should be prepared and let the tourists know before they actually visiting the area. Every trekking enterprises in and outside of lalibela town should have their own tourist code of conducts and directives.
- Infrastructural development should be environmentally and culturally compatible, for instance, highway which is being under construction have bisecting the protected area in two half. Therefore, contingency site plan should be formulated and let the road pass through the lower belt of the mountain. Chamber road can be stretched until the area, in which Ethiopian space science terminal is situated.
- As CBET is said to be functional, the level of local community involvement should be very high, they should be the one to control, administer, manage and decide on every activities of CBET, hence local NGOs like TESFA and other trekking enterprises should minimize their interfering power.
- Marketing and website administration should be by the sole authority of the community, knowhow and manipulation of these webs will be carried by some educated members from the community itself.

- Continuous capacity building training should be given so as to minimize the acute attitudes of communities towards protected area and biodiversity conservation. Rule and regulations should also be formulated to penalize illegal hunters and deforesters.
- All stakeholders in the area should work in collaboration to minimize the challenges and enhance the opportunities for successful and sustainable CBET development.

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Appendix1. Tourists' survey

Dear respondent; first of I would like to welcome you to my beloved Ethiopia, and I wish you to have a wonderful tour experience throughout your visit. Here after I am humbly demanding your cooperation to fill out the following survey. To make things very clarify, the main purpose of the following survey are **to assess the opportunity, challenges and prospects of ecotourism development in Abune Yosef massif**. Undoubtedly it will have a significant merit for future improvement of this CBET route. Apparently, the final output of this paper is to be presented for the partial fulfillments of master's degree in tourism development and management at Addis Ababa University. In line with this there should not be any legal issues to be hesitate about, since all the information given are confidential by the researcher.

Please try to comprehend the entire question you read and answer them genuinely. Lastly the researcher would like to thank you for your cooperation in advance. For any of your trouble feel free to contact the researcher via the following address.

Wubshet kassa +251921964715

Wubshet2008@gmail.com

NB. CBET stands for; Community Based Ecotourism.

Tourists Survey; Instruction: please read the statements and tick your choice accordingly.

Part one; Demographic characteristics of the respondents

1. Sex
A. Male ☐ B. female ☐
2. Age
A. 15-20 ☐ B. 20-25 ☐ C.25-35 ☐ D.35-40 ☐ above 40 ☐
3. Marital status
A. Single ☐ B. married ☐ C. widowed ☐
4. Educational status
A. Collage graduate ☐ B. degree ☐ C. post graduate ☐ D. Doctorial degree and above ☐

Part two; Tourists perception towards the CBET of Abune Yosef massif

This part of survey is to assess your perception towards community based ecotourism development in this area, therefore you are kindly expected to rate your perception as per the following scales.

1. Excellent 2. Very good 3. Good 4. Poor 5. Very poor 6. Extremely poor

No	Statement	1	2	3	4	5	6	Remark
1.	What is your rate about the tourism resource potential of this area?	1. Natural						
		2. Cultural						
		3. Historical						
2.	How is the hospitable nature of the local community?							
3.	How would you rate the infrastructural development of the area?							
4.	How would you see the socio-economic conditions of the local community?							
5.	How would you rate the accommodation facility of the area?							
6.	How is the level of tourist safety and security?							
7.	How are the guiding services and their experience?							
8.	How would you rate your level of satisfaction on the services provided by the community lodge?							
9.	How would you rate the overall endeavors which have been taken for the sustainability of CBET development in this area?							
10.	How would you testify the participation of the government for the betterment of CBET in this area by looking the overall infrastructural development in this area?							

11. Please, feel free to write any of your constructive opinion about the betterment this particular trekking route and/ or your overall tour experience in this area? _____

Appendix 2 Household survey

Part I: Socio Economic Profile

1. Sex Male ☐ Female ☐

2. Marital status Married ☐ Single ☐ Widowed ☐ Divorced/Separated ☐

3. Age _____

4. Education level

College diploma and/or above ☐ high school graduate ☐

Reading and writing ☐ illiterate ☐

5. Including yourself, how many members of your household are currently living with you?

Male _____ Female _____ total _____

6. What is your main source of income for your household?

Agriculture ☐

Trade ☐

Sales of craft ☐

Daily wage ☐

Salary ☐

If others, please specify _____

7. Is agricultural income are enough for your household? Yes ☐ No ☐

Part II community perception towards community based ecotourism.

1. Do you know that community based ecotourism is going on in your Kebele or woreda?

Yes ☐ No ☐

2. Do you think you can survive without farming Yes ☐ No ☐

3. Do you appreciate the coming of foreign visitors to your village? Yes ☐ No ☐

4. How do you feel when you meet foreign visitors?

Happy ☐ Disturbed ☐ No Opinion ☐ Embarrassed ☐ Different ☐

5. Have you faced any resource ownership problem as a result of tourism development in your area? Yes ☐ No ☐

II. Attitude of the community towards CBET Development

Instructions; please read/listen the statements and explain or rate your degree of agreement by ticking the corresponding numbers and value; strongly agreed (1) agreed (2) Neither agree Nor disagree (3) disagree (4) strongly disagree (5)

		Degree of opinion				
No	Statements	1	2	3	4	5
1	How much do you agree on ecotourism merit for socio economic development of the local community?					
2	Do you believe you are interested to welcome and host tourists?					

3	Do you think CBET can be an ideal tool for environmental conservation?				
4	Do you believe that tourists are safe to visit abune yosef?				
5	Do you believe that you have been receiving some benefits from tourism activities which undertaken in your community?				
6	How you think tourism has negative social and environmental impact?				
7	Do you believe that ecotourism is developing as it is supposed to be grown?				
8	Do you think that tourism development of the area has give equal chance to every of community members; like youth, elders, women's, and children's.				
9	Are you satisfied with the government and NGOs community tourism support plan?				
10	How much do you agree on the institutional support of the government and NGOs for the development CBET?				

Appendix 3

I. Interview Questions for TESFA

1. When was CBET started in this area and how it is developed?
2. What is your organization role in the tourism development work?
3. Before the project was started, was there any consultation with the community to determine Whether they wanted the project or not?
4. What are the budget and funding sources?
5. Why is the reason to select Abune Yosef for CBET development program?
6. To what extent does the community have control over the development process?
7. How has the community become involved in the ecotourism industry?
8. Why tourists are attracted to your project area?
9. What marketing strategy and plan do you follow?
10. Do you keep visitors statistics?

11. Have you faced any problem with resource ownership like, land? How do you solve it?
12. Does tourism contribute for improvement of community livelihood? If so, how can you describe it?
13. Does the project promote conservation of natural resources?
14. Is there any mechanism adopted on the area to conserve environment? Like on
Construction of lodges, trekking routes, etc
15. Does the project promote cultural conservation?
16. Does the community experience any negative aspects associated with ecotourism? If so, please explain.
17. What are success factors for CBET development in AY massif?
18. Do the community have the capacity to run the project if your organization stop its operation?
19. Is there any attempt to form close working relationship with tour operator?
20. Is there any short term training provided for the community? If yes could you list the areas of training?
21. How and when the monitoring is done?
22. What are the challenges that you faced in the due process of ecotourism development?
23. What is your view to make the existing developments sustainable in the area?

Appendix 4

I. Interview Questions for the local trekking enterprises

1. What are the most common complains raised by the tourists about this CBET site?
2. What kind of roles does your enterprise play on the development of CBET in this particular massif?
3. Are there any trekking rules and regulations that your enterprise follows?
4. Have you taken any training on tour guiding? Is it Short or long term training?
What topics are covered?
5. Have you faced any problem while you are guiding tourists on the sites? If so, would share your experiences.

6. Please elaborate the current features of community involvement in tourism development?
7. What is your role as an enterprise in ensuring sustainable tourism development in this massif?
8. What is your recommendation to make the current community based tourism development sustainable?

II. Interview Questions for the community heads /committees

1. What is your position in community tourism development?
2. Please state the number of members in community tourism committees, their duties and responsibilities, their duration on duty?
3. How you express females representation in the committee.
4. Was there any training that you took, relevant to your position?
5. How many of your family are employed and what positions do they hold?
6. Does the Community representative consult and inform the local community about its activities?
7. Do you have a benefit sharing scheme?
8. Do you think that tourism in your village is really community-based?
9. Has Community tourism brought any developments in your village?
10. In your opinion, has the CBET improved rural livelihoods?
11. What would happen on the community tourism sites if TESFA has cut off its support?
12. Do you think that the community have a capacity to fully own and run the community tourism sites?
13. What are the challenges that you have faced in running and management of community based ecotourism development?
14. What should be done to better enhance the performance of tourism in your locality?

III. Interview questions for Lasta woreda culture and tourism office

1. When and how this ecotourism project has been commenced? Would you please narrate the overall procedures which had been followed?
2. How can you elaborate the merit of CBET in Abune yoseph massif?
3. What are the challenges for the development of efficient community based eco tourism in this particular route?

4. How would you rate your office level of participation and support for the development of CBET in this route?
5. What are the most challenges you have been facing and how do you handle them during the due process of this CBET route?
6. What are the activities undertaken for the sustainability of Abune yoseph CBET?

IV. Interview Questions for local environmental and natural conservation office

1. What are your areas of support for the CBET of Abune yoseph massif?
2. How can you describe the overall natural resources of Abune yoseph massif? And would explain the offices effort for the development of natural resources of this area?
3. What has to be done to improve the environmental resources of this area?
4. How can you explain your offices responsibility to maintain the environmental sustainability of this area?
5. What are the challenges for natural resource conservation in this area?

Appendix 5: Checklist for FGDs

1. What are the challenges in undertaking CBET in your locality?
2. What kinds of solutions are made to the possible challenges?
3. What are the roles of community in CBET?
4. What interventions are there by the government?
5. What do you think about the fate of CBET if TESFA cuts its support?
6. What kinds of negative and positive economic challenges are happen in your locality as a result of CBET?
7. What kinds of negative and positive Socio-cultural challenges are happen in your locality as a result of CBET?
8. What should be done to promote and sustain CBET in effective manner?

Appendix 6: Resource inventory check lists

Natural resources	Availability	Current conditions
Topography		
Climate and vegetation		
Fauna and flora		
Cultural tourism		

People and living style		
Daily routine		
Clothing		
Culture		
Tradition		
Rituals		
Others		
Historical		
Churches		
Palace		
Ancient buildings		

1. በአማርኛ ተተርጉሞ ለማህበረሰቡ የቀረበ መጠይቅ

መጠይቅ 1

ማህበራዊና እና ኢኮኖሚያዊ ማሳያ

1. ያታ ወንድ ☐ ሴት ☐

2. የጋብቻ ሁኔታ ያገባ ☐ ያላገባ ☐ የፈታ ☐ የተለየ ☐

3. እድሜ

4. የትምህርት ደረጃ

ዲፕሎማ ☐ ሁለተኛ ደረጃ ☐

ማንበብና መፃፍ ☐ ያልተማረ ☐

5. ከእርስዎ ጋር ምን ያህል የቤተሰብ አባል ይኖራል ?

ወንድ ☐ ሴት ☐

6. የገቢ ምንጮች ምንድን ነው ?

ግብርና ☐

ንግድ ☐

እደጥበብ ☐

የእንሰሳት እርባታ ☐

ደመወዝ ☐

7. የግብረና ምርት ለቢተሰበዎ ፍጆታ በቂ ነው ብለው ያምናሉ ?

አዎ ☐ አይደለም ☐

8. የሰባተኛው ጥያቄ መልስዎ አይደለም ከሆነ ለምን ?

ክፍል ሁለት:- የማህበረሰቡ ምልክታ እና እስተሳሰብ በማህበረሰብ አቀፍ ቱሪዝም ልማት ላይ :-

9. የማህበረሰብ አቀፍ ቱሪዝም ማለት ምን እንደሆነ ያውቃሉ ?

አዎ ☐ አላውቅም ☐

10. የማህበረሰብ አቀፍ ቱሪዝምን ካወቁ መረጃውን ያገኙት የት ነው ?

11. የማህበረሰብ አቀፍ ቱሪዝም በቀበሌዎ እየተካሄደ እናደሆነ ያውቃሉ ?

12. በአካባቢዎ ቱሪዝም ሲካሄድ የተሰማዎት ስሜት ምን አይነት ነበር ?

13. ያለግብርና መኖር ይችላሉ ብለው ያምናሉ?

ሀ.አዎ/ ይቻላል ☐ ለ. አይቻልም ☐

14. የቱርስት ፍሰት በአካባቢዎ እንዲኖር ያበረታታሉ ?

አዎ ☐ አላበረታታም ☐

15. የወጭ ቱሪስቶችን ሲያገኙ የሚሰማዎት ስሜትምን አይነት ነው ?

ሀ .ደስተኛ ለ. መረበሽ ሐ. ምንም አይነት ሀሳብ የለኝም መ. እንደወትሮው

16. በቱርዝም ልማት ምክንያት የባለቤትነት ይዞታዎን አጥተው ያውቃሉ ወይ ?

ሀ. አዎ ለ. የለም አላጋጠመኝም

17. ስለ ቱሪዝም ልማት ሀሳብ እንዲሰጡ ይበረታታሉ ወይ ?

አዎ ☐ የለም ☐

18. በማህበረሰብ አቀፍ ቱሪዝም ልማት ላይ በከትትልና በቁጥጥ ስራ ላይ ይሳተፋሉ ወይ ?

አዎ ☐ የለም ☐

19. ሌላ ተጨማሪ ሀሳብ ካለዎት እባክዎን ይግለጹልን

ክፍል ሶስት:- የሚከተሉትን መጠይቆች በደንብ ካዳመጡ በኋላ የሚሰማሙበትን ደረጃ ይለዩ

1 . በጣም እስማማለሁ 2. እስማማለሁ 3.ሃሳብ የለኝም 4. አልስማማም 5.በፍፁም አልስማማም

ተ.ቁ	የተቀመጡ ጥያቄዎች	የመስማማትና ያለመስማማት ደረጃ				
		1	2	3	4	5
1.	ቱሪዝም ለማህበራዊና ኢኮኖሚያዊ ካለው ጠቀሜታ ላይ ምን ያህል ይስማማሉ ?					
2.	ቱሪስቶች ወደ አካባቢዎ በመምጣታቸው ደስተኝነዎት ወይስ አይደሉም ?					
3.	የማህበረሰብ አቀፍ ቱሪዝም ልማት ለብዙሀን ህይወት ጥበቃ አስተዋፅዖ አለው ብለው ያምናሉ ?					
4.	ቱሪስቶች /እንግዶች አካባቢያችሁን ለመጎብኘት ከተለያዩ አሉታዊ ተፅዕኖዎች ነፃ ናቸው ብለው ያምናሉ ?					
5.	በአካባቢዎ በሚካሄደው የቱሪዝም ስራ ተጠቃሚ ነኝ ብለው ያምናሉ ?					
6.	ቱሪዝም አሉታዊ የማህበራዊና ተፈጥሮአዊ ተፅዕኖዎች አለው በሚባለው ሐሳብ ይስማማሉ ?					
7.	የማህበረሰብ አቀፍ ቱሪዝም ማደግ በሚገባው ደረጃ አድጓል ?					
8.	ቱሪዝም ለሁሉም የማህበረሰብ ክፍሎች ለምሳሌ ለወጣቶች፤ ለአዛውንት፤ ለሴቶችና ለህፃናት እኩል እያጣጣመ ነው ?					
9.	በመንግስትና መንግስታዊ ያልሆኑ ድርጅቶች የቱሪዝም ድጋፍ እስማማለሁ ?					
10.	መንግስት በሚሰጠው የቱሪዝም ፖሊሲ እና መመሪያ እስማማለሁ ?					

Thank you for reading!

