

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF DEVELOPMENT STUDIES
TOURISM AND DEVELOPMENT PROGRAM**



**COMMUNITY BASED ECOTOURISM DEVELOPMENT IN CHOKE
MOUNTAIN AND ITS ENVIRONS, EAST GOJJAME, AMHARA
REGIONAL STATE**

By
Zemene Guadie Tegegne

**A Thesis Submitted to the School of Graduate Studies Presented in
Partial Fulfillment of the Requirement for the Degree of Master of Arts
in Tourism and Development**

Advisor:- Belay Simane (PhD)

**June 2014
Addis Ababa
Ethiopia**

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This is to certify that the thesis research prepared by Zemene Guadie, entitled 'COMMUNITY BASED ECOTOURISM DEVELOPMENT IN CHOKE MOUNTAIN AND ITS ENVIRONS' submitted in partial fulfillment of the requirements of the degree of Master of Arts in Tourism and Development complies with the regulation of the University and meets the accepted standards with respect to the originality and quality.

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ACKNOWLEDGEMENT

My first thanks belong to God and His Mother, St. Marry for achieving this great job.

I would like to thank my advisor Dr. Belay Simane for his advice from the beginning to the end and his financial assistance from the climate change thematic research project.

I also provide thanks to Dr. Mulugeta Fesseha for his help in ideas to develop good understanding on this thesis topic. Sintayehu Ayenalem, Getaneh Mekuanint, Zemenu Bires/Taju and Fenet Mideksa, I am really grateful for you.

Long live my family, really very, very, and very thanks you, for your moral and financial ,,,,,,, supports.

Last but not least thanks goes to all who helped me at the field and specifically to Aschalew and Yetayew for motor service at Senan Woreda to the top of Choke Mountain.



ACRONYMS

ACPDB	Amhara Culture, Tourism and Parks Development Bureau
BIMP-EAGA	Brunei Darussalam, Indonesia, Malaysia, Philippines East Asian Growth Area
CBET	Community based ecotourism
FGD	Focus group discussions
MASL	Meter above sea level
NRC and TD	Natural resource conservation and tourism development
SPSS	Statistical Package for Social Science
UN	United Nations
UNDP	United Nations Development Program
UNWTO	United Nations World Tourism Organization
NGOS	Non Governmental organizations
STD	Standard deviations

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ABSTRACT

Community Based Ecotourism Development

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Addis Ababa University, 2014

This study is focused on community based ecotourism development in the Choke Mountain and its environs. The research focuses on assessing tourism resources, community involvement and empowerment in tourism development process. In order to achieve the objectives of the study primary and secondary data gathering techniques were used by employing qualitative approach for (interview, focus group discussion and field observation) and quantitative approach for (questionnaire for open-ended questions). Target subjects were culture and tourism office, agriculture office and the local community. Purposive sampling technique used to select Woredas and Kebeles and experts. 127 respondents were selected from the three groups by employing both purposive and simple random sampling techniques. The research found that, Choke Mountain is gifted by tourism resources. Also choke mountain and its environs is rich in churches and monasteries with their tangible and intangible cultural and historical tourism resources and communities' living culture such as Fukura, Shillela and Eskista. The result revealed that having these resources, there is high community involvement in natural resources conservation such as planting, terracing, and land closer. Potential community based ecotourism activities were identified but there is low community interest and involvement. Potential community based ecotourism activities include handicraft, renting pack animals, culture show about the communities living and dancing style such as Fukura, shillela and Eskista, providing accommodation and rest services, tour guiding services, trekking, providing local agricultural products, caving tour, bird watching, camping, photo tour, pilgrimage tour and festivals. Because of low level of communities' involvement, the local communities are not empowered in benefits and decision making. There are natural resources conservations and tourism development cooperatives but they are weak in material, finance, and creating job for local youths, income creativity, and weak organizational structure and large in number in each group. Cooperatives have the possibility to do ecotourism business if they re-organized. At the end implementing community based ecotourism development in Choke Mountain and its environs needs further research.

Key words: Choke Mountain, Ecotourism, Community Based Ecotourism Development, and Community Involvement

CHAPTER ONE

1. INTRODUCTION

1.1 Background of the Study

The Industrial Revolution allowed for the emergence of the modern traveler, making space for the happening of mass tourism. Mobility allowed travelers to flock to the first National Parks created in the 1920's in North America encouraged the eventual development of nature tourism in South America in the 1980's (John Watkin et al, 2002).

In East Africa, ecotourism originated as wildlife tourism in the 1970's. A local effort began to balance wildlife and community through tourism. A system of parks was created that while allowing for the development and support of community through tourism, would maintain wildlife migrations and diversity. The local communities would, thus, be the beneficiaries and responsibilities of the parks, the visitors being the tourists. Eventually, it was sensed that tourism could be diversified to not only include wildlife, but ecosystems, environment and culture (John Watkin et al, 2002).

The concept of ecotourism has been developed to counteract the negative impacts of mass tourism. That had been expanding rapidly from urban areas and coastal resorts into more distant natural areas, often with little regard for environmental impacts. The emergence of ecotourism has paralleled the growth of the sustainability movement, and it has become a prominent subset of sustainable tourism (Wood, 2002). Ecotourism not only decreases negative impacts of mass tourism and contributes sustainability of tourism; it has also become one of the fastest growing segments of the tourism industry in the world (UNWTO, 2001). The growth of ecotourism has led to the development of similar concepts with variations in names and applications. Among them are nature tourism, green tourism, low-impact tourism, responsible tourism, endemic tourism, indigenous tourism, geo-tourism, alternative tourism, village tourism, and adventure travel (Buckley, 2009).

Ecotourism is a small scale of tourism that visitors' areas of exceptional natural and cultural interests in a manner that protects the nature, preserves the culture, enhances the local economy and educates the tourists. Ecotourism has been a priority tool of many governments to ensure the sustainable management and development of the country's natural and cultural resources. Ecotourism as "a form of sustainable participation, protection and management of natural resources, cultural education and indigenous knowledge, systems and practices, environmental education and ethics, as well as economic benefits.

The need to conserve and protect the biodiversity while supporting the livelihood of local communities, ecotourism is considered as an alternative approach. More than advocacy, ecotourism is now viewed as "business" if properly developed and concerned on, will benefit not only local communities, but most importantly, the very local resources that local people heavily depend on (Calong, et al 2012).

Community based ecotourism is distinguished from other forms of tourism as it considers not only economic but also social and environmental goals (Moslem and Amran, 2011). Considering socioeconomic and environmental benefits, to develop community based ecotourism in the specific area, the local community should be empowered in community based activities. Stakeholder's collective responsibility for the ongoing directions and success of any ecotourism establishment is very important (Manu et al, 2012).

Even though now a days, tourism in Ethiopia is one of the major economic sectors of the country and government has labeled tourism as a priority sector, in part as a tool for poverty alleviation (Gebeyaw, 2011) but ecotourism is underdeveloped. Ethiopia is gifted by many attractions ranging from landscape scenery, wildlife, culture, history, and archeological sites, so this potential can the country to develop CBET.

Choke mountain and its environs are selected for community based ecotourism development by its potential in nature based (Fauna and Flora), culture based (Monasteries and Churches along with their ritual ceremonies) and communities ways of

living (Weddings, Fukera, and Shillela and Eskista). Thus, it is convenient to see the possibilities of community based ecotourism development.

1.2 Statement of the Problem

Community based ecotourism is a form of ecotourism that emphasizes the central involvement and empowerment of communities to utilize natural, cultural and historic assets for tourism (BIMP, 2010-2015). CBET is designed and operated with due consideration given to ecological and social sustainability. It must be economically viable and socially inclusive, offer educational opportunities for host, visitor and spread the benefits of tourism widely among communities.

Scholars and researchers have suggested that local participation and control are essential and necessary in avoiding the difficulties that derive from mass tourism cited in Ondicho 2012 from (Southgate, 2006; Western and Wright, 1994; Wells and Brandon, 1992). By keeping it small scale and benefits local, ecotourism may minimize economic leakages and undesirable impacts, and stimulate rural development in destination areas. However, the global nature of tourism can engender many problems for communities' earnings to retain control over the tourism industry at the local level. More often, local people neither have the business skills and connections nor the political and economic power to compete with transnational tour companies (Ondicho, 2012).

A controversial issue of community based ecotourism is a level of participation. There is increasing recognition of the need to involve communities in general. There is much less agreement about exactly who should participate and to what extent. One common idea states that participation is "giving people more opportunities to participate effectively in development. These activities are empowering people to mobilize their own capacities, be social actors rather than passive subjects, manage the resources, make decisions and control the activities that affect their lives (Sproule, no date).

Choke Mountain has many potential tourism resources that can be used as a destination for many local and foreign tourists like just other sites of the country. Among the potential resources, the existence of attractive landscapes, the four stepped mountains and

many unique and common biological diversity such as Jibara (Giant Lobelia rhynchopetalum) and Common Golden Jackal (*Canis aureus*), climate, rivers, lake, caves, and mountains and valleys, cool temperate are the few. Therefore, Choke Mountain can contribute for ecotourism development of the country like that of Semien and Bale Mountains (Getaneh, 2012). Furthermore, Choke Mountain and its environs are also endowed with cultural attractions such as monasteries, churches, traditional activities and religious festivals but it is underutilized.

Choke Mountain's natural resources are exposed for severe constraints related to intensive cultivation, overgrazing, deforestation, soil erosion livestock feed, and fuel wood demand by the livelihoods of farming communities (Belay, et al, 2013). As result there should be another alternative means to rehabilitate these resources and that could be optional source of income for the community. Ecotourism can solve this problem since the area has nature, cultural and historical based potentials of tourism resource to develop community based ecotourism (Sintayehu, 2013).

So far some tourism studies have been conducted in Choke Mountain. These studies were concerned on assessment of tourism Potential of Choke Mountain, environmental conservation of Choke Mountain for tourism development and tourism potentials assessments for community based ecotourism development.

Identifying the possibilities how the local community can be involved and then empowered in community based ecotourism development is very important and remains untouched. To fill this gap, this study focused on identifying the possibilities that local communities can be involved, organized and empowered in the CBET development as well as assessed the ways how tourism cooperatives contribute for CBET and make tourism business in the study area.

1.3 Objectives of the study

1.3.1 General Objective

The general objective of study is identifying the possibilities for CBET development in Choke Mountains and its environs.

1.3.2 Specific objectives

1. To identify tourism resources of Choke Mountain and its environs for CBET development.
2. To identify the possibilities that communities can be involved, organized and empowered in the CBET development.
3. To assess how NTR and TD cooperatives can contribute for CBET development and make tourism business in the study area.

1.4 Research Questions

1. Do Choke Mountain tourism resources enable to develop CBET development?
2. What are the possibilities to be involved, organized and empowered the local community in CBET development?
3. How community based natural resource conservation and tourism cooperatives can contribute for CBET and make tourism business in the study area?
4. What are the benefits the community can get from CBET development?
5. How can CBET and natural resources conservation support each other?

1.5 Significance of the Study

This thesis would help stakeholders to list out potential tourism resources of Choke Mountains and its environs. This thesis also would help to have awareness on how can to be involved, organized and empowered local communities in this potential area. In addition, it would help to know how community based tourism cooperatives can contribute for ecotourism development and can do tourism business. Furthermore, this thesis would be used as reference for other researchers.

1.6 Scope and Limitation of the Study

The study focused on the possibilities of community based ecotourism development that can bring socioeconomic improvement for the local community. The contribution of tourism cooperatives for CBET development includes involving and empowering local communities in tourism developments. Geographically, this study covered possibilities for CBET development in the choke mountain and its environs (Senan, Bebugn, Debay Telat Gin, Enemay, Enarj Enawga, Gonjasiso Enisie, Enebsie Ysarmider). The limitation during this study was transportation during questionnaire distribution and collection.

1.7 Organization of the Thesis

This thesis contained five chapters: chapter one is about background of the study, statement of the problem, research questions, significance and scope of the study. Chapter two deals with review literature related to community based ecotourism development. Chapter three includes research methodology such as research design, sampling design and procedure, data collection instruments and data analysis. Chapter: four deals with data results and discussions. Chapter five deals with conclusion and recommendations.

CHAPTER TWO

2 LITERATURE REVIEW

This chapter addressed fundamental views and thoughts of scholars concerning feasible related literatures on the possibilities of community based ecotourism development.

2.1 Definition of Ecotourism

Many definitions of ecotourism have emerged since the term was coined in 1987. In 1991, The Ecotourism Society developed definition of ecotourism which says “responsible travel to natural areas that conserves the environment and sustains the well being of local people”. The Ecotourism Society has developed the following basic principles of ecotourism (Ecotourism Society 1999).

2.2 Principles of Ecotourism

- ❖ Avoids negative impacts that can damage or destroy the integrity or character of the natural or cultural environments being visited.
- ❖ Educates the traveler on the importance of conservation.
- ❖ Directs revenues to the conservation of natural areas and the management of protected areas.
- ❖ Brings economic benefits to local communities and directs revenues to local people living adjacent to protected areas.
- ❖ Emphasizes the need for planning and sustainable growth of the tourism industry, and seeks to ensure that tourism development does not exceed the social and environmental carrying capacity.
- ❖ Retains a high percentage of revenues in the host country by stressing the use of locally owned facilities and services.
- ❖ Increasingly relies on infrastructure that has been developed sensitively in harmony with the environment minimizing use of fossil fuels, conserving local plant and wildlife, and blending with the natural environment.

2.3 Community Involvement in Ecotourism Development

Richard said that involving community is a critically important and complex subject for successful community based ecotourism. Opportunities and solutions will vary considerably in different areas and between communities. An important principle is to seek to work with existing social and community structures, though these can create challenges as well as opportunities. It can also help to identify potential leaders and people with drive.

The main objective should be to achieve broad and equitable benefits throughout the community. Local communities must be involved from the very beginning in planning a reserve, and be able to give their opinions and to be heard. Ecotourism can bring many changes to a society, and these communities must have a say in what they are willing to accept. Some of these changes can be very culturally detrimental. Without the whole hearted support of these local communities, ecotourism and the reserve can fail locals may actually start killing wildlife and destroying forests (Hughes 1996; Stonich 1996; Tchamie 1994).

Community based ecotourism requires an understanding, and where possible a strengthening, of the legal rights and responsibilities of the community over land, resources and development. This should apply in particular to the tenure of community held lands and to rights over tourism, conservation and other uses on these lands, enabling the community to influence activity and earn income from tourism. It should also apply to participation in land use planning and development control over private property.

The level of community involvement in tourism development varies regarded to the community capacity, opportunity and the level of information available to them, individual capacity, opportunity, education, training and location (Spenceley, 2001). An analysis of the difference between traditional community economic development and community tourism development clearly shows that tourism continues to be driven by government rather than community interests. McLaren believes that this happens regularly in countries with a rescored of human rights abuses, where governments

displace the local people and sometimes even enslave as workers to build hotels and other tourism sites. He further argues that in most cases government and tourism officials prevent locals from contact with tourists (McLaren, 2003). The rural people are often forced to stay away from tourists and have no say in the decision making regarding the frequency, number and type of tourists who enter their communities and the kind of tourism that are promoted in the communal areas (Wearing & Neil, 1999). McLaren asserts that the poorest and most under represented and marginalized people are simply fighting for their rights to have a place to live.

Throughout the world indigenous people in tourist destinations and local communities are likewise fight for their own land rights. According to (Clement et al 1993) a partnership must therefore be struck to ensure that a higher quality product is delivered, based on the notation that tourism experiences rely on all aspects of the community. This link should depend on the positive benefits of the partnership being evident to both the local and non local public. The local people must enjoy substantial control over the tourism projects in their community.

Internationally, ecotourism is expected to maximize the benefits of poor and semiskilled people in the rural areas through active involvement and participation in tourism development and planning as regards in the destination (Charles, 2006). Community participation in the tourism development process is highly desirable as an element of development, it is important to note that active involvement and participation of the local community in tourism especially at the exploration stage is crucial. At initial stage of tourism development, there are normally little or no tourism infrastructures in the destination area. Therefore local people, after accepting the idea of introduction of tourism in their area, usually start, own and operate small scale guesthouses, economy class hotels or souvenir shops, and supply the workforce for the industry especially in many developing countries (Tosun, 2000).

More importantly, providing local communities with the opportunities to own and operate tourism facilities is thought to increase their tolerance to tourist activities in the area as cited in Timothy, and eventually creates a sense of ownership, feeling of responsibility and practical involvement in tourism (Michael, 2009).

2.4 Benefits of Community Based Ecotourism

Community based ecotourism has many benefits like socioeconomic, preserving and conserving of tourism resources. Ecotourism where the local community has substantial control over and involvement in its development, management and major proportion of the benefits remain within the community (Mulugeta, 2010).

2.4.1 Environmental Benefits of Ecotourism

Ecotourism is largely perceived to safeguard natural areas and thereby to contribute to the conservation of biodiversity. It focuses primarily on experiencing and learning about nature, its landscape, flora, fauna and their habitats, as well as cultural artifacts from the locality (kipper, 2013). It is imperative that biosphere reserves are established in many tropical countries the hot spots of biodiversity in order to protect what is left. Ecotourism is an attractive use of these reserves, as it aims to protect natural resources, not destroy them. Ecotourism also brings in foreign exchange that helps to support the maintenance of these reserves (Lash, no date).

Increasing human populations and their demand on natural resources make it almost impossible for developing countries to leave large areas undeveloped. It is this necessity for development of natural areas to produce economic benefits that makes ecotourism so attractive. Environmentalists and officials are counting on the burgeoning worldwide interest in ecotourism to help save what's left of the country's natural resources. They are hoping better roads and hotels will increase tourism enough to produce profits to save the island's remaining rainforests (Hale 1989).

Ecotourism depends on maintaining attractive natural landscapes and a rich flora and fauna; therefore, helping communities earn money from ecotourism provides both an incentive for conservation and an economic alternative to destructive activities (Kiss, 2004). Many countries see ecotourism as a viable alternative to these industries. Catering to ecotourism involves building the needed infrastructure to accommodate tourists. Development of ecotourism needs to be accompanied by sustainable development of the natural resources adjacent to protected areas, to allow substitutes for previous practices of grazing, wood cutting, and agriculture within the parks. If local inhabitants can be

assured some economic benefits from ecotourism, as well as continued necessities such as food, fuel and land tenure, ecotourism can integrate conservation and development (Wood, 1996).

2.4.2 Economic Benefits of Ecotourism

When ecotourism is introduced to an area, but local communities do not share in its profits and are discouraged from sharing in the wildlife experience, support for the park and conservation of its wildlife is severely eroded. Poor rural communities must be assured an improved standard of living from ecotourism, if they are voluntary to support the preservation of wildlife, the natural habitat, and therefore the ecotourism industry will exist. These can be directed at the community, national or international levels.

Direct incentives in cash for reforestation and research grants, in kind food for work in a reserve, forest concessions and equipment. Indirect incentive like fiscal measures for compensation for damage by wild animals, price support for intensive agriculture, conservation, education, technical assistance and enhanced land tenure and training for staff.

2.4.3 Socio-Cultural Benefits of Ecotourism

Native cultures are often another attraction for the eco tourist (cited in Scheyvens, 1999). For this reason, ecotourism seeks to preserve native cultures as well. Traditional skills, such as building shelters, tracking animals, arts and crafts (woodcarving and jewelry making) are useful in developing tourism infrastructures. Dancers and musicians may perform for the tourists; arts and crafts may be sold all preserving the heritage of the local culture to the next generation. Education of the young people as nature guides has increased the local appreciation of the wilderness areas, as well as providing income.

Ecotourism is an important educational component, it is a chance to learn respect for nature, for the local culture, and for some it is a chance to self reflection being inspired by the beauty of the surroundings. Natural and cultural landscape values form a basis for ecotourism. These values are geographical position, microclimatic conditions, existence of water, natural beauties, existence of natural vegetation, existence of wildlife, surface features, geomorphologic structure, local food, festivals and pageants, traditional

agricultural structure, local handicrafts, regional dress culture, historical events and people, heritage appeals, architectural variety, traditional music and folk dance, artistic activities and so on(kiper,2013).

2.5 Local Community Empowerment

Community empowerment is a process where people work together to make change happen in their communities by having more power and influence over what matters to them(Scottish Government, 2009). Concept of empowerment of host communities can be divided into four different categories: Social empowerment, economic empowerment, political empowerment and psychological empowerment (Scheyvens, 2000). But in this thesis community empowerment in benefit sharing and decision making are taken as very important and were discussed well.

When considering whether or not a community has been economically empowered by an ecotourism venture, it is necessary to consider opportunities which have arisen in terms of both formal and informal sector employment and business opportunities. Concerns may arise over inequity in the spread of economic benefits. Economic empowerment is also related to a community's access to productive resources in an area targeted by ecotourism and ecotourism focuses on preservation of natural resources, economic livelihoods of local people (Scheyvens, 1999). Strong community groups, including youth groups, savings clubs, church groups and women's groups, and good participation in community meetings, may all be signs of an empowered community

They should also be involved in monitoring and evaluating the project over time. Diverse interest groups within a community, including women and youths, need to have representation on community and broader decision making bodies. Generally ecotourism brings about empowerment, since it creates a forum for the expression of peoples' voices concerning issues of local development.

2.6 Contribution of Tourism Cooperatives' for CBET Development

Cooperative is a business type that is owned and jointly managed by its members who share its profits or benefits. The ecotourism cooperative aims to promote ecotourism develop ethics and standards for ecotourism; promote understanding, appreciation and conservation of the natural and cultural environments. Ecotourism cooperative also facilitate interaction between tourists, host communities, the tourism industry, and government and conservation groups at the tourist destinations (Disclaimer, 2006).

Community based ecotourism cooperatives can provide a link between communities and with outside agencies and operators, and supplies assistance to them through training, business advice, marketing, advocacy, and funding. Conservancy tourism option plans ensure tourism is market driven, of good quality and respects the environment and cultural heritage. There are encouraging signs that this integrated management of tourism and conservation is benefiting biodiversity. Wildlife numbers increases significantly as the community approach has adopted (Denman, 2001).

2.7 Tourism Policy Support

An integrated Community based tourism policy is also crucial for the success of any ecotourism establishment and without it which is very much difficult to attain. Ecotourism is the concern of a number of policy makers, including those related to environment, conservation, tourism, protected area management, state and national economic development, locally focused eco development, tourism and indigenous people. It is thus essential that ecotourism policy reflects an integrated approach to the activity and its management.

Policies could take leverage of this perception for the sake of sustainable development at grass roots level. Enhancing the development impacts of tourism by properly developing and utilizing the tourism potential with which the country is endowed is a matter deserving focus.

Ethiopia had drafted tourism policy in 2009 which can enable the tourism industry to contribute as one of the key development sectors of the country, its large share in the drive to eliminate poverty, the sector should, first of all, be guided out of its present slow growth and put on to a development path that can bring about comprehensive and rapid change. In light of this, an integrated management of sustainable tourism development becomes a key implementation strategy of the policy. Furthermore guaranteeing community participation and benefits with respect to sustainable development and promotion of existing and new attractions, encourage communities at destinations in particular and the public in general to participate in and benefit from the development.

The growth of the tourist industry requires the involvement of multiple parties. Under these circumstances, the country's tourism development will be realized with guidance from the government, the private sector proactively playing a vital role, and communities at tourist destinations and civic societies directly participating and benefiting.

Accordingly, in order to realize the development of tourism and to enable the sector to effectively contribute to the country's current effort to eliminate poverty, it is necessary to lead the development of the sector within appropriate policy and strategic framework, hence, this policy has been formulated (Ministry of Culture and Tourism, 2009).

2.8 Conceptual framework of the Study

Community based ecotourism development can be achieved when there is proper ecotourism policy supports from national up to local levels. Community empowerment in decision making up to up to benefit sharing is the other possible way that can contribute for community based ecotourism development. Active involvement of tourism cooperatives in ecotourism development and their ecotourism business activity can contribute for CBET development. The conceptual framework shows how the above listed factors contribute for CBET development in the study area.

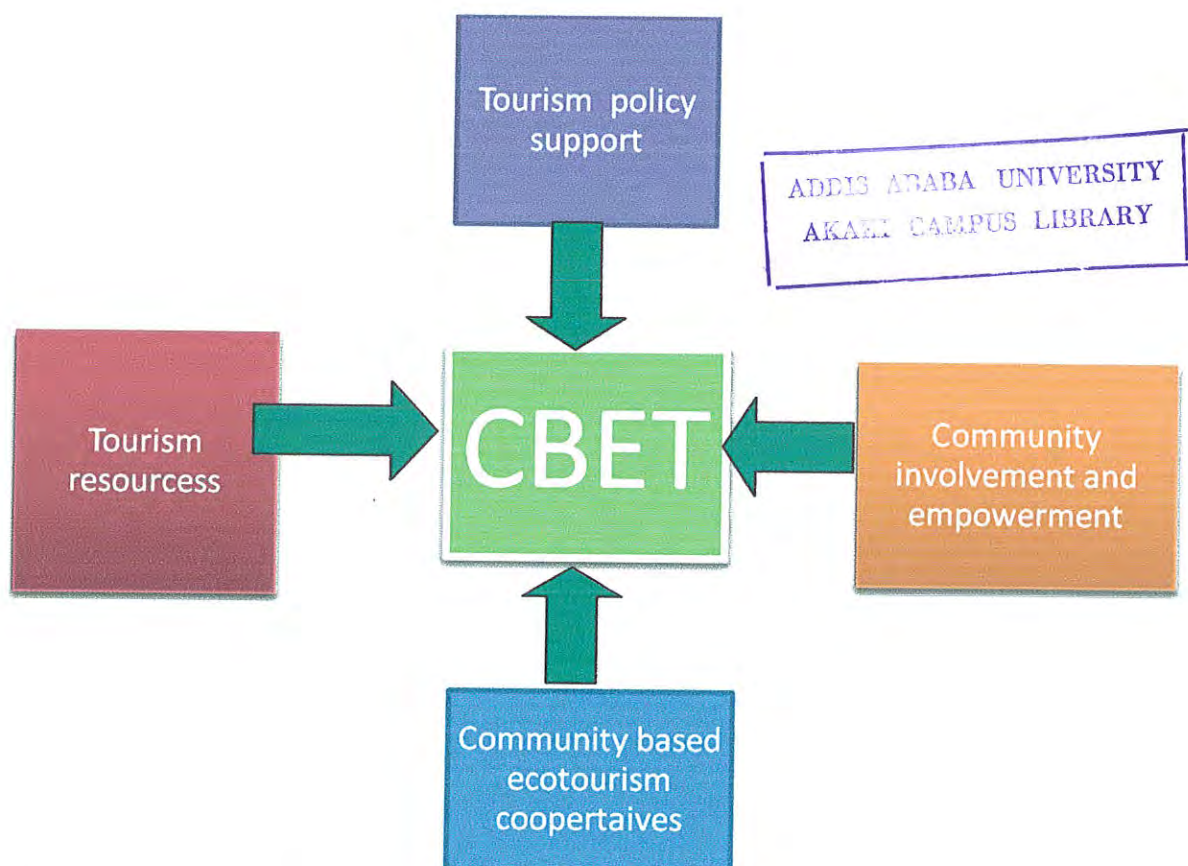


Figure 2.1 Conceptual framework Source: own compilation, 2014

CHAPTER THREE

3. RESEARCH METHODOLOGY AND DESCRIPTION OF THE STUDY AREA

3.1 Description of the study area

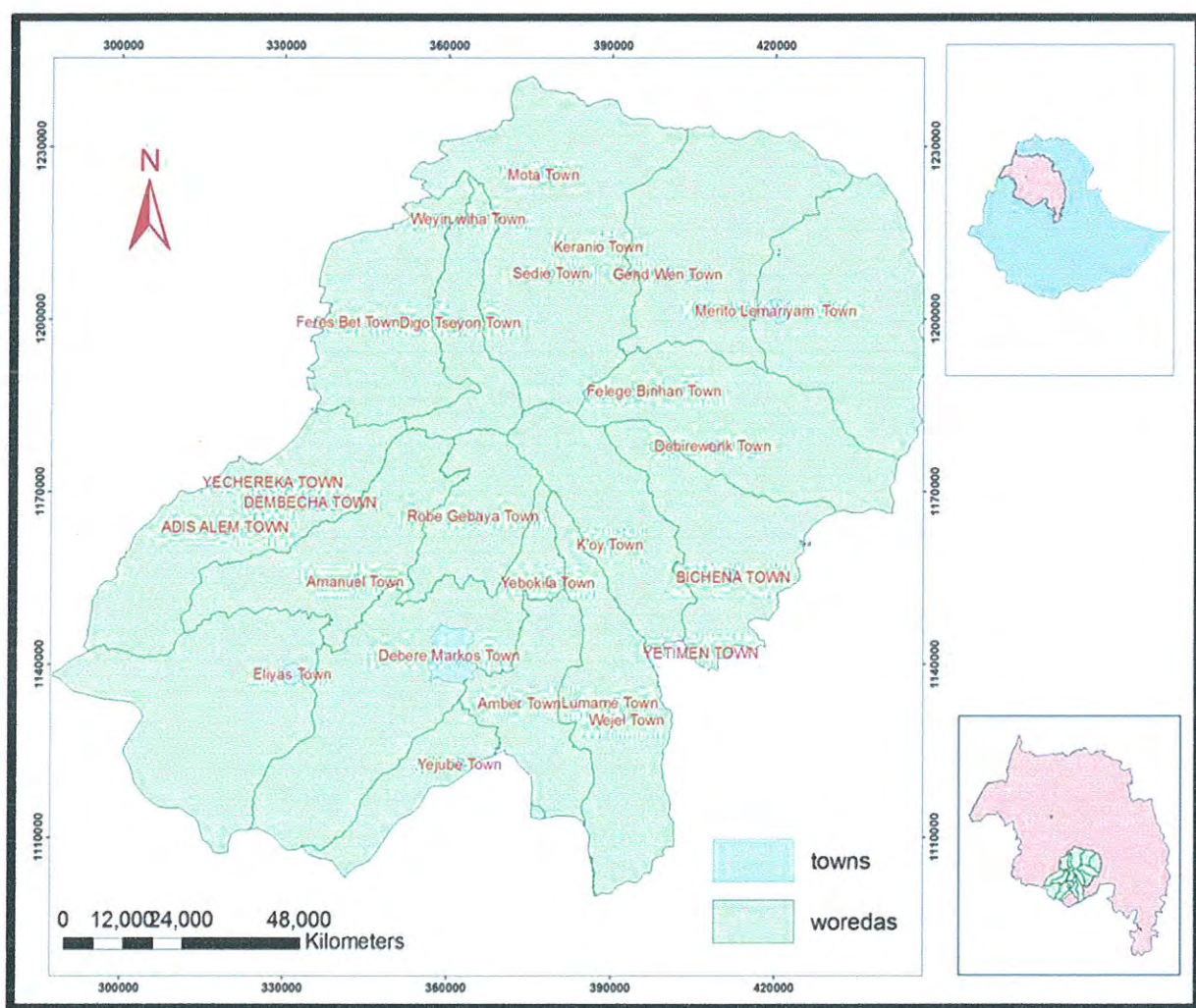


Figure 3.1 Map of the study area (Sintayehu, 2013)

Location of the Study Area

The study was conducted in Choke Mountain and its environs which are found in East Gojjam and the other part is in West Gojjam in Amhara regional state. Mainly, Choke mountain is found in different Woredas such as North east of Hulet Ejju Enesse, south east of Enarj Enawga and Debay Tilat Gin, south of Senan, west of Dega Damot, north of

Bebugn, south west of Machakel, and east of Enemay. It is 333 km far from Addis Ababa, 38 km from Debre Markos and 11 km from Robe Gebeya. The mountain lies in between 100 420'N latitude and 3720 52'E longitude and has an estimated total area of 19,000 (Amhara Culture, Tourism and Parks Development Bureau, 2012).

Topography

Choke Mountain and its environs have different topographical features ranging from 2800 to 4088masl, the highest peak of the area is found in Senan Woreda particularly in Filfil Meda around Arat Mekerakir with elevation of 4088m. Choke Mountain is generally characterized by rough topography which includes mountains, plateau, deep incised valleys, escarpments, plains and gorges (Sintayehu, 2013).

Climate

Agro climatically, Choke Mountain region is found within six climatic zones. These are; Upper Kola, Lower Weyna Dega, Upper Weyna Dega, Lower Dega, Upper Dega and Wurch (Belay et al, 2013). The average temperature is between 0oc to 30oc and gets 200 to 2200 mm rainfall. The maximum temperature is recorded from January to April. Whereas the maximum rain fall gained between May to August.

3.2 Research Design

This study used descriptive research design to describe the possibilities and interpret existing conditions, tourism resources, ecotourism activities, opinions held, process that are going on and effects that are evident for the development of community based ecotourism in the study area. Regarding approaches, Quantitative approach was used to gather information from questionnaires that can be quantified in percentage and frequency. Qualitative approach was used to gather information from FGD, interview, observation and questionnaire for open ended questions.

3.3 Sampling Design

The target samples were drawn from tourism experts, agriculture experts and the community in the selected Woredas. To explore possibilities for community based ecotourism development, both purposive and simple random sampling techniques were employed.

Purposive sampling technique was used to select tourism experts, agricultural experts and other key informant to get relevant information from who are well informed about the issue. Tourism experts, agricultural experts and other key informants were purposively selected from Senan, Bebugn ,Debay Telat Gin, Enemay,Enarj Enawga, Gonjasiso Enisie and Enebsie Ysarmider Woredas because of the existence of potential tourism resources around them.

From experts, twenty five (25) samples from three Woredas agriculture offices of Senan, Bebugn and Debay Telat Gin were involved. Thirty five (35) samples from culture and tourism offices of (Senan, Bebugn, Debay Telat Gin, Enemay,Enarj Enawga,Gonjasiso Enisie, Enebsie Ysarmider) also were samples of the study.

93 households were taken in three kebeles in their development groups. From this households, 75 samples randomly selected from *Gol*/districts of Ded (Abegra), Dangulie(Kidus Yohans) and Sheme (Debere Eyesus) to give equal chance for the community.

The proposed samples were selected from stakeholders by using sample size determination formula adapted from Israel (1992). Where;

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

Where; N = the total house hold from the population that will be studied

n= the required sample size

e = the precision level

N=93, e= 0.05

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

$$n = 93 / 1 + 93 (0.05)^2 = 93 / 1 + 93 (0.0025) = 93 / 1.2325 = 75.45 \simeq 75$$

But, because of time and budget limitation the researcher decided to use 135 samples from both the local communities and the experts. At the end the returned results of 127 samples were analyzed.

3.4 Data Collection Instruments and procedures

Primary source of information

Questionnaire, key informant interview, focuses group discussion and field observation were instruments that were used and procedures are:

- 1st: Adjusting for data collector employment with Debere Markos /East Gojjam, culture and tourism office for questionnaire distribution.
- 2nd: Interview and questionnaire distribution with Enemay Woreda culture and tourism office.
- 3rd: Interview and questionnaire distribution with Enarj Enawega Woreda culture and tourism office.
- 4th: Interview and questionnaire distribution with Enbsie Yesarmider Woreda culture and tourism office.

5th: Interview and questionnaire distribution with Debay Telat Gin Woreda in culture and tourism office and questionnaire distribution in Sheme kebele with Debere Eyesus Got/ district community.

6th: Interview and questionnaire distribution with Bebugn Woreda culture and tourism office and questionnaire distribution with agricultural office and in Ded kebele with Abegra Got/district community.

7th: Interview and questionnaire distribution with Senan Woreda culture and tourism office, questionnaire distribution and focus group discussion in Dangullie kebele with Kidus Yohans Got/district communities.



Figure 3.2 FGD with Kidus Yohans Got community (field survey, 2014)

Secondary source of information

Websites, journals and articles, published, unpublished thesis, books and different reports data gathering techniques were used.

3.5 Method of Data Analysis

For quantitative data, the data were systematically organized, described, analyzed, and interpreted through simple statistical instruments by using graphs, tables; charts and SPSS /Statistical package for social science version 16.0 for frequencies and percentages. In addition, qualitative data analysis was used to analyze open-ended questions, FGD, interview and field observation results.

CHAPTER FOUR

4. RESULTS AND DISCUSSION

4.1 General characteristics of the sampled Population

In this section sex, age, educational profile, marital status and religion backgrounds of the samples were clearly discussed. Only the returned questionnaire, interview, FGD and personal observation results were analyzed and discussed.

4.1.1 Sex, Age, Educational Profile, Marital Status and Religion Distribution of the Samples

Table 4.1 Sex, age, educational profile, marital status and religion distribution of the samples

	Tourism		Agriculture		Community	
Sex						
	frequency	percentage	frequency	percentage	frequency	Percentage
male	14	51.9	19	82.6	44	73.3
female	13	48.1	4	17.4	16	26.7
	27	100.0	23	100.0	60	100.0
Age						
18-28	10	37.0	3	13.0	11	18.3
29-39	11	40.7	8	34.8	17	28.3
40-50	5	18.5	11	47.8	24	40.0
>50	1	3.7	1	4.3	8	13.3
	27	100.0	23	100.0	60	100.0
Marital status						
married	16	59.3	17	73.9	48	80.0
single	11	40.7	6	26.1	12	20.0
	27	100.0	23	100.0	60	100

Educational background						
illiterate					36	60.0
can read & write					24	40.0
certificate	2	7.4				
diploma	5	18.5	2	8.7		
Degree & above	20	74.1	21	91.3		
	27	100.0	23	100.0	60	100.0
Religion						
Christian	23		20	87.0	58	96.7
		85.2				
Islam	4	14.8	3	13.0	2	3.3
	27	100.0	23	100.0	60	100.0

Source: survey, 2014

In the age range from 18 up to 28 tourism experts 37%, agriculture experts 13%, community 18.3%. From 29 up to 39 tourism experts 40.7%, agriculture experts 34.8%, and community 28.3%. From 40 up to 50 tourism experts 18.5%, agriculture experts 47.8% and community 40%. Greater than 50 years old tourism experts 3.7%, agriculture experts 4.3% and community 13.3%. The participation of samples was more in between 40 up to 50 years old which can understand and analyze for any work that comes through tourism, but the participation of youth is low.

The sex structure of respondents was tourism experts 51.9%, agriculture experts 82.6% and community 73.3% were males. Tourism experts 48.1%, agriculture experts 17.4% and local community 26.7% were females. From this participation of females in tourism activities lower than males. The participation of women in tourism industry enables them to be strong to contribute for local economic development in particular and the county's economy as the whole.

The marital status of the tourism experts 59.3%, agriculture experts 73.9% and local community 80.0% is married. Tourism experts 40.7%, agriculture experts 26.1% and local community 20% were single. The number of married is greater than single especially for community; it has the advantage to be member of conservation and tourism cooperatives since it is house hold based.

Concerning the educational background of the community illiterate 60% and 40% can read and write .The educational profile of tourism certificate 7.4%, diploma 18.5% degree and above 74.1%.Educational profile of agriculture degree 91.3% and diploma 8.7%. There is high in number of illiteracy in the local communities. As there is educated community, they will accept trainings, mobilizing and implementing ecotourism policies and principles will be easy and simple.

The religion of the respondents, tourism expert 85.2%, agriculture experts 87.0%, and local community 96.7% were Christians. Tourism experts 14.8%, agriculture experts 13.0% and local community 3.3% were Islam religion followers. This high percentage of Christian followers helped the researcher to get relevant and reliable information on culture based tourism specifically in churches and monasteries in the study area.

4.2 Potential Tourism Resources of Choke Mountain and Its Environs for CBET Development

Choke Mountain and its environs have nature based, culture based and history based tourism resources for community based ecotourism development, so that each element is observed as follows.

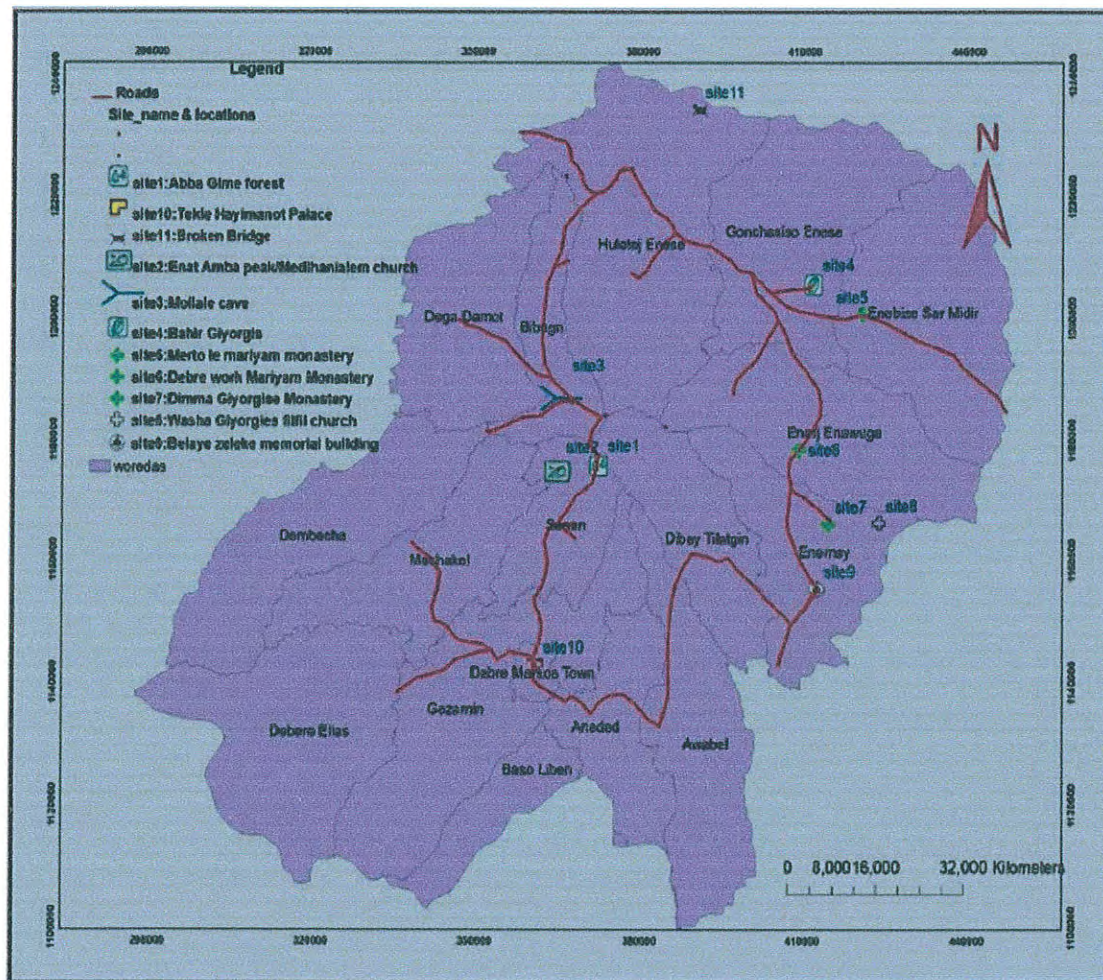
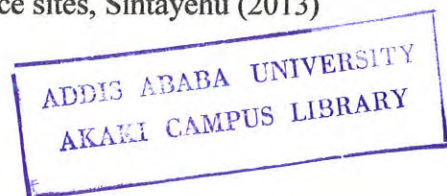


Figure 4.1 Map of tourism resource sites, Sintayehu (2013)



4.2.1 Nature Based Tourism Resource of Choke Mountain and Its Environs

Choke Mountain is one of the water towers of Nile basin countries. Choke Mountain is a little bit similar with Guna, Simien, Bale, and Arsi Mountains. It is the second highest peak in Amhara region next to Ras Dashen. It is 38 km far from Debre Markos town and 10 km from Rob Gebeya where its elevation clearly starts to rise up. The nature based resources of Choke Mountain geographical features includes land forms, water basin, gorges, cliffs, native biological diversity fauna and flora, and other spectacular views.

Table 4.2 potential of Choke Mountain for CBET development

	Tourism		Agriculture		Community	
	frequency	percentage	frequency	percentage	frequency	percentage
The potential of choke mountain and its environs to develop CBET						
excellent	13	48.1			14	23.3
Very good	8	29.6			26	43.3
good	5	18.5			14	23.3
poor	1	3.7			6	10.0
	27	100.0			60	100.0
yes			22	95.7		
no			1	4.3		
			23	100.0		

Source: survey, 2014

The response about its potential for community based ecotourism development, tourism experts 48.1% excellent and 29.6% very good, 18.5% good, 3.7% poor (STD=0.892 and M=1.89). This shows the area has high potential to develop CBET by involving the concerned bodies' especially local communities who are risk takers and beneficiaries of local phenomenon.

Based on the above (table 4.2) local communities think about its potential 23.3% excellent, 43.3% very good, 23.3 good and 10% poor(STD=0.917 and M=4.20). From the

agriculture experts 95.7% respond yes and 4.3% respondents came with no answer. So based on the respondents' result it is possible to say that choke mountain has high potential to community based ecotourism development. The respondents result can be proved by the following potential tourism resources.

4.2.1.1. Aba Jime forest (Site 1)

8 km from Rob Gebeya, there is a dense forest named Aba Jime forest. Asta (*Erica arborea*) is the dominant plant species. Kosheshila (*Acanthus sennii*), Nechate (*Helichrysum citrispinum*), Gibara (*Lobelia rhynchopetalum*) and Amijja (*Hypericum revolutum*) plant species are also found. In addition the forest is the habitat for many animal species such as Bush Pig *Potamochoerus porcus*, Leopard (*Panthera pardus*) and Spotted Hyena (*Crocuta crocuta*). The forest by itself and animal species it contains can attract vistors so it is possible to develop community based ecotourism.

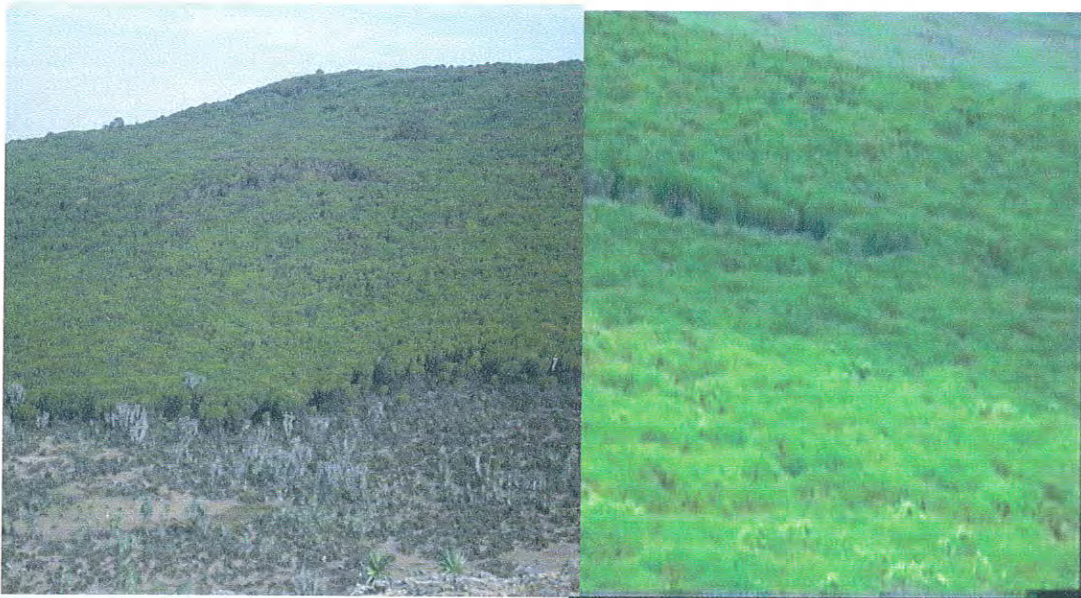


Figure 4.2 Aba Jime forest, field survey 2014

4.2.1.2 The four stepped mountain chains (Arat Mekerakir, Site 2)

Arat Mekerakir is the other spectacular landscape is found in the mouth of Senan Woreda in the south west of the mountain. The four stepped mountain ranges are connected south - West to North-West in all directions. Based on the local language the name Arat Mekerakir is given for each hill because of the number of the mountain chains is four.



Figure 4.3 Arat Mekerakir, source: field survey 2014

The first mountain range is *Enat Amba* which means a mother hill due to its big size from all of the hills. At the top of the hill, there are interesting land features, plant and animal species, and in the bottom of the hill, there is a church named 'Arat Mekerakir Medhanialem'. The second hill is *Gemsi Amba* which means a fractioned hill. The third hill is called *Qulit Amba* which means a hill with the shape of a dining tool called *Qulit*. The fourth hill is *Lemat Amba* which means a hill with the shape of traditional feast presenting tool called "Lemat". The other attractive view is found between Tetter and Wabire which is termed as Filfil Meda. It has an altitude of 4088masl. This area is typically full of afro alpine plant species particularly *Giant lobelia (lobelia rhynchopetalum)* with other spectacular views. The area has suitable habitat for Ethiopian wolf due to the presence of high accumulation of Common mole rat species (Amhara Culture, Tourism and Parks Development Bureau, 2012 and Sintayehu, 2013).

This Mountain has the potential to develop community based ecotourism activities such as trekking, camping, hiking and photo tour.

4.2.1.3 Molalit Cave (Site 3)

Molalit Cave is found next to Filfil Meda just in the south of Enat Wabire in Bebugn woreda. The cave has an estimated height of 150 m (East Gojjam Culture and Tourism Bureau Documentary Film, 2013). The unique feature of the cave serving as human shelter since 1902 in the form of succession and the cave inherited by the last child. Based on the oral tradition, once upon a time a woman has migrated to this cave to protect her cattle from epidemic disease. After that the cave became a permanent house. Currently, the fourth grandchild, Ato Likenaw Ademe and his wife Chekolech Molla together with their children are living in the cave as a permanent residential house.

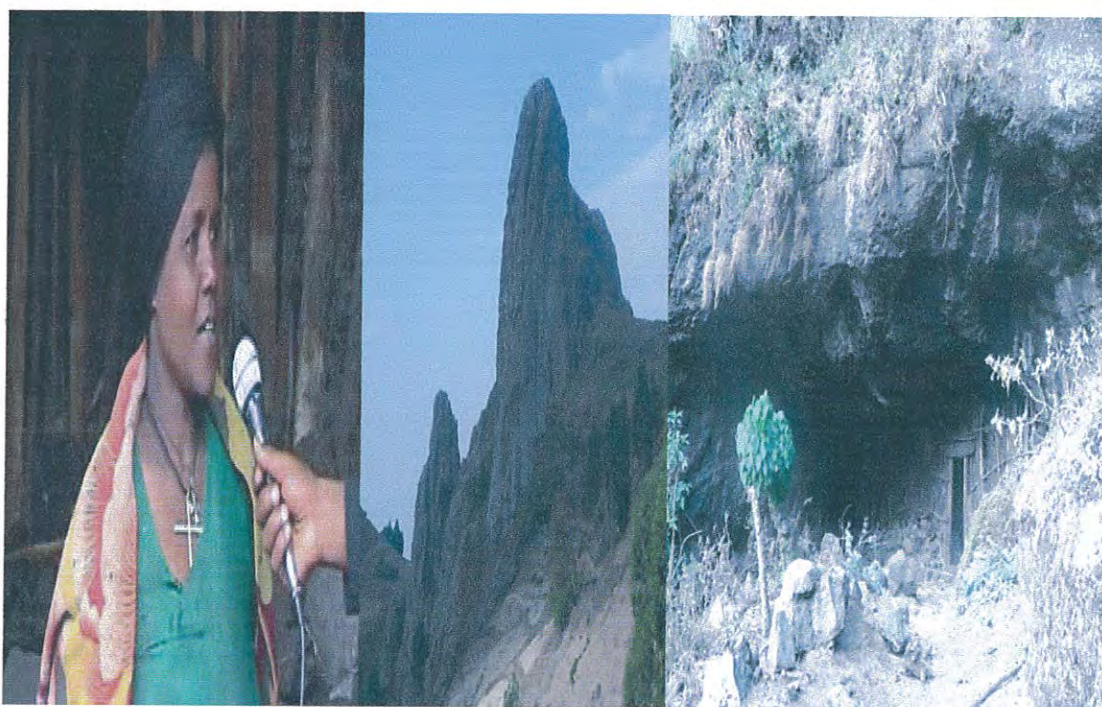


Figure 4.4 Molalit cave, source: field survey, 2014

It has an estimated width of 10-15m, and to visit the inside parts of the cave, the family requests 50 birr per person (East Gojjam Culture and Tourism Bureau Documentary Film, 2013 and Sintayehu 2013, Bebugn Woreda culture and tourism office, 2014).

The cave is visited by students, researchers and *hagerhen ewok*/knowing your country program from different offices. If well promoted, this cave can attract many tourists.

4.2.1.4 Fauna and Flora Resources of Choke Mountain and Its Environs

Table 4.3 Biodiversity for CBET development

Tourism experts		
	Frequency	percentage
There are unique biodiversity species (like, fauna, flora and wildlife)		
Agree	13	48.1
Strongly agree	12	44.4
Disagree	1	3.7
Strongly disagree		
Neutral	1	3.7
	27	100.0
Choke Mountain has different species like birds, animals and plants, these potentials can be enough to develop as protected area /park. The species are?		
adequate	13	48.1
inadequate	3	11.1
Moderate	8	33.3
Can't be park at all	2	7.4
	27	100.0

Source, field survey 2014

Choke mountain has unique plant, animal and bird species that can contribute for ecotourism development in the area. As indicated in table 4.3, of 48.1% agreed as there is unique biodiversity species like fauna, flora and wildlife and 44.4% strongly agreed and 3.7% disagreed and 3.7% neutral. These result shows as there is unique value for community based ecotourism development. The next leading idea was does these unique species enable Choke Mountain to be protected area and park then responded as 48.1%

adequate, 33.3% moderate, 11.1% inadequate and 7.4% can't be park at all. As result indicates in this study and Amhara Culture, Tourism and Parks Development Bureau (2013) Choke Mountain had the potential to be protected area or park. If choke mountain developed into park, it would be easy to involve the local community and there would be other source of income for the community who are dependent only in farming.

4.2.1.4.1 Bird species

There are 49 bird species found in Afro tropical highland biome. Amhara Culture, Tourism and Parks Development Bureau (2012) studied and showed that there are 41 bird species in Choke Mountain (see appendix, 3). Some of the bird species which are found in the area are; Abyssinian Long claw (*Macronyx flavicollis*), Wattled Ibis (*Bostrychia carunculata*), Thick White-collared Pigeon (*Columba albitorques*), and Black-winged Lovebird (*Agapornis taranta*). Because of the presence of many bird species in Choke Mountain, there is a potential to attract bird watcher.

4.2.1.4.2 Animal species

Choke has large and small animals. Commonly, there are 16 animal species (see appendix,4).For instance, Leopard (*Panthera pardus*), Golden/Common Jackal (*Canis aureus*), Common Bush Back (*Tragelaphus scriptus*), Abyssinia Colobus, Common Duiker, Spotted Hyena (*Crocuta crocuta*), Anubis Baboon (*Papio Anubis*), Bush Pig (*Potamochoerus porcus*), and Common Duiker (*Sylvicapra grimmia*). This mammal species found in Choke Mountain that could be tourist attractions.

4.2.1.4.3 Plant species

Choke Mountain is the home of many afro alpine and sub afro alpine plant species. There are 85 plant species found in the area (see appendix, 5). Particularly, Kosheshila (*Acanthus Sennii*), Korch (*Erythrina brucei*), Gimy (*Euryops pinifolius*), Ashengidye (*Kniphofia foliosa*), and Gibara (*Lobelia rhynchopetalum*) are some of them. This plant species used as source of food and shelter for bird and animal species.

4.2.1.5 Water bodies

Choke Mountain is known to be the water tower of Nile. It is the source of more than 23 major rivers and 273 small streams flowing to Blue Nile /Abay as major tributaries. Among the major rivers Chemoga, Temecha, Gedeb, Tijan, Tefe, Teme, Azewari, Sede, Inat Muga, Gilgel Muga, Zimbl, Komedi, Oromo Meshageriya, Tiliku Abeya, Tinishu Abeya, Ayabab, and Gudela are of some of them. These Rivers determine the life of millions people and animals living within and outside of the mountain chains. The rivers have great potential for community based ecotourism especially for nature based tourism activities such as swimming, boating, hiking, and fishing and agricultural development.

4.2.1.5.1 Lake Bahire Giyorgies (Site 4)

Lake Bahire Giyorgies is found in the district of Goncha Siso Enesse Woreda which is far from 12 km from the town of Ginde Woine. This Lake is surrounded by three kebeles named Bucher woya, Ensie koll, and Getsmane. The estimated area of the lake is 112 hectare and it is the fourth largest lake next to Lake Tana, Lake Estifanos, and Lake Ardibo. Lake Bhaire Georgise has 5 meters depth up to 30 meters in the middle of the lake.

The other thing what makes Lake Bhiare Giyorgies different from any other lakes, is floating island full of Meka, type of grass which moves in all directions. Based on local community believes the movement of the islands or Mekas has meanings as it moves in different directions. When the islands live together and depart each other there will be war or insecurity. As the leaf and root of the Meka exchange their positions, there will be change of governments (Goncha Siso Enesse culture and tourism office pamphlets, 2014).

The other important part of this lake is like Abbay River crosses Lake Tana that Shagez River comes from eastern part of Lake Bahire Giyorgise and cross without changing its size and color.



Figure 4.5 Lake Bahire Giyorgise, source: (ACPDB, 2011 and field survey, 2014)

The other thing is the sailing of stone in the lake like Meka. This stone is like pumice stone that can float on the surface of the lake. The lake is surrounded by dense forests and home of many animals and bird species. The treat or floating of Bird Lake has got its name 'Serez' by the locals (Sintayehu, 2013) attractive for bird life appreciators.

The Lake has also an attractive looking due to its location in a deep gorge and which is surrounded by natural forests. Within the forest there are three caves named as cave 1, cave 2, and cave 3, and on the top of the hill to the south east of the Lake, Giyorgies church is found. Now a days, the lake as well as the forest is being highly threatened due to lack of proper management, the Lake has got a reddish color, and an extensive land is being created in the lake every year because of the large amount of flood (Goncha Siso Enesse culture and tourism office, 2014). Bahire Gyorgies has the potential to establish boating, garden for recreation, bird watching are some of that can be developed by the involvement of local community.

4.2.2 Culture Based Tourism Resources of Choke Mountain and Its Environs

Choke Mountain and its environs have many churches, monasteries and historical place, religious festivals and communities' of living style which could be tourist attractions.

Table 4.4 Culture based tourism resources

Tourism expert			community	
Which could be cultural tourism attractions in your area?				
	frequency	percentage	frequency	percentage
churches and monasteries	3	11.1	26	43.3
religious festivals			3	5.0
Fukera, shillela and eskista	3	11.1	1	1.7
living style of the local community	4	14.8		
All	17	63.3	4	6.7
None			26	43.3
What would be the contributions of churches and monasteries in your area for ecotourism development?				
Educational benefits	3	11.1	8	13.3
source of income when they are visited			24	40.0
churches and monasteries themselves would be attractions	10	37.0	18	30.0
used to lead monastic life	6	22.2	6	10.0
All	8	29.6	4	6.7

Source: survey, 2014

11.1% of tourism samples and 43.3% local communities believe Choke Mountain and its environs have churches and monasteries that could be tourist attractions. Only 5% of communities believe religious festival could be tourist attractions. On the other hand 11.1% of tourism and 1.7% of local community respondents think as *fukera*, *shillela* and *eskista* could be tourist attractions. It is known in many places community living style

can be tourist attraction and 14.8% of tourism. 63.3% of tourism 6.7% of local communities chooses all that is churches, monasteries, religious festivals and community living style could be tourist attraction. 43.3% of the local community did not choose any of the options.

Based on the results the respondents assume churches and monasteries could be tourist attractions but low perception for religious festivals, *fukera*, *eskista* and *shillela*. But it is possible to make religious festival and *fukeral*, *eskista* and *shillela* to make tourist attraction by preparing culture show center by local communities.

30% of communities think churches and monasteries themselves could be tourist attraction, 40% of communities to think to bring income from visitors, 22.2% of tourism experts and 10% of communities think used to lead monastic life, on the other hand 11.1% of tourism experts and 13.3% of communities used as education center to decrease illiteracy in the local community. Many benefits would be gain if churches and monasteries' moveable heritages are well recorded, preserved and promoted.

4.2.2.1 Mertu Le Mariyam Monastery (Site 5)

Mertu Le Mariyam town is found in Inebsie Sar Midir woreda in East Gojam Zone which is far from 189 km and 365 km from Debre Markos and Addis Ababa respectively. Mertu Le Mariyam monastery is one of the oldest and built in the 4th-5th century during the reign of Abräha Wo-Atsbäha. It was built during the reign of Emperor Susenyos (1615-1640) and has a reflection of the architectural art of the Gondarian age (Inebsie Sar Midir Woreda Culture and Tourism Office).

The name of the monastery was changed from "Tsirh Aryam" to Mertu Le Mariyam after the preach of Patriarch Abune Selama and it has a meaning of "Yemaryiam Adarash" or Bet Mekedes (the Seat of Ruined palace of Virgin Mary). Now, the full name of the monastery is called "Ente Yienty Rese Rhusan Merto Le Mariyam

In 852 AD, Yodit Gudit fired Abräha and Wo-Atsbäha's bet Mekedes. The damaged building is still there, and now they are restoring the building with the collaboration of

the monastery, UNESCO, Inebisie Sar Midir woreda Culture and Tourism bureau, and community.

Now there are tangible heritage resources. Abräha Wo-Atsbäha golden crown, the kings' vestments, costumes and beds, helmets, other crowns, parchment manuscripts, different crosses made from silver and gold, silver and gold drums, silver rivan. In addition clothes of Ahmed Gagn, Queen Eleni silver cups, Etege Mintiwabe memorial clothes, different clothes of nobilities made from silver and gold, cups made of silver and horn, a big vestment belong to Ahmed Gagn are some of the cultural and historical heritages collected in the church's treasury.



Figure 4.6 Mertu Le maryiam buildings, Source: ACTPDB, 2011 and field survey, 2014

This monastery can tell different information for visitors in related to its architectural design. It may indicate the level of civilization and development of the country during that time as result could attract many tourists and researchers to the destinations.

There are many other heritages around Mertu Le maryiam that can be tourist attractions like Shiber Amba monastery, Debere Menkerat monastrey and Aba Aresanios cave, Kitilu Dengay, Nefas Washa, and Aba Minios monastreis, lower and upper rivers,

different caves, topography features, natural and manmade forests, and the living culture of the communities(Inebesie Sarmider Exivison magazine, 2009).

4.2.2.2 Debre Worq Mariyam Monastery (Site 6)

Debre Worq Mariyam Monastery is found in Enarj Enawga Woreda in East Gojjam Zone at the edge of Debre Worq town. It was established in 351 AD, but later on, it was fired out by Yodit Gudit in 857, then in 1372 it was reestablished by the order of emperor Dawit. The Monastery also has a single storied treasury house which still gives services.

The monastery has significant cultural and historical potentials which could be tourism attractions and could serve to develop religious tourism. The local and church communities are involved in different activities by contributing money in constructing modern museum. This may used to put ancient '*Brana*' books, crosses including that of Aba *Sertse Petros* are standing and measures nine arms, and that of Emperor Zera Yaeqob's contributions of his war dress which is made of iron.

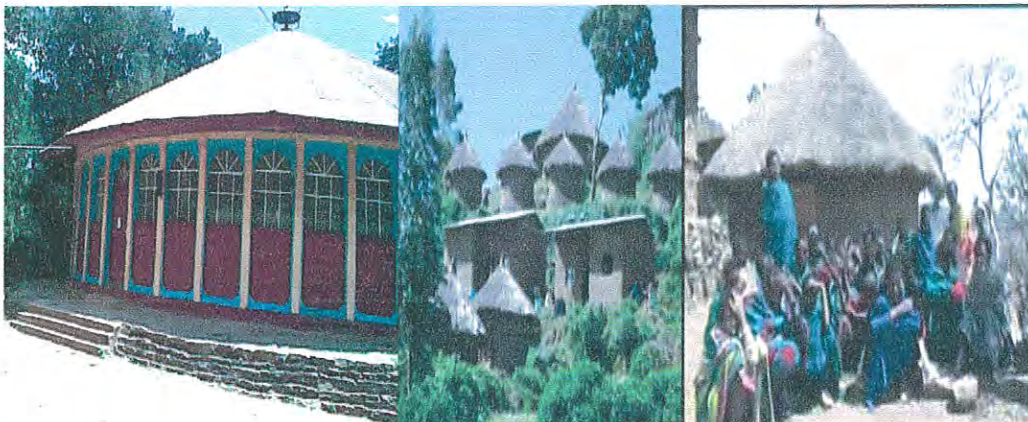


Figure 4.7 *Abinet* School and DebreWork monastery, Source: field survey, 2014

The other area that community is involved in building *Abinet* School/traditional school called *Ywoled Ark sulus*, this *Abinet* School will give service up to 400 students at a time and already constructed a house for the Patriarch to take rest. The church monks are participating in irrigation, beehives/ honey; grind mail, hen/egg production activities (key informant Melake teshay, 2014) which can be supplied for visitors.

They are also on the way to built theological college, prepare magazine to introduce the potential of the church for tourism. The Enarj Enawga Woreda culture and tourism prepare *Yesnthuf mishit* /talent show evening/ in reading different poems, showing different talents and experience sharing program at the same time used to introduce the local tourism resources for the participants which takes place at the quarter of the year. This involvement of the community related to this heritage will create the advantage to be involved the local community developing ecotourism in this area.

4.2.2.3 Dima Giyorgies Monastery and associated attractions (Site 7)

It is found in the main road between Bichena and Debre Worq town. The monastery was established in 1297AD by the religious father called 'Tekeste Birhan' or the former name 'Bäkimos'.



Figure 4.8 Dima Giyorgise, Source: field survey, 2014

The monastery played significant role for the expansion of Christianity and it is the base for the establishment of many other churches and monasteries in the parts of East Gojjam as cited from Sintayehu from (Abebaw, 2002). It also used as the center for modern churches. The memorable one about Dima is the honor of Doctor Haddis Alemayehu and his main characters Bezabih and Seble in his long Novel, 'Fikir Eske Meqabir/ Love up to Grave', of which its setting is written.

The monastery has heritages which are donated from different kings, noblemen and believers in the past. For instance, Yohanes IV Gold Crown, different Size Gold Crosses,

Gold Shoes of king Yishak, Snake shape Gold Stick, King T/ Haymanot warrior weapon, different geez inscriptions and Brana books, Ras Mekonnen Cup, different paintings like Saint George on his horse and others. These heritages along with the religious ceremonies and the monastic life could be cultural and historical tourism resources.

The other potential attraction in the monastery is church education/Yabenet Timehert(Sintayehu, 2013) and *Negis*/festival celebrated in May 8 and 23 in Ethiopian calendar, thousands of local visitors flow to this remarkable festival (Enemay Woreda culture and tourism, 2014).

This monastery is not opened for foreign tourists after gold cross has been stolen by tourists but now communities are on the way to build museum charging 1000 birr per person from the local community, handicrafts are produced in other places and then bring and sold it during Dima Giyorgise festival. The monastery is found near to Dima cave where the original place of the monastery which is covered by Dima cave and dense forest. This adds more beauty for the area protected by the local community, the one who cut trees will pay 50 birr as rule and regulation of the local community.

The monastery has its own land and there are more than hundred monks who are leading there life in praying and in producing grains, animal products, banana, lemon, sugarcane, and honey that can be supplied for visitors.



Figure 4.9 community based activities at Dima, Source: field survey, 2014

The church community support to those who go there to visit and research purposes but did not pay for they used. As result (Monk,Yebeltal Chane, key informant,2014) expressed his idea

“We in our ability support weak people like food, tea, sleeping place and the visitors go without paying after using our service”.

4.2.2.4 Washa Giyorgies (Filfil Church site 8)

It is found from east of Dima Giyorgies monastery at a distance of 18 km from the main road between Bichena and Debre Work. The church was established in 1100 AD.

There are other potential tourism sites in the surrounding of Dima monastery, in the east direction, horse riding place during annual celebration of the church, Giyorgies and T/ Haymanot caves, the Seven Holy Water sites, and Washa Giyorgies Filfil church are some of the resources.

The church is surrounded by dense forest which is composed of indigenous tree species. It has stunning landscape views, and the possibility of developing nature based ecotourism activities like trekking, hiking, caving along with spiritual activities. The Seven Holy water could also be tourist attractions, and it could be used to develop health tourism. In this holy water, large number of patients migrates to get treatment from their health problems (Sintayehu, 2013).

4.2.2.5 Communities' Living Culture

Living Style

In Choke Mountain and its environs the local communities lead life in their own style. Communities' living style such as wearing (for males: shorts/*butanta*, towels on head, *dula*/big stick, short hair, *gabyi*/ white color used as blanket. For femal's: *shibshibo* /like dres,*dere*/nick jewelry, *alebo*/leg jewelry, *sadula*/bolding hair at the back of head, *nekesat*/like tato .Eating culture (most of the time husband and wife eat together and feed each other but children eat alone or themselves together). If this culture is well

developed and promoted as it is different from visitors' cultures, it is likely to attract many tourists.

Wedding

Marriage is one part of local communities' activities. When male and female married, there is very interesting wedding ceremony. In the previous times, marriage used to at early age of children's but now somewhat improved. During wedding relatives come together with *araki*, *injera*, *defdife*/used to make tela or alcohol to celebrate it. The husband goes with his *meze*/boss men by mule or horse to female's family house to bring her to his family at evening and after having different ceremonies back to his family at night around 3 pm with his wife and boss men. When *mushera* / husband, his wife and boss men reaches at home to his family, there is interesting celebration by having *fukera*, *shillela*, *eskista*, roket by all of the relatives and neighbors. If well promoted and organized for tourism purpose, this wedding ceremony can attract many tourists.

Tezkar

Around Choke Mountain tezkar/remembering day for died person to be blessed to and takes place after 40 or 80 days of funeral ceremony. Like the wedding, all relatives come together to prepare tezekar/ rembering day to pray together for death Soul. To celebrate the program, relatives, neighbors and association members come together by contributing food and local beverages/*tela and arki*. And there will be oxen meat, then praying and blessing program by *yenfes abat* / confessor (Soul father) take place then everyone will eat in groups on open air. All of the communities living style such as eating, dressings activities get exercised, so tezkar celebration takes place after a lot of people come together., this tezkar ceremony would greatly attract a lot of visitors who are new for this event, if well organized and promoted.

Religious Festivals

There are interesting religious festivals in Choke Mountain and its environs which are celebrated one or two times per a year. *Nigise bal*/festivity to remember at Dima Giyorgies, Debreworq and Mertu Le maryiam churches festival are some of them. Many

domestic pilgrimage visitors flow to these religious places to celebrate these festivals (key informant Abebe, 2014). If well promoted and facilities established and developed, it can attract not only domestic but also foreign tourists.

Dancing/*fukera, shelela and eskista*

The local community is exercising *fukera, shillela and eskista* to upgrade sense of participants in fighting enemies from any attack. They also do the same thing in weddings, religious festivals especially *fukera* in funeral ceremony when known or patriot person died. If properly prepared, organized and promoted by preparing cultural center to demonstrate the communities living culture in a specific place, it can attract number of visitors like that of Hayzo-dorze cultural demonstration center.

Debo/Joint work

Debo is working together culture during harvesting and plunging seasons. This culture takes place in much part of the country and specially known in choke and around. They live together so well know each other. This working culture helps to organize the local community into groups or cooperatives who can work in ecotourism activity. Together working culture has the advantage to mobilize the local community as the whole into ecotourism development.

Edire/Traditional Institution

Edire is used as an institution to help each other during death of the members. The communities are working together to solve as problems immediately occurred. So *Debo* and *edire* are possible ways to organize the communities in groups to work together in ecotourism development activities. If there is organization among the local communities there will be better cooperation for community based ecotourism development in their localities.

4.2.3 Historical tourism resources of Choke Mountain and its environs

Choke Mountain and its environs not only rich in nature based and culture based but also have historical based tourism resources which can be tourist destination.

4.2.3.1 Belay Zeleke's memorial and battle fields (site 9)

Somma Berha was the first battle field during the war of Belay Zeleke and fascist Italy. It is found 30 km far from the town of Bichena. Aba Kositer *Dājazmac* Belay Zeleke was a great patriot who fought for the independence of his country against Italian invasion (1928-1935 E.C). In 1936, when Italy invaded Ethiopia, he played a significant role to defend his country. He led an uprising movement against the occupation in Gojjam province and the country.

Among all battle field victories, Ayalfush-Yegosa (around Debere Worq), around Bichena town, Dejen, Yetinora and Somma were some of the battle fields. However, among all these, the highest victory was Ayalfush battle field in which he has captured 12 artilleries, one Italian golden flag, many war weapons, and subjugated many soldiers of his enemies (Enemay Woreda Culture and Tourism office, 2014, and Sintayehu, 2013).



Figure 4.10 Belay Zeleke's memorials and training place, Source: field survey, 2014

Among these sites, the hero's memorial monument in the town of Bichena, the church in which he was Baptized, military battle fields (Somma), the tree which is used for military discussion during the war called 'Warkaye' and other associated historical attractions. These battle fields have significant historical role like the battle of Adwa, and have the opportunities to develop CBET activities.

4.3 Awareness of Community towards to CBET Development

The knowledge of the local community affects the degree of community involvement and ownership in tourism development. As there is low level of knowledge and lack of community interest in CBET development, there will be low performance and sustainability.

Table 4.5 awareness of community towards ecotourism

Community		
	frequency	percent
Understanding of community on significance of ecotourism for environment and local community.		
very high	5	8.3
high	11	18.3
moderate	30	50.0
low	14	23.3
	60	100.0
Sense of ownership for biodiversities which are being conserved in Choke Mountains		
agree	33	55.0
Strongly agree	15	25.0
disagree	7	11.7
Strongly disagree	3	5.0
neutral	2	3.3
	60	100.0

Source: survey, 2014

8.3 % of the community has very high awareness about CBET, 18.3% high awareness for the idea of CBET. 50% of the respondents from the local communities have moderate understandings about CBET and its significance for the environment and the local community (STD=0.943 and M=1.064) but only 23 % have low understanding for it. From this result it is possible to say that the local community have good understanding about the importance of CBET which creates a better understanding of the development process and encourage the community to meet challenges and use opportunities for active involvement in local initiatives. After the involvement of NGOs and their support in natural resource conservation and tourism development cooperatives, the communities' awareness had increased and skill development through training had been done (open-ended questions and key informant Yeshanew Aba Jime watershed cooperatives chair person, 2014).

This idea can go with international ecotourism society in 1990 which says with an emphasis on enriching personal experiences and environmental awareness through interpretation, ecotourism promotes greater understanding and appreciation for nature, local society, and culture.

In regard to sense of belongingness of conservation for environment, biodiversity and tourism development activities undertaking in choke (table 4.5) tell us 55% agree, 25% strongly agree, 11.7% disagree, 5% strongly disagree and 3.3% neutral. As expressed in percentage and in number, more of them feel sense of ownership. As sense of ownership developed in the community, every member of the community has the responsibility to take care of the mountain's resources. As the mountain natural tourism resources improved both in quantity and quality, the community will start to fetch the benefit from it. Sense of ownership in ecotourism takes active responsibility for the biodiversity and the unique nature of a location. This means, directly or indirectly, economically it supports the preservation of nature in all its different forms. Furthermore, it can be used to ensure communal ownership and control, and that part of the profits flow into community development programs rather than into personal enrichment and used to foster a feeling of pride and community through a revival or preservation of traditional practices and cultural techniques (Regis, 2004).

Table 4.6 local products for CBET development

Local agricultural products can be provided by local community for tourism activity		
tourism expert		
Agree	13	48.1
Strongly agree	10	37.0
Disagree	3	11.1
Neutral	1	3.7
	27	100.0
Agriculture		
Yes	9	39.1
No	14	60.9
	23	100

Source: field survey, 2014

As shown from (table 4.6) most of the tourism staffs have the awareness as local agricultural products can be provided by the local community for tourism consumption (agree 48.1%, 37.0% strongly agree, 11.1% neutral, STD=1.134 and M=9.85). From the agriculture 39.1% local agricultural products can be supplied for tourism services for visitors but 60.9% of them ignored the idea. Locally produced agricultural products can be supplied to the service consumers of tourism industry. The local community can create other source of income like raring of sheep and oxen, sailing planting trees and apple, honey production could be supplied for visitors if ecotourism development achieved (open ended questions).

4.4 Proposed Benefit of Ecotourism in Choke Mountain and Its Environs

As Spears Daniel states tourism practices must incorporate biodiversity conservation and local economic development. This can be thorough the identification of economic incentives that provide immediate benefits to local people and the identification of economic incentives that are appropriate in space and time to the scale of threats to biodiversity.

In addition, Spears Daniel cited from Burger (2000) also suggests that effective tourism practices can lead to the protection of species while also protecting areas that tourists want to see. As a result, these practices will create a mosaic of habitats for species, preserving the ecological habitats of biodiversity. The above theory can also works in Choke Mountain, if ecotourism developed, with no doubt will enable the mountain to have many species of animals, plants and animals more than what it has today.

4.4.1 Economic benefits

One of the benefits of ecotourism is the influx of money into the host country, particularly if local agencies are used, such as travel or tour agencies. In addition, because eco tourists often travel to remote areas, these tourists spend money in remote areas, helping with local economic development.

Table 4.7 Benefits CBET related activities

Community		
	frequency	Percentage
Are you beneficiaries of conservation of natural resource for biodiversity and tourism development in Choke Mountains?		
yes	34	56.7
no	26	43.3
	60	100.0

Source: field survey, 2014

The local communities 56.7% assume as benefited but 43.3% not benefited in natural resource conservation activities which are the base for community based ecotourism development(STD=0.500 and M=1.43). But the local community is not much benefited as expected (personal observation). Generally, if ecotourism gets well developed in Choke Mountain and its environs, it will bring economic benefits such as, flow of foreign currency in to the local area, development of infrastructure, redistribution of domestic currency among the locals, create employment opportunity, create and expand business opportunity, diversifies communities economy that is dependent on farming.

4.4.2 Environmental Benefits

The respondents in (table 4.8) 55.7% respond as yes and 4.3% of them do not know as there is conservation done in Choke Mountains and its environs, so most of them are well informed about conservation of the area and they may be part of it. The agriculture office subjects responded 91.3% yes conservation and ecotourism support each other but 8.7% not, as the result indicated, if there is natural conservation, there will be the possibility for community based ecotourism development. So ecotourism used as tool to save the natural resources and brings money for conservation of biodiversity. So conservation and ecotourism can support each other.

The agriculture respondents have evaluated the natural conservation activity in Choke Mountain as excellent 8.7%, very good 8%, good 34.8%, poor 47.8%. It is possible to say the natural resource conservation is good so could be the base for community based ecotourism development in Choke Mountains.

As natural resource conservation and ecotourism support each other, community based ecotourism in choke mountain will use to save the environment. This may be in recovering indigenous plants from their disappearing, to attract and draw wild life to the destinations, to recover the ecosystem from its threat, to have forest development. In addition to protect illegal forest utilization, to use irrigations, to have green development, to have Dega fruit production, used to conserve water, birds, animals, balance air conditions, to increase the amount of rain fall. Also to develop the area for recreation (open ended questions and FGD, 2014) . As result the mountain and its landscape, flora, fauna and their habitats will be saved so can attract visitors.

Table 4.8 conservation and ecotourism

Agriculture		
	frequency	Percentage
Is there any natural resource conservation activity in choke mountain and its environs?		
yes	22	95.7
no	1	4.3
	23	100.0
Conservation and community based ecotourism can support each other?		
yes	21	91.3
no	2	8.7
	23	100.0
How do you evaluate the conservation activities have been carried out in Choke Mountain and its environs?		
excellent	2	8.7
very good	2	8.7
good	8	34.8
poor	11	47.8
	23	100.0

Source: field survey, 2014

4.4.3 Socio-cultural benefits

If community based ecotourism well developed in Choke Mountain and its environs, it can promote local crafts, events and traditions. This will not only bring additional cash into local communities but it will also preserve traditional culture and promote locally made arts and crafts. Meanwhile, locals will gain the funds and the ability to pursue more education of their own, giving them a better understanding.

Ecotourism contributes through cultural exchange both parties stand to benefit community and locals. There will be increased attention to gender issues, increased community participation, improved collaboration and unity, reduced friction among stakeholders in capacity building in creativity skills sharing and together working habit will be strength.

4.4.4 Sustainable community development

The tourism experts agreed 48.1%, strongly agreed 37%, disagreed 11.1% and neutral 3.7% as ecotourism can bring community development. It can bring foreign currency to

the tourist destinations, so better community income earnings could be created. This may be done through sale of food for visitors, renting pack animals, guiding service and sale of handicrafts. Some of the local community believes as community based ecotourism business can bring sustainable livelihood development.

4.5 Possibilities for Communities’ Involvement in the Proposed Potential CBET and Related Activities in Choke Mountain and its Environs

The researcher has used community involvement and community participation interchangeably throughout this thesis.

In regard to ecotourism in Choke Mountain, the question was is it possible to start any ecotourism activity in Choke Mountain and its environs? Then the result of the response, tourism experts 77.8% of them answered as it is possible to start ecotourism activities. 60% of the local communities have no idea as it possible to start ecotourism activity and 52.2% of agriculture respondents have responded as it is possible (STD=0.494 and M=1.6). Generally, based on the response given from the samples, it is possible to say that more than half of respondents in the three groups had the understanding as ecotourism activities could exist in Choke Mountains and its environs. This understanding helps to apply easily ecotourism principles and policies to facilitate community ecotourism development in the destinations.

Table 4.9 Communities’ interests to involve in CBET related activities

	tourism		agriculture		community	
	frequency	Percentage	frequency	percentage	frequency	percentage
Do you want to involve in any community based ecotourism related activity in Choke Mountains?						
yes	19	70.4	13	56.5	40	66.7
no	8	29.6	10	43.5	20	33.3
	27	100.0	23	100.0	60	100.0

Source: survey, 2014



Most of the respondents want to be involved in community based ecotourism related activity in Choke Mountains and its environs, table 4.8 indicates tourism experts 70.4 % are interested to be involved but 29.6 % do not want to involve in any community based ecotourism related activity. From the agriculture experts 56.5 % want involve but 43.5 % do not want to involve. The local community 66.7 % wants to take part in ecotourism activity but 33.3 % do not want to participate. On the other hand other respondents want to take part in ecotourism activity in research and promotion activity (open ended questions). The interest of involvement of community is encouraging today and used as bench mark to do more in community based ecotourism development for the future.

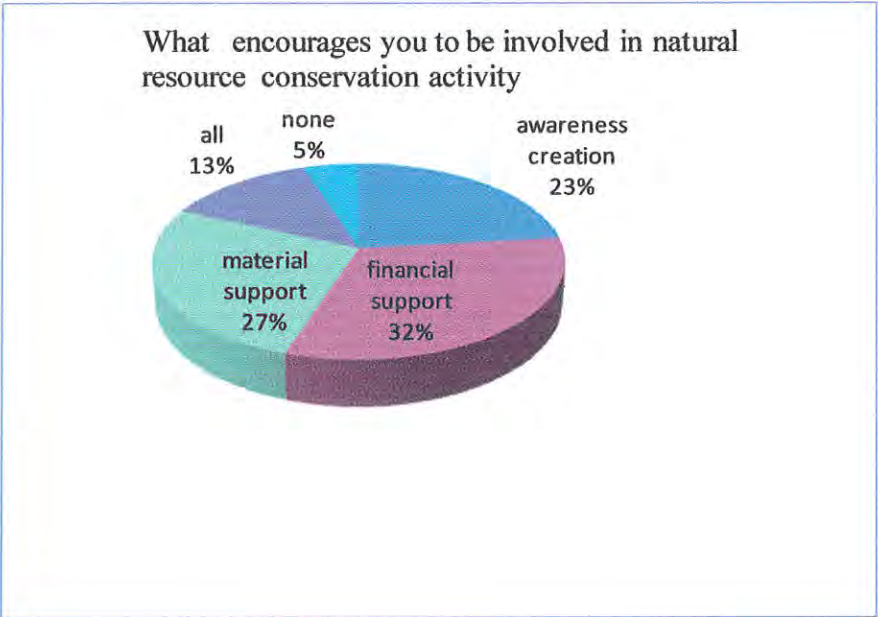


Figure 4.11 Encouraging community participation mechanisms

Based on the local community response (Figure 4.11) the best mechanism to encourage the local community in natural resource conservation activity is financial support, material support, awareness creation, all and none are from higher to lower order based on their importance. The community gave high priority to financial support and then material support to make the community active participant in conservation for ecotourism activity. But the researcher believed the priority thing is awareness creation about conservation for ecotourism and related issues then supporting in material, if necessary

financial support at the end. This is because, if the community had the knowledge to develop community based ecotourism and use it then they may do it without any motivational factor.

Table 4.10 potential areas for community involvement

Potential areas of involvement	tourism		community	
	Frequency	percentage	Frequency	Percentage
Terracing	7	25.9	30	50.0
Planting	4	14.8	14	23.3
Sale planting	1	3.7	2	3.3
Sale handicrafts	1	3.7	2	3.3
Renting pack animals	1	3.7	2	3.3
Creating awareness about conservation for ecotourism development	9	33.3	10	16.7
Culture show/cultural demonstration	4	14.8	-	-
	27	100.0	60	100.0

Source: field survey, 2014

Natural resource conservation activities

Even though, previously it was passive but now the choke community is actively participating after awareness creation has been done by different bodies in protecting and preserving nature based resources. The activity includes terracing and planting, trenches, waterways, cut off drains by making group called one to five groups. From this, the community is getting some benefits like fuel wood, grazing, Soil and water conservation. As result soil fertility will increase then production will increase, grass for their animals (open ended questions). As the community involve in natural resource conservation it creates comfortable life for different species which will be the base for community based

ecotourism development. The local communities are involved in Choke Mountain mainly in plantation and terracing activities.

➤ Terracing

Ecosystems are essential components to the survival of humanity because they provide materials and services that help to maintain the balance between humans and the world that surrounds them. Now a days the conservation issue becomes the common task of choke community in summer in planning trees and winter seasons making terracing in well organized way. This idea can be proved by 50 % of the respondents want to participate and participated in the terracing programs and activities in the choke mountain chains which are exposed for soil erosion, overgrazing and deforestation (Belay, et al, 2013). The community is also involved in making trench and structure and area closer and hill slide terracing. These activities will be the base for community based ecotourism development. If these efforts continued really in the near future, Choke Mountain would be model for community based ecotourism development.

➤ Planting

The other major natural resource conservation involvement areas are planting and seedling, 23.3% of the local communities are involved.



Figure 4.12 planting station, SLM project, Source: field survey, 2014

There are planting stations in Choke Mountain and its environs and distributing the plants to the local community for reforestations programs supported by different non governmental bodies.

On the other hand 3.3% the respondents are involved in sale of plants for biodiversity conservation activities. So the local communities are doing business and share some benefits from natural resource conservation and even it will be the base for their life. The International Ecotourism Society supports this idea ecotourism that provides effective economic incentives for conserving and enhancing bio cultural diversity and helps protect the natural and cultural heritage of our beautiful planet (International Ecotourism Society, 1990).

Handicrafts

Local handicrafts, local products, performing arts and entertainment services, could help to lengthen the stay and increase the spent of visitors. 3.7 % of tourism experts and 3.3% of the local community samples want to be involved in locally producing handicrafts. This shows there is low community interest to be involved in producing and selling of local handicrafts for domestic and international tourists. Likewise Ministry of Culture and Tourism (2009) says handicrafts are not offered in sufficient variety, quantity and quality. Since the area is center of cultures, the community can prepare and sale local handicrafts by arranging cultural center or during religious festivals.

Renting pack animals

As indicated in (table 4.10) tourism experts 3.7 % and 3.3% community want to take part in renting pack animals for the purpose of tourism. This shows there is low interest to be involved in renting back animals for travelers. The area is reach in horse and mules and also mountainous which needs means of transportation, so the community can prepare specific renting place for users, so could do tourism business.

Awareness creation on conservation for ecotourism development

Tourism experts 33.3 % initiated to be involved in creating awareness about conservation for ecotourism development and 16.7 % the communities are interested to be involved in

conservation and creating awareness on conservation of Choke Mountain for community ecotourism development. There is good awareness creation done in the area on conservation that can contribute for ecotourism development, so they will actively participate in any issue of ecotourism. So awareness creation should have to be continued by community and experts and local authorities should have to be involved in achieving sustainable ecotourism development.

Cultural show or cultural demonstration

A cultural center is where significant cultural, religious, spiritual, and cultural ceremonies practices take place.

Table 4.11 Center for cultural demonstration

Is there any center to culture show or cultural demonstration like <i>fukera, shillela</i> and <i>eskista</i> for visitors in choke and around?		
yes	22	36.7
no	36	63.3
	60	100.0

Source: own survey, 2014

The samples 14.8 % tourism experts want to participate in demonstrating the local culture (table 4.11) by representing the local community. Cultural demonstration center used to show the whole culture of the community like living styles (eating, haring, and wearing), food, beverage, type of dancing */fukera, shillela and eskista* etc. This can be done within a specific area and specific period of time, the Hayzo- doreze cultural center can be best model for this idea (personal observation). But there is no cultural center to show the living culture 63.3% of respondents and (personal observation).

Provision of accommodation facilities (food, beverage, and rest services)

The local community can provide local beverages (habesh arkie, tela, tej), traditional Ethiopian foods which are very common like Injera, byaynet, doro wot (stew), shiro, tibs (fried meat), Rest services (hotels, eco lodges, café, bar restaurant, gust house and gardens). As result, the community can make ecotourism business that can be optional economic activity.

Tour guiding services

The community can organize and provide guiding services by organizing local guide associations in natural parts of the mountain and cultural and historical places of its environs. Tour guiding creates job opportunity so creates income for local community especially for youth.

Trekking

As the name choke mountain indicates, it has the potential to prepare mountain trekking so that eco treks can involve to exotic, endangered and interesting locations. Treks might include rock climbing, swimming, hiking, and bird watching for the purpose of increasing happiness in Choke Mountains and its associated environments. The local community can prepare trekking activity by organizing in different chains of Choke Mountain.

Supplying local agricultural products



Figure 4.13, Apple production source: Senan worda culture and tourism, 2013

The local farmers can supply locally produced agricultural products such as dega/locally produced fruits, apple, honey etc. for domestic and international visitors which can create more economic and income opportunity if ecotourism development becomes in a good track.

Caving

Caving is the other possible ecotourism activity in Choke Mountain and its surroundings that would be developed. The Molalit and Bahire Giyorgies, Dima Giyorgies, Aba Aresanios etc. caves are very important caves that adds more beauty to the area. Choke and its environs are gifted with caves but still there are many to be discovered in the future. This potential will help to develop caving tour for cave appreciators.

Bird Watching

Bird watching is also another possible ecotourism activity which could be developed in Choke Mountain. Due to its suitable environment for varieties of bird species, it has a great potential for the watcher to watch birds, because the area has over 41 bird species which are attractive and eye catching for visitors.

Camping

Camping is one activity where visitors may use tent and other materials that can be supplied by local tourism institutions. This may be done by tour guides, tourism cooperatives to those who want to visit the four Stepped Mountain (Arat Mekerakir), and Molalit Cave. If there is camping, the local communities can be involved in different activities such as providing guiding services, supplying food and beverages, and catering services to the campers.

Photo tour

Choke Mountain and its environs are rough topography which includes mountains, plateau, deep incised valleys, escarpments, plains, gorges and religious festivals of Dima Giyorgies, Debrewoq and Merto Le Maryam. It is also home for many bird, animal and plant species, as result it can create an opportunity for both domestic and international visitors who appreciate the beauty of nature to experience photo tours. So photo tour is another potential that can be organized and developed in this area.

Pilgrimage

As it is known there are many churches and monasteries which include Dima Gyogies, Mertu Le Maryam and Debrewoq. These churches and monasteries are visited by thousands of domestic religious followers (Enemy Woreda culture and tourism office, 2014), so it is possible to prepare pilgrimage tour to these known religious places. At the same time, during the festival many local handicrafts, food and beverages can be sold. As result of this money earning can be improved and local communities' culture will be promoted and sense of pride of the community will grow up.

Local community life style

The local community is leading its own life style that is not similar to any other part of the outside world. The language accent, hair, wearing and eating culture of the community has the power to attract foreign tourists who are new for this living style. So preparing the living culture of the local community in rural areas for tourists how the community is leading life can attract many visitors.

Festivals

There are many festivals celebrated in choke and its envioning such as *arebegnoch be'al* or patriots day which was established in Enmay Woreda, Flag Day. In addition ephany, *meskel demera*/finding the truth cross, *Giyogies mahber*/st. Giyorgies rembering day by riding horses are some of them that can be tourist attraction if well organized and Promoted.

4.6 Contribution of Tourism Cooperatives for CBET Development

Community based tourism cooperatives can contribute for ecotourism development by bringing the disintegrated local communities to discussion on issues of conservation and ecotourism development. Participation is evident and effective when it is done through ecotourism associations or cooperatives. It is with an assumption that communities will be benefited more in the form of participation through cooperation. Local communities are also accepting it because of its relative guarantee of sharing benefits (Mulugeta Asteray, 2011)

As communities form cooperation among themselves, they can get many benefits such as tax deduction from the government; material and training support from non Governmental bodies. Participation in cooperation is often an attempt to overcome isolation and poverty. It is a way of creating a sense of community unity and enables people to pool their resources to increase bargaining power with outsiders or nearby Woredas about natural resources rather than conflict.

4.6.1 Choke Mountain NRC and TD Cooperatives' Ecotourism Related Activities

After the choke local communities form cooperation, they are involved in Planting, preserving indigenous trees and rehabilitating domestic plants and protecting Mountain from free grazing. They are also involved in protecting deforestation of the mountain from illegal cut of trees, grazing or from any contact of animals and used to distributing indigenous *dega*/high land fruit plant trees.

Even though, cooperatives are established for natural resources and tourism development purpose, they are not performing tourism development in proper way; simply they are doing natural resource conservation which is the base for ecotourism development. They should have to also do tourism activity to attract tourists and to get money from this potential area. The ultimate goal of these cooperatives is making all members beneficial and it can be achieved if ecotourism development takes place in the area (open ended questions).

Table 4.12 NRC and TD cooperatives

	Name of respondents					
	tourism		Agriculture		community	
	frequency	percentage	frequency	percentage	frequency	percentage
Are there natural resource conservation and tourism cooperatives in Choke Mountains?						
yes	20	74.1	17	73.9	56	93.3
no	7	25.9	6	26.1	4	6.7
	27	100.0	23	100.0	60	100.0
Do you believe these cooperatives can create job and income for local youth?						
yes	19	70.4	15	65.2	51	85
no	5	18.5	8	34.8	4	6.7
	24	88.9	23	100.0	55	91.7
Have you consulted when your natural resource conservation and tourism development cooperatives established?						
yes					19	31.3
no					37	61.7
					56	93.3
Which groups are involved in natural resource conservation and tourism cooperatives in Choke Mountains?						
Women	1	3.7	--	--	2	3.3
Youth	---	--	--	--	9	15.0
Students	1	3.7	--	--	5	8.3
Community (Farmers)	13	48.1	--	--	37	61.7
All	5	18.5	--	--	3	5.0
	20	74.1	--	--	56	93.3

Source: field survey, 2014

Tourism experts 74.1%, agriculture experts 73.9%, community 93.3% knows as there are tourism cooperatives but 25.9% tourism, 26.1% agriculture and 6.7% community do not have information. There are more than 20 natural resource conservation and tourism cooperatives(See appendix, 2) in Choke Mountain and its environs which are working in conserving the nature and tourism development by involving the local community in the form of cooperatives (key informant G/Meskel, 2014). More than half of the samples were know as there is cooperatives, if they are well informed about the issue they would

be involved and contribute their own share and they would be participate in community based ecotourism related actively.

These cooperatives were established and organized in their respective Kebeles, Woredas based on their localities and watershed. These cooperatives are supported by government and NGO (UNDP) but now UNDP phase out. These cooperatives today are supervised by agriculture and cooperative offices (key informant G/Meskel, February 2014).

Regarding consultation as described in (table 4.12) about the cooperatives' establishments the local community 61.7% told as there was no consultation when the NTR and TD cooperatives established and 31. % of them respondents knew as there was consultation.

Key informant G/meskel said: *"Woredas talk with zone then, the communities are told to establish cooperatives then Woredas told to the community what you established is a cooperative and your purpose is natural resource conservation and tourism development in Choke Mountains"*.

This shows there was lack of consultation when these cooperatives established. As there is discussion when cooperatives established the participants will be well informed and know what is expected from them and will have starting and end point to achieve their goals.

The community may be involved in the form of group or individually in community based ecotourism activity. In Choke Mountain most of the community involve in groups or in cooperatives. Community/farmers cooperatives (tourism 48.1% and local community 61.7%) (Table, 4.12) takes place the lion's share of community involvement in conservation. Youth association local community 15%, but the involvement of women is low, rather are involved together with community's cooperatives. There are some women's cooperatives in Choke Mountain but they should have to have their own strong cooperatives to upgrade their responsibility and benefits from the tourism development industry. Likewise, there should be youth cooperative but there is only one youth cooperative in Aba Jime watershed which has 42 members who participate in conservation (FGD).

4.6.2 Possibilities for Choke Mountain NRC and TD Cooperatives to Do Tourism Business

The sampled respondents have the confidence (table 4.12) that natural resources conservation and ecotourism cooperatives of Choke Mountain have possibility to do tourism related business tourism experts 70.4%, agriculture 65.2%, and community 85%. But some of them do not believe as they can do it tourism 18.5%, agriculture 34.8%, community 6.7%.

Grouping and dividing the community may make them effective in doing tourism business. To work cooperatively in group cooperatives are large in number that may difficult to manage and control, even to share benefits from natural resource conservation and tourism activity. The possible way is dividing larger group in to smaller group or cooperatives and give type of ecotourism related business. For instance one group can be involved in zoning or land closer, the other cooperative in beehive, the other cooperative in handcrafts, other cooperative in planting and terracing etc. Here the cooperatives can also do tourism business by preparing tour guiding cooperative rather than depending only in natural resource conservation activity.

The choke mountain NRC and TD cooperatives are working to get benefits such as material, financial and training support for the time being and are working intensively by thinking as they will get the benefit in the future that can compensate their effort in the long term (FGD, 2014).

4.7 Possibilities to Enable Local Community in CBET Development

The 88.9% of tourism experts as (table 4.13) describes respondents think as ecotourism can empower the local community but 11.1% do not think as ecotourism can do it(STD=0.320 and M=1.11). From agriculture office respondents 65.2% of they think as ecotourism has the capacity to enable the local community related to ecotourism activities but 34.8% of them are not agreed on this issue((STD=0.487 and M=1.35). 83.3% of the local community answered yes but 10% of them responded no(STD=0.376 and M=1.17). Based on the percentages described, it is possible to conclude that ecotourism would have

the capacity to make strong the local community in taking responsibilities and benefits that comes through ecotourism at Choke Mountain and its environs. The International Ecotourism Society supports this idea, by increasing local capacity building and employment opportunities; ecotourism is an effective vehicle for empowering local communities (International Ecotourism Society, 1990).

Table 4.13 community empowerment in decision and benefits

	Tourism experts		Agriculture experts		Community	
	frequency	Percentage	frequency	percentage	frequency	percentage
Do you think community based ecotourism can empower locals in Choke Mountain?						
yes	24	88.9	15	65.2	50	83.3
no	3	11.1	8	34.8	10	16.7
	27	100.0	23	100.0	60	100.0
In which activity you involved in natural resource conservation and tourism development cooperatives' activities and if so which can empower you?						
Benefit sharing	2	7.4	9	39.1	22	36.7
Decision making	2	7.4	-	-	3	5.0
Training	6	22.2	2	8.7	9	15.0
Involving in planning	2	7.4			1	7.0
All	15	55.6	12	52.2	25	41.7
	27	100.0	23	100.0	60	100.0
Without government or NGO support, are you capable to start tourism business?						
agree	7	11.7				
strongly agree	8	13.3				
disagree	28	46.7				
strongly disagree	14	23.3				
neutral	3	5.0				
	60	100.0				

Source: field survey, 2014

4.7.1 Community Empowerment in Decision Making

Tourism experts 7.4% and the local community 5.0% of them choose decision making can empower or enable the community in the tourist destination. Participating community in decision making is used to aware when new projects and events coming at destination including benefits and costs of the ecotourism projects. The community's political structure, which fairly represents the needs and interests of all community groups, provides a forum through which people can raise questions related to the ecotourism venture and have their concerns dealt with. Agencies implementing the ecotourism venture should have to seek out the opinions of community groups including women, youth and other socially disadvantaged groups and provide opportunities for them to be represented on decision-making bodies (Scheyvens, 1999).

Involving the stakeholders in Planning on the issue of tourism can enable to be strong and active 7.4% culture and tourism and 7% local community. Involving the community in community based ecotourism planning is introducing more strategic and future thinking or visioning tourism development for the local community. Conservationists have come to recognize the crucial role rural and coastal communities play in conserving biodiversity which are crucial; many protected area managers have developed mechanisms to incorporate these communities as stakeholders into the planning and management process (Drumm and Moore, 2002).

The other means of empowerment raised for respondents was training tourism 22.2%, agriculture 8.7% and community 15%. The UNDP project gave training for the community who participated in natural resource conservation and tourism cooperatives (FGD, 2014). Well trained community can implement principles and policies of ecotourism in the destination then better community based ecotourism can be achieved.

On the other hand some of the respondents agreed and responded as involving in all or in planning, decision making, training and benefit sharing can be means of empowerment for participants and the respond is tourism experts 55.6%, agriculture experts 52.2%, and community 41.7%. So continuous awareness creation should be done for those who are not involved and who had low feeling about means of ecotourism empowerment.

There is low level of community involvement in planning and decision making but better involvement in training and benefit sharing in the choke mountain conservation and tourism development cooperatives. Even though, decision making, planning, benefit sharing and training are very important ways of community involvement for empowerments in community based ecotourism development activities, decision making and benefit sharing are very crucial. As result, there should be proper involvement the of community members in the cooperatives in decision and benefit sharing.

4.7.2 Community Empowerment in Benefit Sharing

Benefit sharing is means of empowerment, (table 4.13) describes tourism experts 7.4%, agriculture 39.1% and community 36.7%. During developing ecotourism activities, there should not only protect the local ecological environment, but also benefit the local residents, both of them are more and more inseparable. Community who take part in the ecotourism operation actively, increase the economic income, improve the living conditions, and share the benefits brought by ecotourism development (Wang & Tong, 2009).

Regarding how to start tourism business, the local communities agreed 11.7%, strongly agreed 13.3%, disagreed 46.7%, strongly disagreed 23.3% and neutral 5%. This can tells us the local communities do not have the capacity to start tourism business. Even though the local communities are getting some benefits, such as conservation materials, grass, and money from plantings. They do not have the capacity to start anything related to ecotourism business activities without the support of government, NGO or any concerned body. Well empowered community can do ecotourism business easily based on the context of the tourist destination.

4.8 Challenges to Implement CBET Development in Choke Mountain and Its Environs

The local community involved in the form of cooperatives and individuals in natural resource conservation and tourism development related activities but may face different problems or limitations:

1. Lack of knowledge and skills

Among the local communities, living around and close to the tourist destination, they lack basic knowledge and skill to start tourism businesses. To participate in any tourism activity need leadership skill, awareness creations in members and leaders about natural resource conservation and tourism development. Lack of implementing rules and regulation of the cooperatives also may hinder them to properly run their own ecotourism businesses. No technical support given for administrators by concerned body and no short term and immediate training for new cooperative leaders as they come in to poistion.

2. Lack of financial Resources

The local communities are facing financial problems to buy plantings, seedling, and conservation materials especially after UNDP fund phase out; there should be different incentives to motivate participants from the government or from NGOs or any credit institution that can give loan for the cooperatives for this purpose.

3. Ineffectiveness of institutional framework

There no well organized tourism and cooperative institution in this area so; this ineffective framework of local tourism institutions may unable to implement rules and regulation of the cooperatives. It also entails the corruption work which discourages the ecotourism development in Choke Mountains. This includes difficulties of selecting participant during training and distributing conservation materials for cooperative members. Therefore there should be clear and open rule and regulations for to the cooperative members for opportunities.

4. Local communities conflict on resources

Deforestation and overgrazing of the mountain by nearby kebeles is a threat to develop ecotourism. No clear boundary, so resource conflict between nearby kebeles and Woreda arises and solution has not been given still now and this is decisive factor for any development. Lack of immediate response for cooperatives' questions related to overgrazing and cutting of trees by local community. There should be clear demarcation between wordas and kebeles (UNDP report, open ended questions and FGD).

5. Lack of promotion

There is lack of promotion especially in cultural and historical potentials of tourism in Choke Mountains and its environs. As discussed in the potential of culture and history based ecotourism part, there are a lot of churches and monasteries with their religious ceremonies but are not promoted, and benefited the community as expected. Unless the resources are well promoted there will be no tourist hence no tourism development. So promoting of the area is necessary if tourism development is needed.

6. Inadequate infrastructure

Table 4.14 infrastructures and accommodations

Tourism experts		
Are there enough accommodation in Choke Mountain and its environs to develop community based ecotourism?		
	Frequency	Percentage
Agree	13	22.2
Strongly agree	5	18.0
Disagree	6	48.1
Neutral	3	11.1
Are there enough infrastructures in Choke Mountains and its environs for visitors for Ecotourism development?		
Agriculture experts		
Agree	7	30.4
Strongly agree	1	4.3
Disagree	7	30.4
Strongly disagree	8	34.8
	23	100.0
Community		
Yes	24	40.0
No	36	60.0
	60	100.0

Source: survey, 2014

The tourism experts 22.2 % agreed and 18% strongly agreed as there is enough accommodation for visitors is in Choke Mountains its environs. But 48.1 disagreed on the raised idea and 11.1% neutralized themselves on the issue. But there is lack of accommodation for visitors in choke and its environs (Sintayehu, 2013 and personal

observation, February, 2014). In the group discussion with the Aba Jime watershed natural resource conservation and tourism cooperatives, they are on the way to build guest house near to Aba Jime forest.

The agriculture staffs gave their idea on the availability of infrastructure like road transport, electricity, telecommunication 30.4 % agree, 4.3% strongly agree, 30.4% disagree, 34.8% strongly disagree. As the respondents said there is lack of infrastructure, electricity and is not distributed to all but only to Woreda cities. Road transport is the other thing that to be given high attention, only gravel road is now constructing, there is also internet accessibility problems.

From the local community 40 % yes and 60 % there is not enough infrastructures in Choke Mountains and its environs for visitors which can satisfy them. Based on the above discussion, it is possible to say there is lack of infrastructure to develop community based ecotourism in choke and its environs. The concerned body should take the responsibility to fulfill infrastructure, which is the base for all developments. Unless there is infrastructure, there would be no well organized ecotourism development at the destination.

7. Marketing problems

Problem of market accessibility for their products to sale local products in different places is a great problem. Lack of marketing skills in local communities how to supply to consumers is another problem. Problem of conducting good market research on its availability products to get employment and income is another problem. So the community, the cooperatives should be competitive enough in markets by searching markets for the cooperatives production to sale.

CHAPTER FIVE

5. CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

Choke Mountain has high potential in nature based tourism resources such as the four stepped mountain ranges, caves, gorges and valises. Choke Mountain is also has adequate animal, plant and bird species, as result it could be protected area or park that is high likely to develop community based ecotourism. Choke Mountain and its environs have not only natural but also cultural and historical tourism resources. There is high perception among the local community for churches and monasteries as they can be tourist attraction but there is low awareness for religious festivals, cultural dances like *fukera*, *silella* and *eskista* and communities' living style. There is high flow of domestic pilgrimage visitors during religious festivals but low flow of foreign tourists, in addition the churches and monasteries used to lead monastic life for the local community.

Ecotourism has economic benefits for the local community through providing local agricultural products for visitors but there is the idea of impossibility for doing it, but from the expert side it is possible to do so. The choke local community is sharing only some benefits from the natural resource conservation activities being run today such as selling grass, plantings, apple etc. Even though the community knows the importance of ecotourism, they do not believe that ecotourism can be sustainable means of livelihood. Ecotourism also has environmental benefits through supporting conservation and ecotourism each other and brings money for conservation of the biodiversities. Moreover, there is good natural resource conservation today in Choke Mountains.

Community involvement is very important for the development of ecotourism and its continuity. The respondents are aware about the existence of natural resource conservation which will be the base to ecotourism development in Choke Mountain and its environs. Most of them want to be involved in ecotourism activity after UNDP established the cooperatives. The local communities are motivated to be involved in

conservation activities by financial support during training, material support and awareness done by UNDP. There is high community involvement in natural resources conservation in planting, terracing, and land closer. The local community is involved in churches and monasteries by contributing money, labor force, idea and material in constructing modern museum to put heritages for visitors in modern way, in planting plants around monasteries, churches and *Abenet* Schools. In addition, church community is involved in different irrigations, honey, egg, sugarcane productions which can be supplied for pilgrimage visitors. But there is low level of interest to be involved in the proposed potential ecotourism activities such as handicraft, renting pack animals, preparing culture show about the communities living and dancing style like *fukera*, *shillela* and *eskista*. Farther more, there is low level of interest to be involved in the proposed potential ecotourism activities providing accommodation, tour guiding services, trekking, providing local agricultural products, caving tour, bird watching, camping, photo tour, pilgrimage tour and festivals.

There are more than 20 NRC and TD cooperatives which are established by the support of UNDP; the members are the local community or farmers, and some women's and one youth cooperatives which are established based on their Woredas, Kebeles and watershed localities. But there was no consultation for the community members about purpose of the cooperatives during their establishment. The cooperative members are involved in natural resource conservation and ecotourism related activities such as trainings but not in decision making and planning which indicate us a lot remain to be done in this regard. The local cooperative communities are participating in selling and distributing planting, apple, preserving indigenous trees, protecting the mountain forest from illegal cut, tracing, zoning, raring oxen and sheep by the grass from zoned forest, beehives production, arranging conditions for domestic plants etc. The NRC and TD cooperatives are not strong in material, in finance, in creating job for local youths, in income creativity, weak in organization and large in number in each group. Once, if they are reorganized the NRC and TD cooperatives have the possibility to do tourism business.

Even though decision making, planning, benefit sharing and training are very important ways of involving and empowering community in ecotourism development activities,

there is low level of involvement and perception of community in planning and decision making. But there is somewhat better involvement in training and benefit sharing. The communities are getting some benefits from natural resource conservation activity in Choke Mountain and its environs; but do not have the idea and the capacity to start any ecotourism business without the support of government, NGO or any concerned body.

There are many challenges to implement community based ecotourism development in Choke Mountain which includes lack of knowledge and lack of leadership skill in cooperatives, financial problem to buy conservation materials, ineffective institutional framework to give faire and equal chance such as training for members. And also conflict over natural resources ownership at the boundaries and inadequate infrastructure. In addition marketing problem for their products, lack of promotion on cultural heritages like churches and monasteries, problem of displaying tangible heritages in churches and monasteries are among the major challenges.

Cultural center used to demonstrate the living culture of the local community but there is no cultural center to demonstrate communities' living style and dancing style such as *fukera*, *shilella* and *eskista* in Choke Mountain and its environs.

5.2 Recommendations

- ❖ There should be an effective institutional framework in the cooperatives to have faire distribution of benefits and responsibilities among the cooperative members and societies. This helps to achieve participatory ecotourism in planning, decision making, and training and benefit sharing.
- ❖ The local authorities should have to give appropriate attention for choke mountain chains, one of the major potential resources for tourist attraction. Those individuals who deforest, degrade and deplete the natural resource should be properly controlled. The government also should strengthen effectiveness of existing international conventions and treaties of the conservation of the ecosystems, species and tourism development which are very crucial.
- ❖ Like NRC and TD cooperatives in the choke Mountain, there should be community based cooperatives for cultural and historical tourism resources. Cooperatives can work in tour guiding services, in trekking and supplying local agricultural products.
- ❖ There should be cultural center to show communities' life style and dancing style such as shillela, fukera and eskista in each kebel and Woredas. These promote the local culture, can attract and create income and job opportunities for the local community.
- ❖ Once, if they are reorganized the NRC and TD cooperatives have the possibility to do tourism business. Because the NRC and TD cooperatives are not strong in material, in finance, in creating job for local youths, in income creativity, weak in organization and large in number in each group.
- ❖ The tourism cooperatives should do tourism activity than depending only on natural resource conservation activities.

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APPENDICES

Appendix 1: Questionnaires

Questionnaire for Culture and Tourism office staffs

Part I. Background information (Please feel on which you belonging to)

I. Age: ☐ 18-28 ☐ 29-39 ☐ 40-50 ☐ >50

II. Sex: ☐ Male ☐ Female

III. Marital status ☐ married ☐ single

IV. Educational Background: Certificate ☐ Diploma ☐ Degree ☐ Masters ☐

VI. Religion _____

Part II. Assessment questions on tourism potentials and possible community based ecotourism development

1. How do you see the potential of Choke Mountain and its environs to develop community based ecotourism? A. Excellent B. Very good C. Good D. Poor
2. Choke Mountain and its environs have the potential to develop community based ecotourism. Agree B. strongly agree C. Disagree D. Strongly disagree E. Neutral
3. There are unique biodiversity resources (like, fauna, flora and wildlife).
A. Agree B. strongly agree C. Disagree D. Strongly disagree E. Neutral
4. Choke Mountain has different species like birds, animals and plants that makes it potential to be protected area /park. The species are?
A. adequate B. inadequate C. moderate D. cannot be park at all
5. Choke Mountain and its environs have natural, cultural, historical values be tourist attractions. A. Agree B. Strongly agree C. Disagree D. Strongly disagree E. Neutral

6. Cultural tourism resource of the area includes.
- A. Churches and Monasteries C. Religious Events and festivals/fukera, shella and eskista
 B. Communities' way of living D. All
7. What will be contributions of churches and monasteries for the development of community based ecotourism in choke and its environs.
- A. Educational benefit B. source of income when they are visited
 C. The churches and monasteries themselves are attractions
 D. used to lead monastic life for the communities E. All.
8. Is there any center to culture show /cultural demonstration like fukera /shelella, esksta for visitors in choke and around? A. Yes B. No
9. Is there any source of income without farming in Choke Mountain and its environs?
- A. Yes B. No

If no what do you think another option that can be source of income_____

10. Local agricultural products can be provided by locals for tourism activity
- A. Agree B. Strongly C. agree Disagree D. Strongly disagree E. Neutral
11. There are enough infrastructures in Choke Mountain and its environs to develop community based ecotourism.
- A. Agree B. Strongly C. agree Disagree D. Strongly disagree E. Neutral

Part II. Assessment questions on Communities' involvement in CBET development

12. There are conservation activities in choke mountain chains
- A. Agree B. Strongly agree C. Disagree D. Strongly disagree E. Neutral

13. Do you want to involve in community based ecotourism activity in Choke Mountains and its environs? A. Yes B. No

No.	Possible areas of involvement	Yes	No
1	Tracing		
2	Planting		
3	Sale planting		
4	Producing hand crafts		
5	Sale hand crafts		
6	Renting pack animals		
7	Creating awareness about conservation for ecotourism development		
8	Culture show/cultural demonstration		

If any other please specify_____

15. Are there cooperatives that involve in conservation that can contribute for ecotourism activities? A. Yes B. No If yes List them_____

16. Which groups are involved in cooperatives in conservation?

A. Women association B. Youth association C. Students association D. All
E. Farmers/ Community association

17. Do you think community based ecotourism enable to empower locals in Choke Mountain? A. Yes B. No

18. In which activity you involved in natural resource conservation and tourism development cooperatives and if so which can empower you?

A. Benefit sharing B. Decision making C. Training D. Involving in planning
E. All can be answers F. list if you know any more_____

20. Do you believe these cooperatives can do ecotourism business?

A. Yes B. No

21. How these cooperatives are organized? _____

22. What are their major activities of these cooperatives? _____
23. What problems these cooperatives are facing? _____
24. What benefits can the local community can get from Choke Mountain and its environs if ecotourism developed. _____

Questionnaire for Agriculture office staffs

Part I. Assessment questions on tourism potentials and possible community-based ecotourism development

1. Do you think that Choke Mountain and its environs have potential to develop community based ecotourism? A. Yes B. No
2. Do you believe conservation and community based ecotourism support each other? A. Yes B. No
3. Is it possible to develop ecotourism activity in Choke Mountain and its environs? A. Yes B. No
4. Is there any source of income without farming in Choke Mountain and its environs? A. Yes B. No

If yes list them if no what do you think another option that can be source of income_____

5. Local agricultural products can be provided by locals for tourism activity.
- A. Yes B. No
7. There are enough infrastructures in Choke Mountain and its environs to develop ecotourism
- A. Agree B. Strongly agree C. Disagree D. Strongly disagree E. Neutral

Part III. Assessment of possible Community involvement in CBET development

8. Do you want to involve in community based ecotourism activity in Choke Mountains?

A. Yes

B. No

No.	Possible areas of involvement	Yes	No
1	Tracing		
2	Planting		
3	Sale planting		
4	Renting pack animals		
5	Awareness creation about conservation for ecotourism development		

10. How do you evaluate the conservation activities have been carried out in Choke Mountain and its environs? A. Excellent B. Very good C. Good D. Poor

11. Do you think community based ecotourism enable to empower locals in Choke Mountain?

A. Yes

B. No

12. Which can empower local community in ecotourism activities?

A. Benefit sharing B. Decision making C. Training D. Involving in planning

E. All can be answers F. list if you know any more _____

13. Are there any natural resource conservation cooperatives in Choke Mountains?

A. Yes

B. No

If yes list them _____

14. Do you believe these cooperatives can do ecotourism business?

A. Yes

B. No

15. What are natural conservation activities in Choke Mountain and its environs? _____

16. What seems community involvement in conservation and tourism? _____

17. What benefits local communities are getting from the conservation activities? _____

18. What are their major activities of these cooperatives? _____

19. What problems these cooperatives are facing? _____

20. What benefits can the local community can get from Choke Mountain and its environs if ecotourism developed _____

ለአካባቢው ማህበረሰብ የተዘጋጀ መጠይቅ

ክፍል አንድ፡ ግለሰባዊ መረጃ፡ እባክዎ እርሥዎ የሚዎክልዎትን ይመሉ

I. እድሜ፡ Age፡ ☐ 18-28 ☐ 29-39 ☐ 40-50 ☐ >50

II. ፆታ፡ ☐ ወንድ ☐ ሴት

III. የትምህርት ደረጃ፡ ☐ ያልተማረ ☐ ማንበብ እና መጻፍ የሚችል

IV. እምነት _____

V. ያገባ ☐ ያላገባ ☐

ክፍል ሁለት፡ ማህበረሰብ አቀፍ የኢኮኖሚክስ ልማት አቅም በጮቄ ተራራ እና አካባቢው

1. ማህበረሰብ አቀፍ የኢኮኖሚክስ ልማት አቅም በጮቄ ተራራ እና አካባቢው ያለውን እዴንት ያዩታል? ሀ. እጅግ በጣም ጥሩ ለ በጣም ጥሩ ሐ. ጥሩ መ. መጥፎ
2. በጮቄ ተራራ እና አካባቢው ማህበረሰብ አቀፍ ኢኮኖሚክስ ልማት ይቻላል ብለው ያስባሉ? ሀ. አሰ ለ. የለም
3. በጮቄ ተራራ እና አካባቢ ለሚካደው የተፈጥሮ ሀብት እና ለ ብዙሀይዎች ጥበቃ ሃላፊነት ይሰማዎታል ሀ. እስማማለሁ ለ. በጣም እስማማሁ ሐ. አልስማማም መ. በጣም አልስማማም ሠ. ገለልተኛ ነኝ
4. ኢኮኖሚክስ ልማት ለአካባቢው ተፈጥሮ ሀብት እና ለማህበረሰቡ ስለሚሰጠው ጥቅም ያልዎት ግንዛቤ ምን ያክል ነው ሀ. በጣም ከፍተኛ ለ. ከፍተኛ ሐ. መካከለኛ መ. ዝቅተኛ
5. በጮቄ ተራራ እና አካባቢው ያለው ባህላዊ፡ ታሪካዊ እና ተፈጥሯዊ ሀብት የቱሪስት መስህብ የመሆን አቅም አለው? ሀ. አዎ ለ. የለም
6. በጮቄ ተራራ እና አካባቢው ያለው ባህላዊ ሀብት የቱሪስት መስህብ ሊሆን ሚችለው ሀ. ቤተክርስቲያናት እና ገዳማት ለ. እምነታዊ በዓላት ሐ. ፋክራ፣ እሥክስታ እና ሽለላ መ. የማኅበረሰቡ ያኗርበት ዘይቤ ሠ. ሁሉም
7. በጮቄ ተራራ እና አካባቢው ያሉ ቤተክርስቲያናት እና ገዳማት ለማህበረሰብ አቀፍ ኢኮኖሚክስ ልማት ሊያበረክቱት ሚችሉት አስተዋጽኦ ምንድን ነው? ሀ. ለማህበረሰቡ የትምህርት አገልግሎት ለ. ሲጎበኙ የገቢ ምንጩ በመሆን ሐ. ቤተክርስቲያናት እና ገዳማት ቅርስ በመሆን መ. ገዳማዊ ህይወትን ለመምራት ሠ. ሁሉም ሌላ አስተዋጽኦ ካለ ይጥቀሱ? _____

8. በጮቄ ተራራ እና አካባቢው ያሉ እንደ ፋከራ፣ሽለላ እሥክስታ ባህሎችን ለጎብኘው ለማሥተዋወቅ እና ነማሣየት ማእከላት አሉ? ሀ. አዎ ለ. የለም

9. በጮቄ ተራራ እና አካባቢው ከግብርና ሌላ የገቢ ምንጭ አለ ብለው ያስባሉ? ሀ. አዎ ለ. የለም

መልስዎ አዎ ከሆነ የገቢ ምንጭ ሊሆን ሚችለውን ይጥቀሱ? -----ካልሆነ ምን ያስባሉ?---

10. በጮቄ ተራራ እና አካባቢው ማህበረሰብ አቀፍ የኢኮኖሚያዊ ልማት ለማልማት በቂ የሆነ መሰረተልማት አለ ብለው ያስባሉ? ሀ. አዎ ለ. የለም

11. በጮቄ ተራራ እና አካባቢው ኢኮኖሚያዊ ቢለማ የአካባቢው ማህበረሰብ ከኢኮኖሚያዊ ልማት ምን አይነት ጥቅም ማግኘት ይችላል? _____

ክፍል ሦስት፡ የማህበረሰብ ተሳትፎ ለማህበረሰብ አቀፍ ኢኮኖሚያዊ ልማት

12. በጮቄ ተራራ እና አካባቢው ማህበረሰብ አቀፍ የኢኮኖሚያዊ ልማት እንቅስቃሴ ቢኖ መሳተፍ ይፈልጋል? ሀ. አዎ ለ. የለም

13. መልስዎ አዎ ከሆነ ከተሳተፍ ወይም ሚፈልጉ ከሆነ (✓) ያምልክት ድርጉ

አቅም ያላቸው የኢኮኖሚያዊ እንቅስቃሴዎች	አዎ	የለም
እርከን መስራት		
ቸግኝ ማፍላት እና ማከፋፈል		
እደ ጥበብ መስራት		
እደ ጥበብ መሸጥ		
የጭነት እንስሳትን ማከራየት		
ስለተፈጥሮአዊ ጥበቃ ግንዛቤ በመፍጠር		
አካባቢዎን ወክለው ባህልን ለሌሎች ማሥተዋወቅ እና የባህል ልምድ ልውውጥ በማድረግ		

ሌላ ካለ ይጥቀሱ _____

15. በጮቄ ተራራ እና አካባቢው የማህበረሰብን ተሳትፎ በኢኮኖሚያዊ ለማፋጠን ምን መደረግ አለበት? ሀ. ግንዛቤ ፈጠራ ለ. የፋይናንስ ድጋፍ
 ሐ . የቁሳቁስ ድጋፍ መ. ሁሉም ሠ. የልም

16. በተፈጥሮ ንብት ጥበቃ በመሳተፍዎ ያገኙትን ጥቅም ይጥቀሱ_____

17. በጮቄ ተራራ እና አካባቢው በሚካሄደው የተፈጥሮአዊነት ጥበቃ ላይ ተጠቃሚ ንዶች?
 ሀ. አዎ ለ. የልም

18. መንግስታዊ እና መንግሥታዊ ያልሆኑ ድርጅቶች ድጋፍ ሳይኖር ቱሪዝም በዝነስ መጀመር ይችላሉ?
 ሀ. እስማማለሁ ለ. በጣም እስማማለሁ ሐ. አልእስማማም
 መ. በጣም አልእስማማም ሠ. ገለልተኛ ነኝ

19. በጮቄ ተራራ እና አካባቢው ቱሪዝም በዝነስ ቀጣይነት ያለውየተሻለ የማህበረሰቡ አኗኗር ያመጣል ብለው ያስባሉ ሀ. እስማማለሁ ለ. በጣም እስማማለሁ
 ሐ. አልእስማማም መ. በጣም አልእስማማም ሠ. ገለልተኛ ነኝ

20. በጮቄ ተራራ እና አካባቢው የተራጀ ማህበረአቀፍ ተፈጥሮ ሀብት ጥበቃ እና ኢኮኖሚያዊ ልማት ማህበር አለ?
 ሀ. አዎ ለ. የልም?

21. መልስዎ አዎ ከሆነ፡ የትኛው ማህበር ነው በማህበረሰብአቀፍ ኢኮኖሚያዊ ልማት ሚሳተፍ?
 ሀ. የሴቶች ማህበር ለ. የወጣተቶች ማህበር
 ሐ. የተማሪዎች ማህበር መ. አርሲአደሮች ማህበር ሠ. ሁሉም

22. በጮቄ ተራራ እና አካባቢው የተፈጥሮ ሀብት ጥበቃ እና ኢኮኖሚያዊ ልማት ማህበራት ሲቋቋሙ ተቆጣጥረው እና ተማክረው ያውቃሉ? ሀ. አዎ ለ. የልም

23. የኢኮኖሚያዊ ማህበረሰቡን ተጠቃሚ ያደርጋሉ ብለው ያስባሉ
 ሀ. አዎ ለ. የልም?

24. የበለጠ ማህበረሰቡን ተጠቃሚ የሚያደርግ የኢኮኖሚያዊ እንቅስቃሴ የትኛው ነው?
 ሀ. ጥቅማጥቅምን ማካፈል ለ. ውሳኔ ሰጪነት ላይ ማሳተፍ ሐ. ስልጠና መስጠት
 መ. እቅድ ላይ ማሳተፍ ሠ. ሁሉም

25. እነዚህ ማህበራት ቱሪዝም በዝነስ መስራት ይችላሉ ብለው ያስባሉ
 ሀ. አዎ ለ. የልም?

26. በአካባቢዎ የተቋቋሙ ማህበራት አሉ? ካለ ስማቸውን ይጥቀሱ? _____

27. ማህበራቱን ማንነው ያቋቋማቸው እና ሚቆጣጠሩቸው ? _____

28. ዋና ተግባራቸው ምንድን ነው? _____

29. ማህበራቱ ምን አይነት ችግር ያጋጥመቸዋል? _____

30. የማህበራቱን እንቅስቃሴ በኢኮኖሚያዊ ዘራ ያካለ ይጥቀሱ? _____

Semi-Structured Interview

Data of interview _____ time _____

Title/position of informant's _____

Part II. Tourism potentials and possible community based ecotourism development in Choke Mountain and its environs

1. What is your understanding about community based ecotourism?
2. Do you think that Choke Mountain and its environs have potential to develop community based ecotourism?
3. Is there any conservation activity in choke mountain chains?
4. Is there any ecotourism activity in Choke Mountain and its environs?
5. Do Choke Mountain and its environs have natural, cultural, historical values be tourism attraction?
6. Are there enough infrastructures and accommodations in Choke Mountains and its environs?

Part II. Assessment of Community involvement in CBET development

7. Is there any cooperative who involve in community based ecotourism development? If so
 - A. how they organized
 - B. what are their major activities
 - C. what problems they are facing
8. What benefits can the local community can get from Choke Mountain and its environs if ecotourism developed.
9. What is your idea about community empowerment?
10. What are ways to empower local community in conservation and ecotourism activities?

Focus Group Discussion points

1. What community based ecotourism mean?
2. Do you think that Choke Mountain and its environs have potential to develop community based ecotourism?
3. Do Choke Mountain and its environs have natural, cultural, historical values be tourism attraction?
4. What are ways to empower local community in conservation and ecotourism activities?
5. Community cooperatives involvement in community based ecotourism development.
6. What are major activities of these cooperatives?
7. What problems these cooperatives are facing?
8. What kind of support these associations get from the stakeholders?
9. What benefits can the local community can get from Choke Mountain and its environs if ecotourism developed.

Field observations points

1. Potentials of tourism resources of choke mountains and its environs
2. Choke Mountain and its environs natural, cultural, historical tourism attraction.
3. Natural conservation activities in choke mountain and its environs
4. Community involvement in community based natural resource conservation.
5. Natural resource conservation cooperatives and local communities based activities in Choke Mountains

Benefits the local community can get from Choke Mountain and its environs if ecotourism developed.

Appendix 2: በጮቄ ዙርያ ወረዳዎች የተቋቋሙ የተፈጥሮ ሃብት እና ቱሪዝም ልማት ማህበራት ዝርዝር

ተ.ቁ	ወረዳና ቀበሌ	የማህበራቱ ስም	ህጋዊ እውቅና የተሰጠበት ዓ.ም	የአባላት ብዛት			ካፒታል
				ወንድ	ሴት	ድምር	
	ቢቡኝ						
1	ደድ	አዲስ አለም	2002	31	1	32	91,959.73
2		መለያ	2001	28	1	29	20,157.00
3	ደብረ ጊዮርጊስ	አዳኝ መድኃኔአለም	2001	97	2	99	32,446.27
4	ደብረ ጽዮን	ባህሩ አሩሲዶንግ	2001	59	20	79	10,133.00
5	ሞልሳ	ገደብ ጊዮርጊስ	2000	30	1	31	44,827.52
	ስናን						
6	ዋሻ ሚካኤል	ተምጫ	2000	180	150	330	310,153.14
7	ዳንጉሌ	አባ ጆሜ	2001	381	22	403	341,194.54
8	ሸዋ ኪዳነምህረት	ጨምጋ	2000	202	85	287	302,466.84
9	ጣማዊት	አባ ብሌ	2001	335	14	349	271,967.00
10	ጠጎዳሬ	አቦ	2001	192	13	205	305,953.88
11	ዳንጉሌ	ጎዴብ	2001	382	59	441	301,133.54
12	ጠለዛሞ	ዙማንደር	2001	175	15		217,170.15
13	ስናን ማርያም	ወርቅአውጡለት	2001	195	12		305,652.96
	ደባይ ጥላት ግን						
14	ሸሜ ቀበሌ	አምባ ብር	2001	140	30	170	257,756.00
15	እነቁይ	ወይፈንአድክም	2001	136	95	231	243,280.00
16	ናዝሬት	ጅባራ ሜዳ	2001	165	58	223	266,030.00
17	ደብረ እየሱስ	ዋሻ ደብረኢየሱስ	2001	130	89	219	276,330.00
18	ወደብ እየሱስ	የጎምራ	2002	34	32	36	296,854.00
19	ናብራ ሚካኤል	ቦረቦሪት	2002	115	48	163	287,648.0
20	ናብራ የባላት	ደደቅ	2002	93	34	127	298,975.00
21	ጽዮን ናብራውቻ	ጽዮን	2002	84	42	126	400,132.00
	ማቻከል						
22	አመስግ	ድንጋይ ምድር ህይወት አድን	2001	27	3	30	600.00

Appendix 3: Bird Species

No.	Common Name	Scientific Name
1.	Black-winged Lovebird	<i>Agapornis taranta</i>
2.	Egyptian goose	<i>Alopchen aegyptiaca</i>
3.	Nyanzna swift	<i>Apus nianse</i>
4.	Tawny eagle	<i>Aquila rapax</i>
5.	Wattled Ibis	<i>Bostrychia carunculata</i>
6.	Cattle egret	<i>Bubulcus ibis</i>
7.	Augur buzzard	<i>Buteo rufofuscus</i>
8.	Moorland chat	<i>cercomela sordida</i>
9.	Woolly necked stork	<i>Ciconia episcopus</i>
10.	Speckled Pigeon	<i>Columba guinea</i>
11.	White-collared pigeon	<i>Columvba albitorques</i>
12.	Pid Crow	<i>Corvus albus</i>
13.	Cape Rook	<i>Corvus capensis</i>
14.	Thick-billed Raven	<i>Corvus crassirostris</i>
15.	Fan-tailed Raven	<i>Corvus rhipidurus</i>
16.	Rueppell's Robin-chat	<i>Cossypha semirufa</i>
17.	Erckel's Francilin	<i>Francolinus erckelii</i>
18.	Lammergeyer	<i>Gypaetus barbatus</i>
19.	Ruppel's vulture	<i>Gyps ruppellii</i>
20.	White backed vulture	<i>Gyps bengalensis</i>
21.	Striped swallow	<i>Hirundo daurica</i>
22.	Ruppel's long-tailed starling	<i>Lamptornis purpureopterus</i>
23.	Abyssinian Longclaw	<i>Macronyx flavicollis</i>
24.	White fronted bee eater	<i>Merops albicollis</i>
25.	Blue-breasted bee eater	<i>Merops variegatus</i>
26.	Black kite	<i>Milvus migrans</i>
27.	Hooded Vulture	<i>Necrosyrtes monachus</i>
28.	Tacazze Sunbird	<i>Nectarina tacazze</i>
29.	Slender-billed starling	<i>Onychognatus tenuirostris</i>
30.	Swainson's sparrow	<i>passer swainsonii</i>
31.	Cormorant	<i>Phalacrocorax sp.</i>
32.	Baglafecht Weaver	<i>ploceus baglafecht</i>
33.	Black roughwing swallow	<i>Psalidoprocne holomelaena</i>
34.	Yellow vented bulbul	<i>Pyconotus barbatus</i>
35.	Hamerkop	<i>Scopus umbretta</i>
36.	Ethiopian Siskin	<i>serinus nigriceps</i>
37.	Streaky seedeater	<i>Serinus striolatus</i>
38.	Brown-rumped seedeater	<i>Serinus tristriatus</i>
39.	Ring-necked dove	<i>Streptopelia capicola</i>
40.	Dusky Turtle-cove	<i>Streptopelia lugens</i>
41.	Spot-breasted Lapwing	<i>Vanellus melanocephalus</i>

Appendix 4: Animal Species

No	Common Name	Scientific Name	Remark
1.	Rat	<i>Arvicanthis Spp</i>	አይጥ
2.	Common/Golden Jackal	<i>Canis aureus</i>	ቀበሮ
3.	Velvet monkey	<i>Cercopithecus aethiops</i>	ጦጣ
4.	Abyssinian black and white colobus	<i>Colobus guereza</i>	ጉሬዛ
5.	Spotted Hyena	<i>Crocuta crocuta</i>	ጅብ
6.	Common mole rat	<i>Cryptomys hottentotus</i>	ፍልፈል
7.	Stripped hyena	<i>Hyaena hyaena</i>	ጅብ
8.	Porcupine	<i>Hystrix cristata</i>	ጃርት
9.	Serval Cat	<i>Leptailurus serval</i>	አነር
10.	klipspringer	<i>Oreotragus oreotragus</i>	ሰስ
11.	Leopard	<i>Panthera pardus</i>	ነብር
12.	Anubis baboon	<i>Papio anubis</i>	ዝንጀሮ
13.	Bush pig	<i>Potamochoerus porcus</i>	የዱር ዓሳማ
14.	Rock Hyrax	<i>Procavia capensis</i>	ሽኮኮ
15.	Common duiker	<i>Sylvicapra grimmia</i>	ሚዳቋ
16.	Common bushbuck	<i>Tragelaphus scriptus</i>	ድኩላ

Appendix 5: Plant Species

	Varnacular name	Scientific Name
1.	Gerar/Yehabesha	<i>Acacia abyssinica</i>
2.	Yeferenji grar	<i>Acacia decurrens</i>
3.	Girar	<i>Acacia lahai</i>
4.	Kosheshilla	<i>Acanthus sennii</i>
5.	Merenz	<i>Acokanthera schimperi</i>
6.	Sesa	<i>Albizia gummifera</i>
7.	Ambus	<i>Allophylus abyssinicus</i>
8.	Ret	<i>Aloe spp</i>
9.	Dong	<i>Apodytes dimidiata</i>
10.	Kerkeha	<i>Arundinaria alpine</i>
11.	Shembeko	<i>Arundo donax</i>
12.	Yeset kest	<i>Asparagus africanus</i>
13.	Azamira	<i>Bersama abyssinica</i>
14.	Yenebir tafir	<i>Bridelia micranath</i>
15.	Yedega Avalo	<i>Brucea antidysenterica</i>
16.	Anfar	<i>Buddleja polystachya</i>
17.	Zigta	<i>Calpurnia aurea</i>
18.	Gumero	<i>Capparis tomentosa</i>
19.	Agam	<i>Carissa edulis</i>
20.	Tree lucern	<i>Chamaecytisus palmensis</i>
21.	Limich	<i>Clausena anistata</i>
22.	Azo Hareg	<i>Clematis simensis</i>
23.	Fiyelefege	<i>Clutia abyssinica</i>
24.	Avalo	<i>Combretum molle</i>
25.	Wanza	<i>Cordia africana</i>
26.	Bisana	<i>Croton macrostachyus</i>
27.	Yeferenj Tid	<i>Cupressus lusitanica</i>
28.	Aluma	<i>Discopodium penninervum</i>
29.	Keteketa	<i>Dodonaea viscosa</i>
30.	wulkifa	<i>Dombeya torrida</i>
31.	Koshim	<i>Dovyalis abyssinica</i>
32.	Etse patos	<i>Dracaena steudneri</i>
33.	kusheshila	<i>Echinops ellenbeckii</i>
34.	Lol	<i>Ekebergia capensis</i>
35.	Enkoko	<i>Embelia schimperi</i>
36.	Asta	<i>Erica arborea</i>
37.	Korch	<i>Erythrina brucei</i>
38.	Nech Bahir Zaf	<i>Eucalyptus globulus</i>
39.	Qulqual	<i>Euphorbia candelabrum</i>
40.	Gimy	<i>Euryops pinifolius</i>
41.	Ayidagn	<i>Festuca spp</i>

42.	Chima	<i>Festuca spp</i>
43.	Shola	<i>Ficus sycomorus</i>
44.	Chibha	<i>Ficus thonningii</i>
45.	Kosso	<i>Hagenia abyssinica</i>
46.	chifrig	<i>Helichrysum spp</i>
47.	Adyo	<i>helichrysum splendidum</i>
48.	Nechate	<i>Helichrysum citrispinum</i>
49.	Amja	<i>Hypericum revolutum</i>
50.	Tembele	<i>Jasminum abyssinicum</i>
51.	Yehabesha Tid	<i>Juniperus procera</i>
52.	simiza	<i>Justicia schimperiana</i>
53.	Andahula	<i>Kalanchoe petitiiana</i>
54.	Ashengidye	<i>Kniphofia foliosa</i>
55.	yeferes zeng	<i>Leonotis spp</i>
56.	Kesegn	<i>Lippia abyssinica</i>
57.	Jibara	<i>Lobelia rhynchopetalum</i>
58.	Kilabo	<i>Maesa lanceolata</i>
59.	Shenet	<i>Myrica salicifolia</i>
60.	Kechemo	<i>Myrsine africana</i>
61.	koba	<i>Mytenus arbutifolia</i>
62.	Asquar	<i>Nuxia congesta</i>
63.	Woyira	<i>Olea europaea</i>
64.	Tefie	<i>Olinia rochetiana</i>
65.	Keret	<i>Osyris quadripartita</i>
66.	Woynagft	<i>Pentas schimperana</i>
67.	Indod	<i>Phytolacca dodecandra</i>
68.	Weyelaho	<i>Pittosporum abyssinicum</i>
69.	Dingay seber	<i>Pittosporum viridiflorum</i>
70.	homa/Tikur enchet	<i>Prunus africanus</i>
71.	Gesho	<i>Rhamnus prinoides</i>
72.	Kega	<i>Rosa abyssinica</i>
73.	Enjory	<i>Rubus spp</i>
74.	Tult	<i>Rumex nepalensis</i>
75.	Embuaco	<i>Rumex nervusus</i>
76.	Getum	<i>Schefflera abyssinica</i>
77.	boz	<i>Senecio gigas</i>
78.	Embuay	<i>Solanum marginatum</i>
79.	yeayit jero/hareg	<i>Stepania abyssinica</i>
80.	Fila	<i>Typha angustifolia</i>
81.	Lankuso	<i>Urera hypselodendron</i>
82.	Sama	<i>Urtica simensis</i>
83.	Grawa	<i>Vernonia amygdalina</i>
84.	Gudiy	
85.	Gengerita	

CERTIFICATE OF DECLARATION

I, the undersigned, who conducted a thesis entitled '*Community based ecotourism development in choke mountain and its environs*', declare that this thesis is my original work and has not been presented for award of a PhD/Degree/Diploma/Certificate in any other University and the affiliations and approvals, and that all sources of material used for the thesis have been cited and acknowledged.

Name: Zemene Guadie

Signature: 

Date: 18/07/2014

This thesis has been submitted for examination with my approval as University advisor.

Advisor: Belay Simane (PhD)

Signature: _____

Date: 18/07/2014