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ADDIS ABABA UNIVERSITY

COLLEGE OF DEVELOPMENT STUDIES

CENTER FOR ENVIRONMENT AND DEVELOPMENT STUDIES

TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM

PERCEPTION OF TOURISM SERVICE SUPPLIERS TOWARDS

LOCAL BEGGING IN LALIBELA

A Thesis Submitted to the College of Development Studies of Addis Ababa University in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Tourism Development and Management

By: Binega Melesse

Advisor: Shifieraw Mulata (PhD)

June, 2020

Addis Ababa University School of Graduate Studies

This is to certify that the thesis prepared by Binega Melesse entitled “the perceptions of tourism service suppliers towards begging in Lalibela ” in partial fulfillment of the requirement for the degree of Master of Arts in Tourism and Management complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Approved by the Examining Committee:

Internal Examiner _____ Signature _____ Date _____

External Examiner _____ Signature _____ Date _____

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Chair of Examining Committee

DECLARATION

I do hereby declare that this thesis which is entitled the perception of tourism service suppliers in lalaibela, Ethiopia” is my own work and submitted to the College of Development Studies, Department of Tourism and Development in Partial Fulfillment of the Requirements for the Master of Arts Degree in Tourism and Development. I sincerely assure that it has not been submitted partially or full by any other person for an award of a degree in other university/institution. All sources of materials used as references for the purpose of this thesis have duly been acknowledged.

Name: BINEGA MELESSE TEFERA

Signature: _____

This thesis has been submitted for examination with my approval as university supervisor.

Name of Advisor _____ **Signature:** _____ **Date** _____

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Acronyms

AU:	African Union
CSA:	Central Statistics Agency
DMOs:	Destination Marketing Organizations
DT:	Domestic tourism
ETB:	Ethiopian Birr
GDP:	Growth Domestic Product
MOCT:	Ministry Of Culture and Tourism
MOLSA:	Ministry Of Labour and Social Affair
UNWTO:	United Nation World Tourism Organization
U.S:	United States of America
USD:	United States Dollar
UNECA:	United Nations Economic Commission for Africa
VFR:	Visiting Friends and Relative
WTO:	World Tourism Organization

Acknowledgements

I would like to thank God for he turn nights in to a bright morning, friends in to families, patients in to healthy and for being a true teacher of love and coexistence.

And then I would like to thank my advisor Dr. Shiferaw Multa for his priceless support standing from encompassing how the research proposal can be done, how to choose the research title and for his emotional and intellectual support.

Next , I would like to thank friends and relatives that I can't mention your name here; your efforts are brought in to this proposal I believe all of you are with me until this proposed research is successfully accomplished as well as in all my journey of life.

Finally, I would like to thank authors and researchers of different reading materials that I have used as a reference. Your research work is the base and standing point of this proposal. The proposal and the ongoing future research work are unthinkable without your research work

Abstract

This thesis is intended to assess perceptions of tourism service suppliers towards begging in Lalibela . To achieve the objective the researcher employed qualitative research method. Both primary and secondary data are used to assess the perceptions of the suppliers. To collect the primary data 21 informant were interviewed including church servants, tour guides, with the local Culture and Tourism Bureau officers and other concerned individuals. In addition, detail and continuous personal observation was conducted to fill the gaps of interview and other sources gathered from various literatures. The Result of the study revealed that in Lalibela the perception of the tourism service providers towards the local beggars has huge image negativity on the tourism destination area. Beside this the presence of beggars is a major obstacle for the tourism service providers which makes them sick every time .beggars are not just for their daily consumption it is a chronic of the community how to get reach and livening a fantasy life like their predecessors(old and reach beggars/hustlers). Lack of any research on this case makes the problem hidden and unnoticed So the researcher tries to assess what it seems like their perception towards local beggars and working in these environment.

Based on the findings of the study, it is recommended that ,Even though Lalibela tourism destination area is one of the most visited destinations the presence of beggars makes it the visitors and tourism service suppliers activity hectic .so the following recommendations are set up to be implemented or revised by the concerned body . the tourism office and the government should create awareness regarding begging and its bad effect on the image of the destination area, creating different job opportunities for these who beg since most of the beggars are physically fit to participate and do any activity, ratifying a well and applicable rule and regulations towards beggars Finally, it is recommended that the collaboration of the administrations of the destinations with different stakeholders such as local people, private sector and the local culture and tourism bureau is very imperative to solve this problems

Key words: *Beggars, hustlers, destination, culture,*

CHAPTER ONE

1. INTRODUCTION

1.1 Backgrounds of the Research

Beggars in Ethiopia are discernible in almost every place, especially in tourism destination areas. Beggars are mostly dependent on getting money/food/clothes from people and literally at the mercy of people who are in the motions of giving. Often beggars/hustlers take pride like they are legally assigned by some institutions for the sake of it in most part of the country. But they are often seen as a nuisance in the destination areas, create a bad image upon the country since both tourists and suppliers are often irritated, hassled due to their persistent behavior. It happens that at times a person who is begging is a capable person as a result of unemployment or some other reason that he/she would resort to begging/hustling. But the act of begging/hustling is contagious, it instills an idea among such people that, there is no need for working when they can get a secure source of income or food or other needs by just waiting and sitting in front of a place of worship, tourism destination, parks, hotels or other spots where people may show pity, new tourist and shell out some money.

Begging is not left for the third world countries only it existed in the civilized and more advanced regions also (Gossling et al, 2004). It is a visible and obvious truth the Traditions of begging is everywhere specially on the places where the beggars believed that the people who pass through has a duty to give morally or spiritually (Wardhaugh, 2009).

Begging is one part of the human activity which people use as a means of an income in different parts of the world. People beg/hustle for livelihood, donation, charity and sometimes for spiritual reason etc, the way of begging/hustling can be various according to the culture, geography and ways of lives of a particular society.

Beside the entire above booming tourist flow there are some obstacles which may cloud the flow of tourist like the presence of abundant beggars/hustlers and Fernji frenzy. According to the report of the district tourism authority in march 2019, 19 peoples has been arrested in that month, by the authority related with tourist hustle and bustle .one thing we don't deny about the

communities living condition is beneath economic average it may be easy to expose the local community for begging/hustling.

1.2. Statement of the Problem

According to the report of UNCEF, there are 32 million beggars across the world today, among them 57 % live in sub-Sahara regions. Like other developing countries, the presence of beggars in Ethiopia is inevitable. In tourist destination sites of Ethiopia such as Lalibela, the presence of beggars can be easily witnessed by any visitor.

When people come and supply services in a destination area, they will come with an expectation and some picturesque image regarding the area they are going to serve. So when they see and hussled by frenjiferanzy/ local beggars, they will have bad perception on those destination areas. To know their perception, conducting a research plays a vital role on it.

Many research findings indicated that tourists who traveled abroad are regularly suffered by beggars and forced to give money without their willingness. Many previous studies have concluded that beggars/hustlers are often regarded as a source of problems in many tourist areas in various locations in the city or country for both the tourist and tourism service suppliers. These studies reveal another side of the topic about beggars/hustlers in the tourist area. Lalibela as a religious tourist destination has a strong attachment between tourism service supplier's tourists and beggars. "One hopes for a blessing from God, while others expect to receive blessings from tourists". Tourism is also becoming one of the most prioritized sectors of the Ethiopian government.

This sector has become one of the significant contributors to the income of the state. Currently, Ethiopia's Travel & Tourism economy was grown by 48.6% in 2018, the largest of any country in the world, according to the World Travel & Tourism Council's (WTTC) annual review of the economic impact and social importance of the sector released in March.

Ethiopia experienced the highest tourism growth in the world, surpassing the global average growth rate of 3.9% and the African average of 5.6%. The Council stated that during the period, the sector supported 2.2 million jobs and contributed \$7.4 billion to Ethiopia's economy, an increase of \$2.2 billion in 2017. This was driven mainly by international visitor spending, to the

country's improved connectivity as a regional transport hub and to recent visa relaxation policies. The sector now represents 9.4% of Ethiopia's total economy.

“This has been driven by the solid performance of aviation in the country and the development of Addis Ababa as a dynamic and growing regional hub,” Gloria Guevara said. The press statement indicated that the timeless charm of Ethiopia's natural, cultural and historical tourist attractions have been driving an influx of tourists from far and wide. As the land where mankind, coffee, and the Blue Nile trace their roots, Ethiopia has always been a fascinating destination for holidaymakers.

Even if it is what the officials and the government body says there are some things which must be studied scientifically for the sustainability of the tourism industry in the country. That includes the perception of international and local tourists regarding the image of the visiting destination areas.

Tourism covers all that has uniqueness, beauty, and value in the form of diversity of natural wealth, culture and man-made products that become the aim or purpose of tourist visit. As an activity that invites many tourists, both domestic and foreign tourists, this activity is also economically attractive. Lalibela as one of the many tourists' destinations in Ethiopia has a only one of its kind culture and traditions that blend in with the spiritual strength of the city. The existence of the palace, historic and wonderful churches and so on into a tourist location visited by many tourists.. Like most other tourist attractions in Ethiopia, even in various tourist sites in the world, tourist destination areas are often a place that is also in demand by beggars/hustlers. Lalibala one of the front homes of beggars/hustlers in the nation has Various characteristics of beggars/hustlers appear in various activity: asking money to migrants, begging by expecting a pity from tourists due to their disability, selling goods by forcing and following tourists, service providers wherever, or the characteristics of beggars/hustlers by displaying singing skills or other art that often perform with the minimal ability.

The presences of beggar/hustlers certainly reduce the value of the good impression/ perceptions on both the supplier and the visitor. There are so many related researches not directly mentioned in the topic ; which have been conducted regarding this topic in India, Pakistan, Lebanese and European but in Africa as well as in Ethiopia. Thus research on begging/hustling and the

perception of tourism service suppliers are limited. Problematic beggars tourists' perceptions of Handful studies have been made about begging: However, most of them are limited to the issues of anthropological, psychological, sociological importance and to its certain aspect (Ababaw, 2003; Fistum, 2009; Zerihun, 2010; Woubishet, 2003). These studies documented well the social interaction, techniques of begging, psychological confrontations, child abuse, to some extent the causes of begging etc that beggars are facing in their daily life. However, in overall, there is a gap of understanding the current prevailed problem of begging/hustling in compressive and holistic manners starting from the causes to its relation with suppliers perceptions and destination image as well as revisiting.

This paper focuses on assessing the perceptions of tourism service suppliers towards local beggars/hustlers. The focus of the discussion is on Lalibela, which routinely has annual religious ritual events that also blend with the ritual activities of other tourist objects in the city of Lalibela. This study will provide an overview of the tourist spaces that occur, so it can be a consideration for the policymakers in providing policy direction and development of cities that are able to compete for the activities of tourism.

1.3. Objectives of the Study

1.3.1. General Objective

The main objective of this study is to explore the perception of tourism service suppliers towards local beggars in Lalibela.

1.3.2 Specific Objectives

The study aimed specifically:

- To indicate the relationship between beggars and tourism service suppliers.
- To examine the relation between beggars and what suppliers have witnessed how tourists react on
- To identify the factors , suppliers believed on the perceptions of the tourists towards the destinations image with the presence of beggars.

1.4. Significance of the Study

This study has lot of significances; some of the contributions of the thesis works are the following:

For academicians : the study will provide a clear picture about the perceptions of tourism service suppliers towards local beggars and trying to present a new knowledge .For the university community: this paper will be used as one part of the university property once it submitted and used as an input regarding this topic. For Researchers: If an interested group of scholars / individual who intended to do further investigation in different level regarding this topic they can use it as a source material. For the government: It may be used as a starting point to predict and adjust their vision to the destination area. For policy makers: It may show some directions about the rules and practices of destination image regarding beggars and tourist interactions.

1.5. Scope of the Study

1.5.1. Delimitation by Geographic Area

The scope of this study is delimited to assessing the perception of tourism service suppliers towards local beggars/hustlers in the town of Lalibela. It is a qualitative study in the town of Lalibela specifically the tourism service providers, like hotels, airports and recreation areas as well as tourism sites. Because of the time frame of my research it may not be easy to address all the tourists to be part of the respondents of the research.

1.5.2. Delimitation by Theme

The major theme of this study is assessing perceptions of tourism service providers towards local beggar/hustlers the cas of lalibela. It is not the interest of this study to assese other forms of tourist perception except which is related with beggars and images of the destination area. This study will also be delimited to assess international tourists satisfaction and revisite.

1.5.3. Delimitation by Unit of Observation

For this proposal unit of observation refers to participants of the study that serve as the primary sources of data. The primary target groups that will be used as the source of data was tourism

service suppliers who are available Lalibela by the time when the researcher conducted his research.

1.6. Operational Definitions

1. Beggar: A person who lives by asking for money or food
2. Frenjiferanzy: A person who follow tourists for donation or any help.
3. Hustlers: someone who follows somebody without legal substance/permission from most of the time to beg.
4. International tourist: A tourist who travels abroad for visiting.
5. Pilgrimage tourism - Religious journey: a journey to a holy place, undertaken for religious reasons.
5. Religious tourism - a form of tourism, where people travel individually or in groups exclusively for religious or any other reasons like pilgrimage, missionary, or leisure (fellowship) purposes.

1.7. Organization of the Research

The research is organized into five chapters. The first chapter is about 'Introduction' which introduces readers about the background of the research, the problem discussion, research early understood in the thesis. Insights about the objectives, significances of the study, scope and a limitation of the study .The second chapter is about review of related literature. The third chapter is about methodology and research design.

CHAPTER TWO

2. LITERATURE REVIEW

2.1. Begging/Hustling and Other Essential Concepts

2.1.1. Definition of Begging/ Hustling

Begging defied in various ways in different literatures. However, most definitions are founded on blemished premises and display some form of inclination (Woubishet, 2003; Carna, 1995 (1)). This is partly due to the diversity of the beggars, context etc but in large part due to the predisposition of the proponents. For instance, some associate begging with criminality and antisocial behaviors. For the purpose of this study, however, the concept of begging or beggary can be conceptualized as an act of plead for alms- in kind or money- in public places - be it for coping strategy or acclimatizing strategy.

2.2. Overview of Begging in the World

2.2.1. Begging at International Level

Begging did not exist in communal primitive society which is distinguished by strong cohesion. It is believed to have appeared with the observable fact of private property (MOLSA, 1992). However, it is true that everywhere before any state involvement began, religion was a protector of the poor beggars by given those alms in different forms. With this regard, the contributions of major religion of the world such as Christianity in the west and East, Islam, Buddhism, Hinduism etc in the Middle East and Asia were well known. The canon of these religions put alms giving at core of the faith by taking into consideration it as holly deed and a means to attain 'goodness' in their own respective.

However, their approach seems to ignore one truth by overly focusing on almsgiving as good deed without considering the negative impacts of the severe scenario. In this sense, many scholars argue that each of these religion have perpetuated the problem by putting a moral obligation in their milieu (Baker, 2009; Fistum, 2009). In addition, in most of these religions, voluntary begging was also taken as ideal moral model to be submissive, meek, and the setting aside of shame and reaching to 'goodness' (Munzer, 1997).

The rise of monasticism in Christianity is a good example in this respect (MOLSA, 1992). The crumbling of earlier social system and support system due to industrialization, urbanization and modernization also contributed to widespread begging practice in alarming rate. With this reality, begging became eventually contested especially in Western society.

Scholars, in a review of history of begging internationally, imitate on the cultural context of these countries (Jordon, 1999; Stanley, 1992). Begging is at odd with capitalism. Though begging was associated with alms-giving and was the dominant form of reprieve before the introduction of the Poor Law in countries such as England, (Jordon, 1999), with the advent of the Poor Law came the concept of the "undeserving" poor. Vagrants and beggars numbered among them. This perception continues to permeate views on people who beg, perhaps because begging is identified with the attributes of criminality, and beggars are perceived to be threatening. Since then, the view that begging is associated with uninvited behavior is found in many parts of the world.

For this reason, some of the countries which legally ban begging completely or disallow certain forms of begging are Canada, United States, United Kingdom, Britain, Australia, and Japan. Similar rejection and dejection also exhibited in developing countries. For example, India and Afghanistan criminalized certain forms of panhandling. However, there are a lot of literatures that argue criminalizing beggars is not only right but it is also adjacent to the right of hum being (Walsh, 2004; Hendrickx, 2011; Baker, 2009; Swanson, 2007; Arthur, 2007; Lynch, 2005) The magnitude and sternness of begging in developing countries is in stark contrast to develop countries in 20th century (Swanson, 2007; Cama, 1995) This is mainly attributed socioeconomic conditions of developing countries which are characterized by low income unemployment and underemployment rate, fast rising cost of living, high rate of population growth and continued ruralurban migration (MOLSA, 1992). Many of these countries are doubling their population as short as two decades.

This in turn resulted in deterioration of social cohesion and capital through the collapse of the previously strong traditional social structures of extended families and socially considerate neighbors contributing to the number of urban destitute, including beggars having no one to turn to (MOLSA, 1992).

The condition is worse in Africa and the development of food production has fallen behind the increase in population, making begging the most rife activity in the urban areas and cities. For instance, in northern Nigeria, children as young as five years migrate from rural areas to the cities to attend Koranic schools and acquire Islamic learning (Winters 1987 as cited in Massey et al, 2010). These students attend school for 14 hours a day; during breaks and at mealtimes, they engage in begging at the homes of local Muslims. On Thursdays and Fridays, when they do not attend school, they beg all day to get enough to live on (Winters,2010). In Accra, Ghana, Weiss (2007: 8) noted that zakat was a "private act of piety" among Muslims.

Begging augmented on Fridays, with voluntary alms given open-handedly; mosques were flooded with beggars in Muslim communities (Weiss, 2007: 78). The period soon after independence saw many African governments becoming concerned with the image that their urban areas were projecting to the outside world. In this respect, certain colonial policies against the urban poor, including beggars, were introduced that include rounding up and repatriating to rural areas (Kironde, 1995). Furthermore, some African countries criminalized all begging activities.

For instance, the Lagos, Kano and Kaduna State governments have officially banned begging on the streets of their towns (Daily Sketch, 1993 cited in Osagbemi& Adepetu,1999). And to enforce this action, relevant agencies in these states have periodically embarked on the exercise of physically removing the destitute and the beggars away from the streets for rehabilitation purposes. But generally, according to the same source, the law has proved difficult to enforce

2.3.2. Begging in Ethiopia

In Ethiopia, historically, begging can be traced back to ancient and medieval period though there is no written paper that indicates the exact time and place of the emergence of the practice of begging.

Muslim in the form of zakat, one of the five pillars of Islam. As a result, there is long standing Tradition-based almsgiving to the poor. We found two types of begging in the history of this land; religious mendicancy and lay begging (Teshale, 1995). Among the religious mendicant, 'yekolotemad" 'Bahitaway/' and 'Haminas' or 'Lalibela,} are the most known (Teshale, 1995;

MOLSA, 1992). The first two categories associated with Ethiopian Orthodox ecclesiastical establishment.

Yekolotemariis typically related to the system of schooling in Ethiopian Orthodox Church through which students go to certain church leaving faraway their village depending on begging there for their survival. This is based on the spiritual wisdom that if students go far away from their families, they become polite, obedient and easily absorb the teaching without idleness.

Similar schooling system is also observed in Islam of Ghana and Nigeria (Weiss, 2007; Bamable, 2008). Hermits are occasionally mendicants since they spend most of their hideouts of monastic life procuring their own means of livelihood, almost exclusively vegetarian (Teshale, 1995). The third type of mendicants whose remnants are still with us is 'hamina'. These types of beggars usually move in groups, consisting mostly of married couples and children and usually beg at early in the morning with symphony of praise. The reason why they beg is related to the belief they have that begging is ancestral restriction without it they got leprous (Mesele, 2010). In addition, other type of begging which is related to ritual services of churches such as silet, begging for construction of a church practiced by priests, nuns and even layman are also prevalent, till these days.

However, what is common in these sort of begging, belief and culture is the major predetermined factors to get involved in begging and hence, relating to poverty and other structural problem of the country by far to be true. In this regard Teshale (1995) warns us:

Beggars and religious mendicants are not the same. People became beggars for all kinds of reasons, including arson, loss of court case, famine, war, etc. the qolotemari was also a different. For him, begging is a medieval form of financial assistance, not from church school, but the parishes around the church school (Teshale, 1995:101).

Two questions seem unresolved. The first one is the difficulty of distinguishing mendicants from the rest of beggars as seen from outside. This is due to the deceptive involvement of other beggars called 'bogus mendicant' looking alms giver willingness to give these groups. The second one is that mendicancy, though it can manifestly different from begging, can be argued that it is a fertile ground for prevalence of begging for lay man. As religious figures are influential to the general society, they can shape the choice they depend on for their livelihood

strategy and the way the society interact each other. They have a power to command influence on both beggars and alms givers as a role model. With the mentioned problems, however, it is important to emphasize these types of mendicants are out of this particular study. Here, what the researcher wants to focus on is begging that is related to the perceptions of international tourists towards their interaction.

Historical documents witnessed that rural-urban migration from drought-prone areas of northern regions to Addis Ababa has experienced for many years (Kebede, 1994; Lalem 2002, cited Tafere ,2007). As most migrants lack formal education, they end up in joining unskilled and odd jobs including begging (MOLSA, 1992; Tafere, 2007). It is unquestionable that prevalence and severity of begging is higher in capital city, Addis Ababa than anywhere. This is mainly seems related with high level of urbanization and modernization. Nowadays, the number of beggars in the city is escalating year to year. For instance, Minas (2010) estimated that the number of beggars before 20 years to be 20,000. In 2007, there were 93 ,000 beggars.

A current research from concerned NGOs estimated that there are 180,000 - 200,000 people engaged in begging in country from which over 143,000 of them make Addis Ababa their final begging destination (ERDA, 2010). The increase in numbers of beggars also witnessed one truth: the proportion of able bodied people involvement in beggar's mass also rising. Strengthening this idea, a study done in collaboration with Addis Ababa Chamber of commerce, indicated that 2025 years ago there are no able-bodied beggars in Addis Ababa (Desalegn, 2000) and the same research further illustrates that out of 500 sample beggars taken 15 years ago, 53% of them had jobs. ERDA (2010) further indicated that out of the total current beggars 50,000 of them are not only able-bodied and capable of working, but own land and other possessions in the countryside, yet choose to migrate to cities because they view begging as a supplementary source of income.

The growing trend of beggar's population emerged as particularly alarming as it became apparent that rural based farmers and their families have been flooding to cities with a premeditated plan to engage in begging (Tafere, 2007; ERDA,2010). Some NGOs also work to fight begging in one form or another. Religious based organizations that deal with beggars are so many. But they are not meant to fight the root causes of the problem since they are limited to provide consumption such as food, clothing and sometimes shelter etc.

There are also non-religious NGOs that assist particular types of beggars such as street boys and girls, elderly, disables etc.

A very direct intervention on begging comes from ERDA that fight to eradicate begging from the urban areas of Ethiopia. Currently with accidental coincidence with this paper, there is a growing interest of 'eradicating' begging from Addis Ababa City Administration which is evidenced by increasing media coverage.

2.4 Theories Related Begging

2.4.1. Motivational Factors

Tourist motivation is a significant factor in explaining tourist behavior in next of kin to destination choice, relating to the needs, goals, and preference of the tourists (Glinos et al, 2010). Extensive previous research has widely customary that the analysis of motivations is stand on the two dimensions of push and pulls factors (Goodrich and Goodrich, 1987). Accordingly, “push factors” refer to intangible and essential desires of human beings, including the desire for get away, novelty seeking, adventure in quest of, rest and relaxation, health and fitness, and socialization (Gupta, 2008). While “push factors” are the socio-psychological needs that persuade an individual to travel, “pull factors” are considered as the external forces from the attributes that attract a person to a specific destination and establish the actual specific destination choice. From previous study, “pull factors” have been defined in terms of both tangible and intangible features such as natural and historical attractions, physical environment, infrastructure, food, people, sport and recreation facilities (Wilson, 2011). In another explanation, pull motivations have been described as factors influencing when, where and how people travel (Helble, 2011). In addition, affordable air travel and favorable exchange rates are viewed as reasons that pull tourists travel out of their countries for visiting (Connell, 2006). In a report from UNESCAP (2007), other important pull factors include the emergence of the state-of-the-art medical facilities in developing countries and the aftercare which is equal in terms of quality.

Study of Chen, Prebensen, and Huan (2008) revealed in their study that relaxation, pursuing multiple activities, recreation, and enjoying nature are primary factors of tourists' travel motivation to a wellness destination. Push and pull factors determine not only customer's

decision to travel but also the choice of destination. Uysal and Jurowski (1994) concluded in their research that there is a relationship between push and pull factors.

2.4.2 Perceived Destination Image

The description of destination image refers to the impressions that a person has about a place, and this is composed of beliefs, ideas, and prejudices (Higginbotham,2011). This description relates to an individual, while other definitions acknowledge that destination images can be shared by a group of people. The intuition will help tourists consider whether the destination matches their mental image and recreational demands. The concept of destination image was evolved from an organic image, through an induced image, to a complex image (Hopkinset al., 2010). These image phases were connected to the functions of promotion, which are informative, persuasive, and remaining. According to Gunn (1972), organic images deal with tourists' impression of a destination without visiting the place, and induced images relate to an image influenced by directed information from the tourism organization. the concept of destination image should be composed of individual attributes' perceptions as well as holistic impressions of the place. Therefore, it is possible to say that destination image involves the images of the individual elements or attributes that contribute to the tourism experience of tourists (Horowitz and Rosensweig , 2008). A number of tourism researchers have studied about the destination image construct and its influence on tourists' behavior, the travel selection process, and travel satisfaction (Horton and Cole , 2011).

2.4.3 Perceived Service Quality

Quality of performance refers to the attribute of a service which is mainly controlled by service suppliers. Therefore, evaluations of the service quality are based on tourists' perceptions of the service performance of the provider. In the past two decades, the theory and practice of service quality has attracted considerable attention from both theoretical and practical knowledge (Parry, 2008). Perceived quality is defined as the consumer' judgment about the superiority or excellence of a product the degree and direction of discrepancy between customers' perceptions and expectations (Inhorn and Patrizio, 2009). A measurement tool called SERVQUAL was developed by Parasuraman et al. (1985) in order to evaluate service quality (Pollard, 2010). A 22-item instrument represents five dimensions by which consumers evaluate service quality:

tangibility, reliability, responsiveness, assurance, and empathy (Sengupta, 2011). Reliability is considered as the most important dimension which concerns whether the outcome of service delivery was as promised, while the other four dimensions refer to the process of service delivery (Jones, 2011).

2.4.4 Overall Satisfaction

Previous literature has suggested that customer overall satisfaction with a hospitality experience is the sum of satisfaction with the individual elements or attributes of all the products and services that create the experience (Kangas, 2007). Therefore, when experiencing hospitality experiences, customers tend to form a set of independent impressions on each and compare those with the expectations of the same attributes. Customer satisfaction, in general, is a comparison between the expectation of value (before the purchase) and the perceived value (after the purchase). Baker and Crompton (2000) identified that satisfaction in tourism refers to the emotional state of tourists after exposure to the opportunity or experience. The five determinants of satisfaction: occurrences, value, expectations, interpersonal comparisons, and entitlement.

2.5. Conceptual Frameworks

Academically, absence of sufficient literature to the problem of begging is evident not only in Ethiopia case but also in the world. As a result, there is a serious gap in conceptual, methodological and theoretical endeavors to the topic (Woubishet, 2003). Confirming ourselves to Ethiopia case, though beggary lived with us for centuries, study concerning begging problem is a recent phenomenon of not more than 20 years. Before that, most studies treated the issues at margin and also continue so.

Applying the push and pull factors deriving from the motivational attributes, the perceived quality of tourist perception experience can be measured (Knudsen, 2011). According to a research of Crooks et al (2010), push and pull factors incorporate service quality attributes of the tourism service providers at the destination, along with the destination perception, process of travel and tourism experience as a whole. The conceptual model concluded all the above is presented in figure 1 as below Figure: on travel and tourism experience as a whole.

The conceptual model concluded all the above hypotheses is presented in figure 1 as below

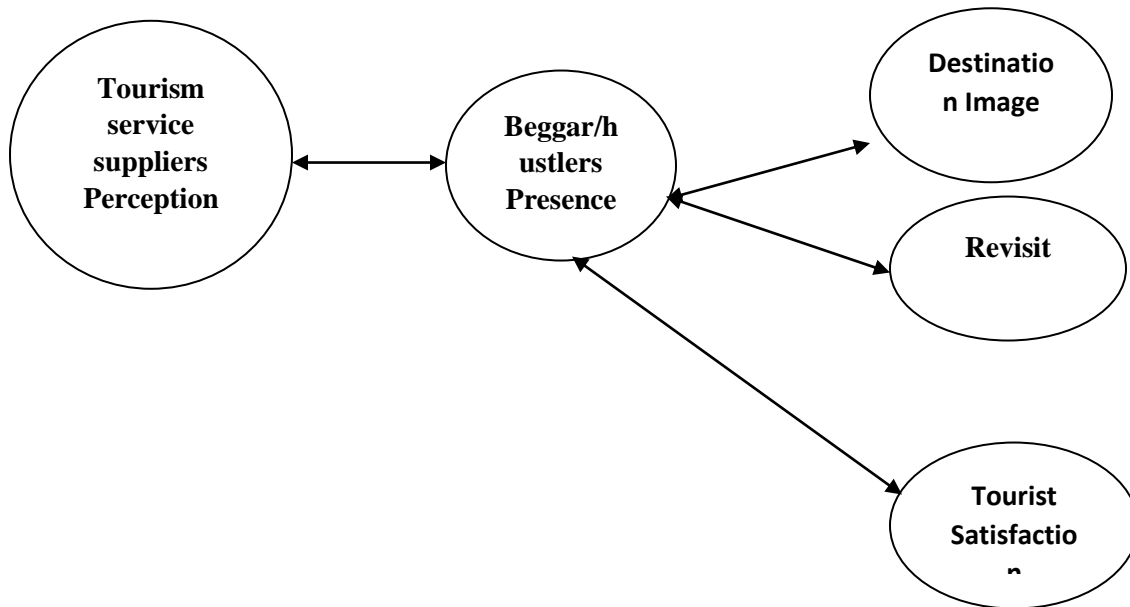


Figure 1 Conceptual framework; Source- researcher's own construction

2.8 Empirical Literature

While the negative impacts of begging may not be disputed, with the exception of a few studies, which focused on other categories of beggars such as those who beg without the guidance of children (Namwata, et al, 2010, 2011, 2012 and 2014), and those on beggars with disability such as broken legs, cut arms, mentally ill, leprosy, and even those without any kind of disability, little has been studied on beggars guided by in the begging/hassles process. Much of the literature on begging/hassles focuses on independent beggars (Abebe, 2008, Abebe, 2013; and Save the Children, 2011). Research on young careers also confined to children beggars caring for parents with mental illness (Aldridge and Becker, 2003)

Becker (2007) examined the extent of children's informal care giving, how young careers differ from other beggars/hassles; and how begging has been explained in both developed and developing countries. The study was conducted in the United Kingdom, Australia, the United States, and from sub-Saharan Africa by using the review methodology of the research, social policy and service developments for beggars/hustlers in each country. The findings indicated that the number of beggars varied from country to country and kept on increasing year after year. It also found that there were differences between what beggars /hustlers are performing as well as

their reason on it. Furthermore, unlike the developed nations, in developing nations the specific issue o had not been identified as a concern for public or social policy, even though the image of the destination area

Evans and Becker (2007) explored the similarities and differences in the experiences, needs and resilience of children who care for parents or relatives with different reasons in Tanzania and the United Kingdom (UK). The beggars based methodology and participatory methods were employed to obtain in-depth insight into beggar's experiences. A life story book with sentence completion exercise was also used. Evans and Becker found that beggars/hassle performed a range of caring tasks in families affected by economic insecurity in the UK and Tanzania. The household chores included cooking, cleaning, washing dishes, laundry, shopping; (in Tanzania only) fetching water, tending livestock, cultivating crops and vegetables. Although the household chores performed by beggars were broadly similar in the two countries, beggars care work differs considerably in the intensity and time taken to perform household chores due to disparities in living standards between low and high income countries. In Tanzania, beggars work took longer and was more physically demanding than in the UK. Many beggars said that they liked begging for their parents or relatives because they felt that they were helping to make life easier for their parents or relatives. Some beggars in the UK thought that their parent's illness and begging responsibilities had helped them to become 'stronger' emotionally. However, several beggars in both countries expressed their worry and anxiety about the life-limiting nature of their parent's illness. Many beggars were afraid about what would happen when their mother died.

Using focus group discussion and interviews with beggars, Katsande (2012) mainly examined what blind begging is and why it exists. Katsande (2012) found that begging by the blind was a professional response to a perceived market need and the blind beggars has the physical infrastructure to successfully exploit this niche market and thus make a workable livelihood. Though the study by Katsande further found that blindbeggars in Zimbabwe operate in different manner plus begging independently or being escorted by other people (old, young and even children), little attention is given to the children guiding the visually impaired beggars and the underlying implications on this occurrence to children's education. Which mainly spent by begging and hassling the tourists.

A study by Sayibu (2013) used a qualitative approach in which in-depth interview and observation were the two main methods employed for gathering the primary data while documentary reviews tapped secondary data. The study was set to explore the phenomenon of begging with a particular focus on the child-disabled adult partnership for street begging in Tamale, Ghana. It focused to understand how this practice works in Tamale and its implication on the tourism destination areas. Though the study by Sayibu (2013) He also admitted that the children beggars affect the tourism service quality as well as the satisfactions of the visitors reveals that children involved in the begging partnership face major constraints in achieving personal wellbeing in terms of their aspirations for education and other economic opportunities, less details are given on educational implications emanating from the “begging partnership”.

There is paucity of information on the causes and effects of begging on the tourism destination areas locally and internationally. Lack of knowledge in this area is a handicap to policy and practice issues to overcome the problem facing in Labella. As that fundamental, a need emerged to association this knowledge gap.

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

3.1. Study Area /Description of the Study

This study was conducted in the town of Lalibela, which is found in North Wollo Administrative Zone of the Amhara Regional State about 700 km North of Addis Ababa. Geographically, Lalibela is situated at 12°02'34"N latitude and 39°02'61"E longitude. Lalibela and its surroundings are therefore, characterized by impressive landscape features in which the natural landscapes of the province host many rock-hewn and built in cave churches which are the most important tourist sites of the country (Berhanu, 2018). According to the 2011 report of Lasta Woreda Communication Office (LWCO), Lalibela Woreda has total population of 118,185 living in 21 kebeles. From this 58,648 are male while the remaining 59,537 females (LWCO 2011). The population is unevenly distributed in varying geographical setting. The population distribution and density is determined by the availability of water, arable lands, health related factors and infrastructure facilities (Kloos and Aynalem 1989; Mayor and James, 2005). According to the 2005 report of Amhara Region on zonal livelihood, the main economic activities in Lasta Woreda (peoples who are living in the surrounding of Lalibela Town) are mixed farming, livestock rearing and paid agricultural labor. Crop production is highly affected by frequently inconsistent rainfall in the single, main rainy season. Agricultural performance is also affected by environmental degradation and soil fertility (Mengistu Gobezie 2012) the town is devoid of vegetation, except for small patches of bushes and shrubs. A long period of human occupation, extensive agricultural practices, overgrazing, cutting trees for firewood and rapid growth of population are the major factors usually suggested for the degradation of the environment within Lalibela and its surroundings. The church area, the major identity of Lalibela, is located along the main gravel surface road, almost at the center of the town. It consists of three groups of churches that connect them. The area covered by these church structures measures around 25 hectares (Mengistu, 2012)

The eleven medieval monolithic cave churches of this 13th century situated in a mountainous region in the heart of Ethiopia near a traditional village with circular-shaped dwellings.

Lalibela is a very important place of Ethiopian Christianity, still today a place of pilgrim and devotion. That makes the place the ideal choice of beggars and hustlers due to the presence of visitors

In addition, local list the churches in their chronological order of construction and their group as:

Follows .

R.No	Name of churches	Group
1	Bete Mariam (House of Merry)	1 st
2	BeteMedhanealem (House of savior of the world)	1 st
3	BeteDebre Sinai (House of mount Sinai and Gologotha)	1 st
4	BeteGologotha (House of mount Sinai and Gologotha)	1 st
5	BeteMeskel (House of the cross)	1 st
6	BeteDenagel (House of virgins)	1 st
7	BeteGebriel (House of St Gebriel)	2 nd
8	8. Bete Abba Libanos (House of father Libanos)	2 nd
9	BeteMerkorios (House of Merkorios)	2 nd
10	BeteAmanuel (House of Emanuel)	2 nd
11	BeteGiorgis (House of St George)	3 rd

Bete Mariam was built first and Bete Giorgis was built last. The latter one is the most elegant and refined church which probably symbolize the apex of the rock hewn churches tradition. Thus, its construction happened after an accumulated experience had been acquired from the other churches. That is why the Lalibela churches are found among the architectural wonders of the Christian world and register under UNESCO in the year 1978.

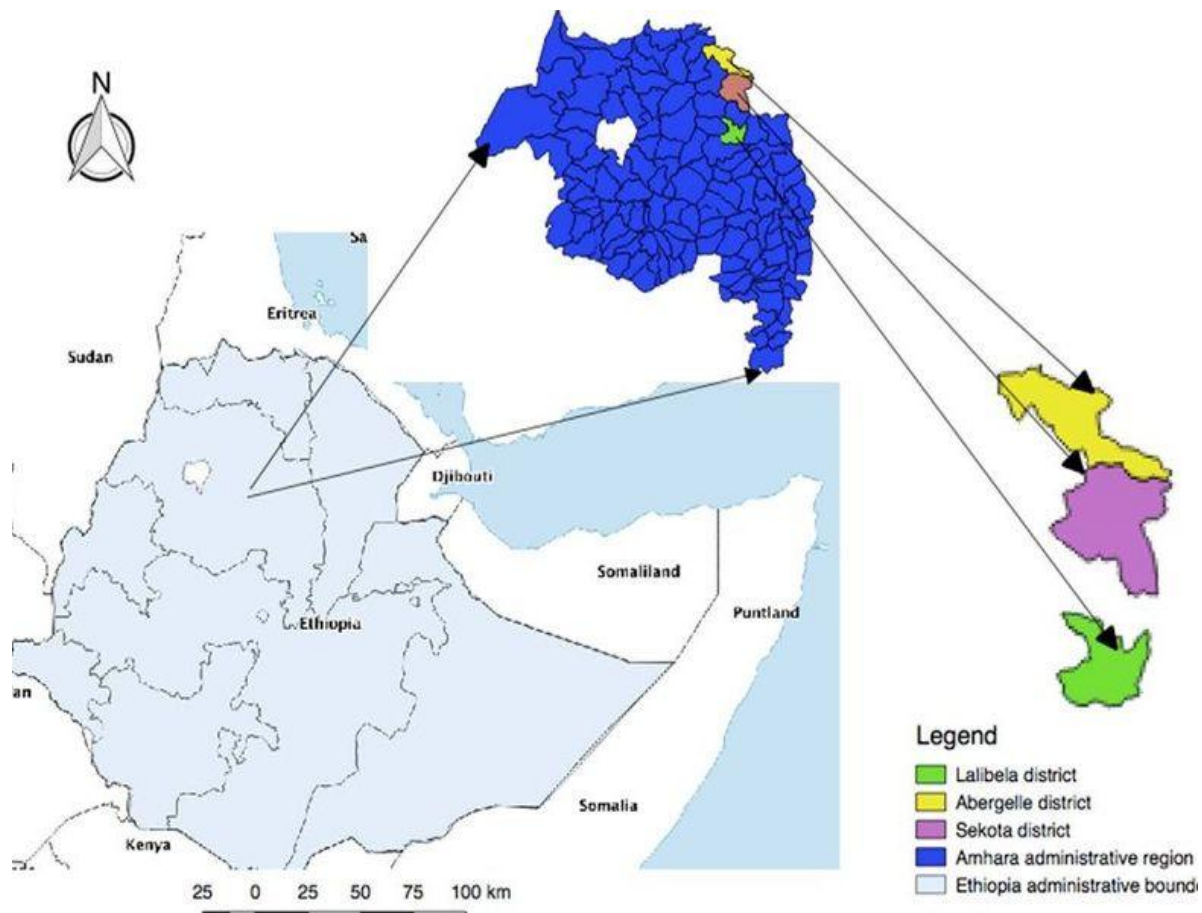


Figure 2 Areal Description

Source: google.com (maps of the study area)

3.2. Research Design

In assessing the main differences between quantitative and qualitative research methodologies, the former uses numerical data as a methodological technique while the latter method heavily depends on a detailed analysis of the phenomena derived from human experience (Marvasti, 2004). a qualitative research method involves distinct philosophical postulations, strategies of inquiry, methods of data collection, analysis and interpretation approaches (Creswell, 2009). The qualitative research method is often preferred by researchers in order to obtain a deeper understanding of phenomena which are analysed on single-case situations, organizations and

institutions (Strauss, 2003). This study, therefore, employs a qualitative research. This is because the study intends to describe, compare, contrast and interpret the existing facts and puts the status of the perceptions of tourism service suppliers towards local beggars in relation to various variables which will help to understand the issue and lead to causal analysis. Therefore, secondary sources such as reports, tourism policy and strategy documents, guidelines, books and magazines will be used to collect secondary data.

3.3. Data Collection Tools

The study used qualitative method of data collection such as, interview, observation and document review to collect pertinent information and data on the theme of this study.. As described in the above section, the researcher used both primary and secondary data from different data sources. Primary data were collected from local communities such as clergy, local guides, Lalibela Town Administration Culture and Tourism Office experts (LTAUTO) and other tourism service suppliers through interviews. On the other hand, secondary data such as reports, books, published articles and others were used as secondary sources of data. In order to obtain valid, reliable, complete, and accurate data on time, the following procedure was employed. First the interview were asked for each type of respondents which meant for Admin staff and the clergy (Priests & Deacons), local guides, hotel and lodge owners and LTAUTO experts. Based on that the questionnaires were divided in to two parts; the first part provides instruction for the respondents in order to ease the way responses are given and the general background information about personal data of the respondents and the second part contain the questionnaire which includes detail information of the research questions.

The time adjustments were done a based on the timely adjustment of the informant's availability. Accordingly, using the support letter of the university the researcher used the last resort to collect the data by going to hotels. Additionally, relevant documents were used searched and reviewed sourcing from the websites of national and international organizations, journals in order to get various reports, strategies and research articles. Additionally, the researcher reviewed for various books, journals, and thesis that have conceptual and methodological relation with the research focus.

3.3.1. Interview Guide

Semi-structured interview guide was prepared for representatives of local communities such as the tourism service providers, local guides, church admin staffs and culture and tourism bureau experts. This tool is important since it gives more freedom to interviewees to express themselves and allows the researcher to benefit from information obtained from a more exhaustive treatment of the case under consideration (Koul, 2008).

3.3.2. Profile of Interviewees

There were 21 interviewed (i.e. 3 from the clergy, 7 from local guides, 4 from hotel and lodge owners, 4 from community and 3 from LTACTO officials). The interviewees were chosen because of their extensive knowledge, experience, expertise, and involvement with the tourism sector and the church overall activities in the study area and they were selected based on their ability to contribute to the overall research objectives by providing relevant inputs regarding the their perception and interaction towards local beggars.

3.3.3. Observation Checklist

The researcher used observation method to collect actual data regarding the targeted study site. During guided field walk, Observation technique was supported by local guides and participating informants to obtain the necessary information. Therefore, the observation checklist used to collect primary data and practical situation of the all over beggar and tourism interaction. In addition, observation checklist was used as the main data gathering instrument since the purpose of the study is to identify the perception of tourism service providers towards local beggars. Furthermore, the researcher observed (1) the beggars around in the tourist attractions in the area and around it and its free for movement of tourist. (2) Tourist interaction beggars (3) Tourism service supplier and beggars' interaction.

3.3.4. Document Review

Document review is important for strengthening the data obtained through questionnaires and an observation checklist. Best and Kahn (1989) stated that document reviews are important as relevant sources of data and useful in yielding information and exploring educational practice

3.4. Sample Size and Sampling Technique

The target populations of this study are tourism service suppliers found in Lalibela town as well as local community members since it is the data's saturation who have a knowledge on tourism activities in the area. The sample respondents for this study were selected from local community representatives living in the Lalibela town such as the church administration staffs, priests, deacons, local guides, Lalibela Town Administration Culture and Tourism Office experts (LTACTO) and tourism service suppliers (e.g. hoteliers, tour guides etc) in the rock hewn churches of Lalibela. To determine a representative sample size from the target respondents, a purposive sampling technique was employed. The key informants of this study were selected purposefully so as to include all the concerned stakeholders To collect the primary and secondary data, different instruments including: interviews, field observations, documents and audio-visual resources used In a nutshell, a total of 21 individuals took part in this study. Each respondent is referred by the code given as shown in appendix 1

3.6. Method of Data Analysis

Data analysis was done simultaneously or preceded hand-in-hand with data collection in the field and the writing up of findings (Creswell, 2014). Before turning to the scientific analysis tools, the researcher had taken some analysis steps during the interview itself, "including to identify the participants' spontaneous descriptions, new meanings and relationships; condense and interpret the meaning of what each participant describes and 'send' the meaning back for self-correcting interview or 'on-the-spot' confirmation or disconfirmation of the researcher's understandings and interpretations" (Brinkmann&Kvale, 2015, p.221).The qualitative data will be analyzed using a thematic approach, particularly Creswell's generic process of qualitative data analysis to answer the research questions(Creswell, 2014, pp.194-201). Codes and categories were developed inductively that represent themes. The data gained from other stakeholders was used to support the themes developed from the perception of tourism service suppliers towards local beggars. Interviews conducted in the Amharic language will be transcribed by the researcher and translated into the English language by a professional English translator/s. Iterative and back translation was done by the researcher and the translator for these

data to ensure their validity. The following generic process of qualitative data analysis steps, as stated by Creswell (2014, pp.194-201) will be used to analyze the empirical data. These include:

Step One. Organize the data for analysis. Audio descriptions of the interview were transcribed by the researcher only to ensure accuracy and to mark the transcripts with any relevant non-verbal information. All transcriptions were cross checked with the audio records by the researchers to ensure accuracy and to validate if the researcher accurately captured what the participants said. Then, transcribed verbatim interviews, the photographs, and the field notes (special format for note taking) or memos were arranged and documented. Transcription, translation, initial coding & electronic transcripts were organized and sent to MAXQDA software to store, organize and retrieve data. The transcribed interviews and field notes were translated by the professional translator/s and were cross checked by the researcher.

Step Two. Read through all the data. The researcher started writing notes in margins and record general ideas about the field data. A first step is to obtain a general message of the data and the tone of ideas obtained from interviews with participants and to reflect on its overall meaning.

Steps Three. Start sorting and coding often a term based in the authentic language of the participant. This coding process can be enhanced using MAXQDA software program. The researcher followed the eight steps in the coding process of textual data forwarded by Teach cited in Creswell (2014, pp.198) which include getting a sense of the whole; picking one document (i.e., one interview); making a list of all topics and clustering together similar topics; finding the most descriptive wording for the topics and turn them into categories; and merging/assembling the data belonging to each theme or category in one place and conduct an initial analysis.

Step Four. Generate categories and themes. The researcher generated codes for a description of the setting or participants as well as categories/themes for data analysis. Then, the descriptions were transcribed into meaningful units to generate a small number, perhaps five to seven, of themes or categories. These themes appeared as major findings in this study and were stated under separate headings and sub-headings in the findings sections of the study. Each theme statement was determined when there is a shift in the meaning of words that were spoken by the participants. Essential theme statements were kept, while others were discarded if deemed

extraneous. The researcher built theme connections, integrations and patterns beyond a general description and theme identification.

Step Five. Elaborate themes and constructs. The research used a narrative passage and the detailed discussion of numerous interconnecting themes and constructs (supplemented by sub-categories and themes, specific illustrations, multiple perspectives from participants, and direct quotations) to convey the findings of the analysis.

Step Six. Synthesis of meaning. The researcher made a meaning of the data to capture the essence of the participants' experience as well as the lessons learned in this study. The researcher did not bring his own experience or perceptions or interpretation to the study rather the researcher let the data speak about the topic under study. However, the research presented a sense of meaning derived from a comparison of the results with information gathered from the literature or existing concepts under discussion section of the study; to show that the findings confirm past data/information or deviate from it; to recommend and findings that the inquirer had not foreseen previously in the

Study Verification/Trustworthiness

The researcher checked for the accuracy of findings by employing validation procedures (listed in the following pages). The reliability of the study was ensured by following research approach which is consistent across different research studies (Creswell, 2014). The overall quality of the research would be maintained by employing various mechanisms. Specifically, the research interview questions had been pre-tested before they were directly administered to the actual respondents. In order to validate the empirical data internally or ensure trustworthiness, the recommendations forwarded by different authors were followed. In ensuring trustworthiness, the researcher rigorously executes the following strategies (Holloway & Galvin, 2017; Brinkmann&Kvale, 2015; Creswell, 2013):

Member checking: Feedback from participants and other stakeholders were served as a check to understanding of the data throughout the interviews and data analysis process this can help avoid misinterpretation or misunderstanding of the participants' words or actions. An ongoing dialogue regarding the researcher's interpretations of the participants' reality and meanings was ensuring the truth value of the data. The researcher determined the accuracy of the study findings through

summarizing, repeating or paraphrasing the participants' words or actions (Holloway & Galvin, 2017, p.311-12).

3.7. Ethical Considerations

From the starting point of the study, the researcher had taken some situations into consideration having assumed that I might put participants at risk during different stages of the research. It is also expected that during data gathering stage too, participants might be n dissatisfied due to being requested which cause them feel somewhat coerced and disempowered.

In the analysis process, there were conditions to be taken into account in which there can be use of language that may disappoint the survey population during reporting findings.

Taking all these ethical issues into consideration, the following measures were taken. First, contacting individuals in the research areas and created a smooth relationship with them before I began the actual data collection. This increased some sort of trust between my research and the respondents.

An informed Consent and Assent was prepared and read to them as a mechanism that, to some extent, dealt with ethical issues since it clearly states the rights of the respondents to participate voluntarily and to withdraw at any time whenever they want to do so in order that they did not be coerced to participate in the research. Regarding those possibly assumed ethical problems in data collection and analysis procedures, I clearly stated the informed consent to every respondent; getting the permission of individuals in authority; avoiding personal identifications of respondent, I also use appropriate language during reporting findings; and respecting the academic ethical and moral obligations of social science researchers.

CHAPTER FOUR

4. RESULTS AND DISCUSSIONS

This part of the thesis deals with the presentation, analysis and interpretation of data collected through interviews, observation and document analysis. The data gathered through all these methods help to capture the socio-economic characteristics of the respondents. The data also serves to analyze the perception of tourism service suppliers towards local beggars in the study area.

4.1. Socio-Economic Characteristics of Respondents

Out of the total respondents 21, eighty three percent which is sixteen were males and sixteen percent which is five were females. There was difference in the number of male and female respondents. All the interviewees (respondents) were literate. The majority sixteen two percent of the respondents' age ranged from thirty to sixty five years old, while twenty nine percent and eight percent of the respondents' were less than thirty and older than sixty five years, respectively. Out of the total respondents, sixty six percent were married, thirty four were single. Most of the respondents sixty six percent were guides and others thirty four percent were workers of the Monastery. Most of them have greater than ten years' experience fifty four percent and the other workers who were forty six percent had equal or less than ten years of experience. Most of the interview with local governmental and nongovernmental organization or the Monastery officials of Lalibela area provided information about the attitude towards beggars / hustlers

As discussed in the following sections, among the key issues identified were

4.2 Results From the Interview

According to Lindlof and Taylor (2002: 298), the most common and appropriate way to showcase the findings of qualitative research is to present the themes that emerge from the interview analysis. Similarly, Thomas (2003) stresses that it is important that the researcher is able to make the hard decisions when considering which emerged themes are the most important

ones. Thus, the outcomes are now considered according to the key themes that emerged during the interviews with each questions.

4.2.1 Types of Beggar/Hustlers, (Age, Sex, Disability)

From the observation what I witnessed most of the hustlers are young males and they have no any physical disability , Here there are children (girls) but they are not surpass the number of boys in comparison within.

One key informant also said that (IR7)

It is obvious many children leave their school and come to hustle here. You know, some parents encourage them to hustle tourists than to go to school because hustling is one of the most beneficiary activities in Lalibela and it has so many histories with the communities regarding tourism and hustling.....

According to the respondent most of the hustlers are young children who are supported by their parents so they can go and hustle tourist where ever and whenever they come across with them in the market places, the door of the churches, around hotels and sometimes even on the street. As of my observation most of the hustlers are habituated around St, gorge church it might be because the open space of the area and the presence of the church's position which is separated from the other group of the churches.

One key informant also said that (IR5)

Some hustlers are not disabled they are young peoples who are addicted with different drugs and they make their leaving by begging/ hustling and often they leave on the streets of lalibela and around the church ...

From my observation I also witnessed that some of the hustlers are drunken young boys with furious behaviors. Sometimes they confront with verbal abuse which is annoying especially for domestic visitors.

4.2.2. The relation between tourism service suppliers and beggars

As was discussed in Chapter 2, beggars/hustlers may bring a number of ups and downs to host communities, potentially to tourism service providers. The key informants interviewed were

prompted to talk what they considered to be the relation of Beggars/hustlers with the tourism service providers. From the interview , it became evident that, in Lalibela , many tourism service providers believed that their relation with the hustlers are complicated and difficult most of the respondents say they don't have a smooth relation with hustlers specially when they told them to go away from the tourist they provide service.

IR2 stated that:

It is observable that most of the hustlers don't like us they often see us a threat for their business and activity , sometimes they insult us in Amharic specially those who drink and chew chat they are hot tempered .I myself confronted them in some occasions ,...

IR11 interviewed stated that:

Here we are just two different peoples when the tourist comes one legal the other illegal .The difference between hustlers and legal guides is that a legal guide has legal legitimacy and a hustler is has no legal ground, but looking for some sort of income by selling different traditional articles to the guests. The hustlers hustle the guests even out of the guests' bullingness. The hustlers do not have any other source of income. They don't have work permits and there is a big difference between the two and it has a negative impact upon the visiting system...

According to the above respondent beggars/ hustlers are not friendly with tourist, during the interview, the interviewed came up with the idea of bulling and the impact of hustlers in the tourism service. This would minimize the satisfactions of the visitors and they may not be happy about the overall interaction as well as their visit in the destination.

IR 13 commented that:

There is no beggar in Lalibela, but hustlers. We, the legal guides and hustlers are working together since we all are parts of the tourism sector as if we know and understand each other...

Based on the above respondents the beggars they encounter are not beggars just hustlers even when I asked IR13 what is the difference between beggar and hustler in his definition “ beggars are those who are unable to do any work ,like disabled , old or someone who is incapable of

winning his daily edible thing ,however, hustlers are those who are young and well physical they have the capability to work but they don't want to work instead they want to get money by hustling" so from the respondents response what we grasp is that most of these beggars are not incapable of doing things but incapable of making money by working than hustling.

IR6 stated that:

We don't have tight relationship with them instead we are different from one another it is better to say our relation with hustlers are not good because we don't like what they are doing and telling to the tourist when we are working our jobs some of the hustlers even try to convince them to change their mind on booking hotels, restaurants and they tell them false information on the things they (hustler) quarrel with like if they don't like our hotel they tell them bad things about hotels ...

During the interview, the interviewed also mentioned: that he has a bad relation and experience of hustlers on the service he provides to the tourist. according to my respondents information we can say that the presence of beggars/ hustlers has a major role on the tourism service as well as the service providers if they tell a false claim about the service provider they don't like and change the mind of the tourist to make changes on hotels or restaurants the tourism service is in great danger.

During our career so far, we haven't encountered a serious problem. We know each other with some of them so that they don't disturb or create a problem. Those who disturb are not many and we can treat them through advice....

According to my respondents IR6 is a tour guide he told me that he did not encounter with beggars or hustlers but he didn't deny that there are hustlers who are not friendly with them. Previous literature has suggested that customer overall satisfaction with a hospitality experience is the sum of satisfaction with the individual elements or attributes of all the products and services that create the experience (Kangas, 2007). Therefore, when experiencing hospitality experiences, customers tend to form a set of independent impressions on each and compare those with the expectations of the same attributes. Customer satisfaction, in general, is a comparison between the expectation of value (before the purchase) and the perceived value (after the purchase). Baker and Crompton (2000) identified that satisfaction in tourism refers to the

emotional state of tourists after exposure to the opportunity or experience. So having this in mind if the tourist suffers or confused with the service he intended to use or buy is changed by false allegation or other reason he / she must be dissatisfied

One respondent (clergy) IR12 mentioned that

*The presence of hustlers and beggars around the visiting place has three reasons
First: the only source of income for the people is tourism and there is no other alternative.*

Second: tourists themselves go beyond the ethics of the locality and the problems stemmed from violating the local culture.

Third: the visiting place is a religious center. Therefore, the beggars come to the place hoping that attendants of the church would give them money as they get blessings by doing so. After all it is not easy to work the tourism service with the presence of beggars it is very difficult we even ask the police office for help to stop it but we can't do it due to different reasons...

According to the information that the clergy states the presence of hustlers are expected and it is known by different response and they are not okay with their presence and they create obstacles on their daily activities the same question was asked to one of the tourism office employee in the destination

IR12 said that working here with the presence of beggars / hustlers is very difficult and irritating sometimes we are not confronting with them only we confront with their families also because their families appreciating and supporting their activity

When the other tourism official asked about the claim, he approved by saying that it is a part of our daily activity when we told them to stop to hustle the tourist their parents come and complain about it sometimes they even think us we are standing on their way to prosperity/fortune. In addition to those claims in my observation I myself observed that most of the time they the hustlers and the tourism service providers are not each other's cup of tea. This leads us a poor service and destination management if these things are not worked according to the principles and rules of the tourism service; there will be more dissatisfied tourist which is a bad thing for

the destination area if the visitor is not happy what he or she is visiting and using the future of the destination might be disasters

4.2.3. The reasons of begging/ hustling

According to the first cognitive reasoning, begging is presented both as a form of work and as the opposite of work, in the sense of legal employment. On the one hand, begging is regarded as “the last solution”, to which one only resorts in the absence of a job but on the other hand, it is presented as a means of meeting one’s responsibilities, in the same way as having a job makes it possible to earn a living. Additionally, their practice of begging is sometimes similar to being employed: for example, some of them adopt regular schedules, comparable with usual business hours. When we ask this question to someone why they are begging the question might be easy and obvious because they don’t have money, food, cloth but in the case of Lalibela is different

IR17 said that:

The reason and hustling around here has a long history old times the hustlers get more money than those who works legally with the tourists even the community around here have a good places and respect for the hustlers who get help from the tourists. ...

According to the above respondent hustling is one of the most respected job /if we take it as a job in Lalibela. Different peoples around there change their life by hustling instead of working legally which brings the thought of the community on believing that the hustlers are the once who has a better future than an official guide due to this they encourage them to hustle than to become any other professional.

IR9 also says that he is a hotel owner

It is obvious the tourists are positive on helping people especially when they heard a very sad history of a young boy or girl the hustlers know it very well and they make up a story which convinces the tourist to understand their situation and open/ready to help...

The beggars/ hustlers in Lalibela are preformed and have a rich experience regarding how to convince the visitors or how to touch their heart. which is good to them so they always know the soft spot of the tourist to induce them to be help full to help them and they told me some funny

and bad occurrence which is out of the ethics that is why I couldn't include in my presentation since it is academic paper

IR1 also said that

You know when a doctor in a community graduated all the kids around the community want to be a doctor because their role model is that doctor. Here is the same situation the kids here grown up listening the history of hustlers whose life changed because of tourist and they want to be like that persons

As the above respondent mentioned hustlers in the past has get the most advantage of the tourists than the official guides even most of the tourism services providers in Lalibela are built by hustlers The owners of Lalibela's most popular hotel have also been hustler. As in a fairytale, they were "offered" a hotel by the rich man and, within a few years, became very rich men themselves. Neither one of them was trained to manage such a business for that matter so the kids and the young generations are mimic it to try his or her luck.

IR8 also

The hustlers here hustle for good things they believed they will get some helps from the tourist. They are not harmful most of them but there are some who are hot tempered and annoyed tourists. Most of them are unemployed young peoples and some girls they born here and those who believed that one day I will change my life and my family's life. I didn't see too many disabled peoples most of them are normal.

Based on the interviewed answer from the above caption what we understand is that are not harmful which contradict to the other respondents actually but he believed that most of them are not incapable of working they are healthy young kids who would have a profession they dreamed of if they continued their education instead of hustling tourists , he also mentioned that they are not hustling only for their daily income or their personal wealth but also for the well development of their families too.

IR20 said that;

The beggars/hustlers around here most of them don't have permanent income they believed in the tourism income to make their daily income because they learned from the

history of hustlers in the past some hustlers in the old times build hotels and bought cars that makes them to beg they want to be rich over night without doing anything even if most of them don't use the money they get from hustling in a proper way they use it for other purposes.

According to the above informants the hustlers, hustles not just for their daily income but for their better future as of the other respondent he also believed that it is because of the history of hustlers who own hotel , cars and different wealth which drive the young boys and girls actively participated on this business / activity .

IR3 also state that

Some of the hustlers they don't want to be official guide because the money they get from hustling is much more than the money they will earn as a guide even I have afraid who was a guide he quite guiding and translating now he is hustling

Based on these respondents we can learn that being an official guide in Lalibela is not a dream job to get the best out of the tourist instead of it being hustler is beneficial and great deed.

The key informants conclude that the reason for the existence of the begging/hustling in Lalibela is depending on the perspectives of different stakeholders and the economy. In due regards, how the community viewed the beggars and as guides influenced their perception of the phenomenon and its unfolding plights. Consequently their negative perception which impaired their quest to support interviewed official guides by moral and short of respect leads them to change their profession (guiding career) form working to hustling. The community members should be enlightened and reminded that hustling is not a blessed and respected means of income.

4.2.4 The relation between tourist and beggars

It is known that what it looks like how they start greeting to know each other for the first time the hustler/beggar easily use a few basic expressions in English with which they call out to the tourists : “How are you ?”, “How is Lalibela ?”, “Do you like the church ?”, “*Where are you come from?*”, etc. If the tourist responds (and in many cases, even if the tourist does not respond!), a child may start following the visitor(s). He might then offer the latter to purchase

small leather cross as a “souvenir” or ask the tourist for coins which he “collects” but which he will go in fact very quickly to exchange to with another tourist.

This is how they first start their relation Moreover, the children who chant “*money money*” in the streets when tourists walkby are very young ones. On the other hand, some implement complex strategies in which they anticipate a second encounter, and even the building of a long-term relationship. The latter show their school reports as proof of their being serious students with a good potential, thus implying that helping them would make good sense.

IR 11 said that

They interact with the tourists very quickly then if the tourist is okay to work with them they work together they don't have bad relation most of the time there are tourist who doesn't like being followed and they told them go away.

According to my observation the interaction most of the time were very good and respectful to watch as much as the response was in words the problem starts when the Hausler starts asking the tourist to buy things or asking money on this case the dialogue shifted into some kind of disagreement or ignorance on the tourist side which makes some of the hustler trying to ask again and again .this is annoying to the visitor and make them furious.

IR10 respondent also said that

By any means they found them from church from hotels/outside hotels, when the tourist wander around, they hustle them to get their daily income. They hustle them because in lalibela there are a number of tourists the old tourists gave and create fortune to the old hustlers they bought cars, build hotels for the hustlers by experiencing from them the new hustlers try their chance but now tourists are not as eager as the old once to give hand and often it creates a discomfort between them the tourist and the hustler...

Here based on the above respondent beggars/ hustlers don't have specific place and time to hustle, they are everywhere and any time and there relation is not as good as what it is expected Though respondents of this research considered scamming and rip-offs as normal, all interviewed service providers agreed that hassling should be avoided. On the one the Hassling although success seems to be a far-off wish. The begging tourists' encounter in the case of

Lalibela is one of the most distrusting aspects of travel in poorer countries as asserted by Phillips and Carillet (2009) and also Nicolaides (2016). The church administration has organized a compound to settle and help old and helpless people. Though the project is highly reduced the problem of begging remains one of the most common problems of tourism development in Lalibela town. hand, Lalibela town security and the police administration were trying their best to control another respondent also said hustlers doesn't choose a place and time they hustle by any incidence at the time of visiting when we move from one sections of the church to the other they came and trying to talk to them and create uncomfortable condition to the tourist they also hustle when the tourist go out to buy things in the market place often they are appeared around gift shops and the gate of the churches.

I asked the tourism office officials what the tourism policy says about hassling and begging

He(IR 9) said the following

What the tourism policy says “on the tourism destination area there must not be anything there which disturbs the freedom of the visitor, which includes to move freely from one place to the other, to buy, to eat, to get the service... etc.” the tourism policy has also a rule and regulation to the host community. Both the host community and the tourist has rights and obligation regarding visiting, it includes getting information they have to respect and govern by the norm and values of the host community the service provider/host community also respect and develop their service according to the ethics of service providing. The right and obligations of the tourism policy is clear and net the problem is on practicing it and exercising specially to come up in a mutual understanding ways.

Having the information in my thought I try to cross check what the tourism policy states about It says that maintains a high level of tourist satisfaction and ensures a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them. These internationally recognized principles expounded by the UNWTO will be applied consistently and rigorously in all actions and tasks associated with the implementation of the STMP and the hosting community beside this the tourist must be governed

and leave up on the norms and values of the destination area which includes its aboriginal character.

4.2.5 Impact of begging on tourists visit experience in Lalibela.

In this research study, even if participants experienced hassles/ beggars this negative local behavior, if seen as unimportant, would affect their perceptions of quality, level of satisfaction, or influence the overall tourism experience. In this perspective, participants may view begging/ hassling as just another attribute of the destination product and accept this local behavior as part of the social norm. Graefe and Vaske (1987) acknowledge that tourists' ability to tolerate impacts on the tourism experience is subjective. Tourists' perceptions and tolerance of hassle / begging on the destination areas play a major role on the overall conditions of the tourist regarding the area, most of the interviewed respondents said that most of the tourists are tired of hustlers and beggars now a day; which indicates the tourists are not happy not about the destination area but the activities of the hustlers.

IR 4 said that

The guests/tourists right now are getting tired of with hustlers. The tourists who bought car, build hotels for hustlers in the previous times were not tired with them but now what I see from the tourist they don't even want to talk to them they even keep themselves away from the hustlers.

According to my respondents point of view the visitors at this time are not eager enough to talk to the hassles/ beggars they are tired and want to move on when they see them from this what we can grasp the perception may be pre-casted or it might be a new thing . we can only know this on further researches from the point of the tourist only here we learned on the said of the tourism service supplier.

IR 17 also stated that

The tourists perception is different from tourist to tourist I can categorize in to two some of them expected hustlers, some of them doesn't expect and when they see they said that go away, I don't want you to follow me, leave me alone their feeling changed.

Based on the above respondent even if knowing their perception is not easy , it is fair to say the perception of the tourists depend on the visitors and hassles behavior some of them are pre informed about the presence of hassles and they make themselves ready for this some of them may get it as a new occurrences and react with differently.

IR 5 also said this

It depends on the nature of the tourist some of the tourist ignore them because before they came here they read reviews about Lalibela and they are informed so they just pass them some of them also afraid of being robbed, cheated, for example in google they said that taker of hustlers in Ethiopia, specially Lalibela the tourist must not be a shamed of hustlers and they must have the right to move freely of course it is not a good thing.

According to my interviewed he strengthen the idea of pre informed most of the tourist who came here are prepared for hassles and they are just pass on them without any interaction some of them even feel insecure due to the presence of these beggars/ hassles they think they may face looting and cheated in different ways.

IR15 said that

When the tourist saw them they are afraid of being robbed and trying to reserve themselves from hustlers sometimes they are afraid of going out by themselves. E.g. In our hotel the tourist told us we don't need these children's let them go we help them as much as we can by telling the hustlers to go.

Based on the above interviewed the tourist perception might be changed if they feel that their belongings are endanger of hassles/beggars and he also said that they some of the tourists are not happy to go out and wander around without the help of others which indicates the freedom of moving from one place to other by themselves.

IR 16 said that

Their perception , let me tell you, I have a couple of incidences three months ago when one tourist came with a habesha friend the hustlers trying to hustle and the habesha friend told them they don't need their help they are here to visit by themselves. But the

hustlers don't listen they keep following I don't know what they were talking. But they start fighting the habesha guy and one of the hustlers and they stop their visit and fly back the next day such kind of things happened sometimes with hustlers and visitors.

From this what we are going to understand is that the perception of these kind of visitors are totally different from their previous expectation on the presences of hassles / beggars .they were not pre informed about the beggars/hassle how to encounter with them.

4.2.6. Experience of Tourist Comment Regarding Beggars and Revisit

When we think about tourists revisit plan a tourism destination, there are factors which drive them into this these are Novelty seeking, Cultural experience, Adventure, Escape, Social contact and Relaxation Revisit intention is a cognitive state that reflects a tourist's plan to return to a destination during a projected period of time (Weaver & Lawton, 2011). Being satisfied with the destination visited and wishing to see the destination again has generated the concept of the intention to revisit. To ensure repeat visitors for the destination is an important criterion in the competitiveness of these destinations Alegra and Cladera, 2006:289). Stating the significance of repeat visitors for the first time, Gitelson and Crompton (1984) have expressed that destinations needed repeat visitors. Intention to revisit a tourism destination has been defined as an individual's readiness or willingness to make a repeat visit to the same destination, providing the most accurate prediction of a decision to revisit, e.g. purchase of a vacation package to the same destination (Han & Kim, 2010)

IR 18 said that

They are annoyed with the hustlers here in my hotel one day they came the tourist and the hustlers together I don't know what they were talking about they have been drink around a table at the end the tourist came and ask as to let the hustler go away, he paid his charge and he said unless he leaves first I don't leave it is hate even if I didn't hear what they said each other it was hate certainly one tourist also told me that he doesn't want to recommend other visitors to come because of the hustler...

According to my respondent and her incidence the prance of beggars/hustlers is an obstacle to the tourist not only to revisit the destination but also to recommend to others to come and visit it.

We can barely expect that when a tourist fights with a hassle in a bar he /she would have an intention to come back and revisit

IR 4 also said that

I didn't hear that a tourist said I wouldn't revisit it but I saw some tourist they upset by hustlers and wrote a bad comment because of hustlers wrote review after their visit you can see them from the review and take your judgment on it.

According to this interviewee he is not sure about the tourist either he/she has an intention of coming again or not but he certain believes that some of the tourist who encounter with them wrote a bad review on the situations they faced with hustlers which indicates their expectation regarding this maybe new and unexpected. Another interviewed strengthened by saying; some of the hustlers are like professional guides at first but at the end when they ask them money address etc.... they disagree a couple of tourist have complain about them because of it but I didn't hear they said I will not come back. Having this information in mind I try to find out what are they comment about it.

Comment one from review (source tripadvisor.com)

The town itself although not unfriendly is very used to tourists, you'll make ALOT of "instant" friends that ask to be your guide, I found going out of the hotel a pain. The children given the chance will most likely ask you for money. EVEN normal villagers ask for money if you take a photo. It feels very spoiled. BEWARE Lalibela is Filthy, smelling of feces (Human an Animal)at almost every turn, the flies are unbelievable, never in 8 years of living/travelling in asia/africa/india have i seen a town so Infested with Flies.. They love to crawl in people's mouths here it seems.. And with so much Feces on the streets i can imagine there is a lot of disease spread about.

Comment two from reviews (source tripadvisor.com)

A beautiful place to visit but the beggars are annoying and little bite harsh watch out them most of them is kids and students.

Comment three from review (source booking.com)

We run into so many kinds of beggars in this city that we often get tired of reaching into our pockets for coins. Even the very traditional response to beggars "Igziabheryistot" —" May God grant you what you need" sometimes escapes our weary lips automatically without really meaning it. But they don't let you wander around freely so it is difficult to move without giving something to them.

These are the comments some of the comments which I found on the above mentioned sources based on these comments the tourist here are complaining about the way the beggars/hassles are encounter them specially the first comment was a little harsh one but it is true also comments like this are very difficult for both the destination and the tourism development in the area we must take care of such kind of situations on time before it is too late

IR 13 also said

Because of hustlers there was some complaining from the tourist in our organization they even give us some direction not to appreciate them and we must bring security... why they hustle instead of working they said you are healthy and young why don't you work instead of begging/hustling we paid a lot for the church where the money did go didn't it enough to open job opportunity for youths and the community.

From the above respondent what we can learn is that the tourist who face hustlers in lalibela are complaining about it and some of them even participating on asking what must be done to stop it and give advice for the beggars instead of begging they have to participate on different professions or activities since most of them are young and physical fitted people.

IR 6 also said that

Yes they give comment when the kids asked them to for pen, clothes; they give comments to let them go, sometimes they asked us to do something to stop these hustlers they encounter. Since now I didn't hear any tourist saying I will not come again but I can say some of them are not happy to be followed and it is something unusual to them...

The researcher also observed during field work thattion I saw some tourists who encountered by hustlers a picture below shows some of the hustler followed those tourists



Picture 1(field survey: 2020)



Picture 2(field survey: 2020)

Figure 3 begging/ hassling in Lalibela

From these two pictures one can conclude that the beggars are not those who are disabled or old peoples they are young men and children, sometimes they even followed them to the cars and unable to let the door closed below I tried to manage to capture a picture which takes place during my observation.



Picture 3 (field survey: 2020) around St/George Church

Picture 3 shows us the kids around here are just do everything till they try to manage getting something from the tourist actually this is one of the most preferable place to hassles/ beggars to beg/hassle .it might be the open spaces it has comparing with other churches.

4.2.7 The presence of beggars and its effect on tourism and destination image.

In the versatile concept of destination image developed by Tasci and Gartner (2007), destination image that consists of a holistic image factor (overall image) and an feature component (cognitive and affective image) dominantly draws upon attributes through the formation of cognitive and affective images, while the combination of these images forms the overall image. Conceptually consistent with pioneers in the field of image studies, neither this concept positions risk perception as part of destination image.

A study on organic image and perceived risk of Uganda by Lepp et al. (2011) shows that Uganda perceived as a risky destination. Risk perceptions characterized by poverty, disease, war, and beggars/hustlers that closely resemble negative images of Africa contribute to Uganda's organic image. In Lehto et al.'s (2008) exploratory study that employs the PAD (Pleasure–Arousal–Dominance) Emotion model to understand post-tsunami perceived image and risk, results show that natural disaster significantly influences affective responses to the arousal and pleasure domains that resemble the affective dimension examined in the mainstream literature of destination image. When we see the destination image in Ethiopia with beggars effect we didn't have any evidence yet what it will bring but most of the respondents agreed on that the presence of beggars in the destination area has a very negative image building on the tourists perceived or after visit thought.

One respondent said that

The effect is image building the presence of beggars in the tourism destination has a negative impact when the tourist came and see a lot of hustlers and it he/she suffers the hustling their thinking of the destination may be changed they also afraid why there are this much of hustlers.

Another respondent also said:

It has a negative impact on the tourism service and the destination when they hustle the tourist in intense way the tourist getting tired of them and becoming bored. So they are not happy by their visit.

These two interviewed findings suggest that having the presence of beggars in the destination area is likely to have a direct influence on destination image. And the negative image of the destination area will be one of the reasons to the tourism follow without any doubt.

IR12 also said that

It has an effect and a very bad one when the tourist finished his visit he go back to his country so he writes a review then of he treated bad he wrote a bad review that makes other tourist to think about visiting the destination area so we have to solve this problem. Some of the hustlers insult the tourist who doesn't want to talk it annoyed them/the tourists.

Based on the above respondent it is verbal harassment to the tourist if they don't want to talk them they have the right not to but the hustlers offended them and their perception on the destination image will be devastated like my key informants information when they go back it is obvious they will write review about the destination area regarding their visit so it might clouded their judgment to write a good thing about Lalibela

IR2 said that;

Some hustlers are a good people they give the tourist a guide service and let the tourist know some places which must be seen. More than half of them are bad because they told them in correct/wrong information about the destination area or the service provider they quarrel with. If the number of hustlers increases from time to time there might be a chance of looting and stealing.

According to my respondent not all of the hustlers are as bad as we think of them even if their activities are not encouraged they are also help full in some extent .but some of the hustlers are doing something very bad like telling wrong information and defamed the tourism service providers if they don't like and convince the tourists to move on she also has some kind of frustration concerning the increasing number of hustlers which may lead them for stealing and looting that is one of the perceived criteria's of destination image .

4.2.8 Suggestions to solve regarding beggars and tourism service?

Hassling means annoy tourists continually or chronically. According to most interviewed tourism experts, and local respondents, hassling was one of the most chronic Challenges of tourism development in the study area. Most youth of the area try hard to get help from the tourists by asking for sponsorship for travel or education in Ethiopia or abroad, and although most are not genuine, some stories are sadly true. Some pleas are merely scams and 'rip-offs'. Though hassling is common in a historic way, the issue is critical and at its climax in Lalibela town. Though respondents of this research considered scamming and rip-offs as normal, all interviewed tourism service suppliers agreed that hassling should be avoided. On the other hand, Lalibela town security and the police administration were trying their best to control Hassling although success seems to be a far-off wish. The begging tourists' encounter in the case of Lalibela is one of the most distrusting aspects of travel in poorer countries as asserted by Phillips

and Carillet (2009) and also Nicolaidis (2016). The church administration has organized a compound to settle and help old and helpless people. Though the project is highly reduced the problem of begging remains one of the most common problems of tourism development in Lalibela town.

IR13 said that

Regarding hustlers creating jobs according to their academic level, by opening different projects to the people around here. If we don't do it is difficult to stop hustling because when we told them to stop hustling they asked us to give them their daily food. So the peoples leaving condition and their economic empowerment must be solved so to reduce the problem creating job is ideal.

Here the respondent states that to stop the hassling in the destination area we have to create jobs and make them to be an active participant on that matter but if we don't create job and ask them to stop hassling it will be very difficult because they need to ea.

IR9 suggested that

To reduce the number of hustlers the community in Lalibela must teach and nurture their children's to learn good thing not from the bad role models. Some of the hustlers are grade 11 and 12 students who came from remote rural area when they heard the story of hustlers and how their life changed they start hustling instead of learning wishing to tray their fortune...

According to this respondent Creating community awareness and teaching the best ways of the children's must be prioritized since most of the children's driven into this situation because of the histories of the old hassles they must be taught that it is not the right way to earn money . Most of them also came there for additional education from remote area but when they hear the legends of the old hustlers they soothed and trying to hassle instead of learning properly so. Creating awareness is vital and burning solution as of him.

IR14 suggested that:

In the tourism sector, it is better to create job opportunity through co-operation.by the way hustlers are not permanent when they left the kids start hustling it is a kind of

succession journey. Teach the kids/young people's tourism based training and let them learn by doing not begging/hustling.

According to her suggestions she believed that creating a job opportunities by teaching them tourism based activities are ultimate and supportive since the city is depend on tourism and tourism sector incomes only so the training must be tourism based in addition to this she also suggests that we have to teach parent to raise their children and the negative side of hassling

IR 18 said that

Here in Lalibela there is a belief Mr X bought a car because he get help from tourists, Mr Y build a hotel, because he get help from the tourist, even the parents ordered and encourage them to go and try their chance so those unemployed, people and children they stopped their education and spent most of their time by hustling. So to solve such kind things there must be some rules and regulation which make it functional as I told you there is no penal code on it to punish the hustlers being following a tourist

As the above respondents the rules and regulations must be ratified besides creating and educated the community as remains priority. There are countries in the world that has rules and regulations regarding begging /hassling on the destination area for example, Begging/hassling has grown at a significant rate in Lalibela .The tourism office try to varied organizations, activist's claim that many measures have been taken to abolish begging/hassling and the trend of begging still continues.. It might seem that we are very heartless in not giving money to a little child begging on the street, but this is one step that we can take to prevent begging. If more and more people come out and take a pledge that they are not going to give a single penny to any beggar, irrespective of their need, I am sure; beggary will then be completely uprooted from our country. Meanwhile, let us do our job first teaching the community and the youth. And let the government draft rules and penal codes regarding this.

4.3 Results from Field Observation

The researcher try to analysis the following findings during the observation time Analytic field notes are notes that include the researcher's impressions about his observations. Analyzing field note data is a process that occurs over time, beginning at the moment a field researcher enters the

field and continuing as interactions are happening in the field, as the researcher writes up descriptive notes, and as the researcher considers what those interactions and descriptive notes mean (Gobba et al.2000)

During my observation what I witnessed on the interactions between the tourism service suppliers and beggars were high and intense The level of tourist beggar interaction and the facial expressions of the tourist as well as tourism service providers As the frequency of the interaction between tourists high most of the tourists and tourism service suppliers are not welcomed during the observation time Unhappy supplier and dissatisfied tourist and service providers

ST /George church is the most occupied area , traditional antiquity areas the second occupied area and the market places , comes third Since it is one of the most antiquity piece of work most tourist are bored with them when they visit this area and trying to buy thing in the market so the shop keepers face some problems

Finally what the researcher observed was The freedom of tourism moving from one place to others It is not easy for any visitor to move without the presence of beggars makes freedom of moving is more reserved even it also create the negative image in the minds of the visitor being afraid of robbed.

From the standpoint of the suppliers, suppliers with beggars disrupt the habitual way of being a tourist (Lozanski, 2013, p. 58) and are viewed as an assault on tourists' expectations of peaceful and never-ending sightseeing progress. Therefore, the classic expression of suppliers ' 'not seeing' beggars is by avoiding meeting their eyes, and by withholding glances. Apart from glances, verbal interactions are an explicit part of public interactions. According to Kendon (1988): virtually all work that has attempted to undertake a close analysis of communication has been confined to occasions when exchanges of Nevertheless, this is not the case when beggars interact with the public, something which has been explained by Goffman, when he stated, "while words are the great device for fetching speaker and hearer" into their inter subjective, mental world, this does not imply that words "are the only one or that the resulting organization is intrinsically in character" (1981 cited in Kendon 1988, p. 37).

4.4. Discussion on the Overall Interview Themes and Observation Results

From the interviews which the researcher asked the major themes of the respondents To understand how beggars and tourists' interactions changed throughout day and week, the researcher spent extended time observing, photographing and mixing with people in the city. typology of interactions between child beggars and tourists based on the specificities of each type of tourists in relation to begging as follows: tourists insensitive to begging; caring tourists; tourists who search begging and go after child beggars to initiate interaction with them; and patronizing

here in Lalibela the type of begging/hassling is more like irritating one because the beggars are not just begging for their daily consumption it is a means of getting to know each other and changing their future through it by forming a permanent relation one another .

According to the World Bank report, the country has long lived Negative perceived „as a barren land with starving people“ has done a major disservice to the sector; still, the alarming existences of begging and annoyances of tourists prevent them from relaxing and exacerbate the „poor image“ of the country. The harassment of tourists by beggars is expanding at everywhere both in a touristic area and most towns with no division of sex or age group, but mostly children exercising begging as a normal and as accepted way of life at the very touristic area. Obviously Begging is intensified by the religious culture in Ethiopia of giving alms to the poor. It is not necessarily a “foreign” problem (World Bank, 2006). So we can assure that the history of begging and hassling will be one of the difficult problems of the tourism destination area not only in Lalibela but also in other tourist destinations too.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter deals with summary, conclusions and recommendations. The first part of this section presents a brief summary of the research approach and the major findings of the research work. The second part presents the major conclusions drawn from the findings. In the last part possible recommendations that are considered to be relevant and significant are given based on the major findings.

5.1 Summary of the Findings of the Study

There are findings of the research on exploring the perceptions of tourism service suppliers toward local beggars are presented on below accordingly the specific objectives of the research designed to answer at the begging of this research. All the findings are discovered through, interview and observation, the destination in and around Lalibela.

Since the inception stage of this research intend to answer the perceptions of tourism service providers towards local beggars/hassles in Lalibela under it has the specific objectives of the research in each objective the researcher list out the major findings not the surprising finds.

When we see the interaction and relations between tourism service suppliers and local beggars/hustlers. They both of them are making their income from tourism but indifferent ways. Their different way brings a huge gap for the tourism service suppliers since they don't have a good and friendly relationship based on the response of the interview what the researcher finds out the beggars see the tourism service providers as a treat to their activity many tourism service providers believed that their relation with the hustlers are complicated and difficult most of the respondents say they don't have a smooth relation with hustlers specially when they told them to go away from the tourist they provide service. In addition to in my observation I myself observed that most of the time they the hustlers and the tourism service providers are not each other's cup of tea .this leads us a poor service and destination management if these things are not worked according to the principles and rules of the tourism service; there will be more dissatisfied tourist

which is a bad thing for the destination area if the visitor is not happy what he or she is visiting and using the future of the destination might be disasters so to generalize this the overall relation between the tourism service providers and the beggars are not good and healthy.

In the studies second specific objective the researcher try to assess the presence of beggars/ (hassles which is actually the word all the tourism service providers use) the relation between hustlers and tourist revisiting they the interviewed respondents a agreed on one thing they didn't hear a single tourist who openly said I will not come again but they are assuring that and they also have witnessed on some complains as well as destination of tourists who traveled go back before they finished their visit. Beside this the researcher try to mange to look at the reviews what they said about their visit specially the beggars around lalibela most of them are not happy even if they didn't say we will not come again. Here we can conclude that even if they didn't say I will not come again if they are not happy by the service they get in lalibela they are not interested on coming back especially if they are annoyed, harassed and feared of being robbed.

On the third specific objective the researcher what is the presence of beggars mean to the destination image from their perception all of them said it has a negative impact on the destination. The findings from their interview and from different review literatures like a research in Jamaica, India, Bangkok and chain the presence of hassle/beggars in the destination area affects the image of the tourism destination specially the beggars are harassing the tourist it is very bad since the pull and push factors of the visitor plays major role on destination image

Finally the researcher also find some of the solutions which suggested by the participants. The suggestions which recommend by the interviewed once are: Creating awareness, drafting rules and regulations on combating the problem, asking their basic reason why they beg most of them also recommend and agreed up on one thing which is teaching the community the value of getting money on the right way not the ones most of the wealthy guys in the town earn that is the main driven reason why the communities are eager to encourage their children's to beg.

5.2 Conclusion

In this study the researcher tried to explore the perceptions of tourism service supplier towards local beggars the case of lalibela based on the objectives of the study by using qualitative

method. Having all the information's which grasped through primary data (interview and observation) and secondary data (reading articles and review related literature) the researcher conclude or generalized the study most probably due to the respondent view of the tourism service providers on the presence of beggars not walking freely .According to this premise we it is understandable that tourists can pass beggars if they don't want to give but in Lalibela it doesn't work the hassle/beggars are not leaving them easily.

The case of beggars/ hassling in Lalibela highlights the way in which its individual inhabitants can be actors of this situation which is accepted by the community. Some of them, the hassles are even able to take advantage of the flows of international tourism to grow rich and, perhaps, contribute to the local economic development of a World Heritage site but they are not seen from being a good role models to the young generations . They are driving forces especially in the transformation of cultural practices and representations, of their hybridization, between the local and the global. It is in such a way that original and hybrid localities are able to emerge during the process of reception, distortion and appropriation of globalized references and models by local societies. By contributing to (re)defining the relationship of the inhabitants of Lalibela to the world, tourism thus participates in producing an original social space in which foreigners are considered as the promise "of a better life", or more widely as a window on a set of imagined lives, which could be better and happen elsewhere.

The futures of a young generation or a grown kid must not be depend on the begging/hassling instead by working in to the professions so to do it we have to make some changes on the destination site more on the images of the tourism area should be known only by its authentic and unique historic value not on beggars/hassles. Especially those tourists who came there must see the destination from the heritage side not as a charity destination.

5.3 Recommendations

Based on the major findings of the study and conclusions drawn with respect to the perceptions of tourism service suppliers towards local beggars, the following recommendations are suggested.

- **Awareness needed to be created:** The local community and stakeholders should be fully aware about the effect of the presence of beggars /hassles in the destination area on tourism through common discussion. Leaders should design a system of continuous awareness creation to stakeholders and community including the mechanism of benefiting the community through g working and creating different opportunities to. Because unaware society cannot put inputs and not protect, promote and develop the resources but also destroy the destination. Therefore, awareness creation should be made on the community and also create the mechanism to benefit them from the tourism resources of the destination. Continuous training should be given for the monastery administrators, monk, and other workers by government and EOC to give data of the tourism through interview, questionnaire for individuals so as to make see the bad side of begging/hassling in the destination area
- **Drafting rules and regulations :** Even if there is a written ethics and moral obligation which is designed by the culture and tourism policy they can't be used as a penal code in the court so the tourism minister and the concerned body must draft out a rule and regulations which include testing the present gaps of the penal code concerning both sides the tourist as well as the host community
- **Creating job opportunities and training sectors:** Even if most of the beggars and hassles are kids and young boys creating an opportunity to learn tourism based education and letting them to be participant on the tourism sector it will reduce the numbers of beggars in the tourism destination area
- **Further Research Area:** This study serves as a base and an indicative document for future researchers who have intentions to carry out further studies on the perceptions of tourism service suppliers towards local beggars in the case of lalibela The researcher recommended that future researchers can conduct on assessing the perceptions of international and domestic tourism towards local beggars/hassles in lalibela in a comprehensive manner.

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Apendix I

Basic information of the respondent (code ,Name, Sex, experience and age)

- IR1: Sisay K male tour operator and having 10 years' experience 32 years old
- IR2: Mengsha M male tour operator having 6 years' experience 26 years old
- IR3: Gsmu H male tour operator and having 11 years' experience 30 years old
- IR4: Ewntu D male tour operator having 15 years' experience 35 years old
- IR5: Derji Z male tour operator and having 20 years' experience 42 years old
- IR6: Tshay W male tour operator having 8 years' experience 29 years old
- IR7: Dagm F male tour operator and having 4 years' experience 23 years old
- IR8: Fantahun M male tourism office employee having 11 years' experience 34 years old
- IR9: Kuma W male tourism office chairman having 32 years' experience 58 years old
- IR10: Rara G female tourism office employee having 10 years' experience 35 years old
- IR11: Abab Tshay male chairman of the church 36 years' experience 70 years old
- IR12: Kiss Dgu M priest of the church 16 years' experience 42 years old
- IR13: Deacon Trefe Y male church member having 6 years' experience 33 years old
- IR14: W/ro Askal M Female Hotel owner having 21 years' experience 54 years old
- IR15: Derso T lodge owner having 19 years' experience 49 years old
- IR16: Ayalswe D male hotel owner having 10 years' experience 36 years old
- IR17: Setotaw G male hotel owner having 7 years' experience 33 years old
- IR18: Sajien Melaku police officer having 8 years' experience 30 years old
- IR19: Shalka asfaw T male district security head and having 18 years' experience 45 years old
- IR20: Embet A female shop owner having 8 years' experience 35 years old
- IR21: Bewket D male shopkeepers having 16 years' experience 42 years old

Appendix 2

Observational check list

No.	Observation Areas or Questions		Challenges	Remark
1	The level of interaction beggars with tourism service suppliers.	High interaction with the beggars and tourist in most areas	Suppliers are not happy and the service they provide of tackled by them (beggars)	
2	The level of tourist beggar interaction and the facial expressions of the tourist as well as tourism service providers	As the frequency of the interaction between tourists high most f the tourists and tourism service suppliers are not welcomed during the observation time	Unhappy supplier and dissatisfied tourist	
3	Which tourism destination areas are more occupied with beggars and hustlers?	ST /George church is the most occupied area , traditional antiquity areas the second occupied area and the market places , comes third	Since it is one of the most antiquity piece of work most tourist are bored with them when they visit this area and trying to buy thing in the market so the shop keepers face some problems	
4	The freedom of tourism moving from one place to others	It is not easy for any visitor to move without the presence of beggars so freedom of moving is more reserved.	Difficulty to move alone and scared of being robbed	

Appendix 3

Theme emerged from the interview (interviewed number - 21)

Theme	Frequency	Suggested intervention
History of hassles has a vital role on the presence of beggars /hassles in Lalibela now a day.	15	<ul style="list-style-type: none"> - Creating societal awareness. - Telling the community regarding the destination area bad begging/hassling means to the future
Poor society living condition	17	<ul style="list-style-type: none"> - Improving the leaving conditions of the people in the destination area.
Tourism is the only means of income	16	<ul style="list-style-type: none"> - Brining /establishing other means of incomes /farming, industry...
Legal issues concerned with tourism	14	<ul style="list-style-type: none"> - Drafting rules and regulations regarding tourism and beggars /hassles.
Proper training education	12	<ul style="list-style-type: none"> - Opening tourism based institutions and other training centers.



ADDIS ABABA UNIVERSITY

SCHOOL OF GRADUATE STUDIES

COLLEGE OF DEVELOPMENT STUDIES

TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM

A SURVEY QUESTIONNAIRE FOR TOURISM SERVICE SUPPLIERS IN LALIBELA

INTERVIEW QUESTIONS AND OBSERVATION CHECK LIST FOR RESPONDENTS

Key Informant Interview I

Targets: Local Tour Guides and hotel and lodge owner.

My name is Binega Melesse. I am a student at Tourism Development and management program, College of Developmental Studies, Addis Ababa University. I am doing research to write my M.A thesis on the perception of tourism Service suppliers towards local beggars in Lalibela. If you don't mind, I want to have same conversation on these points.

Thank you for taking your time to provide the information; without which this research could not be completed. Feel free to ask questions and raise related topics during the conversation. Feel free to leave the discussion whenever you wish. I will take notes and record our discussion for detail analysis if it is ok with you. I would like to assure you that the personal information you will provide is confidential.

Interview Setting and Demographic Information of Key Informants:

Date of interview _____

Beginning Time _____ Winding Time _____

Respondent's Code _____ Study Location/Site _____

Interviewee's Age _____ Gender _____

General and Probing Questions:

1. How is the interaction between you and beggars?
2. In your opinion, why do you think the beggars are begging?
3. What are the relation between tourist and beggars?
4. How do you describe the perception of tourists on the presence of beggars?
5. Do you have any experience of tourist comment regarding beggars and revisit? If so, ho do you evaluate their comments?
6. In your opinion, how do you describe the presence of beggars and its effect on tourism and destination image?
8. What are your suggestions to solve regarding beggars and tourism service?
9. If you have any idea or impression associated with the topic you can add?

Key Informant Interview II

Targets: Tourism Expert and clergy

My name is Binega Melesse. I am a student at Tourism Development and management program, College of Developmental Studies, Addis Ababa University. I am doing research to write my M.A thesis on the perception of tourism Service suppliers towards local beggars in Lalibela. If you don't mind, I want to have same conversation on these points.

Thank you for taking your time to provide the information; without which this research could not be completed. Feel free to ask questions and raise related topics during the conversation. Feel free to leave the discussion whenever you wish. I will take notes and record our discussion for detail analysis if it is ok with you. I would like to assure you that the personal information you will provide is confidential.

Interview Setting and Demographic Information of Key Informants:

Date of interview _____

Beginning Time _____ Winding Time _____

Respondent's Code _____

Study Location/Site _____

Interviewee's Age _____ Gender _____

Organization _____

Interviewee's Position _____ Year of Experience _____

General Questions:

1. How can you describe the presence of beggars in the destination area?
2. How does the beggar affect the tourism service and the tourist?
3. What are the tourism policies for beggars and tourism destination areas says?
4. What are the challenges working with tourist with the presence of beggars?
5. Would you tell me about your suggestions to combat or reduce beggar tourist relation and Related problems?
6. Anything you would like to add or comment

Observation check list III

Systematic observation: I will systematically observe beggar and tourism service supplier and tourist daily routines, social interactions, and activities in the tourism destination e with as little intrusion as possible. With overt observation, ‘the observer as participant’, and using an observational checklist (see below). This allows me to get the ethic perspectives and informs what I should ask participants relating to my title. I will take appropriate precautions and establish rapport with tourism office of the district as well as local association centers where the observation is conducted (Holloway & Galvin, 2017). I will observe church, market places, hotels and highways, and other related settings.

Based on below stated the observation checklists, field observations carry out during the entire fieldwork.

- 1 The level of interaction beggars with tourism service suppliers.
- 2 The level of tourist beggar interaction and the facial expressions of the tourist as well as tourism service providers
- 3 Which tourism destination areas are more occupied with beggars and hustlers?
- 4 The freedom of tourism moving from one place to others