

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF FOREIGN LANGUAGES AND
LITERATURE**

**ANALYSING THE DISCOURSE OF TOUR GUIDING
COMMUNICATION: THE CASE OF LALIBELA ROCK-
HEWN CHURCHES**

**BY
SHEGAW WEDAJ**

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**A THESIS SUBMITTED TO THE DEPARTMENT OF FOREIGN
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This is to certify that the thesis prepared by Shegaw Wedaj, entitled Analysing the Discourse of Tour Guiding Communication: The Case of Lalibela Rock-Hewn Churches and submitted in fulfillment of the requirements for the Degree of Doctor of Philosophy in Applied Linguistics and Communication complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

Signed by the Examining Committee:

Examiner ----- Signature ----- Date-----

Examiner ----- Signature ----- Date-----

Supervisor ----- Signature ----- Date-----

Declaration

I, the undersigned, declare that this thesis is my original work and has not been presented for a degree in any other university, and that all sources of materials used for the thesis have been properly acknowledged.

Name: Shegaw Wedaj

Signature: -----

Place: College of Humanities, Language Studies, Journalism and Communication
 Addis Ababa University

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ABSTRACT

This study has aimed to analyse the discourse of tour guiding communication. Specifically, an attempt has been made to describe the way local tour guides of Lalibela view the required discourses for tour guides; to investigate the ways local tour guides discursively construct and represent the rock-hewn churches of Lalibela; to identify challenges that local tour guides experience in representing and communicating the rock-hewn churches of Lalibela to foreign tourists; and to find out strategies employed by local tour guides to overcome communication challenges. To address these issues, data have been collected through interview and video recording of the actual guiding practice. Both the interview and video data have been first analyzed thematically. Then, discourse analysis which is considered as both theoretical and analytical framework has been employed in the analysis stage of the study. Specifically, conversation analysis, speech act theory and critical discourse analysis which are considered as different approaches of discourse analysis have been used to describe, interpret and explain the data.

The study findings have showed that local tour guides of Lalibela view the discourse of tour guiding communication at the rock-hewn churches of Lalibela as religious information, participants with different cultural and linguistic backgrounds and prescribed rules and norms of behaving. As a result, religious knowledge, language ability, cultural awareness and good code of ethics have been found as major requirements for local tour guides of Lalibela. Besides, the findings have showed that local tour guides of Lalibela attempt to discursively construct personal identity, destination significance and connection of the destination to other relevant things. The findings have further showed that tour guides have experienced language and culture related problems in their tour guiding practice. While, pronunciation, word choice and grammar have been found to be typical language related problems, nonverbal acts performed by tourists in and around the churches are major challenges for local tour guides of Lalibela. In order to cope up with such challenges, tour guides are found to employ different strategies. Simplification, compensatory and avoidance strategies have been employed to overcome language related problems, whereas providing tourists with cultural orientation has been found to be a remedy for problems related to cultural differences.

The findings of this study have indicated that the rock-hewn churches of Lalibela as destination is viewed and discursively constructed as religious practices and biblical meanings. As a result, local tour guides who are knowledgeable on the destination related information and language skills have greater chance of meeting the requirements of tour guiding profession. However, tour guides have experienced various communication challenges in their actual tour guiding practice though they intuitively attempt to employ coping up strategies. On-job-training related to destination knowledge, language skills and cultural differences has been recommended for the development of local tour guides profession. Finally, conducting a large scale survey research about tourists' satisfaction on the tour guiding service has been indicated as an area of further study.

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CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

In tourism sector where tourists from different parts of the globe involve, language in use along with other nonverbal aspects of actions and interactions could play a significant role in representing and communicating the image of a country in general and a destination in particular. This is basically because the hosts (service providers and/or tour operators) usually engage in the task of making the country or the destination significant or relevant for tourists, the way the service providers use language and other stuff—action and/or gesture is very likely to have consequential effects on creating tourists' experience about the tourist destination. Among service providers, a tour guide who is defined as a person who guides visitors in the language of their choice and interprets the cultural and natural heritage of an area (European Federation of Guides Associations, 2009) is the most active role player in the tourism sector. Because tour guides are considered as forefront employees who are the first contact persons, and because tourists spend much of their time at the destination with them, tour guides are expected to play crucial roles in building a positive image of a destination or an area and reshaping tourists' thoughts by satisfying their needs and expectations.

With the role of tour guides being the key element of the tourism industry, Cohen (1985) identified four specific roles of a tour guide: instrumental, social, interactional and communicative roles, as are respectively explained herein. To begin with, the instrumental role of a tour guide is related to his/her responsibility for accomplishing the overall tour activity such

as arranging tours, transportations and other accommodations, whereas the social role refers to the responsibility of a tour guide for safeguarding the cohesion and morale of tourists. The interactional role is about the tour guide's duty as a mediator between tourists and the people of the destination. The communicative function of a tour guide, as the name implies, refers to the role that tour guides play in communicating destination-related information to tourists (Cohen, 1985).

Out of these four specific roles of tour guides, this study—as its title implies—is concerned with the tour guides' communicative function, that is, with the intention of analyzing the discourse of tour guiding communication. In this respect, the communicative purpose of tour guiding is to present the tourists with the significance of natural and cultural values of the destination. This aspect of tour guiding is also referred to as interpretation, an attempt to explain to tourists the importance of various natural and cultural attractions at a destination so as to create a positive understanding, impression and admiration (Tilden, 1977). In other words, playing such communicative role, tour guides describe, interpret and communicate the destination to enhance the enjoyment of tourists, by conveying to them symbolic meanings of the destination (rock-hewn churches) and facilitating the creation of new experiences.

From this, it follows that the way language—viz. English—is practically used by tour guides is of paramount importance in the success and/or effectiveness of all the aforementioned roles of the tour guides, particularly in that of their communicative role; this appears to be true, because it is through language that tour guides attempt to construct, represent and communicate the social, cultural and symbolic significance of the destination. In this connection, Gee (2005) states that whenever people speak or write, they always construct or build seven things or seven areas of

reality (as discussed in the theoretical framework of this thesis). Thus, being a form of social action and/or interaction, language use appears to be an important facet of tour guiding practice, for the way tour guides present and communicate the facts of the destination is presumed to have a bearing on the guiding practice. In fact, it is because through the use of language that the social and cultural relevance of the destination is reproduced and sustained, the way tour guides use language would influence and affect tourists' experience at (and/or about) the destination and thereby determine the delight and satisfaction they (or visitors) are expected to find from the services of tour guides and, at large, from their visits. In other words, tour guides' language use and their choice of words and phrases could have a bearing on the success of the tourism sector.

Nevertheless, although the role of tour guides—i.e, their involvement in the activities of tourism—is taken to be an indispensable part of the development of a country's tourism business, a review of the available literature on this specific subject indicates that tour guiding is the most neglected profession. For instance, Rabotic (2010) reports that the form of tour guide training that is offered in many countries is mostly based on a revision of secondary school knowledge on geography, history, and cultural heritage of certain regions, but the language aspect of this economic sector (also referred to as “a smokeless industry”), such as presentation and communication, is neglected. Rabotic (2010) further comments that a tour guide needs to be good at commentary, storytelling, voice projection, articulation, nonverbal presentation and the like in order to effectively present and communicate the significant facts and symbolic meanings of the destination. Having understood the overall tour guides' fundamental role on the one hand, and its being neglected profession on the other hand, this study intended to investigate the

discourses which include language in use and other stuff (nonverbal behaviors) of the actual tour guiding communication at Lalibela.

In this study, the notion of “Discourses” with a capital “D” (or, alternatively, the “big D” Discourses)—where “Discourses” refer to the distinctive ways of using language coupled with the distinctive ways of acting, interacting, valuing, feeling, thinking and believing (Gee, 2011a)—has been used to conceptualize the discourse of tour guiding communication. Discourse, in this sense, is the way of viewing reality and the use of discursive processes to understand how people conceptually see and make sense of reality. The Discourse of tour guiding communication in this line of thinking would be conceptualized as the way tour guides perceive the guiding practice and the way they discursively construct or represent and communicate the destination in the actual guiding practice.

For Gee (2011a), any social practice (like taking part in a committee meeting, a lecture, a political debate, or a “small talk” among neighbors) is conducted according to certain “rules” or conventions. In other words, we know that a fixed set of rules governing a particular game—say the sports competition—determine winners and losers. Likewise, a specific social practice—say the event of “communication”—has its own rules or conventions, that is, “shared assumptions” which, though often unspoken, govern the behavior and acts of individuals in a given social situation. For instance, any event of interpersonal communication or interaction is based on those (unspoken social) conventions or “shared assumptions” that determine the degree to which one participant would be said to have acted or behaved “properly” but the other has not, and, analogically speaking, this social event (communication) evokes a scene involving a type of winning and losing in society (Gee, 2011a). In line with this view, language gets its meaning

from the “games” or social practices within which it is used, and these “games” or practices are always ways of saying, doing and being. While the “saying” aspect of the meaning is the language used to explain the practice, the “doing” is the actual activity performed by the people, and the “being” is the identity of the people who perform the action (Gee, 2011a). This is to say that meaning depends not only on the language, but also on what the people do and who they are.

In performing a given practice, people could follow rules in order to act appropriately so that others would consider them as good at the given practice. This is because, when people care about the practice they involve in and want to be considered as good performers on the practice, others could judge them as good at the practice. Such social practices which are accepted as “appropriate,” “normal” or “right” are called “social goods” that could be any thing people in a society want and value (Gee, 2011a).

In the light of the above idea, being considered a good tour guide or a good destination representative could be a social good for tour guides themselves and for the people around the destination. As local tour guides of Lalibela may want to be accepted as particular type of tour guides, they [themselves] may describe a good tour guide [among themselves] in terms of some requirements, and they may act in particular ways in the actual tour guiding practices in order to be accepted as good tour guides. Thus, in order to understand the meaning or reality of tour guiding practice—which is a way of saying, doing and being—the tour guiding discourse enacted at the rock-hewn churches of Lalibela has been analyzed based on the tour guides’ description of the practice and their actual practice (doing and being).

To explain, in investigating the saying, doing and being aspects of the tour guiding practice, critical discourse analysis which is considered as both theory and method has been employed in this study. For Gee (2011a), method and theory cannot be separated because, in order to use discourse analysis as a method of investigating language in use, there must be a theory that explains about the nature of language in use. Put differently, while discourse analysis as a method is a way to investigate language in use, discourse analysis as a theory explains how and why language in use works the way it does when it is put in action (Gee, 2011a). Applying discourse analysis as theory and method could help me to clarify and provide evidence for the theory of language in use that could, in turn, contribute to understand the actual guiding practice and to provide intervention (such as on job-training for tour guides) to alleviate problems found. This notion of discourse analysis is used in this study to analyze the discourse of tour guiding communication in the Ethiopian context, with particular focus on local tour guides of Lalibela.

Tourism is now one of the important sectors of the Ethiopian economy that has largely contributed to the development of the country starting as early as half a century. According to World Bank (2006) report, modern tourism in Ethiopia has started in 1961 with the formation of the Ethiopian Tourist Organization. The current government has formed the Ministry of Culture and Tourism and recognized the contribution of tourism to poverty reduction and sustainable development. Mitchell and Coles (2009) state that the incumbent Ethiopian government has identified specific mechanisms of poverty reduction through tourism such as employment policy favoring local people, improving the quality of basic accommodation and training and licensing of local service providers. In collaboration with various international agencies, including the World Bank, the United Nations Development Program (UNDP), German Technical

Cooperation (GTZ) and the United States Agency for International Development (USAID), the incumbent Ethiopian government has been undertaking actions to improve the quality of tourist experience, by focusing on preserving tourist sites, expanding tourist hotels and training service providers (Mitchell and Coles, 2009).

As far as the training of service providers of tourism in Ethiopia is concerned, there was only one institution known as the Catering and Tourism Training Institution (CTTI). Ten years ago, in 2004, the University of Gondar and Hawasa University have opened Departments of Tourism Management with low capacity of intake (Mitchell and Coles, 2009). Besides, in 2009, Addis Ababa University has opened an MA program in tourism management, and a number of private training centers have also been opened in Addis Ababa. Apart from these attempts, a report by World Bank (2006) indicates that there is still a lack of qualified and skilled service providers in the Ethiopian tourism sector. The report further highlights that because tour guides are poorly trained, the level of interpretation of history and cultural heritage is very poor in Ethiopia. However, issues related to tour guides' language use have never been investigated. Thus, this study intended to explore language use in tour guiding communication with particular focus on Lalibela.

The ancient capital city of king Lalibela, which was also called Roha, is located in the northern part of Ethiopia. It is situated 700 kilometers north of Addis Ababa, and it is characterized by mountainous landscape and topography at an altitude of over 2,500 meters (Pankhurst, 2005). The eleven rock-hewn churches of Lalibela are located at the centre of Lalibela town.

As different scholars explain, it was first Francisco Alvarez (a Portuguese missionary) who discovered and announced the rock-hewn churches of Lalibela to the outside world in the 16th century. As cited in Pankhurst (2005), Alvarez has explained his observation and strong impression about the unique features of the rock-hewn churches of Lalibela as follows:

I am weary of writing more about these buildings, because it seems to me that I shall not be believed if I write more, and because regarding what I have already written they may blame me for untruth, therefore, I swear by God, in Whose power I am, that all that is written is the truth, and there is much more than what I have written, and I have left it that they may not tax me with its being falsehood (cited in Pankhurst, 2005: 49).

According to traditional evidence, the rock-hewn churches of Lalibela were carved in the 12th century, i.e., during the reign of King Lalibela, founder of the town Lalibela which, though originally called Roha, was later re-named after the King and thereby had successively served as the capital city of the Ethiopian Empire during the rule of the kings of the Zagwe dynasty [ruled 914–1270 AD]. The *Gedle* (or hagiography) of King Lalibela states that the king carved the churches in the likeness of what he had seen in Heaven through a vision (Pankhurst, 2005).

As Pankhurst (2005) explains, by taking three distinguishing architectural features or properties of churches into consideration—namely, *built-up cave churches*, *rock-hewn cave churches*, and *rock-hewn monolithic churches*—the UNESCO has recognized and registered the rock-hewn churches of Lalibela in 1978 as one of the wonders of the World Heritages. Based on the first criterion, i.e., *built-up cave churches*, the eleven rock-hewn churches of Lalibela were recognized as a unique artistic achievement due to their scale and variety. By the second criterion, i.e., *rock-hewn cave churches*, it was recognized that the building of the churches by King Lalibela as a New Jerusalem and a substitute destination of pilgrimage for his people had a considerable influence on the development of Ethiopian Christianity. Judged by the other

criterion, i.e., *rock-hewn monolithic churches*, the church was identified as a unique testimony to the ancient Ethiopian civilization, which, in this case, dates from the medieval and post-medieval times (Pankhurst, 2005).

Following its recognition by the UNESCO as a World Heritage Site, Lalibela has become a favorite foreign tourist destination of Ethiopia, where foreign tourists find themselves truly impressed by the unique architectural features of the monolithic carved churches, whose splendours are enhanced by the incredible sculptural skills of the artisans involved. As a result, nowadays, a large number of tourists from diverse cultural, linguistic, and social backgrounds are reported being visiting Lalibela every year. More specifically, Mitchell and Coles (2009) reported that between the years 2000 and 2008, the arrival number of international tourists at Lalibela has increased from 5,000 to 21,000 a year, and the composition of tourists has been highly diversified in terms of culture, language and origin, comprising 64% from Europe, 13% from US, 2% from Africa, 8% from other countries and 13% from different parts of Ethiopia. This is an indication that tour guides at Lalibela are required to have a clear awareness of what it means to be a tour guide, qualified and competent enough to effectively meet these diverse communication expectations and needs of tourists who are coming from all over the world.

Though the sector requires professionals possessing a working knowledge of language (i.e., effective use of grammar, verbal and nonverbal skills), and considerable cultural awareness and values of the tourists, I know from my personal experience that those professionals qualified in language and communication tend to leave aside the tour guiding business at Lalibela. That is to say, professionals who have other options have not usually joined the tour guiding activity of the

sector in Lalibela; rather, in most cases, it is school or university dropouts and the unemployed ones who have joined the tour guiding business at this destination. Therefore, until 2003, the guiding business seemed to be opened for anyone who wanted to join it regardless of the qualification of the individual.

As I have come to understand from the Amhara Regional Bureau of Culture, Tourism and Parks Development, there have been problems related to tour guiding practice at Lalibela. The Regional Bureau of Culture, Tourism and Parks Development has understood that tourists have been offended by beggars in and around the churches; mistreated by irresponsible and unlicensed local tour guides; and the history and culture of the tourist sites have also been distorted by amateur tour guides. In response to these complaints, the region has undertaken actions in 2003. While the beggars have been collected and taken to a place where they can get housing, clothing, food and other services without affecting the image of the site, for the local tour guides, tour guide certification system has been implemented, as explained below.

The Regional Bureau set up a local tour guide accreditation system in 2003. Under this scheme, all local tour guides of Lalibela are required to have a valid tour guiding license issued by Regional Bureau of Culture, Tourism and Parks Development. A license is issued to tour guides once they have passed the qualifying examination. For this purpose, grade ten national examination certificates have been set as a minimum requirement for taking part in the qualifying examination that focuses on the historical and cultural aspects or facts of the destination. However, the knowledge and skills of language have been neglected in testing the qualification of tour guides. Surprisingly, while English is being used as a lingua franca in the sector, the medium for the qualifying examination was Amharic. In other words, the qualifying

examination was provided in the local language (i.e., Amharic), while tour guides are expected to communicate in English in their actual tour guiding communication.

As far as the qualification of local tour guides is concerned, out of a total of 98 local tour guides, 55 of them are diploma and first degree holders, whereas 43 of them are grade ten and twelve national examination certificates. Besides, even the degree and diploma holders are from various fields of study such as Textile Engineering, Computer Science, Business and Economics, Sport Science, etc., which may not have direct relevance to the need of tour guiding communication. This, in turn, may be an indication by itself that the tour guiding business has become a home for many professionals where they may not have the required qualification and training of knowledge and skills of communication. This is confirmed by Mitchell and Coles (2009) who point out that highly trained and skilled Ethiopians tend not to want to work outside Addis Ababa, and most of the tourism positions in the tourist sites of rural areas like Lalibela are filled easily with local applicants who are not trained in the required field of study.

1.2 Statement of the Problem

Both practical and theoretical reasons initiated me to undertake this study. Practically, there are two contradictory views related to tour guiding profession. On the one hand, tour guides appear to be considered as the soul of the tourism sector by playing an essential role in presenting and communicating the facts of (and the symbolic and/or historical meanings associated with) the destination to the visitors. In fact, working in the forefront of the tourism sector, tour guides are the leading players in enhancing the image and reputation of the destination. In representing their locality, tour guides act on behalf of their country, and hence, it is no surprise that they are commonly referred to as “ambassadors” (Holloway, 1981).

On the other hand, in terms of qualification, research work conducted elsewhere and the existing local reality indicate that tour guiding profession gets little attention. Rabotic (2009), for example, states that despite being attractive at first, the job of a guide is not particularly serious and even not so creative, and most guides are not in a condition to (or do not) attempt to adapt their standard tours to clients' characteristics. It is also reported by Gurung et.al (1996) that, though the importance of the role of tour guides as mediators between tourists and the destination has been described, scant research has been conducted on tour guides' performance.

Nevertheless, in my efforts to locate prior local researches works done on this area, I ended up finding only a few works worthy of the name—that is, some graduate students from Addis Ababa University in the faculty of social science have written their MA theses on ecotourism, by applying different theories pertinent to their fields of study. For example, Adem (2008) has conducted his research on ecotourism emphasizing the potentials of alternative options for sustainable use of natural resources in Abijata-Shala Lakes National Park. Chernet (2008) has also described the ecological features of mountain ecosystem with unique features of cultural landscape, diverse natural resources and cultural heritages of Adwa using community-based tourism model. Likewise, Kebede (2010) has studied the contribution of geospatial approach in ecotourism to effective decision-making and environmental development. However, to the best of my knowledge, the discourse of tour guiding communication in the context of Ethiopian tourism sector as a whole is still an uncharted territory. Thus, to partially fill in the knowledge gap in the sector, this study focuses on the discourse of tour guiding communication practiced at rock-hewn churches of Lalibela.

Theoretically, as a student of applied linguistics, I was inspired by Gee's (2005 and 2011) and Fairclough's (1995) approaches to discourse analysis, and thereby I was motivated to investigate the discourse of tour guiding communication in terms of these approaches. In doing so, these approaches are used as theoretical and analytical or methodological tools to analyze, interpret and explain the discourse of tour guiding communication (for which the data would be collected from the actual interactions between the local tour guides and foreign visitors at Lalibela—the destination selected for the study). To explain, Gee (2005) has theorized that, whenever people use language, they always “build seven things or seven areas of reality”. “Let's call these seven things the “seven building tasks” of language” (Gee, 2005:11). These seven things include the following: *significance, identities, activities, relationships, connections, distributions of social goods (perspective or politics) and sign systems and knowledge*. By implication, I believe, most of these theoretical concepts—as postulated and practically applied to the analysis of discourses by Gee (2005 and 2011) himself—would offer a useful framework for analyzing the discourse of tour guiding communication. The reason for this is that it appears inevitable for tour guides to consciously or unconsciously attempt to construct some or all of those “seven things”—also, referred to as the “seven building tasks” of language—while they present and communicate the rock-hewn churches to tourists. Thus, the overall discursive practices of tour guiding communication have been investigated, in terms of how local tour guides of Lalibela: make the significance of the rock-hewn churches of Lalibela as tourist destination; construct the social practices or activities of the society; enact personal or societal identities; establish relationships with tourists; view the distribution of social goods; make connections between the rock-hewn churches and other relevant things; and privilege specific sign systems or claims to know and believe. In addition, Fairclough's (1995) three-dimensional framework which consists of text

(description), discursive practice (interpretation) and social practice (explanation) has been employed to further understand the meaning or reality of tour guiding practice (discourse) which is believed to be composed of the above seven things.

Having been inspired and motivated by such practical and theoretical reasons, I thought that conducting a research in the context of tour guiding communication would, in turn, have both practical and theoretical implications, as explained herein. In terms of its practical implications, the study tries to show potential (but unnoticed) problems with regarding tour guiding communication, as a result of which the concerned bodies would be able to provide solutions to heretofore overlooked or obscure problems in this economic sector. With regard to the potential theoretical implication(s) of this study, I would like to suppose that it could partially fill in the knowledge gap in the field that contributes to our understanding of the discourse of tour guiding communication because little research has been conducted in this area at both local and global levels.

In summary, from an economic point of view, it has been widely acknowledged (and strongly advised) that gaining useful knowledge about the discursive practice of tour guiding communication by conducting a research would largely contribute to the development of the sector in different ways. On the one hand, because tourism represents a significantly high degree of culturally and linguistically diversified participants (foreign tourists and local tour guides, in this case), the communication in the sector would be manifested with various communication behaviors which would undoubtedly be a source of communication challenges. Identifying those communication challenges, and investigating how local tour guides use language to handle the problems, would also contribute to take appropriate interventions, such as providing the tour

guides with adequate information, facts, and knowledge about the historical significance of the destination (and the area), as well as vocational training—ESP, for example—to improve their communication skills. On the other hand, as tourism has become increasingly important to the Ethiopian economy in general and to the destinations in particular, research-based knowledge with regard to the discourse of tour guiding communication can help to maximize the contribution of the sector to the economy of the country. Therefore, having the two contradictory claims about tour guides (i.e., being forefront employees in terms of role and underrated in terms of profession) coupled with the absence of research on the discourse of tour guiding communication within Ethiopian tourism sector in general and in Lalibela in particular suggest that it could be important to design research in order to investigate and understand the existing reality of discursive practices in actual tour guiding communication.

1.3 Objectives of the Study

The general objective of this research, as the title implies, is to analyze the discourse of tour guiding communication that takes place in presenting and communicating the destination (rock-hewn churches of Lalibela). In line with this (general objective), the following specific objectives are designed for the study to:

1. Describe the local tour guides' view or belief about the required tour guiding service (tour guiding discourses);
2. Investigate the major themes (Discourses) of actual tour guiding practices, and explain ways of discursive practices in presenting and communicating the rock-hewn churches of Lalibela to foreign tourists;

3. Identify the challenges that local tour guides of Lalibela experience in presenting and communicating the rock-hewn churches of Lalibela to foreign tourists;
4. Find out strategies used by local tour guides of Lalibela to overcome the challenges they experience in presenting and communicating the destination to foreign tourists.

1.4 Research Questions

In order to achieve the above objectives, the following specific research questions have been designed:

1. How do local tour guides of Lalibela view the required tour guiding services (tour guiding discourses) for presenting and communicating the destination (namely, rock-hewn churches of Lalibela) to foreign tourists?
2. How do local tour guides of Lalibela discursively present and communicate the destination (the rock-hewn churches of Lalibela) to foreign tourists? This question, in other words, can be rendered into two more specific questions:
 - (I) What major themes (and/or discourses) are presented by local tour guides of Lalibela to foreign tourists?
 - (II) How do local tour guides of Lalibela discursively construct the tourist destination in question (i.e., rock-hewn churches) and communicate to foreign tourists?
3. What challenges do local tour guides of Lalibela experience in presenting and communicating the destination (or the rock-hewn churches of Lalibela) to foreign tourists?

4. What strategies do local tour guides of Lalibela use to overcome the challenges they experience in presenting and communicating the destination to foreign tourists?

1.5 Significance of the Study

I hope the outcome of this study can have both theoretical and practical contributions. As mentioned before, since research in this area is scant, this study is hoped to contribute to fill the knowledge gap in the sector. This, in turn, could contribute to the understanding of the existing reality that could be used as an input for other researchers in the area. This is to say that, the study could indicate issues that need further investigation, so that it would draw the attention of other researchers.

Practically, the study may contribute to the tour guiding practice in different ways. Firstly, as the study would indicate actual challenges in tour guiding communication, it could help concerned bodies to implement appropriate interventions such as providing on-the-job tour guiding training. Secondly, as this research would come up with particular type(s) of language-in-use or discourse, it can be used for the preparation of teaching materials that could be used in the training center of tourism service providers. Finally, the findings of the study can also be used as a resource for the preparation of guidebooks which could be used by both tourists and tour guides who want to be aware about the various aspects of the destination and the communication behaviors in the destination.

1.6 Scope of the Study

This study covers the discourse of tour guiding communication in tourism. Specifically, it focuses on the language used by local tour guides of Lalibela in representing and communicating

the rock-hewn churches of Lalibela to tourists. The study focuses on the face-to-face interaction that takes place between foreign tourists and local tour guides using English which is used as a lingua franca to facilitate their communication.

Regarding the participants, this study focuses on local tour guides who are licensed by the regional bureau of culture, tourism and parks development. The study does not include unlicensed local tour guides and escort guides who come from different places with tourists. Escort guides usually accompany and take care of tourists on their journey, but in the tourist sites, they are not involved to give the guiding service; rather, local tour guides are allowed to play such role in order to favor the involvement of local people in the sector.

Besides, the study has been conducted during peak season of Ethiopian tourism sector. This is to say that the data were collected between December and February, 2013/14 when Christmas and Epiphany are celebrated. During these holidays a large number of tourists with different linguistic and cultural backgrounds visit the country (Ethiopia) in general and the rock-hewn churches of Lalibela in particular. And that helped me to collect sufficient data from both sources (tour guides and tourists).

1.7 Organization of the Study

This study is organized with five chapters. The first chapter is an introduction that devotes in providing general background, statement of the problem, objectives, significance and scope of the study. In the second chapter, empirical and theoretical works related to this study are reviewed. In this regard, due to the multidisciplinary nature of the study, concepts from communication, tourism and discourse analysis are included in the review of related literature

chapter. Chapter three presents methodological aspects of the study. Following a brief discussion of philosophical assumption, procedures of data collection and analysis are described in the third chapter. In chapter four, data analysis and interpretations are presented. Chapter five is the final part where major findings of the study are summarized, and conclusions and recommendations are drawn.

CHAPTER TWO: REVIEW OF RELATED LITERATURE AND THEORETICAL PERSPECTIVES

2.1 Introduction

In this part of the study, an attempt has been made to review the major concepts related to the title of this study. The title of this study is related to three broad disciplines: tourism, communication and discourse (language use). While the concept of tour guide is located in the mainstream of tourism, tour guiding communication is placed in the area of communication, and the notion of tour guiding discourse is viewed under the domain of discourse or language in use. Because discourse analysis is interdisciplinary in nature, a discourse analysis of tour guiding communication is viewed and framed within the domains of these three disciplines. The three concepts of this study, tour guide, tour guiding communication and tour guiding discourse, are interrelated in such a way that tour guides use language (discourse) to present and communicate the destination (rock-hewn churches) to tourists. Besides, as scholars conceptualize communication as the process of exchange of information between communicators through a given channel, in tour guiding communication, the information exchanged or conveyed is the destination-related information, and the channel of communication is the oral guiding discourse. Therefore, locating the title of this study, a discourse analysis of tour guiding communication, within the three disciplines, I have attempted to review and describe the general concepts of communication, tourism and discourse.

2.2 Communication

The underlying notion of communication is meaning which is assigned by a receiver to the message transmitted by another person. However, different researchers define communication

differently depending on their philosophical orientation. For example, communication in the positivist perspective is conceptualized in terms of various components like sender/receiver, message, channel and context (Martin and Nakayam, 2010). Thus, communication in this paradigm is viewed as patterned that can be predicted, and research focuses on the various variables that influence communication.

Communication from the constructivist point of view, on the other hand, is considered as symbolic process (Martin and Nakayam, 2010). “The symbolic nature of communication implies that the word people speak and the gestures they make have no inherent meaning rather such symbols gain their significance from an agreed-upon meaning” (Martin and Nakayam, 2010:94). This view emphasizes that symbols are used for communication between persons who share the same symbol system, and as each message has more than one meaning, there is always an assumption that the receiver takes the meaning that the sender intends. However, “it is more likely when the communicators are from different cultural backgrounds, that this assumption may be faulty” (Martin and Nakayam, 2010:94). Martin and Nakayam further explain that communication is a process by which people negotiate for the creation of meaning in order to create, maintain, repair and transform reality (Martin and Nakayam, 2010). This implies that meaning or reality is socially constructed through negotiation between individuals during communication process.

Since this study is mainly approached in line with the constructivist perspective, concepts of communication given by scholars from this perspective are emphasized. As to Bennett (1998), communication is the mutual creation of meaning through verbal and non verbal communication behaviors and the interpretation that are made of that behavior. Similarly, Lusting and Koester

(2003) define communication as a symbolic, interpretive, transformable, contextual process in which people create shared meanings. Gudykunst (1998), conceptualized communication in terms of two levels of process: exchange of messages and creation of meaning. By exchange of messages, he means that the speaker sends the message and the receiver receives that message whereas creation of meaning refers to the process that happens in the mind of the receiver of the message (Gudykunst, 1998). This is to say that speakers cannot transmit meaning; they can only transmit messages and it is up to the receiver to create meaning from the messages received. In the processes of communication, people use their individual and cultural experiences to create meaning out of the message received (Gudykunst, 1998). Singer (1998) forwards a similar argument that communication is decoding of symbols, and individuals attach meanings to particular symbols based on their personal data banks which contain everything they have learned during their life.

For Samovar and Porter (1995), communication enables people to gather information about other people. They claim that naturally when a person meets someone for the first time, he/she immediately begins to gather information about that person (Samovar and Porter, 1995). According to this view, gathering information enables individuals to learn about their interlocutors in order to decide how to present oneself and be aware of the selection of appropriate topic and communication behaviors. Such information which is collected through both verbal and nonverbal messages is crucial in communication between local tour guides and foreign tourists for they are strangers with each other.

Though communication is broadly considered as a process of involving the exchange of messages, the creation of meaning and function for information gathering, communication is

always assumed. This is to say that, speakers assume that their interlocutors could interpret the message as intended to be. This is supported by Gudykunst (2003) that no two people ever attach the same meaning to messages during their communication. Whether communication is effective depends on the degree to which the participants attach similar meanings to the messages exchanged, and hence effective communication means minimizing misunderstandings (Gudykunst, 2003).

The degree of misunderstanding during communication increases when strangers communicate each other where communication between tourists and tour guides is a case in point. Tour guides may not transmit their messages in ways that can be understood by tourists, and tourists may misinterpret what tour guides say, or both can occur simultaneously. The causes of the problems can be many such as pronunciation, grammar, familiarity with the topic being discussed, and fluency in the medium of communication (Gudykunst, 2003). According to Gudykunst (2003), to overcome such communication problems, communicators need to be aware and develop a number of fundamental interaction skills and communication strategies.

Spitzberg and Cupach (1984) cited by Gudykunst (2003) propose three components of competence for which an effective communicator should have: motivation, knowledge and skills.

Motivation refers to a person's desire to communicate appropriately and effectively with others. Knowledge is about one's awareness or understanding of what needs to be done in order to communicate effectively and appropriately. Skill which refers to people's abilities to engage in the behaviors necessary to communicate appropriately and effectively is the third component of a competent communicator (Gudykunst, 2003:275).

To contextualize these requirements to the present study, a tour guide needs to be motivated in order to communicate with culturally diverse tourists; to have the knowledge of the required destination related information; and to have skills of the appropriate communication behaviors to

effectively present and communicate the destination to tourists. In this regard, Gudykunst (2003) states that a communicator must know how to gather appropriate information about strangers, have knowledge of group differences and personal similarities, and know how strangers are interpreting messages. In tour guiding communication, because tourists and tour guides are from different cultural backgrounds, they may follow different communication rules, and their communication behaviors such as language and other nonverbal aspects of communication may differ significantly among cultures. Such cultural differences between tourists and tour guides may cause communication breakdowns during their actual communication encounter.

2.2.1 Intercultural Communication

In this study, intercultural communication has been considered as one area of communication because tour guiding communication is between tourists and tour guides who are from different cultural backgrounds which may alter the use of both verbal and non verbal communication behaviors. Hence, in this part, some empirical and theoretical aspects of intercultural communication related to this study have been reviewed and described.

Researchers conceptualize intercultural communication as interpersonal communication between persons from different cultures (Gudykunst, 2003). The term intercultural indicates the presence of at least two individuals like interpersonal communication, but the individuals are culturally different from each other in their value orientations, preferred communication behaviors, or expectations from communication (Lustig & Koester, 1993). Samovar and Porter (1995) further define intercultural communication as interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event.

Though research on intercultural communication in Ethiopian tourism context is scant, I have come across some international studies conducted on issues related to intercultural communication. For example, researchers like Papen (2005) and Pritchard & Morgan (2005) studied the discourse of intercultural communication in tourism sector. Focusing on the power in the tourism marketing discourse, these authors found that local communities have limited power in the creation of the tourism discourse such as marketing materials which are mostly produced only by international tour operators. Pritchard and Morgan (2005) commented that tourism marketing discourses need to be developed through complicated historical and socio-cultural systems.

Beyond the tourism marketing field, there have been some attempts to combine tourism and intercultural communication studies. For instance, Pearce (1982) is one of the few researchers who have studied intercultural encounters in tourism context. The social interaction between tourists and the host has been considered as a key variable in understanding components of tourism behavior, such as tourist satisfaction. In this regard, it was found that tourists' satisfaction rely on the intimate contact with the host (Pearce, 1982). Besides, Pearce (1982) points out that both tourists and hosts experience problems during their interaction due to cultural dissimilarities, and he proposed training programs to improve the intercultural and other social skills of the service providers.

Besides, tourism has been described as not only a context for intercultural communication but also as a form of intercultural communication in itself. For Jack and Phipps (2005) intercultural communication is dialogical and material exchanges between members of different cultural groups. By exchange they mean to share stories, information, advice and helping. Thus, if intercultural communication in tourism context is considered as dialogical and material

exchanges between tourists and the hosts, then tourism can be defined as intercultural activity (Jack and Phipps, 2005).

Due to its intercultural nature, communication in tourism may be affected by various factors. According to Samovar & Porter (1995), cultural context is a variable that governs the entire environment which includes learned behaviors and rules of communicators. They further explain that people of different cultural backgrounds act differently in the same communication context. For example, nearly all cultures have religious buildings, but the rules for behavior in those buildings are culturally determined (Samovar & Porter, 1995). Such differences may create communication difficulty unless the communicators are aware and competent enough to adjust themselves and display the appropriate behaviors in a given communicative context.

2.2.2 Communication Strategy

Communication strategy is any linguistic or non linguistic mechanism that interactants employ to achieve effective communication. Faerch and Kasper (1983a:36) defined communication strategies as “potentially conscious plans made by communicators for solving problems encounter in reaching a particular communicative goal”. Communication strategy is mainly realized as avoidance and compensatory strategies.

According to Dornyei (1995), avoidance strategy includes message abandonment and topic avoidance. Message abandonment is the action of leaving a message unfinished because of language difficulties such as difficulties in the use of syntactic, lexical or phonological elements of the language. Topic avoidance, on the other hand, is the avoidance of areas or concepts that pose language difficulties. The whole topic of conversation (say, talking about what happened yesterday if the past tense is unfamiliar) might be avoided entirely (Dornyei, 1995).

The other type of communication strategy is compensatory strategy which refers to the use of alternative means in order to compensate the shortcomings during communication. Dornyei (1995) has listed several subcategories of compensatory strategies. Circumlocution which is the strategy of describing or exemplifying the target objects when the speaker is not familiar with the exact term is one type of compensatory strategy. For example according to the same author, the speaker may say 'the thing you open bottles with' for the term 'corkscrew'. Approximation is the other subcategory of Dornyei's (1995) classification of compensatory strategies. This is to say that a speaker uses alternative term to express the meaning of the target lexical item as closely as possible. The term 'ship', for example, can be used for 'sailboat' (Dornyei, 1995).

Word coinage (e.g. vegeterianist for vegetarian) is also another compensatory strategy by which a speaker may create a non existing L2 or foreign language word based on a supposed rule. Prefabricated patterns (e.g. where is-----? greeting (welcome) and departure terms (have a nice trip)) is the use of memorized phrases, usually for survival purposes. Nonlinguistic signals such as the use of miming, gestures, facial expressions or sound imitation are also communication strategies used by communicators to compensate the deficiency of verbal communication (Dornyei, 1995).

Literal translation is a communication strategy by which the user of a language translates literally a lexical item to compensate the lack of the actual lexical item of the target language. Dornyei (1995) adds that Appeal for help is the strategy of asking for aid from the interlocutor either directly (e.g. what do you call-?) or indirectly (e.g. rising intonation, pause, eye contact). Finally, stalling or time gaining strategy is the use of fillers or hesitation devices to fill pauses and to gain time to think (e.g. well, now let's see, uh, as a matter of fact) (Dornyei, 1995). These

notions of communication strategies have been considered in the investigation of tour guides' discursive strategies employed to overcome communication challenges.

2.3 Tourism as a Context of Communication

Tourism is one of the communication contexts where participants from different cultures meet. As this study focuses on the communication between local tour guides and foreign tourists during tour guiding service provision which is one dimension of the tourism sector, major concepts of tourism need to be described and discussed in this study.

Tourism which is considered as the context of communication in this study has been defined differently by different scholars in the field that ranges from classics to most contemporaries. For example, Schullard (1910) defined tourism as “the sum total of operators, mainly of an economic nature, which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or a region” (cited in Lepiller, 2003:56). After thirty years, Hunziker and Krapf (1941) as quoted by Lickorish (1997) defined tourism as “the sum of the phenomena and relationship arising from the travel and stay of non-residents, in so far as they do not lead to permanent residence and are not connected with any earning activities” (Lickorish, 1997:34). It is also defined as “the momentary travel of people to a place other than they normally live and their tour activities performed during the stay at the site” (Tourism Association of England, 1976:42). Another definition of tourism is given in 1981 by the International Association of Scientific Experts in Tourism in terms of specific activities that are determined by people based on interest and done away from their residence. A relatively recent definition of tourism is given by Goeldner and Ritchie who defined it as “the interaction of tourists, business suppliers, host governments and host communities. In addition, tourism is a combination of activities, services

and industries delivering a travel experience: transportation, accommodation, eating and drinking establishments, shops and entertainment activity facilities, plus other hospitality services” (Goeldner and Ritchie, 2003:6). Tourism comprises various sectors which provide services to tourists. The accommodation sector which would include hotels, guest houses, travel agents and tour operators, transport – airlines, shipping, rail and car hire are important inputs to the tourism sector (Lickorish, 1997). According to Lickorish, shopping and production of handicrafts are also considered as associated activities of tourism service in some countries.

The above definitions indicate that there are different participants, tourists and service providers, and some kind of services between the two parties in the tourism sector. The tourists and service providers are from different cultural and linguistic backgrounds which may complicate the communication process. Besides, the nature of tourism service products is usually intangible that need to be experienced by tourists. Therefore, even though communication plays crucial roles in any social practice, its importance is vital in tourism sector due to the special nature of the tourism service product.

2.3.1 Nature of Tourism Service Product

The nature of tourism service product differs from any other retail product in three major characteristics. Firstly, tourism service product is intangible. Secondly, the production and consumption of tourism service product occur at the same time. Thirdly, the production of tourism service product always requires customer participation (Davidoff, 1994). These aspects make the delivery of tourism service a unique task comparing to delivering services of retail goods, and such unique features of tourism service product imply the important role of language used by the participants in the process of such service delivery.

As Davidoff (1994) explains, 'intangibility' refers to the fact that tourists get more often an experience than a possession of things as the result of a service. This is to say that, tourists spend some amount of money for a few days package trip in the destination and come back to their home with nothing but with the memories of the service product they experience in the destination (Davidoff, 1994). Such intangible nature of tourism service product requires effective use of language (discourse) that plays a significant role in mediating between the intangible services and the experiences of tourists. In this regard, Hocket (1958) has identified some unique features of human language one of which is 'displacement'. Displacement according to Hocket refers to the role of human language in representing things or events which are abstract as well as remote in terms of place and time. Therefore, the intangible nature of tourism service is accessed through language when the tour guides present description of services and transfer to tourists so as to bring a new experience. Furthermore, language mediates between experience and reality, destination related information in this case. In this regard, Stubbs in Coulmas (1998) states that 'in many of the ideas or realities, we do not have direct experience; however, language mediates our experience and hence all our knowledge comes to us via language'. All these imply that the study of language use or discourse in the context of tour guiding communication is important to understand the way tour guides discursively present and communicate the intangible destination related information.

With regard to the second characteristic of tourism service, 'simultaneity between production and consumption of services', Davidoff (1994) emphasizes on the sensitivity of the services which imply that their quality cannot be improved if a defect is noted. In fact, unfriendly waiter will convey a bad impression to the customer and will damage the experience even if the food

was good and the price was also acceptable (Davidoff, 1994). This nature of tourism service product makes the service perishable and harm the sector. As an instance for this, the hotel rooms which are not rented for tonight are lost forever, and they cannot be stocked and sold later (Davidoff, 1994). As such simultaneous production and consumption of services can only be achieved through language use or discourse, the way tour guides use language has a consequential effect on the success of the service production and consumption. Put differently, though both tour guides and tourists involve in the service production and consumption process, the tour guides' role in presenting and communicating the service is much more important than that of the tourists' because the tourists may not be expected to play much for they are in a new experience.

Direct customer participation is the third necessary characteristics of tourism service products. For example, while products of retail goods are produced first and presented to customers afterwards, tourists decide in the travel agency all the options of the services in their trip, which becomes a unique product (Davidoff, 1994). This dimension of the tourism product equally underlines the importance of contact and communication between service providers and tourists which requires the appropriate and effective use of language.

2.3.2 Tourists' Expectations

According to Davidoff (1994) 'Satisfaction equals perception minus expectation' is the general principle that has to be considered in the service provision of tourism sector. This principle emphasizes on the tourists' subjective evaluation and their expectations about the service. According to this principle, tourists' actual perception of the service should be greater than their

expectation in order to gain satisfaction on the service. As tourists are always more demanding, Davidoff (1994) has listed seven basic tourists' expectations.

The first tourists' expectation is **accessibility**. In this regard, tourists need to be quickly in contact with tour guides who can help them, by answering their questions and meeting their needs as soon as possible. **Courtesy** which is a sort of strategy is the second tourists' expectation. Tourists want their tour guides to be always in good manner. In this respect, tour guides are expected to employ courtesy in dealing with unpleasant tourists whereby tour guides should never lose their temper irrespective of the ways that the tourists behave. These may include the simple fact of smiling, and trying to understand the verbal and nonverbal demands of tourists.

Likewise, tour guides should give **personal attention** which forms the third category of tourists' expectations. As per this expectation, personal attention, tourists want to be treated as unique individuals, and they want to feel that they are important and that their needs are unique. Regarding this, Leech (1983) proposed approbation maxim in the maxims of politeness principle referring that in conversation an interlocutor shall minimize dispraise and maximize praise of others. In fact, tour guides may be repeating the same information for the hundredth time at the end of the day, it is nevertheless the first time each tourist needs this information and a tour guide should give attention for each and every aspect of the destination related information.

The fourth category of tourists' expectation is **Empathy** which refers to person's ability to see and feel things from customer's point of view. Tourists expect tour guides to look sincerely interested in the tourists' problems. Regarding this, Leech (1983) has included sympathy maxim in his maxims of politeness principle. This maxim states that so as to achieve effective

communication, a communicator should minimize antipathy and maximize sympathy between oneself and other (Leech, 1983).

Job knowledge is the fifth sub-classification of the law of tourists' expectation. According to this sub-law, tour guides have to be perfectly up-to-date and aware of everything that has to do with their destination. Tourists expect intellectual honesty, and it is far better to admit lack of knowledge than to give incorrect information (Davidoff, 1995). With regard to this, Grice (1989) proposed four conversational maxims in which one of them is directly related to this principle. Thus, according to Grice's (1989) maxim of quality, speakers should be truthful. They should not say what they think is false, or they should not make statements for which they have no evidence.

Consistency is the sixth sub principles of tourists' expectations that take into account tourists' consideration of coherence of behaviors as important concerns in the communication process.

Teamwork is the seventh category of tourists' expectations. It is about the service providing organizations or agents as if they have a single identity in the attempts they make in the communication process (Davidoff, 1994).

In order to fulfill the above expectations, tour guides should be backed up with the knowledge and training rather than focusing on a service-oriented attitude alone (Davidoff, 1994). As a good training in languages and ability to communicate with foreign tourists is essential to achieve tourists' satisfaction, tour guides themselves have first of all to be aware of this necessity and able to address those expectations of tourists (Davidoff, 1994). Thus, the tour guide carries the responsibility of conveying the image of the country in general and the tourism sector in particular and needs to be particularly prepared to his/her relationship with the tourists because

the experience tourists have is largely determined by the contact they have with the tour guides working in the tourism sector (WTO, 1997).

2.3.3 Tour guides and Their Roles

Various scholars and organizations define tour guide differently. For example, World Federation of Tourist Guide Associations (WFTGA, 2003) defines a tour guide as a person who provides the guiding service for tourists in the language of their choice and interprets the cultural and natural tourist sites. Tour guide is also defined by the National Standard for the Quality of Tour-Guide Service of the People's Republic of China, as "a person who holds a tour guide qualification certificate and is delegated by a tour operator/travel agency to undertake work of accompanying tour groups (tourists) in visitation activities following a tour arrangement plan" (Quality of Tour Guide Service, 1995). Another definition which is given based on the tour guide's role is that tour guide is a person who presents and interprets a destination in an inspiring and entertaining manner, operates in a clearly defined cultural/geographical area, and has specialized linguistic knowledge (AP & Wong, 2001).

Studies conducted in the 1980s emphasize on the issues related to the role of tour guide. Cohen (1985), for example, described a tour guide as a pathfinder and a mentor. Besides, Cohen (1985) identified four components of the role of a tour guide such as instrumental that relates to the responsibility of a tour guide in accomplishing the overall tour activity; the social component which refers to the responsibility of tour guide for the cohesion and morale of tourists; the interactional component which is about the tour guides function as a mediator between the tourists and the host; and the communicative component that refers to the tour guide's role of communicating destination related information to tourists. Overall, the different definitions of

tour guide indicate that a tour guide is a person who acts as a cultural interface between the tourist and the local people and plays the role of presenting and interpreting the cultural and natural aspects of the destination to tourists.

Some other studies have also been conducted on the tour guide performance and tourist satisfaction. For instance, Geva and Goldman (1991) studied the effect of tour guide's performance on tourist satisfaction and they found that in most cases the performance of tour guides on the service did not significantly affect the tourist satisfaction. On the other hand, Mossberg (1995) came up with a different finding on the same topic which is stated as the performance of tour guides during service encounters affect tourist perceptions of charter tour. Similarly, Wong (2001) investigated international tourist satisfaction with services provided by local tour guides in Hong Kong, and the study revealed that international tourists were generally satisfied with local tour guides in areas of professional skills and communication.

Besides, tour guides are described as information providers, social facilitators, cultural hosts, interpreters of the natural and cultural environment, people movers, teachers or instructors, safety officers, ambassadors for the destination, public relations representatives or company representatives, entertainers, problem solvers and counselors etc (Zhang and Chow, 2004; Black and Weiler, 2005). For Katriel (1995), tour guides are information providers and story tellers about sites visited, places photographed and people encountered, and they provide a text to the silent landscape passing outside the windows of tour buses. To this end, tour guides are often the culture interpreters or culture-brokers—being the go-between for the tourists and local hosts (Katriel, 1995).

Therefore, as indicated by various scholars, to play all those roles, tour guides need to be aware of all the proper uses of the verbal and nonverbal communication aspects while they take part in presenting and communicating the destination. Above all, because tour guides are expected to successfully present and communicate the positive image of the destination, they need to have the required knowledge of destination and skills of communication behaviors. However, some international studies suggest that tour guides still represent a largely underrated, undervalued and underutilized human resource (Dioko, 2005). This is to say that, despite the widely acknowledged benefits and significant roles they assume in the tourism system, the job of tour guides is not particularly serious and even not so creative, and most guides are not in a condition to adapt their standard tours to clients' characteristics (Rabotic, 2009).

In sum, it is worthwhile noting that though tour guides are represented with multiple roles in one hand and described as underrated human resource on the other hand, scant research has been conducted on tour guides' actual performance. Particularly, no one has attempted to address the nature of tour guides' language use in presenting and communicating a destination. Thus, conducting this study seems both timely and important to investigate the discourse or language use of tour guiding communication.

2.4 Discourse

The notion of 'discourse' has been used differently across disciplines. For example, in linguistics, discourse refers to units of language beyond the sentence level. However, in other fields, the word 'discourse' is used in much broader sense to refer to a social practice which involves language plus other things. In this perspective, Sherzer (1987) considers discourse as an emergent interface between language and culture as it is created by people who involve in actual

instances of language in use in a given cultural context. For Fairclough (1992) discourse is a type of social practice that constitutes language use (i.e. speech or writing) and other things used by people to accomplish a given communicative function. This is to say that, discourse is a characteristic way of representing all aspects of the material world (processes, relations and structures) and mental worlds (thoughts, feelings and beliefs). Based on Fairclough's (1992) line of thinking, discourse refers to the whole process of social interaction because it is considered as part of social practice and contributes to the reproduction of social practice. Therefore, different discourses are different representations of the world in different sociocultural context at different levels of abstraction (Fairclough, 2003).

An alternative and a comprehensive definition of discourse is that it is “an interrelated set of texts and the practices of their production, dissemination, and reception that brings an object into being” (Philips & Hardy 2002: 3). The term “text” in this quotation encompasses not only textual materials, but any sort of linguistic or visual expression – including writing, speeches, images, body language etc. In this sense, discourse is not only a matter of the conversation itself, but also the circumstances that surround the (ongoing) production, method of delivery and reception of said conversation.

As social reality is produced and made real through discourses which include text and context, a given social interaction or communication cannot be fully understood without considering the whole discourses that give the interaction or communication of meaning. Discourse is an aspect of social interaction or communication that helps people both define and create reality. Context and intertextuality (the task of quoting or referring other texts) play crucial roles in order to assign meaning to the discourses or to bridge the gap between the discourses (such as language

in use) and reality. The task of understanding the meanings assigned to the discourses and determining how the gap between discourses (language use and other things) and reality is bridged falls to the task of discourse analysis. Thus, discourse analysis which includes various approaches is employed as a broad theoretical and analytical framework for this study.

2.5 Theoretical and Analytical Framework: Discourse Analysis

In the discourse analytical framework, as discourses are believed to play a central role in structuring the individuals' sense of reality and their notion of their own identity, discourse analysis approaches discourse as constitutive (part) of the social world (Mills, 1997). Thus, discourse analysis does not limit the study to how language reflects and reveals phenomena, rather it (discourse analysis) examines the production and representation of reality performed by discourses which are societal means of production and representation conveyed by social actors (Jager and Phillips 2002). In investigating the role of discourse in producing and presenting reality, discourse analysis involves the understanding of the presuppositions underlying people's communication (Gumperz, 1991). This is an indication that considering the context which affects the interpretation of meaning of the communicative events is an essential aspect of discourse analysis. In similar view, Van Dijk (1997) refers discourse as text in context which includes all the dimensions of social action and interaction, and discourse analytical approaches systematically describe the various structures and strategies of text or talk and relate these to the social context.

The above discussions imply that discourse analysis cannot be restricted to the description of linguistic forms, but it is also about the purpose or functions which those forms are designed to serve in social action and interaction. Taking discourse as language in use plus other things or

language use in context, I have adapted different approaches of discourse analysis to fit with both the text (language in use) and the other non language (context) aspects of the tour guiding discourse. In this study, tour guiding discourse is conceptualized as the types of acts performed through language use, the overall purpose or tasks of language use in building areas of reality about the destination (the rock-hewn churches) and the overall guiding practice. In other words, the focus of this study is describing the speech act types of language use and analyzing critically and explaining the discursive practices (Gee's (2011) building tasks and tools of inquiry, and Fairclough's (1995) three dimensional model) of language use in the overall tour guiding discourse which is meant to present and communicate the destination as areas of reality. Thus, the notions of conversation analysis, speech act theory and critical discourse analysis have been considered as different approaches of discourse analysis and used in this study to investigate and explain discourse (language use and other things) of tour guiding communication.

2.5.1 Conversation Analysis

Conversation analysis (CA) is one of the various approaches of discourse analysis. Under the broad analytical framework, discourse analysis, CA is used to study talk-in-interaction. CA helps to make a detailed analysis of the structural (sequential) organization of talk-in-interaction with a focus on patterns of turn-taking, adjacency pairs and repairs. In this connection, Wooffitt (2005) states that conversation analytic research intends to investigate turns at talk in connection to prior turns. That is, turns in interaction are designed with respect to the activities performed by prior turns. Similarly, Atkinson (1988) explains that CA pays special attention to the fine-grained analysis of naturally occurring spoken interaction. For Schegloff (1996), conversation is the basic

speech exchange structure which is the realization of actual language use in a given communicative context.

In normal day to day human interaction, a question tends to be followed by an answer, a greeting by a greeting, an offer by acceptance or a rejection. This basic pairing of actions in conversation has led to the notion of adjacency pairs which was introduced by Schegloff and Sacks in 1973. The basic assumption in the notion of adjacency pair is that there is a recognizable production of a first pair part by the first speaker followed by a second pair part produced by the next speaker. Thus, adjacency pairs are composed of two turns by different speakers. Typical first pair parts include question, requests, offers, invitations, advice, and informing which are followed by second pair parts include answers, acceptances, rejections, declines, agreements and disagreements.

Communication is full of breakdowns which would result in misunderstanding. To achieve the intended communicative function, this breakdown needs repair which is another feature of CA. Repair is the name given to periods of talk in every day talk in which miscommunications rise, are noted and then resolved (Schegloff, 1988). Repair sequences occur in the talk immediately following the miscommunication and take up conversation turns until they have been resolved, when participants then return to the topic at hand. Schegloff (1988) referred the repair sequences as trouble source (the portion of miscommunicated talk), the repair initiator (the talk instigating the repair), the repair (the talk addressing the trouble source), and the repair confirmation (demonstrating revised understanding).

Scholars also classify repairs in terms of the participants' role. When the trouble source and the repair are done by the same person, the repair is referred as self-repair. Whereas when the problem is repaired by another person, is other repair. Besides, self repair can be realized into self initiated in which the problematic item is identified and repaired by the speaker him/her self, and other initiated by which the problem is indicated by another person, but it is repaired by him/her self who created the problem. Similarly in other repairs, sometimes, the problem is identified by the speaker and another person repairs it. In some other times, the problem is indicated and repaired by another person.

Repairs can occur as adjacency pairs that constitute a very special kind of pair. Most repairs, according to Shegloff (1988), are achieved by a speaker dealing with a problem during the production of a turn. These self-repair in the same turn take the form of a replacement or insertion or deletion of a piece of talk, or of a reordering of the elements of a turn. Other repairs are achieved more collaboratively. The recipient of some talk may indicate difficulty with it. This can take the form of a "pardon?" or a "what?" or "Did you say x?" In such cases initiation of repair takes place in the turn subsequent to the turn in which the source of the trouble occurs. More rarely, a speaker may not realize there is a trouble until a response has been heard and thus initiate repair in the third turn.

Hence, I believe that conversation analysis could be relevant and useful for analysing tour guiding interaction which sometimes involves the adjacency pairs of informing-agreeing/confirming and questions-answers. In the context of tour guiding communication, tour guides usually provide information to tourists, and tourists confirm their understanding through verbally and/or nonverbally. However, sometimes the tour guides' description may be followed

by tourists' question instead of confirmation. This is because, tourists may need further explanation or clarification about the information provided by the tour guide. Thus, sequences of tourists' question and tour guides' further explanation are potential adjacency pairs in tour guiding communication. Repair which is another principle of CA seems to be relevant in this study as communication breakdown is an expected phenomenon in tour guiding interaction. Though conversation analysis suits for the analysis of the organizations of texts which have the feature of dialogical interaction, it doesn't say anything about the actions performed through the given text. Thus, speech act theory is used to identify and describe the types of acts performed through a given organization of the text.

2.5.2 Speech Act Theory

The study of pragmatics mainly deals with the way in which people convey meaning with language. Speech act theory is one of the most influential areas of pragmatics and used as a theoretical perspective for the investigation of the intended communicative function of language.

The basis of speech act theory was introduced by Austin (1962) in reaction to the philosophy of language known as logical positivism. Scholars of logical positivism claimed that the declarative is the basic sentence type as the main use of language is description of states of affairs and the meaning of utterances or sentences can be explained in terms of their truth or falsity value. However, Austin (1962), in his work on speech act theory, *'How to Do Things with Words'*, states that language is used not only for statements but also for other purposes such as questions, requests, wishes etc. He further pointed out that it is not always possible to say whether utterances are true or false. Instead Austin (1962) proposed a classification of utterances in to 'constatives and performatives'. Constatives are those which state and describe states of affairs

whereas performatives do certain acts and describe these acts. Thus, Austin (1962) emphasized on the performatives and argued that a speaker while performing a speech act, he/she also performs three kinds of other related acts: locutionary acts, illocutionary acts, and perlocutionary acts.

According to Austin (1962), locutionary acts refer to the literary meaning of the utterance whereas illocutionary acts refer to the social meaning given to the real actions performed by the utterance, where saying equals doing, as in requesting, welcoming and warning. Perlocutionary acts, on the other hand, are the effects of the utterance on the listener, who performs the request, is welcomed or warned.

Austin's (1962) proposal about classification of speech acts was challenged on three points. First, a locutionary act is defined as the set of linguistic expressions such as set of vocabulary items combined in a certain grammar with a certain sense and reference (Austin, 1962). However, there may not be always such one-to-one relation between linguistic expressions and their meanings because in some situations the real meaning of an utterance can be determined only by the communicative context (Searle, 1979). The second problem of Austin's (1962) classification of speech act was that the categories are not mutually exclusive. Though Austin (1962) suggested that there is one-to-one correspondence between speech acts and speech act verbs, the categories often overlap and the meaning of a sentence cannot be determined merely by the speech act categories (Seale, 1979; Leech, 1983; Levinson, 1981). Finally, Austin (1962) considered perlocutionary act as the effect of an illocutionary act, however, some perlocutionary acts consist of a series of illocutionary acts. For example, informing someone about something may be accomplished through sequences of different speech acts like questioning and explaining,

and only the act of questioning or explaining alone may not successfully constitute the information (Searle, 1979). Based on this rationale, Searle (1979) has excluded the notion of perlocutionary acts and focused on the illocutionary aspect of speech act theory in the analysis of speech acts.

As to Searle (1979), illocutionary speech acts are classified in to five categories. These are representatives, directives, commissives, expressives and declaratives. Representatives are acts of speech where the speaker asserts a proposition to be true, using such verbs as: affirm, believe, conclude, deny, report. For example, if a tour guide says to tourists 'I am a licensed local tour guide', he/she is representing the fact that he has the license and so he can do the action of guiding. Directives are another type of illocutionary acts by which the speaker tries to make the hearer do something, with such words as: ask, beg, challenge, command, dare, invite, insist, and request (Searle, 1979). If tour guides, for example, say to tourists 'take off your shoes' when they enter the churches, tour guides are trying to request the tourists to do the action of taking off shoes.

Commissives are the other type of speech act in which the speaker commits himself (or herself) to a (future) course of action, with verbs such as guarantee, pledge, promise, swear, vow, undertake (Searle, 1979). With regard to this both tour guides and tourists may use commissive type of speech acts during departure as 'I promise to call you;' 'I will write you an email.' When the speaker expresses an attitude to or about a state of affairs, using such verbs as: apologize, appreciate, congratulate, hate, regret, thank, welcome, he /she is expressing the state of affairs and hence the speech acts are called Expressives (Searle, 1979). For example, tourists may express their feeling about the rock hewn churches of Lalibela as 'it is amazing', it is beautiful';

likewise, tour guides may say 'I'm sorry for being so late' to excuse tourists for being late if they do so. Finally declarative type of speech act is used when the speaker alters the external status or condition of an object or situation, solely by making the utterance.

Developing the views of intentionality in speech act theory, Searle (1979) has recognized the possibility of an utterance to have indirect speech acts. According to him, sometimes what the speaker intends to accomplish is not explicitly observed in the sentence or utterance. Thus, the literal meaning is different from the speaker's intended meaning. Use of such indirect speech acts is linked with politeness functions (Searle, 1979).

Although Searle's (1979) proposal of speech act was influential and widely used in different research areas, it was also criticized. Searle (1979) has considered isolated sentences or utterances as units of analysis and neglected the sequential nature of utterances which function as one speech act. According to Van Dijk (1992), certain sequences of various speech acts may be intended and understood as one speech act. Van Dijk (1992) calls such a speech act performed by sequences of speech acts global-speech act or macro-speech act and proposed a new framework for the analysis of speech acts of extended discourse.

In a given communicative context, participants produce extended discourse which is a product of sequences of speech acts. Van Dijk (1980) has proposed the concept of sequences of speech acts that can be taken as a unit of which the member of speech acts 'belongs together,' whereas previous and following speech acts or speech acts by other participants do not belong to the sequence. Following the concept of speech act sequences, Van Dijk (1980) has formulated certain assumptions. First, to be considered as sequences, the speech acts must follow each other

in time and must be pair wise connected. Usually, two speech acts are connected if one is a condition or consequence of the other. One of the sequences of the speech acts may establish a certain obligation for the hearer, upon which the obligation can be acknowledged or satisfied by a next speech act of the hearer (Van Dijk, 1980). Therefore, the connection condition works for both sequences of the same speaker and for sequences performed by different speakers.

Secondly, speech act sequences are expected to be coherent. According to this assumption, whatever numbers of speakers are involved in a given communicative function, the speech acts made by the participants are homogeneous. In this respect, Van Dijk (1980, 1992) states that it is not usually acceptable to make both command and apologize in the same communicative context because the two speech acts require different appropriate conditions to be executed. Finally, speech act sequences are goal-directed (Van Dijk, 1980). In other words, in a given communicative context, the result and goal of communication is well-defined, and the sequence is connected such that each following speech act is made with the intention to reach a sequential result or a sequential goal. Using the following example, Van Dijk (1980:182) further explains that one of the typical ways speech acts are connected in sequences is due to conditional dependence.

(1) "I have no watch. Can you please tell me the time?"

Van Dijk (1980) claims that in the appropriate context, the first sentence may function as an assertion and the second, as a request. However, it is not appropriate to utter the first sentence alone in the same communicative context because the hearer is not at all interested in the fact that the speaker has no watch, and hence the assertion would lack one of its crucial

appropriateness conditions (Van Dijk, 1980). The second sentence, the request, on the other hand can be performed in isolation. However, to successfully achieve the intended request action, it must be motivated. Therefore, the two speech acts together would form a perfectly acceptable combination such that the assertion accomplished by the utterance of the first sentence may precisely provide the motivation that may serve as a condition for the request (Van Dijk, 1980, 1992). Furthermore, Van Dijk (1980:182) in the following example states that sequences of speech acts may have functional relations.

(2) “Can you please tell me the time? I have no watch.”

The contextual condition of sequence (2) is the same as that of (1). The difference is that the assertion no longer establishes the correct context for the request but rather afterward supplies grounds for the request and thereby functions as an explanation of the request because the speaker may say ‘I ask you this because I have no watch’ (Van Dijk, 1980, 1992). Therefore, assertions about conditions of any kind that are put after other speech acts usually have an explanatory function.

(3) “You have done your best. So, I’ll give you a new bike.”

According to Van Dijk (1980:183), the first speech act in the above example functions as condition for the accomplishment of the second speech act which also functions as consequences that may be promised in the form of conclusions with initial so. The first speech act alone may indirectly function to convey the speech act performed by the second sentence, given the appropriate context. By uttering the first sentence, the speaker may leave the obvious conclusion

to the hearer because the hearer is, at least superficially, free to draw the second as a consequence of the first (Van Dijk, 1980, 1992).

Based on the examples (1) and (2) given above, it is possible to draw the concept of pragmatic macrostructures. The request (about telling the time) might function independently in principle but that it might especially in polite requests- be motivated further by an assertion about the conditions of the request (Van Dijk, 1980). Because this assertion has the function of an auxiliary action, it is not appropriate to perform it in isolation, and hence it makes sense only as a preparation or explanation of another action (Van Dijk, 1980, 1992). Based on this, Van Dijk (1980) identified possible hierarchical relations between speech acts in sequences, and the status of the speech act depends on the speaker's intended communicative function. Thus, the request in the above example becomes super ordinate, whereas the assertion can be taken as auxiliary or subordinate. The use of (1) and (2) can be taken as a whole to count as a request. In such cases sequences of speech acts may be mapped on to one global speech.

Following these theoretical remarks about the possibility of having pragmatic macrostructures, Van Dijk's (1980) concept of macro speech act has been adapted to view language use in tour guiding practice at the macro level instead of viewing it at utterance level. This is because, the discourse of tour guide commentary is mainly characterized by sequences of utterances which corresponding to sequences of speech acts that are performed by tour guides to accomplish the overall intended communicative function. In other words, unlike conversational discourse which is produced between at least two participants following a conventional turn taking rule and has relatively short utterances, the tour guiding discourse is mainly a monologue type of discourse

which is made relatively with long or sequences of utterances whereby they can be mapped onto a macro speech act.

2.5.3 Critical Discourse Analysis

Critical Discourse Analysis (CDA) which is drawn on post-structuralism discourse theory and critical linguistics focuses on how power, ideology, social relations, identity, social practice and knowledge are constructed and signaled through language use (written or spoken). CDA which is used to investigate language use in social context has become a common theoretical and analytical framework in various areas of social science. Since CDA draws insights from linguistics, anthropology, psychology and sociology, it is considered as a multidisciplinary approach. In fact, CDA addresses both linguistic and social dimensions. Being critical, CDA helps to uncover the meaning or intention of language use in a given social and cultural context (Wooffitt, 2005). In doing this, different approaches of CDA share five common features.

Firstly, for CDA, “the character of social and cultural processes and structures is partly linguistic-discursive” (Jorgensen and Phillips, 2002:61). This is to say that, discursive practice which is the process of text production and consumption is viewed as part of social practice that contributes to the constitution of the social world including social identity and social relations (Jorgensen and Phillips, 2002). According to this feature, the aim of CDA is to address the linguistic discursive or textual dimension of social and cultural practices of a given communicative event.

Secondly, in CDA, “discourse is both constitutive and constituted” (Jorgensen and Phillips, 2002:61). As for this feature, discourse as a form of social practice is both part of the social

world and is created or shaped by social practices. In other words, being in a dialectical relationship, discourse or language use shapes or influences social practice and discourse is, in turn, shaped by the social practice. The role of CDA in this respect is investigating how discursive practices in a communicative event take part in the shaping of social practice and how discursive practices are influenced by other social and cultural factors.

The third feature of CDA approaches is that “language use should be empirically analyzed within its social context” (Jorgensen and Phillips, 2002:62). This entails that unlike CDA’s predecessors who have been attempting to analyze form-meaning relation of language without considering the role of context, CDA engages in the analysis of language use in real social interaction. Fourthly, approaches of CDA claims that “discourse functions ideologically” (Jorgensen and Phillips, 2002:63). As discursive practices contribute to the creation and reproduction of unequal power relations between social groups or individuals, the role of CDA in this perspective is to investigate systematically how discursive practices construct representations of the world, social subjects and social relations. In this sense, CDA is critical because it aims to reveal the role of discursive practice in the maintenance of social world. Finally, CDA is placed in the area of “critical research as it is not politically or ideologically neutral” (Jorgensen and Phillips, 2002:64). Being critical, CDA aims to uncover the role of discursive practice in the reproduction and maintenance of intention (ideology and hegemony).

Considering the aforementioned common features, in this study, I employed CDA as a theoretical and an analytical framework to explain the nature of language use, and to analyze the ways through which social goods (Gee, 2011), ideology and hegemony (Faiclough, 1992) are expressed, enacted and (re)produced through language use in tour guiding practice. It is claimed that CDA is an essential analytical tool to explain the philosophical assumptions or the ideological orientations of participants

through their language use because it reveals how participants construct their identities and others discursively and why they do it the way they do it. Thus, in this study, Fairclough's (1995) and Gee's (2011) approaches which are highly interrelated are eclectically used as theoretical and analytical frameworks.

Fairclough's (1995) three dimensional framework represents text, discursive practice and social practice as different facets of discourse. In this approach, the discursive practice which concerns about the production and interpretation of texts mediates the text and the social practice. Applying this framework, data can be described, interpreted and explained through going forth and back to the three dimensions. However, such analysis could not provide a clear picture of the data because each of the dimensions cannot be considered without the others in the analysis process. This is to say that each of the dimensions cannot be used as themes that can guide the analysis rather all the three are realized at a time in a given data.

Gee's (2011) approach, on the other hand, provides specific concepts that can guide a step-wise analysis. Replacing Fairclough's (1995) term 'text' with 'discourse', Gee (2005) has used six tools of inquiry to ask on the data (discourse) instead of Fairclough's (1995) discursive practice. Seven building tasks are also used in Gee's (2005 and 2011) approach to substitute Fairclough's (1995) notion of social practice. Thus, while Gee's approach which consists specific constructs is used to guide the thematic and step-wise analysis, Fairclough's general framework is employed to describe, interpret and explain the textual, discursive and social dimensions of the tour guiding discourses respectively.

2.5.3.1 Gee's Approach to CDA

For Gee (2011a), communicating information is not the only function of language, but language serves beyond communicating information. In fact, providing information is one of the various functions of language as it is used by interactants to inform each other; however, language also allows people to do other things as Gee (2011a) refers saying things in language never goes without also doing things and being things. This is to say that, whenever people engage in actions and activities, they use language; therefore, language allows people to do things. In this regard, Gee exemplifies that people promise to another people things, open committee meetings, propose to their lovers, argue over politics, and “talk to God” (pray) which are among some of the things people do with language beyond giving and getting information (Gee, 2011).

Being things which is an aspect of taking different socially significant identities is another role of language in use beyond giving information. People can have multiple identities as they can act as experts in one context and as everyday people in another situation. For Gee, people have to “talk the talk,” not just “walk the walk” to take on any identity at a given time and place (Gee, 2011). For example, when tour guide members take the identity of being tour guide members, they talk a different talk than do honor students when they take the identity of being students.

As saying (informing), doing (action), and being (identity) are highly interrelated in language use, an interlocutor cannot really understand what the speaker says fully if the interlocutor does not know what the speaker is trying to do and who the speaker is trying to be by saying it (Gee, 2011). In other words, to understand anything fully, one needs to know *who* is saying it and *what* the person saying it is trying to do. As Gee exemplified, if a doctor who is also a friend to the patient tells the patient in her office: “You look tired”, what is the doctor trying to do? Is the

doctor speaking to the patient as a friend (*who*) making small talk (*what*) or is she/he speaking to the patient as a doctor (*who*) making a professional judgment (*what*) about the patient's health? (Gee, 2011). Thus, what matters in analyzing language use is who the participants are and what they are doing when they say things.

Gee (2011) claims that social goods are the stuff of politics. In this sense, politics is not just about competing political parties, but it is about how to distribute social goods in a society. For Gee, social goods are about who gets what in terms of money, status, power, and acceptance on a variety of different terms. Since, when people use language, social goods and their distribution is always at stake, language is always "political" in a deep sense (Gee, 2011). Due to this, Gee's (2011) approach of discourse analysis is considered as critical approach which focuses on a critical investigation of how talk and text function to represent social goods (politics) in social interaction. Thus, this notion of Gee's (2011) discourse analysis is used as theoretical framework and methodological tool.

Gee's approach is found to be appropriate for this study for various reasons. Firstly, Gee's book has numerous references to theorists from several disciplines such as linguistics, philosophy and discourse, and his approach is multi-disciplinary, drawing on the fields of psychology, anthropology and linguistic analysis, lending it a good deal of perspective. The other reason for adapting Gee's (2005 and 2011) approaches for this study is that most of the examples used by Gee are spoken texts which resemble to the data of this study (tour guiding oral communication). Finally, the use of the seven building tasks of language and tools of inquiries which would provide clear picture of a given data has made it the method of choice for the discourse analysis in this study.

An attempt of discourse analysis based on Gee's (2011) approach is to uncover the things or tasks built by language in use and other non verbal sign systems involved in a given communicative event. This approach on discourse analysis focuses on seven building tasks, and a discourse analysis involves asking questions about how language, at a given time and place, is used to engage in these seven building tasks. For this, Gee (2011) has also introduced tools of inquiry that constitute six areas where the discourse analyst can ask such questions. Thus, a discourse analysis uses each of the six tools of inquiry to ask questions about each of the seven building task. This means, there will be six questions to ask about seven things, a total of 42 questions (Gee, 2011). The seven building tasks of language and the six tools of inquiry are presented and discussed in the following subsections.

2.5.3.1.1 Building Tasks of Language Use

Gee (2011) claims that whenever people use language, they always attempt to build seven areas of reality. That is to say, people use language to construct reality based on seven blocks whereby they (a) attach significance (b) engage in activities (c) construct identities (d) enact relationships (e) declare a view on the distribution of social goods (f) establish connections and (g) signal attachment or detachment to certain sign systems and knowledge (Gee, 2011).

(a) Significance: Language in use plays a crucial role in making things significant or to downplay their significance in certain ways. For Gee (2011), naturally things are not trivial or important by themselves rather humans make them trivial or important or something in between using language. In this notion, building significance means give meaning or value in certain ways for certain things. For example, Gee states that if someone says, “guess what? My daughter got a PROMOTION at the agency”, the person is making the event more significant

and attention worthy than if the person says “my daughter was finally promoted at the agency” (Gee, 2011b:88). In investigating the role of language in use in building significance, discourse analysts can ask question as “How are situated meanings, social languages, figured worlds, intertextuality, Discourses, and Conversations being used to build relevance or significance for things and people in a given communicative context?” (Gee, 2011a:121).

This notion has been considered in the analysis of tour guiding discourse which is made to represent and communicate the rock hewn churches as significant destination. In representing the rock hewn churches as relevant destination, tour guides discursively attribute significance for the different aspects of the churches. Thus, applying the six tools of inquiries, I have intended to investigate the way tour guides represent and communicate the significance of the rock hewn churches.

(b) Practice: Practice for Gee (2011a) is a socially recognized and institutionally or culturally supported endeavor that usually involves sequencing or combining actions in certain specified ways. For example, while encouraging a student is an action, mentoring the student as his or her advisor in a graduate program is a practice (Gee, 2011a). Putting the matter in the tour guiding context, telling a tourist something about the destination could be an action (informing) whereas presenting and communicating aspects of the destination to tourists would be considered as practice.

(c) Identities: Because language creates and represents the social or personal description, Gee (2011a) suggests building identity as one of the tasks of language use. Following this line of thinking, discourse analysts can ask questions like, what identity or identities is being constructed using a given piece of language, about whom are people talking and who are

talking. As tour guides may use language to build positive personal and social identity in order to gain recognition as having certain qualities, this concept could be relevant in the analysis of tour guiding discourse.

(d) Relationship: As people vary their style of language use depending on the relationship they have with interlocutors, building relationship is also considered as one of the tasks of language use (Gee, 2011a). The type of language used in a given communicative event can indicate whether participants have differential or intimate relationships. Thus, considering this concept, the discourse analysts can understand the sort of relationship participants have by investigating their language use. The relationship task could be important in this study, to see the way local tour guides of Lalibela use language in order to enact the relationship they have with foreign tourists.

(e) Perspectives (politics): Gee (2011a) claims that in every instance of social practice, there is a tendency of struggling to be a winner of the practice using language. As far as there is such competition to be a winner, there is politics in language use (Gee, 2011a). Thus, For Gee (2011a), politics is not just about competing political parties, but it is about how to distribute social goods in a society. Having conceptualized politics or perspective in this way, Gee (2011a) argues that an attempt of language use involves construction of particular type of perspective or politics. That is to say, the way people use language to talk about or to understand a given event or thing is determined by social or political viewpoint people have towards the issue. Understanding the relevance of this concept, I have considered it in analyzing tour guiding discourse by which tour guides try to construct the relevance of the destination viewing from religious perspective.

(f) Connections: Gee (2011a) has also suggested that connection is one of the building tasks of language use. According to Gee (2011a), things are not inherently relevant or meaningful, rather it is through the use of language that connects or associates with other things which are considered as relevant or known. Considering language use as an interconnecting system of signs and references, discourse analysts can ask how language is used to connect things in a given communicative event, and how language is used to make one thing relevant by connecting with other things. In this study, I have found this notion of discourse relevant to analyze and explain tour guiding discourse whereby local tour guides of Lalibela attempt to represent and communicate the rock hewn churches of Lalibela by connecting or associating with Jerusalem.

(g) Sign Systems and knowledge privileged: As people can employ different codes and sign systems for different reasons, asking questions like what, how and why a given sign system is being privileged and used in a given communicative context could contribute in understanding meaning or reality (Gee, 2011a). Privileging on specific sign systems over the others, people may have different ways of knowing and believing or different claims to knowledge and belief. Considering the type of sign system privileged, and the type of knowledge and belief claimed, I employed this concept in the investigation of tour guiding discourse that tend to privileged symbolic sign system, and religious or biblical knowledge.

2.5.3.1.2 Tools of Inquiry in Discourse Analysis

Situated meanings, social languages, figured worlds, intertextuality, Discourses, and Conversations are tools of inquiry (Gee, 2011a). Claiming the role of language use in building seven things or tasks, Gee (2011a) has developed multiple tools of inquiries from various disciplines to be employed in the task of discourse analysis which intend to uncover and realize

the seven tasks. For this purpose, Gee (2011a) proposed six tools of inquiry that could help discourse analysts to formulate six questions for each of the building tasks. This proposal allows discourse analysts to have 42 potential inquiry questions (seven tasks multiplied by the six tools of inquiry) in order to make in-depth analysis and to give meaning for the data at hand. The six tools of inquiry which are drawn from different fields of study and proposed by Gee (2011a) are presented and discussed in the following subsections.

2.5.3.1.2.1 Situated Meanings

The notion of situated meaning is drawn from a theory of cognitive psychology that concerns about how meaning works. Gee (2011a) states that humans actively build meanings when language is used in specific contexts. Though meaning is a very complicated concept, Gee (2011a) has made important distinction between the general meaning a word or utterance has (sometimes called “utterance-type meaning”) and the specific meaning a word or utterance takes on in a specific context of use (sometimes called “utterance token meaning”). According to this concept, when people utter or write a sentence in a given context, particular meaning is situated to that particular language form due to differences in context of language use. In other words, the form is put into a specific context and situation, from which the function derives. For example, the situated meaning (function) of the word (form) “honey” in the sentences “Honey is significantly sweeter than table sugar” and “The couples have taken a trip for their honey moon” is associated with bees and loved ones respectively (Gee, 2011a). The situated meaning of a word or sentence is, for Gee (2011a), entirely dependent on the specific context within which it is found at the time of utterance, and hence, the context of “honey” could help the listener/reader infer that the word honey has to do either with bees or loved ones.

Gee (2011a) further explains that words and phrases in actual contexts of use do not always have clear dictionary-like meanings. Meaning-making is not a “look up” process rather it is an active process as listeners have to figure out and guess what words and phrases mean based on what else has been said and other aspects of the context (Gee, 2011a). This is to say that, listeners situate the meanings of words and phrases to use their previous experience and knowledge of what is being talked about. Speakers on the other hand have to make assumptions about what sorts of experience and knowledge are shared, or shared enough with interlocutors to communicate. To investigate the role of all these aspects of situated meaning in building the seven tasks, discourse analysts ask questions, “what situated meanings do words and phrases have in a given communicative context? That is, what specific meanings do listeners have to attribute to these words and phrases, given the context and how the context is construed?” (Gee, 2011b:153).

Gee (2011b) has further suggested sub questions which facilitate the task of discourse analysts who attempt to find situated meanings for any communication. Working with deixis by asking “how deictics are being used to tie what is said to context and to make assumptions about what listeners already know or can figure out” (Gee, 2011b:195) is one aspect of finding the situated meaning. The use of the definite article and other deictic like words may also function as deixis and help in figuring out the specific meanings from the given communicative context. Another sub tool of inquiry related to the situated meaning is “the fill in tool”. As to the fill in tool, discourse analysts “ask for any communication, based on what was said and the context in which it was said, what needs to be filled in here to achieve clarity? What is not being said overtly, but is still assumed to be known or inferable? What knowledge, assumptions, and inferences do

listeners have to bring to bear in order for this communication to be clear and understandable” (Gee, 2011b:195). Considering the “doing and not just saying tool” which claims for any communication, ask not just what the speaker is saying, but what he or she is trying to do, keeping in mind that he or she may be trying to do more than one thing also contributes to locate the situated meanings of words or phrases. Asking “the why this way and not that way”, that is “why the speaker built and designed with grammar in the way in which he or she did and not in some other way; and how else this could have been said and what the speaker was trying to mean and do by saying it the way in which he or she did, and not in other ways” (Gee, 2011b:195) is still another way of investigating the meaning of language in use.

Situated meaning as tool of inquiry is also applied in the analysis of multimodal texts which are composed of language and images (paintings, pictures, sculptures, diagrams, colors, shapes, etc.). The theory of discourse analysis applies for images because, in fact, discourse is about communication, and humans can communicate via other symbol systems composed using modalities other than language or ones composed by mixing other modalities with language (Gee, 2011b). Gee (2011b) further argues that as discourse analysis for language use starts by asking questions which are tools for doing discourse analysis, the tools can also be suitably adapted and applied for multimodal texts. In analyzing an image, first, one has to ask what constitutes a “word” or “phrase” in the image. That is to mean, “what constitutes a small unit of meaning which can be combined with other such small units to make bigger units of meaning? Or what are the “elements” (parts) in the image out of which it seems to be composed” (Gee, 2011b:187).

As language does, any image communicates or has meaning only in context and leaves much “unsaid,” assuming it will be filled in by people’s knowledge of the context, including their cultural knowledge and former experience with such images. So the “Fill In Tool” applies fully here to investigate and understand the meaning of an image. For example, Gee states that:

When people see attractive other people associated with products in an advertisement, they fill in, from their background and cultural knowledge, the idea that the advertisement is trying to suggest that the product will make people more attractive or, at least, as associated with attractive people and an attractive life style (Gee, 2011b:188).

Besides, images, just like communication in language, do not just “say ‘things (carry ‘messages’”), but seek to do things as well. So the “Doing and Not Just Saying Tool” applies here as well. In this respect, it is clear that, advertisements want people to do something, namely buy the product being advertised (Gee, 2011b). Street posters and media documentaries often want people to change their views towards the product, place or people and change how they act in society.

Therefore, for whatever an element of a given image, one can ask what situated meaning (contextually specific meaning) this element has in the context in which the image is being “read.” To take Gee’s (2011b) example, the images of petals and flowers are both elements of larger images in the video game *Flower* in which the petals and flowers take on a situated meaning as “forces of unspoiled nature endangered by industry and pollution” (Gee, 2011b). Thus, in this study, the situated meaning tool is integrated with the sub tools (the deixis, the fill in, the doing and not just saying and the why this way and not that way) to analyze the meaning of language use and other images involved in tour guiding communication.

2.5.3.1.2.2 Social Languages

Social language is a notion drawn from sociolinguistics. Gee (2011b) has introduced social language with the assumption that any language is composed of a great many different varieties each of which is connected to meanings and activities associated with particular social and cultural groups. That is, social languages are the styles or varieties of a language (or a mixture of languages) that enact and are associated with a particular social identity. Social languages are what people share and use in a given social or professional community as it has become common to hear “the language of medicine, the language of street gangs, the language of sociology, the language of law, etc” (Gee, 2011b:156). To know such specific social language is to know how its characteristic lexical and grammatical resources are combined to enact specific socially situated identities (that is, being, a doctor, a gang member, a sociologist, a lawyer etc, at a given time and place). In other words, to know a particular social language is either to be able to “do” a particular identity or to be able to recognize such an identity.

In a given communicative function, a speaker acts out a particular type of *who* which is a particular socially situated identity through social language which is appropriate to that social activity. To understand the meaning of a communicative event, listeners need to know not only who is communicating but what the speaker is seeking to accomplish by communicating. In being a particular identity and enacting specific activities, speakers use social languages. Gee states that “a listener needs to know if a doctor who says “‘have you been stressed lately?’” is asking a diagnostic question as a doctor or showing concern (or even just making “small talk”) as a friend” (Gee, 2011b:157). Finally, Gee warns that “social languages are different from

Discourses as language is part of Discourses which always involve coordinating language with ways of acting, interacting, valuing, believing, feeling, and with bodies, clothes, non-linguistic symbols, objects, tools, technologies, times, and places” (Gee, 2011a:46).

Taking the notion of social language in to consideration, discourse analysts can ask how communicators use words and grammatical structures (types of phrases, clauses, and sentences) to signal and enact a given social language which is in turn used to build the seven building tasks in a given communicative context (Gee, 2011b). In this regard, Gee (2011b) suggests a sub tool, “the vocabulary tool”, to ask for any communication, what sorts of words are being used to mark the particularity of communication in terms of style (register, social language)? How does the given social language contribute to the purposes of building the seven things of reality?

As language does, patterns or combinations of elements of an image may have particular type of styles that might be associated with different identities and activities (practices). So the social language tool applies to the analysis of images as well. As investigating how different styles of languages and images are used and mixed is one tool of inquiry for engaging in discourse analysis, this tool of inquiry, social language, is used as a mirror to analyze and explain the particular nature and role of language use and other images in tour guiding communication.

2.5.3.1.2.3 Intertextuality

Intertextuality is a concept drawn from theories of literary criticism. Gee states that when anyone speaks or writes they often make reference to what other people or various texts (like the Bible) or media (like movies) have said or meant (Gee, 2011a). This to say that when one text quotes or refers to another text (that is, what someone else has said or written), it is called intertextuality

(Fairclough, 1992). There are different ways that people can quote, refer to, or allude to another text in using language (either spoken or written). One way is direct quotation as in ‘‘It’s funny that Bob said ‘I’ll never give up’ and then gave up’’, and another way is just to allude to what hearers or readers in the know will realize are words taken from some other source, as in ‘‘Even if life is sweet sorrow, I prefer it to the alternative, where ‘‘sweet sorrow’’ echoes a quote from Shakespeare: ‘‘parting is such sweet sorrow’’ (Gee, 2011b:165). Another example given by James Gee is that ‘‘when John fought with the boss, it was David against Goliath’’ (Gee, 2011b:165). Here the utterance has made an intertextual reference to a Biblical text to make reference to the Biblical story where the young David defeats the giant Goliath with his slingshot.

Gee (2011b) has included intertextuality in the lists of tools of inquiry to ask ‘‘how words and grammatical structures (spoken or written) are used to quote, refer to, or allude to other ‘‘texts’’ (that is, what others have said or written) or other styles of language (social languages). Does intertextuality go so far as to be an example of mixing or switching between voices or styles of language (social languages)?’’ (Gee, 2011b:166).

As people do with words, the elements in an image, alone or together with other elements, can make intertextual references to other images (pictures, paintings, styles, etc.). In other words, as it works for language, it is possible to talk about textual mixing, where an image mixes elements from different styles or sources. For Gee (2011b), considering such aspects of intertextuality be it language or image is crucially important in discourse analysis as people usually quote or refer to other texts or images in order to build the different aspects of reality.

For this study, Gee's (2005 and 2011a) notion of intertextuality is integrated with Bazerman's (2004) framework of intertextuality in order to understand and explain how local tour guides of Lalibela use other texts or images to build the seven areas of reality while communicating the rock hewn churches to foreign tourists. The purpose of considering intertextuality as analytical framework is to examine how texts (refers both language and image) draw on outside sources for using their own texts (Bazerman, 2004). In this material four major areas of intertextuality analytical framework have been suggested and each of the areas is further classified into subcomponents.

First, discourse analysts consider the representation of intertextuality which concerns about how a given text (written or spoken or image) includes outside sources. In doing this, the analyst attempts to identify whether the text is included in the form of direct quotation, indirect quotation, paraphrasing or description (Bazerman, 2004). Depending on the type of representation, the intertextuality can be referred as inserted or assimilated. While direct quotation is labeled as inserted type of intertextuality, description is assimilated type of intertextuality, and indirect quotation and paraphrasing lie between the two continuums where indirect quotation is close to inserted type whereas paraphrasing is to assimilated type. The second aspect of intertextuality analysis is the identification of source types with which the analyst asks questions like, what types of sources does a given text (written or spoken) use in it?

This concern of intertextuality can be handled in terms of attributed (involve inclusion of extra voice/extra-vocalization) or unattributed (involve internal voice/intra-vocalization) sources. The third area of analysis in intertextuality is concerned with the function of the source which asks whether outside sources are used for background information, evidence, belief, ideas or issues

circulated in the society. The other dimension of intertextuality analysis is endorsement that attempts to analyze how the language user positions him/her self in relation to outside sources.

2.5.3.1.2.4 The Big “C” Conversations

In the case of intertextuality, people may relate words, phrases or utterances to someone else's words, but sometimes when people talk or write, they allude or relate to themes, ideas or debates that have been the focus of much talk and writing in some social group or in the society as a whole. Gee (2011a) calls such public debates, arguments, issues, or themes “Conversations” with a capital “C,” speaking metaphorically as if the various sides in debates around issues like abortion or smoking were engaged in one big grand conversation. For Gee (2011a), this big Conversation is composed of a myriad of interactional events taking place among specific people at specific times and places, and these themes, debates, or motifs play a role in how language is interpreted. On certain issues such as abortion, smoking, affirmative action, etc. people know what the “sides” are, how they are talked about, and what sort of people tend to be on specific sides. Some of these sorts of issues are known by nearly everyone in a society, others are known only by specific social, cultural or linguistic groups. Gee (2011a) states that such knowledge is an ever-present background people can bring to interpret things they hear and read or in terms of which they can formulate their own talk and writing. For example, when someone says “Smoking is associated with health problems”, other people who belong to that social and cultural group interpret that smoking leads to health problems and not that health problems lead people to smoke because, say, health problems are making people nervous and they are smoking in order to calm themselves down (Gee, 2011a). People know this because they are well aware of the long-running discussions in the society over the ill-effects of smoking.

To know about Conversations around the world is to know about the various sides one can take in debates about these issues and what sorts of people are usually on each side. As members of various social groups and of the society as a whole, people know something about such Conversations, and able to interpret language use partly through such knowledge. Closely linked to intertextuality, discourse analysts can ask how Conversations (debates, issues, themes) are used by speakers or writers in the process of building the seven things of reality through language use. This tool of inquiry, Conversations, is also considered in this study to find out what themes and debates are used by local tour guides of Lalibela in presenting and communicating the rock hewn churches of Lalibela to foreign tourists, and who are on each side of the debate. Having awareness on such things could facilitate the interpretation and understanding of the discourse.

2.5.3.1.2.5 The Figured Worlds

The notion of figured worlds is drawn on a theory from psychological anthropology about how humans form and use theories to give language meaning and understand each other and the world. The figured worlds are “narratives and images that different social and cultural groups of people use to make sense of the world, and they function as simplified models of how things work when they are normal and natural from the perspective of a particular social and cultural group” (Gee, 2011b:150). Figured worlds are meant to help people get on with the business of living and communicating without having to reflect explicitly on everything before acting. People learn figured worlds from experiences they have had, and these experiences are guided, shaped, and normed by the social and cultural groups to which people belong. Gee (2011a) states that people store these figured worlds in their heads in terms of stories, ideas, and images, and

build little worlds, models, simulations in their heads in terms of which they seek to understand and act in the real world. The term “figured world” is used interchangeably with model, theory, story, and way of looking at some aspect of the world (Gee, 2011a). Thus, figured worlds are simplified models or stories that people take for granted and that help explain how things are or should be in the world when they are typical, acceptable, normal or good.

Figured worlds are all about presuppositions that people make about background or shared knowledge of their interlocutors. As people always make an effort to balance between the speed and clarity of the communication, they usually left many things unsaid hoping that interlocutors can fill the gap using the figured worlds. In other words, in order to speed things along, a speaker leaves some of the things unsaid and assumes they will be understood based on shared knowledge of the context in which the communication occurs. Due to this, I have considered figured worlds in this study to explain the way local tour guides of Lalibela make assumptions in presenting and communicating the rock hewn churches of Lalibela to foreign tourists.

2.5.3.1.2.6 The Big “D” Discourses

Discourse with big “D” for Gee (2011a) is language use together with other non verbal stuff. When people involve in a given social practice, they build identities and activities not only through language, but also using language together with other stuff. Gee (2011a) explains that if people want to get recognized as members of a certain sort, they have to speak, act and dress in the right way. They also have to engage in characteristic ways of thinking, acting, interacting, valuing, feeling, and believing (Gee, 2011a). Besides, communicators also have to use or be able to use various sorts of symbols, tools and objects in the right places and at the right times. In communication, one can’t just “talk the talk,” he/she has to “walk the walk” as well (Gee,

2011a). The term “Discourse,” with a capital “D,” is used for ways of combining and integrating language, actions, interactions, and ways of thinking, believing, valuing, and using various symbols, tools, and objects to enact a particular sort of socially recognizable identity. Thus, considering different social practices as different Discourses, I have used this notion of discourse as another tool for engaging and analysing the Discourse of tour guiding communication (practice) in this study.

2.5.3.2 Fairclough’s Approach to CDA

Fairclough has developed an analytical framework which contains a range of different concepts that are interconnected in a complex three-dimensional model for the analysis of discourse as social practice. In Fairclough’s (1995) approach, discourse is not only seen as constitutive but also as constituted. This means, discourse is an important form of social practice which both reproduces and changes knowledge, identities and social relations including power relations, and at the same time is also shaped by other social practices and structures.

According to Fairclough (1995), there are three levels in analyzing discourse. These include discourse as: a) Text (the actual text) b) discursive practice (involves processes of text production, distribution and consumption and c) social practice (the larger social context which may have influenced the creation of the texts- which takes into consideration the underlying socio-cultural and power structures in society).

2.5.3.2.1 Text Analysis

For Fairclough, text analysis focuses on the formal features such as vocabulary, grammar, and sentence coherence from which discourses and genres are manifested linguistically (Fairclough,

1992 and 1995). Texts (spoken or written) are connected to social practice through discursive practice of which plays the mediating role. Hence, it is through discursive practice whereby people use language to produce and consume texts that shape and are shaped by social practice (Fairclough, 1992 and 1995). At the same time, Fairclough (1995) states that the formal features of texts influence both the production and the consumption process. Analyzing the details of such linguistic features of texts, one can ask how discourses are activated textually in order to understand the discourse and arrive at particular interpretation. In so doing, Fairclough emphasizes on two important grammatical elements: Transitivity and modality.

Transitivity addresses issues like type of process and participants favored in the text, the choices of voice (active or passive), and the significance of nominalization of processes. A major concern in the analysis of transitivity is on how events and processes are connected or not connected with subjects and objects. Using passive with omitting agent instead of active, participants attempt to indicate that the event is happened without a responsible agent (Fairclough, 1992 and 1995). This is because, the passive structure makes free the agent of responsibility by emphasizing on the effect and disregarding the action and process that caused it. Another grammatical feature that reduces agency and emphasizes the effect is nominalization whereby a noun stands for the action or the process (Fairclough, 1992).

Modality which is considered in Fairclough's model as an aspect of textual analysis is seen as the question of what people commit themselves to when they use language (make Statements, ask Questions, make Demands or Offers). According to Fairclough (1995), there are different ways of saying each of which can make different commitments. For Halliday (1994), modality is the speaker's judgment of the probabilities, or the obligations, involved in what he/she is saying.

Speakers or writers utterance can signal factuality, degrees of certainty or doubt, vagueness, possibility, necessity, and even permission and obligation (Fairclough, 1992 and 1995). Similarly, Hodge and Kress (1988) refer to the 'stance' speakers or writers take towards representations, their degree of affinity with. Modality can be seen as to do with commitments, attitudes, judgments, stances (Fairclough, 1992). For example, "the statement 'it is cold', 'I think it is cold' and 'perhaps it is a little cold' are different ways of expressing oneself about the temperature; that is, they represent different modalities by which speakers commit themselves to their statements to varying degrees" (Jagerson and Phillips, 2002:84). The choice of one modality instead of the other has consequences for the discursive construction of social relations, knowledge and meaning system. Depending on the type of modality, people can make knowledge claim as true with high degree of certainty or with low degree of certainty. Modality can also indicate social relations whereby a speaker can act as permission giver for example.

The aim of focusing on modality in discourse analysis is to determine patterns in the text's degree of affinity expressed with utterances through modality. This is to say that, analysts' major concern is to assess the speakers or writers' degree of affinity with or affiliation to their statement. In doing this, questions like what sort of modality are most frequent? Are modalities dominantly subjective or objective? What modality features (modal verbs, modal adverbs) are most used? (Fairclough, 1992 and 1995).

2.5.3.2.2 Discursive Practice

Discursive practice in Fairclough's (1995) analytical framework focuses on how the text is produced and consumed. This dimension of the framework addresses processes that a text goes through in the production and the changes that a text undergoes during those processes. In doing

this, one can trace features of intertextuality where the text includes ideas from other sources. In analyzing intertextual features of a text, a discourse analyst can see how structure and content are changed, and he/she can hypothesis about the conditions of text production (Fairclough 1995).

Interdiscursivity which refers to the process of articulating different discourses together is another focus area in the dimension of discursive practice (Fairclough, 1995). For Fairclough, a high level of interdiscursivity is associated with change whereas low level of interdiscursivity signals the production of established order. That is to say, when new discourses are brought frequently to the existing discourse, there would be a tendency of discursal change, but if the level of borrowed discourse is low, the order or convention of the existing discourse would be sustained.

2.5.3.2.3 Social Practice

Fairclough (1995) has labeled the third dimension of his analytical framework “social practice” which deals with the macro-level analysis that attempts to analyze text from a social practice viewpoint. At this level of the framework, Fairclough provided explanation for questions like why the meaning of a text is shaped in that way, and how the power relations are shaped. Besides, Fairclough explains in this framework that relationships between discursive practices, text and wider social and cultural processes are factors in securing power and hegemony through focusing on power imbalance, social inequities and nondemocratic practices (Fairclough, 1992). This means that meaning or reality is created based on the interest of the dominant group in a society.

For this reason, Fairclough (1995) suggests that power relations, ideology and hegemony should be considered in analyzing the social practice level of discourse. In this approach, discourse analysts mainly view the discursive practices as social struggles over hegemony and over order of discourse. Thus, investigating the relation of discourse to ideology and hegemony is the main focus of social practice analysis. While ideology is defined as a set of socially shared beliefs that can be acquired and changed in social situations and according to the interests of group members, hegemony is defined as leadership or domination of political, cultural and social aspects of a society (Fairclough, 1992). It is stated that discourse is ideologically loaded, and the ideologies that are embedded in discursive practices are effective only when they become naturalized and achieve the status of common sense. The hegemonic struggle involves the power processes in which the discourse operates. It concerns the power that can be achieved by constructing alliances through consent so that “the articulation and re-articulation of orders of discourse is correspondingly one stake in hegemonic struggle” (Fairclough, 1992:92). Hegemonic change can be witnessed in discursive change. In other words, the way in which discourse can be represented and re-spoken can generate a new order of discourse that entails a struggle over the normative resistance of power regimes.

Fairclough (1992) argues that different settings bring about different discursive practices. His argument also claims that whenever there is a particular setting there will be rules governing production, consumption and distribution of the text, for example, who gets to say what, who is the intended audience, and who is allowed to reply. In this study, I used Fairclough’s three dimensional framework which represented in the following figure to describe, interpret and explain the discourse of tour guiding communication.

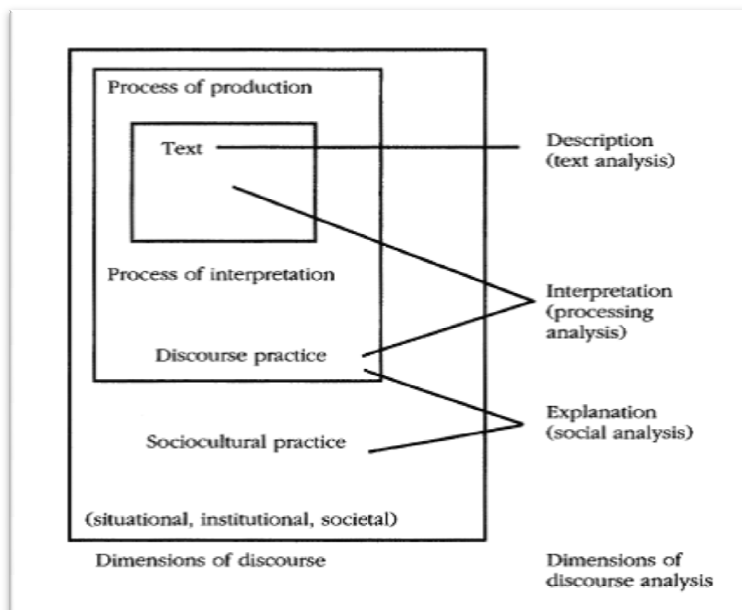


Figure 2.1 Fairclough's Dimensions of Discourse Analysis (Source: Fairclough, 1995:98)

As the above figure depicts, Fairclough's discourse analysis involves descriptive, interpretive and explanatory processes at the levels of text, discursive practice and social practice respectively. In this study, therefore, the text refers to the spoken tour guiding communication data which is video-recorded. And the discursive practice is related with how the tour guides use language and construct the destination (rock hewn churches) discursively and how they understand and interpret the discourse of the destination. At the level of socio-cultural practice, the power relationships among tour guiding participants (tour guides and tourists) has been explored. Besides, at this level the underlying philosophical assumptions or the ideological orientations embedded in the language as used by interactants (tour guides and tourists) have been explained. Of course, why interactants do the way they do (act) have also been investigated critically.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

The purpose of this chapter is to describe and explain the overall methodological procedures used in this study. In so doing, the chapter contains research paradigm and research approach, research setting, participants of the study, methods of data collection, data analysis techniques and Ethical issues.

3.2 Research Paradigm and Approach

Because the field of discourse analysis concerns mainly with the cultural and linguistic aspects of human beings, it is usually categorized in the domain of social sciences. Researchers in social science attempt to describe and explain the nature of human action, interaction and structure in line with relevant theories (Bulmer, 1984; Ferman and Leven, 1975). In addressing such issues, social science researchers have used research methodologies which are traditionally conceived as antagonists between two schools of philosophy: the positivist and the constructivist (Gummesson, 1991).

The positivists believe that the social world exists externally and its properties should be measured through objective methods, and causality and fundamental laws are used to explain regularities in human behavior using large samples from a segment of a population (Cresswel, 2003). However, this approach can result in a number of weaknesses, based on the view that a positivist orientation is not so effective in understanding processes or the significance that people attach to actions, and therefore, the constructivist paradigm which is based upon the belief that the world is socially constructed rather than objectively determined has been considered as an

opposing view (Cresswell, 2003; Gray, 2004). In the constructivist paradigm, the researcher is considered to be part of what is researched or observed and develops ideas through interpreting information. Scholars in this perspective claim that human meaning and actions could only be understood holistically within situational contexts, and research in constructivism is concerned with eliciting the viewpoint of the individuals being studied and elucidating details of context (Cresswell, 2007).

This study has been approached from the constructivism perspective in order to focus on developing an understanding of the phenomenon and context of the communication that takes place when local tour guides attempt to construct and present the destination to foreign tourists. In the view of social constructivism, the social world is created through social interactions and social practices. In this sense, because tour guiding as social practice is the use of language and non verbal actions to create meaning and shape tourists' experience about the destination, discourse analysis that belongs to qualitative approach has been found appropriate to investigate the meaning of tour guiding communication.

According to Leedy & Ormrod (2001), qualitative approach is typically used to answer questions about the complex nature of phenomena, with the purpose of describing and understanding the phenomena from the participants' point of view. The qualitative approach covers different techniques which seek to describe, decode, and translate the data to get the meaning of naturally occurring phenomena in the social world. For this study, discourse analysis which is a qualitative method has been employed to describe and understand the complex nature of tour guiding communication from the participants' point of view and from the actual tour guiding communication.

As Dornyei (2007) states, new or little known phenomenon is studied through qualitative approach to describe and explain the behavior or the phenomenon under consideration. This is to say that, to understand complex behaviors in diverse social contexts, qualitative approach is more appropriate than quantitative one. Cresswell (2007:39) further describes the use of qualitative research in the form of question and answer as follows: “When is it appropriate to use qualitative research? We conduct qualitative research because a problem or issue needs to be explored”. And hence, in this study which is little known, the use of qualitative approach was of great help to explore the nature of communication that takes place between local tour guides of Lalibela and foreign tourists.

Cresswell further points out that “researchers use qualitative approach because they need a detailed understanding of complex issues and this detailed understanding can only be established by talking directly with people, going to their homes, or places of work and allowing them to tell the stories what the researchers expect to find or what they have read in the literature” (Cresswell, 2007:40). Therefore, due to the complex nature of communication that takes place between participants of diverse cultural, linguistic and social backgrounds, in this study, qualitative research approach has been employed in order to describe and explain the complex communication behaviors.

Besides, Cresswell (2007) suggests that qualitative approach is highly appropriate for exploratory or descriptive study because it considers the value of context, and searches for a deeper understanding of the participants’ lived experiences of the phenomenon. Approaching qualitatively, the researcher emphasizes on the meanings the participants place on the events, processes and structures of their actual communication experiences. Since, the present study

complies with most, if not all, of these requirements, qualitative methods such as interviews and observation have been used to collect data and different approaches of discourse analysis are used to describe, interpret and explain the discourse of tour guiding communication that takes place at Lalibela rock-hewn churches.

3.3 Research Setting

This study was conducted at Lalibela where the rock-hewn churches are found, and considered as one of the major tourist sites of Ethiopia. As to the Ethiopian ministry of Culture and Tourism Report, Amhara region in general and Lalibela in particular has become the major tourist destination area compared to the other tourist attraction sites of the country. Mengistu (2004) has also confirmed that 93% of respondents who were asked to rank their favorite place to visit put Lalibela as their first preference among fifteen potential tourist destinations in Ethiopia. However, personal experience and existing literature indicate that the guiding profession in general and the tour guiding communication in particular has been given little attention. So, in this study, it is believed that the discourse of tour guiding communication in this destination has to be studied in order to add knowledge about the current status of communication between tour guides and tourists and to maximize the economic contribution of the sector.

Thus, the data have been collected in and around the rock hewn churches of Lalibela when local tour guides communicate directly with foreign tourists in describing the different parts and treasures of the churches.

The data have been collected between December and March of 2013/14 because this is the high or peak season at Lalibela. Most of the festivals (e.g. Christmas and Epiphany) which attract

international tourists are celebrated during these months. In fact, the special celebration of Christmas and Epiphany holidays attracts many tourists, and this has helped me to have access for the required data. Usually, the specific timetable scheduled for visiting the rock-hewn churches is between 8:00 and 12:00 in the morning and between 2:00 and 5:00 in the afternoon. However, during fasting seasons, the visiting time is between 8:00 and 1:00 in the morning and between 3:00 and 5:00 in the afternoon. This is because, during fasting seasons, there is mass service in every church, and hence talking and walking in and around the churches during the ceremony is considered as an act of interruption and disrespect to the religious ceremony. Thus, the actual tour guiding practices have been observed and recorded within this visiting time schedule.

3.4 Sources of Data and Sampling Techniques

The sources of data for this study are local tour guides and foreign tourists. Tour guides who are involving in giving guiding services to tourists are considered as participants of this study. Accordingly, data have been collected from selected local tour guides in order to investigate the way tour guides look at and discursively construct tour guiding practice, and communication challenges and coping strategies.

As to Creswell (2003), a research problem relates to a specific population and the population encompasses the total collection of all units of analysis about which the researcher wishes to make explicit conclusions. Since it is not practical and too expensive to involve all the members of the population in a research assignment, sampling procedures are of paramount importance and become critical factors for the success of the study (Creswell, 2003). For this reason, some sampling techniques have been employed to determine the participants of this study.

Sampling techniques are classified under probability and non probability sampling designs. While probability sampling is used in quantitative research based on random selection, non probability sampling is applicable in the qualitative approach that employs non-random sampling technique. Since this study is qualitative, the non probability sampling techniques such as convenience and purposive sampling techniques were found to be appropriate.

As the name implies, convenience sampling technique takes a sample on the basis of finding convenient or available individuals. In other words, a convenience sampling is one that is selected without using random procedures. Subjects who are used as source of data are those who are close at hand. Therefore, this could involve the use of participants who are easily available in the research setting.

In this study, since tour guiding practice is temporary interaction between tour guides and tourists, convenience sampling technique has been employed to gain the required data from the available tour guides and tourists. This is to say that, tour guides and tourists who are available during the time of data collection have been considered as sources of data. However, the tourists' cultural and linguistic backgrounds were taken into consideration, and both native and nonnative speakers of English were included during the observation of the actual guiding practice.

Purposive sampling is one of the most common sampling strategies which are used to determine participants of a research based on preselected criteria relevant to a particular research question. In this study, purposive sampling technique has also been employed to undertake interview with some of the tour guides based on their relevance for the required data. Some local tour guides

have been purposely selected based on their qualification and job experience. Thus, tour guides who have long and short time experience were considered during the interview.

3.5 Procedures and Methods of Data Collection

Data collection involves the use of instruments to gain the required data from sample selected for the investigation. Applying methods of data collection such as, observations and interviews, responses of people, actions and events are collected to see the truthful representations of the social world. With regard to this, Mouton (2002) states that if properly constructed and validated over time, such methods assist in collecting data that are more likely to be reliable. In this study, observation and interview were implemented to provide data relevant to the research questions posed before.

3.5.1 Observation

Observation was used as method of data collection during the actual interaction between local tour guides and foreign tourists so as to explore the way local tour guides discursively represent the destination, the possible communication challenges and strategies employed by participants. Verbal and nonverbal communication behaviors which are displayed by tour guides have been recorded when tour guides narrated and described the historical and physical features of the churches to their tourists. In doing so, video recording has been used to record all the behaviors including verbal and nonverbal communication which would be rich resources to explore the meaning of language use as well as the potential communication difficulties and the strategies employed in achieving effective communication.

The main participants of tour guiding communication at the rock-hewn churches of Lalibela are local tour guides who are playing the role of service providers and tourists who are acting as service consumers/recipients. Mainly the participants of the event description are the local tour guides and foreign tourists who play the role of information provider and information receiver respectively. However, sometimes a clergyman who is in charge of a particular church is involved in the communication process of event description. Thus, there are cases where priests provide information about the symbolic significance—i.e. spiritual and/or religious values—of the Church's treasures or objects, like crosses, that are kept in the temple. This time, tour guides play the role of mediating between the priests and foreign tourists in interpreting the message from the local language (Amharic) to the international language (English). Therefore, the role of participants during such communicative events is that while priests are information providers, tour guides are (language) interpreters and tourists are information receivers. For the purpose of this study, I have observed and recorded five different tours that took place between different local tour guides and foreign tourists.

Participants of tour 1: The participants of tour one were a 45-year-old male local tour guide with five years guiding experience and an old female tourist from Germany. In this tour, because the tourist was very old, the tour guide has been observed to treat the tourist accordingly. Thus, at the beginning of the storytelling event, the guide requested and/or invited the tourist to sit on the steps of the door of the church. Besides, when they (the tour guide and the tourist) walked on the steps, the guide held the arm of the tourist and supported her.

Participants of tour 2: The interaction of tour two was held between a local tour guide with ten years experience and four Spanish tourists (two female and two male).

Participants of tour 3: Tour three was also recorded while a novice local tour guide and a male American tourist were interacting.

Participants of tour 4: Tour four was observed and recorded when a local tour guide was communicating with two male British tourists.

Participants of tour 5: The interaction of tour five was held between a local tour guide and an American female tourist.

3.5.2 Interview

Interview was conducted with local tour guides to get rich data that could contribute to answer the research questions. The video recording helped me to capture behaviors exhibited by participants during a communicative event that takes place at a particular place and time, but it could not reveal the different behaviors experienced by participants in different places and times. Therefore, doing interview with the local tour guides was considered as complementary instrument to fill this gap, and hence, the interview data helped me to elicit the various communication problems and strategies that tour guides have been experiencing in their relations with tourists.

In doing so, interview questions related to the required tour guiding discourses, communication challenges and communication strategies were designed. Then, based on the principles of purposive and available sampling, some selected local tour guides were interviewed and recorded using tape recorder to get data about tour guides' view on the required discourse, their experience of communication difficulties and the type of strategies they employ to overcome those communication problems. In other words, during the interview, tour guides were asked to

identify the requirements of tour guides, the type(s) of problem(s) they face and the strategies they use to overcome such problem(s) in their communication with foreign tourists.

In doing this, seven local tour guides from different batches were interviewed. They are coded as G_n , where 'G' stands for 'guide' and 'n' for numbers one to seven that indicates the order of the interview. Thus, G1 refers to 'guide one' who was interviewed during interview one; G2 refers to 'guide two' who was interviewed during interview two, etc.

Interviewee 1 (G1) is 30 years old. He has 10+3 diploma in tour guide, and he has started the guiding business in 2011. As he reflected during the interview, his own interest motivated him to join the sector. Interviewee 2 (G2) is 40 years old, and he has got first degree in textile engineering. He used to guide tourists when he was a student, and formally, he started the guiding profession in 2005 after he graduated. Interviewee 3 (G3) is 54 years old, and his level of education is twelve complete. Before he joined the guiding business, he was a deacon and he had been giving mass service in the church. He has started the guiding profession in 1992, and he has taken various training courses related to guide techniques. These days, he is the most recommended guide in Lalibela because of his long time experience and church background. Interviewee 4 (G4) is 34 years old. He has got diploma in social science, and he has been working in the guiding profession for the last ten years. Interviewee 5 (G5) is 30 years old, and he has received his degree major in Amharic and minor in English from St. Mary's College of distance education. He was giving church service as a deacon for 15 years, and has started the guiding business in 2005. Interviewee 6 (G6) is 35 years old. He has got degree in geography, and he was working as an officer of culture and tourism bureau until he started guiding in 2011. Interviewee 7 (G7) is 33 years old, and he has diploma in educational administration and degree

in law. As he indicated, he joined the guiding profession because he could not find another job. He was unemployed for two years after graduation, and he started guiding in 2007.

3.6 Methods of Data Analysis

Data analysis is the process of explaining and trying to make sense of the data received and reducing it to meaningful accounts. In doing this, researchers engage in a rigorous process of coding as an instrument for identifying sections of the data potentially valuable for analysis. In this study, data have been analyzed mainly using thematic analysis and various approaches of discourse analysis.

3.6.1 Thematic Analysis

Employing thematic analysis, I have followed the necessary steps of data analysis. First, the audio-video and the interview data were transcribed so as to transform the video and tape recorded data in to a textual form. In transcribing the video recorded data, the nonverbal aspects of communication behaviors were considered. Following the stage of transcription, the task of coding which refers to the process of reading and re-reading the transcripts has been done, and an attempt has been made to reflect on themes and to understand the data. In doing this, I worked systematically through each transcript by assigning codes, like printing in different colors to specific characteristics in the texts.

In the coding stage of the data analysis, the research questions have been considered as main categories and themes of the data have been highlighted in different colors and labeled in a way that they can be easily identified and grouped under each higher category (research questions). After established categories and themes, axial coding which refers to interconnecting the

categories identified in the coding stage and returning to the database to understand the categories were accomplished. Once ideas were developed from the interconnected categories and themes, I described and explained the data in line with the theoretical concepts given in the literature.

3.6.2 Discourse Analysis

Discourse analysis, as discussed in the literature part, is used as both theoretical and analytical framework for investigating the discourse of tour guiding communication. For this purpose, different approaches of discourse analysis have been employed in this study.

3.6.2.1 Conversation Analysis

Conversation analysis is employed to identify and describe the structural organization of the tour guiding communication. As discussed in the literature, the structural organizations such as adjacency pairs and repairs of the actual tour guiding communication are described and explained in line with the concepts of conversation analysis.

3.6.2.2 Speech Act Theory

I have also used speech act theory as a lens for the analysis of language use in the actual communication. I have first identified major extracts of the data from each communicative event, and I used Van Dijk's (1980 and 1992) concepts of sequences of speech acts to identify and describe the type of acts used in the actual tour guiding practice.

Following Van Dijk's (1980 and 1992) line of thinking, sequences of sentences have been identified and interpreted as sequences of speech acts, and those sequences of speech acts that intend to perform a common purpose have been mapped onto macro speech act. Van Dijk's

(1980 and 1992) framework of macro speech act analysis permits me to simplify the extended discourse of the actual tour guiding into the main intended communicative functions.

3.6.2.3 Critical Discourse Analysis

Critical discourse analysis has been the major analytical framework used in this study. Particularly, I employed Gee's (2011a & b) and Fairclough's (1992 and 1995) approaches to CDA in the analysis of tour guiding discourse. In doing this, first, I have taken the actual tour guiding discourse which includes oral text and image as a resource for analysis. Next, I have situated the analytical tools which are employed to ask questions about the data (tour guiding discourse) out of which meaning is made. Each of the tools of inquiries discussed in the literature is posed upon the data (discourse) in order to mirror and scan it and assign meaning. In applying tools of inquiry or doing discourse analysis, I intended to find out the meaning which could be realized into seven areas of reality (discussed in literature). In other words, the seven building tasks or areas of reality (Gee, 2011a) are constructed out of the analysis (application of tools of inquiries). Finally, as the entire communicative function of tour guiding communicative event is to present the destination, I have investigated the way the rock-hewn churches are constructed out of the seven things as one reality or meaning. The relation between the building tasks and the rock-hewn churches (reality) could be considered as a dialectical relationship because the meaning of the rock-hewn churches can be constructed from the meaning components (building tasks), and the rock-hewn churches can, in turn, be decomposed into its component meanings. I have also employed Fairclough's (1995) three dimensional model to complement and exhaust the analysis of the meaning of tour guiding discourse.

3.7 Validity and Reliability of Instruments

Various Procedures have been employed in order to check the reliability of the instruments used in this study. The interview items were developed based on the specific objectives of the research. The interview questions were given to two PhD holders and two PhD students in order to check the validity in relation to the objectives of the research. The purpose of this validation was to get some comments on whether the content of the interview questions was relevant in addressing the research questions and to check the clarity of the questions. Following the comments of the experts, I have made some modifications on the interview questions. Finally, before the interview questions were used in the main study, they were pilot tested. Besides, repeating the same interview items to different interviewees has also been done to maximize the validity of the interview data. Seven interviewees were asked the same questions to reflect their belief towards the issue.

3.8 Ethical Considerations

The ethics of research concern the appropriateness of the researcher's behavior in relation to the participants of the research or those who are affected by the research. Since research in the real world inevitably deals with people and the things that affect them, ethical issues are important aspects of research (Gray, 2004).

Especially, in qualitative research where the researcher may intrude into private and sensitive issues, and may create some kind of discomfort to the research participants, people may not feel at ease when they are recorded. Thus, observing and video- recording the actual tour guiding communication required me to get permission from the regional bureau of tourism, culture and parks development as well as informed willingness from local tour guides and tourists. Once

permission has been granted from the regional bureau, participants have been approached hierarchically. First, the district tourism office and church office have been contacted. After their consent was secured, the ticket office and the guide association have been contacted. Finally, permission has been granted from local tour guides and tourists in order to record their actual interaction. Following this, though some tourists have refused to be video-recorded, maximum efforts have been made at all costs to gain consent and to build smooth relationships with the participants.

Besides, this study has maintained the principles of research and ensured the participants' rights in terms of the following issues. Both tour guides and tourists were informed that participation in the study is on a voluntary basis. Confidentiality and anonymity of participants were assured at all times. Participants were also offered the right not to answer sensitive questions and questions that were personal. They were also informed to withdraw from the participation at any time if they want to do so. And finally, both tour guides and tourists were informed that the purpose of the study is a prerequisite for the researcher to carry out the research project to fulfill his doctoral degree requirements.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS AND FINDINGS

4.1 Introduction

This chapter presents data presentation, analysis and findings of this study which has been approached qualitatively. According to Lindlof and Taylor (2002), in the analysis stage of a qualitative study, the researcher has to advance his/her arguments by selecting and substantiating just a small piece of the overall data. Following this line of thinking, in this study the themes emerging from the data are described, interpreted and explained under each research question which is considered as upper level category. As the most common way to show the findings of a qualitative research work is to present the themes that emerged from the analysis (Lindlof & Taylor, 2002), in this study, the key themes identified from the data are presented based on the research questions that are considered as upper-level categories and guided the analysis process. The upper-level categories which are derived from the research questions are: (1) the required tour guiding discourses, (2) the discourses of actual tour guiding practice, (3) challenges in presenting and communicating the destination, and (4) strategies for coping with the challenges.

4.2 The Required Tour Guiding Discourses

In this part of the study, an attempt has been made to address the first research question which has been designed to investigate the way tour guides view the required tour guiding discourses. Considering Gee's (2011a) notion of big "D" Discourse, which is defined partly as the way people look at reality, I have interviewed local tour guides of Lalibela to investigate their view about the required tour guiding discourses for presenting and communicating the destination. For this purpose, the interviewees were asked to describe requirements to be a local tour guide of

Lalibela assuming that the way interviewees describe or attribute requirements or qualities to be a tour guide for the rock-hewn churches could reflect the way interviewees look at the rock-hewn churches as particular reality or discourse. In doing this, field observation of the actual guiding practice was also held to see the degree of compliance between the way tour guides look at the required discourses and their discursive practices during their actual guiding practice. For this purpose, seven interviews using tape recorder and observation of five tours using video were recorded. Seven local tour guides were interviewed about their awareness and understanding of the requirements of tour guides who are able to provide effective service for tourists of different cultural and linguistic backgrounds. The tour guides' views and beliefs gathered on this issue during the interviews indicated a wide range of perspectives.

The local tour guides' description of the requirements of tour guides included knowledge or awareness on specific religious events and practices, and general biblical concepts; knowledge of language which is the medium of communication; awareness about tourists' cultural difference and good code of ethics. This is to say that, the interviewees believe that to be a local tour guide of Lalibela, one has to be equipped with the particular discourse of the destination which is further realized into particular type of religious sub discourses. Besides, language which is the medium of communication is considered as an important part of the required tour guiding discourses. Being aware about cultural differences is also constituted in the discourse of required tour guiding discourses according to the interviewees' belief. The other sub discourse of tour guiding discourse which is identified by the interviewees is good code of ethics. After eliciting the themes related to local tour guides' belief about the requirements of competent tour guides, I have attempted to analyze the discourse that tour guides use to build the relevance of those

required tour guiding service attributes (discourses). In other words, the analysis made related to the first research question focuses on what services are required and how the importance of those services is enacted through discourses (language in use plus other things) during the interview. In doing so, related texts (extracts) from the audio-video data are interactively used to substantiate the findings of the interview.

4.2.1 Destination-Related Knowledge

Destination-related knowledge in this study refers to the awareness that a tour guide should have about the religious practices and biblical concepts which are found to be realized in the rock-hewn churches of Lalibela. By religious knowledge, I mean the understanding that local tour guides have about the symbolic association between the bible and the different parts of the rock-hewn churches. This is because, different parts of the rock-hewn churches such as pillars, windows, paintings, sculptures, and other treasures and instruments which are found in and around the churches depict various religious or biblical meanings.

In this study, the interviewees tend to identify knowledge about the rock-hewn churches of Lalibela as a key variable in the required tour guiding discourses. For example, interviewee 1 saw the required tour guiding discourse primarily in terms of knowledge about the site being visited. As he put it *“Knowledge about the destination is crucial to be a tour guide because the tourists are educated and they ask tour guides everything, and it is humiliation for a tour guide to say I do not know when he/she is asked”* (extract 1, taken from interview 1).

In the above text, professional knowledge is represented as an important aspect of the required tour guiding discourses. The interviewee has enacted the “significance” (Gee, 2011a) of

professional knowledge by qualifying (*“crucial”*) the relevance and indicating the consequences of lack of professional knowledge (*“humiliation for a tour guide to say I do not know”*). In the same text, while the identity of tour guides tends to be portrayed as destination-related information provider, tourists are positioned as strangers (*“tourists are educated and they ask tour guides everything”*) who are in quest of new information. Differential power relationship between tour guides and tourists is also represented in the above text where tourists are ascribed with high status (*“tourists are educated”*) because they are guests and always considered right, whereas tour guides are represented with low status as they are there to serve tourists in providing all aspects of destination-related information.

This could be an indication that though knowledge of destination is an important requirement for a tour guide in order to play the role of service provider for tourists who are strangers and information seekers, the interviewee tends to generalize all tourists (white people) as knowledgeable in all aspects of the world. This could be because of cultural or economic reasons that some tour guides tend to attribute high status to foreigners. However, in reality, tourists just come to know or experience a destination that they do not know well before. As a matter of fact, let alone foreign tourists, domestic tourists may not be as such aware about the things related to the destination rather it is the tour guide who are responsible to provide all aspects of the destination-related information.

As the destination in the context of this study is the rock hewn churches which function as living heritage (because it is being visited as heritage and being used as churches), awareness about what, where and when the religious events and practices take place could be considered as specific required tour guiding services. The following sample conversation taken from the actual

guiding practice confirms the importance of knowledge related to religious events and practices which are enacted in question-answer communication pattern though the tour guide seems to fail to provide the required information.

1. *T-Is there any mass tomorrow morning?*
2. *G-Um (.) tomorrow, normally, it is not known.*
3. *But if there is, I will ask the priest.*
4. *But normally there is not St day.*
5. *T-No, Wednesday morning tomorrow?*
6. *15th of December?*
7. *G-(Smiling) the day of tomorrow is six, Ethiopian calendar.*
8. *May be if there is, I will ask the priest.*

(Extract 2, taken from tour 1)

As noted earlier in the interview transcript, tourists and tour guides are in information receiver and information provider relationship, and tour guides have the responsibility to answer such tourists' question directly. In the above extract, the conversation is made between a local tour guide and a tourist who was in quest of information whether there is mass service on 15th of December in any of the churches. The tourist has made 'significance' of attending mass service using repeated questions (lines 1, 5 and 6), but the tour guide has lessen the relevance of the issue through his language because he was not able to provide the required information. To see in line with Gee's (2011a) tool, "why this way and not that way", the tour guide has attempted to answer the tourist's question in that way (lines 2, 3 &4) which could otherwise been answered directly as "*I do not know*". This is because, it is shame to say "*I do not know*" as indicated in the interview, the tour guide has tried to hide his lack of knowledge on the issue. Saying that way, the tour guide has applied different strategies to defend himself. First, the tour guide has made a long pause (*line 2*) in order to gain time for thinking about the question. Then, he has made a

passive construction (*it is not known*) to weaken the relevance of the issue, and not to take responsibility for not being able to provide the required information for the tourist. In addition, the guide used a statement with neutral (indefinite) subject (*it is not known*) to take out the subject (the guide himself) out of attention. Finally, the guide has used modality (may, line 8) that indicates his uncertainty, and a conditional promise (*if there is I will ask the priests*) as strategic topic shift though the tourist continued asking the question (lines 5 and 6) as the information was significant for her.

Intending to see and experience the real church service, the tourist asked the tour guide to know whether there is mass service on 15th of December in any of the churches. Tour guides interviewed considered such kind of information as important part of tour guiding service attributes that a tour guide should know and perform very well. In other words, because the destination in Lalibela is the churches, the tour guides are expected to know the religious events that take place every day in every church. However, as the above conversation witnesses, some tour guides fail to provide tourists with the required information. In fact, it appears to have disparity between tour guides' general belief towards the requirement of knowledge about the destination and their actual practice in this respect. Thus, this may be an indication that knowledge of destination which includes religious events and practices in the churches are some of the required tour guiding services as tour guides themselves are aware enough, but it seems that there is a need to improve tour guides' actual performing capacity in this area.

Furthermore, of the substantial majority of the interviewees who highlighted knowledge about destination as a requirement of tour guides, a large number of them seem to consider the rock-hewn churches of Lalibela as special monasteries. For instance, interviewee 3 reported that

awareness about the norms of the churches and the bible is an important requirement to be a tour guide for the rock hewn churches of Lalibela. As he described “*as long as we are representatives of this monastery, we have to learn the norms of the churches, and we have to also learn about the bible because the rock-hewn churches are manifestations of the bible*” (extract 3, taken from interview 3).

In the above quotation, to emphasize on the importance of knowledge about destination, the interviewee has represented the destination in terms of monastery and bible. The word ‘monastery’ is strategically used to ascribe the rock-hewn churches as sacred places which are characterized by particular type of prescribed rules and norms. The situated meaning of the word ‘monastery’ is tied by the deictic ‘this’ to mean the rock-hewn churches. Biblical type of language which is called by Gee (2011a) ‘social language’ and biblical knowledge are represented by the interviewee as privileged areas that a tour guide requires to have. Besides, the above piece of interview text also enacts the role of intertextual reference to the voice of the bible in presenting and communicating the rock-hewn churches to foreign tourists. In successfully doing this, tour guides are expected to act and interact appropriately in and around the churches, and to be knowledgeable on biblical issues which are considered as social goods (Gee, 2011a). Thus, to be a successful tour guide means to be a winner in the social games (social goods) which in turn means acting appropriately and being accepted as good or right.

A piece of text from the audio-video transcript is given below to backup the interviewees’ belief about the relevance of biblical knowledge for a local tour guide of Lalibela with the actual tour guiding practice. Accordingly, the actual tour guiding practice reveals that the different parts of the churches appear to be associated with biblical discourses. For example, tour guide 2 has

described and represented the story of Jesus Christ through the windows of St. Mary church as follows.



Figure 4.1 Symbolic Representations for the Story of Jesus Christ

1. *G-From outside, if you see, there are different windows representing different things.*
2. *At the top, three windows represented by the three trinity.*
3. *Under the middle one, there is a sign of cross. It was been used by Jesus when he came from heaven to the earth.*
4. *The third cave is the symbol of the womb of Mary.*
5. *The last at the middle is the crucifixion cross of Christ.*

(Extract 4, taken from tour 2)

In the above extract which is a particular type of biblical discourse, the tour guide has tried to describe the symbolically depicted story of Jesus Christ. This message is composed of component events which are represented in different windows of the church. The three windows (*At the top, three windows represented by the three trinity*) depict the Father, Son and Holy Spirit which in turn, show the starting of the eternal life of Jesus Christ. The small cave (*The third cave is the symbol of the womb of Mary*) signals that Jesus Christ was born of Holy Spirit from the Virgin Mary. The cross shape window (*Under the middle one, there is a sign of cross it was been used by Jesus when he came from heaven to the earth*) represents the descent of Jesus Christ

from heaven to cleanse all humans from their sin. Finally, the last window symbolizes the crucifixion of Jesus Christ.

In communicating these component meanings of the entire meaning, story of Jesus Christ, the tour guide has assumed the tourist to use what Gee (2011a) calls the 'figured world' in order to understand the description. In fact, because many of the things are left unsaid, the tourist has to figure out the meaning from her knowledge of the bible which functions as the figured world (i.e. assumed to be shared knowledge). To substantiate with Gee's (2011a) concepts, the tour guide has employed a particular type of biblical language (social language) which is used to portray teaching of bible as relevant 'practice' for the society of that time.

Besides, the tour guide has used intertextual referencing of the bible in describing the windows of the church. The tour guide has made unattributed intertextuality because he has presented the concepts of the bible without referring to the bible. The function of such intertextual referencing of the bible could be ascribed to the early practice of biblical teaching through symbolic communication which, in turn, may indicate the literacy level of the people of that time. In other words, this may be an indication that the symbolic sign system has been privileged in order to teach bible to the illiterate people. That type of social practice, teaching bible symbolically, is depicted on the different parts of the rock-hewn churches, and is still reproduced and sustained through the tour guiding discourses. Thus, for tour guides who act as representatives of this destination (the rock-hewn churches), and attempt to create meaning to the tourists about the destination, knowledge about each part of the churches and their symbolic representations are found to be key requirements, and therefore, tour guides' awareness about this requirement may be considered as first step for effectively providing such information.

4.2.2 Language Ability

As noted earlier, ability to speak the medium of communication was identified by tour guides interviewed as another important requirement for tour guides. In fact, language use plays significant role in all aspects of social domain where tour guiding communication is a case in point. In this respect, interviewee 5 commented that language ability in general and multilingual skill in particular is important requirement for a tour guide. As he put it:

“If possible, one has to know more than five languages to be a tour guide. If five languages are not possible, knowledge of English and French will be very important for a tour guide. Because tourists are from all over the world, sometimes we meet tourists who are unable to understand English. This will affect the tourists’ satisfaction and the tour guides’ business. Therefore, if a tour guide knows from five to ten major languages, he/she can run the guiding business in a better way” (extract 5, taken from interview 5).

In making the relevance of language ability for a tour guide, the interviewee has positioned tour guiding activity as global business and the identity of tour guides as global actors. Due to this, the social good (to be a good guide) is hierarchically ascribed to a tour guide depending on the number of languages used. This is to say, while tour guides who are able to use five or more languages are positioned at the top, that is the winner of the social game (Gee, 2011a) (*“If possible, one has to know more than five languages to be a tour guide”*), those who speak two languages (*“If five languages are not possible, knowledge of English and French will be very important for a tour guide”*) at the middle, and those who speak only English (*“Because tourists are from all over the world, sometimes we meet tourists who are unable to understand English”*) at the bottom of the hierarchy of the tour guiding practice.

Such positioning of multilingual tour guides at the top of the hierarchy of the social goods corroborates with the notion of tour guide which is defined by World Federation of Tourist

Guide Associations (WFTGA, 2003) as ‘a person who provides the guiding service for tourists in the language of their choice’. Besides, intending the listener to infer from the figured worlds (Gee, 2011a), for the fact that English and French are the major languages of the world, the interviewee has particularly enacted the two languages as privileged type of languages (social language) that a tour guide requires to accomplish effective tour guiding practices. Similarly, though it is left unsaid, but implied from the expression (“*Because tourists are from all over the world, sometimes we meet tourists who are unable to understand English*”), English is considered as an obligatory requirement for a tour guide. Thus, while multilingual skill is believed to be an important requirement for a tour guide to be the winner of the social game (guiding practice), ability of English is mandatory for a tour guide to survive in the social game (guiding practice) because it is by default being enacted as medium of communication in the tourism sector.

Acknowledging the relevance of language ability in general and multilingual skill in particular, the interviewees commented on the tour guides’ English skill which is meant to be the medium of communication in the sector. For example, interviewee 3 disclosed that “*language is a determinant factor for a tour guide and even to be a tour guide, one may need to know at least three languages, however; there is no language school around here, in Lalibela, unless it will be established for the future. And even, I do not think that we all know English very well*” (extract 6, taken from interview 3).

Without denying the importance of multilingual skills (“*language is a determinant factor for a tour guide and even to be a tour guide, one may need to know at least three languages*”), the interviewee emphasizes on the tour guides’ problem in using English (“*And even, I do not think*

that we all know English very well") which is associating with inaccessibility of language schools (*"there is no language school around here"*). In fact, in spite of the significant role of language in tour guiding practice where linguistically and culturally diverse tourists involve, tour guides seem to have problems in using English as also confirmed in the audio video data of the actual tour guiding practice.

Some of the interviewees are also aware that specific language which is characterized by biblical terms is a typical feature of the tour guiding discourse in presenting and communicating the rock-hewn churches of Lalibela. For example, interviewee 6 has revealed the relevance of biblical knowledge by commenting on the actual use of theological terms in guiding practices. He stated that *"there is a big gap in using biblical concepts in tour guiding practice. For example, many of the guides say trinity for the Amharic 'Silasie' and 'unity' for the Amharic 'tewahido', but the theological term for 'tewahido', is incarnation"* (extract 7, taken from interview 6).

In this interview text, the interviewee recognized the relevance of tour guides' awareness towards the variety of language forms and uses. Considering the required type of language or social language (Gee, 2011a) as biblical, the interviewee has discriminated non biblical language, and suggested the appropriate language form ("incarnation" instead of "unity" for the Amharic "tewahdo"). Here, the interviewee has made intertextual reference to the bible without explicitly attributing to the source. In doing this, the interviewee has endorsed his own identity as better than others in this respect. In fact, as his demographic information revealed, he has been a deacon and later on working as an officer of the cultural and tourism bureau which may help

him to be aware about the required language variety for presenting and communicating the rock-hewn churches of Lalibela.

Despite the general agreement among the interviewees about the requirement of ability on language in general and specific (biblical) language in particular, problem of language use including grammar (language accuracy) has been witnessed during the actual tour guiding practice. For example, the guide of tour one was observed with a lot of grammar errors in describing a fertility pool which is considered as holy water and used by infertile woman in order to conceive a child,

1. *G-This is holly water for infertile women.*
2. *If she belief (**problem in word class and agreement**) and take (**problem in agreement**) baptism here, she will get pregnancy (**problem in word class**).*
3. *Because what we belief (**problem in word class**) here, in this world, there is two spirit (**problem in agreement**).*
4. *You know bad spirit and holly spirit?*
5. *If the women have attacking (**problem in voice**) by that bad or evil spirits (**problem in agreement**), to sending out that devil sprits, she will take it baptism from this holly water there is holly spirits.*
6. *If she beliefs (**problem in word class and agreement**), She get cured.*
7. *She will get pregnancy.*
8. *And still it is functional*
9. *And it is about nine meter deep down from here.*
10. *T- Nine meter?*

(Extract 8, taken from tour 1)

In describing the fertility pool (holy water) as meaningful or significant (Gee, 2011a) aspect of the destination, the tour guide has enacted baptizing of infertile women as social practice. Besides, the tour guide has identified (identity) himself as part of the society who believe in this practice. In this

society, while being fertile woman appears to be associated with Holy Spirit, being infertile is associated with bad spirit.

Enacting these areas (significance, practice, identity and connection), the tour guide has used different discourse strategies to present and communicate the fertility pool to the tourist. The pointing deictic “this” (line 1) is used to tie the actual pool and its description. The relevance of the pool is made through the word “functional” (line 8) which contributes for the destination to be considered as living heritage. The tour guide has uttered question (line 4) to check whether the tourist has shared knowledge (which is called figured worlds by Gee (2011a)) about the evil and holy spirits. Presenting from the insider perspective, the tour guide also attribute the woman’s belief as a prerequisite for the workability of the baptizing practice (line 6) which in turn may imply that if the practice does not work, it could be because the woman does not believe on the religious practice.

Overall, what so ever the tour guide intends to present and communicate, language ability is found to be an indispensable requirement for tour guides to describe and present the different aspects of the rock-hewn churches. However, as the above text indicates, tour guides’ lack of language ability is a challenge that could hinder understanding as indicated by the tourist’s question (“*Nine meter?*”). This, in turn, may indicate the discrepancy between local tour guides’ awareness towards the required behaviors and the tour guides’ actual performance on the language. This is to say that, while tour guides are aware about the significant role of language in tour guiding service, their actual performance on the use of language especially the grammar aspect requires further improvement.

4.2.3 Awareness about Tourists' Cultural Differences

As far as cultural difference is concerned, the interview data revealed that because tourists are from diverse cultural and linguistic backgrounds that influence the communication needs of tourists, a tour guide has to be aware about the interest of tourists, and able to adjust him/herself to fit for the interest of tourists. This means that, unless tour guides are able to understand the interest of tourists and act accordingly, their communication and relations with foreign tourists may not be effective. An example of this is given by interviewee 3 who commented that *“as a tour guide, you have to answer questions like, where does the tourist come from? And what does the tourist need, history or photograph? After you know all these, you just follow the tourist. If you talk without knowing the interest of the tourist, the tourist may not follow you”* (extract 9, taken from interview 3).

The extract above highlights that considering the tourists' origin would be an essential requirement for a tour guide in order to understand the cultural differences and interest of tourists. To this end, the interviewee has made the significance (Gee, 2011a) of tour guides' awareness towards cultural differences through different discourse strategies. Question as grammatical device (*“where does the tourist come from? And what does the tourist need? history or photograph”*) is made not to get answer as the usual function of questions, but to give the socially recognized practices and the role of tour guides in this practice. While taking pictures and listening stories are represented as possible realizations of tour guiding practices either of which can be the choice of tourists, acting as either path finder or story teller is ascribed as altering identities for tour guides who are required to be depending on the interest of tourists. Another way to say this is that tour guides can play the role of story teller or path finder for the best view for photo if they are aware enough about the cultural background and interest of tourists. In relation to this, interviewee 4 further explained his

experience: *“there are some tourists, who appreciate the architectural design, and I have experienced some tourists who left me while I was telling them the history, therefore; it is good to know the interest of the tourists”* (extract 10, taken from interview 4). In addition, interviewee 3 believes that attempting to understand the interest of tourists for the first few minutes of the contact contributes for the effective accomplishment of tour guiding practice. *“When I start guiding, I study the interest of the tourist. If the tourist looks at me and listens to me carefully, he/she is interested on what I am saying, but if the tourist looks around and takes pictures, he/she is not interested on what I am saying, and therefore, I have to take him/her to the best places for photo”* (extract 11, taken from interview 3).

As a matter of fact, careful observation and analysis on the tourists’ nonverbal actions could help tour guides to provide the required guiding services. For example, eye contact is attributed as specific indicator of tourists’ interest on the information being provided orally. Consequently, while direct eye gaze is associated with interest and attentiveness of the tourists, averted gaze is connected to tourists’ lack of interest on the tour guiding service being provided.

It is worth noting that, local tour guides of Lalibela associate the interest of tourists with their nationality. An example of this is reported by interviewee 1 as follows.

The interest of tourists depends on their background, for example, Israelis need much information, but others enjoy wondering around the destination. Japanese tourists need privacy and they do not want to disturb others; they are usually silent. Therefore, when I talk to Japanese, I speak slowly and calmly. Chinese do not also need much information rather they need to take pictures, and I just inform them the basic things and I move with them (extract 12, taken from interview 1).

In this piece of text, awareness about tourists’ background tends to be portrayed as significant requirement for tour guides. The term “background” in this text is situated to mean nationality

which functions as classifying variable for the interest of tourists. In fact, while tourists from Israel are categorized as having much interest on the destination related information which is provided through verbal interaction, others like, Japanese and Chinese are labeled as having interest on walking and observing around the destination. Because of this, Israelis' identity could be portrayed as low context culture in which they expect much of the information from verbal communication, but tourists from other countries like Chinese and Japanese would be ascribed with an identity of high context culture in which they expect much of the information from the context of the communication.

Interestingly, such differences of tourists' interest could be attributed to the familiarity of the information being provided to the tourists. This means that, Israelis are very much interested on listening the destination-related information. This may be because, the destination (rock-hewn churches of Lalibela) is being positioned as second or replica of Jerusalem. In fact, shared knowledge plays role in mutual understanding, and Israelis appear to be more motivated and interested on what is being communicated which is very much related or familiar to their culture or place (Jerusalem). In contrast, Chinese and Japanese lack of interest on the verbal information can be associated to the unfamiliarity of the destination (rock-hewn churches of Lalibela) related information or lack of shared knowledge. In sum, whatever the case, some of the tour guides interviewed are found to be aware about the role of understanding the cultural differences of tourists in order to provide effective guiding services.

On the other hand, some tour guides believe that giving different services and approaching tourists differently based on differences of their culture, language and nationality is unfair and considered as discrimination. As an instance of this, interviewee 2 expressed his belief as "*I do not approach*

different tourists differently. Whoever the tourist and wherever the tourist comes, I try to give the same service and treat them equally instead of discriminating them, and I haven't tried to use different techniques for the different tourists" (extract 13, taken from interview 2).

Unlike the majority of the tour guides interviewed, interviewee 2 has viewed the required tour guiding service in terms of similar service provision regardless of tourists' cultural difference. Following this, the interviewee has used words such as 'treatment' and 'equality' to enact similar way of approaching tourists as relevant requirement, and the word 'discrimination' to lessen the significance of considering cultural differences of tourists and approaching them accordingly. To this end, interviewee 2 has described the effectiveness of tour guiding service in terms of similarity as opposed to differences, and therefore, a requirement for a tour guide is being (identity) faire and objective. This consideration implies that, although the awareness about cultural differences and interests of tourists have been reported by many of the interviewees as one of the important tour guiding service attributes, there may be some doubts as to whether all local tour guides of Lalibela are able to apply their awareness of cultural differences to their tour guiding functions.

4.2.4 Good Code of Ethics

Good code of ethics which is viewed as the way of behaving appropriately to the norms of the site (the churches) and the cultural norms of the tourists have been found as another key requirement for tour guides. The interviewees ascribe a tour guide with a good code of ethics as a good model of the country in general and of the destination in particular. *"As a tour guide is an ambassador of the destination, he/ she should have a good personality and should be a good representative of the site"* (extract 14, taken from interview 2). *"One has to know the ethics and norms of the site. Especially*

as long as we are representatives of this monastery, we have to learn the norms of the churches”
(extract 15, taken from interview 3).

It is worthwhile noting that, because the practice of tour guiding is recognized as promoting or constructing the positive image of the country in general and the destination in particular, the identity of a tour guide with good code of ethics tends to be metaphorically portrayed as an ambassador of a country. Presupposing the role of an ambassador who plays a key role in presenting and announcing the positive image of a country, the interviewees attribute the role of an ambassador to themselves (tour guides). In order to act as an ambassador of the destination, one might need to be aware about the accepted norms and the appropriate ways of acting and interacting in the destination. For this purpose, a local tour guide with good code of ethics would be the one who knows the religious norms, and behaves accordingly in order to present and communicate the rock-hewn churches from the religious perspective. These considerations imply that acting and interacting in and around the churches are governed by prescribed rules and norms of the churches.

Interestingly, although tour guides interviewed seem to be aware about the requirement of good code of ethics for a tour guide, it appears that some of the tour guides behave unethically in their tour guiding function. For example, one of the interviewees disclosed that lack of good code of ethics is a problem for some local tour guides of Lalibela.

“In my view, many of the tour guides do not have good code of ethics. This is because some of them change their religion, and some of them undermine the religion, or the church’s staff. The wearing style of such tour guides is not appropriate, and they do not respect the church and the church’s staff. In relation to their profession, there are some knowledgeable guides, but they do not utilize it properly because most of them are alcohol addicted (extract 16, taken from interview 5).

As a matter of fact, the expected identity of a tour guide with good code of ethics seems to be enacted as religious identity which is realized in terms of believing in orthodox religion, respecting priests, acting and wearing appropriately to the norms of the churches. Following this, interviewee 5 believes that, the practice of presenting and communicating the rock-hewn churches as destination is communicating the religious practices in which a tour guide needs to be in the first place in order to act from that perspective. Nevertheless, the finding of the interview in this respect highlights that some of the local tour guides of Lalibela lack good code of ethics as they act and behave against the social good (Gee, 2011a).

Upon revealing the problems, interviewees have suggested that concerned bodies have to work out in order to alleviate the ethical and other related problems. As an example of this, interviewee 6 states that *“to improve all these, the church leaders and the government officers have to work together. They have to design rules and regulations that govern the tour guides. Unless there must be principles of dos and don’ts, it will be very difficult for the future”*. Similarly, Guide 4 stated that *“for those who are going to join the guiding business for the future, good code of ethics has to be set as a first requirement, but for those who have already joined the sector, there must be continues on job training”*.

The above quotation highlights that having explicit rules and regulations related to the norms of the churches could be possible overcoming strategies. This in turn may imply lack of such rules which is attributed to the loose relationship among the stakeholders (*“to improve all these, the church leaders and the government officers have to work together”*). In fact, the cooperative effort between the church leaders who have the capacity for suggesting the church rules and norms, and the government officers who have the power or responsibility for implementing the

rules in accrediting the local tour guides is indicated as relevant way out for the problem. In addition, interviewee 4 recommended for the improvement of the guiding practice not only accrediting beginner tour guides but also providing on job training for those who are already on the system.

On the whole, the above analysis highlights that though local tour guides of Lalibela have recognized good code of ethics as an important tour guiding service attribute, some of the interviewees reported that the actual practice regarding code of ethics needs attention. Another way to say this is that, local tour guides of Lalibela are found to be aware about the importance of good code of ethics for a tour guide in order to play the role of an ambassador for the country in general and the destination in particular though the actual performance of some of the tour guides in this respect is reported not to be up to the required standard. Thus, the result indicates that the concerned bodies, church members and government officers, have a lot to do on the planning and implementation of the required rules and regulations which are related to the appropriate ways of acting and behaving in and around the churches.

4.3 Discourses of the Actual Tour Guiding Practices

Following the description of the tour guides' overall awareness towards the required tour guiding discourses which are related to research question number 1, I have attempted to identify the major themes or discourses and explain the way these themes are discursively constructed during the actual tour guiding practice which is the focus of research question number 2.

As mentioned before, the overall tour guiding practice is realized into narrative and descriptive type of genres. As far as the narrative genre is concerned, the audio video data reveal that tour

guides uniformly narrate the historical, political and religious aspects of the different dynasties of the country in order to establish background information for the destination. This means that, intending to establish the historical context of Lalibela, tour guides provide information about Aksumite dynasty which was the ancient dynasty of Ethiopia and Zagwe dynasty where Lalibela was a prominent figure. Following the narration of the political and historical background, tour guides attempt to present the religious significance of the destination (rock-hewn churches) which is realized in the descriptive genre. Though mix of the two genres is found at some points, the transition from the narrative genre to the descriptive genre is clearly marked by discursal shift. Pointing to (use of gestures) and naming the physical church signal the end of narration about background of the destination and the beginning of the description of the destination. Therefore, in this part of the study, the major themes (discourses) constructed and communicated through both the narrative and descriptive genres have been described, interpreted and explained in line with the notions of speech act theory and critical discourse analysis.

Speech act theory by definition concerns the investigation of intended and understood acts which a communicator performs with language. That is to say, when a person utters some form of language, he/she intends to accomplish some communicative functions. For example, when someone says “sit down”, the speaker wishes the hearer to comply with the demand and carry out the act of sitting. In analyzing such utterances, Austin’s (1962) and Searle’s (1979) concepts of speech act theory have been considered in this study to analyze the intentions of language use in presenting and communicating the destination. Having described the types of actions intended, I have used Gee’s (2011a) and Fairclough’s (1995) approach of critical discourse analysis to interpret and explain the overall discursive practices of the tour guiding communication. In so

doing, as Fairclough (1995) calls pointers or categories that could guide the analysis process, for this study, themes or discourses are drawn from the audio-video data. Discourses of personal identity, significance and connection are found to be the major types of discourses which are constructed and communicated in the actual tour guiding practice.

4.3.1 Discourses of Personal Quality/Identity

As noted in the background section of this study, the rock-hewn churches which are being used as destination were excavated during the reign of King Lalibela, founder of the town of Lalibela (as it was originally called Roha but later re-named after the King) during the time of the Zagwe dynasty. Quoting the Gedile (the local word for hagiography) of Lalibela, Pankhurst (2005) states that king Lalibela carved the rock-hewn churches in the likeness of what he had seen in Heaven through a vision, with the help of both men and angels. Recognizing the contribution of Lalibela for the establishment of the destination (the rock-hewn churches), tour guides construct and communicate the personal supremacy of king Lalibela during their tour guiding practice. In this subsection, the ways tour guides discursively construct and communicate the personal quality of king Lalibela is interpreted and explained through the notions of speech act theory and critical discourse analysis. For this purpose, the picture of Lalibela which is found in one of the churches is taken and attached below, and sample extracts are substantiated from the different tours observed and video recorded during the actual tour guiding practice.



Figure 4.2 Picture of Lalibela Representing his Religious Identity

Positioning king Lalibela as prominent figure for the foundation of the destination (rock-hewn churches), tour guides exalt the supremacy identity of Lalibela through narrative genre. In so doing, the tour guides have focused on issues which can contribute to the construction of the supremacy identity of king Lalibela. For example, one of the tour guides has been observed and recorded when he portrayed Lalibela as earthly and heavenly primacy that had been prophesied from his childhood.

1. *G-Did you read about the legend of Lalibela?*
2. *T- If I did, I forgot (smiling).*
3. *G-The legend says while king Lalibela was born, he was surrounded by a swarm of bees.*
4. *That is why his mum named him Lalibela which means the honey eater.*
5. *But after seeing that, she called the old people and they told her that the bees recognized his future sovereignty.*
6. *T-Aha!*
7. *G-And then by hearing this prophecy, his elder brother poisoned him to maintain the power.*
8. *But instead to killing, the poison made him sleep for three days.*
9. *During the three days an angle took him to heaven.*
10. *And God show him how to replicate Jerusalem in Roha to make African Jerusalem.*
11. *T-Aha!*
12. *G-Finally, when he wake up from sleep, he went to the desert and get a wife called Meskel Kibra by the command of God and he went to Aksum, the first church where the original covenant is suppose to be.*

13. *After some years, angel Gebriel took him to Jerusalem, and he has been there for 13 years.*

14. *T- Aha!*

15. *G-That is why we have here, Bethlehem, Nazareth, Golgotha, tomb of Adam and the tombs of these three great fathers.*

16. *This is to show our relationship with Jerusalem.*

17. *T-Aha!*

(Extract 17, taken from tour 5)

In this piece of text, the tour guide has used the traditional account to construct king Lalibela's personal superiority which was predicted during his childhood. That is to say, the tour guide quoted the legend in order to associate the late supremacy and sovereignty of Lalibela to the prophecy of his childhood. As narrated by the tour guide, the legend attributes earthly and heavenly supremacy for Lalibela. The earthly supremacy of Lalibela is enacted through the expression "*the legend says while king Lalibela was born, he was surrounded by a swarm of bees*" which foretells Lalibela's future political power in which the baby (Lalibela) symbolizes a king, and the bees symbolize soldiers guarding the king. Besides, the legend attributes magic power to Lalibela. In fact, the supernatural power of Lalibela could be connected to the fact that he was surrounded by swarm of bees but not bitten by the bees, and he was poisoned but did not die (*by hearing this prophecy, his elder brother poisoned him to maintain the power, but instead to killing, the poison made him sleep for three day*). Similarly, king Lalibela is being associated with the divine power as he was taken to heaven by an angel and able to communicate with God as he was told to replicate Jerusalem (*During the three days an angle took him to heaven and God show him how to replicate Jerusalem in Roha to make African Jerusalem*).

To corroborate with Fairclough's (1995) notion of discursive practice, the above extract is a clear instance of manifest intertextuality. In this case, the legend (lines 1 and 3) about Lalibela is

overtly drawn on in the production of this text-the discourse about the supremacy of Lalibela. In terms of interdiscursivity, foreign discourses such as styles and names of places in Jerusalem (line 15) have been mixed in this discourse. In respect to distribution, the legend about Lalibela has been orally circulated across the society and now it is being reproduced by local tour guides and presented to tourists as relevant aspect of the destination.

Similarly, tour guide 1 tends to construct the personal quality or supremacy identity of Lalibela by emphasizing on his general biography.

1. G-OK, please have sit down here.
2. I would like to explain some about highlight of king Lalibela
3. T-(the tourist reacted and sat down on one of the steps to the church).
4. G-Normally all these churches is carved out by king Lalibela.
5. Who is Lalibela?
6. Saint Lalibela, he was one of the priest king.
7. T- A priest king?
8. G- Yeah!
9. He was Ethiopian king
10. And he was a priest and king at the end of twelve century.
11. T- What? Twelve?
12. G- Yeah,
13. Twelve, one two century
14. T- Aha, yes!
15. G- And he was born from 1109 in Gregorian calendar, for our calendar 1101.
16. And when he was 57 years old he became to a king
17. And when he was 66 years old he started to be carved the rock-hewn church.
18. That was around 1974, I mean 1174 he started the church to carved out
19. And he investigated only 23 years.
20. T- Two years?
21. G- 23 years
22. T- Aha! 23 years to bring these churches?

(Extract 18, taken from tour 1)

In the first two lines of the above conversation, the tour guide has made sequences of two speech acts, 'request' (*'OK, please have sit down here.'*) and 'explanation' (*'I would like to explain some about highlight of king Lalibela'*). The tour guide wanted the tourist to do the action of sitting and uttered sequences of request and explanation speech acts. The second act, explanation, is made by the tour guide in order to achieve the first act, request. That is, while the first utterance carries the intended function of the sequences that is request, the second utterance functions as explanation for the reason of sitting. Thus, the sequences of the two lines constitute the first turn of the tour guide which is translated into a request main speech act followed by the tourist's acceptance (line 3). This request-acceptance pair of acts together functions as the opening act of the story made about the personal discourse (biography of Lalibela).

Having established the necessary condition (i.e. request for sitting, line 1 and 2) and achieved the intended action (accepted by the tourist, line 3), the tour guide has made sequences of three speech acts (lines 4, 5, 6) to represent the macro speech act of the personal discourse. The three sequenced acts are 'assertion' (*'normally all these churches is carved out by king Lalibela'*), 'question' (*'Who is Lalibela?'*), and another 'assertion' (*'Saint Lalibela, he was one of the priest king'*). While the tour guide has intended to represent Lalibela with double identity, as priest and king, (line 6), he has made the other two acts (lines 4 and 5) for emphasis purpose. The question speech act (*'Who is Lalibela?'*) was made not to get an answer because of the incompatibility of the context (i.e. the tourist is not the right person to answer such question), but to establish a necessary condition for making the next speech act (*'Saint Lalibela, he was one of the priest king.'*). Therefore, the three speech acts, assertion, question and assertion, can be mapped onto

the main assertion speech act because the intention of the tour guide here seems to assert about the identity of Lalibela.

After asserting the identity of Lalibela, the tour guide has mentioned three events as relevant aspects of the biography of Lalibela. The time when Lalibela was born (*'he was born from 1109 in Gregorian calendar, for our calendar 1101'*), became a king (*'and when he was 57 years old he became to a king'*) and started to carve the churches (*'when he was 66 years old he started to be carved the rock hewn church'*) were the events emphasized in the representation of Lalibela's biography. Presenting in chronological order, the tour guide has connected these events to the personal discourse through the subjective pronoun 'he' which refers back to the noun Lalibela.

The formal and polite expressions like "please" and "I would like to..." have been made to enact differential and distanced relationships between the tour guide (speaker) and the tourist (listener). The tour guide requested the tourist to sit because the tourist was an old woman, so he treated her that way otherwise he could tell her the story without allowing her to sit. Besides, the tour guide represented Lalibela with exalted identity by attributing earthly and heavenly supremacy as the subject of the story. The earthly supremacy of Lalibela is found to be enacted through the political and religious titles "king" and "priest" respectively whereas the heavenly supremacy of Lalibela is portrayed through the holy title "Saint".

Unlike, tour guide 5 and 1 whose language use is characterized by foregrounded type of personal discourse, tour guide 2 has included backgrounded type of discourse and mixed it with the personal discourse of Lalibela. This is to say that, in the above two extracts, the tour guides have

directly started narrating the biography of Lalibela, but in tour 2 as indicated in the following extract, the tour guide has devoted in providing background information about Lalibela.

1. *G-At the time of Aksumit kingdom around the 4th century, Christianity arrived here in Ethiopia*
2. *In Aksum and outside of Aksum we do have about three hundred churches and monastery*
3. *And they were carved out or built inside natural cave at different places.*
4. *And mostly, those churches are quite famous by having different painting based on the bible, the new and Old Testament because at that time people were not also to read and write.*
5. *So this was the way how to teach about the bible.*
6. *So around Aksum, there were different kings that erect the stelea of Aksum because that is the longest stelea in the world.*
7. *One of the stelea was taken by the Italian*
8. *But three years ago, it returned back and erected in Aksum.*
9. *Near Aksum, we have a place called Yeha.*
10. *Yeha is very famous because of the temple that was rebuilt before 5 BC.*
11. *And that temple was changed to be a church around the 15th century.*
12. *And still this place is used as one of the pilgrimage place of Ethiopian Orthodox people.....*
13. *And after the decline of Aksumit kingdom, the power shift from Aksum to Roha.*
14. *The old name of Lalibela was Roha.*
15. *And in this place there were a dynasty here.*
16. *The name of the dynasty called Zague dynasty.*
17. *And from this Zague dynasty there were about eleven kings that ruled Ethiopia for 333 years, that from the end of the nine up to the 13th century.*
18. *Among those eleven kings, four were been very famous because they were not only kings, they were priests and saints.*
19. *And they mostly focus on carving of churches.*
20. *Of course, king Lalibela was one of the very famous kings who carved out these wonderful churches out of the rock or inside the rock.*
21. *And this king was one of the very famous king that he spent 23 year to make the 12 churches represented by the 12 apostles.*
22. *According to the structure, we divide them in to three categories.*
23. *The first one is monolithic, mono means one which means the church is carved out of a piece of rock.*
24. *All four side of the church is far apart from the main rock.*
25. *And the second type is semi – monolithic.*
26. *One or two side of the church is remained with the main rock.*

27. *And the third type is cave church.*
28. *And king Lalibela, he wanted to create the second Jerusalem because Ethiopian people went to Jerusalem and it was very long journey and it has been attacked by wild animals*
29. *And this was the time of crusade the war of the cross.*
30. *So people were killed by other religion followers.*
31. *So instead of going to Jerusalem these people they came and pray here and when they die they will go to heaven.*
32. *That is the reason why he wanted to create the second Jerusalem.*
33. *And some of the churches, they were been carved from the top to the bottom.*
34. *Some of the others, they start from the front part.*
35. *The reason why he made the church in the ground, to protect from the people who have been destroying churches at that time because no one can see them at a distant.*
36. *If you have any question you can ask me.*
37. *T-No! (showed unhappy face, disinterest)*
(Extract 19, taken from tour 2)

The tour guide of tour 2 has started from Aksum to establish a necessary condition for the intended discourse which is about the personal quality of Lalibela. Following Van Dijk's (1980) line of thinking, the sequences of utterances (lines 1-4) can be considered as a particular type of discourse that has been made to connect the practice of carving churches in the time of Lalibela to the social practice of the Aksumite dynasty. The discourse about carving of churches during the time of Aksum is brought into the personal discourse of Lalibela in order to ascribe the role of Lalibela for reproduction and continuity of the skill of architecture which seems to be a typical social practice of that time.

Representing carving of churches as 'social practice' (Fairclough, 1995 and Gee, 2011a), the tour guide has emphasized on the number (*In Aksum and outside of Aksum we do have about three hundred churches and monastery*), and unique styles and decoration (*and they were carved out or built inside natural cave at different places and mostly, those churches are quite famous by having different painting*) of the churches in order to enact the significance of the practice. Such

social practice, carving of churches, could reflect the religious and architect identity for the society. In fact, confirming the notions of ‘dialectical’ (Fairclough, 1995) and ‘reflexive’ (Gee, 2011a) relationships, social identity and social practice have been found inseparable as being religious and architect cause the society to devote on the distribution of biblical messages as social good which has been depicted through symbolic sign system, and of course such particular way of doing things reflects who the actors are.

Having discursively constructed the Aksumite dynasty (lines 1-13) for background purpose, the tour guide has introduced (line 14) the emergence of the Zague dynasty which is enacted through emerging discourse. The names ‘Aksumite dynasty’ and ‘Aksum’ have been substituted by ‘Zague dynasty’ and ‘Roha’ respectively, but the main social practice of the Aksumite dynasty is found to be interdiscursively drawn in to the discourse of the Zague dynasty. This is to say that, the discourse change is at the textual level which is part of the discourse (Fairclough, 1995), but the social practice which is the macro aspect of the discourse (Fairclough, 1995) has been reproduced and sustained in the two political systems.

In the above text, four of the kings of the Zague dynasty were positioned with multiple identities being enacted as kings, priests and canonized saints (line 18). In relation to social practice, as noted earlier, the text has reproduced and sustained carving of churches as particular social practice in the time of the zague dynasty in general and the four kings in particular. Establishing the historical and political context, the tour guide constructs the personal quality of Lalibela in terms of his contribution for the development of Christianity in Ethiopia (lines 28-32). That is to say, king Lalibela is positioned in the above text as holly father and life savior for his commitment in making the rock-hewn churches as substitution of Jerusalem which might have

been a center of pilgrimage whereby Ethiopian Christian people have been suffered a lot to get there. More significantly, tour guides tend to construct the supremacy identity of Lalibela through the unique artistic nature of the rock-hewn churches which could function as testimonial representation for the creative and engineering skill of Lalibela as shown below.



Figure 4.3 Testimonial Representation for Lalibela's Engineering Skill

Using the image of the church as text which represents the realization of Lalibela's engineering skill, tour guides attempt to construct the supremacy identity of Lalibela. In fact, the unique artistic features of the churches could be associated with the divine power of Lalibela who is believed to excavate the churches in the likeness of what he had seen in heaven through a vision with the help of angels as represented in the text (*... the poison made Lalibela sleep for three days. During the three days an angle took him to heaven, and God show him how to replicate Jerusalem in Roha to make African Jerusalem..., tour 5*).

The text of the above extract is entirely produced by the tour guide, and the tourists have been passive recipients. As a result, the semiotic reaction indicates that tourists get boredom, and they simply answered 'No' (line 37) to the question posed by the tour guide after long description. Even sometimes, the tourists have been talking in their first language (Spanish) while the tour guide was narrating to them in English.

In presenting the rock-hewn churches, tour guides also attempt to persuade tourists about Lalibela's ownership of the rock hewn churches. In doing so, tour guides have positioned Lalibela as the architect and inventor of the rock-hewn churches. For example, tour guide 1 has constructed the role of Lalibela in carving the churches through the following text.

1. *G- All churches are carved out by king Lalibela.*
2. *The engineer, the designer, himself, no other engineer interference from this work.*
3. *Of course he had some people who was assisted him, the local people.*
4. *T- Local people?*
5. *G- Yeah, local people.*
6. *T- No foreign people?*
7. *G- No foreign people.*
8. *Of course some historians and some archeologists, they suggested may be probable, the Egyptians engineers may participated from here.*
9. *They said like that.*
10. *Even some book, it is explain the nine templar mak.*
11. *They carved they say that.*
12. *But we belief here according to the hagiography of Lalibela all are it is carved out by king Lalibela.*
13. *Of course the local people they were assisted him to excavated, to transport the excavated part.*
14. *And also explained by that hagiography of king Lalibela, when he was carved one meter at a day, Angeles was add more one.*
15. *People they belief like this and everything is by king Lalibela*
16. *And then king Lalibela was 97 years old he died.*

(Extract 20, taken from tour 1)

Intending to convince the tourist about the fact that Lalibela carved the rock-hewn churches, the tour guide has discursively constructed the unique personal quality of Lalibela. Firstly, the identity of Lalibela has been portrayed as gifted and skillful architect (*"All churches are carved out by king Lalibela. The engineer, the designer, himself, no other engineer interference from this work. Of course he had some people who was assisted him, the local people"*) in order to associate the unique artistic achievement of the rock-hewn churches to the personal quality of Lalibela. The tour guide has also attributed the ownership of the rock-hewn churches to the local people (*"he had some people who was assisted him, the local people"*) to present the rock-hewn churches as unique testimony for civilization of the medieval and post medieval periods of Ethiopia. Following this, the tourist responded with high intonation and surprise (*"Local people?"*) which could be an indication for the influence of the 'figured world' (Gee, 2011a) whereby Europeans view Africans in general and Ethiopians in particular as less intelligent. This is confirmed on line 6 (*"No foreign people?"*) which may imply the tourist's intention of attributing the unique artistic features of the rock-hewn churches to European civilization.

In order to refute the intention of the tourist, the tour guide has further enacted the issue through 'Conversation' (Gee, 2011a), and Fairclough's (1992) and Gee's (2011a) notion of "intertextuality" has been used as discursive strategy to reproduce both sides of the existing social conversation (debate). In fact, taking the early religious influence of Egypt into account, some people attribute the art of the rock-hewn churches of Lalibela to Egyptians. Attributing responsibility to others' voice (*"Of course some historians and some archeologists, they suggested may be probable, the Egyptians engineers may participated from here, they said like that"*), the tour guide has represented the counter argument with a lower degree of certainty.

At the textual level, modal expressions such as ‘suggest’, ‘may be’, ‘probable’, ‘may’, etc, are used to lessen the legitimacy of the claim. However, the tour guide commits himself to the other side of the debate which claims that the rock-hewn churches of Lalibela are carved by king Lalibela and local people. Putting himself in to the debate, the tour guide has intertextualized the hagiography of Lalibela and asserted the claim with high affinity and certainty (“*we belief here according to the hagiography of Lalibela all are it is carved out by king Lalibela. Of course the local people they were assisted him to excavated, to transport the excavated part*”). The inclusive person deictic “we” and place deictic “here” are used to tie the claim to the context (people and place), and the tour guide has endorsed the local people for the underpinning of the rock-hewn churches. Thus, through such textual and discursive practices, the tour guide has attempted to construct the positive image (identity) of the country (society) in general and the destination (Lalibela) in particular.

Tour guides have also been found to exalt the supremacy identity of Lalibela emphasizing on his contribution for the creation of New Jerusalem as substitute destination of pilgrimage that influence the development of Christianity in Ethiopia. For example, guide 3 has presented the reason why Lalibela carved the churches as follows:

1. *G-So, all these church was established in the 12th century,*
2. *Before, the 12th century there was no any church.*
3. *Since there was no any church here, a lot of people as pilgrims, the Christians, they went to Jerusalem.*
4. *These Christians, when they cross the Arabians they were suffered,*
5. *so pilgrims instead of going to Jerusalem, Lalibela would like to make the replica of Jerusalem here,*
6. *So everything is symbolic.*
7. *Here we have the symbol of earthly Jerusalem,*
8. *The symbol of river Jordan,*

9. *Symbol of mount olive, mount tabor, Mount Sinai and Golgotha.*

(Extract 21, taken from tour 3)

Viewing in terms of Gee's (2011a) notions of '*significance*', '*practice*', '*figured world*' and '*connection*', the above text represents the rock-hewn churches of Lalibela as relevant or meaningful for pilgrimage practice. As pilgrimage to Jerusalem has been long established social practice which functions as shared knowledge, Gee (2011a) calls "figured world", the text has connected the rock-hewn churches to Jerusalem. In terms of Fairclough's (1995) concept of 'social practice', religious ideology seems to be constructed as hegemonic social practice. Because church and state were inseparable social affairs in the time of Lalibela, religious practice has been the hegemonic and accepted practice of the society.

The hegemonic religious ideology appears to be represented through the rock-hewn churches in which they function as image (image as text) thereby tour guides attempt to reproduce and sustain the religious practice. In fact, as indicated in the text, tour guides have reproduced and represented the practice with high degree of certainty. Pilgrimage as social practice and Christian pilgrims as social identity for the society of that time have been constructed in the above text. This text also discursively represent making pilgrimage to Jerusalem at least once in life both as social obligation and sacrifice which in turn could attribute relevance for Lalibela's contribution of carving the rock-hewn churches as substitute holy place for pilgrimage in Ethiopia. This in turn, would reflect the personal quality and exalted identity of Lalibela.

In general, the above analysis indicates that representation of personal quality is one major type of discourse in the actual tour guiding practice. Significantly, the actual tour guiding discourse has been found to construct Lalibela with multiple and exalted identity whereby Lalibela's

childhood prophecy, biography, engineering skill and religious commitment have been discursively represented as relevant constructs of his personal quality. This could be an indication that tour guides intentionally attempt to represent the primacy of Lalibela prior to presenting and communicating the miraculous nature of the rock-hewn churches. In fact, tour guides have portrayed Lalibela with such exceptional and supernatural identity in order to establish back ground for the claim that Lalibela due to his holiness and divine power carved the rock-hewn churches which otherwise could not be realized in this world. Once Lalibela is positioned with such personal identity, significance or relevance of the different aspects of the rock-hewn churches which represent biblical thoughts have been presented and communicated through promotional type of discourse.

4.3.2 Discourses of Destination Significance

As humans use language to make things significant or to give meaning in certain ways (Gee, 2011a), one way to doing discourse analysis is asking how a given piece of language is used to make certain things significant. In this study, it was found that tour guides use oral language and image to present and communicate the relevance of rock-hewn churches. In representing the rock-hewn churches as significant destination, tour guides produce oral text and present images in certain ways. Thus, in this part of the study, tour guiding discourse including text and image are presented, interpreted and explained.

As tour guides attempt to represent the destination by magnifying the relevance of the different aspects of the destination, part of the tour guiding discourse might be constructing significance. Tour guides attribute significance for the different parts of the churches in order to build positive image of the country in general and the destination (the rock-hewn churches) in particular. In

doing this, tour guides intend to create experience on tourists, so that tourists would come again or able to recommend others to come. This would, in turn, have effect on sustaining the tourism business that would lead to economic transformation at all levels (individual, social and national). For this purpose, tour guides attempt to present and communicate the rock-hewn churches as unique and well recognized destination. For example, tour guide of tour 1 has produced the following text to enact the relevance of the churches through describing the shelter.



Figure 4.4 the New Shelter Constructed by UNESCO and European Union

1. *G-This shelter is to protect the sun and the rain.*
2. *Before this, there was another shelter but that was unwanted.*
3. *T- Unwanted?*
4. *G- Yeah, unwanted or ugly.*
5. *That was constructed by UNESCO.*
6. *The fund was by European Union.*
7. *This big column or pillar and maybe we expect another one.*
8. *T- You hope to have another good?*
9. *G- Yeah, another shelter may be replaced.*
10. *T- Yes, yes!*

(Extract 22, taken from tour 1)

Showing the image and producing the oral text above, the tour guide has made ‘significance’ to the shelter. To give value or relevance for the new shelter, the tour guide has made clear contrast between the present and the previous shelters. The deictic ‘that’ is used in the clause “*that was unwanted* (problem in word choice, to mean “bad”))” to point to the previous shelter, and the

word ‘unwanted’ is made to contrast with the present shelter. As the tourist understood and inferred (“*you hope to have another good*”), the tour guide has presented the new shelter as good by presenting the previous one as bad. Here the tour guide has attempted to attribute significance to the present shelter by downplaying the previous one. In doing this, internationally recognized institutions are mentioned to signify the relevance of the destination. In producing the utterances “*That was constructed by UNESCO*” and “*The fund was by European Union*”, the tour guide promotes the rock-hewn churches by attributing international relevance. That is to say, the involvement of UNESCO and European Union could be an indication that the rock-hewn churches have been given international attention because they belong to the world heritages, and hence, tourists could feel as if they are experiencing one of the internationally recognized destinations.

The above piece of text could also be an indication for the existence of social debate on the advantage and the disadvantage of having the shelter. On the one hand, the tour guide mentioned the function of the shelter (“*This shelter is to protect the sun and the rain*”) which may indicate the voice of people who support the relevance of the shelter for sustaining and long lasting the destination. On the other hand, the expressions made by the tour guide (“*This big column or pillar and maybe we expect another one*”) and by the tourist (“*You hope to have another good*”) would imply the counter argument that claims the shelter blocks and hides the beauty of the churches. Overall, intending to enact the significance of the rock-hewn churches, tour guides attempt to present the debate about the construction of the shelter and the involvement of those international organizations as relevant or meaningful aspects of the rock-hewn churches.

The place where Christmas ceremony takes place has been found as another relevant aspect of the destination. Because the rock-hewn churches are represented as living heritage for they are visited as heritage and function as churches, tour guides attempt to describe and show how and where the ceremony is held as a testimonial representation for its being living heritage. In fact, the ceremony looks colorful and spectacular as shown in the following picture.



Figure 4.5 Christmas Celebration Representing a Living Heritage

1. *G-And at January 7, at Ethiopian Christmas it is highly celebrated from here you see (pointing to the court yard)?*
2. *From this courtyard, the priest, they start to move up through this and from the top with colorful dressing and with melody sound.*
3. *They will chanting, dancing, that is at January 7.*
4. *T- January?*
5. *G- January 7, the 7th of January, that is the Ethiopian Christmas.*
6. *That is even the birth day of Jesus Christ.*
7. *They will be celebrated here.*
8. *The same day, Lalibela was born after eleven century.*
9. *The same day, January seven, Lalibela was born together.*
10. *They celebrate that day here with colorful celebration.*
11. *T-During Christmas, all people are here (pointing to the court yard)?*
12. *G- Yeah, not only here, around all the town.*
13. *T-Aha, around the town.*
14. *G- Yeah, because of many Christian people, they came from other part of Ethiopia.*
15. *It is considered as the second Jerusalem here.*
16. *T- The second Jerusalem!*

17. G- Yeah! You know people, they believe if they come here, it is the same as the real Jerusalem. And to participate from that celebration of birthday of Christ.

(Extract 23, taken from tour 1)

In this piece of text, Christmas ceremony is represented in terms of its physical description, its global and local memorial function. The utterances from line 1 to line 5 are made to describe the excited physical features of the event. The adverb “highly” and the adjectives “colorful” and “melody” are made to attribute the specialty of the event. After described the physical event, the tour guide has attributed both global and local meaning to the event. Considering shared knowledge which is called figured worlds by Gee (2011a), the tour guide has first connected Christmas to the global memorial function which is the birth day of Jesus Christ. Having established shared knowledge about the meaning of Christmas, the tour guide has represented the local memorial function of the event, that is, the birth day of Lalibela which makes the event special in Lalibela. In fact, since tourists are in search of new experience, tour guides seem to attempt to attribute new meaning (Gee’s situated meaning) to Christmas at Lalibela. In doing this, the birth day of king Lalibela is connected to the birth day of Jesus Christ in order to construct relevance of Christmas at Lalibela. By attributing the characteristics of Jesus Christ to king Lalibela, tour guides also represent Lalibela town where the rock hewn churches are carved as a substitution for Jerusalem where Jesus Christ had made miracles. Such connections are intentionally made to enact the social significance of the rock-hewn churches in general and the Christmas ceremony in particular for functioning as a center of pilgrimage.

Following Gee’s (2011a) notion of discourse which is defined as a way of using language, of thinking, valuing, acting and interacting in the right places and at the right times with the right objects or people to achieve the right purposes, the combination of the image and oral text above

can be recognized as a specific discourse, Christmas ceremony. The time-space dimension of the event is realized on line 1 which represents January 7 and the courtyard as part of the discourse of Christmas ceremony. Intending to figure out the meaning of when and where the event is held, the tour guide has mentioned this time-space aspect of the event. The actors (priests) and activity (chanting and dancing) are also included on lines 3 and 4 to address who and what of the event. The how of the event (colorful dressing and melody sound) and the why of the event (memorial for Lalibela's birth day) are mentioned as relevant aspects in representing the meaning of Christmas at Lalibela.

From Fairclough's (1995) notion of discourse which is defined as social practice, the above piece of text is also made to represent Christmas ceremony which in turn functions to create and reproduce Christian pilgrimage as relevant social practice. Being served as a center for Christian pilgrimage, the destination tends to be portrayed as a living heritage where tourists can experience the actual social practice. In fact, the annual celebration of the holiday and the incoming of thousands of pilgrims could be living evidence that witnesses the uniqueness of the destination as a living heritage.

Tour guides also present the image of Fertility Pool and describe it in order to promote the destination as a living heritage. In describing the following pool which is part of the destination, the tour guide has attempted to reproduce the baptizing practice as living social practice.



Figure 4.6 Fertility Pool and Baptizing Practice Representing Living Social Practice

1. G-This one is holly water cistern (pointing).
2. T- Holly water?
3. G- Yes, holly water for infertile women, for infertile women.
4. If she belief and take baptism here, she will get pregnancy.
5. Because what we belief here, in this world, there is two spirit.
6. You know bad spirit and holly spirit?
7. If the women have attacking by that bad or evil sprites to sending out that devil sprits, she will take it baptism from this holly water there is holly sprits.
8. If she beliefs, She get cured.
9. She will get pregnancy.
10. And still it is functional and it is about nine meter deep down from here.
11. T- Nine meter?
12. G- Yes! To be equal with that, the height of the church is only greater than by one and half meter.
13. That is greater than the depth of the holy water.
14. T- And if I ask question...um ...
15. G- Ok, (nodding head)
16. T- If the man is not fertile, do you do the same? (Smiling).
17. G- (Smiling) because of it is belief depend on the person, you know, if he beliefs, and baptism he may get cured.
18. T- So, men also can take this?
19. G- It is ok! Not forbidden. No matter because of it is a belief and if people, they believe, they can take.
20. T- Is it man also possible or only woman?

21. G- *Mostly, the women, about 99 %, they use woman.*

22. T- *(Smiling) yes, yes, I can understand.*

(Extract 24, taken from tour 1)

In order to present the pool as meaningful and functional aspect of the destination, the tour guide has labeled women as fertile and infertile. While fertile women are associated with Holy Spirit, infertile women are connected with bad spirit. In doing this, the tour guide has created new meanings or realities about the fertility of women. That is to say, unlike the meaning given by science or biology, being fertile and infertile women are portrayed as Holy Spirit and bad spirit respectively in this context. In presenting this practice, the tour guide has identified himself as part of the society who believe in this baptizing practice.

Enacting these areas (significance, practice, identity and connection), the tour guide has used different discourse strategies to present and communicate the fertility pool to the tourist. The pointing deictic “this” (line 1) is used to tie the actual pool and its description. The relevance of the pool is also made through the word “functional” (line 10) which contributes to the destination to be considered as living heritage. The tour guide has uttered question (line 6) to check whether the tourist has shared knowledge (Gee calls figured worlds) about evil and holy spirits. Besides, presenting from the insider perspective, the tour guide also attributes the woman’s belief as a prerequisite for the workability of the baptizing practice (line 8) which in turn may imply that if the practice does not work, it could be because the woman does not believe on the religious practice.

As meaning is socially and culturally constructed, the tour guide tends to create a new meaning about the concept of human fertility. While fertility is a biological nature which is common for

both women and men, only women are categorized as fertile and infertile in this context. This could be due to the men domination cultural influence that causes women to be blamed and responsible for the curse, and hence infertility of women is associated with bad spirit. On the other hand, the tourist asked whether the practice works for men because the tourist attributes the concept of fertility and infertility to the issue of biology, rather than gender difference and being cursed or blessed. Thus, as tourists are usually in search of new and traditional experiences, the tour guides attempt to present such religious practice as unique and significant aspect of the destination in order to promote the rock-hewn churches as a living heritage.

Tour guides also emphasize on the originality of the different aspects of the rock-hewn churches so as to promote the authenticity of the destination. In this respect, MacCannell (1989) states that because modernity destructs the structure of original culture and society, the primary motive for tourists to travel is a quest for authenticity. The same author further explains that tourists are on a sacred crusade for authenticity and hope to find in foreign cultures a more genuine lifestyle that is more pure and complete than their own because for moderns, reality and authenticity are thought to be elsewhere in historical periods and other cultures where life-styles are purer and simpler (MacCannell, 1989). In order to meet such tourists' need, tour guides usually show and describe the original pillars of the rock hewn churches to present the authenticity of the destination.



Figure 5.7 Original Pillars Representing Authenticity of the Destination

1. *G-In this side, you see here? (Pointing to the pillars).*
2. *All this side of the pillar is the original one.*
3. *The original pillar still existed.*
4. *Here the original pillars are connected at the top to represent the holy trinity.*
5. *At the four corners we have three pillars connected.*
6. *Four times three is twelve to represent the twelve apostles.*
7. *We have 72 pillars inside and outside to represent the 72 followers of Christ.*
8. *So every pattern has its own meaning.*
9. *And it has relation with the bible.*
10. *Everything is made for meaning.*

(Extract 25, taken from tour 5)

As the big “D” Discourse is language in use plus other things like values, beliefs, symbols, etc. (Gee, 2011a), the combination of the picture of pillars and their description above represent the discourse of authenticity of the destination. The authenticity of the destination is made through the word original which is more valued than the renewed ones. The historical significance of the destination is also made through intertextual referencing of the biblical meanings. As part of this discourse, the belief of the society related to biblical concepts is represented symbolically where different numbers are associated with biblical meanings. Considering the biblical meanings as shared knowledge which is called ‘figured worlds’ by Gee (2011a), tour guides present and describe the symbolic function of the pillars without further explaining what trinity and apostles mean.

In the above piece of text, the truth or claim about the originality and the symbolic function of the pillars is made with high degree of affinity and certainty. This could be an indication for the values and beliefs that tour guides have in such practice as they are part of the community since they are local tour guides. While intertextuality of biblical concepts in this piece of text is an instance of discursive practice, teaching bible through symbolic sign system could be an indication for the privileged historical social practice. Thus, still valuing and believing in the practice, the tour guide has attempted to reproduce and sustain the originality and the symbolic significance of the destination.

Tour guides also present and describe the unique artistic achievement of medieval period in order to promote the uniqueness of the destination through the following picture and its description.



Figure 4.8 Representing the Unique Artistic Achievement of the Medieval Period

1. *G-Ok, you see here from the corner? How it is decorated, how it is ornamented from the 16th century?*
2. *T- Yeah!*
3. *G- Imagine, at that time science was not developed to measure the height and the angle, but he did perfectly.*
4. *T- Who?*

5. *G- King Lalibela.*
6. *This one is from one piece of rock or a single rock.*
7. *All these, it was one single rock. All these (moving hands).*
8. *T- Was it all rock (moving hands to the area)?*
9. *G- Yeah! All, it was one single rock (moving hands).*
10. *T- Incredible!*
11. *G- (Stretching hands up), detached from the top and chiseled down (showing action of chiseling)*
12. *T- He started from the top of the rock?*
13. *G- Yeah!*
14. *T- Which kind of material did he use?*
15. *G- Simple tool.*
16. *T- Simple tool?*
17. *G- Yeah, chisel and hammer*

(Extract 26, taken from tour 1)

Combining the picture of the church with its description, the tour guide has discursively constructed the significance of the rock-hewn churches. In doing this, the uniqueness of the rock-hewn churches tends to be implicitly contrasted with modern buildings in various respects. Firstly, compared to modern buildings which are made out of various technological tools, the rock-hewn churches which are supposed to be carved manually using simple tools during the medieval period have been represented and described as uniquely designed and decorated work. Secondly, unlike modern buildings that are built out of varieties and multiple layers of materials, the rock-hewn churches appear to be uniquely represented as they are excavated out of a single rock. Finally, in contrary to the usual buildings which are constructed starting from the base, the rock-hewn churches are portrayed as special for they are carved from top to down.

To corroborate with Gee's (2011a) notion of discourse which is conceptualized as ways of using language in coordination with the objects and tools, tour guides attempt to discursively reproduce and sustain the uniqueness of the rock-hewn churches. In fact, the distinctive ways of carving the

churches such as being excavated out of a single rock and deep inside the earth using simple tools could contribute in recognizing and representing the rock-hewn churches as unique destination.

Viewing in terms of discursive practice which focuses on how the text is produced and consumed, the above piece of text has been produced by the local tour guide with high degree of certainty and received by the tourist with high emotion (line 10). In this discursive practice, while the tour guide represented the uniqueness of the rock-hewn churches with assertive speech act, the tourist responded with expressive speech act. Thus, as the intention of tour guides is to promote the rock-hewn churches as significant destination by presenting and communicating the relevant aspects of the churches, the tour guide has succeeded in this respect as revealed in the above interaction.

4.3.3 Discourses of Connection

Gee (2011a) states that people use language to make certain things connected or relevant to other things. That is, things are not always inherently connected or relevant to each other rather people often use language to make such connections. Taking this theoretical concept in to consideration, discourse analysts can investigate the way a piece of language make connection between things in order to construct the relevance of one in terms of another. Viewing from this perspective, local tour guides of Lalibela attempt to construct the relevance of the rock-hewn churches by connecting them with various things. For example, in order to construct the religious relevance of the destination, tour guides connect the rock-hewn churches of Lalibela with Jerusalem.

1. *G- Starting the fourth century, until the coming of these churches, there was a dead commitment for Ethiopian to make pilgrimage from Ethiopia to Jerusalem while there was no any means of transportation.*
2. *So many of our people were dying in the desert.*
3. *They were killed by the Muslim army.*
4. *So to minimize this suffering, king Lalibela inspired to make African Jerusalem.*
5. *So now, we have earthly and heavenly Jerusalem, at the right and left of river Jordan.*
6. *So the churches that we are going to see this afternoon are symbolized by earthly Jerusalem called Bethlehem, Nazareth and Golgotha.*
7. *And the second compound is symbolized by heavenly Jerusalem.*
8. *We have a narrow passage carved under the rock to represent the path to heaven.*
9. *We have a dark tunnel which is carved inside the rock to represent hell.*
10. *So we will see heavenly and earthly Jerusalem.*
11. *T- Uh!*

(Extract 27, taken from tour 4)

In communicating the connection between the rock-hewn churches of Lalibela and Jerusalem in the above text, the tour guide has made various assumptions that the interlocutor (tourist) knows a lot about Jerusalem which is called figured worlds by Gee (2011a). Considering much of the things about Jerusalem to be typical or normal for the tourist, the tour guide has left much of the information about Jerusalem unsaid. For example, the tour guide has communicated that Ethiopians had been making pilgrimage to Jerusalem presupposing the tourist's knowledge of Jerusalem being a center for Christian pilgrimage. In other words, the fact that Jerusalem is a center for Christian pilgrimage tends to be considered as a figured world which is believed to be shared by many people, and the tour guide has tried to construct the relevance of the rock-hewn churches for Christian pilgrimage by connecting with Jerusalem without representing the detail description of Jerusalem.

The utterances from line 1 to line 4 of the above text are made to establish background for the necessity of the connection between the rock-hewn churches and Jerusalem. The last clause of

line 1(*there was no any means of transportation*) suggests that Christian pilgrims had been making sacrifice in crossing the desert on foot to get to Jerusalem. The tour guide continues to represent (lines 2 and 3) the commitment of Christian pilgrims up to sacrifice of their life. In asserting the sacrifice of Christian pilgrims as background, the tour guide positions king Lalibela as life savior for his commitment in carving the rock-hewn churches as a substitute for Jerusalem. The destination (the rock-hewn churches) is represented as African Jerusalem (line 4) in order to broaden the religious relevance of the rock-hewn churches.

Having established the religious relevance for the connection between the rock-hewn churches and Jerusalem, the tour guide has represented the commonalities between Jerusalem and Lalibela. Considering Jerusalem as figured world which is assumed to be shared knowledge, the tour guide has attempted to describe and represent the rock-hewn churches by connecting with various places and things in Jerusalem. Assuming that the tourist has shared knowledge about the place where Jesus Christ was baptized in Jerusalem, the tour guide has mentioned River Jordan (line 5) as an instance of symbolic connection between Jerusalem and Lalibela. In representing some of the churches by connecting with earthly Jerusalem, the tour guide has also considered the figured worlds which are shared with the tourist about the life story of Jesus Christ in Jerusalem. In other words, the tour guide assumes that the tourist knows that Jesus Christ was born, grew up and buried in Bethlehem, Nazareth and Golgotha respectively.

With regard to heaven and hell, the tour guide represented heaven in terms of a narrow path (line 8) which implies the concept in the mind of the Christian people who seem to perceive heaven as a destination only for few people. Likewise, the long and dark tunnel (line 9) symbolizes hell which appears to be perceived as bad and dark place. In presenting and communicating all these

meanings, the tour guide relies on the figured worlds which are assumed to be shared by the tourist. Hence, the biblical symbolic function of the rock-hewn churches is represented by associating with Jerusalem assuming the connection between the bible and Jerusalem is shared knowledge, and hence, it is left unsaid in the actual communication.

In attempting to represent the rock-hewn churches by connecting with Jerusalem, the tour guide has produced the text with high degree of affinity and certainty. The inclusive pronoun 'we' and 'active voice' are dominantly used in the above text in which the tour guide has been found to be responsible for the facts represented in the text as he made assertions from the insiders perspective. In line with Fairclough's (1995) concept of discursive practice, the above text is produced through intertextuality of biblical concepts. Despite the traditional account which claims that all the things said about the rock-hewn churches of Lalibela are written on the hagiography of Lalibela, tour guides intertextualize the biblical concepts without attributing the source. As to Fairclough's (1995) notion of discourse as social practice, this discourse of connection is found to represent making pilgrimage to Jerusalem as relevant social practice for the Christian society of that time. In this respect, tour guides mention the traditional belief of the people who used to believe that a person who makes pilgrimage to Jerusalem will be blessed up to seven generations. In fact, tour guides reproduce and sustain such social practice through connecting Jerusalem and the rock-hewn churches of Lalibela where thousands of pilgrims have flooded every year on Christmas.

The connection between Lalibela and Jerusalem is made not only in terms of the places, but also king Lalibela who is portrayed as founder of the rock-hewn churches is found to be connected

with Jesus Christ who had made various miracles in Jerusalem. The connection between king Lalibela and Jesus Christ starts from their birthday.

1. *G- January 7, the 7th of January, that is the Ethiopian Christmas.*
2. *That is even the birth day of Jesus Christ.*
3. *The same day, Lalibela was born after eleven century.*

(Extract 28, taken from tour 1)

While January 7 is Christmas holiday celebrated across Orthodox Christian people for the memorial of the birthday of Jesus Christ, the birthday of king Lalibela is believed to be on the same day. Hence, Christmas is uniquely celebrated in Lalibela and Christian pilgrims from different parts of Ethiopia used to come to Lalibela as people from different parts of the world go to Jerusalem. Besides, king Lalibela has been associated with Jesus Christ in terms of their death and resurrection as presented by tour guides.

1. *G---and then by hearing this prophecy, his elder brother poisoned him to maintain the power.*
2. *But instead to killing, the poison made him sleep for three days.*
3. *During the three days an angle took him to heaven.*

(Extract 29, taken from tour 5)

Intertextualizing biblical knowledge, tour guides associate Lalibela's death and revive after three days with the burial and resurrection of Jesus Christ after crucifixion. Tour guides also associate Lalibela with Jesus Christ in terms of the place where the two were buried.

1. *G-That is the symbol of Golgotha where Jesus was buried.*
2. *And Lalibela was died when he was 97 years old.*
3. *T- Ninety seven?*
4. *G- Yeah, and he get buried inside Golgotha.*

(Extract 30, taken from tour 1)

As noted before, Lalibela (the rock-hewn churches) is considered as second Jerusalem because there are names of many places in Lalibela. One of them is Golgotha which is a name given to one of the eleven rock-hewn churches. The real tomb of Lalibela is found inside this church and being visited as part of the destination. Since the real Golgotha in Jerusalem is believed to be the place where Jesus Christ was buried, the same had been done for Lalibela in order to associate Lalibela with Jesus Christ.

As the following sculpture and its description represent, tour guides also produce discourse of connection in order to associate the destination with various things. While the acceptance of both Old and New Testaments found to be symbolically represented as the religious social practice, claiming as descendants of the Solomonic line is enacted as political social practices of the Zague dynasty in general and king Lalibela in particular.



Figure 4.9 Star of David Representing Connection between Lalibela and the Solomonic line

1. *G-Here you see, the Star of David, cross at the center.*

2. *The Star of David is symbolized by Old Testament and the cross is symbolized by the New Testament.*
3. *We believe on both Old Testament and New Testament.*
4. *Also it symbolized the chain, the dynasty of king Lalibela, he came from the dynasty of Solomon, Queen Shaba, she born Minilik.*
5. *T- Minilik, yes.*
6. *G- Yeah, from Solomon.*
7. *T- Yes.*
8. *G- The dynasty, the ancestor of Lalibela is Minilik. The chain is from Solomon.*
9. *T- From Solomon?*
10. *G- Yeah.*

(Extract 31, taken from tour 1)

Sequences of utterances from line 1 to 3 represent the biblical or religious symbolic function of the sculpture whereas the utterances from line 4 to 10 represent the political symbolic function of the picture. Line 1 (*Here you see, the Star of David, cross at the center*) stands for the description of the visual sculpture whereas line 2 (*The Star of David is Symbolized by Old Testament and the cross is symbolized by the New Testament*) represents the interpretation of the image whereby the notion of bible is intertextualized. The utterance of line 3 (*We believe on both Old Testament and New Testament*) asserts the social practice.

Apparently, in this piece of text and picture, the tour guide appears to communicate that in Ethiopian orthodox church both Old and New Testaments are accepted and being practiced. However, much of the things in this communication are left unsaid because the tour guide presupposes the tourist's shared knowledge that could fill the gap and facilitate understanding. The issues about who 'David' is, what the 'Star of David' is and what the 'Old and New Testaments' are left unexplained assuming that the tourist can fill this information from her previous knowledge. Gee (2011a) conceptualizes such communication aspects as 'figured

worlds' whereby people look at the issues being discussed as normal or typical and give meaning based on their previous experience or knowledge.

The connection to the Solomonic line which is represented from line 4 to 10 of the above text has been constructed as additional meaning of the above sculpture. The use of the connective “also” on line 4 could be a clear indication for the double symbolic representation of the Star of David, representing Old and New Testament, and connecting Lalibela with the Solomonic line. In presenting and communicating the second meaning of the picture, that is claiming the Zague dynasty in general and king Lalibela in particular as descendant of the Solomonic dynasty, the tour guide has also relied much on the figured worlds. Knowledge of the tourist about the people (Solomon, Queen Sheba and Menilik) is presupposed and their description is left unsaid in this communication. Such over relying on the shared knowledge is very likely to lead communication failure as discussed in 4.4.

Viewing from the historical perspective, as kings of the Zague dynasty have been considered as “*usurpers*” which refers to people who take power without having the right to do, the above picture and its description seem to reveal the attempt of defending such labeling. As being a king during the Aksumit dynasty was believed to be given by God and considered as descendants of the Solomonic line, the kings of the Zague dynasty were considered as illegitimate kings who took power from Aksum. Thus, the tour guides' attempt of connecting Lalibela with the Solomonic line seems to reproduce and sustain the belief of the society who considered the Zague kings as legitimate and descendants of the Solomonic dynasty.

4.4 Challenges of the Tour Guiding Communication

In analyzing the discourse of tour guiding communication, I intended to investigate challenges that tour guides experience in presenting and communicating the rock-hewn churches. To address this issue, local tour guides were interviewed and observed during their actual interaction with tourists at the destination. While tour guides are found to be aware about the required tour guiding services including destination related information, language skills, cultural awareness and good code of ethics, they tend to experience some challenges during their actual guiding practice. Thus, issues related to language and cultural differences are found to be the two major challenges in the tour guiding practices.

4.4.1 Language Problems

These days, English has become a lingua franca for accomplishing various international businesses where tourism is a case in point. The communication between local tour guides of Lalibela and foreign tourists takes place using English as a medium of communication. In this case, because tour guides and tourists are from different linguistic backgrounds, they have experienced language related problems.

The interview and audio-video data indicated that miscommunication due to variations in pronunciation has been a challenge for both tour guides and tourists. For some tour guides, the pronunciation of native speakers of English has been found to be difficult to understand. As the following interview data revealed, understanding native speakers' speech has been a challenge mainly for novice tour guides.

When I began the guiding business, I met British tourists who speak very fast and complicated language. During that time I was in trouble to understand their

language (G2). The language of Non native speakers of English such as French and Italian is easy to understand, but the speech of native speakers especially the black ones are difficult to understand (G4). Until you get experienced, at least three or four years, it is difficult to communicate effectively with British and American tourists because they swallowed their language when they speak (extract 32, taken from interview 2, 4 and 5).

As it can be inferred from the words such as “fast”, “complicated” and “swallowed”, the type of language related problem is pronunciation. In presenting pronunciation as a challenge, the interviewees have attributed different identities for local tour guides and tourists. While local tour guides are classified as experienced and beginners, tourists are labeled into native and non native speakers of English. Based on such classification, beginner tour guides tend to favor communicating with non native speakers of English whereas communicating with native speakers is found to be a challenge for them. Such association between lack of experience and communication challenges could be an indication for the relevance of experience in doing tour guiding practice.

In this text, interviewees have also presupposed shared knowledge about the medium of communication as they reflected the challenge of English pronunciation without explaining the fact that English is being used as medium of communication in the tour guiding practice. This in turn, can be corroborated with the argument of Gee (2011a) and Fairclough (1995) who claim that discourse is beyond language use. Thus, the discourse of tour guiding communication is found to be affected by the way language is produced (pronunciation) which is in turn affected by who produced the language (native vs. non native tourists) and who listen the language (experienced vs. novice tour guides).

While many of the interviewees emphasized on the challenges of understanding the speech of native speakers, some of the tour guides indicated that there were cases where native speakers facilitate the communication process as tourists of native speakers could easily understand the speech of tour guides. This was disclosed by some of the interviewees as follows:

When I communicate with native speakers of English, they can understand me easily. When I start talking, tourists of English native speakers show sign of understanding by nodding their head (G6). I had communication problems with British and Americans when I was a novice tour guide. But now I have no any problem to communicate with native speakers because I have adapted their language. Now, to me communicating with native speakers of English is an advantage rather than a challenge because native speakers can understand me easily (extract 33, taken from interview 6 and 7).

As the above sample data indicates, communicating with native speakers of English has been an opportunity for the success of a given communicative event in the tour guiding communicative situation. As native speakers can help tour guides in filling the gaps of language deficiency by simplifying the language, communicating with native speakers of English is found to be an advantage. In fact, tourists can help tour guides in correcting the language as the following sample conversation indicates.

1. G- *There are six church here.*
2. T- *How many? How many?*
3. G- *Six church.*
4. T- *Sixty churches?*
5. G - *Six, six church.*
6. T- *Aha, six churches!*
7. G-*Yes, six church.*

(Extract 34, taken from tour 1)

Intending to provide information about the total number of churches in that group, the tour guide has made a statement on line 1 (*there are six church here.*). However, the tour guide's unclear

pronunciation and use of ungrammatical structure caused miscommunication. As a result, the tourist has initiated a repair using double pardon phrases (*How many? How many?*). Following this, the tour guide tried to repair the miscommunication by repeating a phrase from the original structure (*six church*), but the repetition was still a source of trouble. On line 4, the tourist has initiated another repair by repeating the guide's utterance with grammatical modification (*sixty churches?*). Responding for this, the tour guide again attempted to repair on line 5 (*six, six church*). Finally, the tourist has confirmed the repair with correcting the grammar (*aha, six churches*) though the tour guide did not accept the correction (*yes, six church*).

The intended act of the above conversation is informing which is expected to be paired with accepting, but due to the miscommunication created by the tour guide (line 1), two sequences of question-answer repairs have been inserted between the informing-accepting adjacency pair. After the repair sequences, the tourist has repaired the grammar and confirmed her understanding. Following Schegloff's (1988) concepts of repair, the tour guide was the source of trouble and the one who tried to repair the trouble in this conversation whereas the tourist played the role of initiating the repair, confirming repair and repairing the grammatical aspect of the language. Though mutual understanding has been achieved after long negotiation, the tour guide's language remains ungrammatical (*yes, six church*). This could be an indication for the tour guide's deep-rooted language problem that affects mutual understanding.

The other manifestation of communication problems related to language use is the challenge of communicating with tourists of low English proficiency. The majority of tour guides interviewed indicated that communicating with some non native speakers of English is also a challenge in achieving mutual understanding. For example, interviewee 1 expressed his fear of

miscommunication during interaction with non native speakers of English as *“some non native speakers are difficult to me to communicate with because I always worry that they may not understand what I am saying”* (extract 35, taken from interview 1). Interviewee 2 also viewed the challenge of communicating with non native speakers of English to the extent of classifying as total and partial miscommunication. As he put it *“regarding language, there are tourists who are totally unable to understand English and others who have intermediate level of English language ability. The challenge is very severe in communicating with tourists who are completely unable to speak and understand English”* (extract 36, taken from interview 2).

Some other tour guides interviewed expressed the difficulty of communicating with non native speakers of English by specifying particular nationalities of tourists as *“When French tourists come, and there is no a tour guide who speaks French, it is very difficult to communicate with them. When the problem becomes serious, I tell them to refer guide books written in French”* (extract 37, taken from interview 3). Interviewee 3 added that *“Spanish and French tourists are unable to understand some religious concepts, and I try to simplify this using simple and synonym words* (extract 38, taken from interview 4). As interviewee 5 narrated his personal experience, one day he lost his service fee due to miscommunication. As he stated:

One day, I had Japanese tourists who were unable to understand English. During that time I faced problem when we negotiated about the guiding service fee. Because the tourists could not understand my spoken English, I tried to show them in written form. I showed them number 20 with the intention of 20 dollars, but at the end of the tour, they gave me 20 Ethiopian birr. Because they do not know any English word or phrase other than that number, I could not do anything and that happened because of miscommunication (extract 39, taken from interview 5).

As the above quotations indicate, English has been found to be a privileged sign system which in turn could marginalize tourists who are unable to understand English. Apparently, tour guides attempt only to show the destination without describing and interpreting it due to lack of shared language. This is in disagreement with the expected role of a tour guide who is defined as ‘a person who provides the guiding service for tourists in the language of their choice’.

The findings of communication problems related to language use reveal that tour guides experienced problems when they communicate with both native and non native speakers of English. While some of the interviewees disclosed that the speech of native speakers is difficult for tour guides to understand, others reported that some of the non native speakers are unable to understand the language (English). However, the audio video data indicated that the unintelligible pronunciation of the tour guides also cause miscommunication. Tourists have struggled to understand the tour guides’ incomprehensible speech that causes complete and partial misunderstandings. The complete misunderstanding is followed by pardon question (e.g. what?) whereas the partial misunderstanding is followed by confirmation question (by repeating what is already said) in order to repair the miscommunication. For example, the following text reflects the phenomenon of complete misunderstanding as the tourist requested the tour guide to repeat.

1. *G- This one is the biggest monolithic church what we call it Bête Medhanealem.*
2. *Medhanealem means holy savior of the world or Redeemer of the world*
3. *T- What?*
4. *G- Holy savior of the world or Redeemer of the world.*
5. *T- Aha (smiling and leaving without understanding)*
6. *G- This is Medhanealem and in English the savior of the world (the guide knows the tourist doesn’t understand)*
7. *T- This is the oldest one! (topic change)*

8. *G- The second oldest but the biggest one.*

9. *T- Aha, the biggest one.*

(Extract 40, taken from tour 1)

The intention of the tour guide in the above conversation was providing information related to the name of the church, Bete Medihanealem. Intending to achieve mutual understanding, the tour guide has translated the local name of the church into its English equivalent form; however, the pronunciation of tour guide was difficult for the tourist to understand, and hence, it was a source of complete miscommunication. The tourist initiated a repair of the miscommunication by appealing a pardon (line 3, what?). Responding for this, the tour guide repeated the expressions (line 4) that caused miscommunication in order to repair it. This was followed by the tourist's verbal confirmation (line 5, aha), and nonverbal signal (smiling). The tour guide continued the repairing effort for the third time (line 6) because he understood from the nonverbal signals of the tourist that the source of trouble is not yet resolved. Finally, the tourist has brought new topic (line 7) related to the age of the church which was followed by repairing (line 8) and confirming the repair (line 9). Thus, regardless of repeated efforts of repairing, the conversation made between the tour guide and the tourist (lines 1-7) ended with miscommunication. This is an indication that the tour guides' unintelligible pronunciation is a key variable that hinders effective communication.

The tour guides' word choice has also been found to be a source of partial misunderstanding that initiated tourists to ask question for confirmation by repeating what the tour guide has already uttered. The following extract shows the attempt of repairing partial misunderstanding.

1. *G-This shelter is to protect the sun and the rain. Before this, there was another shelter but that was unwanted.*

2. *T- Unwanted?*
3. *G- Yeah, unwanted or ugly. That was constructed by UNESCO. The fund was by European Union. This big column or pillar and maybe we expect another one.*
4. *T- You hope to have another good?*
5. *G- Yeah, another shelter may be replaced.*
6. *T- Yes, yes!*

(Extract 41, taken from tour 1)

In the above conversation, the tour guide intended to inform the tourist that the present shelter of the churches is a new one that replaced the previous one which was bad or poor quality for the churches. In conveying this information, the tour guide has uttered the word ‘unwanted’ to mean bad or poor quality, but the tourist could not understand the intended message though she heard the word. This could be because, the choice of the lexical item ‘unwanted’ is not appropriate for conveying the intended message that is poor quality. As a result, the tourist initiated a repair (line 2) by repeating the word which was a source of misunderstanding. The tour guide, in turn, attempted to repair the problem by repeating the original word and adding alternative form (ugly, on line 3). The tourist confirmed the repair in the form of question (line 4) which is formulated by paraphrasing the tour guide’s expressions (line 3).

Besides the miscommunication caused by tour guides’ incomprehensible speech is confirmed directly by the tourists. For example, the tourist of tour 1 has gone to the extent of informing the tour guide that she did not understand what he was telling her as indicated in the following conversation.

1. *G-Cross designs even most different types of cross like Greek cross, saint Andrea’s cross, like swastika cross.*
2. *T - Like what?*
3. *G- Swastika, just we will see many.*
4. *T- Yes, I sometimes do not understand and I will interrupt you because I want to understand everything.*
5. *G-Ok.*

(Extract 42, taken from tour 1)

The tourist uttered line 4 (*Yes, I sometimes do not understand and I will interrupt you because I want to understand everything.*) indirectly which could indicate that the tourist did not understand what the guide was saying. Overall, problems related to pronunciation, choice of lexical items and grammar of tour guides are found to be major areas that cause miscommunication during the actual practice of tour guiding communicative event.

4.4.2 Cultural Differences

As tourists and tour guides are from different cultural backgrounds, cultural difference has also been found to be a challenge in tour guiding communication, and hence, it is considered as a second thematic category under the upper category, communication challenges, in this study. The common communication problems that tour guides experienced in their job caused by cultural difference are realized in terms of various nonverbal actions which appear to be against the norms of the destination (the church) and the cultural norms of tourists.

Various nonverbal actions which are against the cultural and religious norms of the destination (the church) are indicated by the majority of the tour guides interviewed as causes of communication problems. As the interviewees reported, foreign tourists usually violate the religious rules and norms of the church by performing various actions. For example, wearing style, eating, drinking, chewing gum, smoking and others are found to be some of the nonverbal actions that were repeatedly mentioned by tour guides as common problems performed by foreign tourists due to lack of awareness about the cultural and religious rules and norms of the destination, the church. In this regard, interviewee 5 stated his experience of communication problems as *“I have experienced some tourists who perform actions which are not allowed*

inside the church. Some of the problems were wearing style, eating and drinking, smoking and Chewing chat inside and around the church” (extract 43, taken from interview 5).

Interviewee 3 underlined that tourists have to respect the religious norms of the church, and tour guides are responsible to inform tourists in advance about the rules and norms of the church. He further explained that mostly tourists respect the cultural values of the site if they are well informed in advance. *“Because this destination is a monastery, tourists have to respect the wearing style and other norms of the monastery. For example, they should not drink water inside the church, should not chew gum and should not wear short clothes that do not cover their body properly. Due to the violation of such norms or rules, there may be some conflicts. However, if we inform tourists in advance, they usually respect our culture” (extract 44, taken from interview 3).*

In contrary to the idea of interviewee 3, interviewee 4 described his experience about tourists who perform nonverbal actions which are not allowed in the church. As he added, some tourists tend to refuse even when they are informed not to do. *“Sometimes I encounter tourists who act inside the church against the norms or rules of the church. For example tourists who come for honey moon embrace and kiss each other inside the church, and they refuse when I tell them not to do so”(extract 45, taken from interview 4).*

Similarly, interviewee 7 explained that the problem of nonverbal actions could be severe when tourists enter the church without tour guides. As he narrated his personal experience:

Tourists who enter the churches without tour guides violate the norms of the churches. One day I saw a tourist, taking picture standing on the chair which is the seat of our fathers (priests). He was showing different actions while he was

taking the picture. I tried to inform him that he is doing out of the norm of the church, but he said because I paid, I can do whatever I want to do. Finally, I warned him not to repeat otherwise he will be forced to leave the church compound (extract 46, taken from interview 7).

Though many of the tour guides interviewed identified nonverbal actions that cause communication problems come from the tourists' side, interviewee 6 commented that problem of nonverbal communication also comes from the tour guides. He described the case of distance as an example of nonverbal communication that affects the success of communication between tour guides and tourists. As he put it: *"regarding cultural differences, there may be problems when we approach tourists. I saw some tourists who tried to keep their distance when we close to them. Especially non confident tour guides try to talk to their tourists very closely and slowly because they fear that if they talk loudly, some other people will hear their language deficiency"* (extract 47, taken from interview 6).

This was also confirmed during the field observation of the actual communication. Some of the tour guides were not voluntary when I asked them to observe and record their actual tour guiding practice. As the interview data like the above quotation revealed, the tour guides' refusal of field observation may be due to their lack of confidence to provide the guiding service in the presence of other third party.

Tour guides' lack of awareness about the cultural differences of tourists has also been identified as another aspect of communication problems related to cultural differences. Literature related to intercultural communication indicates that unless communicators in intercultural encounter are aware about the cultural backgrounds and the communication needs of their interlocutors and act accordingly, the intercultural communication may end up with miscommunication. However,

some tour guides interviewed viewed some communication behaviors as if they are universal and applicable to all types of tourists regardless of tourists' cultural and linguistic differences.

The interview data revealed that some tour guides assume cultural similarities among tourists in terms of communication behaviors which may affect the effectiveness of the tour guiding service provision. For example, keeping constant eye contact with tourists is considered by tour guides as one of the requirements and good qualities of a tour guide. In this respect, interviewee 3 strongly commented that direct eye contact is a determinant factor for the success of communication. *"As I have gained from training, one has to have a direct eye contact during speaking. Unless you have direct eye contact when you tell something to your tourists, they do not trust you whatever you tell them"* (extract 48, taken from interview 3).

During the interview session with interviewee 3, I tried to remind him using probing technique about the tourists' cultural differences that could lead to differences in communication needs of tourists, but the guide further argued that *"this is just international rule, when you guide, you have to look at the eyes of your tourist otherwise what you are saying is not right"* (extract 49, taken from interview 3). Interviewee 2 supports that *"we have learnt to keep eye contact with tourists and to give time or chance for the tourists to ask questions"* (extract 50, taken from interview). However, Interviewee 2 admitted that one has to be aware about the culturally accepted and non accepted behaviors in order to achieve effective communication and maintain positive relation with tourists as he experienced problems in this respect. As interviewee 2 further stated, he was commented by tourists whom he asked their age and weight which is not appropriate in the tourists' culture. Based on that comment, the guide acknowledged that he might have been violating the cultural rules of tourists in other times, but the tourists may

tolerate him. The tour guide disclosed his experience as *“Once upon a time, when I was going to Asheton Mariam with two British female tourists, I asked the age of one of the ladies and the weight of the other. One of them told me that in British culture, asking one’s age and weight is unethical. Therefore, there may be many other things that are not acceptable in the tourists’ culture, and I violate unknowingly. But tourists may tolerate me when I communicate with them wrongly”* (extract 51, taken from interview 2).

The tourists’ cultural background may also affect the success of communication if tour guides provide the guiding service uniformly for all types of tourists. In this respect, tour guides were asked whether they approach culturally different tourists differently. Most of the tour guides interviewed seem to be not aware of such differences and they reported that they try to give similar services in order to treat their tourists fairly and equally. For interviewee 2, approaching tourists differently based on their cultural differences would be like a way of discrimination. *“Whoever the tourist and wherever the tourist comes, I try to give the same service and treat them equally instead of discriminating them”* (G2). Interviewee 6 added that *“I have no awareness about the interests and cultural differences of tourists of different countries. I always act as an Ethiopian and the tourists represent the culture of their own country”* (extract 52, taken from interview 2 and 6).

On the other hand, as interviewee 4 witnessed his experience, tourists of different cultural backgrounds have different needs of communication, and therefore, unless tour guides approach tourists accordingly, the communication would not be effective. *“A tour guide has to know the culture and interest of tourists because some tourists may not be interested in history. There are some tourists who appreciate the architectural design of the church. I have experienced some*

tourists who left me while I was telling them the history, therefore; it is good to know the interest of the tourists” (extract 53, taken from interview 4).

With regard to cultural difference, Samovar & Porter (1995) states that as people of different cultural backgrounds act differently in the same communication context, cultural context would be a variable that governs rules and conventions of communication. For example, nearly all cultures have religious buildings, but the rules for behavior in those buildings are culturally determined (Samovar & Porter, 1995). Such differences may create communication difficulty unless the communicators are aware and competent enough to adjust themselves and display the appropriate behaviors in a given communicative context. Following this line of argument, tourists’ lack of awareness about the cultural norms of the destination and tour guides’ consideration of tourists’ cultural similarity might affect the tour guiding communication.

Though many of the problems indicated by the interviewees have not been observed during the actual guiding practice, tour guides seem to experience challenges related to differences in cultural perspective. As the following audio video data witness, tourists tend to challenge tour guides during the actual tour guiding communication.

1. *G-And behind that is Golgotha and that is only allowed for men, women are not allowed to get in.*
2. *From here at a distance you can see the carved pictures on wall (the female tourists were not happy).*
3. *If you give me your camera, I can take picture for you.*
4. *T- No, but I want to see.*
5. *G- I am so sorry, but you cannot get in.*
6. *T- (After male tourists looked at the inside, a female tourist asked), I want to know the reason why that church is not allowed for women.*
7. *G- Well, you know the reason why, when Mary Mekidelana went to the tomb of Jesus at Golgotha, she heard the voice but could not see Jesus.*

8. *So she go back and called the apostles for that reason women are not allowed to go inside this church.*
9. *T- I am sorry; I am not convinced by the reason.*
10. *G- I am very sorry. Even there are many monasteries, I read your program, when you go to Bahir dar at Lake Tana which is the biggest Lake in Ethiopia and have got more than 80 different monasteries.*
11. *And there are some monasteries for women and some for men.*

(Extract 54, taken from tour 2)

Instead of saying “*you are not allowed to enter this church*”, the tour guide has stated a general rule (*And behind that is Golgotha and that is only allowed for men, women are not allowed to get in*) in order not to offend the tourists, and utterances of line 2 (*From here at a distance you can see the carved pictures on wall*) and line 3 (*If you give me your camera, I can take picture for you*) has been made for compensation purpose. However, the tourist tends to challenge the tour guide (*No, but I want to see*). Following this, the tour guide has made sequences of apology and rejection (*I am so sorry, but you cannot get in*) speech acts. While the usual function of apology is to express regret on something which is already happened or done, the utterance in this context functions to politely establish preparatory condition for the rejection. In doing this, the tour guide seems to respect tourists and enact differential social relationship, but tends not to compromise on the cultural rules and norms of the destination (the church). Keeping loyalty to the cultural and religious norms of the destination, the tour guide has tried not to annoy the tourist and to sustain the communication through providing further information. This indicates that tour guides experience challenges in compromising tourists’ interest and keeping the cultural and religious norms of the destination.

4.5 Strategies for Handling Challenges

As miscommunication is a natural phenomenon due to various factors, communicators usually try to employ different strategies to cope with their experience of communication problems. Thus, based on their experience of communication problems, tour guides were interviewed and their actual tour guiding practice was observed to see the strategies they employ to overcome communication problems. Accordingly, the interview and audio-video data revealed that local tour guides of Lalibela use various communication strategies to overcome miscommunication during their communication with foreign tourists.

4.5.1 Simplification

Simplification in this study has been identified by the majority of the interviewees as a communication strategy that they employ when they face communication problems related to language. Simplification is the way of using simple language to achieve mutual understanding by helping the interlocutor. Communicators who have better command of the medium of communication (English in this case) converge towards their interlocutors who are less proficient in the language. As mentioned earlier under the communication problems, the tour guides encountered communication problems related to language in communicating with both native and non native speakers of English. In order to cope up with such problems, tour guides interviewed reported that while native speakers of English help the tour guides by simplifying the language, the tour guides themselves in turn attempt to simplify the language during communication with some non native speakers of English.

For example, interviewee 1 viewed the effort of communicating with native and non native speakers of English differently. *“My explanation for native speakers and non native speakers of*

English is different. The native speakers of English need just highlight and they understand you easily. But the non native speakers need detail information and when I guide the non native speakers, I have to speak slowly” (extract 55, taken from interview 1). Interviewee 2 added that *“Japanese and Chinese have limited knowledge of the language and interest towards the bible. So when I guide such tourists, I try to simplify the biblical concepts or terms by using synonyms and by defining and explaining the technical terms”* (extract 56, taken from interview 2). As to interviewee 4, *“Spanish and French tourists are unable to understand some religious words and I try to simplify this using simple and synonym words”* (Extract 57, taken from interview 4).

The above quotations indicate that tour guides employ simplification as a general strategy whenever they encounter tourists of non native speakers of English. In this case, the strategy is employed not to overcome immediate communication problems but to avert communication problems that tour guides have experienced. Some of the interviewees further indicated that the language proficiency of tourists determine the type of language used during the guiding practice. As interviewee 5 put it *“Depending on the type of tourists, I adjust my language. For example, I may say the church is cracked for those who understand English well, and some other time, I may say the church is broken when I meet tourists with low English proficiency”* (extract 58, taken from interview 5).

Such alternative use of language variation has also been emphasized by interviewee 6. As he described, in order to accommodate all types of tourists depending on their English proficiency, tour guides adjust their language during communication:

When we meet tourists who are unable to understand English well, we tend to speak broken English in order to accommodate those tourists. For example, the rock hewn churches are not built up churches, rather they are excavated. To be

understood by tourists who are unable to understand English well, we say ‘cutting the rock’ because the term excavated is difficult for those tourists (extract 59, taken from interview 6).

Together with simplification, tour guides and tourists appeal repairing by asking repetition when they are unable to understand what the interlocutors say. As the tour guides interviewed emphasized, asking repetition is a common strategy especially when they are unable to catch the pronunciation of native speakers of English. *“If I do not understand the pronunciation, I will ask the tourist to repeat once by saying sorry or excuse me”* (extract 60, taken from interview 1). *“When I find the native speakers’ pronunciation difficult, sometimes I ask the tourists to repeat what they said and sometimes, I guess and left by saying yes”* (extract 61, taken from interview 2). Interviewee 5 reported that he goes to the extent of admitting his language deficiency in advance so that tourists tolerate his language deficiency and asking repetition. *“If the language is difficult for me, I tell to the tourists that I am a novice guide, so sorry for my broken English”* (extract 62, taken from interview 5).

4.5.2 Compensation

Compensatory strategies as identified by Dornyei (1995) are the alternative means of expressions used by the communicators when they are unable to find the right lexical item or when the interlocutors are unable to understand the utterance made by the communicator. Whenever there is miscommunication, communicators attempt to compensate the shortcomings of linguistic knowledge using different strategies. In this study, compensatory strategy has also been identified as a thematic category under the upper category ‘communication strategies’. Thus, the following sample text is taken from the audio-video data that show the tour guide’s effort to compensate the miscommunication that occurred during communication with tourists.

1. G-They are other monolithic church from here.
2. T- What other monolithic mean?
3. G- Monolithic means all sides are detached from the surrounding rock and it is isolated, free standing.
4. T- Aha, aha, Yes!
5. G- Yeah, And here, this one is the biggest monolithic church what we call it *Bête Medhanealem*. *Medhanealem* means holy savior of the world or Redeemer of the world
6. T- What?
7. G- Holy savior of the world or Redeemer of the world.
8. T- Aha (smiling and leaving without understanding)
9. G- This is *Medhanealem* and in English the savior of the world (he knew she didn't understand but could not do anything)
10. T- (Changing the topic) – this is the oldest one!
11. G- The second oldest but the biggest one.
12. T- Aha, the biggest one?
13. G-It was Dark Age.
14. T- It was what?
15. G- Dark age, dark period.
16. T- Dark, yes dark.
17. G-this one is Bethlehem, here (pointing).
18. T-Bethlehem?
19. G- Yeah! Bethlehem means the preparation place of Holy Communion. You understand Holy Communion?
20. T- Holly communion means?
21. G- The flesh and the blood of Jesus.
22. T- Yes, aha!

(Extract 63, taken from tour 1)

Lines 1-4 indicate the interaction between the tour guide and the tourist to negotiate the meaning of the term 'monolithic'. The tourist appealed explanation of the term monolithic on line 2 (*What other monolithic mean?*), and the tour guide tried to explain the meaning of monolithic on line 3, (*Monolithic means all sides are detached from the surrounding rock and it is isolated, free standing*) approximately which is the concept stated by Dornyei (1995) as the use of alternative terms to express the meaning of target concept as closely as possible. The utterances '*detached*

from the surrounding, *'isolated'* and *'free standing'* were uttered by the tour guide to compensate the misunderstanding of the tourist (line 2) and this compensatory strategy (line 3) brought better understanding as confirmed on line 4 (*Aha, aha, Yes!*).

Another concept that caused the tour guide and the tourist to make long negotiation of meaning was the name of the church as indicated in the above extract. The tour guide attempted to inform the tourist about the local name of the church and its equivalent translation in English on line 5 (*And here, this one is the biggest monolithic church what we call it Bête Medhanealem. Medhanealem means holy savior of the world or Redeemer of the world*), but the explanation ended up with miscommunication as indicated on line 6 (*What?*). To overcome the miscommunication, the tour guide repeated the approximate translated form on line 7 (*Holy savior of the world or Redeemer of the world*), but the tourist still did not understand as the non verbal action indicated on line 8 (*Aha (smiling and leaving without understanding)*). The tour guide understood from the nonverbal clues that the tourist did not understand and he continued to explain about the name of the church on line 9 (*This is Medhanealem and in English the savior of the world (he knew she didn't understand but could not do anything)*). Even after long negotiation about the name of the church, the tourist could not understand the name of the church and she used a different strategy to get out of the topic. Thus, the tourist changed the topic from the name of the church to the age of the church on line 10 (*this is the oldest one!*) to sustain the interaction.

Local tour guides of Lalibela also seem to use synonyms to compensate misunderstanding of some expressions (lines 13-16). In describing the time from 13th to 17th century, the tour guide said *'dark age'* (line 13), but the tourist could not catch the phrase (line 14, *It was what?*). In

response to this, the tour guide attempted to overcome the misunderstanding by repeating and using synonyms on line 15 (*Dark age, dark period*) that ended mutual understanding as confirmed on line 16 (*Dark, yes, dark*).

Lines 17-22 show the use of compensatory strategy to negotiate the meaning of 'Bethlehem'. The tourist appealed explanation by raising intonation on line 18 (*Bethlehem?*), and the tour guide tried to describe the place in terms of function on line 19 (*Yeah! Bethlehem means the preparation place of Holy Communion. You understand Holy Communion?*) similar to the strategy named by Dornyei (1995) as circumlocution which is the strategy of describing or explaining the target objects. However, the tourist could not still understand the compensatory utterance as indicated on line 20 (*Holly communion means?*) and hence, the tour guide again continued using strategies of approximation and circumlocution on line 21 (*The flesh and the blood of Jesus*). Such use of strategies by tour guides appear to bring mutual understanding between the participants as confirmed by the tourist on line 22 (*Yes, aha!*).

4.5.3 Avoidance

Communicators usually tend to avoid the topic of discussion deliberately when there is lack of linguistic items related to the topic of discussion or when there is misunderstanding during interaction. Dornyei (1995) describes these types of strategies as 'message abandonment' which is the strategy of leaving a message unfinished because of language difficulties and 'topic avoidance' which is strategy of avoiding topic areas or concepts that pose language difficulties. Apparently, because such strategies have been observed in the audio-video data of this study, 'avoidance strategy' is identified as another thematic category of the upper category

‘communication strategies’. The following extract is considered as a sample data to see the use of avoidance strategy in the actual interaction between tour guides and tourists.

1. G- *He plan all the eleven churches, to carved out all the eleven churches*
2. T- *Aha! Is this the man who wanted to be buried in Jerusalem?*
3. G -*Who? Lalibela?*
4. T-*May be Lalibela or you may make it clear perhaps.*
5. G- *Em (pause), you know all churches are carved out by king Lalibela. The engineer, the designer, himself, no other engineer interference from this work. Every things have king Lalibela. Of course he had daily laborers. You know, he had some ee ... people who was assisted him, the local people.*
6. *Imagine, at that time science was not developed to measure the height and the angle, but he did perfectly.*
7. T- *Who?*
8. G- *King Lalibela.*
9. T- *Yes, but he could not be perfect during that time.*
10. G- *em, sorry!*
11. T- *He wanted like this, but he could not be perfect?*
12. G- *Yeah everything.*
13. T- *Lalibela, he wanted to be perfect and...*
14. G- *Yeah! everything, the designer, the engineer, he carved out everything.*
15. T- *Aha, everything (smiling, she knew that the tour guide could not understand what she is saying).*

(Extract 64, taken from tour 1)

The miscommunication during the interaction from line 1-5 was resulted when the tourist tried to relate her previous knowledge on line 2 (*Aha! Is this the man who wanted to be buried in Jerusalem?*) with the current information provided by the tour guide on line 1 (*He plan all the eleven churches, to carved out all the eleven churches*). The tour guide raised question on line 3 (*Who? Lalibela?*) instead of giving a direct answer for the tourist’s question on line 2 (*Is this the man who wanted to be buried in Jerusalem?*). While the tourist wanted further explanation about the point of discussion as indicated on line 4 (*May be Lalibela or you may make it clear*

perhaps), the tour guide made a long pause and completely diverted from the point of discussion on line 5 (*Em (pause), you know all churches are carved out by king Lalibela. The engineer, the designer, himself, no other engineer interference from this work. Every things have king Lalibela. Of course he had daily laborers. You know, he had some em ... people who was assisted him, the local people*). The long pause could be an indication that the tour guide was unable to give direct answer due to either lack of information about the question raised by the tourist or lack of understanding what the tourist has said. The long pause is followed by a long description of a new topic that indicates the strategy of avoiding the given topic by shifting to another topic.

The interaction continued with miscommunication when the tour guide used the pronoun 'he' on line 6 (*Imagine, at that time science was not developed to measure the height and the angle, but he did perfectly.*) without mentioning the noun in the sentence that caused the tourist to ask question on line 7 (*Who?*). As lines 9-15 indicate, the tour guide appealed repetition (*em, sorry!*) of the utterance made by the tourist, but the guide is still unable to understand what the tourist said. This time instead of asking repetition for the third time, the tour guide completely avoided the topic and said a different thing on line 12 (*Yeah everything*). The tourist tried to bring him to the topic of discussion on line 13 (*Lalibela, he wanted to be perfect?*) because she knew that there is misunderstanding, but the tour guide tends to force the tourist to get out of that topic (line 14, *Yeah! everything, the designer, the engineer, he carved out everything*). Finally, the tourist agreed on the misunderstanding as reflected on the tourist's facial expression on line 15 (*Aha, everything (smiling, she knew that the tour guide could not understand what she is saying)*)).

4.5.4 Orientation

A majority of tour guides interviewed identified behavioral adjustment as a key coping strategy for communication problems that were occurred as a result of cultural differences. As the interviewees reported, both tour guides and tourists need to be aware about the cultural norms of the destination and their interlocutors. In this respect, providing tourists with orientation about the cultural norms of the site (the church) and tour guides with the cultural interest of tourists and the appropriate behaviors of the site, found to be remedy strategy in order to cope with communication challenges caused by cultural differences.

The interview data indicate that tour guides employ various mechanisms to adjust their communication behaviors according to the cultural needs of tourists. For example, interviewee 1 considered asking feedback from tourists as a strategy to adjust behavior according to the interest of tourists. As he put it *“after I show one church, I ask tourists suggestion or comment about my explanation. In every church, I confirm their understanding because as long as they pay their money, they have to be satisfied”* (extract 65, taken from interview 1).

Similarly, interviewee 5 reported that asking tourists themselves about their interest could be another strategy used to know the interest of tourists and to adjust the communication behavior accordingly. *“I ask the tourist whether he/ she wants to hear the detail history, to see the whole churches, to see the most important churches etc”* (extract 66, taken from interview 5). In this respect, interviewee 3 added that considering tourists’ behavior through observation is important in order to adjust one’s behavior and to act accordingly. He reflected as *“when I start guiding, I observe the interest of the tourist. If the tourist looks at me and listens to me carefully, he/she is interested on what I am saying, but if the tourist looks around and takes pictures, he/she is not*

interested on what I am saying, and therefore, I have to take him/her to the best places for photo” (extract 67, taken from interview 3).

The above quotations indicate that asking tourists about their interest and observing their behaviors are major strategies used by tour guides to adjust their behavior towards the needs of tourists. Furthermore, interviewee 6 viewed experience as an important mechanism to adjust behavior. *“I try to adjust myself according to the behavior of the tourist after I experience their interest” (extract 68, taken from interview 6).*

On the other hand, tour guides interviewed strongly believe that providing orientation for tourists about the cultural norms of the church before starting the tour is a crucial strategy to create awareness on the tourists’ side. In this regard, interviewee 1 admitted that it is the tour guides’ responsibility to inform tourists about the cultural norms of the church.

Because this is religious place, I have to inform my tourists about the rules and norms of the church in advance. For example, I always inform my guests not to kiss each other, chew gum, eat food, drink water and smoke cigarette inside the church. I always let my guests not to do these things because if they do these, it will have side effect on the cultural values of the community. If we inform them, tourists usually respect our culture (extract 69, taken from interview 1).

Interviewee 6 further emphasized on the importance of orienting tourists about the cultural norms of the site in advance and he explained his own experience as follows: *“I tell to the tourists about the basic rules and regulations of the church. For example, I tell them that eating, drinking, and kissing inside the church are not allowed. In their country it is possible to kiss each other anywhere, but in our country leave alone inside the church, kissing each other in the cafe is taboo” (extract 70, taken from interview 6).*

All the interviewees tend to agree that providing tourists with the required information about the cultural norms of the destination (church) would help tourists to act appropriately and this in turn could help tourists to have good relation with their tour guides and with the community at large. On the contrary, if tourists are not informed about the appropriate behaviors of the site, the communication and the relation may not be effective. In this regard, interviewee 7 warned that *“unless tourists have to be oriented before they come to the destination, there will be misunderstanding. When tourists come to the churches, they have to be informed about the rules and regulations of the churches that could be done through Embassies or the ticket office of the destination”* (extract 71, taken from interview 7).

Finally, tour guides interviewed emphasized that giving training for tour guides related to the cultural norms of the destination is an important factor for the overall success of the guiding business. As interviewee 6 suggested:

Training related to Lalibela and bible or Lalibela and spiritual life is very crucial for tour guides. The tour guides have to use different strategies to upgrade themselves. There are different history books. If they read those books, they could improve themselves. And when different stakeholders provide training, it should not only be theoretical, rather it should be practical and the trainer should know the actual destination that is the rock hewn churches (extract 72, taken from interview 6).

Interviewee 7 added that providing training for local tour guides of Lalibela would be an important remedy for challenges that tour guides experience in communicating with tourists of diverse socio-cultural background. Besides, having positioned training as a determinant factor for the improvement of the guiding service, interviewee 7 believes that local tour guides of Lalibela can easily adjust themselves and able to provide the required services appropriately if they are provided with training.

Overall, the interview data reveal that in order to let tourists adjust their behavior towards the appropriate norms of the destination and the behaviors of tour guides towards the cultural interest of tourists, tour guides themselves employ various strategies such as questions, observations, experience and orientations. However, providing formal training for local tour guides of Lalibela has been found to be a key factor to backup the tour guides' intuitive understanding and perceptions about coping up strategies.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This section presents summary, conclusions and recommendations which are drawn from the findings of this study that intended to analyze the discourse of tour guiding communication. As noted before, discourse in this study is conceptualized as the way of looking at reality and the use of discursive processes to help understand how people conceptually see and make sense of reality. The discourse of tour guiding communication in this line of thinking has been conceptualized as the way tour guides look at the guiding practice as reality and the way they discursively construct or represent and communicate the destination as typical reality in the actual guiding practice. Thus, the main objective of this study has been to analyze the discourse of tour guiding communication that has been realized into four specific objectives.

The first specific objective of this study was to investigate the way local tour guides of Lalibela view the tour guiding practice and how they describe requirements to be a local tour guide of Lalibela because discourse is partly the way people look at a given practice as reality. The second specific objective was to identify the major themes (Discourses) of actual tour guiding practices, and explain ways of discursive practices in presenting and communicating the rock-hewn churches of Lalibela to foreign tourists because the other dimension of discourse in this study is the use of discursive processes to help understand how people conceptually see and make sense of reality. As tour guiding communication involves participants of socially, culturally and linguistically diverse backgrounds, local tour guides of Lalibela may experience challenges in their attempt of constructing, representing and communicating the destination

discursively. Hence, the third objective of this study was to determine the challenges that local tour guides of Lalibela experience in presenting and communicating the rock-hewn churches of Lalibela to foreign tourists. The fourth specific objective was to find out strategies used by local tour guides of Lalibela to overcome the challenges they experience in presenting and communicating the destination to foreign tourists. Therefore, the findings which have been obtained through analysis of both the interview and audio video data are summarized here based on the four specific objectives that have been considered as upper categories, and conclusions and recommendations are drawn.

5.2 Summary and Conclusions

In this subsection, summary and conclusions of this study are presented. As done in the analysis section, the findings are summarized based on the upper categories that include the way tour guides view the required tour guiding discourse, the way tour guides discursively construct the destination as reality, challenges and coping strategies of tour guiding communication.

5.2.1 The Required Tour Guiding Discourses

Considering discourse as ways of looking at reality, local tour guides of Lalibela were interviewed to express their views and beliefs about requirements to be a tour guide who is intended to be good at performing tour guiding practice. This is made because tour guides' description about the required discourses could reflect the way tour guides sense and look at the destination as particular reality. Accordingly, the findings of the analysis show that requirements for a tour guide who involve in the discourse of tour guiding communication are wide-ranging. The requirements include destination knowledge, language ability, awareness on cultural differences and good code of ethics.

As far as destination knowledge is concerned, awareness about religious events, rules and norms of the churches, and biblical knowledge are found to be essential requirements to be a local tour guide of Lalibela. In fact, because the destination in the context of this study is the rock-hewn churches, tour guides need to be aware about what, where and when the religious events take place. Being a religious context, the events and practices are characterized by prescribed religious rules and norms, and hence, awareness about the norms and rules of those events was found as an important aspect of the requirements to be a tour guide for the rock-hewn churches of Lalibela. Knowledge about the bible has also been found as important requirements for local tour guides of Lalibela because the different aspects of the rock hewn churches are symbolic representations of the bible.

However, the findings related to knowledge about destination indicate that some tour guides fail to provide tourists with the required information. This indicates that there is disparity between tour guides' awareness towards the requirement of knowledge about the destination and their actual practice in this respect.

Another major finding related to tour guides' belief about the required discourses is language ability. It was found that language ability in general and multilingual skill in particular is important requirement for a tour guide. In this respect, the social good (to be a good guide) is hierarchically ascribed to a tour guide depending on the number of languages used. While tour guides who are able to use many languages are positioned at the top that is the winner of the social game (Gee, 2011a), those who speak few languages at the middle, and those who speak only English at the bottom of the hierarchy of the tour guiding practice. Such positioning of multilingual tour guides at the top of the hierarchy of the social goods corroborates with the

notion of tour guide which is defined by World Federation of Tourist Guide Associations (WFTGA, 2003) as ‘a person who provides the guiding service for tourists in the language of their choice’.

It was also found that specific language which is characterized by biblical terms is a typical feature of the tour guiding discourse in presenting and communicating the rock hewn churches of Lalibela. As a result, it was found that awareness towards the variety of language form is an important requirement for tour guides in order to discriminate non biblical language from that of biblical ones. For this purpose, church experience in general and biblical knowledge in particular is found to be significant requirements for local tour guides of Lalibela.

Though language ability is found to be an indispensable requirement for tour guides to describe and present the different aspects of the rock hewn churches, the language of some of the local tour guides is found with full of errors that could hinder mutual understanding. This, in turn, indicates that there is discrepancy between local tour guides’ awareness towards the required discourses and their actual performance on the language.

Awareness about the cultural differences of tourists was also found as another required discourse of tour guiding practice. As tourists are from diverse cultural and linguistic backgrounds which may influence the communication needs of tourists, a tour guide has to be aware about the interest of tourists, and able to adjust him/herself to fit for the interest of tourists. In this respect, some of the tour guides interviewed were found to be aware about the role of understanding the cultural differences of tourists in order to provide effective guiding services. However, some tour guides believe that giving different services and approaching tourists differently based on differences of

their culture, language and nationality is unfair and considered as discrimination. This consideration implies that, although the awareness about cultural differences and interests of tourists have been reported by many of the interviewees as one of the important tour guiding service attributes, there may be some doubts as to whether all local tour guides of Lalibela are able to apply their awareness of cultural differences to their tour guiding functions.

Good code of ethics which is viewed as the way of behaving appropriately to the norms of the site (the churches) and the cultural norms of the tourists have been found as another key requirement for tour guides. Because the practice of tour guiding is an attempt of promoting or constructing the positive image of the country in general and the destination in particular, the identity of a tour guide was found to be metaphorically portrayed as an ambassador of a country. In order to act as an ambassador of the destination, one might need to be aware about the accepted norms and the appropriate ways of acting and interacting in the destination. For this reason, good code of ethics has been found to be crucial requirement for local tour guide of the rock-hewn churches of Lalibela. The findings indicate that local tour guides with good code of ethics is expected to believe in orthodox religion, respect priests, act and wear appropriately to the norms of the churches, and many of the tour guides are aware about such requirement. However, the findings of the interview in this respect indicates that there are some local tour guides who lack good code of ethics as they act and behave against these expectations.

In general, it is possible to conclude that while local tour guides of Lalibela are aware enough about the required tour guiding discourses which include knowledge of destination, language ability, cultural awareness and good code of ethics, their actual guiding performance in all these areas requires further improvement.

5.2.2 Discourses of the Actual Tour Guiding Practices

Following the description of the tour guides' view or belief about the required tour guiding discourses, an attempt has been made to identify the major themes or discourses and to explain the way these themes are discursively constructed during the actual tour guiding practice. Accordingly, discourses of personal identity, discourses of destination significance and discourses of connection are found to be the major themes or discourses which are constructed and communicated in the actual tour guiding practice.

With regard to personal identity, local tour guides of Lalibela devoted to exalt the quality of king Lalibela. In fact, because king Lalibela is considered as a prominent figure for the foundation of the destination (rock-hewn churches), his identity has been found to be exalted in the actual tour guiding practice. Specifically, King Lalibela's personal quality is attributed to his religious commitment, and his architect and engineering skills.

For his religious commitment, Lalibela is considered as holly father and life savior for his dedication in making the rock-hewn churches as substitution of Jerusalem which has been a center of Ethiopian Christian pilgrimage. Besides, the supremacy identity of Lalibela is constructed out of the unique artistic nature of the rock hewn churches which function as testimonial representation and a living evidence for the architectural and engineering skill of Lalibela. More significantly, the unique artistic features of the churches have been found to be associated with the divine power of Lalibela who is believed to excavate the churches out of a single rock in the likeness of what he had seen in heaven through a vision with the help of angels.

Another finding related to the discourse of actual tour guiding practice is the discourse of destination significance. By constructing the positive image of the country in general and the destination (the rock-hewn churches) in particular, tour guides attempt to create positive impression and admiration on tourists, so that tourists would come again or able to recommend others to come to this destination. For this purpose, different aspects of the rock-hewn churches have been emphasized and presented to the tourists.

The involvement of UNESCO and European Union in the construction of shelter for the churches has been discursively represented in the actual tour guiding practice in order to attribute international recognition or relevance for the destination (rock-hewn churches). The unique celebration of Christmas has also been found to be represented as another significant aspect of the destination. In fact, the colorful annual celebration of the holiday and the incoming of thousands of pilgrims are living evidences that witness the uniqueness of the destination as a living heritage. During the actual tour guiding practice, tour guides also present the image of Fertility Pool and describe it in order to promote the destination as a living heritage. In describing the pool which is part of the destination, the tour guide has attempted to reproduce the baptizing practice as living social practice. In this social practice, women are represented as fertile and infertile, and associated with Holy Spirit and bad spirit respectively. This indicates that though fertility is a biological nature which is common for both women and men, tour guides attempt to create new meaning about the concept of human fertility because meaning is socially and culturally constructed.

Tour guides also attempt to construct the significance of the rock-hewn churches out of the original pillars during the actual tour guiding practice. Because tourists are usually in quest of authenticity (MacCannell, 1989), tour guides emphasize on the originality and the symbolic function of the

pillars. In this regard, tour guides have been found to intertextualize biblical concepts in order to represent the early teaching of bible through symbolic sign system as privileged social practice. This indicates that still valuing and believing in the practice, the tour guides reproduce and sustain the originality and the symbolic significance of the destination during the actual tour guiding practice.

The significance of the rock-hewn churches have also been constructed out of its uniqueness by contrasting with modern buildings. It was found that unlike modern buildings which are made out of various technological tools, the rock-hewn churches are carved manually using simple tools. Besides, unlike modern buildings that are built out of varieties and multiple layers of materials, the rock hewn churches are found to be uniquely represented as they are excavated out of a single rock. Finally, in contrary to the usual buildings which are constructed starting from the base, the rock hewn churches are portrayed as special for they are carved from top to down.

The other finding related to discourses of the actual tour guiding is the discourse of connection. In this regard, because things are not naturally connected or relevant to each other rather people often use language to make such connections, local tour guides of Lalibela have been found to construct the relevance of the rock-hewn churches by connecting them with various things. It was found that the rock-hewn churches of Lalibela are highly connected to Jerusalem. The two places, Lalibela and Jerusalem are connected in terms of religious practices and names of places like Bethlehem, Nazareth and Golgotha.

Tour guides also found to produce discourse of connection in order to associate the destination with various things. A sculpture of the Star of David and a cross have been represented and described

during the actual tour guiding practice to attribute the religious and political relevance of the rock-hewn churches. While the acceptance of both Old and New Testaments found to be symbolically represented as the religious social practice, claiming as descendants of the Solomonic line seems to be enacted as political practices of the Zagwe dynasty in general and king Lalibela in particular.

5.2.3 Challenges of the Tour Guiding Communication

In analyzing the discourse of tour guiding communication, an attempt has also been made to investigate challenges that tour guides experience in presenting and communicating the rock hewn churches. In this regard, language and cultural issues have been found to be major challenges in the tour guiding practices.

It was found that English is a lingua franca for tour guiding communication. In this case, because tour guides and tourists are from different linguistic backgrounds, they have experienced language related problems. Specifically, pronunciation of native speakers of English has been found to be a challenge for non experienced local tour guides. This indicates that the discourse of tour guiding communication is characterized by the way language is produced (pronunciation) which is in turn affected by who produced the language (native vs. non native tourists) and who listen the language (experienced vs. novice tour guides). Besides, unclear pronunciation and ungrammatical structure of some tour guides have also been found to cause miscommunication.

Language related problem was found to be caused by low English proficiency of tourists. As noted earlier, English is being used as a lingua franca and hence is a privileged sign system which in turn tends to marginalize tourists who are unable to understand English. Due to lack of shared language, sometimes tour guides attempt only to show the destination without describing and interpreting it.

This is found to be against the expected role of a tour guide who is defined as ‘a person who provides the guiding service for tourists in the language of their choice’. In sum, language related issues such as pronunciation, choice of lexical items and grammar are found to be major areas that cause miscommunication during the actual tour guiding communication.

As tourists and tour guides are from different cultural backgrounds, cultural difference has been found to be another challenge in tour guiding communication. The common communication problems that tour guides experienced in their job caused by cultural difference are realized in terms of various non verbal actions which appear to be against the norms of the destination (the church) and the cultural norms of tourists. With regard to the cultural norms of the destination, because tourists are strangers to the destination, they are found to perform actions like eating, drinking, smoking, etc, in and around the churches. Tour guides’ lack of awareness about the cultural differences of tourists has also been found as another aspect of communication problems related to cultural differences. All these imply that cultural awareness and orientation are important requirements for both local tour guides and tourists for the success of intercultural encounter of tour guiding communication.

5.2.4 Strategies for Handling Challenges

In order to cope with communication challenges, local tour guides of Lalibela have been found to employ various strategies. Simplification, compensatory strategy, avoidance and cultural orientation have been found as major strategies used by local tour guides of Lalibela to overcome communication challenges. As for simplification, it was found that communication problems related to language could be alleviated by using simple forms of the language. In other words, the one who

has better command of the language (English) tends to use simple language in order to accommodate the interlocutor. In this regard, while native speakers of English simplify their language to help the tour guides, the tour guides themselves are found to simplify their language when they face communication challenges during communication with some non native speakers of English. Simplification is employed whenever an interlocutor appeals repairing through asking repetition when he/she is unable to understand what the speaker says.

Compensatory strategies have also been found as alternative coping strategies of communication challenges. Local tour guides attempt to use alternative means of expressions in order to compensate their lack of the right lexical item or when their interlocutors (tourists) are unable to understand the utterance made. Synonyms are used to describe things and events, and to overcome misunderstandings resulted from language difficulties.

As communicators have also been found to avoid the topic of discussion deliberately, avoidance is identified as another coping strategy. This strategy is employed when there is lack of linguistic items related to the topic of discussion or when there is misunderstanding during interaction. Cultural orientation has been found to be crucial strategy for both tourists and tour guides to overcome communication challenges caused by cultural differences. Particularly, providing tourists with cultural norms of the church before starting the tour has been indicated as an important strategy. In this respect, all the local tour guides interviewed agreed that providing tourists with the required information about the cultural norms of the destination (church) would help tourists to act appropriately, and this in turn could help tourists to have good relation with their tour guides and with the community at large. Overall, local tour guides of Lalibela have been found to be aware about coping up strategies, and they have been observed when they attempt to employ those

strategies in their actual tour guiding communication. However, as tour guides themselves admitted during the interview, providing formal training for local tour guides of Lalibela is found to be a key requirement to backup the tour guides' intuitive understanding and perceptions about coping up strategies.

5.3 Recommendations

Based on the findings and conclusions of this study, I have drawn implications for social change, recommendations for actions and recommendations for further study. One implication for social change resulting from this study is developing professional knowledge and skills of local tour guides. Providing knowledge and skill based training can develop local tour guides' professional competence. Because tour guides are described as forefront employees of tourism sector, and they are considered as ambassadors of the destination, developing their professional competence could play significant roles in maximizing the contribution of tourism sector.

In light of those findings, I have also suggested three recommendations for action. The first recommendation is for the tourism and church offices of Lalibela to provide knowledge and skill based on-job-training for local tour guides. It was found that the destination is symbolic representation of religious practices and biblical meanings. However, local tour guides of Lalibela seem to fail to effectively present and communicate those meanings as they have gaps in both knowledge of the bible and skills of language. Thus, to address this gap, the offices of the district and the church have to work together in providing on-job-training for local tour guides of Lalibela. While the district tourism office could work their part by providing professionals who could develop language skills of local tour guides, the church office could contribute to develop the

biblical knowledge of local tour guides. In other words, collaboration between the church and tourism offices is crucial to provide knowledge (biblical meaning) and skill (language) based training for local tour guides of Lalibela.

The second recommendation is for the Amhara regional bureau of culture, tourism and parks development to provide guide books and orientation for tourists prior to their actual visit of the rock hewn churches. The findings of this study indicate that the destination is characterized by religious practices which are governed by prescribed religious rules and conventions. Beyond that, it was found that local tour guides of Lalibela experience challenges of which tourists violate some of the rules and conventions of the churches. This is because, tourists are from different social and cultural backgrounds, and they are strangers for the destination, they usually violate the norms of the churches due to lack of cultural and religious awareness. Thus, the regional bureau can raise tourists' awareness on the cultural and religious norms of the destination through providing guide books which could provide tourists with destination related information including the acceptable and unacceptable behaviors in and around the churches. The bureau can also establish a system of providing orientation for tourists prior to their entrance to the church. For example, tourists can be provided with general orientation about norms of the destination at the ticket office where they pay entrance fee in order to be issued the license of entrance to the church.

The third recommendation is for educational institutions to expand programs that could train professional service providers (tour guides) for tourism sector. The current international and local facts indicate that though tour guides are the frontline employees whom tourists spend much of their time with, tour guiding is the most neglected and underrated profession. Thus, to maximize the role of tour guides for the development of tourism sector that could in turn contribute for the economic

development of the country, educational institutions have to play a role in their part by providing professional tour guides.

In this study, I have also come up with recommendations for further study. This discourse analysis study has generated questions for further research beyond the scope of this study. These questions concern two areas: (a) tourists' satisfaction and (b) tour guides' performance. To address these areas quantitative or mixed methods research may be more appropriate than qualitative work because conducting survey on large scale of tourists can reveal the level of both tourists' satisfaction and tour guides' performance on the services.

For the study of tourists' satisfaction, Davidoff's (1994) model states that 'satisfaction equals perception minus expectation' could be used. Under this principle, the level of tourists' satisfaction is the difference between tourists' actual perception of the service and their expectation about the service, and hence, tourists are satisfied on a given service when their actual perception of the service is greater than their expectations.

As for tour guides' performance, researchers can use Martilla and James's (1977) importance-performance analysis model. The importance-performance analysis model makes the interpretation of data easier by presenting a matrix that classifies the importance of services and performances of service providers on those services on a scale of low or high. Using the actual values of the ratings or the scale means for importance and performance, researchers can indicate level of tour guides' performance on those services.

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Appendices

Appendix I: Interview Questions

1. Could you tell me your age and level of education?
2. Could you tell me when and how you started tour guiding?
3. What do you think are the requirements and qualities that a good tour guide should possess?
4. Have you experienced any communication problems in your intercultural encounter with tourists? If yes, what are they?
5. Have you experienced any problem related to cultural differences?
6. Have you experienced any communication problem related to nonverbal behaviors?
7. Which one do you find easy to communicate with, the native or non native speakers of English?
8. Do you use different strategies of communication depending on the cultural and linguistic differences of tourists?
9. You said, you have experienced communication problems. What strategy do you use to overcome such communication problems?
10. As a tour guide, what strategies do you use to improve your profession?
11. In your view, what qualities and skills do the tour guides of Lalibela lack?
12. What do you suggest to make the tour guiding activity of Lalibela more effective?

Appendix II: Transcription of the interview data (Amharic version)

ቃለ መጠይቅ 1

1. Researcher- በመጀመሪያ እድሜህንና የትምህርት ደረጃህን ብትገልፅልኝ?

ተጠያቂ 1- እድሜያዬ ወደ 30 እየገባሁ ነው የትምህርት ደረጃዬ ደግሞ 10+3 ዲፕሎማ

2. Researcher- ወደ አስገብኝነት ስራ እንዴት እና መቼ እንደገባህ ብትነግረኝ?

ተጠያቂ1- ወደዚህ የሥራ መስሪያ ላይ ልገባበት የቻልኩት ዋናውና ትልቁ አላማ ምንድን ነው የራሴ ፍላጎት interst ነበረኝ መጀመሪያውን ጀምሮ ገና ወደዚህ ዘመናዊ ትምህርት ከመግባቴ በፊት ከቱሪስቶች ጋር ያለኝ እንትን ግንኙነት በጣም ማጠናከር እወድ ነበር ምክንያቱም ምንድነው በአካባቢዬ ያሉት ቅርሶች ከሃይማኖት ጋር የተያያዙ ስለሆነ የነሱን ሃይማኖታዊ ትውፊቱን ባህሉን ካልቸሩን ጠብቂ ልኖር እችላለሁ የሚለው አላማ በውስጤ ስለነበር በዚህ ምክንያት ላይ ወደዚህ profession ወይም ደግሞ ስራ ላይ እንድመርጠው አድርጎኛል። ይህንም ያው እግዚአብሔር በፈቀደው ሰዓት ላይ ወደዚህ ደረጃ ገብቻለሁ ግን ሥራ የጀመርኩበት በ2003 ጥቅምት ላይ graduate አድርጌ በ2003 ጳጉሜ በ13ኛው ወር ላይ ወደዚህ ስራ እንድጀምር ሁኛለሁ። በክልሉ ባህልና ቱሪዝም በተሰጠኝ ፈተና የብቃት ፈተና በማለፍ ወደዚህ ሥራ ላይ እንድጀምር አድርጌያለሁ።

3. Researcher- በአንተ እይታ ከተለያዩ አገር፣ ባህር እና ቋንቋ የመጡ ቱሪስቶችን ለማስገብኝነት ወይም ከነዚህ አይነት ሰዎች ጋር ለመግባባት አንድ አስገብኝ ምን ማሟላት አለበት ብለህ ታስባለህ?

ተጠያቂ1- አንደኛ ምንድነው የሚጠበቀው ከአንድ ጋይድ የሚጠበቀው ምንድነው Ethics አለ፣ Knowledge አለ ከዚያ ላይ ደግሞ Personal hygiene አለ የግል ንፅህናን በመጠበቅ እነዚህ ነገሮች እንዳሉ ሁነው The main ግን ምንድነው መሆን ያለበት ያ ሰው ሙሉ እውቀት እንዲኖረው መሆን አለበት። እነዚህን ነገሮች በደንብ ከአወቀ በኋላ ነው ከዚያ extra ላንጉጅም ሆነ ሌሎች ነገሮች የሚጠበቅበት ከአንድ ጋይድ። ነገር ግን የመጀመሪያው ስለአሉት ነገች በሙሉ እነዚያ ሰዎች /ቱሪስቶች/ They are educated የተማሩ ናቸው እና everything ይጠይቁሃል በዚያ ላይ ደግሞ አንድ ጋይድ የሚጠየቀውን ጥያቄ አላውቅም ማለት በጣም humiliation ነው በጣም እፍረት ስለሆነ ያንን ነገር አውቆ ማድረግ ይጠበቅበታል ማለት ነው።

4. Researcher- አንተ በሥራ ላይ እስካሁን ከቱሪስቶች ጋር ባለህ ግንኙነት የኮሙዩኒኬሽን ችግር አጋጥሞህ ያውቃል?

ተጠያቂ1- ያጋጥመኛል ግን በሚያጋጥመኝም ሰዓት ላይ like mother tangle ላንጉጅአቸው የሆኑ እኔ እንግሊዝኛ ቋንቋ ነው የምናገረው ማዘር ታንጋቸው እንግሊዝኛ ከሆነ ለእነሱ የምሠጠው እና ወይም ደግሞ ሁለተኛ ቋንቋቸው ለሆኑት ቱሪስቶች የምሠጠው explanation የተለየ ነው የሚሆነው ምክንያቱም እነዚያኞቹ ልክ የሆነ ትንሽ high light ነገር ነው የሚፈልጉት ወይም ደግሞ የእኔ communication እጥረት ቢኖረኝ።

Probe - እነዚያኞቹ ስትል እነማንን ማለትህ ነው?

ተጠያቂ 1- ማለት ማዘር ታንጋ ቋንቋ ያላቸው ያወቁት ማለት ነው። እነሱ ብዙም እንትን አይሉህም በቃ ደፈረንሱ ምን እንደሆነ ካልቸሩን የሆነ ሃይላይት ሃይላይቱን ነው የሚፈልጉት። እነዚያኞቹ ግን pure የሆነ communication ነው የሚፈልጉት እንደገና ደግሞ መፍጠንም አይኖርብህም። እነሱም አንድ ቤተክርስቲያን ካስገቡ በኋላ Suggestion ወይም ደግሞ Comment ብዬ እጠይቃቸዋለሁ ስለ ኤክስፕላኔሽኔ እንዴት ነው እየገባችሁ ነው ወይ ብዬ እጠይቃቸዋለሁ ከዚያ ያልገባቸውን ነገር እንዲጠይቁኝ አደርጋለሁ መልሰው ማለት ነው። ምክንያቱም ልፈጥንባቸው እችላለሁ ወይም ደግሞ slow ልሆን እችላለሁ በዚያ መካከል ላይ ያለውን ነገር በእያንዳንዱ ቤተክርስቲያን church ላይ በምገባበት ሰዓት ላይ እያንዳንዱን ነገር እሽ ምን ይመስላችኋል እንዴት አያችሁት እንዴት ነው ኤክስፕላኔሽኔ ግልፅ ነው ወይ ተመችቷችኋል ወይ እያልኩ እጠይቃቸዋለሁ። ያልተመቻቸውን ነገር ከዚህ ላይ አልተመቻንም ወይም ፈጥነሃል ወይም ደግሞ slow ሁነሃል የሚለውን ነገር አብሬ አያይዥ ነው የምንቀሳቀሰው። ከነሱ ጋር የእነሱን ምክንያቱም great Satisfaction መኖር አለበት ለነሱም ገንዘባቸውን እስከ ከፈሉ ድረስ አብሬ አያይዥ ነው የምንቀሳቀሰው መመቻት ስላለብኝ ማለት ነው።

5. Researcher- ከባህል ልዩነት የተነሣ እንደ ችግር የምታነሳው ነገር አጋጥሞህ ታውቃለህ?

ተጠያቂ 1- ያው የጎላ ነገር ባይሆንም ካንዳንድ ጋይዶች ላይ አሁን ምክንያቱም ከሌሎች የሚመጡ ቱሪስቶች የተለያየ ሃይማኖት ይዘው የሚመጡ እንግዶች አሉ። እነዚያ ደግሞ ልክ እንደሪሠርች የሚያጠኑ እንግዶችም አሉ በዚያን ሰዓት ደግሞ የሃይማኖት difference ልክ እንደ ምን እንደሆነ የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ሃይማኖት እና የካቶሊክ ደግሞ ሌሎች ጃባዎች አሉ እነሱ በጣም አክራሪ የሆኑ ጃባዎች በመጡ ሰዓት ላይ ጫማ የሚያወልቁበት

ሰዓት ላይ ለምን እንደሆነ እነዚህ እነዚህ ነገሮችን የሆነ አንድ ጋይድ ጠይቀውት ነበር ይመስለኛል እሱን በሚጠይቁበት ሰዓት ላይ አላውቅም ብሎ መልሶላቸዋል። ያንን እኔን እንደገና revise አድርገልን ብለው ሲጠይቁኝ አጋጥሞኛል ያው ብዙም የጉላ አይደለም።

6. Researcher- ለአንተ ለመግባባት የሚቀልህ እንግሊዝኛን እንደ መጀመሪያ ቋንቋ ከማናገሩት ጋር ነው ወይስ እንደ ሁለተኛ ቋንቋ ከማናገሩት ጋር ነው?

ተጠያቂ 1- ለእኔ የሚቀለኝ የመጀመሪያ ቋንቋ ከማናገሩት ጋር ነው ሁለተኛ ቋንቋ የማናገሩት ጋር ያው እንግባክልን በሚገባቸው መልኩ verbal የሆኑ ነገሮችን እጠቀማለሁ። ደግሞ በዚያ ሰዓት ላይ ደግሞ የሆነ ነገር እኔን ሊያስጨንቀኝ ይችላል ምክንያቱም ግልፅ ሊሆንላቸው ይችላል ላይሆንላቸው ይችላል እንዴት አድርጌ እንደምገልፅላቸው እንዴት አድርጌ Communicate እንደማየርግ ከነሱ ጋር አሁን extra ሁለተኛ ቋንቋ ከማናገሩት ጋር ትንሽ ከበድ ይለኛል ብዬ አስባለሁ። ላይገባቸው ይችላል ብዬ አስባለሁ እንደዚያ ሲሆን ግን አቴንሽናቸውን psychologically እረዳቸዋለሁ ፌላቸው ላይ ያለውን ነገር please give me your attention አቴንሽናቸውን ስጡኝ እልና ከዚያ በኋላ አገላለፄ እንዴት ነው ፈጥኜላችኋል ወይስ ደግሞ አልፈጠንኩባችሁም ብየ እጠይቃቸዋለሁ ከዚያ ደግሞ የእነሱን psychologically እረዳቸዋለሁ። በደንብ ኤክስፕላኔሽኔ ካልተረዳቸው የእነሱ ብዙም አቴንሽናቸውን የመስጠት እንትን ወደ ኋላ ያፈገፍግብኛል። እኔ ደግሞ በዚያን ሰዓት ላይ እንዲመቻቸው አድርጌ እንድሰጥ እነሱን እጠይቃቸዋለሁ ማለት ነው። ራሴን ready አደርጋለሁ በዚያ ሁኔታ።

7. Researcher- ከቋንቋ ውጭ (non verbal) በሆኑ ጉዳዮች ምክንያት አለመግባባት አጋጥሞህ ያውቃል?

ተጠያቂ 1- እሱ ብዙም dressing style ላይ ይሄ sacred place ስለሆነ ይሄ የእምነት ቦታ ስለሆነ የእምነት ቦታ ስለሆነ dressing style ላይ በዚያን ሰዓት ላይ ያጋጥመኛል። እንደገና ደግሞ ሩሎች አሉ ወደ ቤተክርስቲያን ስንገባ እነዚያን ነገሮች ቀድሜ መናገር አለብኝ። Psychologically ከነሱ ተረድቼ ማለት ነው ወጣቶች ከሆነ ከዚያ ውስጥ ላይ መሣሣም ክልክል ነው ማስቲካ ማኽክ ክልክል ነው፤ መብላትና መጠጣት ክልክል ነው፤ ቤተክርስቲያን ስለሆነ ሲጋራ ማጨስ እነዚህ ነገሮች ቀድሜ እነግራቸዋለሁ። ወጣት ሽማግሌ ሳይሆን ብቻ ግን እነዚህን ሩሎች እነግራቸዋለሁ። Dressing ስታይላቸው በምን አይነት መልበስ እንዳለባቸው አካባቢውን ለመምሰል ካልቸሩን ለማስጠበቅ ስል ምክንያቱም የአካባቢያችን ህብረተሰብ እንደዚያ ሆነው ቢገቡ side effect ሊኖረው ይችላል። እንደዚያ እንትን በማለት የራሴን እንትን

በመጠቀም የderssing ስታይላቸውን እንዲያስተካክሉ ምን አይነት ለብሰው መግባት እንዳለባቸው እነዚያ ነገሮችን ቀድሜ እነግራቸዋለሁ እና በዚህ ሁኔታ ላይ ደግሞ አይሆንም ብሎ ማንም ቱሪስት እምቢ ያለኝ የለም።

8. Researcher- ሌላስ ከባህል ልዩነት የተነሣ የመግባባት ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 1- አይ እሱ ብዙም ጉልቶ አላጋጠመኝም ምክንያቱም የእኛ ባህል እንደአቀራረቡ ስለሆነ ለምሳሌ አሁን በሃይማኖት ላይ አሁን ማስረዳት ያለብኝ ነገር እንደ ኢትዮጵያ ኦርቶዶክስ ተዋህዶ ሃይማኖት ተከታዮች ብዩ ነው የማቀርበው እንጅ እንደ world ወይም ደግሞ እንደ አለም ሃይማኖት ብዩ እንትን ማለት የለብኝም ያንን የኢትዮጵያ እምነት ከሆነ የኢትዮጵያ እምነት ተከታይ ነው። ይሄ ይሄ አለ 82 ethaic groups እንዳሉ የተለያዩ culture በኢትዮጵያ ውስጥ እንዳለ አንዱ ከሌላው እንዴት እንደሚለይ በአለባበስ፣ በአረማመድ፣ በአበላል፣ በአጠጣጥ እነዚህ ነገሮች እንዴት ብለው መለየት እንዳለባቸው እነዚህ ነገሮችን አስረዳቸዋለሁ። As well as ደግሞ ይህንን ነገር በኢትዮጵያ እንዳለ ሁሉ እነሱም ደግሞ እንዳለ የእነሱን ነገር ለማግኘት እኔም እሞክራለሁ። ባህላቸው ምን እንደሆነ ለምሳሌ ሙስሊሞች ከሆኑ መስጊድ ውስጥ ሲሄዱ እንዴት ማድረግ እንደሚኖርባቸው ከነሱ እፈልጋለሁ። የእኛ ደግሞ ሙስሊሞች ምን ምን እንደሚያደርጉ ደግሞ የተቻለኝን ያክል detail information ባይኖረኝም የተቻለኝን ያህል ለእነሱ ለመግለፅ እሞክራለሁ።

9. Researcher የተለያዩ ቱሪስቶችን በምታስገቡበት ሰዓት ቱሪስቱ እንደመጣበት ባህል፣ ቋንቋ እና ሃገር ልዩነት የተለያዩ የማስገባት መንገድ ትጠቀማለህ ወይስ ለሁሉም አንድ አይነት መንገድ ነው?

ተጠያቂ 1- ያ የተለያዩ የምጠቀመበት አለኝ አሁን ለምሳሌ እስራኤሎች ከመጡ they need more in formation ብዙ ይፈልጋሉ እንግሊዞች ደግሞ ከመጡ ደግሞ ወጣት ከሆነ information ብዙም አይፈልጉም እስፔኖች ከሆኑ ደግሞ most ቤተክርስቲያን ውስጥ እንትን ከሚል ይልቅ souvenir shop ሌላ ደግሞ other culture ሌሎችም እንደዚህ ተክሎችን እነዚህ እነዚህ ነገሮችን ቢያዩ ደግሞ የሚደሰቱ አሉ ያንን ነገር እንደ attention አቀባበላቸው እንደ information አቀባበላቸው ነው የምንቀሳቀሰው እንጅ አንድ አይነት እይታ ለአንዱ ለአንዱ የለም ምክንያቱም አንዱ ከሌላው ሃገር ይለያል አይደለም በአለም ዙሪያ ቀርቶ internationally ቀርቶ በሃገራችን ውስጥ እንኳን ብዙ የሚለዩ ቦታዎች አሉ። information የሚፈልግ አለ

የማይፈልግ አለ። እስራኤሎች ከሆኑ ግን ምንም ይሁን ወጣትም ይሁን ትልልቆች ሰዎች ይሁኑ ኢንፎርሜሽን በቃ ብዙ ኢንፎርሜሽን ለማግኘት ይፈልጋሉ። ጂፓኖች አሉ ለምሳሌ ጂፓኖች አሁን ማንንም ሊረብሹ አይፈልጉም በጣም ሳይለንት ናቸው። እነሱን በምይዝበት ሰዓት ላይ እኔም ጮሄ ማስረዳት አልችልም ቀስ ብዬ slowly ሆኖ ነው የማስረጃቸው ወይም ደግሞ ቻይናዎች ከሆኑ ደግሞ China they do not need more information photo ብቻ ነው የሚፈልጉት basic ነገሮችን እነግራለሁ ለሊደሩ እየነገርኩ መንቀሳቀስ ብቻ ነው።

10. Researcher ከቋንቋም አኳያ ይሁን ከባህል አኳያ የመግባባት ችግር ሲያጋጥምህ በምን መንገድ ትወጣዋለህ?

ተጠያቂ 1- ያንን ለመግለፅ ለምሳሌ ተመሳሳይ የሆኑ ነገሮችን በመግለፅ አያይዥ ላልፍ እችላለሁ እንጂ I do not know ብዬ ለመመለስ ይከብደኛል። ምክንያቱም ያንን ነገር ተመሳሳይ እንደዚህ አይነት የሚመሳሰል ነው ብዬ ማለፍ የምችለው ምክንያቱም guide ነኝ guide እስከሆንኩኝ ድረስ ደግሞ ቅድም መጀመሪያ እንደገለፅሁልህ አላውቀውም ማለት ደግሞ በጣም ይከብዳል። በነገራችን ላይ በመሠረቱ እንደራሴ አስተያየት አንድን ነገር guide ሆነህ እስከተቀመጥክ ድረስ በዚያ ጉዳይ ላይ ተቀምጦህ በኘሮፌሽን እየሠራህበት አላውቀውም ማለት ይከብዳል። ግን ትንሽ ነገር ነው እነሱ የሚፈለጉት ብዙ ማጨናነቅም አይፈልጉም ግን ያንን ነገር አላውቀውም ከማለት ያንን ይመስላል ብለህ ብታልፈው የተሻለ ይሆናል ብዬ አስባለሁ።

11. Researcher ቱሪስቱ የተናገረው ነገር ማይገባህ ቢቀር ምን ታደርጋለህ?

ተጠያቂ 1- ለምሳሌ pronunciation አሁን የምጠቀመው ሚዲያ ላይ ነው እንግዳው ደግሞ ሲጠይቀኝ ኘሮናውንሴሽኑ በደንብ ካልገባኝ አንድ ጊዜ sorry ወይም ደግሞ excuse ብዬ ልጠይቀው እችላለሁ። ከዚያ በላይ ግን እንደ ጋይድነት አይጠየቅም። ከዚያ በላይ ምን ማድረግ አለብኝ ከግሩፑ ሊሠማኝ የሚችለውን አንዱን ልትመልስልኝ ትችላለህን ብዬ ልጠይቀው እችላለሁ። እንጂ ሦስት ጊዜ አራት ጊዜ መጠየቅ ይከብደኛል።

12. Researcher አንተ እንደ አካባቢ አስገብኝነትህ ሙያህን ለማሻሻል ምን አየነት መንገዶችን ትጠቀማለህ?

ተጠያቂ 1- አንደኛ Religious ቡኮችን ማንበብ የሃይማኖት ዲፈረንስን ለማወቅ ሁለተኛ አንዳንድ መፃህፍቶች አሉ including magazine ጋዜጦችን አነባለሁ። Mostly ግን ምንድነው

ከእኔ የሚጠበቀው መከታተል ነው ንግድናውንሴሽናቸውን እንዴት እንደሚገልፁ ማን ከማን ሃገር እንደሚለይ ቋንቋው፣ ካልቸሩ እንደሚለይ ለመለየት ሚዲያ እጠቀማለሁ።

13. Researcher- በአንተ እይታ ከጉብኝነቱ ጋር በተያያዘ ለአካባቢው ምን ቢደረግ የተሻለ ነው ብለህ ታስባለህ?

ተጠያቂ 1- በእኔ እይታ ለአካባቢው ይጠቅመዋል ብዬ የማስበው ጥሩ የሆነ የትምህርት ተጠቃሚ ቢኖር ልክ በእንግሊዝኛ ሆኖ የመፃፍ፣ የማንበብ፣ የመስማት ነገሮች ቢኖሩ የተመረጠ ነገር ነው ምክንያቱም እነዚህን ነገሮች ካሉት አንድ ሰው ባህሉንም ታሪኩንም የመግለፅ አቅሙ ይጨምራል። በተለይ ደግሞ የእንግሊዝኛ ትምህርት ተቋም ቢኖር ዋናው እንግሊዝኛ ነው። ኤክስትራውን ሲኖርህ ነው የምታደርገው። ሌላው አሁን ጋይዶችን ስታይ አንድ አይነት የመናገር ነገር የለም like Medhanealem ላይ ብዙ አይነት ኤክስፕላኔሽኖች ይኖራሉ። አንድ አይነት explanation የለም። ለዚህ ደግሞ ስለሁሉም ቤተክርስቲያን የሚያስረዳ የተዘጋጀ hand out ቢኖር የጋይዱን ስራ የበለጠ ያጠነክረዋል ብዬ አስባለሁ።

14. Researcher- በአንተ ግምገማ የላሊበላ አካባቢ አስገብኝዎች ይገባቸዋል የምትለው አለህ?

ተጠያቂ 1- እኔ ወደ ጉንደርም ወደ ሌላ ቦታዎችም ሂጀ አይቻለሁ የተሻለ የሃገሪቱ ጋይዶች የዚህ አካባቢ ጋይዶች የተሻለ explain የማድረግ ሁኔታ አለ ብዬ እገምታለሁ። የራሴን ማድነቅ እንዳይሆንብኝ እንጅ። ሌላው ግን ምን አለ መሠለህ ዋጋ ላይ ያልሆነ ዋጋ የመጠየቅ ሁኔታ እንዲሁም ከባህል ውጭ የሆኑ ነገሮችን የማድረግ ሁኔታ ይኖራል የዚህ ደግሞ የሃገርን image ሊጎዳ ይችላል።

ቃለ መጠይቅ 2

1. Researcher- በመጀመሪያ እድሜህንና የትምህርት ደረጃህን ብትገልፅልኝ?

ተጠያቂ 2 - እድሜዬ አርባ /40/ ነው የትምህርት ደረጃዬ የመጀመሪያ ዲግሪ በቴክኒክ ታይል

2. Researcher- እንዴት እና መቼ ወደዚህ ሥራ ገባህ?

ተጠያቂ 2 - ወደ አስገብኝነት ስራ የገባሁት የዩኒቨርሲቲ ተማሪ በነበርኩበት ሰዓት ክረምት ክረምት አልፎ አልፎ እሠራ ስለነበር በ1997 የክልሉ ባህል እና ቱሪዝም ቢሮ ፈተና በመስጠት ጋይዶችን ሲመለምል እኔም ፈተናውን ወስጆ ልገባ ችያለሁ።

3. Researcher- በአንተ እይታ ከተለያየ አገር፣ ባህል እና ቋንቋ የመጡ ቱሪስቶችን ለማስገምገሚያ ወይም ከነዚህ አይነት ቱሪስቶች ጋር በሚገባ ለመግባባት አንድ አስገብኝ ምን ይጠበቅበታል ብለህ ታስባለህ?

ተጠያቂ 2 - አንድ ጋይድ በመጀመሪያ ሊያውቀው የሚገባ ነገር ስለሚያስገብኘው ነገር በቂ እውቀት ሊኖረው ይገባል፤ የኖርጌሽኑን ዲስክሊን የሚጠበቅበትን ስነ-ምግባት ወይም የጋይድ ኢቲክሶች፣ technically እንዴት ማስገምገሚያ እንዳለበት ይህ ኮሙዩኒኬሽንም ሌላም ሊጨምር ይችላል guiding technique የሚል በተለያየ ጊዜ የሚሰጡ ኮርሶች ላይ ያየናቸው ናቸው አነዚህ ከዚያ ቢመለስ የራሱን ስብዕና የጠበቀ የአካባቢው አምባሳደር እንደመሆኑ መጠን አራዕያ ሆኖ ሊታይ የሚችል ስብዕና ያለው ሰው መሆን አለበት በዚህ አይነት ሁኔታ እንግዶቹን በተገቢው አርክቶ ለመመለስ የተዘጋጀ ሰው መሆን አለበት፡፡

4. Researcher- አንተ በስራ ላይ እስካሁን ከቱሪስቶች ጋር በምታደርገው ግንኙነት የኮሙዩኒኬሽን አጋጥሞህ ያውቃል?

ተጠያቂ 2 - አዎ አጋጥሞኝ የሚያውቅ ነገር አለ እንደዚህ አይነቱን ነገር በሶስት መልክ ልገልፀው እችላለሁ፡፡ አንድ ጊዜ ያጋጠመኝ ምን ነበር አይሁዳዊያን (Jewish) ነበሩ ባህሪያቸው እጅግ በጣም በጣም ሥርዓት የሌለው እንኳን ከተማረ እና ከሠለጠነ አካባቢ የመጡ የምትላቸው ሣይሆን በቃ ዝም ብሎ የጉዳና ዱርዬ የመሠለ ጋጠመጥ የሆነ አቀራረብ ያላቸው ናቸው፡፡ ገና ስንጀምር ምንድን ነበር ያሉኝ የእኛ ወንድሞች የሠሩት ቤተክርስቲያን በማለት ነበር እኔ ገለፃ ሣደርግ መጋጨት የጀመርነው፡፡ ሁለተኛው ያጋጠመኝ ነገር ወዲያው እንደጀመርኩ አካባቢ በጣም የተቀላጠፈ እንግሊዝኛ የሚናገሩ እንግሊዛውያን ጋር እነሱ የሚሉት ነገር በተገቢው ሙሉ ለሙሉ የማዳመጥ ችግር የሚያጋጥመኝ ወቅት ነበር፡፡ ከዚያ እነሱ ቀስ እያሉ እንዲደግሙልኝ አለፎ አልፎ ደግሞ ዝም ብዬ ይሆናል በሚል አዎ እያልሁ አልፍበት የነበረ አካሄድ ነበር፡፡ እንደጀመርኩ አካባቢ፡፡ ሌላው ደግሞ ምንም እንግሊዝኛ ቋንቋ የማይችሉ ሰዎች ሲያጋጥሙኝ ግራ ግብት የሚለኝ አካሄድ ነበር፡፡ እንግሊዝኛውን ሰባብረህ ሰባብረህ ከቋንቋው ግራመር ውጭ አድርገህ የምትሄድበት የሁኔታ አጋጣሚ ነበር፡፡ አነዚህ አይነት ነገሮች ፈታኝ የምትላቸው አጋጥመውኝ የሚያውቁ ነገሮች ናቸው፡፡ በዚህ ስራ ውስጥ፡፡

5. Researcher- ሌላስ ከባህል ልዩነት የተነሣ ላለመግባባት እንደችግር አጋጥሞህ የሚያውቅ ችግር አለ?

ተጠያቂ 2 - አዎ እሱን እኮ ነው ለመግለጽ የሞከርኩት ባለማወቅ እያደረኩት ግን ዝም ብለው እነሱ ታግሰው ስለማያውቅነው ብለው እያለፉኝ ሊሆን ይችላል። እንዲያውም አንድ ጊዜ ወደ አሽተን እየሄድኩኝ ምን ብለውኛል ሁለት ሴቶች አንደኛ አንዷን ሴት እድሜሽ ስንት ነው ብያት ነበር አንዷን ደግሞ ስንት ኬሎ ነሽ ብያት ነበር /ፈገግ/ እንግሊዛዊያን ናቸው እና እየሳቀች አይጠየቅም ብላኛለች openly ጠይቀኝ እነግርሃለሁ ለእኔ ችግር የለም አለችኝ ግን ብዙ ጊዜ የዚህ አይነት ጥያቄዎች አይጠየቁም ብላኛለች። ከዚያ በኋላ እስኪ አስተምሪኝ ብያታለሁ በጣም ተግባብተን በግልፅ እያወራን ስለነበር እስኪ ንገሪኝ ሌላሽ የማይባል ነገር ምንድን ነው እያልኳት ነበር እና አንዳንድ ጊዜ እንደዚህ የምናደርጋቸው ነገሮች አለ እና ተመሳሳይ ሌላም ሊኖር ይችላል ብዬ አስባለሁ የሚባል እና የማይባል የሚጠየቅ እና የማይጠየቅ ነገር ማለት በእኛ ግልፅ የሆነው በእነሱ ነውር ሊሆን ይችላል። በእነሱ ነውር የሆነው በእኛ ነውር ያልሆነ ሊሆን ይችላል።

6. Researcher- ከቁንቋ ውጭ /non verbal/ በሆኑ የመግባቢያ መንገዶች ምክንያት የአለመግባባት ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 2 - የዚህ አይነት ችግር በቀጥታ አጋጥመኝ አያውቅም ይህ ማለት ግን የየሃገሩን ባህል እና የኮሙኒኬሽን አግባብ ስለማውቅነው ብዬ አላስብም እናም እነሱ tolerate እያደረጉኝ ዝም ብለው አልፈውኝ ሊሆን ይችላል። እየተሳሳትኩ አለበለዚያ አንዳንድ በአጫጭር ስልጠናዎች የተማርናቸው ነገሮች አሉ ለምሳሌ እንግዳህን eye contact ማድረግ ለጥያቄ እድል መስጠት ከእንግዲህ ፊት ለፊት አማካይ ቦታ ላይ ሁነህ ወደምትመለከተውም ነገር ለማመልከት እንዲያመች በሆነ ሁኔታ መቆም እንደሚገባ እንደነዚህ አይነት ነገሮች የተማርናቸው ነገሮች አሉ ማመልከት ከግራ ወደቀኝ፣ ከላይ ወደታች እያልን የምናመለክትባቸው ነገሩን የምናሳየውን clearly እንዲያው የምንጠቀምባቸው ነገሮች ይኖራሉ ግን still እኔ አሁን የተያዩ ሃገሮችን ባህል በተለይ ከኮሙኒኬሽን አንፃር አውቃለሁ ብዬ የምለው አይደለም general የሆነ ነገር ካልሆነ በስተቀር።

7. Researcher- እንደገለፅህልኝ ብዙ አይነት ችግሮች በስራህ ላይ ያጋጥሙሃል እነዚህ እና የመሳሰሉት ችግሮች ሲያጋጥሙህ ችግሮቹን ለመወጣት ምን አየነት ስልቶችን ወይም ማንገዶችን ትጠቀማለህ?

ተጠያቂ 2 - ለምሳሌ ጁይሾቹን በተመለከተ አንደኛ በታሪክ እና በሃቅ የማወቀውን ነገር ማን እንደሠራው ሊገልፁ የሚችሉ መረጃዎችን ሌላ የውጭ ኃይል መጥቶ ይህን የሚሠራ ከሆነ ለምን ሌላ ቦታ ሊሠሩት እንዳልቻሉ ከዚያ ባሻገር የውቅር አቢያተቤተክርስቲያናት በአገሪቱ /በኢትዮጵያ/ አይደሉም ምን አልባት የመጨረሻውን የስልጣኔ ደረጃ ያሳያሉ ሊባሉ ይችላሉ እንጂ ከዚያ አንፃር ከላሊበላ ወጣ ስትል እነ ብልባለ ጊዮርጊስ፣ ብልባል ቂርቆስ፣ አርባቱ እንስሳ ከዚያም ወደ ሰሜን አክሱም ድረስ ደረጃ በደረጃ ምን አልባትም የውበታቸው ደረጃ ከአለቱ ተላቀው ራሳቸውን ችለው የመቆም ያለመቆም ካልሆነ የእነዚህ አይነት አለት ጠርቦ እና አለስልሶ የማነፅ ስልጣኔ የላሊበላ ቤተክርስቲያናት የመጀመሪያው እና የመጨረሻው እንዳልሆነ በማስረዳት የራሳቸውን አባቶች የሠሩት የእነሱ የሥራ ውጤት እንደሆነ ተገቢውን መልስ እሠጣለሁ ማመን አለማመን እንግዲህ የእነሱ ጉዳይ ነው። ይህ በነገራችን ላይ አንዳንድ ታሪክ አዋቂ ነን የሚሉ ሰዎችም እንዲህ አይነት ነገር አጋጥሞኝ ያውቃል። biased የሆነ group leader ነበር እንግሊዛዊያንን ይዞ የመጣ እኔ scort guide ሁኝ ገብቻ ከሠሃራ በታች sub sahara እንደዚህ አይነት civilization እንደዚህ አይነት ስራ በአፍሪካዊያን አይታሰብም እና templars ናቸው የሠሩት እያለ ነበር የሚያስረዳው እና ቅድም በነገርኩት መልክ ነው አንዳ ለማስረዳት የሞክርኩት ሁለተኛው templars ስንት ሰዎች ናቸው እነዚያ ሰዎች በርካታ ሁነው መጥተው ከሆነ ጣሊያን አሁን ወልዶ ተዋልዶ በርካታ ጥሎት የሄደ አሻለ አለ በተለያየ መልኩ በስም፣ በባህል፣ በዘር፣ በጋብቻ፣ የተፈጠሩ ነገሮች እና እነዚያ ቴምፕላሮች እነዚህ ህንፃዎችን እስኪሰሩ ለበርካታ ዓመታት ኑረው ከሆነ ምን ትተው አልፈዋል እንዴት እንኳ ወይ በቋንቋ የሚወረስ ነገር ወይ በሌላ ነገር በባህል አሻራ የሚታይ ነገር የለም። ስለዚህ ይህ ምንም መረጃ የሌለው ነገር ዝም ብሎ እንደሆነ ነው የተነጋገርነው ከዚያ ስራዬን አታበላሽብኝ ሲለኝ ጥፎለት ወጣሁ /ፈገግ/። ለላው እንግሊዝኛን እንደሁለተኛ የሚናገሩት ችግሩ ደረጃ አለው አንዳንዶቹ totally ሊያስገቡህ የማይችሉ ያጋጥሙሃል በጣም limited የሆነ እንግሊዝኛ መናገር የሚችሉ እነዚያ ላይ ነው በጣም ፈታግ የሚሆነው አንዳንዶቹ መካከለኛ የሆነ

እየሰበሰቡ የሚናገሩት ላይ normal ነው የምናገረው ቋንቋውን አይችሉም ብዬ ታሪኩን እየሸራረፍሁ አላወራም ሙሉውን ታሪክ ልክ understand እንደሚያደርጉኝ አድርጌ እነግራለሁ ጥያቄ ካለ ጠብቁኝ እየልኩ ለማስረዳት እሞክራለሁ። ችግሩ ጠቅላላ የማይሠሙ እና ተንሽ ከሆነ አቅማቸው አንደኛ ገለፃውን ማጥበብ እና ማሳጠር ሁለተኛ ተመሳሳይ የሆኑ ሰዎችን መስጠት ወይም ደግሞ ለምጠራው ሠውል የማይገባቸው ከሆነ ምሳሌ እየሰጠሁ ለማስረዳት በመሞከር ነው የምጠቀመው።

8. Researcher- አንተ እንደአስገብኝነትህ ከተለያዩ ሃገር፣ ባህል እና ቋንቋ የመጡ ሰዎችን ነው የምታስገብኝው እንደ ቱሪስቶቹ የመጡበት ሃገር፣ ቋንቋ እና ባህል ልዩነት የተለያየ የመግባባት ወይም የማስገብኝት መንገድ ትጠቀማለህ?

ተጠያቂ 2 - አላውቅም ምንድነው generally የምከተለው አንደኛ ማንኛውም እንግዳ ይሁን ከአደን ሃገርም ይምጣ ከድሃ ሃገር አላበላልጥም ሁሉንም በእኩል አይን እኩል የሆነ መስተንግዶ ከእኔ ማግኘት የሚገባቸውን አገልግሎት ታሪኩን በማሳወቅ የማድርገው ነገር ሁሉንም እኩል treat በማድረግ ተገቢውን service እሠጣለሁ። ነገር ግን extra እነሱን ሊያስደስት የሚችል ኮሙዩኒኬሽኑን ሊያዳብር የሚችል ነገር ተዘጋጅቶ የምገባበት ነገር የለም።

9. Researcher- በአጠቃላይ ከቋንቋ ጋር በተያያዘም ይሁን ከባህል ልዩነት የተነሣ የመግባባት ችግሮች እንደሚያጋጥሙህ ገልፀህልኛል በዚህ ጊዜ እነዚህ ችግሮች ለመወጣት የምትጠቀመው ስልት አለ?

ተጠያቂ 2 - ዌል አንደኛ አለመፍጠን ነው የእንግዶች የእንግሊዝኛ ቋንቋ ችሎታ ዝቅተኛ ከሆነ ቀስ ብሎ ማስረዳት ነው። ሁለተኛው በጣም እውቀት ያላቸው እና interest ያላቸው እስከምን ድረስ እንደሆነ በማገናዘብ አሁን ጃፓን፣ ቻይና ከሆነ deply ስለ መጽሀፍ ቅዱስ ብዙረዝር ያላቸው ፍላጎትም እውቀትም limited ነው። ይህንን ማወቅ ነው በተቻለ መጠን ደግሞ መጽሀፍ ቅዱሣዊ ቃል ከሆነ ሌላ ተመሳሳይ ቃል ለመጠቀም እና define ለማድረግ መሞከር ነው የማድርገው።

10. Researcher- አንተ እንደ አካባቢ አስገብኝነትህ ሙያህል ወደፊት ለማሳደግ ከቋንቋ ጋር የተያያዘም ይሁን ከምታስገብኝቸው የታሪክ እና የባህል እውቀትን ለማሻሻል የምታደርገው ጥረት አለ?

ተጠያቂ 2 - አልፎ አልፎ በማስታወሻ የያዘኳቸው ነገሮች አሉ እነሱን የማንበብ ሁኔታ በተለይም ደግሞ የሃገሪን ታሪክ የተመለከተ በላሊበላ ላይ ብቻ ውስን ላለመሆን ጉንደርንም፣ አክሱምንም ባጠቃላይ የኢትዮጵያ ታሪክ በማወቅ ደረጃ የሚሆኑ ነገሮችን ከመጽሔቶች ማንበብ ስለቅርስ ስለቤተክርስቲያን የሚያወሱ ነገሮችን በማንበብ ግንዛቤዬን ለማስፋት ጥረት አደርጋለሁ። ይህ ማለት ግን ሙያ ከሚጠይቀው አንፃር continuously እያነበብቡ በተገቢው እየሄድኩ ነው ብዬ አልልም።

11. Researcher- በአንተ እይታ የላሊበላ አካባቢ አስገብኝዎች ይጉድላቸዋል የምትለው ወይም እንደችግር የምትገልፀው ነገር አለ?

ተጠያቂ 2 - የሚገድለው ነገር የምናስገብኘው ነገር ሃይማኖታዊ ተቋም እንደመሆኑ ቤተክርስቲያን ነው የምናስገብኘው በብዛት ስለ ኦርቶዶክስ ቤተክርስቲያን ታሪክ ነው የምንናገረው እዚህ አካባቢ ላይ ይበልጥ ማወቅ የሚገባን ነገር አለ። ሉተኛ ቅድም ጠይቀኸኝ እንደነበረው የተለያዩ ሃገሮችን ባህል የሚባሉ እና የማይባሉ ተብሎ እጥር ባለ መልኩ እኛም ስለነሱ እውቀት ኖሮን እንድንቀርብ እነዚህን ሊያግዙ የሚችሉ ነገሮችን ብናገኝ ደስ ይለኛል። ሌላው በምናስገብኝበት ወቅት ከሌላ አካባቢዎች ጋር የተያያዘ ነገር ሊኖር ይችላል። ከጉንደር ጋር እንዲሁም ከአክሱም ጋር የተያያዘ ነገር ሊኖር ስለሚችል ስለነዚህ ጉዳዮች አጫጭር ስልጠናዎች ብናገኝ ጠቃሚ ነው ብዬ አስባለሁ።

12. Researcher- እስካሁን በምታስገብኝበት ሰዓት እንደቀልድ ወይም ገጠመኝ የምትለው ነገር አለ?

ተጠያቂ 2 - የማስታውሰው ብዙም የለኝም ግን አንድ ጊዜ ጊዮርጊስን ጉብኝተን ስንወጣ ይህ የመቃብር ቦታ ነው አልኳቸው እና የተባፈውስ ምንድን ነው አሉኝ የሰዎቹ ስም እና ስልክ ቁጥር ነው አልኳቸው እና ምንድነው ሲሉኝ ለቤተሰቦቻቸው እየደወሉ ኢንፎርሜሽን ይጠይቃሉ /ፈገግ/ የተወለዱበት እና የሞቱበት ቀን እና አመተ ምህረት

ቃለ መጠይቅ 3

1. Researcher- በመጀመሪያ እድሜህን እና የትምህርት ደረጃህን ብትገልፅልኝ?

ተጠያቂ 3 - እድሜዬ አሁን 54 ሰኔ 21 ይሞላኛል የትምህርት ደረጃ 12ኛ ክፍል ጨርሽ የተለያዩ ኮርሶችን ወስጃለሁ በዚሁ በጋይድ ቴክኒክ እዚሁ ላለበላ ላይ መምህራን እየመጡ የተያዩ ኮርሶችን ወስጃለሁ እነዚህም ጉንደርም የተለያዩ ኮርሶችን ወስጃለሁ

2. Researcher- ወደ አስገብኝነት እንዴት እና መቼ እንደገባህ ብትገልፅልኝ?

ተጠያቂ 3 - እኔ መጀመሪያ በዚሁ በላሊበላ በአንዱ ቤተክርስቲያን በዲቁና አገለግል ነበር ከዚያ በተለያዩ ምክንያት ያንን ስራ ስተው ፎርማል ባልሆነ መልኩ ይህን የማስገብኝነት ሥራውን በራሴ ጀመርኩ ይህ የነበረው በደርግ ጊዜ ሪው ከዚያ ኢሃድግ አገሪቱን እንደ ተቆጣጠሩ በ1984 ከባህልና ቱሪዝም ሰዎች መጥተው የተለያዩ መስፈርቶችን በማየት ፎርማል እንድሆን እና ኮርስ እንድወስድ አደረጉን ከዚያ ወደ ጉንደር ወሰዱን በ1988 አካባቢ ይመስለኛል ወሰዱን ከዚያ ኮርስ ወሰድን ከዚያ ጀምሮ ፎርማል በሆነ መልኩ ነው ይህን ስራ እየሠራሁ ያለሁት። ትምህርት ከአዲስ አበባ እየመጡ ይሠጡናል በተለይ ፊኒዳ የፊላንድ የልማት ድርጅት እንደዚሁ ይህንን ኮርስ ሰጥቶን ጥሩ ጭብጥ የሰጠን ትምህርት ማለት የነሱ ትምህርት ነው ምክንያቱም ከCTTI (Catering and Tourism Training Institute) የመጡ መምህራን ናቸው ትምህርቱን የሠጡን እና ቆንጆ ነበር ከዚያም በኋላ ሌሎችም ቋንቋም እንደዚሁ በግላችን በፈቃደኝነት ማለት የፈረንሳይኛ ቋንቋ ከዚሁ ሰጥተውን ከመላ ጉደል የፈረንሳይኛ አስገብኝ ባልኖረበት ሰዓት በተቀላቀለ እየተጠቀምኩበት እገኛለሁ።

3. Researcher- በአንተ እይታ ከተለያዩ አገር፣ ባህልና ቋንቋ የመጡ ቱሪስቶችን ለማስገብኝነት ወይም ከእነዚህ አይነት ቱሪስቶች ጋር በሚገባ ለመግባባት አንድ አስገብኝ ምን ይጠበቅበታል ብለህ ታስባለህ?

ተጠያቂ 3 - Ok አንድ አስገብኝ አነደኛ ቋንቋ ወሳኝ ነው ቋንቋ ትልቁ ቁልፍ ነው። ሁለተኛ ሥነ-ምግባር በጣም ወሳኝ ነው እንግዳው ምን ይፈልጋል ማጥናት ከየት ነው የመጣው ምን ይፈልጋል ይህ ሰውዬ ታሪክ ይፈልጋል ወይስ ፎቶ ይፈልጋል እሱን ታጠና እና እሱ ወደሚፈልገው አቅጣጫ መሄድ አለብህ እንጂ እሱ ሣይፈልግ አንተ ዝም ብለህ ስታነብ ብትውል ላይሠማህ ይችላል እና እንዲያውም አሰልች ይሆንበት እና

ደስታ ላይሠማው ይችላል። ስለዚህ እነዚህን ቅድሚያ ማወቅ ያስፈልጋል። እንደገና ሰዓት ትልቁ ነገር የውጭ ሃገር ሰው በኢትዮጵያ ደረጃ ሰዓት ትንሽ አስቸጋሪ ነው አንድ ሰዓት ከተባለ ሦስት ሰዓት መምጣት ቶሎ እንደመምጣት ይቆጠራል። በፈረንጅ ግን አንድ ሰዓት እንኳን መባከን የለባትም ሰዓት ማክበር ትልቁ የጋይድ መስፈርት ነው።

4. Researcher- እስከ አሁን ድረስ ከቱሪስቶች ጋር በምታደርገው ግንኙነት የኮሙዩኒኬሽን ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 3 - የደረሰብኝ ችግር አለ። በአብዛኛው ጥሩ ነው ግን አንድ ቀን የደረሰብኝ በጣም አስቸጋሪ ነገር ገጥሞኛል ማለትም አንደኛ travel ኤጀንቱ በአብዛኛው ለትራብል ኤጀንት ስለምሰራ travel ኤጀንቱ ያልሆነ ስራ ሰጥቶኛል ያም ምንድነው በአንድ ቀን ይምርሃ፣ ላሊበላ፣ ገነተ ማሪያም እንዳስገቡኝ ተደርጎ እና እዚህ አስሩን ቤተመቅደስ ሳስገቡኝ ሊባኖስ ስንደርስ ቤተክርስቲያኑ ተዘጋ ሲዘጋ ፈረንጁ እኔ ላይ ጮኸብኝ እኔ ሥራዬን እየሠራሁ ነው ያለሁት ግን ፈረንጁ አረካም በዚያ ለምን ተዘጋ ብሎ ከእኔ ላይ ጮኸብኝ እና ሜርድ የሚል ስድብ ሰደበኝ ከዚያ እኔም ያው የወንድነት ስሜት አለ አይ እኔ ኢትዮጵያዊ ነኝ ልትሣደብም አይገባህም ከዚህ በኋላ ከዚህ ላይ ታቆማለህ ብዬ ተናግራዋለሁ ይሄ መጥፎ ነገር ገጥሞኛል እስካሁን። ሌላው አንዳንድ ጊዜ ነጮቹ የእኛን ባህል ያለማክበር ይታይባቸዋል ያም ምንድነው በአለባበስ ምክንያቱም ይሄ ያለንበት የገዳም አስተዳደር ነው በገዳም አስተዳደር ነው መሆን ያለበት አትሊስት ሰዎዋ አለባበሳቸው ማማር አለበት የገዳሙ ሥርዓት መከበር አለበት ለምሳሌ ውሃ ቤተክርስቲያን ውስጥ መጠጣት ክልክል ነው ማስቲካ ማኸክ ክልክል ነው አጭር ልብስ የተጋለጠ ገላን ይዞ መግባት ክልክል ነው ይሄ ይሄ ይደርሃል እኛም እያስተካከልን ቅድሚያ እየነገርናቸው በዚህ በዚህ የተወሰነ ግጭት አለ ግን ያን ያክል አይደለም። እነሱ ወዲያውኑ ይመለሳሉ ኢንፎርም ካደረካቸው ይመለሳሉ መልዕክቱን ማስተላለፍ ብቻ ነው።

5. Researcher- የሚመጡት ቱሪስቶች እንግሊዝኛ እንደ መጀመሪያ እና እንደ ሁለተኛ ቋንቋ የሚናገሩ ናቸው። እናንተ ደግሞ በብዛት ለሁሉም አይነት ቱሪስቶች የምትጠቀሙት እንግሊዝኛ ቋንቋ ነው ታዲያ በዚህ ጊዜ ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 3 - አለ አለ ምንድነው አንዳንድ ጊዜ እንዲያውም በራሄ ነው የምሄደው በአብዛኛው ፈረንሳይኛች ይመጣሉ ፈረንሳይኛች ሲመጡ የፈረንሳይኛ ቋንቋ አስገብቻኝ ከሌለ የተወሰነ ሞክራ ከዚያ በኋላ የፈረንሳይኛ የማስገብቻት መጽሀፍ አለ ወደዚያ እመራቸዋለሁ። ሣንስማማ ስንቀር ከዚህ ላይ ሪፈር አድርጉ እላቸዋለሁ። መጀመሪያም እንደተናገርኩት ቋንቋ ቁልፍ ነው እንዲያውም አንድ ሰው ጋዳዩ ለመሆን በቀላሉ ሦስት ቋንቋ መቻል አለበት ግን እዚህ አካባቢ የቋንቋ ትምህርት ቤትም ስለሌለ ችግሩን ለመቅረፍ ወደፊት ወይ የቋንቋ ትምህርት ቤት ማቋቋም ነው ይህ ችግር አለ። እነደገና እንግሊዝኛም ቢሆን ሁለታችንም አወቅን ብዬ አልገምትም ያሉ ማስገብቻት ማለት ትምህርት ቤት ማለት ነው ባህሪ ትማራለህ፣ ቋንቋ ትማራለህ፣ ታሪክ ትማራለህ፣ ትምህርት ቤት ነው እየተማርን ወደፊት ከፍ እናደርጋለን ብዬ እገምታለሁ።

6. Researcher- እንግሊዝኛን እንደሁለተኛ ቋንቋ የሚናገሩ ቱሪስቶች ሲያጋጥምህ እነሱ እንዲረዱት ለማድረግ ስትል እንግሊዝኛህን ቀለል አድርገህ ለመናገር የምትሞክርበት ጊዜ አለ?

ተጠያቂ 3 - አዎ ይሄ ሁልጊዜ ሥራዬ ስለሆነ የማደርገው ነው እንዲገባቸው በተቻለ መጠን በምልክትም ሆነ በቋንቋውም ሆነ እንዲገባቸው ለማድረግ ሁልጊዜ ጥረት አደርጋለሁ። ይሄ ሁልጊዜም አለ ቀልምድም አንፃር ይጌን አደርጋለሁ።

7. Researcher- ከቋንቋ ውጭ /nonverbal/ በሆኑ የመግባቢያ መንገዶች ምክንያት የአለመግባባት ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 3 - እይ በዚህ የለም ምንክልባት group በምታስገብኝበት ጊዜ አለመደማመጥ ይኖር እና እንደገና ወደ ኋላ መልሶ ሊጠይቅህ ይችላል ግን ይህ እንዳይፈጠር መጀመሪያ የእነሱን ህሊና ትሰበስባለህ photograph የማያነሱ ከሆነ እስከማያነሱ ዝም ትላለህ እንደገና ጫጫታም ካለ እያስረዳህ ዝምነው የምትለው ዝም ስትል እነሱ ለአንተ attention ይሰጡሃል ግን አንተ እየተናገርክ ከሆ attention ስለማይሰጡህ ዝም ትል እና እነሱም ዝም ሲሉልህ ትቀጥላለህ attention ትላለህ ትሰበስባቸዋለህ እንደገና በቋንቋው አለመግባባት ስትል እንዳልነው በምልክትም በመጠንቆል በምንም ታስረዳለህ። እዚህ ላይ እኔ ትምህርት ቤትም እንደተማርነው እንግዳህን ስታስገብኝ አይንህን ቀጥ ብለህ እያየኸው ካላስገብኸው የምትናገረውን ነገር ሁሉ ውሸት ነዋ እነሱ የሚፈልጉት

አይን ለአይን መተያየት ነው። ስለዚህ አይንህ ከአይናቸው ላይ ማረፍ አለበት እንጂ አንገትህን ደፍተህ የምታስረዳ ከሆነ ትክክል የምታስረዳም መስሎ አይታያቸውም።

Probe- ከዚህ ላይ ግን እንደቱሪስቱ የመጣበት ባክግራውንድ አይደለም በለህ ታስባለህ?
ተጠያቂ 3- በእይታ ደረጃ የለም ይሄ የአለም አቀፍ ህግ ነው እየየህ ነው ማስገባት ያለብህ ስለዚህ አንገትህን ማቀርቀር ወይም ወደ ሌላ መመልከት የምትናገረው ትክክል አይደለም ማለት ነው።

8. Researcher- እንደገለፅህልኝ ብዙ አይነት ችግሮች በሥራ ላይ ያጋጥሙሃል እነዚህ እና የመሳሰሉት ችግሮች ሲያጋጥሙህ ችግሮችን ለመወጣት ምን አይነት ስልቶችን ወይም መንገዶችን ትጠቀማለህ?

ተጠያቂ 3 - ምንድነው በምታስገቡበት ጊዜ መቸም የሰላ ነገር ሁልጊዜ አይገጥምም ስትጀምሩ ስታስገቡ ወደ አንተ የሚመለከት ከሆነ ከፍላጎቱ ነው ግን አንተን ትቶ ወደዚያ የሚሄድ ከሆነ ok ይሄ ሰውዬ የሚፈልገው Photo ማንሳት ነው ስለዚህ ለዚህ መድሃኒቱ ለፎቶ የሚያመቹ ቦታዎችን እየመረጥክ ባጭር ባጭር እየገለፅህ ቦታዎችን ማሳየት ይቻላል።

9. Researcher- አንተ እንደ አካባቢ አስገብኝነትህ ሙያህን ለማሳደግ ከቋንቋ፣ ከባህል እንዲሁም ከታሪክ ጋር በተያያዘ የምታደርገው ጥረት አለ?

ተጠያቂ 3 - Ok አንደኛ እኛ መጽሀፍ እናነባለን መጽሀፍ አነባለሁኝ ሚዲያም እከታተላለሁኝ እንደገና ትምህርትም ተሰጥቶኛል የየትኛው አካባቢ ሰው ምን ይፈልጋል ከሰላምታ አሰጣጥ ጀምሮ ምን እንደሚደረግ እኛ በዚሁ አለም አቀፍ guide association ስልጠና ተሰጥቶናል እና እሱን practice ማድረግ እና upgrade ማድረግ ነው።

10. Researcher- አንተ ብዙ ዓመት እንደመሰራትህ በአንተ እይታ የላሊበላ አካባቢ አስገብኝዎች የሚገኙት ወይም መደረግ አለበት ብለህ የምታስበው ነገር አለ?

ተጠያቂ 3 - Ok አንደኛ ትምህርት ወሳኝ ነው ሁልጊዜም ትምህርት መቋረጥ የለበትም ምክንያቱም አስገብኝ ማለት ambassador ነው ለአንድ ሃገር እና ሁልጊዜ መማር አለበት። እንደገና መማር ብቻውን አይጠቅምም ሥርዓትንም ማወቅ የስፈልጋል። በተለይ ለዚህ አካባቢ ነው ካልን የዚህ ገዳም ወኪል እስከሆነ ድረስ የዚህን ገዳም ሥርዓት አብረን አውቀን መሄድ አለብን። ምክንያቱም አካባቢውን ነው የወክልነው

ስለአካባቢው በደንብ መግለፅ ሥርዓቱን ምን መሆን እንዳለበት ሁልጊዜ መማር እና ባይብልንም ምክንያቱም ይሄ ህንፃው በራሱ መጽሃፍ ቅዱስ ስለሆነ እሱን ማወቅ ሠጥናት ያስፈልገናል ነው እኔ የምለው።

11. Researcher- እስካሁን በማስገባብኝት ባላለፍሃቸው ጊዜየት አጋጥሞህ የሚያውቅ ገጠመኝ ካለ ብትነግረኝ?

ተጠያቂ 3 - አንድ ጊዜ የገጠመኝ በእግር ወደ ይምርሃ በምንሄድበት ጊዜ ስንቅ አላለብላ ይዘህ ነው የምትሄደው እና እንጀራ ነው ስንቃችን በአገልግል የዘን የሄድነው። ከዚያ ጉብኝተን ስንጨርስ ምሣ ሳንበላ ፈረንጆቹ አበላል አይችሉም ትንሽ ትንሽ ይበላሉ እና እኔ ምንም አላረካኝም ስላላረካኝ ቅፅፈታዊ ነገር ነው ከፊቴ አንድ ውሻ መጣ Oh, look dog, he likes to eat with us አልሁኝ ወደዚያ እነሱ attention ሲያደርጉ እኔም ጥቅልል ዋጥ ጥቅልል ዋጥ ከሆዴ ጠብ የሚል ነገር አድርጌአለሁ ይሄ fun ነው።

ቃለ መጠይቅ 4

1. Researcher- በመጀመሪያ እድሜህንና የትምህርት ደረጃህን ብትገልፅልኝ?

ተጠያቂ 4 - እድሜዬ 34 የትምህርት ደረጃዬ በሶሻል ሳይንስ ዲግሎማ

2. Researcher- ወደ አስገብኝነት ሥራ መቼ እና እንዴት እንደገባህ ብትገልፅልኝ?

ተጠያቂ 4 - ወደዚህ ስራ መጀመሪያ ስገባ ሆቴል ውስጥ ተቀጥሬ ስሰራ ነበር ከዚያ በኋላ ሆቴሉ በወጣው ማስታወቂያ መሠረት ወደ ጋይድነት እንድገባ ሆኝ ጋይድነት ጀመርኩኝ ከዚያ በኋላ በክልሉ ባህል እና ቱሪዝም በተሠጠው የጋይድነት ፈተና አልፌ ወደ ጋይድነት ስራ ልገባ ችያለሁ ከዚያ ጀምሮ አሁን almost ወደ አስር አመት በጋይድነት ስራ ሠርቻለሁ።

3. Researcher- በአንተ እይታ ከተለያዩ አገር፣ ባህል እና ቋንቋ የመጡ ቱሪስቶችን ለማስገባብኝት ወይም ከእነዚህ አየነት ቱሪስቶች ጋር በማገባ ለመግባባት አንድ አስገብኝ ምን ይጠበቅበታል ብለህ ታስባለህ?

ተጠያቂ 4 - አንደኛ በቱሪዝም መማር የጋይድ ቴክኒኮችን ማወቅ፣ ሁወተኛ የሰዎቹን ባህል ማወቅ፣ ፍላጎታቸውን ማወቅ history ብቻ የማያዳምጡ አሉ አርክቴክቸሩን ብቻ የሚያደንቁ አሉ የእነሱን atmosphere እያየህ በዚያ መሠረት ነው የምታስገቡኝው

በእኔ experience ማለት ነው እንጂ አንዳንድ ጊዜ አሁን history እያወራህ ጥለውህ የሚሄዱ እንግዶች አሉ ያንን አሁን ለማወቅ በጋይድ ቴክኒክ ትምህርት ቢሰጥ ማጥፋት ይቻላል።

4. Researcher- እስካሁን ድረስ ከቀሪቶች ጋር በምታደርገው ግንኙነት የኮሚኒኬሽን አጋጥሞህ ያውቃል?

ተጠያቂ 4 - እስካሁን ድረስ በእኔ በኩል ብዙም የጉላ ችግር አላጋጠመኝም ግን ኔቲባቸው እንግሊዝኛ የሆነ እንግዶች አክሰንታቸው specially American አክሰንታቸው ትንሽ ከበድ ስለሚል እነሱ ጋር የአንደርስታንዲንግ ችግር አልፎ አልፎ የገጠመኝ ችግር ይኔ ነው።

5. Researcher- እንግሊዝኛን እንደ መጀመሪያ ቋንቋ ከሚናገሩ ቀሪቶች እና እንግሊዝኛን እንደ ሁለተኛ ቋንቋ ከሚናገሩ ቀሪቶች የትኞቹ ጋር ኮሙኒኬት ማድረግ ይቀልሃል ወይም ይከብድሃል?

ተጠያቂ 4 - ለእኔ ሌላ አውሮፓ አገሮች Specially እነዚህ ፈረንሳይ፣ ጣሊያን ሁለተኛ ቋንቋቸው ስለሆነ ለእኔ ብዙም አየስቸግረኝም በቀላሉ understand አደርገዋለሁ። እነዚያ ግን ማዘር ታንጋቸው ስለሆነ አልፎ እልፎ በተለይ ቁጥሮች ሲመጡ ነው የሚያስቸግረኝ።

6. Researcher- እንግሊዝኛን እንደ ሁለተኛ ቋንቋ ተናጋሪ ከሆነ ቀሪቶች ጋር በምታደርገው ኮሙኒኬሽን ሂደት ቀሪቶቹ አንተን የለመረዳት ሁኔታ አጋጥሞህ ያውቃል?

ተጠያቂ 4 - አዎ ብዙ ጊዜ ስፔን፣ ፈረንሳይ፣ እንግሊዝኛ ቋንቋን ሲገጥመኝ እንዳውም አንዳንድ ጊዜ የሪሊጅየስ ወርድ ስጠቀም አይገባቸውም እሱን በተመሳሳይ ቀላል ወርድ ፈልጌ ነው እንዲገባቸው አድርጌ የማስረጃቸው።

7. Researcher- ከቋንቋ ውጭ /nonverbal/ በሆኑ የመግባቢያ መንገዶች ምክንያት የአለመግባባት ችግር አጋጥሞ ያውቃል?

ተጠያቂ 4 - እስካሁን እንደዚህ አይነት ችግር የገጠመኝ ነገር የለም ያው ሳስረዳ የሳይን ምልክቶችን አልፎ አልፎ እጠቀማለሁ እነሱም understand የደርጋሉ።

8. Researcher- በባህል ልዩነት የተነሣ ለኮሙኒኬሽን እንደ ችግር አጋጥሞኝ ያውቃል የምትለው አለህ?

ተጠያቂ 4 - እንደ ችግር ብዬ የምጠቅሰው በእነሱ ሃገር ባህል ሊሆን ይችላል ከእኛ ግን ከሃይማኖት አንፃር የገጠመኝ ችግር ብዙ ጊዜ አለባበስ እና እኔ ግን መደረግ የሌለባቸውን ቀድሜ ነው የማሳውቃቸው ግን እንደዚያ ስትነግራቸው ደስተኛ የማየሆኑበት ጊዜ አለ። ለምሳሌ ለhoney moon /ጫጉላ/ ሽርሽር የሚመጡ አሉ መተቃቀፍ መሣሣም አይነት ነገር የአለባበሳቸው ስነ-ስርዓት የሌለው አሉ ከሃይማኖት አንፃር ብዙ ጊዜ የዚህ አይነት ችግሮች ይከሰታሉ።

9. Researcher- ከተለያዩ አገር እና ባህል የሚመጡትን ቱሪስቶች በተለያዩ ጊዜ በምታስገቡበት ወቅት እንደ ቱሪስቶቹ ልዩነት የተለያዩ መንገድ በመጠቀም ነው ወይስ ለሁሉም አይነት ቱሪስቶች አንድ አይነት መንገድ በመጠቀም ነው የምታስገቡባቸው?

ተጠያቂ 4 - አስከ አሁን ባለኝ experience ያው የተለመደ ነው ምንም ያደረኩት ነገር የለኝም። ግን ወደፊት እንደዚያ ማድረግ አስባለሁ ትንሽ የማደርገው ምንድነው የሰዎቹን ፍላጎት በመረዳት ለማስረዳት እሞክራለሁ።

10. Researcher- የተለያዩ የኮሙኒኬሽን ችግሮች እንደሚያጋጥሙህ ስትገልፅልኝ ነበር እንደዚያ አይነት የተለያዩ ችግሮች ሲያጋጥሙህ ምን አይነት ስልት ነው ወይም መንገድ ትጠቀማለህ?

ተጠያቂ 4 - ለምሳሌ እንግሊዝኛን እንደመጀመሪያ ቋንቋ ተናጋሪ የሆኑት ንግራውንሴሽናቸው ሲያስቸግረኝ ከፍተኛ የሆነ አቴንሽን እሰጠዋለሁ ከዚያ በኋላ አንደርስታንድ ለማድረግ እሞክራለሁ።

11. Researcher- አንተ እንደ አካባቢ አስገብኝነትህ ወደፊት ሙያህን ለማሳደግ ቋንቋንም ይሁን ታሪክንም ከማወቅ አኳያ በግልህ የምታደርገው ጥረት አለ?

ተጠያቂ 4 - መጀመሪያ ወደ ጋዳዩነት ስገባ 12ኛ ክፍል ከመጨረስ ውጭ ሌላ ነገር አለነበረኝም ወደዚህ ስራ ከገባሁ በኋላ ነው ዲግሎማ በሂስትሪ እና በጅኦግራፊ ራሴን አኘግሬድ ለማድረግ የተማርኩት ሌላም ራሴን ለማሳደግ በትርፍ ሰዓቱ መፅሀፍቶችን አነባለሁ።

12. Researcher- በአንተ እይታ የላሊበላ አካባቢ አስገብኝዎች ይጎላቸዋል ወይም ደግሞ ይህን ቢያደርጉ ጥሩ ነው የምትለው ካለህ?

ተጠያቂ 4 - አሁን ባለው ተጨባጭ ሁኔታ የተወሰኑ ጋይዶች በስነ ምግባርም ይሁን በእውቀትም ይሁን ችግሮች እንድሉ ይታወቃል ግን እነሱ ያው አኘግሬድ እንዲያደርጉ

እና አንዳንድ ጊዜ ስነ ምግባራቸው በሚያገኙት ገንዘብ ራሳቸውን እየበላሹ ነው ያሉት አብዛኛውን ጊዜ የስነ ምግባር ችግር አለ። የእውቀትም ችግር አለ ራሳቸውን አኘግሬድ አለማድረግ መፅሀፍ ያለማንበብ ወይም ደግሞ የሚያስፈልጋቸውን የጋይድ ቴክኒክ አለመውሰድ ይህን ቢያደርጉ ራሳቸውን ይቀይራሉ ብዬ አስባለሁ።

13. Researcher- የጉብኝት ስራው ወደፊት በተሳካ መልኩ እንዲካሄድ አንተ በግልህ ምን ቢደረግ የተሻለ ነው ብለህ ታስባለህ?

ተጠያቂ 4 - እኔ ሳጀስት የማደርገው መጀመሪያ ወደዚህ ስራ የሚገቡ ሰዎች ስነምግባር ያላቸው እንዲገቡ ማድረግ። በስራ ላይ ያሉት ግን አኘግሬድ እንዲያደርጉ ራሳቸውን በትምህርትም ይሁን በአንዳንድ ትሬኒንግ ራሳቸውን ኢምፕሩቭ እንዲያደርጉ ነው።

ቃለ መጠይቅ 5

1. Researcher- መጀመሪያ እድሜህንና የትምህርት ደረጃን ብትገልፅልኝ?

ተጠያቂ 5 - እድሜዬ አሁን ሰላሳ አመቴ ነው የትምህርት ደረጃዬ በቅድስተማሪያም ኮሌጅ ሜጀር በአማርኛ ማየነር በእንግሊዝኛ ዲግሪ ይገኛለሁ በዲስታንስ

2. Researcher- ወደ አስጉብኝነት ስራ መቼ እና እንዴት እንደገባህ ብትገልፅልኝ?

ተጠያቂ 5 - ወደ አስጉብኝነት ስራ የገባሁት መጀመሪያ ለ15 አመታት ያክል በቅዱስ ላሊበላ ውቅር አቢየተክርስቲያን በዲቁ\ና ስራ ሳገለግል ነበር ከዚያው ጉን ለጉን የዘመናዊ ትምህርት ስማር የሚመጡ ኢትዮጵያውያን አበሶችትን አስጉብኝ ነበር በዚያ የተነሣ በ1997 ዓ.ም የአማራ ክልል ባወጣው የአስጉብኝነት ፈቃድ ተወደድሬ የአስጉብኝነት ፈቃድ አግኝቼ በ1997 ነው ስራ የገባሁት።

3. Researcher- በአንተ እይታ ከተለያዩ አገር፣ ባህል እና ቋንቋ የሚመጡ ቱሪስቶችን የሚያስገቡኝ ወይም ደግሞ ከእነዚህ አይነት ቱሪስቶች ጋር በሚገባ ለመግባባት አንድ አስጉብኝ ምን ይጠበቅበታል ብለህ ታስባለህ?

ተጠያቂ 5 - በመጀመሪያ አንድ ሰው አስጉብኝ ለመሆን የመጀመሪያው እንግሊዝኛ ስለሆነ ነው እንጂ ቢቻ ከአምስት በላይ ቋንቋዎችን ማወቅ አለበት ይቻል ደግሞ ፈረንሳይ እና እንግሊዞች

ወደዚህ ቦታ ሌሎችም እንግዶች ስለሚገኙና የእንግሊዝኛ እና የፈረንሳይኛ አስገብኝ ቢኖር ጥሩ ነው። በአለም ላይ ያሉ ቋንቋዎችን ተናጋሪ ቱሪስት ነው እዚህ የሚመጣው እነዚያን ቱሪስቶች አንዳንድ ጊዜ እንግሊዝኛ የማይችሉ እንግዶች ሲያጋጥሙህ የምታስረዳበት ጊዜ አለ የዚያን ጊዜ እነሱም ይጎዳሉ እኛም እንጎዳለን። ስለዚህ ባጠቃላይ አንድ ሰው በጣም ወሳኝ የሆኑ ቋንቋዎችን ከአምስት እስከ አስር ያህል ቋንቋዎችን ቢችል ለራሱም ትልቅ ገቢ ያለው ሰው ይሆናል ብዬ ነው የምገምተው።

4. Researcher- እስካሁን በስራ ላይ እያለህ በቱሪስቶች ጋር በምታደርገው ግንኙነት የኮሙዩኒኬሽን ችግር ነገር አጋጥሞህ ያውቃል?

ተጠያቂ 5 - እንደ ችግር ብዬ የማነሳው በተለይ እዚህ የቅዱስ ላሊበላ ውቅረ አቢያ ተክርስቲያናት ከሌላው የጉብኝት ቦታዎች የተለዩ ናቸው። እዚህ ሲገቡ በዋነኝነት የሚገጥመኝ ምንድን ነው ቤተክርስቲያን የማትፈቅዳቸውን ነገሮች ሲያደርጉ ካለባቸው፤ ቤተክርስቲያን ውስጥ ምግብና መጠጥ መጠቀም ሌሎች ደግሞ ሲጋራ፣ ጫት የመሳሰሉት ነገሮችን እንደ ግዴለሽነት መጠቀም ይህን ያደረገው እንኩን የቤተክርስቲያኑ ችግርም ሊሆን ይችላል ብዬ እገምታለሁ ምክንያቱም የላሊበላ ውቅረ አብያተ ክርስቲያናት ከሌሎቹ የተለዩ መሆናቸው እየታወቀ ቱሪስቱ የአምልኮ ቦታ መሆኑን ማወቅ አለበት ቱሪስቱ ግን የሚገባው ያለአስገብኝ ነው። ቤተክርስቲያን ሲገባ የሚያገኘው ቁሶችን ነው፤ ዘበኛዎችን ነው ቁሶች እና ዘበኛዎች እንግሊዝኛ መናገር አይችሉም ቱሪስቱ ገብቶ ያልሆነ ነገር ሲያደርግ መግባባት አይችሉም ምንድነው የምትለኝ ምንድነው የምትለኝ በማለት መግባባት ስለማይችሉ የሚፈለገውን አድርጎ የመውሰድ ነገር ስላለ ለአምልኮት የማይሆን ነገር ሊያደርግ ቅር ይለኛል። ሌላው እኔ አንድ ወቅት ጃፓንኛ አልናገርም ግን ኮሙዩኒኬት የምላትን ትንሽ እናገራለሁ ጃፓኖች ጋር ስለዋጋ ስንነጋገር መግባባት አልቻልንም ዋጋውን በፅሁፍ ነው ያሳየኋቸው ያሳየኋቸው ምንድን ነው 20 ቁጥርን ፅፌ ነው የእኔ ሃሳብ የነበረው 20 ዶላር ነው እነሱ ግን አስገብኝቸው ስጨርስ የሰጡኝ 20 ብር ነው። ስለዚህ እንዳልጠይቃቸው ያችን ቁጥር ነው የሚያውቁት ዶላር አላልኳቸውም የኢትዮጵያ ብር አላልኳቸውም ካለማወቅ የተነሣ እንዲህ አየነት አለመግባባት ሁኔታዎች ይከሰታሉ። ሌላ የገጠመኝ ምንድነው አንዳንድ ቱሪስቶች ጋይዱ ሁሉ ትዳር የሌለው ይመስላቸዋል እኔ አሁን ትዳር አለኝ ልጆች አሉኝ ብዙዎቹ ቱሪስቶች ያላገባሁ ነው

የምመስላቸው አብረን ከመጠጣት ከመግባባት የተነሣ አብረን እንደር እንወሰድህ የሚል ጥያቄ ያነሱልኛል እና እንደዚህ አይነት ገጠመኞች አሉኝ።

5. Researcher- እንግሊዝኛን እንደ መጀመሪያ ቋንቋ ከሚናገሩ ቱሪስቶች እና እንግሊዝኛን እንደ ሁለተኛ ቋንቋ ከሚናገሩ ቱሪስቶች የትኞቹ ጋር ኮሙኒኬት ማድረግ ይቀልሃል ወይም ይከብድሃል?

ተጠያቂ 5 - ብዙ አይነት ትርጉሞች አሉት በተለይ ዩኬ የሚመጡት እና አሜሪካኖች ቋንቋቸውን ውጠው ስለሚናገሩ በተለይ ሁለት እና ሦስት አመት ጋይድ ሁኔታ እስከምትሠራ ድረስ በደንብ ተግባብተህ ለመስራት በጣም ያስቸግራል። ሁለተኛ ቋንቋ ተናጋሪዎችን አንተ ታሾፍባቸዋለህ ነገር ግን እንደመጀመሪያ ቋንቋቸው የሚናገሩት እንደ እን አውስትራሊያ፣ ዩናይትድ ኪንግደም እና አሜሪካን የሚናገሩት ቋንቋ ልምድ ከሌለህ አስቸጋሪ ነው እኔ አሁን በፊት ጫማ ጠባቂ በመሆን ስለ ሠራሁ በዚያ ምክንያት የሚሉትን ቋንቋ ስለምግባ ነው እንጂ የእኔ ጓደኞች አብረን ስንቀጠር ቋንቋቸውን ምን ሊሉ እንደፈለጉ ስለማይገነዘቡ ሚስአንደርስታንዲንግ ስለማፈጥርባቸው ቱሪስቶቹም በጋይዱ ላይ አሹፈውበት የሚሄድበት ወቅት አለ። ስለዚህ ቋንቋ እንደመጀመሪያ ተናጋሪ ይከብዳል አንደሁለተኛ ተናጋሪ ደግሞ ይቀላል።

6. Researcher- እንግሊዝኛን እንደሁለተኛ ቋንቋ የሚናገሩ ቱሪስቶች ሲያጋጥሙህ እነሱ እንደረዱህ ለማድረግ ስትል እንግሊዝኛህን ቀለል አድርገህ ለመናገድ የምትሞክርበት ጊዜ አለ?

ተጠያቂ 5 - አሜሪካን እና እንግሊዝ እኛ አወላግደንም ብንናገር እነሱ ይገባቸዋል። እኛም እንደ ቱሪስቶቹ የቋንቋ ችሎታ ሰባብረህ የምትናገረው አለ። በአለ አቅምህ ተጠቅመህ ደግሞ በጥሩ ቋንቋ የምታናግራቸው ሰዎች አሉ። እና እንደ ሰዎቹ እያየህ ነው። ለምሳሌ ፀበተክርስቲያኑ ክራድ አድርጓል ትላለህ ትሰንጥቋል ትላለህ ሌላ ጊዜ ደግሞ ቋንቋውን የማይረዱ ሲያጋጥሙህ ብሮክን ትላለህ እና እያቀያየርህ ትናገራለህ።

7. Researcher- በባህል ልዩነት የተነሳ የመግባባት ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 5 - አንዳንድ ጊዜ ላይክ አለባበስ አሁን ዩኒፎርም ይሁን የሚባለው አንድ አየነት እንድንሆን ነው ዩኒፎርም ሳትለብስ ስትቀር ከሌሎች ዩኒክ ሆነህ ትገባለህ ያ ራሱ ለእነሱ

ጥርጣሬ ያሳድርባቸዋል። ሌላው ደግሞ አለባበስህን አይተው አለባበስህ ከቤተክርስቲያኑ ጋር የማይሄድ ከሆነ አንተ እያስረዳሃቸው ፎቶ ሊያነሱ ጥለውህ ይሄዳሉ። እየሰማንህ ነው የሚሉ አለ። ይህ ሁኔታ በጋይዱና በቱሪስቱ መካከል ያለውን ግንኙነት ጥሩ እንዳልሆነ ያሳያል። ቱሪስቶችም የዚህ አይነቱን አጋጣሚ ኮምፕሌን አድርገው ነው የሚሄዱት። ለምሳሌ ቆንጆ እየተናገርህ እጅህንና የተለያየ ሰውነትህን ያለአግባብ እያንቀሳክስክ የምትናገድ ከሆነ ስለ አንድ ጓደኛዬ የሰማሁትን ስለማስታውስ ነው ይህ ራሽ ዳንስ ነው አንጅ ያሳየን ቤተክርስቲያኑን በሚገባ አላሳየንም ያሉበት ሁኔታ አለ። አለባበስን በተመለከተ ለምሳሌ ሁለት ሦስት ቲሽርት ለብሶ ሁለት ሸሚዝ የሚለብስ አለ በዚያ ላይ ቅዝቃዜ አለብኝ እያለ ጃኬት ይደርባል ካልሱና ጫማ አነጋገርህ ብዙ ነገሮች ስላሉ ይህ ሁሉ የኮሙዩኒኬሽን አንዱ ገፅታ ሆኖ ብዙሃኑ የሚያደርገው ትንሽ በሆኑ ጋይዶች ግን የሚሰራ ነገር አለ።

8. Researcher- ከተለያዩ አገርና ባህል የሚመጡ ቱሪስቶች በተለያዩ ጊዜያት በምታስገቡበት ወቅት እንደ ቱሪስቶቹ ልዩነት የተለያየ መንገድ በመጠቀም ነው ወይስ ለሁሉም አይነት ቱሪስቶች አንድ አይነት መንገድ በመጠቀም ነው የምታስገቡበት?

ተጠያቂ 5 - እኔ መጀመሪያ ስልጠና ወስጃለሁ በወርልድ ባንክ በመጣ ፈንድ ለ20 ቀን 20 የምንሆን ልጆች እንዴት ማድረግ አለብህ በሚለው ስልጠናውን ከወሰድኩ ጀምሮ ቱሪስቱ ምን ይፈልጋል ምን ማድረግ አለብኝ የሚለውን እየፈፀምኩ ነው። ከዚያ በፊት ግን እያስረዳሁ እያለሁ ትቶኝ ሲሄድ እናደዳለሁ ግን ቱሪስቱ የሚፈልገውን ነገር መጀመሪያ አልጠየኩትም እና አንዳንድ ጊዜ ይህ ጋር ከመከተል የእሱ ብር ይቅርብኝ የምልበት ወቅት ነበር። ስልጠና ከወሰድኩ ጊዜ ጀምሮ ግን አለባበሴም ኘሮኘርሊ ነው። ቱሪስቱንም ታሪኩን በሰፊው ነው ወይስ አጠር ባለ መልኩ ነው ማየት የምትፈለገው ሁሉንም ቤተክርስቲያን ነው ወየት ዘ ሞስት ኢምፖርታንድ የሆኑትን ነው ብዬ እጠይቀዋለሁ። በዚያ መሠረት አስገብኜዋለሁ።

9. Researcher- እንደገለፅህልኝ ብዙ አየነት ችግሮች በስራ ላይ ያጋጥሙሃል እነዚህን እና የመሳሰሉት ችግሮች ሲያጋጥሙህ ችግሮችን ለመወጣት ምን አየነት ስልቶችን ወይም መንገዶችን ትጠቀማለህ?

ተጠያቂ 5 - እኔ ብዙ አይነት ስልት ነው የምጠቀመው ሲደምር ቋንቋቸው የሚከብደኝ ከሆነ እኔ ጀማሪ ጋይድ ነኝ በምጠቀመው ቋንቋ በጣም ይቅርታ አድርጉልኝ እላቸዋለሁ እነሱ

ማጭበርበርን ነው እንጅ የማይወዱት ግልፁን ካነጋገርካቸው ዶንት ወሪ ነው የሚሉህ ከዚያ በኋላ የምትለውንም ለመረዳት ይሞክራሉ አንተንም ያከብሩሃል። ዝም ብለህ አውቃለሁ ብለህ ያልሆነ ነገር የምታወራ ከሆነ ጥለውህ ይሄዳሉ እና ገንዘብህንም ግማሹን ብቻ ሊሠጡህ ይችላሉ። ለምሳሌ አንድ ጓደኛዬ ቀራኒዩ ላይ ይህ ምንድነው ይሉታል ይህ የአዳም እና ሄዋን መቃብር ነው ብሏቸዋል ሌላ ጋይድ ግን ያን ያን ቦታ ያን ቦታ የአዳም እና ሄዋን መቃብር ከመሆኑምበተጨማሪ ጌታ የተሠቀለበት መሆኑንም ሲናገር ይሠማሉ ከዚያ ከአምስት መቶ ብር ሁለት መቶ ብር ብቻ ሰጡ እና በቀሪው ካለ ሌላ ጋይድ ይዘው ሄዱና የዚህ አይነት ሁኔታዎች ይገጥማሉ። በሌላ በኩል ቋንቋቸው የሚከብደኝ ከሆነ ከእኔ በላይ ለተሻለ ጋይድ ሪከመንድ አደርጋለሁ እና እኔ እንግሊዝኛን እንደ ሁለተኛ ቋንቋ የሚናገሩት ብቻ የማስገባት ሁኔታ ነበር።

10. Researcher- ወደፊት ሙያህል ለማሻሻል ምን የምታደርገው ጥረት አለ?

ተጠያቂ 5 - እንደነገርኩህ በሜጀር አማርኛ በማይነር እንግሊዝኛ ዲግሪ ይዣለሁ በዲስታንስ ወደዚህ የገባሁት ንጋሪቶሪ ውጤት ስላልመጣልኝ ነበር አሁንም 12ኛ ክፍል ፈተና እንደገና ተፈትኛለሁ ስለዚህ ይህ ውጤት ከመጣልኝ ወደ ዩኒቨርሲቲ ገብቼ እራሴን አሻሽዬ ወደ አስገብኝነቱ የምመለስበት ሁኔታ ይኖራል ማለፍ ካልቻልኩ ግን በሙያ እና ቴክኒክ የቱር ጋይድ ቴክኒክ እየተሰጠ የገኛል በዚያ ገብቼ እራሴን አማካሪ ለማድረግ ነው ጥረት እያደረኩ ያለሁት።

11. Researcher- በአንተ እይታ የላሊበላ አካባቢ አስገብኝዎች ይገኛቸዋል ወይም ቢደረግ የተሻለ ነው የምትለው አለህ?

ተጠያቂ 5 - በእኔ እይታ በስነምግባር ከ110 ጋይዶች 40 ያክሉ እንኳ ጥሩ ስነ ምግባር ያለው የለም ለምን የሃይማኖት መናቅ መቀያየርም ቢሆን ይቻላል ወይም የቤተክርስቲያንን ስርዓት መናቅ ሊሆን ይችላል ወይም ደግሞ በቤተ ክርስቲያን አካባቢ ያሉትን ስርዓት አስከባሪዎች በመናቅ ሊሆን ይችላል። የሚበሉበት ግን የሃይማኖት ትእይንት ባለበት ቦታ ነው። ስለዚህ አለባበሳቸው ንግግር ሊደረግ፣ ለቤተክርስቲያን ያላቸው ክብር በጣም አናሳ ነው ቤተክርስቲያን አገልጋይ አባቶችም ከዚህ የቀነሰ ክብር ነው የሚሠጡት ስለዚህ በስነምግባር 25% ጥሩ ቢሆን ነው እንጅ ሌላው ጥሩ አይመስለኝም። በሙያ ጉዳይ ሙያ ያለው አለ ግን

አይጠቀምበትም ምክንያቱም አብዛሃኛው የአደንዛዥ ዕዕ ተጠቃሚ ናቸው። እንደዚህ አይነቱ ደግሞ ሙያውንም ሊያሳድግ አይችልም። አካባቢውንም ሉያሳድግ አይችልም እንደዚህ አየነቱ ሰዎች አሉ። ነገር ግን ቅድም እንደገለፅሁልህ ሃያ አምስት ፐርሰንቱ ቤተክርስቲያኑን ባህሉን፣ ትዕይንቱን እና አካባቢውን ይዞ የሚሄድ አስገራሚ አለ።

Probe- ይህ እንዳለ ሆኖ በአንተ እይታ ምን ቢደረግ የጉብኝት ስራው በተሣካ መንገድ ይካሄዳል ብለህ ታስባለህ?

ተጠያቂ 5 - ቢደረግ ጥሩ ይሆናል ብዬ የማስበው የቤተክርስቲያን የአመራር አካላቶች፣ የመንግስት የአመራር አካላቶች ሁነው ጉዳዩን በስፋት ቢያዩት አካባቢው የእምነት ቦታ መሆኑን በደንብ ቢያሳውቁት ይህን ካላደረክ አታገባም የሚል ስርዓት በግልፅ ተቀምጦ መታወቅ አለበት ይህ ካልሆነ ግን አስቸጋሪ ነው የሚሆነው።

12. Researcher- እስካሁን አንተ በአስገራሚነት እያለህ እንደ ችግርም ይሁን እንደገጠመኝ ብለህ የምታነሳው ነገር አለህ?

ተጠያቂ 5 - እኔ ሁት ገጠመኞች አሉኝ የመጀመሪያው አንዲት ስፔናዊት ሴት አሽተን ማሪያም ውሰደኝ ትለኛለች ሄደን አብረን ተራራ ላይ ቁጭ እንዳልን ዝናብ ይመጣል ከዚያ በኋላ ወርደን ከዋሻ ውስጥ ቁጭ አልን እኔ ጃኬት ለብሽ ስለነበር በማዘን አውልቄ ሰጠኋት ተቀበለች እና ከለበሰች በኋላ አንዱን እጃን አስገብታ አንድ እጅህን በዚህ አስገባ አለችኝ እኔም ለብርዱ አዝናልኝ ነው ብዬ እጅን አስገባሁ ከዚያ እዲን አመጣች እና ወገቤን ያዘችኝ እኔም ወገቧን ያዝኋት። ከዚያ በኋላ ሣመችኝ እኔ አላስብኩትም በጣም ነው የደነገጥኩት መጨረሻ ላይ ወንድ ነኝ እኔም ሣምኳት። ከተማ ተመልሰን ቢራ ይዘን ስንጠጣ ስታቅፈኝ እና ስትስመኝ ባጋጣሚ አንድ የሚስቴ ዘመድ ያየኛል በዚያን ሰዓት ያ ሰው ለሚስቴ ደውሎ ባልሽ ፈረንጅ ጋር እየተሳሳመ ነው ልጆችሽን ጥሎልሽ ውጭ ሃገር ሊሄድልሽ ነው ብሎ ይነግራታል ከዚያ ሚስቴ ፖሊስ ይዛ መጥታ ይሄ የእኔ ባል ነው አንች ሌላ ባል ፈልጌ ብላ አሰናበተቻት እሷም አልቅላ ሄደች እኔም አልቅሽ ተለየኋት ይህ የመጀመሪያ ገጠመኝ ነው። ሁለተኛ አንድ ቱሪስት በጀትድ ትራቭለር ነው በጀትድ ማለት በቀን የሚወጡት ገንዘብ በጣም ውስን ነው እና ሰውዬው በቀን የሚያወጣው 150 ብር ነው ከዚያ ሃምሳ ብሩን ለአልጋ ከፈለ እኔ ጋር በመቶ ብር ላስገብኘው ተስማምተናል ቤተክርስቲያን ሂደን መግቢያ መቶ ብር አስከፈሉት ለሆቴልና

ለመግቢያ 15 ብሩን ከፍሎ ሲጨርስ ሶሪ \Sorry\ ካስገቡብኝን በነፃ አስገቡብኝን ብር ስለሌለኝ ሲለኝ ምን ብዬ መለስኩለት እኔ ራሴ የእናንተን ሃገር መገባወጥ እፈልግ ነበር ግን ብር የለኝም ስለዚህ ስለዚህ በነፃ የሚባል ነገር የለም ብዬ ሰውየውን መለስኩት \ፈገግ\

ቃለ መጠይቅ 6

1. Researcher- በመጀመሪያ ስምህንና የትምህርት ደረጃህን ብትገልፅልኝ?

ተጠያቂ 6 - እድሜዬ 35 ነው የትምህርት ደረጃዬ ደግሞ በጅኦግራፊ የመጀመሪያ ዲግሪ አለኝ

2. Researcher- መቼ እና እንዴት ወደዚህ የአስገቡብኝነት ስራ እንደገባት ብትገልፅልኝ?

ተጠያቂ 6 - በመጀመሪያ አስገቡብኝ አለነበርኩም ግን ከቱሪዝም ገር የተያያዘ ስራ እሰራ ነበር እና ለቱሪዝም ሴክተር በጣም ቅርብ ነበርኩ እና ለአስር አመታት ያህል በቱሪዝም ዙሪያ ከሠራሁ በኋላ በ2004 ዓ.ም መጀመሪያ አካባቢ ወደ አስገቡብኝነት ስራ ገብቻለሁ።

3. Researcher- በአንተ እይታ ከተለያየ አገር፣ ባህል እና ቋንቋ የሚመጡ ቱሪስቶችን የሚያስገቡኝ ወይም ደግሞ ከእነዚህ አይነት ቱሪስቶች ጋር በሚገባ ለመግባባት አንድ አስገቡብኝ ምን ይጠበቅበታል ብለህ ታስባለህ?

ተጠያቂ 6 - በእኔ እይታ ሦስት ነገሮች ያስፈልጋሉ። የመጀመሪያው የአካባቢውን የሚያብገብኝበትን ነገር ማወቅ ስለአካባቢው መሠረታዊ የሆነ አውቀት ሊኖረው ይገባል። ሁለተኛ የአውቀትን ነገር ሊገልፁበት የሚያስችል ጥሩ የቋንቋ ችሎታ ሊኖራ ቸው ይገባል። ሦስተኛ ቱሪስቶች የመጡበትን ባህል እያንዳንዱን ማወቅ ባይቻልም ጀነራል የሆነ የባህል እውቀት የስፈልጋል እላለሁ።

4. Researcher- እስካሁን በስራ ላይ እያለህ በቱሪስቶች ጋር በምታደርገኑው ግንኙነት የኮሙዩኒኬሽን ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 6 - እኔ አዲስ ጋይድ ነኝ ግን በዚህ አጭር ጊዜም ቢሆን ያየኋቸው ነገሮች አሉ አንደኛ ቋንቋን በተመለተ እኛ የተሻለ ቋንቋ መናገር እንፈልጋን ምንም እንኳ ውስንነት

ቢኖርም። እኛ ግን የምንለውን የማይረዱን ቱሪስቶች ያጋጥሙኛል በተለይ እንግሊዝኛ የማይችሉ ሲያጋጥም እኛ እንግዲህ አንዱ ቋንቋ እንግሊዝኛ ብቻ ነው እና ለእነሱ ስንል የተንሻፈፈ እንግሊዝኛ የምንናገርበት ሁኔታ አለ። ለምሳሌ አሁን እኛ የምናስገባቸው ስለላሊበላ ውቅረ አብያተ ቤተክርስቲያን ነው። ቤተክርስቲያናቱ ቢዩልት አኝ አይደሉም የተገነቡ አይደሉም የተገነቡ አይደሉም ቢዩልት አኝ ብለን አናስረዳም ኤክስትራክትድ ነው የሚባሉት ከአለት ተፈልፍለው የተሠሩ ስለሆነ ኤክስትራክትድ ነው የምንለው ግን ኤክስትራክትድ ስንል አንዳንዶች የእንግሊዝኛ እውቀት የሌላቸው ይከብዳቸዋል። ስለዚህ ጀስት ከቲንግ ዘ ኀረክ ብለን እንናገራለን። እኛ በትክክል ሊገልፀው የሚገባውን ቋንቋ ብንጠቀም ደስ ይለናል እና ሌላ ቋንቋ የሚናገሩ ሰዎች ላይ ትንሽ ችግር አለ። ከባህል አንፃር ሰናየው አቀራረባችን አቋቋማችን ጀመር የማንረዳ አለን። አንዳንዶቻችን በጣም እንጠጋቸዋለን በዚህ ጊዜ በተደጋጋሚ ቱሪስቶቹ ሲሸሹ አያለሁ። በጣም ስንርቅም አይሠማም በተለይ የኮንፊደንስ ችግር ያለብን ጋይዶች ጠጋ ብለን ሹክ የማለት ነገር አለ ምክንያቱም ሌላ ወገንም ከአካባቢው ሊኖር ስለሚችል የእኛን ቋንቋ ድክመት እንዳይረዱብን በማለት ይሆናል በዚያን ጊዜ ወደ ቱሪስቶቹ ጠጋ ስንል እነሱ ደግሞ ከእኛ ሲርቁ እናያለን። ይሄ እንግዲህ የእነሱ ባህል ነው። ሌላው በጣም የገረመኝ አይ ቲንክ እና አይ ሆኝ የሚሉ ሃረጎች በተደጋጋሚ እያቀያየርኩ ስጠቀም አንዷ ቱሪስት በእኛ ሃገር ሆኝ የሚባለው በዚህ ሃገር ቲንክ ነው ብላ ነገረችኝ። እና የዚህ አየነት ልዩነት የሚፈጠር ሁኔታ አለ። ከዚያ በላይ በባህል ዙሪያ አንድ ያጋጠመኝ ነገር በልደት ቀን እንግዲህ በዚህ እለት ላሊበላ በጣም ብዙ ህዝብ ነው ያለው እና ለመተላለፍ ተጨናንቀህ ነው እኔ የያዝኳት እንግዳ ግን ባሏ ጋር ናት ሁለቱም ቦርሳ አንግበዋል የሚጠብቁት ቦርሳቸውን ነው ሰው በነካቸው ቁጥር ሁሉ ሰው ጋር ተጣልታ ልትዘልቀው አልቻለችም እና በመድሃከለም እና ቤተ ማርያምን አስገብኝቸ አቆምኩ መቀጠል አልቻልኩም። ጧት በአሉ ተከብሮ ሲያልቅ ከሰዓት ሴቷ ፊቷን እያዞረች እኔን እራሱ አኩርፋኝ በእያንዳንዱ ንክኪ ስትቆጣ ሰው ስለበዛ ነው እንጂ የአንችን እቃ ለመንካት ተፈልጎ አይደለም ስላት ደስተኛ አይደለችም ባጠቃላይ ማንም እንዲነካት አትፈልግም እና እንደዚህ አይነት ልዩነቶችን ተመልክቻለሁ።

5. Researcher- እንግሊዝኛን እንደ መጀመሪያ ቋንቋ ከሚናገሩ ቱሪስቶች እና እንግሊዝኛን እንደ ሁለተኛ ቋንቋ ከሚናገሩ ቱሪስቶች የትኞቹ ጋር ኮሙኒኬት ማድረግ ይቀልሃል ወይም ይከብድሃል?

ተጠያቂ 6 - እንግሊዝኛን እንደመጀመሪያ የሚናገሩት ሰዎች እኛን በቀላሉ አንደርስታንድ ያደርጉናል። ገና ስንጀምር ምን ለማለት እንደፈለግን ስለሚገባቸው እራሳቸውን እየነቀነቁ አንደርስታንድ አድርጌሃለሁ የሚል ነገር አያለሁ እነሱ ጋር ያለው መሠረታዊ ችግር ግን እነሱ የሚሉትን ለመስማት እንቸገራለን ንገርናውንሴሽናቸው እንደ እኛ አይደለም በጣም ይፈጥናሉ በተደጋጋሚ ኤክስኪዩዝ ማለት ደግሞ አውቀት አልባ ያሠኛል ብለን ስለምንፈራ እንዳንድ ጊዜ እንዳውም የጠየቁትን ትተን ያልጠየቁትን ስንመልስ ፈገግ ብለው የሚያልፉበት ጊዜ አለ ምክንያቱም ልንሰማቸው ስላልቻልን የጠየቁኝ ይሄን ሊሆን ይችላል በማለት በመሠለኝ የምንመልስበት ጊዜ አለ። እንግሊዝኛን እንደ ሁለተኛ ቋንቋ ተናጋሪ የሆኑት ደግሞ ከእኔ በላይ ሲቸገሩ አያለሁ እንዲያውም አንዳንድ ጊዜ እንግሊዝኛን ከመጀመሪያ ቋንቋዝቸው ጋር እየቀላቀሉ ይናገራሉ። ያም ሆኖ ግን የሚጠቁሙት ቋንቋ በጣም ሲምኘል የሆነ ግራመሩን ያልጠበቀ ቋንቋ ስለሚጠቀሙ እኛም ሲምኘል የሆነ ከምናውቀው ወረድ ብለን ቅድም እንዳልኩህ ለምሳሌ ኤክስኪዩቲድ የሚለውን ትነን ከቲንግ ሮክ ብለን እንድንናገር እንገደዳለን። ስለዚህ የእዚህ አይነቶቹ ቱሪስቶች ከሚሠሙት የሚያዩት ነገር ላይ ነው የሚያተኩሩት።

6. Researcher- እንግሊዝኛን እንደሁለተኛ ቋንቋ የሚናገሩ ቱሪስቶች ሲያጋጥሙህ እነሱ እንደረዱህ ለማድረግ ስትል እንግሊዝኛህን ቀለል አድርገህ ለመናገድ የምትሞክርበት ጊዜ አለ?

ተጠያቂ 6 - በእርግጥ እኔ ጀርመኖች ይህን ይፈልጋሉ፤ እንግሊዞች ያን ይፈልጋሉ አሜሪካኖች ደግሞ ሌላውን የሚል ነገር የለኝም እኔ ኢትዮጵያዊ ሆኜ እቀርባለሁ እነሱ የራሳቸውን ሃገር ሆነው ይቀርባሉ ከዚያ ውጭ በተቻለ መጠን ቶሎ ከያዝኳቸው እንግዶች ጋር ራሴን ኢንተግሬት ለማድረግ እሞክራለሁ። እንግዳው አግሬሲቭ ሆኖ ካየሁት እኔ ካልም ሆኖ መቅረብ እንዳለብኝ ጨዋታ እና ፈገግታ የሚያበዛ ከሆነ እኔም ያለኝ ሰው መሆኔን ቀልዶችን ጣል ጣል እያደረኩ እንዲዝናና ማድረግ እንደዚህ አይነት ነገሮችን አደርጋለሁ ግን ከጀርመን የመጣው እነዲህ ይፈልጋል ከሌላ የመጣው ሌላ ይፈልጋል የሚል በስልጠና የተጋዘ ነገርም ስላልወሰድን አላደርግም ግን ጀኔራሊ ሰዓት ማክበር እንዳለብኝ ስዘገይ በቀላሉ አብሴት እንደሚሆኑ አውቃለሁ እና ቀድሜ መገኘት እንዳለብኝ አምናለሁ። ከቋንቋ አኳያ ቱሪስቶቹን አይቸ እንግሊዝኛ የማይችሉ ከሆነ ሲምኘል የሆነ ቋንቋ የተሻለ ቋንቋ የማናገሩ ከሆነ ደግሞ ወደዚያ ራሴ አጀስት የማድረግ ሁኔታ ካልሆነ በስተቀር አውቀትም ስላለኝ ከእያንዳንዱ ባህል አኩያ አይደለም ተቀኝቸ የመቀርበው።

7. Researcher- በባህል ልዩነት የተነሳ የመግባባት ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 6 - መሠረታዊ ነገር ከመጀመሪያ በፊት ብዙ ጊዜ እኔ የምጠቀመው ስትራቴጂ ሩል ኤንድ ሪጉሌቲንግ አሉ ከቤተክርስቲያን የሚሄዱ መደረግ የሚገባቸው ጥንቃቄዎች አሉ እነሱን ነገሮች ቀድሜ ነው የዌል ካም ግሬቲንግ እንደሠጠሁ የማስረዳቸው። ለምሳሌ ቤተ መቅደስ አይበላም አይጠጣም መሳሳም ክልክል ነው ጫማ አውልቃችሁ መግባት አለባችሁ የመሳሰሉትን ቀድሜ ነው የምናገረው ምክንያቱም በነሱ ባህል የትም ቦታ ቢሆን መሳሳም ነው። አይደለም ከኛ ሃገር ደግሞ እንኳን ቤተ መቅደስ ሻይ ቤትም ቢሆን ሰው እያየው መሳሳም ነውር ነው። በእነሱ ግን ነውር ስላልሆነ ይህን እንዲያደርጉ ቀድሜ እናገራለሁ። ከተከሰተብኝም አላልፍም ቅድሚያ የምሰጠው ለቅርሱ ስኚሪቸዋል ቫልዩ በምንም መንገድ መሸርሸር የለበትም። ደግሞ ቱሪስቶች አንድን ነገር አይደረግም ብሎ ከተነገራቸው አያደርጉም እኔ ለምሳሌ ቤተክርስቲያን ሳስገብኝ ነጠላ ነብሽ ወደ ቤተክርስቲያን ስገባ አማትቤ ስለምገባ ምን ያክል ለቅርሱ ክብር እንደሰጠሁ ይረዳሉ ግን ለምሳሌ በየሎች ሰዓት አባቶች ፀሎት እያደረጉ ባሉበት ሰዓት በርከት ያሉ ጣሊያኖችን የዘህ ብትገባ ድብልቅልቅ ነው የሚያደርጉት። ስለዚህ አንደዚያ አይነት ቱሪስቶች አሉኝ አስቀድሜ መጮኸ አይፈቀድም ቀስ ብላችሁ ነው ማውራት ጥያቄ ካላችሁ ቀስ ብላችሁ ጠይቁኝ ብዬ እናገራለሁ ከተከሰተም ንሊስ ንሊስ ብዬ እንዲቀንሱ አደርጋለሁ።

8. Researcher- ከተለያዩ አገርና ባህል የሚመጡ ቱሪስቶች በተለያዩ ጊዜያት በምታስገቡበት ወቅት እንደ ቱሪስቶቹ ልዩነት የተለያየ መንገድ በመጠቀም ነው ወይስ ለሁሉም አይነት ቱሪስቶች አንድ አይነት መንገድ በመጠቀም ነው የምታስገቡበት?

ተጠያቂ 6 - አጋጣሚ ሆኖ እኔ ከሌሎቹ የተሻለ አኝርቼኒቲ አለኝ ብዬ አምናለሁ ግን አጠቃላይ ያለውን ሁኔታ ሳየው በጣም ችግር አለ። በወረፋ ነው የሚሰራው እና ከ1 እስከ 10 ተራ ቁጥር ያለው በአንድ ቀን ሊደርሰው ይችላል ያን በማሰብ አብዛኛው ቁጭ ብሎ እያወራ ተራውን ሲጠብቅ ይውላል። በአካባቢው አንኳን የሚነበብበት ላየብረሪ የለም። እኔ የተለያየ የስራ ልምድ ስላለኝ አዌርነሱ አለኝ ኢንተርኔት ላይ ቱር ጋይድ ብዬ ብገባ ብዙ ነገር ማየት እችላለሁ። ግን ኮሚትድ ሆኝ አይደለም አልፎ አልፎ ነው ይህን የማድረገው። በአጠቃላይ ግን የጋይዶችን ሙያ አኝ ግሬድ ለማድረግ የሚያስችል አክሰስ አለ ብዬ አላምንም።

9. Researcher- እንደገለፅህልኝ ብዙ አየነት ችግሮች በስራ ላይ ያጋጥሙሃል እነዚህን እና የመሣሰሉት ችግሮች ሲያጋጥሙህ ችግሮችን ለመወጣት ምን አየነት ስልቶችን ወይም መንገዶችን ትጠቀማለህ?

ተጠያቂ 6 - አክቶዋሊ አጋጣሚ ሆኖ እኔ በባህልና ቱሪዝም ዙሪያ ሠርቼ ነበር። እና የጉንደር፣ ደባርቅ፣ የጭስ አባይ፣ የላለበላ አካባቢ አስገብኝዎችን ፈተናም ሰጥቻለሁ። የክልሉ ቱሪዝም አፈሰር ስለነበርኩ ብቃታቸውን እከታተል ነበር እና ሪላቲቭሊ ጉብዝ ናቸው ማለት አይደለም። ከሌሎቹ የተሻለ የቋንቋ ክህሎት አለ ከዚህ አካባቢ ያም ቢሆን ግን በቂ ነው አልልም ብዙ ችግር አለ ከቋንቋ በተጨማሪ ከዚህ አካባቢ የሚገብኘው ባይብሊካሊ የሆነ ነገር ነው። የጋይዶቹ ደግሞ አውቀታቸው ሲወርድ ሲዋረድ የመጣ የቅብብሎሽ እንጂ ቲዮሎጂካል ተርም ብዙ አይችሉም። አንድ ጊዜ እንዲያውም ያጋጠመኝ አጋጣሚ የሆኑ ፈረንጆች አንዱን ጋይድ የካቶሊክና የኦርቶዶክስ ልዩነት ይጠይቁታል እሱ ያን መመለስ አይችልም ከኔ የተሻለ ቲዮሎጂ የተመረቀ አለ ብሎ ለኔ ደወለልኝ በርግጥ እኔ በቲዮሎጂ አልተመረኩም ግን በቤተክርስቲያን ነው ያደኩት እና ማታ ሻይ ቡና እያሉ ተገናኝን 17 ነበሩ እያንዳንዳቸው ጥያቄ ጠይቀውኛል እና ለሁሉም መልስ እሰጥ ነበር። እኔም የቲዮሎጂካል ተርም ብዙ እውቀት አለኝ ብዬ አይደለም ግን እርሱና በርሱ አካባቢ ሊነገር የሚችል የቲዮሎጂካል ተርም እውቀት በጣም እጠረት አለ ይህ በጣም ከፍተኛው ክፍተታችን ነው። ለምሳሌ በስላሴ ሚስጢር ይመስላል የሚለውን ነገር ያው በትሪኒቲ ብሎ ይናገራል ተዋሃደ የሚለውን ነገር ግን ያለውን ጋይድ አብዛኛውን ብትጠይቀው ዩኒቲ እያለ ቢናገር አየገልፀውም። ኢንክሪኔሽን ነው የቲዎሎጂ ቃሉ አሁን ይህ አየነት እጥረት አለ። እኔ እንዲያውም ለዚህ ብዬ ትንሽ ሌይአውት አዘጋጅቼ አጋይዶች የበተንኩበት ሁኔታ አለ። እና ከቅርሱ ጋር የሚሄድ የቋንቋ እጥረት አለ ለምሳሌ ጉልጉልታ ሴቶች አይገቡም ብሎ ጀስቲፊይድ ለማድረግ ፒዩርሊ ቲዎሎጂካል ተርም ነው የሚያስፈልገው የመጽሀፍ ቅዱስ ጥቅስ ጠቅሰህ ነው የምትናገረው። ከዚህ ቦታ እናንተ የማትገቡት ሃጢያተኛ ሆናችሁ ሳይሆን ጌታ በተነሳ ጊዜ ማሪያም መቀደላዊት ቀብሩ ደርሳ መጥታ ለሃዋርያት ነገረቻቸው ሃዋሪያት ሄዱ። ጴጥሮስና ዮሃንስ እርጡ ወደ ቀብሩ ገቡ ማሪያም አልገባችም። ጌታ የተቀበረበት ቦታ ጉልጉልታ ይባላል። ይህ ቤተክርስቲያንም ጉልጉልታ ነው። ማሪያም ስላልገባች በእሷ ምሳሌ ሴቶች አይገቡም። ጴጥሮስና ዮሃንስ ስለገቡ ወንዶች ይገባሉ ብሎ ገለፃ ማስረዳት የቲዎሎጂ እውቀትን ይጠይቃል። በተጨማሪ ቱሪስቶች ከጉብኙና ሃይማኖታዊ ስርዓቱን ከተረዱ በኋላ ኦርቶዶክሳዊ ትምህርት ማግኘትና መጠመቅ

ይፈለጋሉ። በዚህ ጊዜ አብዛኛው ጋይድ ይህን ማድረግ ስለማይችል የተሻለ ሰው በመፈለግ ሲቸገሩ ይታያል።

10. Researcher- ወደፊት ሙያህል ለማሻሻል ምን የምታደርገው ጥረት አለ?

ተጠያቂ 6 - ይህ ጥያቄ በጣም ጥሩ ነው። እኔ የተለያዩ ሰዎች አስተያየት ሰጥቻለሁ። ላሊበላ ኤንድ ባይብል የሚል ወይም ላሊበላና ስኘሪቹዋል በሚል ትሬዲንግ ቢሰጥ ወዚህ ስራ ወሳኝ ነው ብዬ አምናለሁ። ከዚህ በተጨማሪ ጋይዱም ራሱን አኘግሬድ የሚያደርግበት ሚኒስ መፍጠር መቻል አለበት። ዛሬ ብዙ የታሪክ መፃህፍት አሉ። እነዚያን ቢያነብ ራሱን ማሻሻል ይችላል። በተጨማሪ ደግሞ የሚመለከተው አካል ስልጠና ሲሰጥ አንድ ጋዳዩ ሊያሟላ የሚባው ነገር ብቻ ሳይሆን አክቶዋል የሆነ ቅርሱን በሚመለከት ሊያሰለጥን የሚችል ሰው ያስፈልጋል።

11. Researcher- በአንተ እይታ የላሊበላ አካባቢ አስገብኝዎች ይገኛቸዋል ወይም ቢደረግ የተሻለ ነው የምትለው አለህ?

ተጠያቂ 6 - ሁለት አይነት ነገር አለ አንደኛ ገጠመኙ ጥሩ የሆነ አለ እኔ አሁን ወደ 12 የሚሆኑ የካቶሊክ እምነት የነበራቸው ቱሪስቶች ስለ ኦርቶዶክስ ሃይማኖት ከተማማርን በኋላ ተጠምቀው ወደ ኦርቶዶክስ ሃይማኖት የተቀየሩ አጋጥመውኛል። ይህ እንግዲህ የሚሆነው ቅርሱን በማየት የእግዚአብሔርን ጥበብ በመረዳት ነው። ቅርሱ ሊቪንግ ሄሪቴጅ ነው። ኘራክቲካል የሆነውን የሃይማኖት ተግባር ሲያዩ የእነሱ አለም ጠፊ አላፊ ነው የሚለውን በማመን ለመጠመቅ ራሳቸውን ያዘጋጃሉ። ከዚያ ውጭ ግን በባህል ነገር አንድ ጊዜ ቱሪስቶችን ይዠር አሸተን እሄዳለሁ። ተራራው ላይ ከወጣን በኋላ ሜዳው ላይ ቁጭ ብለን ከቤተክርስቲያኑ ብዙ አልራቅንም በዚያን ጊዜ ባልና ሚስት ለመሳሰሉም ሙከራ ያደርጋሉ። በዚያን ጊዜ ቂሶቹ ተቆጡ ቀስ ብዬ ቂሶቹን ለማረጋገጥ ስሞክር ቤታችን አረከስከው ብለው በጣም ተቆጡ። እኔ ከቤተክርስቲያኑም ትንሽ ራቅ ብለዋል ብዬ እና ይህን አታድርጉ እያልኩ በተደጋጋሚ ስናገራቸው አዋክበን ይሉኛል ብዬ ትቻቸው ነበር በኋላ ግን ጉዳዩ ሲጠና ስናገራቸው አብሴት ሆኑና መጨረሻ ከጉብኝት በኋላ ብለው ኮምፕሌን አደረጉ። እና እኔ በቱሪስቶቹ በቤተክርስቲያኑ መካከል ሆኝ ተቸግሬ ነበር። መጨረሻ ስንለያይ ጥሩ ቋንቋ ትናገራለን ታሪክም ታውቃለህ ግን የኛን ነፃነት ተጋፈተኸናል ብለው ተናገሩኝ።

ቃለ መጠይቅ 7

1. Researcher- በመጀመሪያ ስምህንና የትምህርት ደረጃህን ብትገልፅልኝ?

ተጠያቂ 7 - እድሜዬ 33 ዓመቱ ነው የትምህርት ደረጃ በአዲስ አበባ ዩኒቨርሲቲ በትምህርት አስተዳደር ደኝሎማ አለኝ። በአልፋ የርቀት ትምህርት በሎው በዚህ ዓመት ተመርቄያለሁ።

2. Researcher- መቼ እና እንዴት ወደዚህ የአስገብኝነት ስራ እንደገባት ብትገልፅልኝ?

ተጠያቂ 7 - ወደዚህ ሙያ የገባሁት በነበረው የሥራ ማጣት ወደሌላ ቦታ ስራ ለመፈለግ ነበር የሄድኩት በሚሊኒየሙ የስራ አጠገን ቁጥር ለመቀነስ ሲባል የአካባቢውን ቱሪዝም ቢሮ መልምሎ በ1999 ሲያስገባ ነው የገባሁት። አሁን ወደ 5 ዓመት ሆኖኛል። ስገባ ከሙያው ጋር የተያያዘ ስልጠና የለንም። በ1997 ተመርቄ ለ2 ዓመት ያህል ስራ አለነበረሀንም። የቱሪዝም ጽ/ቤቱም ወደዚህ ስራ ቢገቡ ራሳቸውን ሊረዱ ይችላሉ ብሎ በማሰብ ከክልል በመጡ ባለሙያዎች ፈተና ተሰጥቶን ወደ ሙያው ገብተናል።

3. Researcher- በአንተ እይታ ከተለያየ አገር፣ ባህል እና ቋንቋ የሚመጡ ቱሪስቶችን የሚያስገቡኝ ወይም ደግሞ ከእነዚህ አይነት ቱሪስቶች ጋር በሚገባ ለመግባባት አንድ አስገብኝ ምን ይጠበቅበታል ብለህ ታስባለህ?

ተጠያቂ 7 - ወደዚህ ስራ ስንሰማራ በመጀመሪያ ምንም አይነት ስልጠና አለተጠሰንም ነበር። በኋላ ግን በማህበራችን አማካኝነት አንድ አንድ ሰዎች አጫጭር ስልጠና ሰጥተውናል። እና ወደዚህ ሙያ ሲገባ ስልጠና በጣም ያስፈልጋል። በተለይ ቱሪስት ማለት በጣም ሴንሲቲቭ ናቸው። አነሱን በጥሩ ሁኔታ ለማስተናገድ ተከታታይ የሆነ ስልጠና ያስፈልጋል። ስልጠና ከተሰጠ ማንኛውም ጋይድ ከቱሪስቱ ጋር ራሱን አጀስት እያደረገ ስራውን በሚገባ መቀጠል ይችላል።

4. Researcher- እስካሁን በስራ ላይ እያለህ ከቱሪስቶች ጋር በምታደርገኑው ግንኙነት የኮሙዩኒኬሽን ችግር ነገር አጋጥሞህ ያውቃል?

ተጠያቂ 7 - አዎ አልፎ አልፎ የሚያጋጥሙ ችግሮች አሉ። በተለይ ከኮሚሽን ጋር በተያያዘ። አንዳንድ እንግሊዝኛ የመጀመሪያ ቋንቋቸው ያልሆኑ ቱሪስቶች እኛ መግባቢያችን እንግሊዝኛ ስለሆነ ይህን ሳያውቁ ሲቀሩ እንደ ቻይና ቻፓን የመሳሰሉት ስታስጉበኝ የቱራን ኘሮስስ የሚያዳክምበት ሁኔታ አለ። ፎቶ ላይ ብቻ ነው የምታተኩረው በዚህም ምክንያት ችግር የሚያጋጥምበት ጊዜ አለ። በሌላ መልኩ ቱሪስቶች እዚህ ሲመጡ ብዙ ነገር ነው የሚፈለጉት ቀድሞውን አንደርስታንድ ካላደረግናቸው ገና ሲመጡ የተለያየ የተዛባ አመለካከት ይዘው ይመጣሉ። ይህን በተመለከተ የተለያዩ ኢምባሲዎች ቀድሞ ገለፃ ቢሰጥ ወደቤተክርስቲያን ሲመጣ ጥንቁቁ ያስፈለጋል። አንዳንዶቹ የሚቆጡ አሉ። ትራት አላደረክንም ይላሉ። አንድ ጊዜ በቅዳሴ ሰዓት የማስገባቸው ቱሪስቶች ሊገቡ ሲሉ አትገቡም ብዬ አቁሜያቸው እያለሁ ጋይድ ያልያዙ ቱሪስቶች መጥተው ገቡ በዚያን ጊዜ ሌሎች እየገቡ ለምን እኛን ትከለክለናለህ ብለው ተቆጡ። ጋይድ መሆኔ አካባቢዬን ለመጠበቅና ለእናንተ በተገቢው ለማስተናገድ ነው ብሎ ላስረዳቸው ሞክሬያለሁ። በነዚህ ምክንያቶች አለመግባባት የሚፈጠርበት ሁኔታ አለ።

5. Researcher- እንግሊዝኛን እንደ መጀመሪያ ቋንቋ ከሚናገሩ ቱሪስቶች እና እንግሊዝኛን እንደ ሁለተኛ ቋንቋ ከሚናገሩ ቱሪስቶች የትኞቹ ጋር ኮሙኒኬት ማድረግ ይቀልሃል ወይም ይከብድሃል?

ተጠያቂ 7 - ብዙ ጊዜ እኔ ችግር የሚያጋጥመኝ እንግሊዝኛን ሁለተኛ ቋንቋ ከሚናገሩ ቱሪስቶች ጋር በምገናኝበት ጊዜ ነው። ምክንያቱም እነሱ ሊሚትድ የሆነ የቋንቋ ችሎታ በሚኖራቸው ጊዜ ያለመግባባት ሁኔታ ይፈጠራል። ብዙዎቹ እንደ ፈረንሳይ፣ ጣሊያን ጀርመን የመሳሰሉት የራሳቸው ቋንቋ ነው መናገር የሚፈልጉት። ግን የራሳቸውን ቋንቋ የሚናገር ጋይድ ከአዲስ አበባ ነው ማግኘት የሚችሉት ለዚያ ከፍለው ማምጣት ስለማይችሉ ከዚህ ባለው ጋይድ መጠቀም ይፈልጋሉ። እዚህ ያለው ደግሞ የነሱን ቋንቋ ስለማይችል የግድ መጽሀፍ ይጠቀማሉ። እንደዚያም ሆኖ እነሱን ማስረዳት ያስቸግራል። ለምሳሌ ስለ ስርዓተ ቅዳሴ አንዳንድ ወጣ ያሉ ነገሮችን ካልቸራል የሆኑ ነገሮችን ስትናገር የመፋለስ ነገር ይመጣል። በሌላ በኩል አሁን እየለመድኩት ነው እንጅ መጀመሪያ አካባቢ እንግሊዞች እና አሜሪካኖች የሚናገሩትን እንግሊዝኛ ትንሽ አለመግባባት ይፈጠርብኝ ነበር። አሁን ግን እየለመድኩት ስለመጣሁ እንደመጀመሪያ ቋንቋ ከሚናገሩት ጋር የመግባባት ችግር የለብኝም ምክንያቱም እነሱ ለማለት የፈለከውን በቀላሉ ይረዱሀል።

6. Researcher- እንግሊዝኛን እንደሁለተኛ ቋንቋ የሚናገሩ ቱሪስቶች ሲያጋጥሙህ እነሱ እንደረዱህ ለማድረግ ስትል እንግሊዝኛህን ቀለል አድርገህ ለመናገድ የምትሞክርበት ጊዜ አለ?

ተጠያቂ 7 - አዎ በተለይ በቦዲ ላንጉጅ ጋር በተያያዘ እኛ የምናሳየው ምልክት በነሱ ሊለያይ ይችላል። እና ወዲያውኑ አይነግሩህም ግን በኋላ በእኛ እኮ የዚህ አይነት ምልክት እንደዚህ ማለት ነው ይላሉ። ለምሳሌ በአንድ ጣት ፖይንት ማድረግ ለእነሱ እንደ ስድብ ነው እና እንደዚያ አየነት ነገሮችን ኮሜንት ያደርጋሉ። በአለባበስ ዙሪያ እኛ ጋይዶች ዩኒፎርም ለብሰን ነው የምናስገብኘው ትንሽ በቱሪስቶቹ በኩል የአለባበስ ጉዳይ ከአካባቢው ጋር የሚሄድ ነገር ለብሶ የመግባት ጉዳይ አለ ከዚያ ውጭ በዚህ ዙሪያ በአብዛኛው ጥሩ ነው።

7. Researcher- በባህል ልዩነት የተነሳ የመግባባት ችግር አጋጥሞህ ያውቃል?

ተጠያቂ 7 - አዎ አንዳንድ ጊዜ በተለይ ጋይድ ሳይዙ የሚገቡት ቱሪስቶች ወጣቶች ናቸው። ኮነፊደንስ አላቸው በጣም ይደፍራሉ። አንድ ጊዜ ያጋጠመኝ አንድ ቱሪስት አባቶች ከሚቀመጡበት ወንበር ላይ ተሰቅሎ ቆሞ ፎቶ ያነሳል እና ፎቶ አነሳሱም የተለያየ አክሽን እያሳየ ነው እና ስህተት እንደሆነ ስነግረው ብር ከፍያለሁ እንደፈለግሁ ሆኖ ማንሳት እፈልጋለሁ ነው ያለኝ። ይህን እንዳትደግመው ያለዚያ አስወጣሃለሁ ብየ ለዘበኞቹም በመናገር እንዲያስተካክል ለማድረግ ሞክራለሁ።

Probe- ከጋይድ ጋር የሚገቡት ጋርስ ችግር የለም?

ጋይድ ጋር የሚገቡት መደረግ ያለበት ቀድመን ስለምንነግራቸው ብዙም ችግር የለም። ያለ ጋይድ የሚገቡት ግን ቤተክርስቲያን ውስጥ ውሃ ይጠጣሉ ማስቲካ ያላምጣሉ እንዲሁም ውስጥ አይሁን እንጂ ግቢው አካባቢ ሲጋራ የሚያጨሱ ሁሉ ያጋጥማሉ። በነሱ አካባቢ የሚገቡበት ስፍራ ላይ ሊጨስ ይችላል ይህ ግን ቤተክርስቲያን ስለሆነ ያን ማስረዳት አለብን ቢቻል ትኬት አፊስ ላይ አንዳንድ ኢንፎርሜሽን መስጠት ተገቢ ነው እላለሁ። አለበለዚያ የአካባቢውን ሰው ያልሆነ ነገር በቱሪስቶች ሲፈፀም ሲያይ ይበሳጫል። ለምሳሌ አንድ ጊዜ ያየሁት ቱሪስቱ ቤተክርስቲያኑ በር ላይ ሆኖ ያጨሳል በዚያን ሰዓት አንድ የአካባቢው አማኝ ቱሪስቱን ለመማታት የተጋበዘችበት ሁኔታ አይቻለሁ።

8. Researcher- ከተለያዩ አገርና ባህል የሚመጡ ቱሪስቶች በተለያዩ ጊዜያት በምታስገቡበት ወቅት እንደ ቱሪስቶች ልዩነት የተለያዩ መንገድ በመጠቀም ነው ወይስ ለሁሉም አይነት ቱሪስቶች አንድ አይነት መንገድ በመጠቀም ነው የምታስገቡበት?

ተጠያቂ 7 - እኔ የምሰራው የድርጅት ጋር ነው እየሩሳሌም ገስት ሃውስ ጋር ነው የምሰራው። ቱሪስቶች የሚመጡት በትራቭል ኤጀንሲ ስለሆነ አስቀድመን የቱሪስቱን ባህሪ እናውቃለን። ትልቅ ነው ወይስ ወጣት ነው ምን እንደሚፈልግ ካወቅን በኋላ የመጣበትን ሃገር ካወቅን በኋላ ባብዛኛው የሚፈልጉትን ስለምናውቅ አስቸጋሪ ባህሪ እንኳን ቢኖራቸው ቀድሞ ይነገረናል። ራሳችንን ከነሱ ጋር አስታርቀን አንሄዳለን። አንዳንድ ጊዜ ቀድሞ የተያዘውን ኘሮግራም የማሻሻል ነገር ይኖራል። እግረ በሽተኛ ሆኖ አሸን ኘሮግራም ቢኖረው የቦታውን አስቸጋሪነት በማስረዳት ሌላ ቦታ እንዲገቡ ይደረጋል። በቤተክርስቲያንም በኩል ሲታይ ብዙ ጊዜ እኔ የማስገባቸው ሲኒየሮች ናቸው። ሽምገል ያሉ ጥሩ እውቀት ያላቸው ናቸው። ቀስ ብለው ስለሚገቡ ያን ታሳቢ በማድረግ ቻይናዎች ሲሆኑ ደግሞ ሂስትሪ ላይ እንዴት ናቸው የሚለውን ግምት ውስጥ እናስገባለን። በመጡበት ትራቭል ኤጀንሲም ፍላጎታቸውን ለማወቅ የምንሞክርበት ሁኔታ አለ። አባ ትራቭል ሲሆን አሁን ከሪሊጅን ጋር የተያያዘ እንዲያ እናደርገዋለን። የቤተክርስቲያን ኘሮግራም ባለበት ሰዓት ወሰደን እናሳየዋለን እና እንደየንግዳው ባህሪ ነው ራሴን አጀስት እያደረኩ አገልግሎት የምስጠው።

9. Researcher- እንደገለፅህልኝ ብዙ አዩነት ችግሮች በስራ ላይ ያጋጥሙሃል እነዚህን እና የመሳሰሉት ችግሮች ሲያጋጥሙህ ችግሮችን ለመወጣት ምን አይነት ስልቶችን ወይም መንገዶችን ትጠቀማለህ?

ተጠያቂ 7 - እንደመፍትሔ ይሆናል ብዬ የማስበው ሎካል ጋይዳ ትሬኒንግ ቢያገኝ ትልቁ ነገር ትምህርት ነው ትምህርት ካለ እያንዳንዱን ነገር ማስታረቅ ይቻላል ማሻሻል ይቻላል። በተለይ ይህ ስራ ብዙ አይነት ሰዎችን የሚያገናኝ ነው። ዘበኞች አሉ ቁሶች አሉ ጋይዶች አሉ ትኪት ቆራጮች አሉ እና አንዳንድ ጊዜ በዚህ አካባቢ አንዳንድ አላስፈላጊ የሆኑ የምናያቸው ነገሮች አሉ። ለምሳሌ ትኬት ኦፊስ አካባቢ አላስፈላጊ የሆነ ወከባ ቱሪስቶች ጋር ሲያካሂዱ ትመለከታለህ። እንደዚህ አይነት ነገሮች ትሬኒንግ በመስጠት ማስተካከል ይገባል። ማንኛውም እንግዳ በፍላጎቱ ሰርቪሱን ማግኘት ይኖርበታል። ከዚህ ጋር ማንሳት የምፈለገው ነገር

በወረዳው ቱሪዝም ጽ/ቤት እኛን መቆጣጠር ይፈልጋሉ። እና አንዳንድ ጊዜ ምን ያደርጋሉ ይህ ጋይድ አንድ ቤተክርስቲያን ውስጥ ምን ያህል ጊዜ ነው የቆየው እያሉ ራሳችንን ለማድረግ ይሞክራሉ። ይህ ስህተት ነው እኔ አንድ ጊዜ አሸንተን፣ ናኩቶላብ፣ ይምርሃ እና ላሊበላን ለማየት የመጣ ቱሪስት አንድም ቤተክርስቲያን ውስጥ አልገባም። እምነቱ ስላለው ውስጥ መግባት አልፈልግም የህዝቡን አኗኗር ግን ጉጂ ቤት እየገባን እንዴት እንደሚኖሩ ለማየት ሞክሯል። ኢንተረኔቱም ያ ነው እና በዚያን ጊዜ ቤተክርስቲያን ውስጥ ሳንገባ ስንቀር ለምን አትገቡም ብሎ እኔ ጋር የተፋጠጠ ኃላፊ ነበር። ስለዚህ የተለያዩ ቱሪስት የተለያዩ ፍላጎት እንዳለው በጋይዶች ብቻ ሳይሆን ለሚመለከታቸው ስቲክ ሆልደርስ አዌርነሱን መፍጠር ያስፈልጋል እላለሁ። አንዳንድ ጋይዶችንም ቶሎ ወጣ እያሉ እንደ እውቀት ማነስ አድርገው ኢቫሉየት የሚያደርጉበት ጊዜ አለ። ይህ ስህተት ነው ከማንም በላይ ጋይዱ ቱሪስቱን አውቆታል እንደሚያስፈልገው አድርጎ አገልግሎቱን የሚሰጠው ጋይዱ ነው።

10. Recherche ወደፊት ሙያህል ለማሻሻል ምን የምታደርገው ጥረት አለ?

ተጠያቂ 7 - በአሁኑ ሰዓት በሙያ እና ቴክኒክ አጭር ስልጠና ለ4 ወር ቱር ጋይድ ቴክኒክ የሚል ጀምራ አሁን ሁለተኛ ወራን ይዣለሁ። በተጨማሪም በዚህ ፊልድ ራሴን ማሳደግ እፈልጋለሁ። ምክንያቱም እስካሁን ስራ ስናጣ ለጊዜው መሸጎጫ ነው ስናደርገው የነበረው። ግን አሁን የቱሪስት ፍሰቱ እየጨመረ ስለሆነ እንደ ኻሮፌሽን አድርገን መያዝ ይኖርብናል ብዬ ስለማምን ነው።

11. Researcher- በአንተ እይታ የላሊበላ አካባቢ አስገብኝዎች ይጉላቸዋል ወይም ቢደረግ የተሻለ ነው የምትለው አለህ?

ተጠያቂ 7 - በእኔ እይታ ይጉላቸዋል የምለው በተለይ ታሪክ ከማወቅ አንፃር ከመጽሐፍ ቅዱስ ጋር የተያያዘ በስህተት ፈረንጆች የፃፉትን ሁሉ የሚናገሩ ሰምቻለሁ እና ይህ ከሚሆን አባቶቻችን ላይብረሪ ማለት ናቸው። ግን ከነርሱ ጋር ተቀራርበን የመስራት ጉዳይ አይታይብንም። እና በአንድ ላይ ሆነን ስለ አካባቢው ታሪክ አሻሽለን የምናመጣበት ሁኔታ ቢኖር ጥሩ ነው እላለሁ። የትምህርት መነሳሳትም ይጉላል። አብዛኛውን ጋይድ ገንዘብ ሲያገኝ ወደ አዲስ አበባ ለመሄድ እንጅ በአካባቢው ባለው ነገር መጠቀም የአጭር ጊዜ ስልጠና ወስዶ ራሱን ለመቀየር ጥረት የሚያደርግ አይደለም። ወደፊትም ይህን ቢያደርጉ ጥሩ ይመስለኛል።

Appendix III: Translated version of the interview data

Interview 1

1. Could you tell me your age and level of education?

Interviewee 1- My age is close to 30, and my level of education is 10+3 diploma in tour guide.

2. Could you tell me when and how you started tour guiding?

Interviewee 1- The main reason that motivated me to join this profession is my interest to work with tourists. I was very much eager to strengthen my relation with tourists and because the tourist sites in my area are related to religion, I wanted to preserve and promote the religious and cultural values of my area. Due to this I have joined the guiding profession in September 2011 after I have taken and passed the qualification examination given by the Amhara culture, tourism and parks development bureau.

3. What do you think are the requirements and qualities that a good tour guide should possess?

Interviewee 1- First, a guide should have ethics, knowledge and personal hygiene. From these knowledge about the history, culture and other things of the site is a primary requirement. After a guide has managed these things, he /she may be expected to have other extra things like language and others. However, knowledge of the sites being visited is crucial because the tourists are educated and they ask you everything, and it is humiliation for a tour guide to say I do not know when asked.

4. Have you experienced any communication problems in your intercultural encounter with tourists? If yes, what are they?

Interviewee 1- Yes, I experienced, but during that time for example my explanation for native speakers and non native speakers of English is different. The native speakers of English need just highlight and they understand you easily. But the non native speakers need detail information and when I guide the non native speakers, I have to speak slowly. After I show one church, I ask

tourists suggestion or comment about my explanation. In every church, I confirm their understanding because as long as they pay their money, they have to be satisfied.

5. Have you experienced any problem related to cultural differences?

Interviewee 1- I have not experienced much, but I heard from another guide. The religion here is orthodox, but catholic and Jubbahs also come to visit here. One day when the guide requested the Jubbahs to take off shoes, they asked him to explain the religious significance, but he failed to do so. Those tourists asked me to explain and I did that. And actually I always tell my tourists from the Ethiopian Orthodox Church perspective not from the world's perspective. Besides I explain about Ethiopia that it has more than 80 ethnic groups and various cultures and how each ethnic group differs from the others. I also try to know what cultural values tourists have in their country. For example if the tourists are Muslims, I ask them what they do in the mosque.

6. Have you experienced any communication problem related to nonverbal behaviours?

Interviewee 1- This is not a serious problem, but there are some problems regarding to dressing styles because the site here is sacred place. Because this is religious place I have to inform my tourists about the rules and norms of the church in advance. For example, I always inform my guests not to kiss each other, chew gum, eat food, drink water and smoke cigarette inside the church. I always let my guests not to do these things because if they do these, it will have side effect on the cultural values of the community. So far I have never experienced tourists who resist me when I inform them about the rules and norms of the churches.

7. Which one do you find easy to communicate with, the native or non native speakers of English?

Interviewee 1- To me native speakers are easy to communicate with, but non native speakers are difficult to me to communicate with because I always worry that they may not understand what I am saying. However, I try to understand their feeling and sometimes I ask comment from them and I adjust myself.

8. Do you use different strategies of communication depending on the cultural and linguistic differences of tourists?

Interviewee 1-This depends on the background of the tourists. For example, Israelis need much information, but English youngsters do not need much information. Spanish tourists prefer to visit souvenir shop to churches, and others enjoy wondering around the town to look the tukuls. Japanese tourists need privacy and they do not want to disturb others; they are usually silent. Therefore, when I talk to Japanese, I speak slowly and calmly. Chinese do not also need much information rather they need to take pictures, and I just inform them the basic things and I move with them.

9. You said, you have experienced communication problems. What strategy do you use to overcome such communication problems?

Interviewee 1– When I encounter things that I do not know, I tell to my tourists by relating to other things. So I may say it looks like but I do not want to say I do not know. As I told you before, it is very difficult to say I do not know while working in a profession. Actually, tourists need few things, so instead of saying I do not know, it is better to explain in terms of similar things.

Probe-What do you do if you do not understand what the tourist has said?

Interviewee 1-For example, if I do not understand the pronunciation, I may ask the tourist to repeat once by saying ‘sorry’ or ‘excuse me’.

10. As a tour guide, what strategies do you use to improve your profession?

Interviewee 1- Firstly, I read religious books that will help me to know the difference among religions. Secondly, I read different texts including magazines and news papers. Finally, I use media to know the difference among countries of tourists in terms of their pronunciations, language and culture.

11. In your view, what qualities and skills do the tour guides of Lalibela lack?

Interviewee 1- I have visited Gondar and other tourist sites. The communication skills of the local guides of Lalibela are better than the communication skills of the guides of the other parts of the country. However, some guides may ask unfair price; and some other may do things beyond the cultural norms of the country. And these may spoil the image of the country.

12. What do you suggest to make the tour guiding activity of Lalibela more effective?

Interviewee 1- In my opinion, if there is educational institution; it will be of great help for the tour guides. If there is educational institution, the guide can learn writing, reading, listening, because if the guide has developed these things, he/she can develop the capacity to explain the culture and history culture. Especially, English language school is very important. The other thing is there is no uniformity among the guides in explaining or describing the churches. For example in describing Bet Medhanealem, there are various explanations for the same thing. For this, if there is a kind of manual or guide book having the description of all churches that will strengthen the profession of the tour guides?

Interview 2

1. Could you tell me your age and level of education?

Interviewee 2– My age is 40 and my level of education is first degree in textile engineering.

2. Could you tell me when and how you started to work as tourist guide?

Interviewee 2– when I was a university student, I used to guide during my vacation. In 1997 E.C. when the Amhara culture, tourism and parks development bureau gave qualification examination and screened out tour guides, I took the exam and joined the guiding business.

3. What do you think are the requirements and qualities of a tour guide should possess?

Interviewee 2– A guide should have knowledge about the sites he/she guides; a guide should know the ethics of tour guides; a guide should know the guiding techniques that we have taken in different trainings. Furthermore as a tour guide is an ambassador of the site, he/ she should have

a good personality and should be a good model of the site. Having all these, a guide should be able to satisfy his/her tourists.

4. Have you experienced any communication problem in your intercultural encounter with tourists? If yes, what are they?

Interviewee 2- Yes, I have experienced problems. I can explain these in three ways. Once upon a time I met Jewish tourists whose behaviour was very bad. Leave alone people from civilized and developed country, street people could not behave like that. When I started describing the church, they said, this is the work of our brothers (templars). The other problem that I have experienced is the native speakers' pronunciation. When I began the guiding business, I met British tourists who speak very fast and complicated language. During that time I was in trouble to understand their language. To overcome this problem, I sometimes asked the tourists to repeat what they said and sometimes, I guess and left by saying yes. The other problem that I have experienced is when I met tourists who do not speak and understand English well. When I meet these kinds of tourists, I am really confused what to do. There are cases where I use broken English to accommodate tourists who are unable to understand English. These are the challenges that I have experienced in this profession.

5. Have you experienced any communication problem related to cultural difference?

Interviewee 2-Yes, that is what I have tried to explain. For example, Once upon a time, when I was going to Asheton Mariam with two British female tourists, I asked the age of one of the ladies and the weight of the other. One of them told me that in British culture, asking one's age and weight is unethical. Therefore, there may be many other things that are not acceptable in the tourists' culture, and I violate unknowingly. But tourists may tolerate me when I communicate with them wrongly.

6. Have you experienced any communication problems related to the use of non verbal behaviours?

Interviewee 2- I haven't experienced this kind of problem directly, but it doesn't mean that I know the appropriate nonverbal communication behaviours of every country. It may be because; tourists tolerate me when I make mistakes in using non verbal behaviours. We have taken some short term trainings regarding non verbal communication. For example, we have learnt to keep eye contact with tourists and to give time or chance for the tourists to ask questions. We are also learnt to stand at the appropriate positions that we can point at the target place or object being described. We are informed the way we have to point or show things when we describe from left to right, top to down are the appropriate techniques of pointing to describe churches, but I don't think that I know the appropriate way of doing such things for tourists based on their cultural differences.

7. As you said, you have experienced communication problems. What kind of strategy do you use to overcome such communication problems?

Interviewee 2- for example, regarding the Jewish, I explained the truth based on historical facts that contain evidences about the question of who carved the churches I asked them , if foreigners have carved these churches, why did not they carve the same thing in other parts of the world? Besides, these churches may reflect the maximum civilization of the time, but they are not the only caved churches of the region. For example outside the town of Lalibela there are churches like Bilbala Georgies, Bilbala Cherkos, Arbatu Ensisa and others when we go to Axum. Therefore, I told them that Lalibela rock hewn churches are not the first and the last of the civilization of the region. They are unique results of our ancestors. I have also experienced from those who consider themselves as historians. A group leader who came with British tourists explaining about the architectural features of the church, he said this kind of civilization is unthinkable by the people of Subsahars countries, so it is carved by templars; I was with him as an escort guide and I tried to defend his explanation. I asked him, if Templars were here, what kind of evidence have they left? For example, Italians have left here some evidences in terms of marriage, cultural and linguistic contacts. Then he said do not spoil my business. Immediately, I left him alone (smiling).

Regarding language there are tourists who are totally unable to understand English and others who have intermediate knowledge of English. The challenge is very serious to communicate with tourists who are unable to speak and understand English. In this case I try to make the explanation very short and I use very simple examples and synonyms to describe and explain the sites. Regarding tourists who have intermediate level of English knowledge, I try to describe and explain the full description of the site.

Probe-What specific strategies do you use to overcome communication problems related to language and culture?

Interviewee 2- Firstly, if the English skill of the tourists is very low, I communicate with my tourists very slowly. Secondly, I have to know and analyse the knowledge and interest of the tourists towards the site that I am going to describe and explain. For example Japanese and Chinese have limited knowledge and interest towards the bible. So when I guide such tourists, I try to simplify the biblical terms by using synonyms and by defining and explaining the technical terms.

8. As a tour guide you encounter tourists of culturally and linguistically different backgrounds, do you use different strategies of communication depending on the cultural and linguistic needs of different tourists?

Interviewee 2- I do not use different ways. Whoever the tourist and wherever the tourist comes, I try to give the same service and treat them equally instead of discriminating them; However, I haven't tried to use different techniques for the different tourists.

9. As a tour guide, what efforts do you make to improve your professional?

Interviewee 2- Regarding the history of my country not only about Lalibela, but also about other historical sites of the country such as Gondar and Axum, I read materials which are written about the different heritages and churches. By doing these I try to improve my profession, however, I cannot say that I am updating myself continuously.

10. In your view, what quality and skill do the local guides of Lalibela lack regarding their profession and what do you suggest.

Interviewee 2- Because we give service regarding the history of churches, we need to know about the history of the Orthodox Church. In addition, we need materials which contain the dos and don'ts of tourists of different cultural and linguistic backgrounds. We also need to have short term trainings, regarding the history of related historical sites such as Gondar and Axum because we may need to explain things and events in Lalibela in relation to those sites.

Interview 3

1. Could you tell me your age and level of education?

Interviewee 3- I am 54 years old and my level of education is 12 complete and different trainings in guiding techniques. I have taken trainings here Lalibela and Gondar.

2. Could you tell me when and how you started your guiding business?

Interviewee 3- First I was a deacon and I was giving service in the churches when I stopped this service due to different reasons, I informally started the guiding business. In 1984 E.C. After the EPRDF controlled the country, the ministry of culture and tourism screened out guides using different criteria, and officials gave us different training courses and we took additional courses. Since then I have been doing the guiding business formally. Regarding education, different stakeholders have given us training especially, the development organization of Finland has given us very good training because the trainers came from the Institute of Catering and Tourism Training of Addis Ababa. Besides I have taken some language courses like French courses and whenever there is no French guide, I use it in mixing with English.

3. What do you think are the requirements and qualities of a tour guide should possess?

Interviewee 3- Ok, for a tour guide, language is the first key requirement. Second, ethics is very important. In addition, understanding of the tourists' interest is very important for tour guides. As a tour guide, you have to know where the tourist has come, what the tourist needs, history or

photograph? After you analyze all these, you just follow the tourist. Otherwise if you talk without knowing the interest of the tourist, the tourist may not follow you. Besides, time is a big issue for foreigners, but in Ethiopia coming at three o'clock for one o'clock appointment is considered as punctual. For tourists, a second has a great value, therefore; punctuality should be one determinant requirement for a tour guide.

4. Have you experienced any communication problem in your intercultural encounter with tourists? If yes, what are they?

Interviewee 3- Yes, one day I encountered a difficult situation. Most of the time I work for travel agent, and one day the travel agent sent me one tourist with the four program of Yimirha, Lalibela, and Genete Mariam. After I showed him Yimreha and Genete Mariam, I was trying to show him the churches of Lalibela, but when we reached at the gate of the last church (BeteLibanos), the church was closed. At that time the tourist was disappointed and he shouted at me and even insulted me with the word 'mired? I said 'I am an Ethiopian; here after you do not have the authority to insult me'. So that was the bad experience that I have encountered.

The other thing is that tourists sometimes violate the norms of our culture. Because this site is monastery, tourists have to respect the wearing style and other norms of the monastery. For example, they should not drink water inside the church, should not chew gum and should not wear short clothes that expose their body. Due to the violation of such norms or rules, there is some conflict but this is not as such serious. If we inform them, tourists usually respect our culture.

5. Which one do you find easy to communicate with, the native or non native speakers of English?

Interviewee 3- Yes, when French tourists come, and there is no French speaker guide, it is very difficult to communicate with them. When the problem becomes serious, I tell them to refer guide books written in French. As I said before, language is a determinant factor for a tour guide and even to be a tour guide one has to know at least three languages, however; there is no language school around here, unless it will be established for the future. Even, I do not think that

we all know English very well, but tour guiding is by itself school because you learn behaviours, language, and history. Therefore, through learning, I hope we will improve our selves.

6. Do you try to accommodate (simplify your English) when you meet tourists who are unable to understand English well?

Interviewee 3- Yes, this is what I always do. Either using different signs or simple language, I always try to make them understand as much as possible.

7. Have you experienced any communication problem related to the use of non verbal behaviours?

Interviewee 3- I have not experienced this problem. When you guide a big group, some tourists may not give you attention and they ask you back what you have already said. However, for that you have to be able to control their attention before you describe to them. If tourists are taking pictures or talking to each other, you have to just keep silent, and then they will start to give you attention, so that you can start your guiding. Regarding eye contact, as I have learnt from school, one has to have a direct eye contact during speaking. Unless you have direct eye contact when you tell something to your tourists, they do not trust you whatever you tell them.

Probe- Don't you think this varies based on the cultural background of tourists?

Interviewee 3- No, this is just international rule, when you guide, you have to look at the eyes of your tourist otherwise what you are saying is not right.

8. As you told me, you have experienced various communication problems, what kind of strategies do you use to overcome such communication problems?

Interviewee 3- When I start guiding, I study the interest of the tourist. If the tourist looks at me and listens to me carefully, he/she is interested on what I am saying, but if the tourist looks around and takes pictures, he/she is not interested on what I am saying, and therefore, I have to take him/her to the best places for photo.

9. As a tour guide what kind of strategies do you use to improve your profession?

Interviewee 3- I read books and I attend media. I have also learnt about the cultural differences of tourists including which tourist needs what. We are given training by international guide association about various things including how to greet tourists of different cultural backgrounds. Therefore we have to practice and upgrade those things.

10. In your view, what things do the local guides of Lalibela lack regarding their profession and what do you suggest for the improvement?

Interviewee 3- Education is a determinant factor for a tour guide. There must be continues education because a tour guide is an ambassador of the country. However, education alone is not enough; one has to know the ethics and norms of the site. Especially as long as we are representatives of this monastery, we have to learn the norms of the churches, and we have to learn also about the bible because the rock hewn churches by itself is a reflection of the bible.

Interview 4

1. Could you tell me your age and level of education?

Interviewee 4- I am 34 years old and my level of education is diploma in social science.

2. Could you tell me when and how you started your guiding business?

Interviewee 4- First, I was working in a hotel and I started the guiding business when the hotel announced a vacant position for a tour guide. Then after I have taken the qualification examination given by the culture and tourism bureau of Amhara region. Since then I am working almost for about ten years as a tour guide.

3. What do you think are the requirements of a tour guide who guides or communicates well with tourists who come from different cultures, languages and countries?

Interviewee 4- A tour guide has to learn in tourism field to know the guiding techniques; a tour guide has to know the culture and interest of tourists because some tourists may not be interested in history. There are some tourists who appreciate the architectural design. I have experienced some tourists who left me while I was telling them the history, therefore; it is good to know the interest of the tourists.

4. Have you experience any communication problem in your intercultural encounter with tourists?

Interviewee 4. I have not experienced serious problem, but in some cases I have experienced misunderstanding due to the difficult accent of native speakers of English specially Americans.

5. Which one do you find easy to communicate with, the native or non native speakers of English?

Interviewee 4- the language of Non native speakers of English such as French and Italian is easy come to understand, but the native speakers especially the black ones are difficult come to understand. .

Probe- Have you experienced any communication problem with non native speakers of English? This is to say do non native speakers of English understand your English well?

Interviewee 4 – Spanish and French tourists are unable to understand some religious words, and I try to simplify this using simple and synonyms words.

6. Have you experienced any communication problem related to the use of non verbal behaviours?

Interviewee4- I have never experienced such problem, but sometimes I use signs and tourists understand me.

7. Have you experienced any communication problem related to cultural differences?

Interviewee 4- sometimes I encounter tourists who act inside the church against the norms or rules of the church. For example tourists who come for honey moon embrace and kiss each other inside the church, and they refuse when I tell them not to do so.

8. You as a tour guide you encounter tourists of culturally and linguistically different backgrounds; do you use different strategies of communication depending on the cultural and linguistic differences of tourists?

Interviewee 4- so far I have been guiding all the tourists in the same way, but for the future I am thinking to use different strategies based on the interest of the tourists.

9. As you told me, you have experienced various communication problems. What kind of strategies do you use to overcome such communication problems?

Interviewee 4- For example, when I am unable to understand the pronunciation of native speakers of English, I give special attention to understand what they say.

10. As a tour guide, what strategies do you use to improve your profession?

Interviewee 4- When I joined the guiding business, I was simply grade 12 complete, but after I started the tour guiding, I have upgraded myself to diploma in history and geography. Besides, I read different books in my spare time.

11. In your view, what things do the local guides to Lalibela lack regarding their profession and what do you suggest for improvement?

Interviewee 4- There are some guides who have ethical problems and some others who have no knowledge of the site. Some tour guides use the money they gain for alcohol and for other bad things. Instead if they try to learn the guiding techniques and others, they will change and upgrade themselves. Generally, what I want to suggest is that first those who join the sector should have the required manner of ethics. For those who have already joined the sector, there must be continues on job training.

Interview 5

1. Could you tell me your age and level of education?

Interviewee 5- Now I am 30 years old and my level of education is First degree in major Amharic and minor English at St. Mary's college of distance education.

2. Could you tell me when and how you started to work as your guide?

Interviewee 5- First I was a deacon and I have given service in the rock hewn churches of Lalibela for 15 Years. At times when I was attending my modern school, I was guiding the local tourists (those who speak Amharic). I started the formal tour guiding in 2005 after I get licensed by Amhara region culture and tourism bureau.

3. What do you think are the requirements and qualities that a good tour guide should possess?

Interviewee 5- If possible, one has to know more than five languages to be a tour guide, if five languages are not possible, knowledge of English and French will be very important for a tour guide. Because tourists are from all over the world, sometimes we meet tourists who are unable to understand English. This will affect the tourists' satisfaction and the tour guides business. Therefore, if a tour guide knows from five to ten major languages, he/she can generate high income.

4. Have you experienced any communication problem in your intercultural encounter with tourists? If yes, what are they?

Interviewee 5- I have experienced some tourists who perform actions which are not allowed inside the church. Some of the problems are wearing style, eating and drinking, smoking and Chewing chat inside and around the church. Actually, this is the problem of the church because it is obvious that the rock hewn churches of Lalibela are different from other tourist sites, but tourist are allowed to enter to the church without a tour guide. When tourists enter to the church without tour guide, they meet guards and priests who are unable to understand English.

As a result there is conflict between tourists and those church staff, and I am really irritated when I observe tourists who violate the rules and norms of the church.

Another communication problem I have encountered is that I had Japanese tourists who were unable to understand English. During that time I faced problem when we negotiated about the guiding price. Because they could not understand my spoken English, I tried to show them in written form. I showed them number 20 with the intention of 20 dollars, but at the end of the tour they gave me 20 Ethiopian birr. Because they do not know any English word or phrase other than that number, I could not do anything and that happened because of miscommunication.

5. Which one do you find easy to communicate with, the native or non native speakers of English?

Interviewee 5 – Until you get experienced, at least three or four years, it is difficult to communicate effectively with British and American tourists because they swallowed their language when they speak. Because I have been working as a shoe keeper, I have experienced the speech style of tourists. Therefore, it is not a serious problem for me, but I know my friends who are in trouble of understanding the pronunciation of native speakers of English. Therefore, for beginner guides, communicating with native speakers is more difficult than communicating with non native speakers.

6. What do you do when non native speakers of English unable to understand your English?

Interviewee 5 – Depending on the type of tourists I vary my language. For example, you may say the church is cracked for those who understand English well, and some other time you may say the church is broken when you meet tourists with low English proficiency.

7. Have you experienced any communication problem related to cultural differences?

Interviewee 5- We tour guides wear uniform because we have to be differentiated from others. When a guide gives service without wearing uniform, he is different from the other guides, and tourists may not trust him as a guide. The other thing is if your wearing style does not fit with the norms of the church, tourists will try to take pictures leaving you alone while you are telling

them about something. There are some tourists who say I am listening you go head. This indicates that the relationship between the guide and the tourists is not good. And tourists Complain such occasions. For example if you move your hands unnecessarily while you are speaking well, your communication will not be effective. Tourists have complained one of my friends in this regard. They said he showed us Rapp dance, but not the churches. Concerning wearing style, there are some guides who wear three t-shirts, two shirts, and over that they wear jacket. All these may affect the relationship with tourists.

8. You as a tour guide encounter tourists of culturally and linguistically different backgrounds; do you use different strategies of communication depending on the cultural and linguistic differences of tourists?

Interviewee 5- I have taken training for 20 days. After that training I am acting according to the cultural differences of tourists. Before I took the training, I did not do that, and even when the tourist left me while I was talking him/ her, I was disappointed. However after the training, I ask the tourist whether he/ she wants to hear the detail history, to see the whole churches, to see the most important churches etc.

9. As you told me, you have experienced various communication problems. What kind of strategies do you use to overcome such problems?

Interviewee 5- I use different strategies. If the language is difficult for me, I tell to the tourists that I am a novice guide, so sorry for my broken English. And actually tourists are happy when you tell them the truth, and they say don't worry. After that they respect you and try to understand what you tell them. If you act as knowledgeable and try to fake them, they may left you. For example my friend told to tourists that a given site is the symbol of the tomb of Adam and eve, but immediately the tourists heard when another guide said that is the symbol of the place where Jesus Christ was crucified in addition to the tomb of Adam and eve. Then the tourists paid only 200 birr from 500 birr and they have taken another guide. Regarding language when I found the language of native speakers difficult, I recommend them for experienced tour guides, and I work with non native speakers of English.

10. As a tour guide, what strategies do you use to improve your profession?

Interviewee 5- As I told you I have got first degree in Amharic major and English minor. And now I have taken national examination. If I pass the exam, I will join university and back to the tourism sector. If I do not pass the exam, I will try to upgrade myself in technique and vocational school.

11. In your view, what things do local tour guides of Lalibela lack regarding their profession and what do you suggest for the improvement?

Interviewee 5- In my view, even from 110 tour guides, 40 guides do not have proper ethics. This may be because of undermining the religion, changing religion or undermining the church's staff. Therefore, the wearing style of such tour guides is not proper; they do not respect the church and the church's staff. Regarding the profession, there are some knowledgeable guides, but they do not use it because most of them are alcohol addicted. This kind of tour guide cannot develop himself as well as the area. However, very few of the guides do their job keeping the cultural and religious value of the area.

To improve all these, the church leaders and the government officers have to work together. They have to design rules and regulations that govern the tour guides. Unless there must be principles of dos and un dos, it will be very difficult for the future.

Interview 6

1. Could you tell me your age and level of education?

Interviewee 6- I am 35 years old and my level of education is first degree in geography.

2. Could you tell me when and how you started your guiding business?

Interviewee 6- I was very close to the tourism sector because I was working as an officer in culture and tourism sector. Finally, in 2004, I joined the tour guiding business.

3. What do you think are the requirements and qualities that a good tour guide should possess?

Interviewees 6- In my view there are three important things. First, a tour guide must have basic knowledge about the site that he guides. Second, to express the knowledge of the site to the tourists, a guide should have ability of language. Third, a guide should have general cultural knowledge though it is difficult to know the culture of each tourist.

4. Have you experienced any communication problems in your intercultural encounter with tourists? If yes, what are they?

Interviewee 6- I am a new guide, but I have observed some problems. Though we tour guides have limitations in the language, we want to speak better English, but we meet tourists who are unable to understand our English. During that time we tend to speak broken English in order to accommodate those tourists. For example, the rock hewn churches are not built up churches, rather they are excavated. To be understood by tourists who are unable to understand English well, we say 'cutting the rock' because the term excavated is difficult for those tourists. Regarding cultural differences, there may be problems when we approach tourists. I saw some tourists who tried to keep their distance when we close to them. Especially non confident tour guides try to talk to their tourists very closely and slowly because they fear that if they talk loudly, some other people will hear their language deficiency. The other thing that I have experienced is when I used the words 'think' and 'hope', one tourist commented me that 'hope' in our country is 'think' in your country.

5. Which one do you find easy to communicate with, the native or non native speakers of English?

Interviewee 6- When I communicate with native speakers of English, they can understand me easily. When I start talking, tourists of English native speakers show sign of understanding by nodding their head. However, the basic problem with English native speakers is that we are unable to understand their speech because their pronunciation is different from ours, and their speech is very fast. We face problems in understanding them. Sometimes we give wrong response when there is miscommunication because if we ask repetition by saying excuse me

repeatedly, we will be labeled as incompetent. On the other hand, I see non native speakers of English are struggling to use English language. Even some of them mix their first language with English. For those who speak simple and ungrammatical English, we speak English simpler than we actually know. For example, as I told you, we substitute the word ‘excavated’ by ‘cutting rock? Therefore, such tourists who are unable to understand English well give more attention on what they see than what they hear.

6. You, as a tour guide, encounter tourists of culturally and linguistically different backgrounds; do you use different strategies of communication depending on the cultural and linguistic differences of tourists?

Interviewee 6- I have no awareness about the cultural and interest differences of tourists of different countries. I always act as an Ethiopian and the tourists represent the culture of their own country, but I try to adjust myself according to the behavior of the tourist after I experience their interest. Regarding language, I adjust my style of speaking depending on the tourists’ ability of English language.

7. What kind of strategies do you use to overcome communication problems?

Interviewee 6- Before I start guiding, I tell to the tourists about the basic rules and regulations of the church. For example, I tell them that eating, drinking, and kissing inside the church are not allowed. In their country it is possible to kiss each other anywhere, but in our country leave alone inside the church, kissing each other in the cafe is taboo. After I informed them about all these, if something wrong happen, I do not tolerate them because I give priority for the heritage, and the spiritual value of the site. Actually, tourists respect what they are told to do and not to do. For example, when the religious fathers are praying, we have to minimize noise, especially, if you have a group of Italians, they shout and make the environment noisy. Therefore, when I have such kind of tourists, I inform them before I start the guiding.

8. As a tour guide, what strategies do you use to improve your profession?

Interviewee 6- I believe that I have a better opportunity than the other guides. Here in Lalibela, we work the guiding business in turns, and most of the tour guides sit for a long time waiting for their turns because there is no library or any other place to read something around here. I have different work experiences, and I am aware to use internet and access information related to guiding techniques. But I am not very much committed to do so. Generally speaking, I do not think that there is access for tour guides to upgrade their profession.

9. In your view, what things do local tour guides of Lalibela lack regarding their profession?

Interviewee 6- As an officer of culture and tourism of the region, I gave qualification examination for tour guides of Gondar, Debark, Tis Abay and Lalibela. I had also follow up in monitoring the guides performance and day to day activity. Therefore, relatively speaking, local tour guides of Lalibela are better than the guides of the other areas. However, it does not mean that tour guides of Lalibela are perfect in all aspects of their guiding profession. The tour site here is directly related to bible, but the knowledge of the tour guides is more of traditional that comes from our ancestors, and they do not know the theological concepts. In this regard, I have a personal experience. Once up on a time a tour guide was asked by tourists to explain about the difference between Catholic and Orthodox religions, but he could not do that. During that time the guide told the tourists that a guide who graduated from theological college will explain them about this. He called me and I tried to explain that. Of course, I have not learnt in theology, but I grew up with the church. So, there is a big gap in this area regarding the knowledge of biblical and theological concepts. For example, many of the guides say trinity for ‘Silasie’ and ‘unity’ for ‘tewahido’, but the theological term for ‘tewahido’, is incarnation. Another case for example, women are not allowed to enter to Golgotha church. To justify with biblical evidence, one has to know the language of the bible. Women are not allowed to enter this church, it is not because they are sin, but when Jesus Christ resurrected, Mary Mekidelina told to the apostles. Peter and John run and entered to tomb of Jesus, but Mary Mekidelina did not enter. The place where, Jesus Christ was buried is Golgotha, and this church is also called Golgotha. And therefore, as Mary Mekidelina did not enter, women are not allowed to enter here, and because peter and John entered, men are allowed to enter here. To explain this religious concept, theological knowledge is very important.

10. What do you suggest to make the tour guiding activity more effective?

Interviewee 6- This is very good question. I have suggested different things for different people. Training related to Lalibela and bible or Lalibela and spiritual life is very crucial for tour guides. The tour guides have to use different strategies to upgrade themselves. There are different history books. If they read those books, they could improve themselves. And when different stakeholders provide training, it should not only be theoretical, rather it should be practical and the trainer should know the actual heritage that is the rock hewn churches.

Interview 7

1. Could you tell me your age and level of education?

Interviewee 7- I am 33 years old and my level of education is diploma in educational administration from Addis Ababa University and Degree in law from Alpha University College of distance education.

2. Could you tell me when and how you started to work as tourist guide?

Interviewee 7- I joined this business because I was unemployed and I did not have another option. During the Ethiopian millennium when the tourism bureau attempted to minimize the unemployed rate, I joined the sector in 1999 E.C. When I joined the guiding business, I did not have any training related to the guiding profession. I was unemployed for two years after graduation. However after the tourism office of the district in collaboration with the regional bureau has given us qualification examination, we joined the guiding profession.

3. What do you think are the requirements and qualities that a good tour guide should possess?

Interviewee 7- When we joined this profession we did not have any training, but after we joined the profession, we have got some trainings through our association. Training is very important before starting the guiding business because tourists are very sensitive, and to provide appropriate service for such tourists continuous training is crucial. If training is given, every tour guide can adjust himself and provide appropriate service for tourists.

4. Have you experienced any communication problems in your intercultural encounter with tourists? If yes, what are they?

Interviewee 7- Yes, there are some problems that I have encountered. When I meet non native speakers, they could not understand English well and this affects the guiding process. Such tourists usually focus on photos. Another thing, unless tourists have to be oriented before they come to the place, there will be misunderstanding. When tourists come to the churches, they have to be informed may be by Embassies about the rules and regulations of the churches. For example, one day I told to my tourists to wait outside of the church until the mass service is finished. While we were waiting outside other tourists who came without tour guide entered to the church before the mass service was finished. During that time my tourists were disappointed and they complained.

5. Which one do you find easy to communicate with, the native or non native speakers of English?

Interviewee 7- I face communication problems with non native speakers of English because they have limited English language ability. Many of the tourists like, French, Italians and Germany want to use their own language, but they could not find tour guides who speak these languages in Lalibela. When we try to talk about the mass service and some other cultural events, tourists of non native speakers of English could not understand the language. On the other hand, I had communication problems with British and Americans when I was a novice tour guide. But now I have no any problem to communicate with native speakers because I have adapted their language and such tourists can understand me easily.

6. Have you experienced any communication problems related to cultural differences?

Interviewee 7- Yes, especially tourists who entered to the churches without tour guides violate the norms of the churches. One day I saw a tourist, taking picture standing on the chair which is the seat of our fathers. He was showing different actions while he was taking the picture. I tried to inform the tourist that he is doing out of the norm of the church, but he said because I paid, I

can do whatever I like to do. Finally, I warned him not to repeat otherwise he will be forced to leave the church compound.

Probe – How about tourists who enter to the church with tour guides?

Interviewee 7- We do not have severe problems with tourists who enter to the church with tour guides because we tour guides inform tourists the dos and un dos in advance. However, tourists who enter to the church without guides drink water, chewing gum, and they smoke cigarette in the compound of the churches smoking in tourist sites of other places may be possible, but here it is not possible because the sites are churches. Therefore, we have to inform the tourist about all these things, and if possible tourists have to be informed at the ticket office. Unless we do things carefully, the community will be disappointed. For example, one day I saw a religious man who tried to hit a tourist who was smoking at the gate of the church.

7. You as a tour guide encounter tourists of culturally and linguistically different backgrounds; do you use different strategies of communication depending on the cultural and linguistic differences of tourists?

Interviewee 7- I work with an organization called Jerusalem guest house, and we know the profile of the tourists in advance because tourists come through travel agencies. The travel agency usually informs us about the nationality and the interest of the tourists. If there is a tourist with difficult behavior, we adjust our selves accordingly. Even sometimes, we modify the tour program based on the physical state of the tourist. For example, if the tourist is disable, and the tour program includes Asheton mariam which is a site of horse ridding, we discuss with the tourist and change that program. And sometimes we try to know the interest of the tourists based on the travel agency they come through. For example, tourists who come through Aba travel need to see religious ceremony. And therefore, we take such tourists to the churches that have special ceremony.

8. As a tour guide, what strategies do you use to improve your profession?

Interviewee 7- Now I am taking short term training in tour guiding techniques, and I want to upgrade myself in the field for the future. So far we have been using the guiding business as a last resort when we are unemployed, but now we have to consider it as a profession because the tourist flow has become promising.

9. In your view, what things do local tour guides of Lalibela lack regarding their profession? And what do you suggest for the improvement?

Interviewee 7- Tour guides lack knowledge of history and bible. I heard one tour guide who gave wrong information for tourists using books written by foreigners. We could use our fathers who are like libraries, but we are not doing together. There is also lack of motivation to learn. Most of the guides want to go to Addis Ababa when they get money instead of upgrading themselves using different short term trainings which are available in the area. Training is a determinant factor for the improvement of the guiding service. And the different stakeholders have to be aware that different tourists have different interests.

Appendix IV: Transcription of audio-video data

Tour 1: Video Data (Interaction between guide one with a German female tourist)

Description about the shelter



G-This shelter is to protect the sun and the rain.

Before this, there was another shelter but that was unwanted.

T- Unwanted?

G- Yeah, unwanted or ugly.

That was constructed by UNESCO.

The fund was by European Union.

This big column or pillar and maybe we expect another one.

T- You hope to have another good?

G- Yeah, another shelter maybe replaced.

T- Yes, yes!

Description of Bete Medhanealem from outside



G- And this church (pointing);

It is curved out from one single rock from top to down (pointing hand from top to down),

And depart from the ground (showing action), excavated to chisel out and picture the map of a church or the roof map on the top carved out from one single rock (showing actions of chiseling)
And some are monolithic.

That one is Bete Medhanealem (pointing) and the biggest monolithic church in the world.

Description of St Mary from the court yard



And this one is Bete Medhanealem (sleep of tongue to mean Bete Mariam) the first oldest church.

And they are monolithic;

They are monolithic.

They are other monolithic church from here.

T- What other monolithic mean?

G- Monolithic means all sides are detached from the surrounding rock

And it is isolated, free standing.

T- Aha, aha, Yes!

Structural Description of the churches

G –Yeah, that is that!

And there is some semi monolithic church.

That is partially carved out, but partially still it is not detached from.

T- Aha! Yes, yes!

G- Yeah!

And we see everything here some are monolithic

And some are semi monolithic church.

Number of churches in the first group

G-Six churches here.

T- How many?

How many?

G- Six church.

T- Sixty churches?

G - Six, six church.

T- Aha, six churches!

G- Yeah!

Here, from this group we will see that the six churches.

From other groups, there is other four churches

The Church of St, George

And down Bete Georgies.

It is separated from the two churches that is the known churches which is a cross design, its own plan

And we see that one even from down.

Totally there is eleven rock hewn churches, and, so, this morning only these churches.

T- Yes! It will be enough (smiling).

Walking down to the church

G-We go down.

T- Yes! Yes!

(The guide walked down first and the tourist followed).

Description of tunnel

G-People used this tunnel to come in.

But now people, they make it to bridge. (pointing back to the old tunnel)

T- Yes, Yes;

G-All the churches are connected?

Connected like this type of trench, some are with the underground tunnel

And some are open trenches connected one from each other.

This is (interrupted by the tourist)

T- From the beginning?

From the 11th century?

G- Yeah!

Originally, when he carved, first he carved the tunnel, the way the trench how to going the church.

That is originally to going the church.

Everything is considerable when he carved out.

T- Aha, aha, everything? (Got closing to the guide).

G- Considers (false start/hesitation)

T- Yes!

G- To drain out the rain water.

T- Yes!

G - Even from the top, it will be high to drain out the rain water easily.

T- Aha, Yes!

G- Yeah, even you will see that how he was talented and active person (walking down to the church).

About king Lalibela



G-OK, please have sit down here.

I would like to explain some about highlight of king Lalibela

T-(sat down on one of the steps to the church).

G-Normally, all these churches is carved out by king Lalibela.

Who is Lalibela?

Saint Lalibela, he was one of the priest king.

T- A priest king?

G- Yeah!

He was Ethiopian king.

Time of Lalibela

G-And he was a priest and king at the end of twelve century.

T- What? Twelve?

G- Yeah, twelve, one two century

T- Aha, yes!

G- And he was born from 1109 in Gregorian calendar, for our calendar 1101.

And when he was 57 years old he became to a king

And when he was 66 years old he started to be carved the rock hewn church.

That was around 1974, I mean 1174 he started the church to carved out.

Time taken to carve the churches

G-And he investigated only 23 years.

T- Two years?

G- 23 years

T- Aha! 23 years to bring these churches?

G- He plan all the eleven churches, to carved out all the eleven churches

T- Aha! Is this the man who wanted to be buried in Jerusalem?

G -Who? Lalibela?

T-May be Lalibela or you may make it clear perhaps.

Who carved the churches?

G- em (pause), you know all churches are carved out by king Lalibela.

The engineer, the designer, himself, no other engineer interference from this work.

Every things have king Lalibela.

Of course he had daily laborers.

You know, he had some ...um ... people who was assisted him, the local people.

T- Local people?

G- Yeah, local people.

T- No foreign people?

G- No foreign people.

Of course some historians and some archeologists, they suggested may be probable, the Egyptians engineers may participated from here,

They said like that.

Even some book, it is explain the nine templar make, they carved they say that

But we belief here according to the hagiography of Lalibela all are it is carved out by king Lalibela.

Of course the local people they were assisted him to excavated, to transport the excavated part.

And also explained by that hagiography of king Lalibela, when he was carved one meter at a day, Angeles was add more one.

People they belief like this and everything is by king Lalibela.

Death of Lalibela

G-And then king Lalibela was 97 years old he died.

T- Was he ninety?

G- Ninety seven years old?

T- He was very old!

Legend about Lalibela's visiting Jerusalem

T-Yes, and there is a legend about this churches I read.

G- Yeah! Normally, he was been in Jerusalem Lalibela.

He was been in Jerusalem for 13 years because of to study the holy place of Jerusalem.

The main objective, the main plan what he would like to be carved out this rock hewn church to replace the holy land of Jerusalem, the holly place of Jerusalem and heavenly Jerusalem.

This group of churches symbolize as a second Jerusalem.

Everythings have its imitation what Jesus was in Jerusalem by that holly place even by disciples and apostles.

We will see each symbol every part of the church biblical interpreted, orientated, we will see from the window, from the pillar, on ceiling of the picture.

Everythings have biblical imitation.

And, during that time when he was been in Jerusalem, he got more experience.

Even he got some engineering experience from other country.

And after 13 years when he start this construction work or excavation of this rock hewn church, he applied that knowledge what he got from others.

Description of crosses

G-Designs even most different types of cross like Greek cross, saint Andrea's cross, like swastika cross.

T - Like what?

G- Swastika, just we will see many.

T- Yes, I sometimes do not understand and sometimes, I will interrupt you because I want to understand everything.

G- OK, no matter, I will repeat when (Leaving unfinished).

T- Yes, OK.

Symbolic function of the churches

G- And, this group of churches, all are, it is symbolized by the second Jerusalem.

When you go to that group, it is symbolized by heavenly Jerusalem.

You know heaven and hell?

And down that Bete Georgies, the cross design, Lalibela is known by that church symbolized by arc of Noah.

T- Arc of what?

G- You know the history of Noah? Noah?

T- Noaha! Yes!

G- Yeah! To remember, by remembrance of that time to abstain ourselves from everything that is what he would like to make it that church as symbolic of arc of Noah, Noah's arc

T- Arc of Noaha, yes (laughing).

Description of Bete Medhanealem



G- Yeah, And here, this one is the biggest monolithic church what we call it Bête Medhanealem.

Medhanealem means holy savior of the world or Redeemer of the world

T- What?

G- Holy savior of the world or Redeemer of the world.

T- Aha (smiling and leaving without understanding)

G- This is Medhanealem and in English the savior of the world (he knows she doesn't understand but could not do anything)

T- (Changing the topic) – this is the oldest one!

G- The second oldest but the biggest one.

T- Aha, the biggest one?

Description of Renewed Pillars



G- Yeah, the biggest one, and here you see the pillar (pointing to the new pillars)?

It was not original because the original was collapsed at the 16th century.

You see some broken stone? (Pointing to the lay down big stones)?

T- Aha, Yes!

G- May be because of weather condition or the load, the very high and the very capacity of the pillar may be less than from weight of the roof it is collapsed.

some are say may be earth quack but still it is not exact evidence by which cause but they innovated this one in 1954 and during that time they were painted red colour the wall to clean the cracking.

Description about the attempt of renewing

G-Even that color was unwanted for this church they decided to take of that colour.

At time they employed unskilled person like farmer and when they remove (showing sign with hands), they make this small holes.

They make that bad feature like a hole.

The first appearance of the church was smooth and it was attractive but these holes, the appearance of the church is reduced because of take of the chiseling of that architectural red colour.

Aksumite style



G-And here, the architectural design resemble the Aksumite.

T- Please, speak slowly (smiled).

G- OK, OK, thank you, thank you (smiled).

You see here, the rectangular frame, the door and the window?

T- Yes! Yes!

G-The window is damage.

We will see the other window.

This type of architectural design what we call it Aksumite style.

T- Aksum?

G- Yeah, Aksumite style.

It was the first civilization in Ethiopian around the 4 BC, the obelisk of Axum.

There was continuation art and architectural during the time of Lalibela.

Time of architecture

G-And by the time of Lalibela more over he developed like this type monolithic church got carved.

But after that period this type of architectural design, it is buried with Lalibela,

There is not monolithic or rock hewn carved.

The zaguye dynasty, the rule of dynasty in the time of Lalibela, after this dynastic were collapsed,

About the Time of Dark Age

G-The Solomonic dynasty was emerged at the 15th century, from the 13th century up to the 17th century it was not good in Ethiopia.

T- Many wars and poverty?

G- Yeah, it was not fixed.

The king was mobile from one place to another place after months and like that.

It was not peace and secure and art and architecture were disappeared.

That is dark age for Ethiopia from 13 up to 17th century, but for the foreign dark age is around the 11th century that was not for Ethiopia at that art and architecture slowly still in Ethiopia like this church are made and it was dark.

T- It was what?

G- Dark age, dark period.

T- Dark, yes dark.

G- Yeah, because of art and architecture were disappeared.

Yeah, better to be go there (going to the other side of the church).

Look, 1954, before it was painted like this, that was an anti for this church.

They would like to be take of that colour when they chisel (showing the action with hands).

They destroyed some part of the church.

You see the beam look above the window, it was the more like that but now it is removed.

Let us see here the appearance of the church (moving to the other side).

Be slowly and carefully (holding hand).

T- Thank you!

Description of Original pillars



G- OK! ...um... in this side, you see here (pointing to the church) .

All this side of the pillar is the original one.

The original pillar still existed.

Because it is carved out from top to down, here naturally the land is here above the height of the church (showing hands up)

T- Aha, the same height?

G- Yeah, above the height of the church, then the lateral wind and some weather condition starting protected by the natural ... like that.

And from around the cave what you see some small cave like even not only from this compound everywhere you go you will see like this.

Decription about old Graves

G-That was tomb or grave.

T- Aha, grave! And who were buried there?

G- um.. The local people like priest and some important person but now they away here the skeleton and buried outside.

T- out side?

G- Yeah! They would like to keep it clean like this.

Nobody now will use it (moving to another place).

Holy water cistern

G-Here the holy water cistern.

At the rainy time, some rainy water collected but for the dry season nothing.

Now it is not functional.

T- It is not functional!

G- Yeah, not functional.

We see from other church, some functional water cistern.

And some are one for infertile women (morning to the other corner).

Swastika cross

G-um..., you see here (pointing), below, the small window, the swastika cross.

T- Yes!

G- Yeah, that was... this church was carved around the end of the 12th century.

Swastika was came around 1940.

They copied from the Christian people this type of cross and this one symbolized by ... for us.

Other Countries, they have their own meaning.

Still even Judaism, they use this kind of cross.

T-Judaism?

G – Yeah, still they use it.

um, normally swastika is clockwise direction (showing with a finger).

They use the other direction.

They use it for their own, I do not know.

Malta's cross

G-Even here, you see from the connection of each pillar, you see here three pillars are, it is connected one from each other, on the connected one from each other.

On the connection, you see some cross, it resemble with a Malta cross.

T- Malta cross?

G- Yeah, it resemble like that, we see even from the next church called Debresina.

Original pillars

G-And you can see original pillar from here, the reinnovative pillar from that (pointing).

This one is from one piece of rock or a single rock but that one is with many drainage system.

All these, it was one single rock. All these (moving hands).

T- Was it all rock (moving hands to the area)?

G- Yeah! All, it was one single rock (moving hands).

T- Incredible!

G- (Stretching hands up), detached from the top and chiseled down (showing action of chiseling)

T- He started from the top of the rock?

G- Yeah!

Material used

T- Which kind of material did he use?

G- Simple tool.

T- Simple tool?

G- Yeah, chisel and hammer.

About Betlehem

G-(the guide holds one hand of the tourist and they walk to Bethlehem).

um ...this one is Bethlehem, here (pointing).

T-Bethlehem?

G- Yeah! Bethlehem means the preparation place of Holy Communion.

T- Aha!

G- The place called in Jerusalem.

Bethlehem and now the Ethiopian Orthodox Church when they are prepared Holy Communion that place is we call it Bethlehem.

The preparation place of Holy Communion, you know? You understand Holy Communion?

T- Holly communion means?

G- The flesh and the blood of Jesus.

T- Yes, aha!

G- And this is what we call it Bethlehem.

Gates of churches

G-And this side, according to the Ethiopian Orthodox Church rule and regulation, there is three gates.

T- Three gates?

G- Yeah! The northern one is for man, the southern direction is for woman, the westerner direction is for priest; the eastern side is not get in the holy of holy.

T- It is what?

G - The holy of holy. The holly place, east -west orientation; that is the rule and regulation of Ethiopian Orthodox Church.

Because of what we belief it from the eastern side heaven is at the east and at the last judgment, at the end of the world... are coming from the east.

Types of crosses

G-They carved Axumit design (pointing to the windows).

Three types of cross – Axum, Lalibela and Gondarian cross.

T- Gondar?

G- Yeah! Gondar!

T- This one (pointing)?

G- Yeah!

About the Size of the church

G-Come here, we come back; there is other group (there was no space).

OK, here this is the biggest church what I said.

The dimension and the area, even you know 23.5 by 33.5, the length and the width of the church.

Parts of the church

G-And here, the church dividing into three parts.

That is the chanting room (pointing).

The priest will be chanting, song, music.

T- Chanting and singing music?

G- Yes! Church music; church music and song and dance.

T- Dance?

G - Church dance, yeah! That is especial dance.

That is church dance.

This one is (pointing) the place to receive holly communion.

They prepared outside there, Betelhem and they bring it here and the people, they will receive from here.

The Holy of Holy

T- What is that curtain? (Pointing to the holly of holly).

G- The holly of holly.

That is the replica of arc of the covenant.

You know arc of the covenant?

That is the Ten Commandments written from that.

T-The Ten Commandments?

G-Yeah! There is entrance there, only to priest and deacon.

Every churches have its own replica of arc of the covenant.

According to the Ethiopian Orthodox Church rule and regulation, to say a church, it must be have the replica of arc of the covenant for all church.

And behind to have (pointing to the holly of holly) only for priest and deacon, that is why holly and holly of hollys.

T- We are not allowed to enter there?

G- Yeah!

T- That is taboo, taboo!

G- Yeah! You see form that?

Old Materials

G-There is something depicted, the big one at the top, that is the shield of Lalibela and the small one is the hat of Lalibela.

As a priest he had also every things even like cross, praying book, a stick and everythings.

The famous Lalibela cross, a golden cross 7.5 kilo grams weight have that cross.

It was stolen by local person and the Belgium art collector was bought that golden cross.

It was stolen and now it is returned back to here.

The Ethiopian government was replace 25,000 dollar for that Belgium art collector because he bought with that amount of money.

T- And who stolen it?

G- The local person.

T - Local person! and he got to-----

G- He sold it ! Yeah! Yeah.

T- And what happened to the local person?

G- To prison.

T- How many years?

G- (Smiling) for long years. (Walking to the other inside part of the church).

The three great fathers

G-Here , there is also some other symbols: Tomb of Abrham, Isac, Jacob. Abrham, Isac, Jacob symbolic.

T- Symbolic, right!

G- Yeah for the remembrance of their holiness to confusion our...

T- Abrham, Isac and,

G- Jacob!

T- Jacob! Yes.

G- Son, father, grandfather.

T- Yes! Yes!

The corner of the church

G- Come this side (walking to other side)

T- Yes, but I may fall down.

G- No matter that, here, it is God with us, but we need to have carefully.

T- Yeah, Yes!

G-Ok, you see here from the corner, how it is decorated, how it is ornamented from the 16th century?

T- Yeah!

G- Imagine, at that time science was not developed to measure the height and the angle, but he did perfectly.

T- Who?

G- King Lalibela.

T- Yes, but could not be ... of the time that...

G- um, sorry!

T- He wanted like this, but he could not be perfect?

G- Yeah everything.

T- Lalibela? He wanted to be perfect and...

G- Yeah! everything, the designer, the engineer, he carved out everything.

T- Aha, everytihing.

G- Yeah, everything, everything of course.

As I told you, he had assistant the local people to transport the excavated part to carried out like that.

All things from top to down even the interior, the exterior everythings from one solid rock, everythings from one solid rock.

T- And Lalibela was working all the time?

G- Yes!

T- Everyday?

G- Yes, because of it was carved by the hand of Lalibela.

T- Many people say it could not be worked out.

G- um... imagine when we are looking at scientific point of view even to carved out like this type of huge church underground, it is impossible.

T- Yes.

G- Even, in the 12th century with a simple instrument, but at the back, there is some ...when we are looking at the religious point of view for God many things are Ok, possible.

You know, that was even Lalibela he was link, the consultant of Lalibela, it was angels and the spirit of God.

It is believed by Orthodox believer um, even the hagiography of Lalibela and it is difficult to believe this type of logic.

May be if you like to take photograph it is possible her.

T- I do not want to make photo inside the church because of the effect.

Description about Drums



G- Good! um... let me tell you about this drum.

Everythings in the church it have its own symbol, by biblical symbol.

For example, this drum, the structural design of the drum, you see?

Wide here, narrow here (touching the two sides).

T- Yes, Yes!

G- Our body structure wide here (showing the upper part of his own body) narrow here (showing the lower part of the body).

It is symbolized as a tomb or a grave of Jesus.

T- Aha, ok, ok!

G- Just the design you see?

Wide and narrow (touching the two sides) symbolized by the tomb of Jesus.

And when they will be play both side ...

T- Both side?

G- Yeah! (making sound by hitting the two sides of the drum).

It is symbolized, you know by the palm face of Jesus Christ.

The soldier, they palm Jesus Christ here.

One soldier here in the right side, the other one here left side.

It is symbolized by that.

And, this one this is symbolized by the weep (the middle part of the drum) of Jesus.

Everythings have biblical imitation.

Biblical is interpreted from every part of the church and from every instrument.

T- This is interpreted the pain (pointing to the drum).

G- Yeah, even you know when the priests chanting, they have prayer stick, cestrum and drum.

And they move to front and they come again to back (showing the action).

That is ...The feeling of ... The pain of Jesus Christ.

When to climb up a mount carver by carrying of his cross, at that time the soldier when they hit him, he was failed out. Again they hold him and when they push him, he was failed by his back. By remembrance of that pain of Jesus Christ when the priest were dancing or chanting, they move to the front. There is two lines. One line like this (showing action); other line like this. And when this line go to the front side and that go back (showing by hands).

And again they come to back, they come the front. Like that even, everything is biblical interpretation.

T- Is this made of wood and goat?

G- Yeah, cow and Ox. The goat skin is not stronger. This is (pointing) stronger than from the goat skin.

T- From the goat skin!

G- From goat skin, the cow and Ox skin, it is stronger than from sheep and goat skin.

T- Aha! Yes!

G- Yeah, that is why they would like to be more strong.

The Hole where Laliela's Cross was found

G-Please come to here. Come to this side (moving to show something).

You see some hole over there? There is half bracket. You see (pointing) and some hole.

T- Yes!

G- The famous Lalibela cross, at the first time it is found from here.

According to our ancestors, the first time Lalibela, he found the cross from here.

Because of that cross it is not man made, it is given from God to Lalibela for blessing purpose.

Still that cross have a healing power.

You know some persons have attacking by devil sprit to ... to send out that devil sprit, they blessing by that cross, and after a few weak treatment they will be cured.

T-They get cured?

G- Yeah! And that is the biggest monolithic church.

T- um, do they give mass service every day?

G- um..(pause) not every day. On the saint's day.

For exampl, today, there is one church, it is celebrated by St. Abune Gebremenfeskidus.

Always, monthly, it will be celebrated from that church.

And from this church even, at a day Medhanealem day, 27 days Ethiopian calendar, at that day highly celebrated from here.

And of course, Sunday is common for all church And even like st Mary day, St Michael day ...

T- Are tourists allowed to go to mass?

G- Yeah, by keeping of the rule of church.

T- Yes, not to make any video and ...

G- Yeah, of course it is possible, but you know, for example it is forbidden during the ritual time to move from place to place at that time, but there is some other time, chanting time, dancing time.

At that time you can take photo, you can record everythings by moving from place to place.

Seeking information whether there is mass service

T- Is there any mass tomorrow morning?

G- Um (pause), tomorrow, normally, it is not known but if there is I will ask the priest, but normally there is not St day.

T- No, Wednesday morning tomorrow? 15th of December?

G- (Smiling) the day of tomorrow is six, Ethiopian calendar, may be if there is I will ask the priest.

T- Aha, Yes! Tomorrow morning, I leave half past nine.

G- Ok, if there is I will ask and I will tell you which church...

T- If there is, will it be early in the morning?

G- um... early morning around six, um...around seven.

T- Aha, Yes, I want to see some of the ...

Architectural design

G- Yeah, good. Even here, you see the architectural design, the arch here the Axumit design.

Also a basilica design, even here because Lalibela, he was been foreign country, he got more experience and when he carved out here some are related with that some other foreign engineering design and architectural style.

T- Combination of many styles?

G- Yeah! In case of that, without any evidence some writers, they said, aha, May be the foreign engineer participate from here, but they have no any evidence.

Even for us one the basic evidence and what we looking and belief it, before Lalibela ... this type of architectural design not new for Lalibela this type of architectural work.

You know, before Lalibela, even around the 4th century, the obelisk of Axum, that was built after that even different kind by different person it will be carved out some church.

Even here, this region after 30 kilo metres far from the town, again the church of Bilbala Chirkos, Bilbala Georgies around the 6th century, it was carved from the rock .

Yeah, it is continue until the time of Lalibela. It is not new for Lalibela.

Ethiopian people like this type of architectural design, we have more ...

The arrival of Christianity

T-was it in the 17th century Christianity come to Ethiopia?

G- Here in Ethiopia, at the first time, Christianity was came around the 4th century.

T- Four? Four?

G- Yeah, around the 4th century, at the time of apostle like Phramnatal the name of the priest that time. Even, Ezana and sayzana.

T- Aha! Ezana and ayzana ...

G- During that time, there was ... and at the first time it was Roma and around here Lasta from this and northern part of shewa, Addis Ababa....

T- Sheba?

G- Yeah!

T- Yes!

Arrival of the nine saints

G- It was, especially around the 15th century that the nine Saints who came from the middle east to Ethiopia like ...

T- From Italy?

G- From Rom.

T- From Rom, Yes!

G- Two persons, from Greek, um.... for example Likanos and um.. Aba Tsedenia from Greek.

Even, um... from Rom, Aba Pentenion, and other also like Aba Gerima, even he came from Rom. some others from Turk.

T- Turk?

G- Yeah, for example, Aba Haleb, he came from Turk.

And even ... he came from Greek and like that all from different place they came to Ethiopia because that was the conference of the Saints. The big conference.

T- The big conference?

G- Yeah, it was the religious conference.

You know? You remember that?

T- No, I did not know.

G- Of course, you were not in that time (smiling).

The separation of the Catholic religion and Orthodox religion, there was a big conference.

T- Was there a big conference in Ethiopia?

G-No,

T- Not in Ethiopia.

G-Yes,

T- It was where?

G- um... for the time I forgot (smiling) if I remember, I tell you

T-Yes, no problem.

G- Yeah, I know, but I cannot remember, I will tell you.

That was the separation of Catholic and Ethiopian Orthodox church.

T- In the 9th century?

G - No, in the 15th, nine Saints, the Saints is nine, but the century was 15th century, nine persons.

T- Nine persons?

G-Nine monks, they came from Rom, from Greek to Ethiopia and after they came here in Ethiopia, they use the language of Ethiopia – Geez.

About Geez

T- Is Geez used during mass?

G- Yeah, translate bible from Hebrew to Greek; from Greek to Geez and they introduce for Ethiopian people that is the expansion of monastery life; like monastery of Debre Damo, Climbing by rope and even other monastery established by that nine monks.

T- And even now, the language in the Ethiopian Orthodox Church is Geez, and other people do not understand Geez, only the priest. And some people, I heard in a church Addis Ababa, some people say don't preach in Geez, we want to understand and the priest, they change ...

G- You know, Geez was, it was a secret language in the palace.

T- Secrete?

G- Yeah! during the time of Atse Tewodros, it was around 1855, during the time of Atse Tewodros, it was declared to be official language.

About Amharic

G-Amharic is became to be official language.

T- Amharic?

G- Yeah, 1855, that was the time of Atse Tewodros, the modernized person, It was started at that time and he was talented person.

After that, slowly by slowly, the Geez language is became disappeared.

Only the priest, they know because of they learn from the priest school their education by Geez language, but other persons have not understand.

Of course, we can read because of the same letter.

T- Yes, but if you don't understand, is there any development in Ethiopian people who go to the priest school?

G- To meet the priest?

T- Not to meet the priest, but to use Amharic.

G- Yeah, yeah, you know? Even more over they use Amharic language because of for the people when they pray, to read even some books are translate by Amharic because of easily understand by the people

T- Yeah, Yeah.

G- For the future, what I fear, this language may be even become to abandon or become forget because of people they know only Amharic.

Even what the priest they serve the people, then what they concern for understanding of the people just they may be forget. That is my fear for future.

T- Yeah, but what is more important is the people to understand what the priests say and may be they will find solution and may be combination of both.

G- Yeah! That is, it must even you know from your country, is there, it is given at a master level? This language?

T- In which?

G- In your country or some country given this Geez language at a master level.

T- Geez? Geez?

G- Yeah!

T- I do not know, may be.

G- In some universities, they give it.

T - Ah, aha!

G- You know, the big mysterious, it is written by Geez language.

T- The big what?

G- The mysterious of the world.

T- I am sorry, what?

G- The secrete of the world, you know when Jesus coming, em, everything is written by this Geez language from the book.

You know without knowing that language it is impossible to know the secrete of that.

T- Yeah! Ok.

Compound of Betemariam Church

G-Ok! Now, shall we continue to the next church (walking out of the church of Bete Medhanealem).

Ok, here in this compound, we have three churches.

Some are monolithic, some another semi monolithic.

This one is the first oldest church what we call it Bete Mariam, the house of St Marry. Bet means house, the house of Marry.

T- Marry?

G- Yeah! Mariam.

T- Marriam! Yes, yes.

G- And, there is other churches from that.

It is semi monolithic church what we call it Bete Denagile.

You see, come to here (pointing).

That is we call it Bet Denagile. Denagile means Virgin, the house of virgin. It is dedicated by the 36 maiden martin you know the women apostles like Mariam Mekidelina?

T- Yes, yes!

G- Yeah, they were 36 womans.

This church dedicated by maiden and martyr.

It is semi monolithic, that side (pointing) is still attached to the original rock.

Now you understand monolithic and semi monolithic?

T- Yes, Yes!

G- Yeah! It was one solid rock. All these (moving hands to all directions).

First, Lalibela he carved out this church.

Then the biggest church Bete Medhanealem, after that this is another (pointing with hands) Gologota.

And even from this side you will see some other monolithic church what we call it Bete Meskel. Meskel means Cross. The house of corss, it is dedicated by the cross of Jesus.

T- And this is the oldest one (pointing to Bete Mariam)?

G- Yeah! This is the oldest one and internally it is highly decorated with picture representation with some picture, biblical picture and it has also gallery, G plus one.

It is small room with seven room.

Symbolic functions of the Windows

G-Here (Pointing to the outside wall of the church) there is some symbol.

You see from that there is three rectangular designs.

What I said from the beginning, from every part of a church, biblical translated or imitated.

And here from the top that the rectangular designs are symbolized by holy trinity: father, son, holy spirit.

T- Yeah, yeah!

G- From the three, one came from heaven to this world.

And that elongated cross is the symbolic of the coming of Jesus Christ from heaven to this world.

And there is some curve window (pointing) symbolized by womb of Marry.

You know womb?

T- Yeah, yes!

G- And here (moving hands) there is three windows; the middle one is symbolized by the crucifixion of Jesus Christ.

When Jesus was crucified the two robberies, the two criminal persons were, you know?

Have you understand the two robbery?

T- The two other persons?

G- Yeah, the two other guy.

T- Yes, yes.

G- They were crucified together with Jesus at the left and right side of Jesus.

The right side of the criminal person was, he was asked permission to go to heaven, and he got the heaven key (Showing the action of opening), but the left side of the criminal person was joking by Jesus. Finally, he fall down to hell (pointing to the symbol of hell).

T- Aha (smiling).

G- You see? Everywhere biblical translated from every part of the church.

It is a method of teaching of bible.

Christmas celebration



G-And at January 7, at Ethiopian Christmas it is highly celebrated from here you see (pointing to yard)?

From this court yard, the priest, they start to move up through this and from the top with colorful dressing and with melody sound, they will chanting, dancing, that is at January 7.

T- January?

G- January 7, the 7th of January, that is the Ethiopian Christmas.

That is even the birth day of Jesus Christ.

They will be celebrated here.

The same day, Lalibela was born after eleven century.

The same day, January seven, Lalibela was born together.

They celebrate that day here with colorful celebration.

T-During Christmas, all people are here (pointing to the court yard)?

G- Yeah, not only her, around all the town.

T-Aha, around the town.

G- Yeah, because of many Christian people, they came from other part of Ethiopia.

It is considered as the second Jerusalem here.

T- The second Jerusalem!

G- Yeah! You know people, they believe if they come here, it is the same as the real Jerusalem. And to participate from that celebration of birthday of Christ.

About the Fertility Pool

G-Now we go this way (walking to show another thing).

This was for baptism (pointing), but now it is not used.

T- For what?

G- For baptism (showing with hands).

Let me support you, (the guide holds the tourist's hand and they move to another site).

T-Thank you! Old woman (smiling).

G-This one is holly water cistern.

T- Holly water?

G- Yes, holly water for infertile women, for infertile women.

If she belief and take baptism here, she will get pregnancy.

Because what we belief here, in this world, there is two spirit.

You know bad spirit and holly spirit.

If the women have attacking by that bad or evil sprites to sending out that devil sprits, she will take it baptism from this holly water there is holly sprits.

If she beliefs, She get cured.

She will get pregnancy.

And still it is functional and it is about nine meter deep down from here.

T- Nine meter?

G- Yes! To be equal with that, the height of the church is only greater than by one and half meter.

That is greater than the depth of the holy water.

T- And if I ask question...um ...

G- Ok, (nodding head)

T- If the man is not fertile, do you do the same? (Smiling).

G- (Smiling) because of it is belief depend on the person, you know, if he beliefs, and baptism he may get cured.

T- So, men also can take this?

G- It is ok! Not forbidden. No matter because of it is a belief and if people, they believe, they can take.

T- Is it man also possible or only woman?

G- Mostly, the women, about 99 %, they use woman.

T- (Smiling) yes, yes, I can understand.

About Crosses

G- (They walk to another place) , there is some cross, you see (pointing with hand)

T- Yes!

G- Like Greek cross (pointing to the window), St Andrian cross (pointing to another window)

T- What?

G-Andrian cross, you know, he is the Middle East Saint, the brother of Apostle Peter.

And that cross is swastika.

It is symbolized by peace and justice.

And swastika is clockwise direction, but this one is anticlockwise direction (showing the direction with hand).

Symbol of the Ten Commandments

G-(Walking to another site). Here, you see? There is some half arc design.

The numbers are ten symbolized by the ten commandment of Moses.

As I said every part of a church is biblical translated .

About Bete Meskel

G-Now we going to this church, small church but full fills the criteria of a church.

We see first this one and we go to bête Mariam.

It will take more time inside Bete Mariam.

T-Ok! (They Took off shoes and entered to the church of Bete Meskel).

G-Look the cross, it is made from bronze.

The same age with the church.

And you see here from the roof of this church, there is one big cross because the church is dedicated by the cross of Jesus Christ.

And this one is the chanting room.

T- Chanting room?

G- Yeah, and the holly of holly is from inside (pointing).

Of course, it has small dimension but, it full fills all the criteria of the church.

T- Yes.

G- (Getting close to the priest and get blessed by a big cross).

You see here?

They made different types of symbols.

Especially, in St Marry church we see the window design like that swastika.

Description about the cross of Bete Meskel

G-And here even, you see like a Greek cross and here six dot (counting form 1to 6).

Also from this side other six – the symbolic of the twelve apostles.

Jesus Christ here, the two robbery who they crucified together with Jesus at the right and left side.

The star at the center that is the symbolic of when Jesus was born the three kings, they were led by star to found the birth place of Jesus Christ

T- Yes! Yes!

G-Yeah, that is the star symbolized by that. You may take photo.

T- No, I do not like to take picture inside the church.

G- Excuse me,

T- Yes!

About the inside part of Bete Mariam

G- I think, there is ritual ceremony in this church.

That ritual ceremony in this church will be starting after 20 minutes or after 25 minutes.

And even for the afternoon, they will late, it is not open for the tourist until 2:00.

Then it is better to look now this one and even we can start 2: 15 or like that!

T- Ok!

G- Then, now it is better to look inside because of the time manager is our selves.

Depending on the situation we can do.

(Entering to the church),

G- Have sit down here.

You look for by your own, then I will continue to explain (the tourist took some time to look at the pictures).

Ok, you see, this church have gallery.

Look the window over there, one gallery with seven rooms.

And that window is the window for that gallery room.

And all around here, they are seven symbolized by the seven heavens.

That is we belief in by Ethiopian Orthodox Church the seven heavens like paradise, heaven, hell and angles and thrones of God like that.

They are seven. In Geez, what we call it ‘ em’ Eyor, Rama and like that.

T- (Smiling) Ok.

G- And here there is many picture representation.

You see, there is some horse rider, there on the top (pointing).

T- Yes, yes!

G- Yeah, that is the symbolic of the flight of Mary from Jerusalem to Egypt and also this is symbolized by Palm Sunday.

T- Palm?

G- Palm Sunday, you know palm Sunday? Jesus was by the back of donkey, he was move from Jerusalem, From Nathret.

T- Aha, the sunday before Easter.

G- Yes, yes! Two meanings, you see the palm tree, and the church is symbolized by Jerusalem church and respect Jerusalem the holly place.

T- Colorful! Is it original?

G- Yeah, the original one, but we miss more.

For example, look here there was painting here.

It was plaster and painting, but now it is collapsed.

T- Aha, aha!

About the four prominent Kings

G- And here, you see these four one, become canonized priest king.

The four canonized priest king:

Yemirahane Kiristos during the regime of Zague dynasty that was the rule of the... around eleven, twelve century.

At that time, we call it Zague dynasty.

There was 11 king among the eleven one, the four was canonized priest king.

These are the four priest kings (pointing to a picture).

About Yimrehane Kirstos/ uncle of Lalibela

G-This (pointing) is Yimrahane Kiristos, he was priest, king also he was engineer.

He built up one cave church, 40 kilo meters away from here. That is the most impressive one, 80 years older than this church (Lalibela).

T- 80 years older than this one?

G- Yeah, he was also priest, king.

About Gebremariam/elder brother of Lalibela

G-And this (pointing) one is Saint Gebre Mariam, the elder brother of king Lalibela.

You know, priest John?

It is known by other world.

He was a powerful king at around eleven century, during the crusade war, but according to Ethiopian some belief during that crusade was not cross to Ethiopia.

Ethiopia, at that time it was peaceful because the king, he was powerful.

St Gebre Mariam, some Ethiopian historians, they say, priest John is GebreMariam.

About the Picture of Lalibela

G-And this one is St. Lalibela, the owner of these church, the engineer of these church.

T- Yes, yes!

G- The cross is even it is special.

Typical Lalibela cross, as I told you here in Ethiopia there is three types of cross:

Axum, Lalibela and Gondarian cross. Axumite cross like we see there, and this is Lalibela cross.

The Gondarian cross is not here because of Gondar is came after three century after Lalibela.

About Neakutoleab/nephew of Lalibela

G-And that is Neakutoleab.

He was also priest and king, the son of Gebremariam.

They were priest; they were king; they were also engineer. They built their own church, but king Lalibela is the most famous one.

T- How old is it? (Pointing to the painting).

G- This is not more than twenty or twenty five years old.

T- This is new?

G- Yeah, quite new.

About the Fighting bulls

G-And here, the other symbols, the two bulls are fighting each other you see?

T- Yes!

G- The red and black bull, that is symbolized by our soul and our body.

Our soul like to be praying, fasting and to make holy things, but our body always like to do bad.

Even it is symbolized by good and bad or symbolized by heaven and hell.

Symbol of the cock

G-And behind the black bull, you see the cock?

T- Yeah!

G- That cock symbolized, Jesus said to apostle peter, you will be deny my name three times before the cock, crows.

T-Yes, yes!

G- Yeah, it was symbolized by that.

About different symbols

G-And here there was apostle.

Even from that pillar, but now it is collapsed.

And from the top, you see from the cross?

There are around twenty four (24) symbolized the twenty four (24) heavenly clergy.

About Alpha and Omega

G-And come to here please.

Ok, this pillar is covered with this type of cloth.

It has two layers.

T- Aha!

G- The second layer from the sixteen (16) century.

It has two layers, one the white one and the other one is brown.

T- Yes, brown.

G- Yeah, since the sixteen (16) century, no one touch.

T- No, one?

G- Yes, because from this pillar the secret is written ALPHA-OMEGA.

That means Jesus said the first and the last ...It is written by three languages like Geez, Greek and Hebrew.

T-Hebrew?

G- Yeah, Geez was the first language of Ethiopia.

And Even the relief of arc of angles and st, Mary's painting is cured from here to give reaction for the world Alpha and Omega. They would like to cover it like this.

And the other thing, you come here please.

Look (pointing) over there to the left of this pillar.

About symbols inside the church

G- You see on the top? There is three person.

T- um...Difficult to see ..

G- Yeah, there is St Mary, St Gebriel and Joseph. The annunciation of Mary

T- Mary!

G- Yes, the annunciation of Mary, and when you come to here you will see something over there, look up to this pillar, the two headed eagle.

T- Very difficult, I do not mind.

G- (The guide tried to show using a stick) over there two headed eagle.

T- Two headed um...

G- Eagle!

T- Eagle?

G- Yeah!

T- Aha, yes, Yes!

G- You see that one over there, that is the symbolic of arc of angle.

We call it in our religion Surafeal and Curubel.

They carry the thorns of God.

Everythings have biblical imitation like what I said. Look from the top, the two circular triangles like ball.

T- Yes!

G- These are the containers of holly oil and holly odor.

Lalibela, he was priest, he was king.

About the Star of David



G-At ancient time to be a king, and here you see, the Star of David, cross at the center.

The star of David is Symbolized by old testament and the cross is symbolized by the new testament.

We believe on both Old Testament and New Testament.

Also it symbolized the chain, the dynasty of king Lalibela, he came from the dynasty of Solomon, Queen Shaba, she born Minilik.

T- Minilik, yes.

G- Yeah, from Solomon.

T- Yes.

G- The dynasty, the ancestor of Lalibela is Minilik. The chain is from Solomon.

T- From Solomon!

G- Yeah, that is to indicate the Old Testament and New Testament and the second is the chain.

T- And Shaba is from Yemen?

G- No, you see Shaba is Ethiopian queen. She was Ethiopian.

T- I thought Shaba was from Yemen?

G- They are correct also, look imagine at that time southern part of Arabia and Yemen, it was incorporated to Ethiopia.

T- Aha, aha!

G- She was administrated that part also they are correct, but the center was Axum and that was part of Ethiopia.

T- Ok!

G- Ok, look here, the symbolic of sun.

T- Aha, Yes!

G- And this side, you see from the corner from that side?

T- Yeah!

G- Yeah, there is one woman holding something.

That is the Samaritan woman and Jesus Christ.

When the Samaritan woman was fetching water in the river, Jesus was begging water to drink.

T- Yeah,

G- Yeah, to remember that.

And come here, look, some part is collapsed.

Next to that there is one person, he carried a bed.

That the miracle of Jesus.

There was a paint for long time, for thirty eight (38) year.

When they brought to Jesus by bed, Jesus said please get up and take up your bed and go back to your home.

T- Yes!

G- And here, the visiting of Mary to Elisabeth, the two pregnancy women. You come here.

Look! St. Mary and Elizabeth, Elizabeth the mother of John baptize and you know the difference between the age of Jesus and John baptism, only six month John baptism is older than Jesus by six month.

And this side St. Gabriel and there is some Geez description. Elizabeth was 90 years old, but she got pregnancy.

T- Aha, (laughing)

G- You know, for God everything is Ok.

The access to go to that gallery, they use that one (pointing), but only for priests.

T- Only priests?

G- Yeah, and you can look it by yourself and if you have question you can ask (the guide sat down and the tourist looked at the pictures). You finished? You have no question?

T- Not yet, a lot of information (smiling).

G- Ok, now it is better to back to....

About baptizing practice

G- (Going out through the door and holding the tourist's hand)

T- Thank you, old women (laughing).

G- There is baptism here.

T- Baptism here?

G- Yeah! You know baptism?

According to Ethiopian Orthodox Church, the male, it is baptism with in forty (40) days, for female with in eighty (80) days.

T- When they are babies of eighteen (18) days?

G- Yeah, eight zero for female, four zero for men. Now they take it up.

T- We do not know female or male the baby may be?

G- Now, we do not know, but they know.

T- They know, but ...

G- Look this cross (when a priest comes with Lalibela cross) the design of Lalibela cross.

T- The father and the mother are they here or only the mother?

G- The father may be one of among them (pointing to three men).

Here in Ethiopia, in rural area mostly, the women care the baby.

T- In our Christian baptism both parents they keep changing each other (showing action) father and mother by holding the baby, here only the mother?

G- Aha! The father, he can attend, from this ceremony, but he is not born.

The baby came from the uterus as the mother (laughing).

Now the priest read the book. After that they put that nominate God name.

T- Do you have other people take responsibility in case some of the parents? In ours two people to accompany.

G- Here, we have of course God mother and God father.

T- Yes, yes!

G- That is we call it God father and God mother.

T- Aha, you have here too.

G- You like to attend this?

T- Yes, but I do not want to ... you.

G- The main function of me is to satisfy your need (laughing)

T- Ok, (laughing), thank you.

Tour 2: Interaction between Guide 2 and four Spanish tourists

About Aksum

G- At the time of Axumit kingdom around the 4th century, Christianity arrived here in Ethiopia and the Islam also arrived around the 7th century.

Muslims also came to Axum but it was impossible to have any mosque in Axum.

There is mosque outside Axum 180 kilometers from Axum called Negash.

But still in Axum and outside of Axum we do have about three hundred churches and monastery and they were carved out or built inside natural cave at different places.

And mostly, those churches are quite famous by having different painting based on the bible, the new and Old Testament because at that time people were not also to read and write.

So this was the way how to teach about the bible.

And that painting is what we call it fresco painting.

And this fresco painting is common in Lalibela and Aksum.

But when you go to Gondar and Bahir Dar, you will see monastery churches of Lake Tana and Gondar Debrebrhan Selasie church.

The painting is painted on cotton and part of the wall.

And that painting is canvas painting which is from the time of Gondarian dynasty.

So around Aksum, there were different kings that erect the stele of Axum because that is the longest stele in the world.

One of the stele was taken by the Italian but three years ago, it returned back and erected in Aksum.

And Aksum is not only the historical place, it is also an archeological site and it is the birth place of queen of Sheba.

Near Aksum, we have a place called Yeha.

Yeha is very famous because of the temple that was rebuilt before 5 BC and that temple was changed to be a church around the 15th century and still this place is used as one of the pilgrimage place of Ethiopian Orthodox people.

But it was quite famous at the time of the Axumit kingdom.

It was been one of the great trade center people were came from Persia, Yemen and Greek export textile from Ethiopia, from Yeha, ivory, gold , and metal.

Even Ethiopian coin was started during the time of Axum at the time of the two brothers Ezana and Ayzana that they make coin from gold and silver.

They were used for external trade and these kings were also made churches.

When you go to Hawzen, you will see those monastery churches like the church called Abrha Atsebeha and Abume Yemata, Mariam kulkule.

They were been carved inside the granite stone in the time of these two brothers (twins) around the 5th century.

About Zague

G-And after the decline of Axumit kingdom, the power shift from Axum to Roha.

The old name of Lalibela was Roha. And in this place there were a dynasty here.

The name of the dynasty called Zague dynasty.

And from this Zague dynasty there were about eleven kings that ruled Ethiopia for 333 years, that from the end of the nine up to the 13th century.

Among those eleven kings, four were been very famous because they were not only kings, they were priests and kings.

And they mostly focus on carving of churches.

About Lalibela

G-Of course, king Lalibela was one of the very famous kings who carved out these wonderful churches out of the rock or inside the rock.

And this king was one of the very famous king that he spent 23 year to make the 12 churches represented by the 12 apostles.

According to the structure we divide them in to three categories.

The first one is monolithic, mono means one which means the church is carved out of a piece of rock.

All four side of the church is far apart from the main rock.

And the second type is semi – monolithic.

One or two side of the church is remained with the main rock.

And the third type is cave church.

Of course in Lalibela in the town which is in our program we have one church that church was built at the time of Lalibela.

But when we go the day after tomorrow to the monastery church 40 killo meters away from Lalibela that is called Yimrehane kirstos 80 years before the churches of Lalibela, that was built inside natural cave from marvel, jimson and wooden beam inside natural cave.

So that was been built before Lalibela churches 80 years.

And king Lalibela, he wanted to create the second Jerusalem because Ethiopian people went to Jerusalem and it was very long journey and it has been attacked by wild animals and this was the time of crusade the war of the cross, so people were killed by the Muslim.

So instead of going to Jerusalem these people they came and pray here and when they die they will go to heaven.

That is the reason why he wanted to create the second Jerusalem.

In this compound, we found six churches that were he spend 10 years to carve these six churches.

And those six churches are we call it earthly Jerusalem or the second Jerusalem.

The second group where we go this afternoon that is the symbol of heaven and hell.

But the highlight of Lalibela that is called St. George.

And that church is by the symbol of arc of Noah or Noah's arc.

And totally, they are 12 church and he spent 23 years to make these 12 churches.

And some of the churches, they were been carved from the top to the bottom. Some of the others, they start from the front part.

The reason why he made the church in the ground, to protect from the people who have been destroying churches at that time because no one can see them at a distant.

We have some churches in Axum, they been destroyed by different Muslim groups at different times but those churches were never been tried to destroy because no one can reach at here.

About Bete Medhanealem

G-From those churches, this one is (pointing) the largest church even from the ancient churches in Ethiopia, this is the largest one.

The design of the church is copied from the first church that was been built in Axum.

And from the outside part, we can see there are pillars supporting the roof.

Those (pointing) pillars are not the original one.

It was been restored by Italians in 1954. If you see down there, that is the remaining part of the pillar.

But when we walk at the back of the church, we will find the original pillar.

And in some places, you can see some holes or caves.

Those (pointing) were used as the grave of the royal families of king Lalibela.

Nowadays, we use them as a place where nuns and monks enable to go there and pray.

Especially, if you came on January seven on your calendar, we have a big festival here in Lalibela Christmas.

At that time, we have hundred thousands of pilgrims.

They are traveling from their house on foot because they believe that if they came and pray here, they will go to heaven.

So at that time all this place is full of people, and all the Ethiopian Orthodox Church.

About parts of churches

G-They do have three doors represented by the three trinity.

And doors are functional, for men, women and the middle is for the priests.

Our churches are east–west oriented churches.

And they do have three parts of the church.

One of the parts of the church is called Bethlihem that is the place where they prepared the Holy Communion.

It is outside of the church, we will see the Bethlihem of the church, when we go at the back of the church.

But the rest two parts are inside.

The second one is Betemekides that is the holy of holy.

Those two places are only allowed for the clergy or the priests and the deacons.

The third part is the special place where the priests are chanting.

About Yared

G-The Ethiopian Orthodox Church chanting is done first by a person called Yared; he is from the Axumit kingdom.

What the story saying is that he was one of the laziest students and one day his teacher was advising him to go back to home and support his family.

When he make journey back, home he was tired and sitting under a tree.

And he saw an insect trying to climb up the tree and the insect was fallen several times.

Finally, he saw that the insect is climbing up the tree.

So he decided that not go back to home and return back to the school.

And he becomes one of the famous student.

First he make his singing in front of one of the very famous king in the Axum kingdom called king Gebremeskel, the son of king Caleb.

About language

G-When you go to Axum, you will see the tomb of Caleb and Gebremeskel and the song was done by the ancient language of Ethiopia which is still alive in the church called Geez.

And this language is the mother of Amharic and Tigrigna, both these language are Semitic language.

When you go to Axum the people speak Tigrigna, but the alphabet of Amharic and Tigrigna or Geez is the same.

G-But to understand the language you better go to a priest school for certain time to study the language.

So, still our traditional and modern songs are based on that and still also our priests are doing chanting or singing inside the church by this ancient language- Geez using different materials; and we will see that when we go inside the church.

If you have any question at anytime, anywhere, you are welcome, but it is possible to take picture outside or inside the church.

We have one church that I will let you know when we arrive there not allowed to take picture with flash because of the painting.

About the exterior part of Bete Medhanealem

G-The original picture (pointing), it was been excavated with the church.

Over there you can see the tombs or the graves.

Still those churches have got the Axumit architectural influence.

If you see the first window copied from the stelea of Axum and the bottom one is the symbolic of Geek and swastika cross.

Down here is the small hole, it was the baptism pool during the time of Lalibela.

They do not use it any more.

They were used to baptize children, boys born after 40 days and girls born after 80 days because we believe that Adam went to heaven after 40 days and Hewan after 80 days.

About the rock

G-You can see that the rock (pointing) is very soft and eroded.

It is a king of volcanic rock.

Four million years ago there was a volcano around here.

And the rock is red tuff and soft that can be easily carved.

About the interior part of Bete Medhanealem

G-(Going to the inside part of the church), once in a month every church has its own favorite date.

At that time people go to that church.

If it is not fasting day, the mass is in the morning.

If it is fasting day people do not eat animal product and anything until one o'clock and they come to the church to attend the mass.

About Duration of carving the churches

G-Some historian or religious people what they said is it is very short period of time the king was used to carve this church.

So they said if Lalibela make one meter at the day time, at the night time, angels are helped him twice his work.

And that they make sense because there was a cross found inside the church that cross was a gift from Jesus to given Lalibela by the angels.

About the cross

G-And this cross was stolen eleven years ago and it was found three years after it was stolen.

Now it is returned to this church.

Still we do not have evidence to test it, but it looks like made of gold and it is 7.5 kilograms weight.

And most of our people when they get sick they came to this church because inside the church there is holy water and in some of the churches there are cross.

And those crosses have special healing power.

Generally in Ethiopia we have three crosses.

The first cross is the Axum cross, the second one is Lalibela cross, the third is Gondar cross because after Lalibela the power shift to Gondar and it become the capital of Ethiopia.

So in those three famous dynasties, there were crosses.

But inside each cross, there are three cross;

The one is the neck cross that is used as a sign of Christianity;

The second one is hand cross, that hand cross is only used by priests when they are outside of the church.

The third one is processional cross which is used by priests when they are giving procession.

In the church, so this cross was been found inside that (pointing) rectangular hole.

You see that small hole?

T – Aha!

G- You know, Lalibela after he finished carving the church, he found the cross inside that hole.

Only Sunday priest take out that cross and bless people.

About the registration of the destination by UNESCO

G-This under the wonders of the world and it is under UNESCO, and of course, we have about nine registered sites in Ethiopia including Konso.

This is a tribe living down to south of Addis Ababa 700 kilo meters.

And they are the first people who introduce tracing to the rest of Africa because they are living on the top of the mountains and they make terracing to control the soil erosion.

This year our government apply to UNESCO to register by UNESCO.

But Lalibela is the 7th place in the world.

So UNESCO make the Scaffolding that we saw from outside to protect the rain and the sun because some of the churches get cracked and there is linkage of water.

This is (pointing) the place where Jesus giving the Holy Communion and inside the holy of holy is the replica of the arc of the covenant.

The real arc of the covenant is in Axum.

You will see that nearby the church of St Mary, there is small place where it is kept.

About the three fathers

G-(Going to another site) And these are the symbol of the grave of Abraha, Izac and Jacob.

But if you come and see the third one (closing), there is small wooden inside were, at January of 7 in your calendar when people are coming as pilgrims, they stand at the middle one and they down and send their left hand and try to hold and try to keep it and put it back to know that whether they are doing bad or wrong things.

It is a kind of tradition that has come through time.

About Paintings

G-When you go to Gondar, there is a church called Debreselasie church you see paintings of cotton like this (pointing) on the wall.

T- (Pointing) this is a new one?

G- Yeah, there was no any painting inside this church that was painted, but there is one church called Bete Mariam that has painting.

The painting is fresco and in the roof naturally carved.

About Bete Mariam and its windows

G-This is the first church carved by king Lalibela and the name of the church is Bete Mariam the house of St Marry.

And Lalibela spent more time to carve the first and the last church.

The last church is St George.

From outside if you see, there are different windows representing different things.

At the top three windows represented by the three trinity.

Under the middle one, there is a sign of cross it was been used by Jesus when he came from heaven to the earth.

The third cave is the symbol of the womb of Mary.

The last at the middle is the crucification cross of Christ.

And there is swastika cross in the left and right side.

This cross before Ethiopians, it was been used by Indians.

And it was been a sign of good luck.

Of course, it has got the same meaning even in Ethiopia but it is still one of the cross used by the Christian to tie on their neck to identify their Christianity because at the time of the crusade the only cross that was been used was the Creek cross to tie on their neck.

By looking that the muslins used to kill the Christian, so the Christians were create different types of crosses.

So from those crosses, (pointing) this was one of the cross.

But (pointing) right here what you see is the two people who were crucified in the left and right side of Jesus.

One of them went to heaven through the upper hole and the other to the hell to the bottom.

About the descendants of Lalibela

G-And that one is the babtism place of the nephew of king Lalibela the one who took the power from king Lalibela because Lalibela's son was very young to be a king, and he gave the power to his nephew, his name is king Neakutoleab the one who make the monastery church right at the top of the mountain.

The last king of the dynasty is the son of Lalibela his name is Yitbarek who was a king of Ethiopia for 17years.

Right after him the power shift from here to Gondar, but the four kings of the Zague dynasty, they were been priest and king ruled Ethiopia 40 years each like king Lalibela.

About Christmas

G-And on January of seven, there is a very famous festival which takes place in this compound (showing the court yard).

Half of the priests on the bottom here (pointing), half of the other from the top over the top of the mountain (pointing).

They are singing and chanting on the way of St. Marry.

About fertility pool

G-And down here, there is a water pool.

The depth of that water and the height of church is almost the same which is about one meter difference.

And this is (pointing) the fertility pool for women if they are not naturally fertile to have a baby they came here and tied with rope and get baptized inside there (pointing).

After a year they will come with a baby and give it to the church.

About Bete Meskel

G-And this is what we call it Bête Meskel.

Bet means house, maskel means cross.

The house of the cross.

It has different partition like the other church.

Here is the chanting or singing place and at the roof, you can see (painting) the cross which can imply the name of the church.

Behind the curtain the holy of holy and the back side of the church is the drainage system.

And that is why this (pointing) side is more eroded than the other side.

About interior part of Bete Mariam/paintings

G- And you know those painting (pointing) are based on both the old and new testament. They were used natural color flower, the soil and charcoal.

And this (pointing) is Mary ridding donkey with Joseph, Solomon and it shows that the flight of Marry to Egypt.

The palm tree and the cathedral.

This is the palm tree that Jesus ordered to move from there to go to mount olive.

And when he go back to Jerusalem the children were came out with the palm, the plant of the

palm.

And you can see there the Star of David a cross in it.

Some of the paintings have gone; nobody has tried to restore it.

If you come here, you can see in this side the two bulls are fighting each other symbolized good and bad.

The black symbolized the bad and the red symbolized the good.

Near to that (pointing) the cock symbolized that Jesus said to Peter you will deny me three times before the cock crows.

And this church has got a second floor having 7 rooms represents the miracles that will happen when Jesus Christ ---.

And the very top there (pointing) you can see the first one is St Mary, she will be chosen to be the mother of Christ while she was--- Angel Gabriel came and announce to her to have a baby.

And the third one is a monk called Abune Gebremenfeskidus.

And here, before king Lalibela carved those churches, he went Jerusalem and he got the star of David which is made from metal or iron from Jerusalem.

At the very top, there are two bottles.

Those are a kind of bottles that he will use to contain to make some body to get free.

And here you can see because of maltese cross, this is the sign of the Templars.

And it was one of the crosses used by the Christian people in Ethiopia.

About the covered pillar

G-And here (pointing) we have a pillar.

This pillar is different from the other pillars.

Since the 16th century four hundred years ago, it was covered with a cotton cloth by the leader of The church because there is something written by three old languages.

These languages are the languages of the bible Hebrew, Greek and Geez.

It talks about the past, the present and the future, that is called alpha and omega.

So the leader of the church at that time, he think that if people come and touch it, the written material will be damaged, or they think that if people understand it they will not give meaning for the value of their life.

And since that time, they just put new cloth on it without removing the old one.

When you go to Axum after three or four days you will see Ezana's inscription written by these three languages.

It was been discovered by two farmers five years ago.

About other paintings

G-And nearby the windows (pointing) there are paintings, totally they are 24.

These are the 24 clergies of heaven or the priests of heaven.

And the gate of the second floor is there (pointing), but not allowed people to go there because it is used as a gallery by priests.

And on the pillar here (pointing) there is a cross.

Jesus was crucified on a cross to save human being.

That means, the cross is the life of the people and that he wanted to show life comes from the cross.

And this is the oil lamp and this he imitate the map of the world.

And over there, the sun, the moon and the star with some of the miracles.

That is the holy of holy which is not allowed for us.

T- This is (pointing) painting!

G- Yes, Fresco painting, this kind of painting is more common at the time of Lalibela and Axum, but after that the painting is canvas painting.

T- (Tourists were discussing something on their language)

About the doors

G- (Interrupted them), even you see how they were wise in the 12th century, how they made the key or the lock (showing how it functions).

The door is made on one piece of olive tree.

The olive is not the one that gives fruit.

It is a black olive tree that we make furniture from that .

About Bete Denagle

G-(Going to the next church) This is the church called Bete Denagle – the house of virgins to remember those virgin girls who were been eaten by dragon.

That is why you can see the painting behind you. St. George is killing the dragon to protect a girl.

She was tied on the tree and she was the daughter of Heron.

Her name is Biruktawit. St George killed the dragon and saved the life of Biruktawit and St

George also did a great job for the expansion of Christianity in Ethiopia.

And the same painting (pointing), the upper one is Marry with Jesus. Mikael and Gebriel.

Over here, there are two pillars and behind the curtain another two they are four represented by the four Evangelists.

And this is one of the semi monolithic churches.

About tunnels

G-And most of churches were been connected with underground tunnel.

Those tunnels were used as a secrete path or a short cut to go from one church to the other because at that time the priests were very few and one priest used to serve for two or three churches.

But nowadays, you know some of the things in church are stolen so most of tunnels are closed.

About Debresina/Mount Sinai and Golgotha

G-(Going to the next church), Here are the twins churches – The first one is Debresena – mount Sinai where Moses gave the arc of the covenant with the Ten Commandments to Jesus.

The second is Gologota where Jesus was buried.

And Lalibela was died when he was 97 years old.

T- Ninety seven?

G- Yeah, and he get buried inside Gologota.

T- (Tourists talk louder in their language)

G-Now we are at the church of Bete Mickeal or the house of Mickeal.

If you see the pillar there are crosses and wing shapes represented by the eyes of the angels.

About the interior part of Golgotha/Gender difference

G-And behind that is Golgotha and that is only allowed for men, women are not allowed to get in.

From here at a distance you can see the carved pictures on wall (the female tourists were not happy).

If you give me your camera, I can take picture for you.

T- No, but I want to see.

G- I am so sorry, but you cannot get in.

Over there is the tomb of king Lalibela and that (pointing) is the holy of holy.

On the two sides of the wall, there are six pictures on each side, together they are 12 symbolized the 12 apostles.

T- (After male tourists looked at the inside, a female tourist asked), I want to know the reason why that church is not allowed for women.

G- Well, you know the reason why, when Mariam Mekidelana went to the tomb of Jesus at Golgotha, she heard the voice but could not see Jesus.

So she go back and called the apostles for that reason women are not allowed to go inside this church.

T- I am sorry; I am not convinced by the reason.

G- I am very sorry, Even there are many monasteries, I read your program, when you go to Bahir dar at Lake Tana which is the biggest Lake in Ethiopia and have got more than 80 different monasteries.

And there are some monasteries for women and some for men.

About a piece of metal use to fix a cracked pillar

G- You know this is done by the Italians because they saw that some of the churches have got cracked or broken, so they would like to fix that crack part and they chiseled by hammer and it doesn't go wider and wider.

T- Uh! Is there any earth quick here?

G- Well, in my life I haven't seen here but what I have heard in 16th century even some of the pillars that we have seen in the first church they were been collapsed at that time .

That is what I heard, but we do not have any written document about that.

Tour 3: Interaction between Guide three and two British male tourists

About Lalibela

G- Well, King Lalibela was one of the 11 kings of the Zagwe dynasty and he was the second last king in the beginning of the 12th century.

Lalibela was one of the Emperors canonized by the Ethiopian Orthodox church and devoted in the church.

And he had 11 rock hewn churches here by classifying in to three groups.

The first group of churches, six churches standing the northern part of river Jordan.

The second group of churches, we will have a chance to see them tomorrow – that is the south east of river Jordan.

The third one, the famous one with a cross shape that is found at the bottom of the river Jordan.

So, all these church was established in the 12th century, before, the 12th century there was no any church.

Since there was no any church here, a lot of people as pilgrims, the Christians, they went to Jerusalem.

These Christians, when they cross the Arabians they were suffered, so pilgrims instead of going to Jerusalem, Lalibela would like to make the replica of Jerusalem here, so everything is symbolic.

Here we have the symbol of earthly Jerusalem, the symbol of river Jordan, symbol of mount olive, mount tabor, Mount Sinai and Golgotha.

The rock is type of tuff- volcanic.

All the churches are established in the 12th century and during that time Ethiopia was not civilized to use technological materials.

They were using chisel and hammer.

The chisel mark is seen on the wall and the pillars that we will see when we go inside the church.

And also here, all the churches are carved from the top to bottom.

And if there is no this (pointing) scaffolding, no body know whether there is church here because at that time Muslims was tried to destruct churches and to hide from the enemy this is the reason why Lalibela carved inside the rock.

Types of churches

G-And we have two types of church.

The first one is rock hewn monolithic, that means isolated or free standing and separated from the main rock.

The other one is attached to the main rock, but in the front side free standing – this is semi monolithic.

So the first group of church is the symbolic of earthly Jerusalem; the second one is heavenly Jerusalem, the third one only one the famous one that is the symbolic of arc of Noah.

Most of the time Christians have symbolic of things in the bible. So, here, this place is one of the world's heritage site.

This shelter is made in 2008 and the former scaffolding was metal roof.

They replaced by this to have access for architecture of the roof.

They replaced by this to have access for architecture of the roof.

Inviting questions

G-Do you have any question?

T- So, this is the symbol of second Jerusalem, what things do you have here as a symbol of Jerusalem?

G- As I told you before, the symbol of river Jordan, we have Golgotha, Mount Sinai, mount tabor and mount olive.

T- So, all these you have here?

G- Yeah, we have here.

T- Ok, Ok!

About Bete Medhanealem

G-(Going to the next site) Among the eleven churches, this is the largest church called Bete Medhanealem.

Bete means like house, the house of the Redeemer of the world.

It has 72 pillars interior and exterior side.

Most of the exterior part of the pillars were collapsed, but restored in 1954.

That (pointing) you can see the year written on the pillar.

But we will see the original pillars on the other side of the church.

And here (pointing to the windows), there are some architectural style; the upper one is the Axumit style.

G-Some architecture are taken from the earliest dynasty called Axumit dynasty because the ancient dynasty was Axum.

After the Axumit dynasty declined, the dynasty shifted to Zague which is here.

So on the top (pointing to the windows) is the Axumit window and the bottom one is the Greek cross.

And here, you can see the small caves, at the beginning originally, they were graves and they move to another place.

T- Aha, aha!

G- This is a baptism pool.

This is called Betelhem. Bete means house-the place where the Holy Communion is baked, and this is still active.

They bake here, and they take it to the church.

T- Aha! (Nodding).

G- Take off your shoes here!

T- (React-they took off their shoes).

About the interior part of Bete Medhanealem

G- This is the inside part of the church called Bete Medhanealem.

This is (pointing) the holy of holy, and this is the chanting place.

During mass time the women stand in that side (pointing to south) and men in this side (pointing to north).

T- Do priests use any kind of light?

G- You mean during mass?

T- Yes!

G- Yeah, they use candle as well as bee's wax.

T- Ok, Ok!

G- That is (pointing to the roof) the shield and crown of king Lalibela.

So, as I told you before everything here is symbolic.

This is the symbol of tomb of Abraham, Isaac and Jacob.

About the next compound

G-(Going to the other compound of churches), in this compound, we have three church.

Among the three church this one (pointing to St Mary's church) is isolated, monolithic church.

The other two churches are attached to the main rock.

That (pointing) church is Bête Meskel, the house of the cross and that is (pointing) Bete Denagil church.

So this one (pointing to St Mary's church) is the oldest one.

Inside, we will see real fresco painting to keep the bible on the painting.

And here (pointing) the symbol of the womb of Marry; and that (pointing) is the symbol of crucification of Jesus Christ and on each side the two robberies.

The one on the right go to heaven and the other on the left go to hell.

And this is a pool where the nephew of Lalibela was baptized.

About Christmas

G-And this compound which is the great area during Ethiopian Christmas time, there will be big ceremony here (pointing).

More than 15 thousand people travel from other parts of Ethiopia, then at that time the ceremony takes place here.

All the place is crowded with drums and they hold the prayer stick as well.

Tour 4: Interaction between Guide 4 and an American male tourist

About Bete Medhanealem

G- So this is the original pillar (pointing).

T- Aha!

G- And here, it is a baptism pool.

Here in our religion Orthodox for male born after 40 days baptize and for women born after 80 days baptize, and still we use.

T- Ok! So, still used?

G- Yeah!

T- (Took Picture)

G- This is (pointing) monolithic church because it is not attached to the main rock as I told you .

T- Aha!

G- 23 Years to carve the churches.

T- For all the eleven churches?

G- Yeah! For all eleven churches.

T- Very fast!

G- Yeah!

T- Is it all done by one person?

G- Actually, according to the tradition, Lalibela carved in the day time and the Angels helped him in the night time.

T- Aha!

G- And some people say that when king Lalibela excavate the church more than three thousand people, they helped him, but we believe by the help of Angels.

T- Aha! Ok! And this is (pointing) to protect the rain?

G- Yeah! For the rain.

This is (pointing) the place where they make Holy Communion and incense.

T- Are these (pointing to the windows) symbolism of something?

G- Yeah, actually, as I told you before, Lalibela, he imitate from Axum to here so this is Axumit shape.

T- Aha, Ok! (Took picture)

G- Take off your shoes here!

T- Ok (react)

About the interior part of Bete Medhanealem

G- Here we have three graves.

That is symbolic of three holy fathers – called, Abraham, Jacob and Isaac. Symbol!

T- Not real!

G- No, symbol!

Here in Ethiopian Orthodox church, the holy of holy is covered by curtain (pointing) and that is allowed for priest and deacon.

The church has three door.

One, two, three (counting with pointing).

This is for clergy (pointing to the west door) and this is for male (pointing to north door) and this is for women (pointing to south door).

Here you can use flash but for the painting you cannot use flash.

T- (Took picture with flash)

G- (Showing action by beating the drum), this is the symbol for the Old Testament (touching one side of the drum) and this is the New Testament (touching the other side of the drum).

The interior part of pillars are 38 and the exterior part of pillars are 34, totally as I told you 72 pillars.

T- Ok! And this is the biggest church!

G- Yeah! The biggest in the world.

Tour 5: Interaction between Guide 5 and a British female tourist

G-The rock hewn churches that have been carved in the 5th century was more churches, so after the decline of Axumit dynasty due to external and internal factors, the zague dynasty has come to power in 12th century.

Zague means the power is belonging to the Agaw people because this is the place where non Agaw people used to live.

In Ethiopia we have more than 80 ethnic groups and each ethnic groups have their own culture, religion and zague was among these ethnic groups.

Zague rulers played a crucial role in the expansion of Christianity.

Kings in the zague were canonized by the Ethiopian orthodox church saint because each of them has their own church in different places.

And they were priest king, finally they were canonized by the Ethiopian orthodox church as saint because of their great contribution for the Ethiopian Orthodox church.

The 1st one is called Yimrehane Kirstos, we have a church far from here 40 kilometers. The second one is Harbe or Gebremariam who is the elder brother of Lalibela.

The third one is Lalibela himself – the one who carved 11 rock hewn churches from one solid rock.

The last one is Neakutoleab; we have a church on the way to the air port and we have one monastery church under the hill and that might be seen tomorrow morning.

T- Uh!

G- So that church has been finished by king Neakutoleab. So now, as we are going to see the most import churches of Lalibela, let me give you some information about Lalibela.

T- Ok!

G- The ancient name of this place is called Roha which means clean mountain. As you can see Lalibela is surrounded by Chain Mountains, but after the death of the king to promote, they decided to call it Lalibela. So now it is called Lalibela by the king name.

T- Uh!

G- In Lalibela, we are going to see eleven rock hewn churches which are mainly divided by the river Jordan in the middle.

So the main intention king Lalibela decided to cave these rock hewn churches is to make African Jerusalem.

T- Uh!

G- Starting the fourth century, until the coming of these churches, there was a dead commitment for Ethiopian to make pilgrimage from Ethiopia to Jerusalem while there was no any means of transportation.

So many of our people where dying in the desert.

They were killed by the Muslim army, so to minimize this suffering, king Lalibela inspired to make African Jerusalem.

So now, we have earthly and heavenly Jerusalem, at the right and left of river Jordan.

So the churches that we are going to see this afternoon are symbolized by earthly Jerusalem called Bethlehem, Golgotha, Nazareth and tomb of Adam.

And the second compound is symbolized by heavenly Jerusalem .

We have a narrow passage carved under the rock to represent the path to heaven.

We have a dark tunnel which is carved inside the rock to represent hell.

After passing throw that dark tunnel we will see a church to represent heaven.

So we will see heavenly and earthly Jerusalem.

T- Uh!

G- In addition to their representation, we have three types of churches in the two compounds.

The first type is monolithic – a church freely standing.

This is (pointing to Bete Medhanealem) exactly monolithic church because the whole side of the church is detached from the main rock except the base.

So we can walk round and see how it is carved.

And this is a type of monolithic .

T- Uh!

G- The second type is cave rock hewn churches.

A church which is artificially made inside a natural cave.

That is the most difficult work, so we will see it and imagine how he carved.

The third type is semi- monolithic.

The front part of the church is separated from the main rock while the backyard is connected to the main rock.

So, we have monolithic, semi monolithic and cave rock hewn churches.

So we will see the three types of churches in the compound and I will give every information about every churches.

If you have any question any time you are welcome.

T- (smiles) Did they carved top to down?

G- All the churches are carved from top to bottom.

T- And what material did they use?

G- They used chisel and hammer and carved from top to down.

T- Uh!

G- This is (pointing to Bete Medhanealem) the biggest rock hewn church in the world which is registered by UNESCO.

The church is called BeteMedhanealem which means the house of the savior of the world.

So the house of the savior of the world is supported with 72 internal and external pillars.

Most of the pillars are not the original pillars.

They were rebuilt later on.

They were originally carved from the same rock, but they were collapsed.

T- They were carved from the same rock?

G- They were originally carved from the same rock, but they were collapsed in the 15th century and rebuilt by the Italians in 1954.

You can see the original one under here (pointing to the bottom of the pillars) the remaining, but we can see the original one in the other side of the church.

T- Uh!

G- The internal part of the church is supported by beautiful arches.

T- When did he carve these?

G- The churches?

T- Yes!

G- In the 12th century, eight hundred years ago.

I am going to show you underground trench.

In addition to those beautiful churches, all the churches of Lalibela are connected by underground tunnel which is carved to transfer things from one church to the other one.

And those trenches are mainly carved for two functions: One is to use them as a path for the people to go out of the compound.

T – Uh!

G- And the other important function is to take of water out of the compound during the rainy season.

Water which comes from the roof of the church, it can go directly to river Jordan.

So all the drain system have connection with river Jordon.

T- River Jordan! Is it real?

G- No! It is a artificial river.

T- (Smiling) Ok!

(Going to the church)

G- So now we are from the eastern side of the church.

You see how this part of the church is supported with original pillars.

So all the pillars, everything is carved from the same rock.

And no restoration has been made from this side.

T- No restoration?

G- Yeah, from this side we have baptism pool.

Every churches have their own baptism pool, processional cross and Bethlehem.

So this was the place where babies used to be baptized long time ago.

But now a days, it takes places inside the church, taking the holy water from outside.

T- Uh, Uh!

(Going to the other side of the church)

G- Look the holes (pointing), we have one here we have another one from the side .

T- Is it a grave?

G- They were carved for the royal family long time ago, the near family of the kings, the senior priests of the church were buried in here.

But in the 1954, when Angeleny came to Lalibela to restore the pillars, he decided to remove all the skeleton that was buried inside the tomb.

Why, the reason because our body has salt substance and it is not good for the rock .

T- Uh, Uh!

G- That is the reason why all the tombs are destructed.

T- Uh, because of the body?

G- Yeah, so the skeleton is taken out side and reburied.

And nowadays those empty (pointing) holes are not without any function; they during Christmas, we have more than 156 thousand pilgrims come in to Lalibela.

T- Fifty six thousands?

G- Yeah,

T- (Smiling)

G- So by the time monks and nuns, they come to this compound, in the day time they attend the ceremony in the church and in the night time they stay inside those caves (pointing to the graves).

T- (Smiling) in there, (pointing to the graves)?

G- Yeah, so this is used for meditation.

If you come for Christmas we will make you reservation.

T- (Smiling) You will make me reservation here? (Smiling)

G- Yeah, (smiling).

Here the original pillars are connected at the top to represent the holy trinity.

At the four corners we have three pillars connected.

Four times three is twelve to represent the twelve apostles.

We have 72 pillars inside and outside to represent the 72 followers of Christ.

So every pattern has its own meaning.

And it has relation with the bible.

Everything is made for meaning.

This is (pointing) Bethlehem which is the house of the bread.

Bethlehem is the place where originally Jesus Christ was born but in our church, this is the place where people make Holy Communion.

Then after the preparation they take it to the congregation.

And this is still in use.

So, normally, the churches are carved from red volcanic tuff rock, but the base is carved from a basalt rock.

T- Uh!

G- You see (touching the base of the church) kind of proper basalt rock, this is very hard to dig down, but they were able to made this base.

T- Uh (nodding)

G- The inside part of the church has three parts, for chanting, the place where priests provide holy water and Holy Communion for the people and the holy of holy.

T- Uh!

G- And the church has three doors – the North for men, the south for women and west for priests. Here we have three grave dedicated for the three biblical man: Abraham, Isaac and Jacob. As I told you the main reason of all churches being here is to represent Jerusalem.

T- Uh!

G- So, this is to show the relationship with Jerusalem. Did you read about the legend of Lalibela?

T- If I did, I forgot (smiling).

G- The legend says while king Lalibela was born he was surrounded by a swarm of bees. That is why his mum named him Lalibela which means the honey eater. But after seeing that, she called the old people and they told her that the bees recognized his future sovereignty

T- Uh!

G- And then by hearing this prophecy, his elder brother poisoned him to maintain the power, but instead to killing the poison made him sleep for three days.

During the three days an angle took him to heaven and God show him how to replicate Jerusalem in Roha to make African Jerusalem.

T- Uh!

G- Finally, when he wake up from sleep, he went to the desert and get a wife called Meskel Kibra by the command of God.

And he went to Axum, the first church where the original covenant is suppose to be.

After some years angel Gebriel took him to Jerusalem.

And he has been three for 13 years.

T- Uh!

G – that is why we have here, Nazareth, Bethlehem, Golgotha, tomb of Adam and the tombs of these three great fathers.

This is to show our relationship with Jerusalem.

T- Uh!

G- (In the next church) the holy days are conducted here in this compound because this is the most favorite church of king Lalibela.

The king himself was attending here mass every morning.

T- Every morning?

G- Every morning.

And during Christmas when celebrate that important holyday, half of the priests will be on the yard, by dressing colorful Shema and the other priests are on the ground by dressing that colorful Shema.

T- Here (pointing)?

G- Yeah, to represent the heavenly clergies and the shepherdess like they were singing and dancing while Christ was born.

When you see, the house of Marry, we have different windows carved on the wall.

Those three rectangular windows (pointing) to represent the holy trinity; the second window which we call it the Greek cross to represent Christ when he came from heaven to earth; the third window to represent womb of Mary to show that Christ was conceived; the last cross window to represent the crucification of Christ and the right and the left windows are to represent the two bandits crucified with Christ.

The one goes heaven indicated by the upper window and the other to hell indicated by the down window.

T- Uh! Uh!

G- This is holy water for infertile women those who are unable to have child.

They will be put in by tying their waist because it is very deep.

And people hold on the right and left and the priests will pray for her for some minutes.

And then after a year, if she able to conceive, she will back to the church of Marry with her promise and give it. So it is always practiced during Christmas time in January.

T- Still practiced?

G- Yes! But it is rare.

T- It is dirty (pointing to the pool).

G- It will be cleaned and filled with the holy water.

T- Ok!

G- Here, we have one small church called Bête Meskel, Bet means house, meskel means cross to say the house of the cross.

The house of the cross is different from the two we saw because the right and left side of the church is connected with the main rock.

So this is like semi monolithic.

T- Uh!

G- On Bete Meskel, we have half arches originally they were caved to connect the internal pillars of the church in order to support the roof of the church.

But here the main reason why they carved these arches is to represent the ten churches of Lalibela and the ten commandments of Mosses.

T- Uh!

G- We said, there are eleven rock hewn churches. Some guide books written, there are 11 rock hewn churches.

T- Yeah!

G- In fact we have only ten physical churches.

These ten physical rock hewn churches are carved to represent the Ten Commandments given to mosses because king Lalibela himself was ordered by Christ to carve those churches.

T- Yeah!

G- So, why we say eleven churches?

Some of the churches are carved under one rock and they are separated with original wall.
So with them for two functions, So there will be two churches under one rock.
If we count the double one, we will have more than twelve churches.
So particularly we have only ten physical churches representing the Ten Commandments.