



**Exploring Traditional Coffee Ceremony and Branded Coffee Houses of Addis Ababa from
Tourism Attraction Perspective**

A thesis submitted in Partial Fulfillment of the Requirements for the Degree of Masters of Arts in
Tourism Development and Management

at

Addis Ababa University

by

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Addis Ababa University

2019

Addis Ababa, Ethiopia

June 2019

Addis Ababa University
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This is to certify that the thesis is prepared by Muluken Seyoum entitled **“Exploring Traditional Coffee Ceremony and Branded Coffee Houses of Addis Ababa from Tourism Attraction Perspective”** submitted in partial fulfillment of the requirements for the Degree of Masters of Arts in **Tourism Development and Management** complies with the regulation of the University and meets the accepted standards with respect to originality and quality.

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ACKNOWLEDGEMENTS

In the first place, I would like to express my deepest gratitude to the Almighty God for every help that I have received. Secondly, I would like to thank my thesis advisor, Tamrat Tefera (Ph.D.), for his availability and helpful guidance. His office door was always open whenever I had a question about my research. I am very grateful as he led me in the right the direction whenever I lose sight of the problem under study.

Also, I would like to thank all participants, individuals and companies, who have willingly shared their precious time during the data gathering process.

Abstract

There is a story that can be told behind every cup of coffee that we drink starting from plucking the red berry from the coffee plant by the diligent hands of Ethiopian farmers to preparing a tasty cup of coffee. Ethiopia is known for her rich cultural ritualistic coffee ceremony. However, the potential for coffee tourism development in Ethiopia remains largely untapped because of lack of tourism attraction knowhow and a range of destination management issues. The aim of this study is to explore the traditional coffee ceremony and branded coffee houses of Addis Ababa from tourism attraction perspective by investigating tourist appealing cultural elements of traditional coffee ceremony and contemporary coffeehouses with their peculiar features that ignite visitors' motive to experience Ethiopian coffee culture. Exploratory sequential research design is used. The survey sample consists of 200 coffee consuming tourists out of which 174 respondents are found to be valid. Numerous cultural elements have been identified which will be used as a stepping stone to develop the existing coffee culture as a tourism attraction. Data was also gathered through in-depth and semi-structured interviews that are made with 16 participants for this particular study. Data collection and analysis were simultaneously done in the case of qualitative data. As a result of the findings of the study seven main themes were emerged through in-depth interviews. These themes are authentic coffee culture, cultural diversity, contemporary coffee house, glocalization, traditional coffee ceremony, social media and tourism attraction potential. The outcome of the analysis indicates that Addis Ababa has a great potential of becoming coffee culture destination. However, to get a wider global market position the thesis suggests a set of recommendations. Engaging in digital technology promotion, coordination between various stakeholders in coffee, following participatory approach and government support in order to scale up traditional coffee selling corners of the city was mentioned.

Keywords: Coffee, Branded Houses, Addis Ababa, Ethiopia

Acronyms

UNDP United Nations Development Program

UDS American Dollar

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Chapter one: Introduction

1.1 Background to the study

Coffee provides Ethiopia with its most important agricultural commodity, contributing around one quarter of its total export earnings. In 2014/15 Ethiopia exported about 180,000 metric tons of coffee at an estimated value in excess of 800 million USD. Ethiopia is Africa's largest and the world's fifth coffee producer and exporter of Arabica coffee, even though yields (kg/hectare) are low compared to other producing countries. Coffee farming alone provides a livelihood income for around 15 million Ethiopians (UNDP, 2017).

Now a day, with the growing importance of the gastronomic culture as part of an overall visitor experience, coffee related tourism projects have been established in many countries (White, 2008). While the rest of the world is getting economic benefit from coffee tourism, concerned bodies both the government and private coffee related business runners in Ethiopian have no idea of utilizing the great potential Ethiopia has at hand. Let alone coffee growing countries, coffee importing countries are exploiting economic gains from coffee tourism through their innovative ideas of conducting coffee festivals and conference, barista competition, visiting oldest coffee house in the city and constructing coffee museums (Jolliffe, 2010).

Addis Ababa could be a peculiar coffee culture destination in the world. The reason I argue this, is that Addis Ababa is the place where every ethnic group that you could imagine in Ethiopia reside. Each of this ethnic group has their own unique coffee culture and rituals that goes behind the coffee ceremony. The meaning and story told concerning the coffee preparation process, the serving style, the setting and timing of the ceremony is quite different from one ethnic group to the other ethnic group and each of them with their peculiar coffee rituals lives in Addis. However, because of the lack of appreciation to the cultural values among the local people, this divergent coffee culture through time conformed to the easy and common ways of doing the ceremony. The unique cultural elements need to be magnified as it can be appealing to tourists.

Moreover, various traditional coffee ceremony serving international hotels, modern coffee houses including Garden of Coffee, Yod Abyssinia, Tomoca and Kaldis': Ethiopian version of Starbucks and Yeshi buna, Alem buna could make the city potential coffee culture destination however; little has been done towards attaining this goal.

Therefore, in this thesis the researcher explored traditional coffee ceremony and branded coffee houses of Addis Ababa from tourism attraction perspective.

1.2 Statement of the problem

Apart from being the birth place of coffee, the existence of organic premium brand quality coffee, the prevalence of thousands of varieties of coffee species and mythical coffee legend about how coffee was discovered and the divergent coffee rituals are part of the manifestation of a profound potential for the implementation of coffee tourism in Ethiopia as it could specifically serve as a special selling point. Although, there is such a great potential of launching a coffee tourism initiative in Ethiopia little has been done to connect tourism sector with the coffee sector.

This paradox makes me wonder why concerned bodies both the government and private coffee related business runners in Ethiopian, are not promoting Ethiopian coffee culture to be sold as an add-on tourism product to the international tourists. I see a great need in ultimately connecting the missing link between coffee and tourism sectors to position Ethiopia in the lucrative tourism market with Ethiopian peculiar comparative advantage over other coffee producing countries.

One research was conducted on the subject of coffee tourism in Ethiopia; it was conducted by a Korean woman named Yun (2014). Her research mainly focused on the possibility of conducting coffee tourism with a particular emphasis on the coffee producing regions of the country considering coffee as a natural attraction of the destination. However, there is no research conducted looking into the cultural aspect of coffee tradition in Ethiopia as a tourist attraction, of this land of origins. It is not that the researcher is considering Ethiopian coffee culture got a problem but the way commercializing it as tourism attraction, which is a big problem that needs to be researched.

Even if, there are few researches out there, such as a study conducted by Yoseph, (2013) with a title "A Culture of Coffee: Transmediating the Ethiopian Coffee Ceremony" and a research done by Dahay, (2016) with a title "The Comforts of Coffee: The Role of the Coffee Ceremony in Ethiopians' Efforts to Cope with Social Upheaval during the *Derg* Regime." conducted on the Ethiopian traditional coffee ceremony however, they overlooked and ultimately didn't see that, it can be a tourist attraction to Ethiopia as a destination. Besides, there is no literature that tries to connect Ethiopian traditional coffee ceremony with its potential to be regarded as tourist

attraction. Due to the fact that, there is little research on the combined subjects of coffee and tourism this research has the potential to help both tourism and coffee sectors.

Although, Ethiopia has rich coffee culture that could fascinate tourists thereby enticing them to stay longer and spend more, little has been done to see Ethiopian coffee culture in light of tourism attraction. Even though, coffee house have long existed 500 years before in the world (Cathrine, 2011), in a country where the first cup of coffee was believed to be made patrons experience of coffee house have never been studied in Ethiopia. There is such a wider research gap; therefore, this research contributes in filling such knowledge gap. Exploring Ethiopian coffee culture from tourism attraction point of view is crucial to be studied as it contains immense untapped tourism potential, which was not exploited so to boost Ethiopia's coffee economy. Moreover, the country is suffering from getting lower revenue from tourism sector. Hence, connecting coffee with tourism is pressing matter and need to be investigated. It is this intent that motivated me to contribute a little bit to this body of knowledge.

1.3 Research question

- ✚ What cultural elements of traditional coffee ceremony attract foreign tourists?
- ✚ What physical characteristics of coffee houses appeals to a foreign tourist?

1.4 Objectives of the study

1.4.1 General objective of the study

The general objective of this study was to investigate tourism attraction elements of traditional coffee ceremony and branded coffee houses of Addis Ababa.

1.4.2 Specific objectives of the study

- ✚ To assess tourist appealing cultural elements of traditional coffee ceremony.
- ✚ To explore physical characteristics of coffee houses that contributes to the feelings of destination attachment of foreign tourists.
- ✚ To identify ways of promoting traditional coffee ceremony as a tourist attraction.

1.5 Scope of the study

Since doing a research over a broad topic is unmanageable and could not have a clear cut point of direction, the scope of this study was restricted to a specific issue of concern, Ethiopian traditional coffee ceremony as it is served in Addis Ababa's traditional coffee serving corners and Branded

coffee houses of Addis Ababa as a tourist hub for Ethiopian coffee testing experience. As the topic mainly revolves around coffee and its appeals to tourists' destination experience this thesis looked in to traditional coffee serving culture and branded coffee houses in Addis Ababa.

1.6 Significance of the study

Although researches were done on Ethiopian traditional coffee ceremony those researches didn't see it from its tourism attraction point of view. The existing knowledge was focused on the social and cultural aspect of traditional coffee ceremony. This study rather will try to shade a light on coffee tourism related dimensions of Ethiopian traditional coffee ceremony thereby increasing the knowledge of coffee tourism with a particular reference to cultural aspects of coffee in Ethiopia.

Coffee is one of the prominently mentioned justifications for the Ethiopian tourism brand name "land of origins" revealing what is concealed in the coffee culture and the hidden meaning in the traditional coffee ceremony to the international tourists could attract more tourists and prolong their length of stay in Ethiopia and consequently making them spend more money. This would allow the city to get more revenue

Moreover, the evolving nature of coffee house trend in Addis Ababa was not studied at all. However, this study with particular focus on the branded coffee houses of Addis Ababa supposedly contribute a new insight in to this body of knowledge as these branded coffee houses could add a value to the experiences of passionate coffee loving and consuming tourists while they choose to visit Addis as their destination.

1.7 Research methodology

This sub section of the thesis contains the description of methodological approach of the study carried out by the researcher. In more details, this part mentions the research method, the research design, methods of data collection, the selection of participant, and the data source, types and forms the ethical considerations and the research limitations of the project.

As this research is based on coffee attractions, it explores the tourism attraction potential of cultural coffee ceremony and branded coffee houses of Addis Ababa. Addis Ababa was chosen as a field site because it has divergent Ethiopian nation nationalities coffee culture practice and these different versions of coffee culture could easily be accessed all together in the city. In this exploratory sequential design the researcher selected two traditional coffee ceremony selling

cultural restaurants; YodAbissinya and 2000 Habasha and two branded coffee houses; Tomoca and Garden of coffee. The above two cultural restaurants were chosen because frequently visited by foreign tourists and serve a full package of the traditional coffee ceremony exclusively performing it right before the eyes of a tourist or a group of tourists who wanted to experience the culture from the start to the end of the ceremony. From among the remaining two branded coffee houses, Tomoca coffee shop was selected for it is the oldest coffee house in the city and in the nation as well and frequented by foreign tourists. The other coffee house which is Garden of coffee was chosen as a field site where this research was being conducted because it exhibits the blend of traditional and modern coffee culture together. The very nature of the study led the researcher in the pursuit of mixed approach as it would allow both statistical figure and an in-depth analysis of the case under discussion which is coffee culture, as it is served in branded coffee houses and few selected traditional coffee selling restaurants of Addis Ababa.

1.8 Research design

In this particular study a mixed research design which is exploratory sequential research design was used. Through this research design one can build from qualitative data to quantitative data. Often the result gained from one type of data will not be sufficiently enough to draw a conclusion. Using mixed method would help in getting more understanding of the problem at hand. Exploratory sequential design used often to explore phenomena, identify themes and or design an instrument and test it (Cresswell, 2012).

It is a two phased process in which first gather qualitative data from a small group and then follow up with quantitative data collection from a larger group through conducting survey using questionnaire. It's exploratory in a sense that it explores elements of traditional coffee ceremony and its sequential meaning qualitative investigation is followed sequentially by quantitative one. Having both qualitative and quantitative data together could help better understand and answer the research problem than either type by itself. Mixed method research is a good design to use if one seeks to build on the strengths of both qualitative and quantitative data (Cresswell, 2012).

1.9 Data collection instrument

1.9.1 Interview

As an instrument of collecting relevant qualitative data conducting interview was pursued actively. Specifically semi- structured interviews were used. It was conducted throughout the field work period of the research. A total of 16 individuals were interviewed coming from different walks of life.

To further understand the coffee house experience and the meaning these coffee houses have to a potential coffee loving tourist, interviews were conducted in a coffee being served scenario. To get a variety of perspectives, interviews were held, as tourists' interviews, interviews with the owner or manager of each coffee house and key stakeholders in tourism and coffee sector. The interviews took place either at the coffee houses or at any convenient spot for coffee and tourism related stakeholders and it was recorded with notes and voice recorder and transcribed.

Thus, for the purpose of this research, in-depth interview has been done with 10 visitors and lasts about 26 minutes (minimum 21, maximum 31) minutes per participant. Purposive sampling is used for defining the sampling for the interviews. Purposive sampling enables in-depth investigation of situations which consists rich information. Therefore purposive sampling is beneficial in finding out and explaining the facts and events in many cases (Yıldırım and Şimşek, 2006).

In the process of data analysis, the records of interviews are listened three times carefully not to miss every thought reflected by the respondents and then notes are taken as well. After data collections are completed, themes are developed and the questions in the form are examined one by one. Subthemes are also developed according to the answers of the participants in the interviews.

From findings which were carried out through in-depth interview with 10 foreign tourists, in order to investigate Ethiopian coffee culture from tourism attraction perspective, with a particular emphasis on revealing tourist appealing elements of the traditional coffee ceremony, seven main themes emerged. These themes are authentic coffee culture, cultural diversity, contemporary coffee house, glocalization, traditional coffee ceremony, social media and tourism attraction potential.

1.9.2 Participants

Purposive sampling is a good sampling procedure for qualitative research, especially, when it involves selecting participant for particular situations to gain deeper understanding of those certain types of cases and not to generalize the results. Since generalization (and not analytical generalization) is not an issue, participants selection can be conducted nonrandom (Neuman, 2009).

Purposive sampling was used to select Ethiopian coffee consuming foreign tourists for personal interviews. The selection criteria are based on each tourist's potential to add to the understanding of the Ethiopian coffee from the outsider tourist perspective. Maxwell, denotes that "Purposeful sampling is a selection strategy in which particular settings, persons or activities are selected deliberately in order to provide information that can't be gotten as well from other choices" (Maxwell, 2005).

The most part of the research took place during two month field work in a selected traditional and branded coffee house of Addis Ababa in March and April 2019. During that time, I visited different coffee houses and interviewed owners of 4 coffee houses. In addition to that, I interviewed 10 foreign visitors 2 government officials who are working in the tourism sector.

As there are no new concepts are emerging and when points raised become redundant over and over again and the government bodies and stakeholders' are not doing anything practical concerning the Ethiopian coffee culture the remaining 4 individuals who are supposed to be interviewed were left out. Out of 6 individuals who were planned to be interviewed from the area of government officials only two of them are able to give some data however, others could not able to give some sort of data as nothing has been done so far concerning coffee ceremony as a nation as a whole.

As qualitative researchers rarely define their sample size before their study nor do they have clear ideas or deep knowledge about the population they are going to conduct study /if they do, then it will disqualify the purpose of doing a qualitative study/ (Noriah, 2014). However, for the purpose of substantiating the data, questionnaire was administered to elicit quick insight to robust the data. As there are no records of the number of tourists who visited the four selected coffeehouses it was extremely difficult to know the total population of tourists coming in to the coffee houses as the

owners of these coffee houses have no idea of keeping record of the daily customer visitation. However, by asking the managers to tell their estimated tourist flow from their previous experiential knowledge among the selected coffee houses, maximum tourist flow was seen at the two cultural coffee selling restaurants at YodAbissinya and 2000 Habasha which ranges from 6 to 20 tourists par day. Whereas, in the case of the two branded coffee houses minimum number of tourist flow was observed in other words there are days where no tourists will appear ranging from zero to 16. The maximum and the minimum tourist visit flow were taken and divided by two which gives average number of 10 tourists showing up in to the four selected coffee houses per day. Ten tourists per day were multiplied for two months period, giving rise to a total population of 600 tourists. From the estimated total population which is 600 considering the prevalence of invalid responses 33% sample size which is 200 were taken.

As soon as they put their foot on the soils of Addis Ababa a large number of tourists will be drawn to taste Ethiopian coffee to experience its ritualistic culture. Since there are no ways of getting the total number of coffee consuming visitors' population drawing sample size became unresolved matter. However, 200 tourists were reached with a questionnaire as a reasonable amount of visitors to get the necessary information.

1.9.3 Questionnaire

In order to elicit data that cannot be gained through the written responses from tourists a questionnaire as a tool for gathering data was chosen and distributed personally to the subjects. The information gathered by a questionnaire is similar to that of obtained by an interview, but the questions tend to have less depth (Burns & Grove, 1993). Data was collected with the aid of questionnaires to evaluate tourists' view on traditional coffee ceremony and it was prepared in English.

To better understand tourist's view on Ethiopian coffee culture questionnaires were distributed in selected traditional and branded coffee houses. The scenario in which this questionnaire would be handed over to foreign tourists was on a time to taste and drink coffee either in a traditional ceremony at YodAbissinya, 2000 Habasha or modern espresso machine cup of coffee at selected branded coffee houses of Tomoca and Garden of coffee. The sample of respondents can be considered a nonrandom purposive sample. Care was taken to gather data at a variety of times during day time. In each of the selected traditional and branded coffee houses, participants were

chosen in the morning, during the middle of the day, and in the evening. It was considered important to ask tourists from various times of day due to the varied social environment in the coffee houses during these different timeframes. By purposefully selecting foreign tourist who entered the coffee house during the designated time frame were asked to fill out the questionnaire.

Questions were divided into two parts, the first part is focused on the visitors' social demographic information, visitors were asked about their gender, age and where do they come from. The second part asks about their drinking habit, how much they know about Ethiopian traditional coffee previously, how many times per day do they drink coffee. These questions were asked to compare the drinking habit and knowledge about traditional coffee ceremony. Questions were also asked would they buy coffee as souvenir from this trip, how did they get to know about Ethiopian traditional coffee ceremony, their willingness to try it in the future. Questions include, have they heard about traditional coffee ceremony before they came to Ethiopia, did the Coffee they tasted has the highest quality, could they make any association between Cultural coffee making utensils, cups and furniture with destination attachment, whether there is relationship between cultural elements in the coffee ceremony that create place attachment, what is the most they would be willing to pay for a full package of traditional coffee ceremony, cup of traditional coffee in Addis, their opinion about a cup of traditional coffee price and scenario in which the coffee is being served was it convenient for their coffee time or not, which element of the cultural coffee ceremony attracted them the most and their level of satisfaction. Most questions were close ended, with a few open ended questions asking for their additional comments.

Five point likert Scales were used to measure respondents' perspective over the traditional coffee ceremony, to enable more detailed analysis. Questionnaires were administered in English language as the questionnaires were targeting foreign tourists, and all the survey sites are mainly frequented by foreign tourists. A pilot questionnaire involving 5 people and followed modifications were conducted to make the questions clearly understood for survey. A random sample was conducted in at two contemporary coffee house; Garden of coffee and Tomoca of down town pizza and two traditional coffee serving restaurants; 2000 Habesha and Yodabissinya, between march and April 2019, as these are four popular tourist visited places, a visitor who is willing at the coffee drinking scenario was given a questionnaire. 200 questionnaires were handed over to a visitor however, only 174 valid questionnaires were returned. The questionnaires were

then put into SPSS 16 for analysis. Descriptive Statistics including frequencies and percentage values were conducted.

1.10 Methods

Data were gathered through questionnaire that was handed over to Ethiopian coffee consuming tourists. The questionnaire was distributed at the branded coffee houses and traditional coffee serving junctions from 9 o'clock to 12 o'clock in the morning and from 3 o'clock to 5 o'clock in the evening in the months of March and April 2019. These locations are selected because often times visited by foreign tourist. Meanwhile, interviews were conducted with the concerned governmental bodies, coffee house managers and foreign tourists.

1.11 Data collection procedure

Questionnaires were personally distributed to foreign tourists to be complete. In the meantime, interview session were going on. The data was collected over a period of two month. Conducting one on one face to face interview scenario helped the researcher the get full emotional, facial and gesture expressed responses of the participants. Both note taking and sound recording took place at the same time.

1.12 Data source, types and forms

For the purpose of looking for qualitative data interview was conducted with coffee house managers, and traditional coffee ceremony sellers, ministry of culture and tourism officials, coffee and tea authority officials.

Tourists whom the researcher asked to take their time to be interviewed and/or fill out the questionnaire were selected by using non probability purposeful sampling technique which is maximum variation sampling technique. In this method, samples of participants that have a variety of characteristics of interest including willingness to participate were included in filling out the questionnaire. This allowed the researcher to maximize the diversity of information relevant to the matter under discussion.

1.13 Ethical consideration

To render the research ethical, confidentiality and informed consent were purposefully considered. In the field before conducting an interview, I obtained the consent of the interviews' before they were asked questions about the issue under discussion and fill out the questionnaires.

Guarantee was given to them that they have the right to voluntarily consent or decline to participate, and to withdraw from participation.

Moreover, participants were informed about the purpose of the study, the procedures that would be used to collect the data, and assured them that there will not be potential risks or costs involved. In the field work endeavor, before embarking on doing an interview participant were explained about the confidentiality of their response by keeping the collected data to be used only for academic purpose and not revealing their identities when reporting.

Honesty is regarded as a very important ethical responsibility when conducting research. Dishonest conduct includes manipulation of design and methods, and retention or manipulation of data (Brink, 1996). This thesis work is devoid of any form of dishonesty in recording the answers truthfully.

CHAPTER TWO: LITRATURE REVIEW

2.1 Ethiopia; the origin of coffee Arabica

As there are no lots of academic research conducted regarding connecting coffee and tourism in Ethiopia, in this review of literature the researcher was forced to look in to international experiences as it could be applicable to the quest that this research is headed to. The information included in this review of literature could help inform about the Ethiopian coffee ceremony and branded coffee houses of Addis Ababa.

Since coffee is the second most significantly traded commodity next to petroleum at the global level (Catherine, 2011), one can say nature has given Ethiopia a precious and most important crop from among all crops the planet earth has. Through this natural endowment Ethiopia became a channel through which Coffee Arabica is introduced to the other parts of the world, there by confirming the thought that Arabica coffee is a gift of Ethiopia to the world. Emanating from the greenery land of southwestern Ethiopia coffee has enormous socio-economic and spiritual effect on people of different language, culture and psychological makeup.

While the true origin of coffee drinking habit is hidden among the legends and mysteries told in the east, contained as it is in myth and fable, scholars have collected enough facts to testify that the beverage was known in Ethiopia "from time immemorial" (William, 2009). Certainly, the discovery of the beverage served as a pushing factor for the cultivation of the plant in Ethiopia but its progress went slowly until the 15th and 16th centuries, when it is emerged and intensively consumed by many (Endalkachew, 2018). This fact is partly attributed to the expansion of Oromo people within the boundaries of Ethiopia and the period of exploration and discovery in Europe.

Careful research reveals the fact that the coffee plant is indigenou to Ethiopia. When it comes to coffee genetic diversity, Ethiopia is proved to be the primary center for coffee diversity and the only place where various species of coffee plant grows in a natural wilderness. Certainly, one cannot deny the fact that Ethiopia is the mother land for coffee Arabica. The suffix pronoun Arabica came in to play for the major role played by the Arabs in the propagation and the introduction of coffee to be known and used by countries beyond the Middle East (William, 2009). Credit has to be given for the Arabs especially for the Yemenis as they served as a channel through which the Ethiopian coffee reached to the rest of the world.

Although there are various viewpoints regarding the introduction of coffee to Yemen one possible reason how the Yemenis get coffee from Ethiopia could be strongly related to Axumite kingdom. As it is recorded in the chapters of history, the Axumite king named Caleb went beyond the red sea and subdue Yemen under his rule from 525-575 A.D. Reigning over Yemen for a half a century under King Caleb, the Axumite kingdom in its early stage of lordship over Yemen was responsible for the introduction of coffee bean and coffee tree to Arabia. In this regard it is possible that people from Ethiopia may have brought coffee in their journey from Ethiopia to Yemen.

2.2 Coffee and Tourism

Concerning rich Coffee Culture Out of over 45 coffee bean exporting countries, only Ethiopia has true claim to the narrative of the legend of coffee's discovery (Yun, 2014). There are a number of stories surrounding the origins of coffee with perhaps the most well-known being the story of the shepherd named Kaldi who, in the 9th century, noticed his goat feeding on coffee beans and then exhibiting an excited behavior, due to its stimulating properties, Kaldi then ate some of the beans and felt the effects himself. In his excitement, he brought the beans to a monk who disproved and threw the coffee beans into fire. The aroma from the roasting coffee beans prompted the monk to rake the beans from the fire, grind them and dissolve them in hot water, making the first cup of coffee (Dahay, 2016).

Before embarking on discussing the idea of coffee tourism the researcher found it appropriate to define what do we meant by coffee tourism. There are many definitions of coffee tourism out there but for the purpose of this paper the researcher go with the definition coined by Yun(2014) in her PhD thesis stated that:

Coffee tourism can be defined as a form of commodity tourism that provides opportunities for tourists to engage in coffee experiences of all aspects in places that contain unique nature and/or culture associated with coffee. It is not simply a combination of coffee and tourism. Coffee tourism works as a development vehicle for people or countries involved in the coffee industry. It can be conducted in both rural and urban areas while providing benefits to coffee growers and coffee workers. Coffee tourism is situated between commercial and ethical dimensions.

What captures the researcher's attention from this definition is the idea of unique culture associated with coffee and the given scenario in which it can be conducted which is, in both rural

and urban areas. Yun (2014) conducted a research on coffee tourism potential in Ethiopia with a special emphasis on rural based coffee tourism but there is a gap with this body of knowledge as how to apply it in an urban context.

A lot has been said about Ethiopia as a birth place of coffee. However, it seems we are benefiting little out of it. Even if the concept of coffee tourism was introduced by Yun in Ethiopia since 2014, there is no active pursuit for its implementation. I think this is partially because the concept is not widely known and implemented in urban context.

The researcher argues that it is those individuals who abide in urban areas are the main actors for its implementation in rural area. How can this people without acquiring such practical knowledge and skill of conducting coffee tourism in an urban setting will be motivated and committed to do it so in rural area? As to the researcher, first the idea must become popular in an urban area. As those individuals who are engaged in tourism and coffee sector acquire knowledge and skill in doing it in an urban setting, they would have the gut and commitment to do it in rural setting.

Since attractions are the major elements of a tourist experience and often play a key role in travel's choice (Leiper, 1990), conducting research on coffee attractions can contribute valuable insights into the idea of coffee tourism and provide an auspicious beginning for further systematic research in this field.

The quest to know, how coffee is planted and pass through a process till it become a beverage made coffee tourists to travel, people's want to enjoy coffee, is what make coffee lovers to move with passion to appreciate places where they can find quality coffee product. Once you start to consume coffee most probably you will remain in consuming coffee this might be the main reason that makes coffee to be the second most valuable commodity traded on world markets.

2.3 Etymology

Concerning the etymology of coffee the available research indicate that there is no consensus among the scholars' however, there are two major different viewpoints about the origin of the name coffee, according to one view it is an African word (William, 2009).Coffee is named after kaffa: a region in Ethiopia which is proved to be the motherland of the coffee plant and the first growing spot for coffee Arabica

Another view says that the word coffee originally comes from Arabic. In Arabic language the coffee fruit is called "kahva". It seems that kahva is an altered version of kaffa. The coffee obtained by brewing in Turkish is called "kahve" it is still an altered version of Arabic name which was originated from kaffa. Moreover, in English (coffee), in Danish (kaffee), in Chinese (kaifye), in Finland (kavie), in Hungary (kave), in Italy (café) are used to call this beverage we call *buna* (Endalkachew, 2018).

If someone closely observes all of the above names of coffee in different language reflected under the above two viewpoints argument both of them has still something to do with the word kaffa with their peculiar phonetic and sound similarity.

There are also people claiming that the name "coffee" comes from the term "Coffien" which is the stimulant substance naturally found in coffee and tea. The problem with this argument is, long before "caffien" is scientifically discovered peoples were consuming coffee with its name mentioned above.

Though, there are slight differences in all the names around the world, perhaps it is an altered version of kaffa. An interesting thing one can ask is, while the rest of the world named coffee after kaffa only Ethiopia used quite different name that has nothing to do with the region called kaffa.

Throughout the country and in most of Ethiopian languages, buna, bunn and bun are all together used to name coffee. This similarity and consistency in naming coffee has become the one piece of evidence for coffee's genesis in Ethiopia. According to a legend, Oromo traders who actually disseminated coffee to some parts of the northern Ethiopia took the beans of coffee and gave it a name called "Buna" in the memory and remembrance of Genne-Bunno or Genne-Bunne, the wife of Kaffa ruling kings who prepared coffee for long distance traders and invited them to drink this new beverage (Endalkachew, 2018).

2.4 Commoditization of coffee as beverage in Ethiopia

Because of the existence of strong and rich social capital, close community relationship and care for one another until very recently coffee ceremony has not been brought to commercial environment. In Ethiopia when some whom you know happen to be in your house either

announced or unannounced the first thing you do is preparing a coffee ceremony to welcome him or her with a warm hospitality as a guest (Metasebia, 2013).

Still today in this hasty modern urban life style a lady of the house whom you happen to be a guest will insist you to stay for a quit longer time and drink coffee she prepared with its full ceremony. In Ethiopia serving a coffee ceremony is the highest expression of closeness and friendship. If someone is close to you or is a friend of yours, you will not make him or her pay let alone for a coffee but for every meal they might consume while they stay with you as a guest.

Moreover, in those days where a handful of people living an overwhelmingly vast territory and coffee growing naturally together with other plants where they can come out of their hut and easily pick it up and turn back to their hut to prepare it, doesn't cost them a penny except the time and effort they excreted to produce a cup of coffee (Dahay, 2016). For the People of those days even today it is their pleasure to entertain guests by doing the whole ceremony for free.

It is because of this Ethiopian mentality that traditional coffee ceremony did not come to the forefront of commercial arena. It is not morally right to make your guest or friend pay for the coffee ceremony they took part in and drinking a cup of coffee.

Ethiopia is an ancient land where coffee in its various form either as beverage or a food or even a medicine was used since time immemorial. There is no written proof about who was the first to drink coffee however, there are some strong evidences supporting the claim that in Ethiopia the first cup of coffee was made and tested (William, 2009).

No nation, no language, no human race other than Ethiopians produced the first cup of coffee. From among many evidences that are out there to support the above statement one of the reasons could be currently no country in our planet earth used coffee plant tremendously in its various form. These forms are Buna Qalaa (ripe-red beans boiled with fresh butter); Buna Basso (beans roasted or boiled with butter, honey or salt. Around the place called Harar, the leaves are gathered green, dried in sun and then flash-roasted before being stored. Later, they are slowly brewed with milk to prepare a tea called kuti kela (also known as kuti). Moreover, Buna Arake (liquor made from roasted coffee beans). Coffee is also consumed spiced with nutmeg, cardamom, ginger, cinnamon and fennel, cloves, black or ground hot red pepper. No nation in the world used coffee in such a fashion (Endalkachew, 2018).

Basically this fact is the strongest evidence that support the claim that coffee as a beverage was known in Ethiopia (Dahay, 2016). Most writers over emphasized the fact that coffees usage as a beverage was directly related with the opening up of coffee houses. It doesn't have to be commercialized and sold at the coffee house to be considered used as a beverage for the first time.

As mentioned earlier, from Ethiopian mind set of the then days, it couldn't be morally right to make people pay for a cup of coffee they drink because serving a coffee was an expression of love and friendship besides, people can find the coffee bean easily from their garden since the domestication of the coffee plant was made. Of course it was this mentality perpetually passing from generation to generation making the traditional coffee ceremony continually remains as a domestic phenomenon. It was at the end of nineteenth century with the emergence of modern hotels in Addis Ababa that traditional coffee ceremony began to come out of its domestic consumption to the public use.

Because of the lack of recorded documents it became hard to pin point the exact place and date where traditional coffee ceremony was brought to commercial public use. However, long before the introduction of a coffee machine by the Italians few hotels in Addis were serving their gusts I didn't find any vivid evidence to claim the place and date but it is obvious that it could be served at the hotels of those days as it is customary to serve coffee to the guest in Ethiopia.

The habit of drinking coffee is not nearly as old as the habit of consuming coffee as a component of food. And it is exactly here, at the point where coffee was transformed from a food into a beverage that the mythological adventure of coffee starts. The legend of Kahldi is popularly mentioned in the forefront making Ethiopia not only the birth place of coffee but also where the first cup of coffee was made. Since the earliest time, coffee was consumed as food. Ethiopian tribesmen /the oromos/ mixed wild berries together with animal fat, rolled them into balls, and ate them in the time of their nomadic travel (Perry, 1991). Hence, prior to drinking it consuming coffee as a food was the first step in the domestication of the plant.

The people who primarily brought coffee in to Europe are the merchants of Venice and Genoa in 1615. Coffee was brought to Holland in 1625, to England in 1637, to France in 1643, and to the other countries of Europe in the following years. The Spanish people, who had a chance to get

introduced to the coffee beans in the seventeenth century, brought it to America (Toros, 1998). The first coffee house was opened in 1554 in Constantinople (Alyanak, 2001).

One of the reasons behind for nonexistence of coffee house in Ethiopia until 1953 in one way testifies that Ethiopia is the birth place of coffee. As mentioned above following the introduction of coffee opening up of coffee house is the first thing the Europeans did in order to sell it because they paid a price for it as they carried it from far countries beyond their borders.

Even today in Ethiopia all neighbors and friends will be daily invited to drink coffee for free let alone in those period where the population number is small and coffee plant grows naturally in the backyard. No one could have the idea of opening up a coffee house to get a living out of it because everybody can give it to you for free. It would not be a profitable business to be engaged with, locally (Yun, 2014).

As life in urban centers is becoming hectic and time spent outside of the usual work and home is very limited most Ethiopians in major urban centers recently are consuming instant coffee and espresso machine coffee. As life get busier more and more people will be drawn to modern coffeehouses (Metasebia, 2013).

2.5 Glocalized dimensions of Coffee

According to Robertson, the Japanese term dochakuka translated in to an English word called glocalization which means, ‘global localization’ or, in micro-marketing terms, the production of global services and products to suit specific cultural preference (Robertson, 1992). Glocalization in its sociological usage gives a brief idea of co-existence of both particularizing and universalizing characteristics of globalization, which is the common interconnection point of heterogenization and homogenization (Robertson and White, 2005).

The idea that globalization often threatens the local is criticized by the theorists of glocalization. Instead, glocalization in one hand gives a clear picture as how local cultures might fundamentally conformed or reject the existing ‘global’ situation, and on the other hand it uncover the path in which the formation of localities is the main building block of globalization. Currently there is a worldwide process of normalizing the ‘locality’, in the meaning that ‘local’ cultures are supposed to come from persistently and particularize themselves (Robertson, 1994). The associated idea of ‘relativization’ encourages in furthering the growing self-driving contrasts that emerges in-

between 'local' cultures, providing these entities into clear relative focus and making them to become responsive to each other in an ever-increasing way. In terms of identity and meaning the globalization of these local cultures are expressed by growing differentiation (Robertson, 1992).

Coffee is a universal beverage: it is produced commercially in four continents and consumed as a preferred beverage enthusiastically in all the continents of our world. In the International Space Station there is an Italian espresso machine indicating coffee's ubiquitous existence. The journey of coffee starts from the kaffa forests of Ethiopia in to the fincas of Latin America, from Ottoman's Constantinople coffee houses to 'Third Wave' cafés, and from the simple ceramic coffee pot to the modern capsule machine (Jonathan Morris, 2018).

Around the world, about 2.25 billion cups of coffee are consumed in every single day. Although the rate at which coffee is being consumed varies, it is a customary drink and an indispensable part of life in most societies. Globally, even if the rank varies only tea, non-commercial water and milk appear to be consumed more frequently than coffee. Based on the year at which the rank is rated, some sources put coffee in second place next to water, or carbonated beverages other than coffee (Beverage Marketing Corporation 2009; Fletcher 2006; Justaboutcoffee.com 2007).

For centuries coffee ranks as the world's main commodity crops and it is the major export product of some countries in the world. In terms of value, coffee was the world's sixth largest agricultural export item in 2003, behind wheat, maize, soy beans palm oil and sugar (Lloyd's, 2006).71% of all the world caffeine consumption next to soft drink and tea is represented by coffee. Along with tea and water, coffee is one of the most frequently-drunk beverages (Anonymous, 2003).

Moreover, for the purpose of baking bread, coffee was used in the food materials of a caravan for long distance travel. Before it was utilized as a beverage coffee was consumed as a nutrition component of food material. Religious people used coffee for the first time as a natural healing medicine long before it was used as a beverage. (Hattox, 1998; Desem, 2000; Batur, 2001; Gürsoy, 2005). Nowadays, coffee powder is added in the dough to bake a cake in some western restaurants. By connecting the dot one can clearly see the westerners took this lesson from ancient caravan traders.

Though recently the brand name for Ethiopian tourism promotional logo was shifted from thirteen months of sunshine to the land of origins, the 2000 Millennium logo depicts the fact that the country is the land of origins.

The Ethiopia's millennium logo consists of three parts: the number, an egg shaped object and a ribbon. The number means the year 2000 in Geez, Ethiopia's own writing system. The oval shape symbolizes a coffee bean and a womb. Ethiopia is considered as the birth place of coffee and humanity. It also symbolizes a shield that will protect Ethiopia from invaders. The colorful ribbon stands for Ethiopia's hope (Yun, 2014).

According to Catherine M. Tucker (2011), a certain critical thinker theorized that plants producing caffeine that initiate human help for reproductive purpose, giving a clue for the possibility of progressive co-evolutionary processes between the dissemination of caffeine-containing plants and human society. Another author said facetiously that it is no coincidence that early humans evolved at the birth place of coffee; Ethiopia (Wild, 2004). The scientific truth that signifies Ethiopia is the cradle of mankind could also be substantiated by the fact that coffee is gift to the world from Ethiopia. Today coffee is commercialized and being sold in coffee shops all over Ethiopia.

The widespread expansion of coffee shop after several decades of lagging consumption has been accompanied by gradual growth in global coffee consumption since 2000. (ICO 2010; Reuters, 2009). The ubiquitous existence of coffee shops makes it fairly easy to say that they have impacted global culture (Clark 2007). A longstanding fondness for coffee drinking and growing curiosity of tourist to have an experiential knowledge about the traditional coffee ceremony could be utilized as a driving force behind the promotions of coffee tourism.

Branded coffee houses in Addis Ababa such as Kaldi's, garden of coffee, Tomoca are some of the type of contemporary cafés not developed specifically for tourists but can attract tourists and are frequently visited by tourists to enjoy Ethiopian coffee. Oldest coffee houses like Tomoka coffee house in piazza is a peculiar place for a coffee loving tourist. Although these coffee houses are potential tourist attractions, there is no such promotional effort to develop urban based coffee tourism in the city.

The existence of coffee shops has become a universal phenomenon. Though coffee shops and coffeehouses existed long before 500 years, it witnessed a profound expansion in the past few decades. It has become uncommon not to find coffeehouses, coffee bars, and kiosks in destinations where they were in the past rare or non-existent (Catherine, 2010).

What we see in Addis today is evidence to this fact. In every corner of the city where a new building is built there will definitely be a coffee house in it. Even if the primary purpose of opening up these coffee houses is not to attract foreign tourists but it would attract a tourist to visit these places in order to consume Ethiopian organic coffee.

According to Minos Kleidas and Lee Jolliffe from the typologies of coffee attractions human made, but not originally designed to attract visitors such as coffee houses and traditional coffee ceremonies are mentioned as a coffee tourism attraction. Espresso coffee was started in Italy (Illy, & Viani, 2005) and currently the Italian espresso coffee bar is a unique attraction to visit and which has a whole history and culture to itself.

By the same token, the traditional Ethiopian coffee ceremony which begins with the roasting of beans over charcoal fire and then the blackened beans are then ground into a fine paste and mixed with water in a clay pot known as a "*jebena*" can be a peculiar attraction. The final strong brew, served in tiny ceramic cups called *cini*, is an overview of any visit to Ethiopia" (Tolina, 2008).

Making a long journey for the purpose of experiencing food and drink is acknowledged as a crucial and increasingly growing sector of tourism (Ignatov, & Smith, 2006). Considering coffee as a beverage only, could reduce its cultural and ritual aspect. Coffee isn't just a beverage it's a way of life in Ethiopia. There is a story behind the cup of coffee you are drinking starting from planting it by the diligent hands of Ethiopian farmers till the aroma that reaches to your nostrils. For the purpose of satisfying curiosity to know the story behind coffee, coffee lovers travels thousands of miles. For such a tourist, Ethiopia would be an ideal place to visit.

Before deeply going in to the heart of the matter let us have some glimpse about the typology of coffee sites. According to Swarbrooke (1995) the following are mentioned as an attractions for coffee tourism: Natural attraction such as coffee producing places and geographical landscapes, Manmade but not primarily designed to attract visitors such as historical coffee houses and

traditional cafés, manmade and purposely built to attract tourists, for instance coffee museums, and Festivals and special events as indicated by coffee festivals.

The main attraction for coffee tourism is therefore the traditional coffee producing areas of our world, with their geographical coffee scenery. In these particular places traditional coffee ceremonies most of the time attract tourists. In Ethiopia the traditional coffee preparing ceremony is one very crucial aspect of the country's intangible coffee heritage and culture (Petit, 2007) and constitutes a well-known tourist attraction (Travel and Tourism Intelligence, 2007).

From among cultural attractions built for the purpose of increasing tourist experience Coffee museums and coffee theme parks are mentioned in the forefront area. In both urban and rural destinations special coffee events and festivals are commonly mentioned reasons for coffee tourism travel. Big international coffee festivals could be held in urban areas and regional or local festivals are held in rural destinations. Tourists of these festivals can taste many different coffees brewed with various methods (both traditional and contemporary), get an insight of how coffee is marketed, and participate in coffee seminars about coffee's tasting, roasting, cultivation, health benefits and coffeehouses' management. Coffee exhibitions and barista contest where the professional coffee makers or barista compete on making good espresso and cappuccino preparation and test their innovative and coffee tasting skills are also widely known events (Yun, 2014).

Coffee festivals that are often held in coffee producing destinations include learning how coffee is consumed by local consumers, easily accessing coffee growers and, of course, the peculiar experience of tasting rare regional coffees in their own cultural environment through cupping provides good grounds for visiting these places. Wine tasting resembles to coffee cupping in that it involves smelling a coffee's aroma, slurping the coffee, tasting and evaluating it, then spitting the coffee into a nearby spittoon (Lingle, 1992). Coffee festivals held in coffee growing destinations with fair tourist infrastructure attract enormous numbers of non-coffee driven tourists as it is seen in the case with the oldest food festival in Hawaii and the Kona coffee festival (Johnston, 2006).

Currently Ethiopia is unequivocally recognized as the birthplace of coffee, its name is regarded by many to have been coming from Kaffa; in the south west part of the country, where coffee still

today grows wild in the mountainous forests. The variety of coffee beans that was preserved and registered in local gene banks and research centers such as the Jimma Agricultural Research Center and the Institute of Biodiversity Conservation (in the southwestern town of Limu), is over 6,000 species (Sereke-berhan, 2010).

This wealth of diversity attests to Ethiopia's claim of origins, and links the survival of the world's largest genetic pool to its adequate conservation. According to the International Coffee Organization (ICO), 70 percent of world coffee production is commercial grade Arabica beans, and only a few varieties of these beans supply most of the coffee drunk in the world. The ability to develop new varieties that can overcome disease depends on the survival of these wild varieties in Ethiopia (BBC, June 2000).

As Ethiopia is the birth place of coffee Arabica and 70 percent of the world coffee consumption is Arabica coffee and the existence of this coffee variety is greatly depended up on the wild coffee in Ethiopia, the consumption of the majority of coffee in the world hinges up on the Ethiopian wild coffee varieties there by testifying the immense contribution of Ethiopia to humanity.

The relationship the country Ethiopians has with coffee is deep-rooted, and coffee production and consumption are highly interwoven together with Ethiopian history, tradition and economy (Laurent Bossolasco, 2009). Over centuries coffee has been cultivated, traded and consumed and still today play a key role in the daily life of many Ethiopians and within the state of Ethiopia as a whole (Stellmacher, 2007).

The Arabs brought coffee from south western Ethiopia to Yemen where they developed its culture around the 14th and 15th centuries. Then Islam played significant role propagation of coffee consumption, particularly Ethiopian Muslim traders, and Arabs as well, who exported coffee from its growing destination to the Red Sea or Aden Gulf ports (Pankhurst, 1968 and Soleillet, 1886). Whereas, the Shewa kingdom conquered these regions and developed considerably coffee exploitation and commercialization at the end of 19th century (Mercier, 1980-1982). These divergent influences on coffee production also had impact on the Ethiopian coffee vocabulary.

Basically three terms identified coffee in Ethiopia: bun (Tigrinya) or bunna (Amharic) or buna (Oromifa). Moreover, tukke (Gamo, Wälläyta, Kullo) and qahwa (Harari), tika (Me'en) or buno (Gurage) are other names. The terms used in the above statements correspond to the coffee bean,

and as the word *bun* both used in Ethiopian and Arabic languages, some coffee accessories or botanical parts following this trend: as *jebena* (coffee claypot) or *jenfal* (dried coffee bean with its husk or just the green bean). The latter is used in Limu every day (Endalkachew, 2018).

If you're pondering petroleum is the most valuable and traded commodity on world markets, you're may be right. But coffee is the second most valuable commodity in the world. This most valuable commodity serves as our planet's primary fuel source. Moreover, the derivatives petroleum and petroleum itself find their way into many goods in all facets of our lives—plastics, electronics, carpets, building materials, clothing, furniture, machinery, pesticides, and many chemical products are the byproduct of petroleum. In contrast with petroleum, the question what does coffee provide? Would pop up in our mind coffee provides little nutritional benefit, and it is not the main component in any product other than itself. From an objective point of view, coffee is not essential or integral part of social or individual well-being, although coffee fanatics and enthusiastic lovers might disagree. Moreover, coffee produces more trade dollars than any other food, manufactured good, or natural resource other than petroleum. The only exception happens when coffee prices dramatically drop down and other goods temporarily exceed coffee's world trade value. Pundits indicated that petroleum fuels industry and transportation, while coffee fuels labor productivity (Catherine, 2011).

Moreover many people around the world start their day with a cup of coffee and would also end their daily work with coffee. To this extent, coffee drinking has become a significant part of contemporary life style. It has been said that coffee is a motivating force for humans to develop science, because it has an alerting effect on the human brain (Jae-Hoon, 2014).

As a matter of fact petroleum and coffee rank first and second in world trade because they are complementary energy sources. But from among any other sources of caffeine, coffee is more important economically. Coffee's widespread acceptance by many relates to its combination of its social bond creating power and its easy cultural associations, as coffee houses provides their customer needs for social interaction and a sense of community belongingness. Drinking coffee is the final step in a chain that connects us to farmers in tropical nations around the world who produce it. Through coffee, we are intimately tied to a global economic system that has evolved over half a millennium (Catherine, 2011).

2.6 Coffee house appeal

Recently it has become easy to access coffee in its various form, in destinations where they were previously existed not as such manner as Hong Kong, Mexico City, Dublin, Rio de Janeiro, Tokyo, Sydney, New Delhi, or Johannesburg, and almost every major airport on the planet (Catherine, 2011). It is evident that today in every corner of Addis both modern and traditional coffee houses are popping up regularly. Therefore, Addis is no different from the cities mentioned by Catherine where coffee houses became ubiquitous inexistence.

As they stood to serve a beverage, coffee shops are as much about a particular place and an experience. Historically, coffeehouses become popular as places for political debates, intellectual discussions and free social issue expression (Connery 1997). A book entitled "The Wealth of Nations" by Adam Smith and his influential political treatise were written in a coffeehouse. In a response to a challenge to resolve an argument Isaac Newton developed ground-breaking Principia Mathematicain a coffeehouse, in the time when no one had been able to prove why planets had elliptical orbits (Standage, 2005).

Now a days, coffee shops got a reputation as social gathering places, but depending on their place of confinement and customer preference, coffeehouses might also be places for information exchange, reading newspapers, relaxation and study or to simply grab an invigorating beverage drink. Often coffee houses appeal to the human desire for connecting to others and social interaction, even if one plans to be alone. One Viennese characterized coffeehouses as “the ideal place for people who want to be alone but need company for it” (Pendergrast, 1999).

Through coffeehouses, people can sense or imagine the “small world” nature of society. Most of us have had moments in time to experience society as a small world, such as learning that someone we just met has a friend who grew up in our locality. In “small world” theory, a couple of individuals in the world can be connected through only many degrees of separation (Milgram 1967). Coffeehouses provide opportunities to perceive a small world or create one, by providing something we know in far-flung corners of the world and our own dwelling place.

Even if there are common aspects that all coffeehouses share together such as coffee and the community around them they vary in the target customers they attract through peculiar atmospheres, a various services and ancillary products (books, music, art work), and divergent

qualities, origins, blends, or preparations and presentation of coffee. These differences have been accentuated through intentional and sometime accidental niche marketing, which had antecedents in 17th century London, where coffeehouses catered to different customers and professions.

2.7 Cyber Cafés linking physical and virtual Coffee houses

In order to allow visitors to experience “small worlds” in a particular place, through providing Internet access, cyber cafés opened new horizons for coffeehouse customers. While taking part in a long journey, visitors depended on coffeehouses as places that provide free or low-cost Wifi access. The introduction of Skype and international web-based phone calling promoted the attraction of cyber cafés, especially in destinations where the regular person cannot afford Internet fees or long-distance telephone service (Catherine, 2011).

Ever increasing coffee consumption and the wide acceptance of coffee shops is the reflection of the lately evidence of humanity’s longstanding love for coffee drinking, which said to have begun around the 15th century. During the 16th century, it disseminated all over the Middle East and captured the attention of European travelers and traders. By the 17th century, coffee had become one of the first worldwide commodities. Competition to subdue its production and distribution centers led to wars, escalated Europe’s colonial ambitions, accelerated the 18th and 19th century slave trade, and put in motion economic and political relationships that still influence the world economy and international affairs (Bates 1997; Clarence- Smith and Topik 2003). Without availability of coffee around us, the world as we know it today would not exist.

When we imagine the billions of cups of coffee consumed every single day in the world assuming the world without it would be completely a different scenario. Humanity will look for such stimulating caffeine in place this delicate plant from Ethiopia.

The availability of coffee has become so indispensable to most people’s lives that many continue to drink it though there is a rise in price or the economy slow growing economy prevails. US coffee drinkers saved their money by minimizing visits to coffee shops and restaurants but increasing the amount of coffee prepared and consumed at home during the 2008 global economic recession. The upper socioeconomic classes with their higher disposable income facilitated the expansion in specialty coffees significantly (Mintel Oxygen, 2009). In the meantime, the amount

of coffee consumed globally showed upward growth, with estimates going beyond 400 billion cups of coffee per year (Coffee Statistics Online, 2010).

Whatever happens to the world the economy humanities consumption of coffee continues to rise as it is evident that people save money to consume coffee. On the other hand the increase in income is leading the specialty coffee market worldwide. Therefore, the emergence of different forms of coffee houses such as cyber café accelerated the consumption of coffee increasingly.

2.8 Coffee as a tourism attraction

According to Kleidas and Jolliffe, 2010, for both supply and demand for tourism, visitor attractions are crucial element. In the case gastronomic tourism experience a range of both natural and manmade attractions create a chance to get involved in different activities for visitors and initiate the demand for tourism. Beverages such as coffee have their own peculiar history and culture, most of the time with rich tradition and differences that lend themselves to differentiate destinations. Coffee has powerful and different cultural connectivity that are convenient for attracting visitors. These attractions include coffee processing, coffee history and coffee traditions and the consumption of the beverage as part of everyday life.

As coffee Arabica is a gift to the world by Ethiopia, this alone truly could stimulate the demand side of coffee tourism. Of course the demand is already there but it is sad to see that for many decades Ethiopia continues to miss an enormous amount of money that presented itself on the table as far as coffee is concerned. Ethiopia had rich history and tradition of consuming coffee and it became an integral part of the society's daily life style. However, there is a missing link in between this rich coffee culture and its potential to attract coffee tourist or prolonging the number of days that a tourist might stay in Ethiopia.

Coffee shops and modern cafés not developed particularly for tourism can possibly attract tourists. For example, in Vienna Austria the old coffee houses were introduced as attractions for the potential tourists in tourism promotion literature since 1920s' and 1930s' (Peniston-Bird, 2005).

Likewise, branded coffee houses in Addis Ababa such as Kaldi's, garden of coffee, Yeshe buna are some of the type of contemporary cafés not developed specifically for tourism, can attract tourists and are frequently visited by tourists to enjoy Ethiopian coffee. Oldest coffee houses like

Tomoka coffee house in piazza is a peculiar place for a coffee lover. However, there is no such promotional effort to make them tourist attractions of the city.

Addis Ababa is one of the emerging cities in Africa with a phenomenal infrastructural renovation is taking place to make the city a conference center. This would create a great opportunity to host large international coffee festivals such as the international Ethiopian coffee event which was held at the economic commission for Africa from December 4-5, 2018. But barista competitions where baristi compete on espresso and cappuccino creation and test their creative and coffee tasting skills are untapped coffee tourism attractions of the city. The government needs to work on that.

Certainly, as each nation and nationality in Ethiopia have their own peculiar way of doing their coffee, the rituals behind the ceremony, cultural values, stories told in a ceremony, spiritual meaning that goes with the pouring of coffee in to a cup are quite different. If there is an exhibition of this type it would have a tremendous potential to attract coffee tourists.

Some literatures are very descriptive, explaining details of coffee traditions in different cultures, for instance as with a description of traditional coffee ceremonies: "The traditional Ethiopian coffee ceremony starts with the roasting of beans above charcoal fire. The roasted beans are then pounded into a fine paste and mixed with water in a clay pot known as a "*jebena*". The resulting rich brew, served in tiny ceramic cups called *cini*, is an overview of any visit to Ethiopia" (Tolina, 2008).

In a country where coffee does not grow, the most visited coffee attractions are the local coffee houses. However, the contemporary, famous coffee houses, though constitutes social institutions and significantly reflect the changing way of life in modern urban societies (Scott, 2006), are not places of priorities for what we might call the 'enthusiastic' coffee tourists. In analyzing these narratives, three types of coffee houses can form coffee tourism attractions: historic coffee houses, traditional coffee houses and specialty coffee houses with a reputation for very high quality of beverages offered.

Although coffee is produced in most part of Ethiopia, Addis Ababa's climatic condition won't allow coffee to grow. Likewise, as a non-coffee producing areas of the country the city has different types of coffee houses ranging from historic to traditional coffee houses exhibiting its untapped potential to the one who could take benefit out of it.

The name assigned for historic coffee houses often associated with the heritage of the coffee industry or the city where they are found. Coffee houses frequented by popular figures also got a different reputation and became tourist attractions of their towns like 'the Gran Café de Gijón' (1888) in Madrid with the great Spanish poet Federico Garthia Lorca and the painter Salvador Dali being amongst the famous intellectuals who had many cups of coffee within the walls of the city (Castano, 2007). Since traditional coffee houses have been seen as hallmarks of a place's social culture and heritage they are magnet for special interest tourists. Local coffee houses are often preferred other than the contemporary ones. The literatures shows the fact that regardless of the coffee quality offered, a cup of coffee in a traditional coffee house prepared and served in the traditional manner is a treasured and unforgettable experience for coffee travelers.

For the travelers of coffee, with general knowledge about coffee and espresso in specific, there are a few coffee houses situated in urban centers which have become destination points of visitors. These contemporary coffee houses have something in common with the Michelin starred restaurants in that they offer rare coffees and have developed espresso blends highly appreciated by coffee lovers. Many of these coffee houses fall in the category so called 'Third Wave', a movement described by coffee professionals that perceives and promotes coffee with a blend of artistry and science (Baccellieri, 2006).

Visitors to these coffee houses often call themselves 'espresso tourists', because the driving motive of visit is to taste coffee and learn about the espresso prepared by the skilled and knowledgeable member of these coffee houses. Most of these 'third wave cafes' provide an experience for visitors by doing in-house coffee roasting: another attraction for the visitors (Weissman, 2008). The city of Portland in Oregon, U.S.A has become a popular specialty coffee destination as a result of hosting many 'third wave cafe's that provide a unique coffee culture embraced enthusiastically by local residents.

The researcher personally believe that Addis Ababa could be one of its kind destinations for coffee lovers if the city administration works hard in promoting the opening up of such cafe's where tourists taste and learn about espresso of an Ethiopian unique coffee blend.

2.9 Ethiopian coffee ceremony

It has been argued that coffee ceremony may have been originated either in Ethiopia and migrated to Arabia where it was refined and brought back or that it developed in Arabia and was adopted by Ethiopians and refined to reflect their culture. As an indication of this connection there are common the words used in the coffee ceremony, like *jebena* (pot), *Abol* (first) and *Baraka* (blessing) which were adopted from Arabic. Furthermore, there have also been accounts that the ceremony originated with the Oromo ethnic group (Dahay, 2016).

Another account says before it was introduced to the other parts of the globe and became the common drink known to man; coffee was discovered and brewed in Ethiopia. It took centuries to disseminate its distinctive social and stimulating nature. However, once it was spread, coffee skyrocketed from cult-like character in to universal phenomenon. In every society, it has earned a unique place, driving humanity towards deeper social understanding and collective development. In Ethiopia, there is much cultural significance attached to the consumption of coffee (Schivelbusch, 1993).

Ethiopia comes to the forefront as far as coffee export is concerned (Petit, 2007). This fact shows the importance of coffee as a commodity in Ethiopian export trade, but do not sufficiently reflect its enormous cultural and social importance for Ethiopians. Coffee production and consumption includes both in Islamic and in Christian religious celebrations. It also serves as a major component in sacred ceremonies and rituals related with indigenous religions (Sereke-berhan, 2010).

In Oromo traditional belief systems, coffee has assigned ceremonial role and its consumption is integral part of a ritual meal that believed to bring blessings through prayers. In parts of Wallo (northern Ethiopia), coffee is believed to have spiritual powers to safeguard the household, and is thus done with respect and honor (Pankhurst, 1997).

Traditionally, coffee ceremony is conducted three times (*Abol*, *Tona*, *Barakaa*) and guests are invited to drink at least minimum of a cup of every session. These terms, as well as the name of the coffee pot, indicate some kind of strong connectivity to Arabic practices. The coffee ceremony is one around which neighbors and friends gather together to exchange ideas and give and receive some insightful advice. While brewing coffee ladies may continue their work, spinning or basket

weaving in the company of neighbors over coffee ceremony. Consumed in such a way, the socio-cultural importance of coffee cannot easily be quantified as it serves enormous purpose in human relationship (Sereke-berhan, 2010).

At the end of the ceremony called *Barakaa*, an elder man could rise to pronounce blessings over the participants especially over the one who prepared the ceremony: “May your family live longer and your house stay always in peace; May your children grow well and may the Lord grant you the His grace He has bestowed upon coffee.”

Ethiopia is a prominently mentioned coffee producing country with a strong coffee-drinking culture (Petit, 2007). Although difficult to measure, local consumption accounts nearly half of the coffee produced (Petit, 2007).

According to Metasebia, Coffee in Ethiopia is as iconic as tea is to the East. The ceremonious nature of this age old tradition is as much a symbol of national identity. Coffee is at the center of social life in Ethiopia. It has become way of life. In most Ethiopians experience, like any other daily life routines starting the day with a cup of traditional *ye jebena buna* has become an integral part of their life (Metasebia, 2013).

Generally, the most important ceremonial objects used in the Ethiopian coffee ceremony are the following: *cinis* /traditional style, diminutive coffee cups without handles/, *jebenna* /traditional coffee pot/, mortar & pestle, *qétéma* /grass reeds or mat/, *ittan* /incense/, *rak* /boat serving tray /vs. basin/, and *berchuma* / traditional style three legged wooden stool/ (Pankhurst, 1997).

There is always a very hallowed atmosphere to a traditional coffee ceremony. Making a conversation is normal, but always in a hush mood, as if in the presence of an elder, where tone and decibel is humbly reduced to show respect. The ceremony, itself, and the preparation that unfolds traditional truth, typically continues from time to time. The lady consecrates a space to stage the ceremony. An area with the most natural light and ventilation, usually close to a window or door, is selected as the ceremony site. Nature is ever present in the ceremony. Traditionally, a bunch of long grass reeds from the papyrus plant, known as *qétéma*, are scattered loosely as a ceremonial carpet. In the absence of this, available green foliage, or a manmade grass mat are used. Some women even add flowers or flower petals, for their added aesthetic appeal and sweet aroma (Metasebia, 2013).

The small *berchuma* stool and relatively sized table set with 6 small bowl-like cups, or *cinis*, are assembled in the demarcated area. Then coals are heated on a small, open-faced stove. After this sacramental designation of space, the woman begins to assemble her necessary wares. She sits on the *berchuma*, but always no more than a foot and a half off the ground. Right in front of her sits, the *rak'boat*, /tray/ as it is known in the south, or the *gānda*, as it is called in the north, a small wooden table used for preparation and central display (Pankhurst, 1997).

The traditional Ethiopian coffee cups known as *cinis*, are then lined up orderly on the top of the work tray's surface, according to the positioning of the guests. The cups are small cylindrical chalices usually made of earthenware, but they can also be imported porcelain. Typically, *cinis* are made without a handle, as if carefully designed to fit in one hand.

A small charcoal stove containing freshly heated coals is placed next to the display. When the coals are sufficiently heated, one coal is selected and placed onto an incense burner. This provides an added sensory layer to the ceremony, a blend of taste and smells is created as cry incense wafts through the air in diffusion as the coffee is being consumed. The distinct scent of the *ittan* /incense/ is also encountered during ceremonies within the Ethiopian Orthodox church (Pankhurst, 1997).

In both instances, the aroma of the smoke signifies to attendants the commencement of the ceremony and the auspiciousness of the occasion. The fresh coffee beans used for the ceremony are always hand-washed and this process may be done in front of the guests or in advance, at the discretion of the woman. The ceremony's performer sorts through the beans removing undesirables then washing and drying the selected batch of coffee beans. Afterward, a thin metal pan is placed on the top of the hot coals on the stove and the beans are roasted (Metasebia, 2013).

As the beans begin to crackle, the smell of fresh roasted coffee permeate the air. The woman then, holding the smoking pan of roasted beans and rounds the room, offering up smoke to each of her guests and wafting the nutty aroma their way. This act, a gesture of hospitality and good tidings, is done first for the eldest in the room, continuing from one participant to the next, in accordance to age. At last when the youngest person gets to himself, the room is filled with smiles, as everyone enjoys the coffee roasting and anticipates the rest to come (Dahay, 2016).

Once the roasted beans have been smelled by everyone, they are taken off of the stove and ground in a large wooden mortar. From there, the beans are poured into the *jebenna*, a traditional Ethiopian coffee pot. This ceramic container has a slender neck and round base, with a handle and spout, sometimes one on either side. Water is added into the *jebenna* and the pot is placed on the coals. As the coffee boils and the grounds settle, the decoction is poured into the cups. As the performer lady attends to each *cini* she pours with focus extending her arm and tilting the *jebenna* for maximum precision and grace. When the coffee is being poured and her tray is full, the lady serves each guest his/her cup, in a similar fashion, starting with the oldest person in the room. It is a sign of respect and repeated three times. The guests are offered no less than three rounds of *bunna* to drink (Metasebia, 2013).

The traditional coffee ceremony with all its cultural and ritual aspect could be source of tourist attraction. The coffee houses in Addis Ababa either serving modern espresso or traditional coffee will agitate tourists to spend more money and might provoke them to stay longer there by increasing the revenue that the city would obtain from tourism.

2.10 Social media as a promotion tool.

Currently, social media has becoming omnipresent where there is an access to the internet service and it is significantly important for social networking, written document content sharing and online accessing. Due to its easy access, convenience and instant characters, social media opens up a good ground for businesses such as online marketing and selling. In order to reach targeted consumers easily the Social media platforms has made possible ways for companies to effectively and instantly launch their marketing promotion (Rubathee and Rashad, 2013).

Social media marketing platforms is the use of social media channels to advertize a company and its products in a web based promotion mechanism. Such marketing can be regarded as a part of online marketing activities that take further the traditional Web-based promotion strategies in to online advertising campaigns (Barefoot & Szabo 2010). By initiating users to disseminate content to their personal contacts, social media platform has infused a new condition of ever increasing dissemination and trust to wider communication and mass marketing (Hafele, 2011). With such new paradigm shift in approaching the global community and marketing a product, new ways are being innovated and dramatically increased in businesses expansion. Through the introduction of

analytic applications of social network site, marketers are now looking for a more effective and efficient platforms (Hafele, 2011).

There are various social media platforms, and they take different forms and got different characteristic features. The most common social media site is Facebook, other social media sites such as Twitter, Google plus, and LinkedIn can be mentioned and they differ in some ways, but most importantly they work by the same manner.

Twitter and Face book are the two predominantly used social media channels among other. As a matter of fact, past trends showed that they are becoming the major source of information within consumer populations (Kaplan & Haenlein, 2010).

Another largely used marketing platform is blog that are either managed by individuals or corporate organizations. By using blogs, businesses can advertise brand products by releasing insider information, lately updating consumers about a new service and products, and giving links to the major sales channels. Followers will be given latest information time to time on any events, contests or a new promotion organized by the brand or product launching firm. As it permits customers to detractors to post opinions and questions to producers, blogs provide the posting of comments and feedbacks options, this could stimulate the sharing of ideas between peers and can also encourage honest discussion between individuals and companies to correct their mistakes (Hafele, 2011). Social media networking platform need to be considered to insure the increasing chance of good result with social media marketing, especially in the case of promoting coffee ceremony to the international community.

2.11 Cultural elements and utensils used in the coffee ceremony

As its genesis is in Ethiopia, coffee created world's most shared connection with the rest of the world and it has a very special place in Ethiopian culture besides, the ceremony is an integral part of socio-cultural life of the Ethiopian society. An invitation to attend a coffee ceremony is still today considered as a mark of friendship or respect and is an excellent example of Ethiopian hospitality.

Performing the ceremony is almost obligatory in the presence of a guest, whatever the time of the day it might be. In most part of the country especially in rural areas three times a day, a house wife invites family members and neighbors for a cup of coffee with its whole ceremony. This is a

special moment where people come together and talk through daily life experience and challenges. Information exchange takes place during the coffee ceremony, and coffee drinking sessions happen at a slow pace, generally lasting more than an hour. As friends and neighbors, gathers together and usually a house wife traditionally performs the ceremony (Metasebia, 2013).

The actual preparation of Ethiopian traditional coffee ceremony needs to pass through several steps and skills. The traditional techniques used in preparing coffee led to the development of special tools such as the boiling pot */jebena/*, coffee cup */cini/* and mortars */mukecha/*, squat tray */rekebot/* which have artistic value as the major historical tourist attractions engraved on each side of this squat tray and many more (Sereke-berhan, 2010). Each of the coffee making utensils and cultural elements involved in the process of preparing a cup of coffee will be discussed below:-

2.11.1 The grass beneath the tray

Before the ceremony started, freshly pruned grass is spread around and beneath the small box like furniture */squat tray/* over which the cups would be arrayed on it. It is done to remind participants' connection to nature and the earth. This green grass is also a sign of fruitfulness and good wish. Sometimes flowers spread around before the ceremony took place to keep the aesthetic value of the environment in which the ceremony is performed. It is an indication of a tradition which gives a great attention for the aesthetic value. It is evident that the ceremony goes far beyond just drinking a cup of coffee. It is a culture that sooth the spirit of man with a fresh mind capturing and refreshing place one needs to be at a certain designated time of the day. Other than drinking coffee, participating in the ceremony opens up gusts appreciation to nature (Metasebia, 2013).

2.11.2 Washing the coffee beans

To prepare a cup of coffee through ritualistic ceremony, first a woman preparing it, takes a handful of coffee beans which will be enough to serve the supposed gusts and put it in a pan where she could washes it with a glass of water. In the hand washing process of the coffee beans the women meticulously looked in the eye and search for any defected coffee beans, before it is being roasted. After being thoroughly washed and become clean then it is ready for the next step. Knowing the amount of coffee beans that will be washed and roasted is of a paramount importance because it determines the quality and taste of the final cup of coffee and it requires experience to do it so. Skilled and experienced woman knows the right amount of coffee beans even before she washed it.

2.11.3 Burning of incense

Some of the hot glowing charcoals will be taken from a bigger stove where the beans will be roasted and put it in a little stove prepared only for burning incense. Over a glowing charcoal small amount of incense would be lit, and everyone smells scented smoke as it diffuse throughout the room. The incense represents a holy smell, designed to bring excitement and create conducive environment for the coffee to be enjoyed. As the incense burns simultaneously with a bigger stove roasting will be started. Some women preparing the ceremony would also light a candle together with burning the incense. This is the right time for guests to gather and sit closely together. Burning incense culturally believed in one hand to carry out a spirit lingering around the house and in the other hand in some part of the country it is done to call the spirit believed to bring a fortune (Dahay, 2016).

2.11.4 Roasting

It is believed that roasting began in Damascus because Damascus iron was easily able to handle the hot characteristics, which were needed for roasting. The first iron roasters produced were more like frying pans with a lid as its component. In many countries, this frying pan does great till today. Frying in this pan sear the bean and doesn't give an equal side roast (Alyanak, 2001).

One can say that the Ethiopian traditional coffee roasting method is earliest known coffee roasting method, this could be because, as it is mentioned above it was with the invention of iron roaster that, roasting a coffee bean was started. While the rest of the world started roasting coffee in 14th century, in Ethiopia it is believed that it was started when the human beings started using pottery in his early period. There could be a connection between roasting the beans and the development of ceramic roasting flat pans.

The use of earthen ceramic pottery; flat pan in Ethiopia could be one good evidence that coffee as a beverage has been known in Ethiopia since time immemorial. As the beans roast, distinct stages of appearance and flavor occur. Due to their longer roasting times and greater loss of soluble oils, darker roasts have less caffeine than the lighter varieties (Perry, 2001).

A woman takes a great care in roasting the beans, as she started to roast the sweet smelling aroma waft across the place calling everyone around the hamlet where the coffee is being roasted. Like wine and grapes, coffee has a flavor profile that can differ dramatically between bean varieties. In Ethiopia where above 6000 genetic varieties of coffee are found it takes a great skill to roast the

beans traditionally. However, Ethiopian women are master in this; they knew it in their eyes while the beans are being roasted (Metasebia, 2013). When it is time to finish roasting the burned hot coffee beans with its sweet scent will be brought before the guests to be deeply sniffed. This is called nosing where you as a guest inhale the scent coming out of the roasted coffee beans.

2.11.5 Water

Knowing the right amount of water allotted for a particular size of pot */jebena/* in proportion to the roasted coffee bean requires a skill. Once imbalance is created between the amount of water and the size of fine coffee powder, it will be difficult to produce a good quality cup of coffee. An experienced woman doing it knows exactly what amount of water is needed for a given amount of grinded coffee bean. Moreover, using bottled water other than tap water makes a noticeable difference in the final cup of coffee taste. The existence of different proportion of fluorine and chlorine in tap water could be one reason for its less quality compared to using bottled water.

2.11.6 *Tennadum* (a sprig of rue)

As part of Ethiopian traditional coffee ceremony it is customary to serve a cup of coffee with rue */Tennadum/*. Rue gives the cup of coffee a good taste. Having it with every cup of coffee has become an integral part of the ceremony. As everywhere else in the world people add sugar to a cup of coffee to make its taste good in Ethiopia the traditional coffee ceremony is served with rue. Apart from its use as an additional sweetening spice to a cup of coffee rue has healthy benefits as the fresh leaves applied in a cup of coffee said to relieve headache.

2.11.7 *Yebuna Kurse/Popcorn/*

There is no coffee ceremony without *Ye buna kurse*. The literal meaning of *Ye buna kurse* is a snack that accompanies coffee. During the time of previous generations when they got up early in the morning the first thing they do before they get out of their house is to prepare a coffee with its full ceremony. As the time is early in the morning they need something to eat as they drink coffee. After having coffee with some snack the head of the household leave the house for the daily business he would engage himself to support his family. This is how *ye buna kurse* came in to existence. In the previous generation it was bread that could be served as a *buna kurse*, however, currently everywhere you go you will be served popcorn as *ye buna kurse*. Bread is rarely seen being served in a coffee ceremony nowadays. *Ye buna kurse* is what accompanies a cup of traditional coffee.

2.11.8 Clay pot/*Jebena* /

Nowadays, pot */jebena/* made up of porcelain is available in a market especially the Ethiopian airline sells this type of *jebena*. Some of the respondent said they wanted to buy a full set of *jebena* at the place where they experienced and tried traditional coffee ceremony. Unfortunately, it is not available they have to go to the souvenir shop to get one. A *jebena* made up of porcelain is imported from china and it is not available at the coffee selling cafes or coffee houses.

A traditional coffee ceremony pot */jebena/* is still today is made up of heavy earthenware ceramic. There are particular ethnic groups who specializes in producing this traditional *jebena* /earthenware pot/. With the wide availability of ceramics *jebena*, many homes at least possess one *jebena*. However, a type of pot sold at the Ethiopian airline which is made up of colorful and highly decorated porcelain and imported from china is limited to the rich household.

2.11.9 Earthenware flat pan */ye shekla metad/*

In a modern coffee house of garden of coffee they used this ancient known heavy earthenware ceramic ban to roast the coffee beans. Compared to a coffee which is roasted in a metal ban a coffee roasted in a cultural earthenware ceramic ban coffee tastes better however for its inconveniency to suit to a modern house hold currently most people used to roast their coffee with a small metal ban. Even though it is known to the people that using *Ye shekla metad* while roasting a coffee bean results in a good quality coffee, it is not popular today.

Basically, as the coffee bean is roasted with this earthenware ban as the heat coming out of the charcoal over a stove beneath this heavy earthenware ceramic ban slowly roasts the coffee beans producing the best out of the beans. Relative to metal ban earthenware ceramic ban is known to make your coffee taste good.

2.11.10 Squat tray/ *Rekeboot/*

A small box or a squat tray made up of wooden material is commonly used across the country. This wooden furniture varies in shape and size depending on the preference of the woman who will be using it. For the purpose of a single household coffee consumption an average size squat tray is used however, in commercial coffee selling corners where everyone can find traditional coffee ceremony, bigger *rekeboot* with a large number of cups arrayed in it could be seen along the major streets of Addis Ababa. The modern day squat tray got additional features the coffee

lady would have a put different coffee spices including rue and sugar in a drawer beneath the squat.

2.12 Conceptual framework

To critically analyze the tourist appealing dimension of cultural coffee ceremony and branded coffee house in the context of tourism attraction, and in order to obtain sound answers to the research questions, I approached the issue through examining its cultural element. According to Rugman and Hodgetts to understand culture we can examine seven different elements. Language, religion, values and attitudes, habits and conducts material things, aesthetic and education (Rugman and Hodgetts, 2003). The conceptual framework by which the researcher would look in to the heart of the matter is through the cultural element lens.

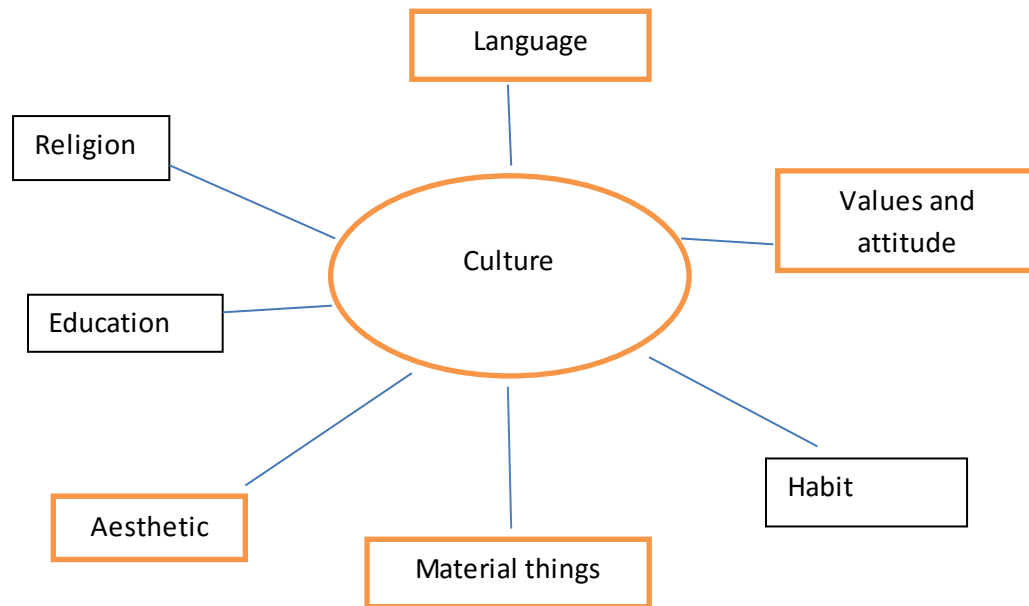


Fig 1.1 Elements of culture by Hodgetts and Rugman (2003).

Table 2.1 Elements of culture

No.	Element of culture	Description of the element
1	Language:	<p>- A language cannot be fully understood otherwise than in the context of the culture in which it is inextricably embedded; subsequently, language and culture are closely related. A particular language is historically associated with specific cultures and it is the symbolic presentation of a culture (Tengku, 2012). When it comes to understanding a culture, the most important element is language. The language conveys ideas and information. Knowing the language can help you fully understand the existing situation, gives you access to the locals and it will be easier to understand the hidden messages when you understand the language in a culture. Coffee culture in Ethiopia told and conveyed in many different languages with divergent meanings and message. <i>Abol, Tona and Berekain</i> many dialects and <i>Tokkoffa, Lamaffa and Sadaffa</i> in oromiffa are from among the various names given to the full package of coffee serving stages and it has divergent meaning across different cultural groups in Ethiopia.</p>
2	Religion	<p>-has a powerful influence on how people live, their belief system, values and attitudes but can also influence how people treat each other in their own culture and outside their culture. Religion can also have strong influence on social habits and which days people work. The major holidays are usually connected to a religion. The discovery of coffee is related to religious practice as it helps the monks to be awakened in their long hours of night prayers. Still coffee ceremonial rituals are related to its spiritual components.</p>
3	Values	<p>-are everyday convictions of what is good or bad, right and wrong. An attitude is a constant way of acting towards people around us. Attitudes that come from a value have a paramount and direct impact</p>

		in international business and it is crucial for a company to know how to position themselves on the right place to make money. Coffee as it is the second most important commodity traded in the world, the values of conducting honest business of organic quality is of a paramount importance.
4	Habits	-are common accepted behaviors in a certain context. Habits tell you how something should be done and conduct dictates how you do it. It is common for visitors to get lost in the specific habits and conducts of a culture. In this regard Ethiopian cultural coffee ceremony would fascinate tourists and easily emulated by and become contiguous habit with whoever experienced it.
5	Material things	-are those things made by the hands of man. In examining material things we can closely look in to how people act, which technology frequently they use, who does what and why they do it. Material things which are related to coffee ceremony are important features of the coffee rituals in Ethiopia. For instance, in kaffa region the material from which the coffee cup or <i>cini</i> is made up of bamboo tree. Moreover, the utensils by which a woman made coffee is of cultural woody material.
6	Aesthetic	-has a direct relationship to the esthetical values involved in the coffee rituals and ceremony. To grasp the full meaning of a culture you have to understand its differences from among many other cultures. Sprinkling petals of the flower over a fresh green lush grass beneath a squat tray <i>/rekeboot/</i> and <i>cini</i> , burning of incense are some of the aesthetic value of the ceremony.
7	Education	-has a strong effect on many aspects of the culture. With the help of knowledge that you can get from education you can better understand the world and why certain things are happening in a certain way. With the expansion of education now a day the coffee ceremony itself is being shaped to fit the busy life in the urban centers.

Source: Emma and Barbara (2003)

CHAPTER THREE: Data presentation, analysis and discussion

3.1 Diversity in coffee culture of Ethiopia

One of the peculiar aspects of Ethiopian traditional coffee ceremony is its cultural diversity. Different geographical regions of the country depending on whether the regional climatic conditions allows the coffee plant to grow or not, cultural variation in coffee preparation and the presentation of the ceremony differs, though there are common elements that are all together similar. These variations are mainly seen under two broad characteristics: regional and ethnic.

Geographically, Ethiopia is a very vast country. The population is predominantly rural and is culturally more resembles to and hold on to the age old traditions of the previous generations other than clinging in to the so called modern western global coffee culture. Within this vast territory hundreds of year's cross-cultural integration among varied ethnic group, multiple language spoken across this vast geographical territory, different ethnic groups such as Cushitic, Omotic and Semitic people lived together regardless of their differences for centuries.

Different geographical regions exhibit different coffee culture. There are geographical landscapes that will not allow coffee to grow, in such a region the coffee bean comes from the nearby coffee growing regions through traders. Here the coffee culture is quite different though common elements of the coffee ceremony remains similar such as brewing coffee three times a day, three stages in the ceremony; *Abol, Tona and Bereka*, some of the materials with which they used to prepare coffee; *jebena, rekebot, cini*, stove and incense. However, based on the geographical location they are situated in and the availability of coffee plant in some regions people used the coffee plant leaf to prepare a cup of coffee that could be drunk with milk, the covers that contains the beans are also used to prepare a cup of coffee and in some other coffee growing places they produce a tasty cup of coffee with a mixture of coffee beans and coffee bean containing cover that supposed to be usually thrown away after the beans are extracted from it.

Ethnic differences are viewed as one of the reasons behind the divergent rituals done during the coffee ceremony and cultural uniqueness in Ethiopia. Until very recently the issue of ethnicity was not a point of difference but all the people in Ethiopia lived together in harmony in spite of all the differences they had. Different ethnic group perform their coffee rituals in different ways. Although there is similar size and shape of coffee pot */jebena/* with all the ethnic groups, there are

ethnic groups that used quite different type of pot */jebena/*. The common *jebena* used all over the country is a pot with one sprout however, some ethnic group used pot with no sprout, and some other with two sprout and there are still some ethnic groups that used a three sprout pot. Moreover, strictly following all the steps of the ceremony with its ritualistic requirements differs from one ethnic group to another.

The different version of coffee ceremony resulted from the existing ethnic and regional differences in Ethiopia can be found in Addis as individuals representing this difference abide in this city. Accordingly, the experiences of foreign tourists how visited both the contemporary and traditional coffee culture are analyzed in the section below.

3.2 Qualitative data analysis

3.2.1 Authenticity of coffee culture

The predominant view of foreign tourists, who have visited traditional coffeehouses and experienced traditional coffee ceremony, is that coffeehouses must reflect an authentic history and tradition of Ethiopian culture. They agreed that traditional coffee ceremony, as it takes quite a time to produce a cup of coffee would allow visitors to take a rest from their busy schedule, exchange and develop ideas which in turn could bring about cultural exchange. By simply participating in a coffee ceremony and asking explanation, visitors witnessed that they got a glimpse of Ethiopian culture. As tourists ask why certain things are done in the ceremony they will receive explanation for everything they are curious about. Thereby, they knew the socio-cultural mind set of the society, why things are done the way they are as it reflects the core value the Ethiopian people.

At both cultural restaurants selected for this study, everyone was free to speak and to join the conversation as the traditional *stole* would allow you sit closer to someone. Foreign tourists almost all of them enjoyed being around people of different culture and take part in a short conversation. Traditional coffee ceremony is basically a place where one can inevitably socialize. All of the participants in this interviewing process mentioned the importance of exhibiting authentic cultural values.

Among the reasons given for the traditional coffee ceremony remaining attractive for tourists are its cultural element such as burning of incense, while the preparation of the cup of coffee is being

conducted at both cultural restaurants a lady doing the coffee would lit an incense as part of the whole ceremony all the respondents at YodAbyssinia and 2000 Habasha reflected their excitement about the burning of incense. Concerning smelling the fragrance of roasted coffee aroma most of the respondents enjoyed nosing the scent of the freshly roasted coffee bean. They said it is an exciting and the most attracting experience they encounter from among other cultural element. As far as the green grass beneath the box holding the cups is concerned some of the respondents replied that it is the thing that they did not expect to see and seeing it surprises them and enjoyed it. However, few of the respondents whatever cultural reasons were explained to them in their quest to know about the green grass they still couldn't see its cultural significance and remain indifferent to it. In time of roasting the bean as one respondent at 200 Habesha said she had a chance to be invited as a guest to different local homes in Addis and she observed that even little girls exactly know the optimum roasting color and timing. Moreover, serving in a different stage are among most commonly mentioned elements.

The scent of incense and the fragrance of the aroma of coffee being roasted which is done live in front of visitors by a woman performing the ceremony dressed with traditional cloth together with aloud full of body motion traditional music dance especially at YodAbissinia and 200 Habesha would create unforgettable blend of traditional music with coffee culture particularly during night time. Few respondents from the Middle East associated the smoke from the incense with a ritual done by priests of some eastern religious sect. Drinking coffee, as a beverage, which needed to be followed strictly, from the way the coffee was prepared and served to the way it was drunk until the third round completed was thought as a ritual by few participants. Traditional coffee was always served together with roasted popcorn at these traditional restaurants to strengthen friendship among those who gathered together around a coffee table.

Unlike any other coffee ceremony, Ethiopian traditional coffee is prepared by hand in front of the guests and served with popcorn. The details of the preparation, such as the amount of water, the amount of coffee beans being roasted, the degree to which the roasted coffee beans should be grinded are all indications of the preparer's skillfulness and respect to the guests.

Among the physical environment that would create a sense of place attachment scenario in which the coffee is being served descriptions mentioned during the interviews were the dominant use of cultural furniture; the stool that they sit on, cup bearing box /*rekebot*/, the burning of incense with

a little stove, wooden mortar, coffee roasting ceramic flat pan, the coffee ceramic pot /*jebena*/, the bigger stove by which the coffee is being brewed and the pestle with which the roasted beans are pounded and grinded. The wall of the contemporary coffee shops of Tomoca at Piazza is decorated with handmade photographs depicting coffee culture in Ethiopia.

3.2.2 Participants Views on Ethiopian Traditional coffee ceremony.

As a culturally defining element, the main view of all the respondents is that, in all the coffee ceremony they participated was prepared and served by women. Their perception was that the existing culture allowed men to be served and not to serve coffee and preparing the ceremony is a type of work believed to be done by a woman. Many of the respondents stated that the respect towards a guest can clearly be seen as part of the ceremony, whether you are a stranger or a friend as hospitality has a significant cultural value in Ethiopia.

Among the characteristics commonly mentioned, the Ethiopians friendly approach towards strangers, close relationship with their neighbors, and strong community bonds have developed a culture of hospitality. Maintaining positive relationships with strangers, friends and family can be credited to the Ethiopians ability to socialize with anyone whom they come in contact with. For the majority of the respondents, socializing was clearly seen as the ceremony takes long hours to drink a cup of coffee, creating a good communication platform. Another distinct coffee drinking culture identified is that it is served after meals to enhance socialization.

It is sad to see that the government is doing nothing with this rich culture to make it a tourism attraction and take a full advantage out of it. While Turkish coffee ceremony a tradition which was started during 16th century has become registered by UNESCO as an intangible cultural heritage, our age old coffee ceremony which was started since time immemorial with its divergent fascinating cultural variations quiet unique and culturally rich ceremonies. The Ethiopian government even didn't try to consider it intangible heritage of the country. Let alone becoming national intangible heritage, the cultural richness that the ceremony contains in it, the materials used in the ceremony by itself would make it a heritage of all humanity. However, nothing has been done even to consider it a national heritage.

Concerned bodies from both governmental and private coffee related business runners are not doing anything except the usual way of inviting tourists to experience a cup of traditional coffee.

It requires no effort and plan to do what has been done so far concerning the traditional coffee ceremony, as it is commonly exist so that anyone can go and access it easily. It is sad to see no one is doing in the steps of promoting traditional coffee ceremony with a strategic plan and clear objective to make the traditional coffee ceremony a tourism attraction and recognize it as an intangible cultural heritage. Although there is such an immense potential of becoming tourism attraction and intangible cultural heritage for all humanity, there is no sign of bold step of action even to think about it.

3.2.3 Participants' reflection on branded coffeehouse of Addis Ababa

Concerning the modern coffeehouse, the first coffeehouses in Ethiopia appeared in Addis Ababa in 1953, during the reign of emperor Haileselese I. The owner bought the roastery from an Italian who lived in Addis after the Italian occupation of the Ethiopia. It was Addis Ababa's first experiment in commercializing contemporary coffee culture.

Tomoca coffeehouse the one which is located at the down town of Addis Ababa: Pizza, has been the first physical settings, where coffee was roasted outside of the domestic setting for the first time in Ethiopia, socializing, gossiping and information exchange were made possible outside the casual cup of coffee drinking experience which is usually held inside a household together with family members and neighbors. As far as modern coffeehouse is concerned Tomoca is a pioneer of contemporary coffeehouse in Ethiopia. It was the first public non-religious social settings that brought about a new appreciation for recreation, communication, and enhancing friendship spot.

All of the respondents who visited Tomoca coffee house experienced its age old quality coffee service, friendly environment, the scent of roasted coffee aroma. Besides, the existence of different Ethiopian organic brand coffee, various old coffee machines and coffee related paintings hang on the wall are some of the common things that most respondents mentioned as an exciting coffee drinking experience. As most visitors described their experience of visiting this oldest coffeehouse in the town, they enjoyed a quality cup of coffee and wanted to tell about the coffee to other people whom they know. Most of them showed their positive willingness to take a bag of Tomoca coffee to their home country.

Most respondent audaciously said more than being served a cup of coffee they will easily come and contact with people from different backgrounds, cultures, views and perspectives as the café

set up allows people to stand closer. One respondent noted that it is men dominant environment one can hardly see a women alone drinking coffee by herself as most men do. Here in Addis no one discourages a woman to go out by herself and have coffee but as it is noted sometimes it could be rare to see a women or a group of women having coffee at the coffee shop. This could partly be associated with particularly traditional coffee preparation is presumably an activity left for a women.

Most of the respondent said visitors like to see the organic Ethiopian coffee being roasted and served in this Ethiopian oldest coffee house. The old ambiance of this coffee house is also one of the things that visitors are attracted to. Even though Tomoca is a place with a large crowd, it still manages to give room for people who likes to ponder in their world, by certainly accommodating diverse customer back ground; it is a place visitors wanted to be.

For most of the respondents it was in their quest for good Ethiopian coffee that they come to know about Tomoca coffeehouse, some of them get to know about Tomoca with a suggestion that they got by asking the local people along the streets of Addis and others guided by a tour company guide that they happen to be and drink a cup of coffee at Tomoca. Good quality coffee coupled with the authentic cultural warm environment is what attracts a foreign tourist as one respondent mentioned. Everyone who happens to be in Tomoca seems to be very excited that it makes them want to converse with a random person next to them this is partly because as the coffee is so strong and has concentrated caffeine content it will stimulates right away anyone who takes a cup of Ethiopian coffee. Some of the respondents who stayed in Addis for a while in their quest for a recommendation of the best coffee shop in town they would get a suggestion from the locals to go to 'Tomoca'. The availability of good quality cup of coffee and brand roasted coffee would convince tourists either to come back again or to recommend others.

When it comes to traditional practice which enormously contribute to the strength and unity of the community coffee holds the number one place in this regard. It is an age old practice here in Ethiopia and usually with friends and accompanied by neighbors, family members believed to enhance the social bond among each other. This belongingness during coffee ceremony is used as a way of extending affection, respect and honor to one another.

Visiting the oldest coffee house in the town remains to be a good spot for tourist experience. To this end in the city of Addis Ababa the Tomoca of piazza is the only place in the history of a cup of coffee made of a machine was being sold for the first time. The ambiance inside the shop

coupled with the aroma of freshly brewed coffee obviously makes it a tourist attraction for the city of Addis Ababa.

3.2.4 Glocalization – as it is seen at the Garden of coffee

According to the respondents what makes garden of coffee quite different from other modern coffeehouse they have visited previously was that, it gives a room for traditional coffee ceremony cultural element to be intermingled with the modern coffee machine cup of coffee preparation technique. The concept of glocalization is typically practiced here.

The thing that makes it distinctively traditional is that the woman roasting the coffee beans over an open traditionally used ceramic flat pan locally known as *Ye shekela metad*, in a slow movement like it is roasted in every house hold for a traditional *jebena buna* ceremony. Sitting right behind the counter, closer to pastries on display and a modern commercial espresso machine, a woman roasting the coffee bean dressed in a branded T-shirt rather than traditional dress which accompanies the formal ritual. It is this meeting of the modern and traditional that attracts a visitor..

However, commercialization of culture would ultimately invade the original authentic culture and possibly diminish the long existed cultural tradition. As a matter of fact currently almost all the respondents said that it is a good place to see Ethiopian coffee culture in a modern coffee house that one cannot find it elsewhere in the world. There is no such a coffee house in the world that serves age old Ethiopian coffee culture with contemporary world coffee culture. In this regard garden of coffee could serve as a tourist attraction place in the town where they can experience modern interwoven together with traditional one.

Commercialization of our traditional cultural element intermingled with the modern western coffee culture might attract tourists as they can find both at a place in a same time. However, globalization processes often endanger the local culture as local cultures will not have the ability to resist ‘global’ phenomena. It will not be too far to witness the degradation of culture as it possibly swallowed by the global culture as time and time proven that traditional local cultures are dominated and ultimately conformed after global fashion. Slowly but surely combining the traditional coffee ceremony cultural element with the modern western coffee culture as it is

clearly seen at the garden of coffee would finally affect the authenticity of Ethiopian traditional coffee culture.

Even from the very start one can witness by observing a woman roasting the coffee bean, she is no longer dressed with the *Habesha kemis* / traditional dress a woman usually gets dressed when she performs the coffee ceremony/. Abandoning an iconic cultural element just for the sake of commercialization and profit making in a modern way would endanger the authentic value of the traditional coffee ceremony.

3.2.5 Visitors coffee ceremony association

For majority of the respondents the first thing that appear to their mind when they think of Ethiopian traditional coffee ceremony were its uniqueness, cultural social gathering, the smell of the incense, the squat tray with a little cups arranged on it, inhaling the roasted coffee bean, a culturally dressed beautiful woman with a big smile of hospitality are the commonly mentioned impression on the minds of visitors. These impressions need to be promoted to the higher positive level so that visitors will promote it without any promotional cost through their word of mouth. As it is known, promotion through word of mouth is one of the top promotional tools available. Through purposefully working hard in creating good impression in the minds of visitors, market expansion and repeatedly selling of the tourist product we have at hand could be made possible.

3.2.6 Physical characteristics of the coffee house

Functionally and aesthetically the pot sitting on a stove was an important feature in the traditional coffeehouses. Typical types were medium sized round shaped with one spear like sprout and tall neck circular handler attached to it. It is an iconic expression of coffee in Ethiopia.

According to the respondents at the selected cultural restaurants the types of furnishings found in traditional coffeehouses that they associate the coffee ceremony with the physical environment where the coffee is done were movable cane stools laminated with a traditionally dried sheep skin and a stools totally made out of wood that has three legs that are used for both individual and social activities, near where the ceremony is being conducted.

Traditional coffeehouses provided stools as the movable type of furniture to welcome guests. Although easy to carry and efficient they were uncomfortable to sit for long hours. However, as most of the visitors described as it reflects the local culture and allow strange people to sit closer

together, it creates a scenario where visitors easily make a conversation with other people around. These traditional chairs and tables have the capability to be rearranged for group seating, if needed.

Most of the visitors who visited the two selected branded coffee house were attracted to the cultural element they see such as coffee being roasted in a traditional ceramic flat pan at the garden of coffee and coffee related pictures hung on the wall, at Tomoca are some of the mentioned physical characteristics that attract visitors. However, architectural beauty, traditional furniture style, interior and exterior design that was unique to this destination that could possibly attract tourists was not seen in these contemporary coffeehouses.

3.2.7 The role of social media platform in coffee tourism

Social Media platforms can be found on different forms, including Face-book, Twitter, Instagram, and Blogs. As all the respondents agreed promotion via social media can offer access to new and wider audiences, by sharing the content with their communities. If what is promoted and delivered on the ground is of similar quality it would increase trust among the visitors, care should be taken in doing so. It can give the ceremony credibility among people who may not have ever heard about the ceremony before. Trusted source is more likely to attract visitors and it has a higher likelihood of being followed.

All of the foreign visitors with whom interview sessions were made agreed that social media could play a great role in the promotion of coffee ceremony. It could produce a new level of individual influence; where people can establish and contribute to global communities that can't possibly be reached in the physical world. Creating online credibility, through producing content that speaks louder through vivid and clear pictorial presentation is a pressing matter.

Some of the respondents said that content and up-to-date information is what distinguishes a powerful online promotion. Content shared by a certain online source whether it is good or bad can go viral, depending on the number of a social media's connections and online reputation. This is precisely why using social media platform is a really attractive promotional tool, especially if the uploaded and posted message aligns with authentic traditional coffee ceremonial cultural values.

All of the foreign tourists as respondents of interview unanimously agreed that quality of the content that would be displayed on such a platform is of a crucial importance. As a promoter through social media one must make sure that the content the promoter is creating is of the highest possible quality, as it relates to a larger audience. Representing authentic traditional coffee ceremony requires the ability to precisely picture the key features of the ceremony.

Some of the respondent described the coffee cups on the table are quite visually distinctive and colorful, they mentioned a culturally dressed smiling woman behind the squat tray, the arranged coffee cups laid up on a tray and the popcorn are the most appealing element of the ceremony. One respondent mentioned practical videos which show the history of the discovery of coffee, how the ceremony is carried out and the different cultural elements involved in it, could be produced with good high definition video camera and nicely made quality photograph pictures can be posted and uploaded in a most suitable social media including YouTube. This would create enormous demand among international community everywhere in the world.

We can say that social media platform is best mechanism to understand the culture of other countries. It is an easy way to know and understand the hidden facts of some countries. Social media networking can be utilized to promote national culture across the globe. Particularly, countries with a previous negative image can change their image about their countries. They can advertise and promote their hidden tradition using different social media platforms such as Facebook, twitter, YouTube etc.

3.2.8 Tourism potential of the traditional coffee ceremony

From among foreign visitors who visited the cultural restaurants some of them agreed that traditional coffee ceremony by itself could be a tourism attraction. To substantiate their stand they mentioned as long as there is no policy or rule that restrict or prohibit the tourist from enjoy and experiencing other attractions while s/he visiting the destination still coffee culture can become the main purpose of the visit for a coffee culture enthusiastic visitor. If a tourist comes to Ethiopia with the main objective of experiencing coffee it only remains to be the driving motive of the visit this destination and certainly it could be however, it does not mean that a tourist won't see anything other than the coffee ceremony. Even though the main purpose of the visit is the appreciation of a foreign culture; the coffee ceremony a tourist can visit other historical and natural attraction as far as the visitor would be interested in other attraction this particular

destination. Therefore traditional coffee ceremony can stand as an attraction by itself as long as it does not mean that such a tourist will be forced only in experiencing traditional coffee ceremony but can go after other attractions.

Going in to the tourism market with the traditional coffee ceremony is going in the battle field holding a two-edged sword at your hand. On one hand it is widely consumed beverage at the global level many people in the world won't start their day without having a cup of coffee. Coffee addicts and coffee passionate lovers are there demanding organic quality coffee and they are ready to pay good price. On the other hand, traditional coffee ceremony has rich mystic cultural significance that could give a hedonistic pleasure for a visitor who is curious about discovering the hidden meaning behind performing the rituals in different ethnic groups. Thus coffee ceremony could fulfill both the cultural curiosity and the need for having a preferred energizing beverage that has a proven health benefits for the human race (Catherine, 2011).

On the contrary, some respondents replied that coffee ceremony by itself cannot be a tourist attraction in other words it cannot be the main purpose their visit, of as these group of respondents mentioned a tourist might come purposefully to visit Lalibela but to experience coffee a tourist won't come to Ethiopia. As these respondent explained coffee ceremony can only come as one part of a package tour.

This two view point were raised by the respondents some of them saying it cannot be a tourism attraction by itself and the rest saying it can stand as a tourism attraction by itself. However, when we see the heart of the matter whatever the main purpose of the visit is, a visitor as long as he arrived in a destination he can explore whatever attraction types he is pleased with in that particular destination. As leisure activity in tourism are interconnected, for a visitor looking for a deeper understanding of the coffee culture it would require quiet a period of time to quench his thrust for knowing how and why the ceremony is done and the cultural meaning behind every process of the ceremony. Therefore, traditional coffee ceremony could stimulate a tourist demand as an attraction if it is properly promoted at the international level with various promotional tools and platforms.

All of the respondents representing the coffee houses said guests would come to their coffeehouse to sit and enjoy time with friends, discuss daily business, talking through personal issues with

their friends or family and to read newspapers and magazines. Lunch time is the peak hour of the day where many patrons would show up in the contemporary coffee shops whereas in the case of the selected cultural restaurants the peak hour of the day is after the sun goes down six in the evening. As far as going in to aggressively promoting this rich Ethiopian coffee culture is concerned though little has been done; still visitors are getting to these coffee houses in their quest to experience quality coffee in the town.

The predominant view of the interview respondents working at the government sector was that there are no bold steps taken by the government to promote the coffee ceremony as tourism attraction at the international arena. The Ethiopian coffee and tea authority used the coffee ceremony as a tool for selling the green coffee beans. In every international coffee exhibition the authority will rent a booth and present traditional coffee with all its cultural components not for the primary purpose of promoting the ceremony but as a place where buyers sit and negotiate the price to buy Ethiopian coffee. Moreover, there is no coordination among tourism and coffee sector at the national level. The government officials of the two sectors at the ministerial level must come to an agreement to work together in utilizing the hidden potential that coffee has a tourism attraction. To this end memorandum of understanding as well as coffee plan execution interfaces should be signed and timely evaluation of its implementation has to be carried out.

As respondents representing government mentioned, traditional coffee ceremony preparation method is practiced in Ethiopia for many centuries. It was carried on from generations to generations through families usually mothers practically teaching their daughters. The existence of no specific strategic plan for its perpetual continuity implies that it's a popular beverage among various generations across the whole country and has powerful cultural significance for almost all ethnic groups in Ethiopia.

The above respondents goes on to say, ceremony is an indispensable part of almost all social occasions such as enquiring the braids family for the groom by sending elders to the braids home, engagement ceremonies, all the holidays, social meetings like eder and ekub, mourning, visit to the relatives and a sign of showing hospitality to the guests. However, young generations, especially those living in an affluent section of the city are becoming more and more deviating from this cultural tradition. Some of the frequently mentioned reason why the traditional coffee ceremony is being neglected is that the preparation of traditional coffee ceremony is time

consuming compared to instant or filtered coffee. Although, most people owned a set of Ethiopian coffee cups and pots, in case a need for its preparation arises when a guest arrived.

Moreover, earthenware flat pan */yeshekla metad/* which was used for centuries and known to produce a quality coffee taste is currently abandoned and replaced by iron flat pan */yeberet metad/*. Earthenware flat pan is one of an age old coffee roasting utensils that gives a coffee a quality taste. However, roasting with it other than by iron flat pan could take much longer time and can easily be broken. Besides, popcorn that accompanies a cup of coffee has become popular nowadays instead of using homemade leaven bread as *yebuna kurse*. These are some of the signs that the coffee culture in Ethiopia is undergoing in the process of change.

3.3 Quantitative data Analysis

3.3.1 Respondents' demography: Gender of the participant

Gender is recognized as an important factor in this research as it is crucial to categorize response as of the prevailing differences in gender.

Table 3.1 gender of the participant

Gender	Frequency	Percent
Male	60	34.5
Female	114	65.5
Total	174	100

Source: Owen survey, 2019

From among the 174 valid respondents, 34.5% of them are males, and 65.6% are females, showing female tourist constitute a majority the tourists for this particular study. This gives a clue to consider a promotional mechanism that appeals to women could be a better way to penetrate the international market.

Table 3.2 Cross tabulation Gender across Nationality of the participant

Gender of the participant.	Nationality of the participant				Total
	European	American	Asian	Other	
Male	32	9	10	9	60
Female	73	17	14	10	114
Total	105	26	24	19	174

Source: Owen survey, 2019

*Other areas mean areas outside mainland of Europe, America, and Asia.

Concerning the nationality and gender disparity of the participants concerning the flow of tourists out of 105 respondents from Europe 32 of them are male and 73 are female, indicating females are more than twice larger in number than men. Out of 26 visitors from America 9 of them are male and 17 of them are female showing that American female constitutes nearly twice greater number than American male participants. Asian visitor gender parity is out of the total 24 Asians 10 of them are male and 14 of them are female resulting in a relative good proportion while under the category of others which represent places other than Europe, America and Asia. From among

visitors in this category out of 19 participants 10 of them are female and 10 of them constitutes the male respondents resulting in nearly equal gender distribution. As it is indicated in the above statistical figure the majority of the visitors who consumed coffee for this particular study are female.

Generally, the majority of the visitors who showed their interest in coffee culture in Ethiopia are those coming from Europe, indicating that Europe could be potential market area where the government and other coffee related business runners should focus their eyes on. Accordingly, promotional campaign that appeals to these groups of people especially, for female visitors new ways needs to be devised to reach out them and develop coffee related tourism in Ethiopia.

Table 3.3 Age of the participant

Age range	Frequency	Percent
18-29	25	14.4
30-39	35	20.1
40-49	39	22.4
Above 50	75	43.1
Total	174	100

Source: Owen survey, 2019

As far as the age of the respondents are concerned, from the age of 18-29 are 14.4% from the age of 30-39 are 20.1% from the age of 40-50 are 22.4%, and above the age of 50 constitutes 43.1% showing the majority of the participants are above the age of 50. Even though most of them are above age of 50 respondents are covered by all age group.

The fondness to coffee drinking experience and appreciate coffee culture might exist in all age group; however, most of the participants were above the age 50. This is partly because, people will travel most in their middle age period and as they are getting older during their retirement period there will be a tendency to go out of their home country. By the same token, most of coffee loving tourists who participated in this survey were belong to this age category. Such a visitor requires quality service and deeper understanding of the culture. As a destination of coffee culture a great deal of quality effort need to be exerted to attract more tourists.

Table3.4 Cross tabulation: Nationality Vs Age of the participant

Nationality of the participant	Age of the participant.				
	18-29	30-39	40-49	Above 50	Total
European	15	22	15	53	105
American	2	3	4	17	26
Asian	4	8	12	0	24
Other	4	2	8	5	19
Total	25	35	39	75	174

Source: Owen survey, 2019

Regarding age range distribution across the place where the visitors come from out of 25 participants who belong to the age range group 18-29, 15 of them are Europeans, 2 visitor comes from American 4 of them belong to Asian and 4 of them are visitors from other places. Out of 35 visitors that belong to 30-39 age range group, 22 of them are Europeans, 3 visitor comes from American 8 of them belong to Asian and 2 of them are visitors from other places. Out of 39 visitors that belong to 40-50 age range group, 15 of them are Europeans, 4 visitor comes from American 12 of them belong to Asian and 8 of them are visitors from other places. Out of 75 visitors that belong to above 50 age group, 53 of them are Europeans, 17 visitors comes from American non from Asian and 5 of them are visitors from other places.

The above statistical figure shows visitors who comes from Europe and America above the age of 50 constitutes the majority of the other age groups. On the contrary, there are no visitors from Asia who belong to the category of age group that is above 50 and the majority of them belong to the age range group ranging from 40-49. Moreover, the majority of young and old age group combination comes from Europe showing that European visitors could be potential niche market for coffee tourism implementation.

4.3.2 Visitors' survey response analysis.

How many times per day do you drink coffee?

The habit of coffee drinking would lead someone to frequently visit a nearby coffeehouse or make coffee at home in order to satisfy the need for stimulating the consumers' state of being. For the supply side knowing how often a visitor consumes a cup of coffee per day is of a paramount importance in order to adjust the level of supply with the existing demand.

Table 3.5 Visitors' beverage drinking habit

Coffee/day	Frequency	Percent
Once	60	34.5
Twice	59	33.9
three times	38	21.8
More	17	9.8
Total	174	100.0

Source: Owen survey, 2019

The results suggest that 34.5% of visitors to the coffee selling corners of Addis Ababa are at least once a day would have a cup of coffee. Those tourists who had a cup of coffee twice a day constitutes 33.9% and 21.8% constitutes a participant of tourists who drinks coffee three times a day while 9.8% of the respondents had a habit of drinking a cup of coffee more than three times a day. This statistical figure clearly shows that tourists who had a habit of drinking at least one cup of coffee a day and more showed great interest to try a cup of coffee in Addis Ababa.

Certainly, a visitor that would have a cup of coffee per day has a potential of becoming a coffee tourist if proper advertisement and promotion has been put in the right place. Those who drink coffee regularly has even better possibility of revealing Ethiopian coffee culture to them thereby increasing their knowledge about the rich ritualistic ceremonial traditional coffee.

How many times have you previously tested Ethiopian traditional coffee?

Previous experience could have a direct influence on the current consumption. As the first impression whether it is good or bad often stays longer pin pointing visitor previous traditional coffee experience would help in making some sort of adjustment in their favor so as to attract and sell more.

Table 3.6 Visitors' previous traditional coffee experience

Previous experience	Frequency	Percent
not any time	57	32.8
one time	32	18.4
more than one time	83	47.7
Total	174	100.0

Source: Owen survey, 2019

From among 174 valid respondents 32.8% of them did not experience Ethiopian traditional coffee ceremony prior to the time they were asked to fill out this questionnaire in other words it was for the first time that they were experiencing it. 18.4 tried it once 47.7% of the experienced Ethiopian traditional coffee ceremony more than one time showing the majority of visitors could drink a cup of traditional coffee more than once at least before they were asked. This could be a good indication that there will be niche market potential if the concerned bodies engaged in it fully. As coffee beans are not imported and produced locally here in Ethiopia the profitability of selling it let alone for visitors selling it for residents of the city is very much promising.

How did you get to know about Ethiopian traditional coffee ceremony?

There are various promotional platform Medias by which one can reach the wider international market. Choosing the appropriate media to reach various groups requires meticulously considering the available means and go for a preferred means to the right group.

Table 3.7 Promotional media used in promoting coffee ceremony

Promotional media	Frequency	Percent
printed media	16	9.2
Pamphlet	8	4.6
electronics media	46	26.4
Other	104	59.8
Total	174	100.0

Source: Owen survey, 2019

The result suggested that 9.2% of visitors read about Ethiopian traditional coffee through printed media, 4.6% of them get the information via pamphlet and 26.4% of the visitors used electronics

media to get to know about the coffee ceremony. The overwhelming portions of tourists 59.8% of them get to know about the Ethiopian traditional coffee ceremony by ways other than the above mentioned means. As the questionnaire allows them to specify this means, the frequently mentioned way was a suggestion given by a friend, through word of mouth, a tour guide recommendation, a tour company welcome event. This shows that the promotion is too weak to stir interest among different international tourists.

Therefore, the currently existing ways of promoting the coffee culture in Ethiopia is happening by chance. Almost 60 percent of visitors get to know about Ethiopian coffee by their Owen effort. Instead of creating demand among tourists by the supply side to get more visitors, the demand side in quest to know about coffee culture, it is becoming known by visitors.

I can see myself using Ethiopian traditional coffee again.

In order to predict the future consumption of the product, knowing customers’ tendency to use it again while they are experiencing it first is important in deterring from the start whether there will be possible repeated sell of the product could occur or not.

Table 3.8 Visitors’ willingness to try traditional coffee ceremony again

Consuming coffee again	Frequency	Percent
strongly agree	56	32.2
Agree	89	51.1
Neutral	26	14.9
Disagree	2	1.1
strongly disagree	1	.6
Total	174	100.0

Source: Owen survey, 2019

Out of 174 valid respondents 32.2% strongly agreed that they see themselves using traditional coffee ceremony again and 51.1% of them agreed that they would love to taste it in another time showing that overwhelming majority of tourists /83.3%/ are interested to taste it again, while 14.9% of the visitors remain neutral concerning imagining themselves in using the traditional coffee ceremony. However, insignificant number of visitors disagreed and strongly disagreed 1.1% and 0.6% respectively, in seeing themselves using traditional coffee ceremony. The result

shows that most tourists will have a possibility of becoming coffee consuming tourists thereby increasing the potential of coffee to be an attraction to a visitor.

The Coffee I tested has the highest quality.

Often quality service draws customers in to the product, so as to get rid of the defects of a product and hold on to and ultimately enhance the good qualities helps the business to stay longer in the market.

Table 3.9 Visitors’ opinion about coffee quality

Coffee quality	Frequency	Percent
strongly agree	59	33.9
Agree	93	53.4
Neutral	22	12.6
Total	174	100.0

Source: Owen survey, 2019

From among 174 valid respondents 33.9% strongly agreed that the cup of coffee they tasted has highest quality and 53.4% of the respondents showed their agreement that the cup of coffee they were served has a highest quality. Therefore the percentage of visitors who falls in the categories of showing agreement constitutes 87.2% indicating the coffee they tasted was high in quality, while 12.6% of the visitors remain neutral concerning the quality of a cup of coffee. The result shows that even if the quality of cup coffee is appreciated but still there are things that should be improved to bring the betterment of the cup of coffee quality.

Cultural coffee making utensils, cups and furniture could create destination attachment.

As a visit to a destination is all about a new experience that this destination offers and as the very nature of the product in tourism is service, what remains in the minds of visitors would be vivid picture of the materials with which the product they experienced in that particular destination. Those materials would create some sort of attachment in the minds visitors.

Table 3.10 Coffee ceremony and destination attachment

Destination attachment	Frequency	Percent
strongly agree	40	23.0
Agree	106	60.9
Neutral	28	16.1
Total	174	100.0

Source: Owen survey, 2019

For the question that aimed to find the existence of some kind of association that would be created between the destinations they visited and the coffee ceremony they experienced respondents of an overwhelming majority agreed that the whole materials used in the preparation process of the ceremony would remind them the destination they visited. Visitors who believed there is strong relationship between the materials used in the coffee ceremony and the destination they visited constitutes 23% out of 174 valid respondents. 60.9% of the visitors believed that there is attachment between the materials involved in traditional coffee making and the destination while 16.1% of the visitors remain neutral concerning the existence of association between coffee ceremony and the destination where this ceremony took place. The result indicates that there is some kind of association created in the minds of visitors between the traditional coffee ceremony making materials and destination they visited.

There are cultural elements in the coffee ceremony that creates place attachment?

The cultural elements exhibited while the coffee ceremony is being conducted could be associated with that specific place where the coffee is being consumed. The place where the ceremony was done would create place attachment.

Table 3.11 Cultural elements of coffee ceremony place attachment

Place attachment.	Frequency	Percent
strongly agree	44	25.3
Agree	100	57.5
Neutral	30	17.2
Total	174	100.0

Source: Owen survey, 2019

Concerning the cultural element of the coffee ceremony 25.3% of the visitors strongly agreed that it would create place attachment. The rituals performed during the ceremony as a cultural element believed to create place attachment for 57.5% of the visitors, while 17.2% of the visitors remain neutral regarding place attachment creation of cultural elements in the coffee ceremony.

An overwhelming majority of the visitors believed that different cultural elements in the coffee ceremony would create place attachment where they experienced the ceremony. They associate the cultural element with the place where they have seen it first.

What is the most you would be willing to pay for a full package of traditional coffee ceremony?

The full package of traditional coffee is an exclusive whole coffee ceremony offer where a tourist or a group of tourists would be given a privilege of being served from the start up to the third round coffee presentation. How willing a tourist might pay for a full package of the ceremony could be utilized in the pricing strategy for the upcoming market.

Table 3.12 Distribution of Visitor's willingness to pay

USD amount	Frequency	Percent
\$5-10	114	65.5
\$11-15	49	28.2
\$16-20	7	4.0
4	4	2.3
Total	174	100.0

Source: Owen survey, 2019

Regarding visitor's willingness to pay for the full package of traditional coffee ceremony which is presented to a tourist exclusively from the very start to the end of the ceremony, 65.5% of them are willing to pay \$5-10. Visitors that constituted 28.2% are willing to pay \$11-15 while 4% of them are willing to pay \$16-20 showing selling coffee ceremony as a package to a visitor or a group of visitors is economically viable concerning the profit it will bring, it could have a paramount importance for the economic growth of the country. As a matter of fact the coffee ceremony in Ethiopia is done by a woman and women constitute the majority of the population and they are economically disadvantaged groups of the society. As the nature of the business exclusively done by women, it is likely that they would great economic benefit. The survey indicates that selling traditional coffee ceremony is a promising profitable business if it is done up to the standards of international tourists.

What is the most you would be willing to pay for a full package of traditional?

Table 3.13 Cross tabulation: Coffee ceremony Vs Nationality of the participant

USD amount.	Nationality of the participant.				
	European	American	Asian	Other	Total
\$5-10	69	16	18	11	114
\$11-15	30	10	4	5	49
\$16-20	6	0	0	1	7
4	0	0	2	2	4
Total	105	26	24	19	174

Source: Owen survey, 2019

When we consider the issue of willingness to pay distribution across the place where the visitors come from out of 114 participants who showed their willingness to pay 5-10 USD, 69 of them are Europeans, 16 of the visitor comes from American, 18 of them belong to Asian and 11 of them are visitors from other places. Out of 49 visitors who showed their willingness to pay 11-15 USD, 30 of them are Europeans, 10 visitor comes from American 4 of them belong to Asian and 5 of them are visitors from other places. Out of 7 visitors who showed their willingness to pay 16-20 USD, 6 of them are Europeans and the remaining one visitor came from other places, here we see

other than Europeans and a visitor from other place are not willing in paying above 16 USD for a full package of traditional coffee ceremony.

The above statistical figure shows that the majority of the visitors 114 out of 174 are willing to pay 5-10 USD. Out of 114 visitors who showed their willingness to pay 5-10 USD, the majority of them came from Europe and they are by far greater in number than all the rest of the visitors combined together. On the contrary, there are no visitors from Asia and America who showed interest in paying above 16 USD. By implication the coffee ceremony can by itself stand as a tourism product and it is profitable business to be engaged with. European visitors need to be targeted as a prioritized possible market area.

What is the most you would be willing to pay for a traditional cup of coffee?

Table 3.14 Visitor’s willingness to pay

USD amount	Frequency	Percent
<\$1	54	31.0
\$1-2	103	59.2
\$3-5	15	8.6
More	2	1.1
Total	174	100.0

Source: Owen survey, 2019

Concerning visitor’s willingness to pay for a cup of traditional coffee in Addis 31% of them replied that they will pay less than a dollar, however, a significant majority of the respondents which is 59.2% showed their willingness to pay \$1-2 for a cup of traditional coffee indicating that it is a good profitable business to be engaged with. Moreover, 8.6% of the valid respondents are willing to pay \$3-5 and 1.1% of them are willing to pay more than \$5.

This shows that the economic gain that a traditional coffee seller will receive from tourists who consume even a cup of coffee at a time will have a great monetary reward. However, there is no such a coffee selling place owned by a woman that qualifies the international tourist demand in terms of coffee house facilities. The existing coffee shops that could have the capacity to accommodate the needs of international tourists are contemporary coffee shops that don’t give a place for traditional coffee ceremony in their facility

Table 3.15 Cross tabulation: Nationality of the participant Vs willingness to pay for a cup of traditional coffee in Addis.

Nationality	What is the most you would be willing to pay for a cup of traditional coffee in Addis?.				
	<\$1	\$1-2	\$3-5	More	Total
European	38	61	6	0	105
American	7	15	4	0	26
Asian	3	18	3	0	24
Other	6	9	2	2	19
Total	54	103	15	2	174

Source: Owen survey, 2019

As far as the issue of willingness to pay for a cup of coffee in Addis Ababa is concerned in relation to visitors distribution across the place where they come from, out of 105 visitors who came from Europe 38 of them showed their willingness to pay less than one USD, 61 of them are willing to pay 1-2 USD, while 6 of them are willing to pay 3-5 USD. Concerning American visitors out of 26 visitors 7 of them showed their willingness to pay less than one USD, 15 of them are willing to pay 1-2 USD, while 4 of them are willing to pay 3-5 USD. Out of 24 visitors who came from Asia 3 of them showed their willingness to pay less than one USD, 18 of them are willing to pay 1-2 USD, while 3 of them are willing to pay 3-5 USD. Concerning other visitors out of 19 visitors 6 of them showed their willingness to pay less than one USD, 9 of them are willing to pay 1-2 USD, while 2 of them are willing to pay 3-5 USD.

The above statistical figure shows that the majority of the visitors 103 out of 174 are willing to pay 1-2 USD. From among the majority of visitors; from 103 visitors who are willing to pay 1-2 USD for a cup of coffee are European visitors that constitute 61 visitors in number or the majority of the participants. This shows that selling even a cup of coffee to a tourist is a profitable as far as selling it to the foreign visitors are concerned.

What is your opinion about a cup of traditional coffee price?

Knowing the opinion of visitor concerning whether the price they are paying is cheap or expensive would help adjust the price accordingly.

Table 3.16 Opinion about a cup of traditional coffee price

Opinion about price.	Frequency	Percent
very cheap	22	12.6
Cheap	100	57.5
about right	52	29.9
Total	174	100.0

Source: Owen survey, 2019

When it comes to the issue of a cup of coffee price, the majority of tourists constituting 57.5% agreed that it is a cheap price they were charged for having it and 12.6% of the respondents said it is very cheap price, indicating those visitors who considered the price is very cheap and cheap together constitutes 70.1% while the rest 29.9% believed the price is about right. This shows that there could be a possibility of chagrining visitors higher than the current price for a cup of coffee. Good pricing strategy needs to be followed.

The scenario in which the coffee is being served was convenient for your coffee time?

Whether the place one can get a service is convenient or not determines the continuity of the business in the future. As inconveniency would be avoided by many creating a convenient scenario where one can comfortably sit and enjoy a cup of coffee is of a paramount importance.

Table 3.17 Visitor’s opinion about the external coffee serving environment

Level of agreement	Frequency	Percent
strongly agree	23	13.2
Agree	77	44.3
Neutral	72	41.4
Disagree	2	1.1
Total	174	100.0

Source: Owen survey, 2019

Out of 174 valid respondents 13.2% of them strongly agreed that the scenario in which the coffee is being served is convenient for their coffee time. 44.3% of the visitors agreed that the environment in which they spent their coffee time is convenient while 41.4% of them remain

neutral concerning the convenience of the coffee serving scenario and 1.1% of the respondents disagreed that it is not a convenient environment they were in when they have their coffee.

As part of touristic journey buying a souvenir is a usual for a tourist who is ready to leave a certain destination. The green coffee beans as well as the roasted coffee are sought after tourist products.

Table 3.18 Visitor’s willingness to buy coffee as s souvenir

Level of willingness	Frequency	Percent
Yes	152	87.4
No	22	12.6
Total	174	100.0

Source: Owen survey, 2019

Overwhelming majority of tourists that constitutes 87.4% of the valid respondents who visited both the branded coffee houses and cultural restaurants showed their willingness to buy coffee from this trip while 12.6% of them have no desire of buying coffee as a souvenir from this trip. The above data indicates that the amount of revenue that will be generated only by selling coffee as a souvenir product will contribute a positive impact on the economy.

Which element of the cultural coffee ceremony attracted you the most?

Different cultural elements could attract different visitors. What attracts one group of visitors will not attract another group. Individual difference would be the reason behind for their difference in being attracted to a certain type of cultural element.

Table 3.19 Cultural elements of coffee ceremony that appeals to visitors.

Cultural element in coffee ceremony	Frequency	Percent
Roasting	28	16.1
Grinding	8	4.6
smelling of the aroma	68	39.1
burning of incense	16	9.2
cup serving	7	4.0
all of it	47	27.0
Total	174	100.0

Source: Owen survey, 2019

Those respondents that are attracted the most by the process of roasting constitute 16.1% of the visitors. The art of grinding and pounding the coffee beans after it is being roasted with its whole set of materials involved in it including the mortar and pestle appeals to 4.6% of the visitors. Smelling the fragrance of the roasted coffee aroma as a cultural element attracted 39.1% of the respondents. As a pivotal element in the traditional coffee ceremony burning of frankincense is considered the most appealing cultural element for 9.2% of the visitors. The way the cup is being served as in the tradition starting from the elderly men in the house to the young one served by a little boy or girl attracts 4% of the visitors and, 27% of the respondents are attracted by all of the cultural elements mentioned above.

The above data regarding the cultural elements of the coffee ceremony shows that there are different elements in the coffee ceremony that could possibly attract visitors and entice them to spend and stay more in this destination.

How would you rate your overall coffee drinking experience in Addis?

Level of satisfaction could be affected by many factors such as price, quality service, infrastructure, presentation preparation skill and service delivery are some of the factors that could possibly affect visitor satisfaction level.

Table 3.20 Level of visitors’ coffee drinking experience

Level of agreement	Frequency	Percent
strongly agree	44	25.3
Agree	115	66.1
Neutral	15	8.6
Total	174	100.0

Source: Owen survey, 2019

Concerning the coffee drinking experience of visitors 25.3% of them are highly satisfied with the cup of coffee they tasted in Ethiopia. 66.1% of the visitors are satisfied with the cup of coffee they drunk while 8.6% of them remain neutral concerning giving their rate to the coffee experience they had in their stay here in Addis Ababa. Showing most of the visitors are satisfied, however, additional effort would be required to be exerted regarding increasing the level of satisfaction

CHAPTER FOUR

CONCLUSION AND RECOMMENDATION

4.1 Conclusion

The main objective of this study is to explore branded coffeehouse and traditional coffee ceremony of Addis Ababa from tourism attraction perspective. In this regard few contemporary and traditional coffee selling places were selected to see their potential of being tourism attraction. Accordingly, respondents were interviewed and survey was made to gather relevant data about the coffee culture as it is presented to visitors.

Going in to the market with brand authenticity and unadulterated pure Ethiopian coffee culture would provide tourists a fascinating experience provoking them to spend more thereby prolonging their days of stay here in Addis as their destination. Participants emphasized the rich cultural elements interwoven together and particularly seen as the coffee ceremony is being conducted in front of the visitors, most of the elements including the cultural materials with which the ceremony is done were found to be appealing to the international visitors.

Cultural elements that are contained in the preparation process of traditional coffee ceremony are generally found to be appealing to the foreign tourists. Though it depends up on the personal preference of a visitor different cultural elements would give different meaning to different foreign tourists. However, all of the cultural elements that are contained in the ceremony appear to be a point of appreciation to the visitors.

Whether the ceremony sold as a full package: exclusively presented from its start to the end to an individual or to a group of visitors or sold as single cup of coffee, it would have a promising economic reward to the women who are engaged in selling traditional coffee ceremony. However, the service delivery quality of these women needs to be lifted up as to the standards of international tourists. Though tourists showed interest in trying coffee at the street corners of Addis, the existence of sanitation problem with the street coffee vendors limited their experience.

The material with which coffee ceremony is done was associated with the destination where the visitors acquainted with firsthand experience of the coffee culture at this particular destination. The tradition has two distinguishable aspects which made its taste unique and is a powerful cultural means in which socialization made possible. Traditional Coffee ceremony leaves a long

lasting impression on visitors' experience due to its unique preparation techniques which require time and special skill. The final cup of coffee produced is darker, aromatic and more concentrated. It is easy to distinguish it from other cups of coffees by its concentrated strong taste especially *Abol buna*.

Since it meets the desires of culturally curios and coffee loving visitors, there is such enormous tourist demand. This demand side provided an unprecedented opportunity to explore the existing untapped tourism potential that could be turned in to economic gains for the betterment of the lives of traditional coffee ceremony selling women. There is a relationship between selling coffee ceremony and the economic benefit that it could bring about if it is properly presented to the visitors.

Although it is debatable that coffee culture in Addis could be a tourism attraction by itself or not, it is being pursued and appreciated by visitors who get a chance to try it. Visiting oldest coffee house in the city is regarded as a tourist attractions in the western world but here no one consider it as an attraction even those people whom the government gave a higher position in the sector even if they are being exposed to know that it is an attraction they are not ready to accept and act accordingly to promote it.

Moreover, the cultural element embodied in a traditional coffee ceremony could definitely be a tourist attraction however there is a gap in knowledge among government tourism sector leaders. Compared to the coffee cultures of other countries the Ethiopian traditional coffee ceremony is by far rich in culture and it is the oldest known in history, however, the Turkish coffee ceremony is registered by UNISCO as an intangible world cultural heritage. Here in Ethiopia the coffee ceremony is not even recognized as a national cultural heritage, no wonder why the oldest coffee house in the city and the traditional coffee ceremony was given no attention even to be accepted or recognized as a tourist attraction.

However, the respondents underlined, that they will be interested in an exclusive coffee related tours if it is arranged. To conclude Ethiopian coffee culture would have an immense tourist attraction potential if it is recognized as a potential attraction and promoted accordingly.

4.2 Recommendation

The government must develop an imminent policy frame work regarding conserving and promoting the authentic coffee culture for its perpetual existence. In recent days, some of the original cultural elements in the coffee ceremony are being eroded with the emergence of modern coffee producing machines and the hectic life style in urban centers. Before it is being extinct slowly through the process of glocalization the concerned stakeholders together with the governmental bodies put an exerted effort to preserve the original coffee culture.

It is up to the government and other tourism stakeholders to make the traditional coffee ceremony a tourism attraction. It is imperative for the government of Ethiopia to encourage stakeholders to devise, implement and follow innovative way of prolonging the days of visitors by providing quality coffee ceremony educational experience and brief and short teaching moment for those tourists who are curious to explore culture and love coffee. Untapped potential of market has already presented itself out there however, penetrating the market and benefiting out of is up to the owner of this rich culture.

For the purpose of promoting and finding a new market at the global level a continued investment in digital promotional technology is of a paramount importance. As the findings of this study shows that 60% of visitors heard about the Ethiopian coffee culture by their Owen quest other than by means of promotion they were presented with. Since the young generations everywhere in the world are recently spending most of their time in checking out what is going on around the world with the social media platform, investing in a social media promotion would easily make a tourism product known and it could stir a demand in the final target group. Creating synergies by forming digital working group in reaching the wider international market could ultimately reach various people around the world.

However, best photography and video precise and quality content and good presentation needs to be considered. Creating digital platforms with the relevant stakeholders that would consolidate the promotion of traditional coffee ceremony across the world would also make a good ground in reaching and stirring visitor demand.

Going in to the international market with a coffee culture requires encouraging a participatory approach among the local community. More specifically, women could play a very crucial role in

the preparation and presentation of authentic coffee culture. In the commercialization of coffee culture women in Ethiopia played a major role and would continue to play pivotal role as the coffee culture in Ethiopia is practiced by a woman, to this end, even the two selected branded coffee houses selected for this study initiated and owned by women. There for following and promoting a participatory approach that invites the local community in releasing the tourism potential power of culture of coffee in Ethiopia is of a pivotal importance.

Ensure that coffee is foremost concern to be incorporated in plans and policies of tourism as it signifies Ethiopia as land of origins, and could accompany every tourism related activities. Moreover, it could be a good step in the development of coffee tourism initiative in the country. However, a separate coffee tourism policy document that clearly strategizes the implementation of coffee tourism would be a helpful instrument to further proceed in this lucrative business endeavor.

Encouraging global networks, stakeholders' partnership platforms, and government and private sector partnerships to address the issues of preserving authentic coffee culture is a key point. As glocalization is happening everywhere especially in the hospitality sector it requires combined and collaborative effort to local cultural elements not to be dominated and ultimately replaced by the global coffee culture. As it is being witnessed in the case of garden of coffee, coffeeshouse the issue of glocalization needs to be addressed; not the global to dominate the local rather the local coffee culture in a smart and convenient way to shine through the global coffee culture.

Fostering a cross-sectoral approach in all tourism and non-tourism but coffee related business sectors in the promotion and awareness creation about the rich cultural elements of coffee ceremony would lead to preserve the culture. In order to do so building capacity and improve coordinating actions on coffee culture across different sections of government and existing policy areas, including the ministry of culture and tourism, Ethiopian coffee and tea authority, Ethiopian tourism organization and Addis Ababa bureau of culture and tourism are important steps in the process of realizing coordination among different governmental organs. The local coffee culture is the most neglected but potentially rich tourist attraction area of the city but not utilized.

Certainly, the city government can launch big annual coffee culture exhibition through which every ethnic group with their peculiar coffee culture and every geographical region with different

coffee Variety could come together as distinctive and colorful show. In this type of exhibition cupping, coffee taste contest, coffee lady coffee preparation contest, exhibiting the authentic coffee culture contest, souvenir made out of coffee bean contest and much more can be done. Moreover, such a platform could be used to connect with the rest of the world through inviting different coffee related business companies and coffee importers and exporters. Auction can be held for selling the number one coffee that tastes excellent in the coffee taste contest.

Actively support to scale up the quality and facilities of traditional coffee ceremony sellers. Most of the coffee selling corners of Addis especially the traditional one is owed by women who barely struggle to survive and this is a place visitors wanted to experience the traditional culture. Tourists showed a higher interest to go to the traditional coffee makers along the streets of Addis than going in to the modern coffee shops. As most of the respondents said modern coffee shops that are better by far than the one in Addis both in accessing various brand quality coffee and service facilities are common in their own country. What visitors want to experience is authentic traditional coffee ceremony which the locals don't give any attention to it.

To this end to attract more visitors in to this unique cultural experience the concerned governmental bodies should actively support those women involved in selling the traditional coffee ceremony in order to scale up their service delivery status. Some of the respondents said that because they suspect the prevalence of sanitation problem among these women selling the ceremony along the street they don't go for it however they wanted to taste it. In order to avoid such inconveniency for the coffee culture interested visitors fostering local business women in to this sector is of a crucial importance. Moreover, facilitating and providing loans to promote international tourist standard quality facilities need to be considered.

Revive old customs, traditions and customary practices as a means of both safeguarding the ceremony and keeping it recognized as an intangible cultural heritage. One way of doing it is by bringing it in to the table for discussion, conducting a research on it, drawing a lesson from other countries, launching coffee culture focused projects, and exhibition and festivals are some of the tools that would be instrumental in reviving the various rich coffee cultures in Ethiopia.

As engaging in a coffee ceremony selling business is an easy way for women to access the informal economy by setting up coffee stalls outside restaurants and other small businesses,

roasting small batches of beans on the spot have to be promoted but need to come under the formal business regulation framework section.

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This survey is based on tourism potential of traditional coffee ceremony. The aim of this survey is to Explore Traditional Coffee Ceremony and Branded Coffee Houses of Addis Ababa from Tourism Attraction Perspective. This survey is being conducted by a Student from Addis Ababa University for the partial fulfillment of a master's degree in tourism management and development. Your participation in this survey is completely voluntary and anonymous.

Questionnaires

This questionnaire is prepared to collect data for compiling a thesis paper entitled **Exploring Traditional Coffee Ceremony and Branded Coffee Houses of Addis Ababa from Tourism Attraction Perspective**. This study is fully academic and your participation is voluntary and the data will be used anonymously and confidentially.

Demographic Data

Name (optional): _____

Nationality _____

Email Address (optional): _____

What is your gender? Male Female

What Age group do you belong to?

18 - 29 years old 30 - 39 years old 40 - 50 years old Above 50 years old.

Directions: Please indicate your level of agreement or disagreement with each of these statements regarding Ethiopian coffee. Place put an "X" mark in the box of your answer.

1. What is the most important beverage you drink in your typical day?

Coffee tea soda other please specify-----

2. How many times per day do you drink coffee?

Once twice three times more

3. How many times have you previously tested Ethiopian traditional coffee?

Not any time one Time more than one time.

4. How did you get to know about Ethiopian traditional coffee ceremony?

Printed media Pamphlet Electronic media other, please specify-----

5. I can see myself using Ethiopian traditional coffee again?

Strongly Agree Agree Neutral Disagree Strongly Disagree

6. The Coffee I tested has the highest quality.

Strongly Agree Agree Neutral Disagree Strongly Disagree

7. Cultural coffee making utensils, cups and furniture could create destination attachment.

Strongly Agree Agree Neutral Disagree Strongly Disagree

8. There are cultural elements in the coffee ceremony that create place attachment.

Strongly Agree Agree Neutral Disagree Strongly Disagree

9. What is the most you would be willing to pay for a full package of traditional coffee ceremony?

\$5-10 \$11-15 \$16-20 more

10. What is the most you would be willing to pay for a cup of traditional coffee in Addis?

Less than a dollar \$1-2 \$3-5 more

11. What is your opinion about a cup of traditional coffee price?

Very cheap cheap About right Expensive Very expensive

12. The scenario in which the coffee is being served was convenient for your coffee time.

Strongly Agree Agree Neutral Disagree Strongly Disagree

13. Would you buy coffee as tourism souvenir from this trip?

Yes No

14. Which element of the cultural coffee ceremony attracted you the most?

roasting grinding smelling the aroma burning of incense cup serving all of it

15. How would you rate your overall coffee drinking experience in Addis?

Highly satisfactory Satisfactory Neutral Unsatisfactory Highly Unsatisfactory

16. If your answer is Unsatisfactory for question 15 please write what makes you unsatisfied? ----

17. What could be done to make your coffee drinking experience better-----

18. What physical characteristics you would like to see in your ideal coffee house?-----

Thank you for sharing your thoughts

Interview questions

These interview questions are aimed to explore and understand about the topic of traditional coffee ceremony and branded coffee houses of Addis Ababa from tourism attraction perspective

1. What comes to your mind when you think of traditional coffee ceremony?
2. What would you prefer to accompany you on drinking traditional coffee ceremony?
(Water, kolo, popcorn or traditional music)?
3. How do you explain the role of networks of social media platform in the promotion of traditional coffee ceremony globally?
4. What is your opinion about the tourism attraction potential of Ethiopian coffee culture?
5. What is your view on Ethiopian traditional coffee ceremony?
6. What are the types of activities attracted you to the ceremony?
7. What is your view on the effectiveness of promoting traditional coffee ceremony in contemporary coffee selling corners of Addis?
8. What is your opinion on the contemporary coffee houses of Addis like Tomoca and Garden of Coffee?
9. What is the most appealing about Ethiopia coffee ceremony?
10. Was there anything surprising or unexpected about the traditional coffee ceremony?