INTERACTION, INSTITUTIONS AND IMPACTS OF TOURISM ON THE BISHOFTU-MODJO-HAWASSA ROUTE, CENTRAL ETHIOPIA

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Declaration

I, Tesfaye Zeleke, do hereby declare to the School of Graduate Studies of Addis Ababa University that, this thesis entitled "*Interaction, Institutions and Impacts of Tourism on the Bishoftu-Modjo-Hawassa Route, Central Ethiopia*" is a product of my original research work. It was not submitted, in full or part, for the attainment of any academic degree elsewhere. This work has also accredited the views of the research participants. To the best of my knowledge, I have fully acknowledged the materials and pieces of information used in the study. The reporting procedures do comply with the expected standards and regulation of the University.

Name: Tesfaye Zeleke Italemahu

Signature: _____

Date of Submission: June 2015

Department of Sociology, Addis Ababa University

Dedication

To

My late mother

W/ro. RUFE BEKELE BEDHADHA

Unfortunate to see the fruits of your son

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Acronyms and Abbreviations

AACA	Addis Ababa City Administration
AAU	Addis Ababa University
A.D.	In the year of the Lord (after the death of Jesus Christ)
ADLI	Agricultural Development Led Industrialization
AIDS	Acquired Immune Deficiency Syndrome
AkU	Aksum University
ARCCH	Authority for Research and Conservation of Cultural Heritage
ASA	American Sociological Association
ASLNP	Abijata-Shalla Lakes National Park
ATA	African Tour Association
B.C.	Before the Birth of Jesus Christ
BHOA	Bishoftu Hotel Owners' Association
BoCT	Bureau of Culture and Tourism
BSG	Benishangul Gumuz National Regional Sate
CRV	Central Rift Valley
CSA	Central Statistical Agency
CTTI	Catering and Tourism Training Institute
E.C	Ethiopian Calendar
e.g.	For example
EHA	Ethiopian Hotels Association
EPE	Environmental Policy of Ethiopia
EPRDF	Ethiopian People's Revolutionary Democratic Front
ESTA	Ethiopian Sustainable Tourism Association
ETC	Ethiopian Tourism Commission
ETO	Ethiopian Tourism Organization
et al.	and others (from Latin *et alii)*
etc	Etcetera
ETOA	Ethiopian Tour Operators Association
ETTC	Ethiopian Tourist Trading Corporation
EU	European Union
EWCA	Ethiopian Wildlife and Conservation Authority
FDRE	Federal Democratic Republic of Ethiopia
FEDO	Finance and Economic Development Office
FGD	Focus Group Discussion
G.C	Gregorian Calendar
GDP	Growth Domestic Product
GoE	Government of Ethiopia
GTP	Growth and Transformation Plan
HH	Household
HIV	Human Immune Virus
Ibid	Ibidem
i.e.	That is
JeCCDO	Jerusalem Children and Community Development Organization
Km	Kilometers

Km^2	Kilometer Square
LTGA	Local Tour Guide Association
MDGS	Millennium Development Goals
MLRM	Multinomial Logistic Regression Model
MoCT	Ministry of Culture and Tourism
MoFED	Ministry of Finance and Economic Development
MSE	Micro and Small Enterprises
N. d	Not Dated
NGO	Non-Governmental Organization
NHC	National Hotels Corporation
No.	Number
OBoCT	Oromia Bureau of Culture and Tourism
OBoFED	Oromia Bureau of Finance and Economic Development
OCT	Office of Culture and Tourism
OFED	Office of Finance and Economic Development
PASDEP	Plan for Accelerated and Sustainable Development to End Poverty
PP	Page
PPP	Public Private Partnership
RiPPLE	Research-inspired Policy and Practice Learning in Ethiopia
Sig	Significant
SNNPR	Southern Nations, Nationalities and People Region
SNV	Stichting Nederlandse Vrijwilligers (Foundation of Netherlands Volunteers)[1]
SPPS	Statistical Packages for Social Sciences
St.	Saint
ST-EP	Sustainable Tourism-Eliminating Poverty
TDP	Tourism Development Policy
TGE	Transitional Government of Ethiopia
TVET	Technical, Vocational and Educational Training
UN	United Nations
UNCSD	United Nations Commission on Sustainable Development
UNDP	United Nations Development Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization
USA	United States of America
Vol.	Volume
WB	World Bank

[1] The acronym SNV is from the Dutch origin and its English equivalent means Netherlands Development Organization. The author follows the English equivalent and usage throughout the thesis.

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"How shall I repay the Lord for all the good things he has done for me"

Psalm 116.10

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officials, community representatives, *Kebele* officials, members of the micro-enterprise and local guides shared their valid experiences on the tourist-local interaction and other key issues of the study. Equally, in Abijata-Shalla the management of the park, the security workers, members of micro-enterprises, *Kebele* officials and community elders revealed their lived experiences. In Wondo-Genet hotel owners, community elders, eco-tourism association members, local tour guides, and Wondo-Genet Wabishebele Resort workers have actively shared their views. In Hawassa government officials, members of micro-enterprises, local tour guide associations, and community representatives all extended their knowhow and experiences on relevant themes of the study.

Similarly, the local inhabitants who dwell around the tourist attractions and who shared their views in the household survey [*Kebele* 09 in Bishoftu, *Daka Dallu Harenagama in* Langano, *Galle-Qello* in Abijata-Shalla, *Wosha Soyoma* in Wondo-Genet, and *Gudmali* in Hawassa] deserve warm appreciation for their responses to the questionnaire items. The household survey demanded walking through the dispersedly settled villages particularly in the cases of Wondo-Genet, Langano and Abijata-Shalla Lakes National Park. Indeed, I express my thanks to all of the data collectors for their crucial assistance in the administration of the household survey. In connection, I also extend my gratitude to tourists who shared their opinion through the tourist-survey instrument.

I owe special thanks for other individuals who kindly contributed their experiences and knowledge in the improvement of the quality of the research. Mesay Mulugeta (PhD)-[Adama Science and Technology University], Mazenigya Birra [freelance researcher], Kemer Dawud [policy researcher at RiPPLE] and Merga Bekana [Statistician, Science Faculty at AAU] all deserve special appreciation for their reviews and inputs to the various chapters of the study.

Now, let me turn to the most invaluable people in my life. My earnest gratitude goes to my father, Zeleke Italemahu, who imprinted in my heart the spirit of hard work and respect in my childhood. To Seleshi Bekele (PhD), Feyisa Chewaqa and Tolesa Behdadha; I am thankful to each one of you for your continuous encouragement and advices. I would also like to extend warmest appreciation to closest friends who have been beside me during all the bad and good days: Befikadu Ejeta, Tarekegn Garomsa, Feyisa Girma, Dechassa Sisay, Moges Woyessa and Mikyas Abera. Dear friends, I thank you all.

Finally, I extend my deepest gratitude of all to my wife Meaza Gudeta who has been equally suffering from the pains of this work. Words are inadequate to express my appreciation for her understanding and assistance during the years of the study. She has shown her commitment as a real wife, a mother and a sister. I love you Meazi.

Abstract

The Bishoftu-Modjo-Hawassa tourist route bestows enjoyable natural and cultural tourist attractions both to domestic and international tourists. It hosts lakes, hot springs, parks and cultural events that uniquely epitomize tourism phenomena in central Ethiopia. A seemingly simple tourist-local contact, that takes place in and around the attraction sites, opens windows of opportunities to forge short- and long-term relationships between tourists and locals. As a result, the central thesis of the dissertation deals with the examination of tourist-local interaction, social exchange relations, local tourism institutions and resultant impacts on the residents.

The empirical assessments elsewhere in Ethiopia and the circumstances on the route have conferred the paucity of sociological research on tourist-local interaction, social-exchange relations, institutional interventions and impacts. This study borrowed the pragmatist research philosophy that advocates ontological and epistemological mixes in an effort to explore and minimize the gaps noted on the empirical knowledge. As an extension of the pragmatist philosophy, the research strategy employs the triangulation of quantitative and qualitative methods. As mirror to the methodological triangulation, the analysis has followed a convergent design that combines descriptive and inferential techniques with the themes emerging through qualitative explorations.

A mix of the tenets of Interactionism, Social Exchange Theory and Theories of Modernity [global cultural flows and risk thesis] deployed to carry out the analysis of concepts, facts, numbers and themes, which proliferate as arguments. The propositions of these theories have witnessed their practical relevance in the investigation of tourist-local interaction, social exchange practices and impacts. Besides, the developmental perspective and ideology adopted by the Ethiopian government provided insights to the policy and strategic discussions pertaining to the operation of tourism institutions and the phenomena of tourism on the route.

The findings of the research revealed that the natural tourist attraction settings on the Bishoftu-Modjo-Hawassa route constitute the spots where tourist-local interrelationships emerge and take distinctive forms. The emerging interrelationships pave the ground for intercultural exchanges that recur between tourists and locals. The intercultural exchanges have involved the circulation of cultural traits, economic assets and lifestyles. Both the processes of interaction and exchange relations have pushed away the ordinary locals to the fringes of experiencing the fruits of interaction and exchange relations. In connection, the roles of the tourism institutions in mediating interactional and exchange practices are either negligible or taken for granted. Poor coordination, limitation of resources and shallow integrations with the wider community are characteristics of local tourism institutions on the route.

Based on categorical classifications of the level interaction, the survey result has conferred that the level of tourist-local interaction on the route fell under moderate level i.e. not low or high. The Chi-Square Test of Association run for factors such as gender of tourists, age of tourists, cycles of tourists' visit to a site per day, locals' religious denomination, educational attainment of the locals and occupational categories of the locals have shown statistically significant relations, at [α=0.05], with the level of tourist-local interaction. The Multinomial Logistic Regression Model identified that the number of tourists in a traveling group and the educational attainment of the locals are among the significant predictors that distinguished locals who have high level of interaction with the tourists

from those locals who have low interaction in reference to those locals who experienced moderate level of interaction with the tourists.

One of the core findings of the study was the consequences of interactional and exchange practices on the local residents, which took two forms: (a) beneficial, and (b) disruptive. For the community sub-segments up front in the interactional ladders, particularly for local guides and service providers, the phenomena of interaction and exchange has continued to create livelihood options, generated employment opportunities, diversified their income sources and boosted their mutual communications with tourists. The Chi-Square Test of Association for each of these variables, in turn, hold significant associations with the level of the positive consequences of tourism on the locals, at [α=0.05]. However, the strengths of their associations were weak. On the downside, tourist-local interactions and exchange practices have affected the sanctity of (a) locals' cultural traits, (b) their environment, in addition to fueling the spread of social ills such as begging and theft. As a whole, the beneficial consequences surpass the disruptions caused via tourism on the route.

The research results implicate on multitudes of issues. Above all, there is a need to integrate efforts towards the mobilization of tourism resources for local, regional and national developments. Secondly, in order to do so, the policies and strategies should align the stronger tunes of the rhetoric with the practices in the local structures and institutions. Thirdly, the results underlined the importance of better coordination and networking among the tourism establishments and major players. Finally, the study results call for strong community-tourism industry linkage in the endeavors to undertake rigorous and applied research. In addition to contributing to the institutionalization of sociology of tourism in Ethiopia, the attainment of these implications would enable harnessing and realizing the potential of tourism for social development.

Key terms: sociology of tourism**,** tourist attractions**,** tourist-local interaction**,** social exchange relations**,** tourism institutions, impacts, Bishoftu-Modjo-Hawassa tourist route and tourist sites

Chapter 1

Setting the Research Context: Claims on Knowledge Gap

"The presence of a mosaic culture and nature related to tourism resources make Ethiopia one of the unique African destinations. Its distinctive landscape...cradles of mankind...place of coffee domestication...3000 years of history and independence...possession of hospitable climate… endemic mammals...birds, and plant species are popular attractions of tourists in Ethiopia"

(Mulugeta, 2012:1).

The chapter introduces the research agenda, states the objectives, demonstrates the relevance of the dissertation, addresses the scope of the study and defines pertinent concepts in the research.

1.1. Sociology of Tourism: Backdrop to the Study

Sociology had evolved in the tradition of Positivism (Peet and Hartwick, 2009), and aimed at exploring "human social interaction... [and] interaction within social groups, social relations, and social organizations" (Peck and Bryant, 2007:2). The discipline constitutes a form of imagination (Mills, 1959), or "…a distinctive perspective that radically changes how we understand the ordinary world that buzzes around us day after day" (Brown, 2004:5).

At the interface between sociology and tourism, there are four main thematic domains of inquiry (Figure 1.1): the socio-economic and demographic profiles of tourists, interrelationships between tourists and the host, institutions of tourism and impacts (Cohen, 1984). In other words, sociologists of tourism are interested in the exploration of themes such as "destinations and attractions, impacts of tourism, tourist behaviors and typologies, host-guest relations, structures and sustainability" Platenkamp (2007:8).

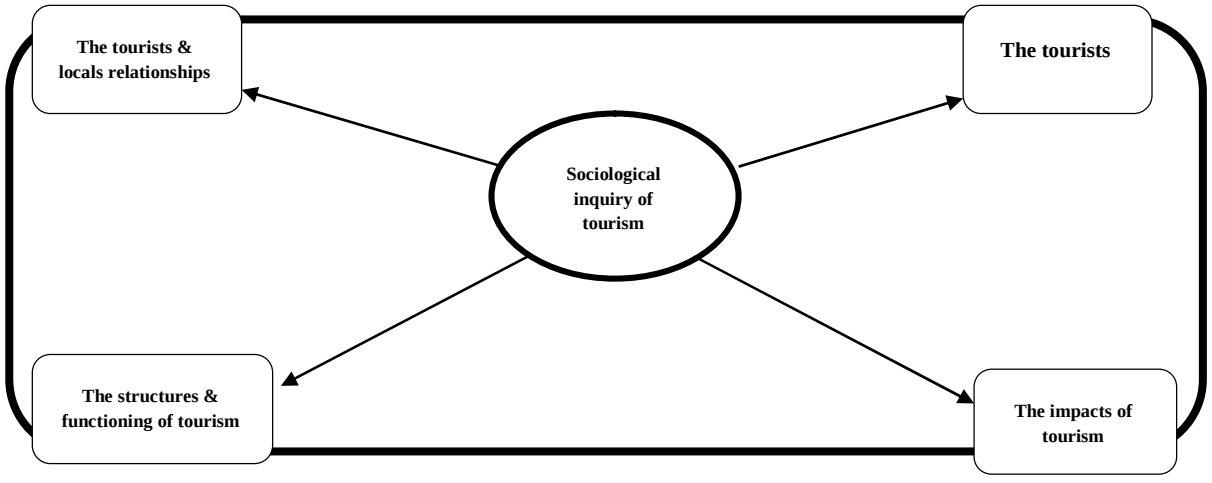


Figure 1.1: Sociological inquiries of tourism (*Source:* Cohen (1984) cited in Holden, 2006: 44)

"Tourism in sociological understanding" Przeclawski (2003) writes, "consists of the whole phenomena [and] … movement connected with voluntary and temporary change of place in space…." Nevertheless, tourism entails more than just a change in place of residence, albeit temporarily. It implies a "… change of the life rhythm and environment accompanied by making personal contacts with the visited environment (natural, cultural and social)" as cited in (Cynarski and Obodynski, 2007:170).

The areas of interfaces of sociology with tourism comprised domains that attracted the attention of many sociologists. Cohen (1972:180), for instance, understood tourism as a globalizing force and argued, the "growing interaction and interpenetration between hitherto … independent social systems is … [the] characteristic of the contemporary world.…. Tourism is both a consequence…and…mechanism through which this process is being realized." In other words, what raised the curiosity of sociologists in tourism are the social interactions entailed and the way it connected countless human activities in the contemporary society (Mustonen, 2006).

The processes of visitation to natural, cultural or archaeological sites are not only a modern human social activity. Rather, it was one of the age-old enablers of human interactions, which have, according to Meethan (2001:1) grown in its contemporary relevance:

> Tourism matters because it provides both a lens onto and energy for relationships with everyday life. It invites us to engage in exchanges of life with others and to remind us thereby of its most precious and vulnerable aspect: the intricate relativities of defining people who are not us. [Once again] tourism matters because, in a world of confusing connections and disconnections between human beings, our lives with others matter.

Tourism owns a transformative power. It, by dividing the environment as home and away, elevates the social space into a different platform. Considering the important social institutions that emerged surrounding tourist attractions and activities, social scientists' lack of interest and denial of their ear on the subject domain is appalling.

The proliferation of relationships within touristic landscapes and cultures justifies the significance of tourism to the social, cultural and economic lives of millions of people around the world. Considering hotels, market places and cultural sites as the elements in the complex touristic systems and structures, Isaac (2008: 42) writes:

> The relationships between…elements (functions) are established by the individual tourists and their movements. These relationships become tangible as tourist flows, capital flows or information flows between places or regions. Time-space behavior is the result of the created relationships (functions) between elements (structure) in a tourist recreation region.

For instance, interactions occurring in tourism elicit the unique features of places, histories, cultural traits and natural scenic viewpoints. Sociologists have been interested in the different forms that such interactions take. Sociological inquiries over these elements held paramount implications towards the subject matter of the sociology of tourism. For example, alienation[2] continues to prevail in contemporary societies with its severe consequences and varying dimension. In its extreme case, alienation from nature entailed as the most unrewarding aspect of its kind (Holden, 2006). Modern tourism practices helped tourists to create interaction with nature that helps them to overcome their deeper alienations.

Nonetheless, the sub-discipline of the sociology of tourism was not a cherished area of research to attract the interest of sociologists for a long time (Greenblat and Gagnon, 1983). Such indolence to apply sociological theories and methods to the study of tourism were due to factors that characterize the sociological enterprise and its uneven relationships with other disciplines in the social science family.

As a witness of fact, Dann and Parinello (2009) talked about the dominance of theoretical sociology, the meager integration of the sociology of tourism to general sociology, the ambiguities associated with definitions of concepts in sociology of tourism and the interdisciplinary nature of tourism research as some of the factors that deterred the development of the sociology of tourism. Early in its history, sociology of tourism has been viewed as "a trivial pursuit and thus not worthy of serious academic effort." There had been controversies among "mainstream sociologists" Wang elaborated, "how to treat tourism as a legitimate area of [sociological] study" (Dann and Parinello, 2000:9).

As one comes down to Ethiopian realities, alike the global trend, the subject of sociology of tourism constituted a neglected sub-field and represented abandoned sphere of inquiry. Various commentators noted on the tourism potential of the country, which extends to cover the cultural, historical, religious, archaeological and natural resources (Netherlands Development Organization, 2007; Kauffmann, 2008; MoCT, 2010; Mulugeta, 2012; Murray and Biniyam, 2013). However, the sociological explorations of these resources, verified through empirical research, are shallow and inadequate. For example, Mulugeta (2010) shaded a light on the sluggish utilization of tourism resources in the development of the country. Inevitably, this calls for a sociological endeavor that examines the resources, practices and actors interaction in tourism.

[2] Alienation entails the isolation of individuals from the fruits of their labor, human nature, fellows and other men in capitalistic mode of production (Abercrombie, Hill and Turner, 1994). In a similar manner, alienation from nature occurs when one lacks the opportunity to visit and interact with alien culture, environment, landscape and people.

The line of argument[3] taken and espoused through this research considers tourism as a subject of interest explicable through sociological perspectives and methods. As a result, the empirical experiences of five geographical spots, on the Bishoftu-Modjo-Hawassa tourist corridor, are opted to illustrate the empirical scenarios pertaining to tourist-local social interaction, exchange relations, operation of tourism establishments, and the overall impacts of tourism on the community.

1.2. Purpose Statement: Justifying the Knowledge Gap

Ethiopia's tourism landscapes present paradoxes and ambiguities. The possession of abundant tourism resources on the one hand and the failure to harness these resources for its development on the other hand were mere reflections of the prevailing paradoxes (Mulugeta, 2012). Ethiopia, "mosaic of more than 80 ethnic groups," has many tourist attractions including "... historic routes, Lucy..., lake Tana..., the Great Rift Valley lakes, Danakil Depression and Dallol..., World Heritage Sites[4] and National Parks[5] (MoCT, 2010: 5). Fittingly, it has also given the description as "the birth place of Coffee, [and] home of the Arch of the Covenant." While these mentions specify the presence of abundant tourism resource, reaping substantial benefits from these resource remains unconvincing (MoCT, 2006:17) and continued to be perceived as less consequential.

In the context of such prevailing paradoxes, the central thesis of this research espouses, "*Tourism as a social phenomenon affects the modes of human interaction, social exchange and institutions on the Bishoftu-Modjo-Hawassa route by inducing sets of impacts to the local communities.*" This central thesis comes forth in the contexts of prevailing insufficient interplays between sociology and tourism in Ethiopia, in theory, methodology and practice.

1.2.1. Social Interaction in the Context of Tourist-Local Contacts

Social interaction as a form of human social behavior signifies the focus areas of sociological investigation. Social interaction makes use of a range of meanings conveyed through objects that

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[3] Interplay of factors triggered the researcher to opt and come up on the theme embedded in the sociology of tourism; deployment in Axum University was a starting entry point to this milieu of inquiry. The production of a paper regarding the challenges and prospects of tourism activities in Axum on the re-erection of Axum Obelisk was also an inspiring event. The involvement to offer a course entitled as 'sociology of tourism' to under graduate sociology students at AAU fortified the interest to embark on this marginal area of the Ethiopian sociology.

[4] Ethiopia succeeded with the registration of ten world heritages sites, exceeding other African Countries, as recognized by UNESCO; including the recently registered Konso Cultural Landscape and the Meskel festival-the celebration on finding the True-Cross. All of the heritages possess universal significance in their touristic values (Ministry of Urban Development and Construction, 2011: 6).

[5] In a recently compiled list, by EWCA, Ethiopia has got about 20 national parks located in the regional administrative states. http://www.ewca.gov.et/sites/default/files/All%20parks%20and%20sanctuaries%20all%20over%20Ethiopia.pdf. The Abijata-Shalla Lakes National Park, one of the study sites on the route, is among those parks found in Oromia Administrative National Regional State but administrated by the federal government.

represent places, people, cultures, religion, class and status. Blumer (2004:29) purports "interaction between human beings … is a running sequence of indication, interpretation, devising of response and execution of response." Ferrante (2003:21) and others apprehended interaction as an "every day event where at least two people communicate and respond to affect one another's behavior and thinking …the parties define, interpret, and attach meaning to [their] encounters."

Many scholars (e.g. Greenblat and Gagnon, 1983; Wang, 2000; Watson and Kopachevsky cited in Ballengee-Morris, 2002; Olsen, 2002), pinpointed the distinctive circumstances of touristic encounters, and posited that tourists create interaction with the locals and promote mutually integrative experiences. Hence, tourism practices invite individuals to interact and construct relationships through a range of networks (Reisinger and Turner, 2003; Platenkamp, 2007). More specifically, social interaction in tourism involves the role that tourists display not only as strangers but also as observers to the circumstances as well as the culture around tourist attraction sites (Pearce, 2005). This confers the centrality of social interaction across the board.

Nonetheless, studies on the theme of tourist-local interaction, both at global and national levels, propped up the superficial attentions given by scholars (Ribeiro, Variero and Remoaldo, 2012) including the cases around world heritage sites. For example, Moyle, Croy and Weiler (2010:4) presented the holistic and actual situation of tourist-local interaction around the Australian islands as, "…largely unexplored," although there were some efforts. Thus, the exploration of tourist-local interaction continues to form a conceptual gap. In addition, Olsen (2002:166) noted "...the relationships and social contact that the tourist has with the service personnel are rarely examined." The meagerly available empirical evidence in Ethiopia also sheds little light on the shallow interactive circumstances of the tourists with the locals, particularly on the study spots.

Accordingly, the research carried out by Misge (2004) in Bahir Dar (North Central Ethiopia) and Hanna (2007) in Southern Omo (Southern Ethiopia) portrayed the practices of interaction between the tourists and the residents. Yet, these findings were not able to elicit the perspectives of the community on interaction, the settings of interaction, the roles of tourism establishments in interaction and the ultimate consequences of interaction on the locals. Chernet (2008) also employed mixed research method to investigate ecotourism in Adwa, Central Tigray, and reported the prevalence of low level of interaction between the tourists and few community segments. The report by Chernet (2008), however, did not map out the factors that curtailed or promoted tourist-local interaction and factors that undermined it. His focus was on the instigation of sustainable eco-tourism development, and enlightened the indispensability of tourism resource in community development.

The empirical studies carried out on the tourist spots under focus, such as on Langano and Abijata-Shalla Lakes National Park (ASLNP), indicated the level of neglects pertaining to the elements of tourist-local interaction. In his side, Kauffmann (2008) examined the challenges, potentials and future prospects of tourism development in the Central Rift Valley (CRV) of Ethiopia. His research attempted to link ecosystems and the ideologies of government at macro-economic levels. The issue of tourist-local interaction was barely touched in Kauffmann's work while social interaction unfolds as the entry point to all other forms of tourist activities and contact with locals.

Some of the factors that pushed tourist-local interaction were aspirations to experience natural or cultural attractions under the influence of peers and family. Moreover, factors such as occupational category, age, gender, number of tourists in a group, and educational status all influence the degree of tourist-local interaction beyond motivating tourist activities. In this respect, Wang (2000: 44) notes the prevalence of "a number of … sociological categories [that] are useful in understanding tourist motivation[6] such as social class, lifestyle, gender, age group, status, sub-culture and ideology…" These constitute, as to interactionist sociologists like Goffman (1956), personal fronts in the processes of staging into social interaction in the settings of interaction.

Empirical explorations regarding the circumstances and level of tourist-local interaction exhibit the continuance of knowledge gap in the area of sociology of tourism on the study route and even in Ethiopia. Denzin (2008: 413) writes "…little research has focused on mobile, geographically dispersed communities where relational ties are based on involvement in a particular type of recreation..." and interactional experiences, which also turned out to be a pertinent case on the study spots. In other words, a research that explored tourist-local encounters, by utilizing the sociological perspective of Interactionism, was deficient on the route under focus.

Then, the research question that follows is, "*What are the sociological determinants[7] of the level of tourist-community interaction on the Bishoftu-Modjo-Hawassa route?*" Based on the review of theoretical and empirical literature, the model below (Figure 1.2) identifies a range of sociological determinants that are likely to influence the level of interaction between tourists and locals.

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[6] The author understands the concept of motivation or motivational factors for tourism practices, equivalent with stimulus/stimuli, in the language of Interactionists while the resulting expected outcome is their experiences of interaction and emergent impacts.

[7] It appears worthy to mention that the determinants of the level of tourist-local interactions are selected influential factors from both tourists and locals' side. However, the analysis takes into account the combinational effects of the determining factors holistically. For example, while age was a pertinent factor from tourists' side gender or educational factors were more important from locals' side. Hence, the examination of the muddling effects of these three factors offer a comprehensive image of level of interaction than solely focusing on and working along either of the sides, which only would lead into half a story of the interactional experiences between tourists and locals.

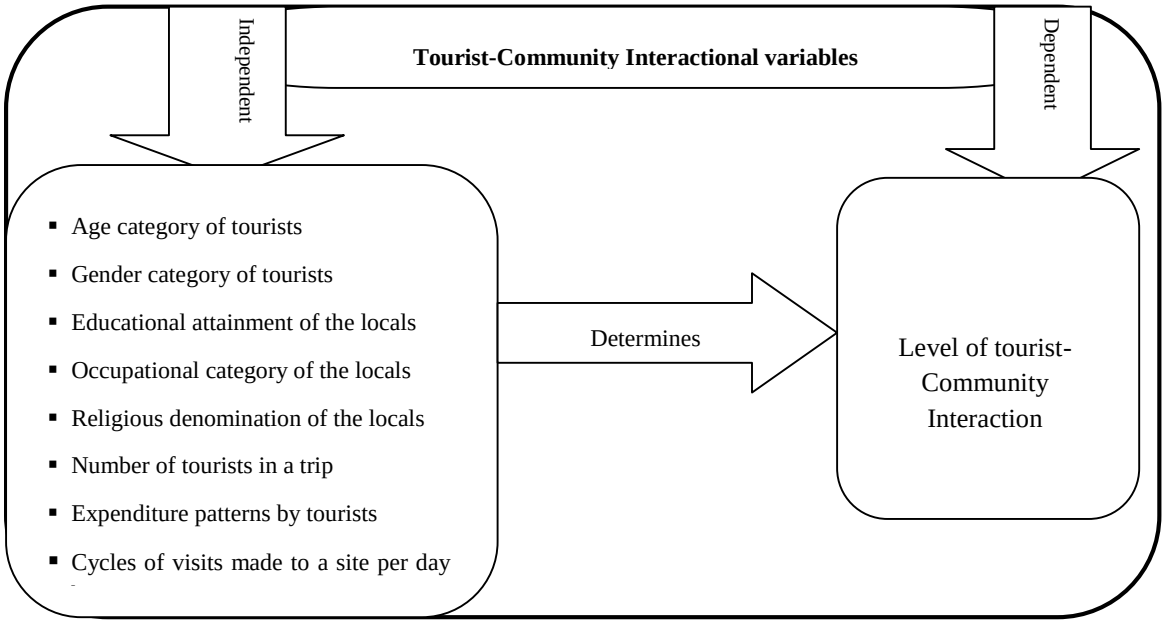


Figure 1.2: Sociological determinants of the level of tourist-local interaction (*Source*: researcher's own construction, 2012/13).

1.2.2. Institutions Managing Interaction and Exchange at the Tourist Attraction Sites

Wirth and Freestone (2002), and Beeton (2006) regarded tourism as a place-creating and place-altering act due to the interaction among diverse actors: tourists, local community groups, operators or agents, and private or government tourism structures. The processes of interaction as well as the various networks and institutions that emanate from enduring interactions define the roles and behaviors of the actors.

Tourism is "… a complex and dynamic system, involving reciprocity by bringing changes to places where tourists both go to and come from" Holden (2006:13). This reciprocity entails the exchange of cultural attributes encompassing language traits, values, norms, symbolic elements and material culture, ideology, identity and attitudes. Interaction also stimulates the reciprocation and influences that result in the making of identity, cultural assets and creeds of knowledge among the tourists and the locals. Overall, these attributes constitute traits of the social structures and institutions of tourism.

However, sociological study of tourism establishments and the processes of exchange mediated through these tourism organizations in Ethiopia and the study spots are uncommon. There are a few exceptions. For instance, Kauffmann (2008) studied the tourism circumstances and key challenges in the Central Rift Valley (CRV) lakes and reported the weak institutional basis of tourism, poor perception on tourism practices and poor linkage to livelihoods with a crosscutting challenge of poor resource conservation strategies. Besides, institutional instability and poor alignments among

stakeholders' undermined the crucial roles that the tourism institutions play in interaction and in the promotion of exchange relations.

In this regard, Binyam (2011: 45) identified and added the elements that obstructed the effective promotion of tourism across tourist destinations in Ethiopia to consist of:

> The poor quality of information and interpretation of heritage products, lack of competent professional guide services, limited use of credit card system, poor quality … of accommodation services, the tiresome and costly transportation services are the critical concern areas … of tourists experience in Ethiopia.

Scantily available research pertaining to tourism establishments and institutions in Ethiopia focuses on the institutional challenges, loose coordination efforts and poor promotional designs. While these components remained imperative and less addressed, the tendency to put aside the role of tourism structures in mediating tourist-local interaction and social exchange was high. This left the tourism structures, as the distinctive locales of interactive social networks and intercultural exchanges between visitors and the host community, less explored. Against this backdrop, this study pinpoints the position of service establishments and collaborative institutions, as intermediary structures between tourists and the community.

The prevailing facts ascertained that, research on social exchange relations and tourist-local interaction through the intermediary role of social establishments comprised a domain of primary ignorance. It consisted of a facet given negligence in the Ethiopian tourism industry and the study spots. More specifically, empirical studies that utilized the core propositions of Social Exchange Theory to analyze the rewards and costs of tourist-locals' encounters on the route were non-existent. As a result, the research question that comes into picture is that, "*How does tourism institutions maneuver the interactional and exchange practices in the overall social organization of tourism on the Bishoftu-Modjo-Hawassa tourist route?*"

1.2.3. Socio-Cultural, Economic and Environmental Impacts of Tourism

Several authors (e.g. Robinson, 2001; Wang, 2000, Greenblat and Gagnon, 1983) argued that the phenomenon of tourism operates as a force through which socio-cultural, economic and environmental changes occur. The collective effects of these changes affect the host community. The impact creates diverse sets of experiences, attitudes and resources that tourists bring and share. Meethan (2001: 143) viewed the impacts induced through tourism as follows:

> The changes attributed to tourism at a local level [involve] 'impacts', which generally proceed based on input-output or cause-effect modeling. These…subdivided into economic and socio-

> cultural. The former refers to the capacity of tourism to provide employment, while the latter tends to focus on the effects of such changes in terms of patterns of behavior and material culture.

Few studies are available, as compared to tourist-local interaction and exchange relations, on the general impacts that tourism creates in various communities. Indeed, Koa and Stewart (2002:522) corroborated that "…little research has examined the …impact of tourism on...community." These authors added, "Relationships between residents' perception of tourism impact and community satisfaction are important, yet [constituted] not [a] well understood, area of research." These appeared factual and even more worsened in the contexts of the spots and adjoining communities on the study route.

Research results, as highlighted below, showed the various impacts of tourism on the community. On extreme cases, the economic significances tend to mask the environmental dimension and socio-cultural impacts. The parameters that categorize tourism impacts either as positive or negative mostly allow for disguised interpretations. Many studies undertaken in Ethiopia (e.g. Misge, 2004; Hana, 2007) continue to fall short of reporting the proper level of the impacts and unable to portray the various forms of tourist-local interaction in breadth.

Yemane (2011) proclaimed on the positive achievements of strengthening eco-tourism practices in the Central Zone of Tigray i.e. Aksum. Yemane's (2011:61) arguments elicited the positive impacts of eco-tourism, which becomes only feasible through tourists interaction with the local people, their culture and their environment.

> In a poor and environmentally degraded region like Tigray, such tourist resources [historical, cultural, archaeological, and natural]…stimulate economic development… and heritages are also increasingly becoming crucial tourist products…Aksum has promising grounds for the development of ecotourism that …serve as livelihood options and contribute to poverty reduction through conservation, employment creation, revenue generation, and the funding of development projects.

In his analysis of eco-tourism practices at ASLNP, Adem (2008) revealed that despite the diverse tourist attraction resources available in the park and its environs, tourism was generally under developed. This connoted on the impacts of tourism practices on communities as well. The endeavors to expand tourist services[8] and create new job opportunities signified the positive images where as

[8] Tourist services, as a typical form of tourism product, entailed social processes in which interaction occurs between one or more producers [locals] and one or more consumers [tourists]. The quality of the social interaction between the locals and tourists itself is part

seasonality in tourism as well as deterioration of natural resource denoted the reversal and unanticipated consequences. The endeavors of creating job opportunities or the activities that deteriorate the natural attractions, are both taking grounds.

Perspectives that demonstrate the level of interactional impacts of tourism on locals reveal crucial gap in knowledge. On the positive spectrum of the touristic activities, one finds the revival of cultural traits, rising community awareness, growing employment opportunities, infrastructural expansion, and protection of environmental resources and growing transaction in local markets. On the contrary, the adverse consequences of tourism on the community instigate dislocations induced through infrastructural developments, theft, begging, change of life-styles via cultural erosions, and environmental pollutions. A sociological inquiry that deployed both the risks and global flows, to analyze the impacts of tourist-local interaction and social exchange practices on the communities on the route are hardly available.

The model hereunder (Figure 1.3) presents the causal linkages between sociological determinants and the level of impacts of tourism, both in its positive and negative sides. The construction of the model follows the reviews of theoretical and empirical research, which is scantly available and carried out on the theme of tourism impacts.

As a result, the research question that fits into the model and that aspires to inquire the prevailing circumstances is, "*What sociological variables affect the levels of the beneficial and distortive consequences of tourism on the community around the natural attraction settings along the Bishoftu-Modjo-Hawassa tourist corridor?*"

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of the service. In concrete terms, purchasing the service is to obtain a particular social or sociological experience (Urry, 2003: 17). The author adapts and advocates such a conception of tourist service throughout this work. Reisinger (2009:233) treated services as "intangible activities or benefits one party offer to another," i.e. community segments to tourists.

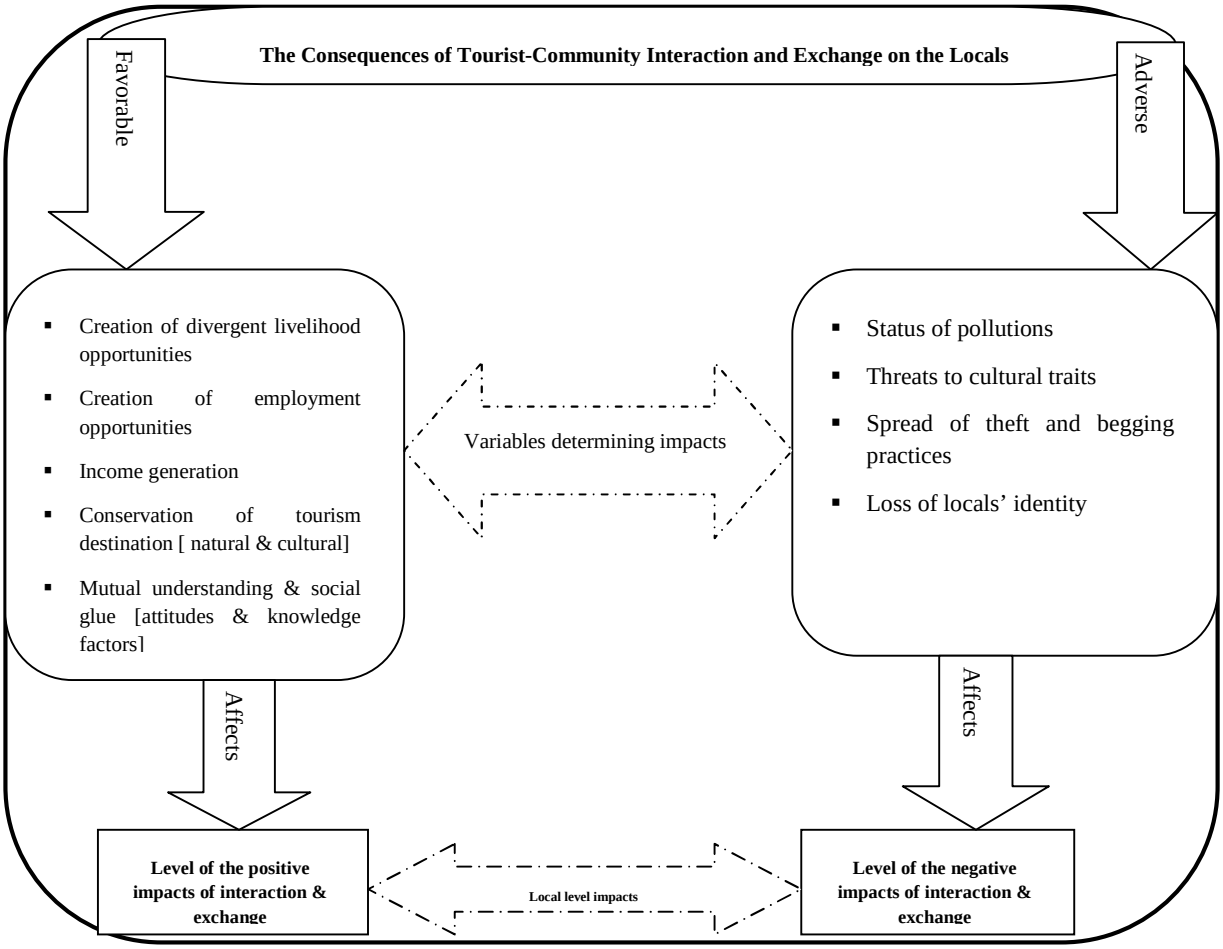


Figure 1.3: Sociological determinants of the level of tourism impacts on the route (*Source*: researcher's own construction, 2012/13).

1.3. Crystallizing the Knowledge Gap: Objectives of the Study

The study addresses dual objectives: general and specific objectives.

General objective

Generally, the objective of the study is to examine the interactional circumstances, exchange practices, institutional operations and impacts of tourism on the Bishoftu-Modjo-Hawassa tourist route, as embedded in the wider frameworks of tourism induced human relationships.

Specific objectives

The specific objectives of the study are to:

1. Describe the practices of tourist-community interaction on the route,
2. Analyze the sociological determinants of the level of tourist-community interaction,
3. Explore the exchange relations developing between tourists and the community segments,

4. Portray the roles of tourism establishments in social interaction and socio-cultural exchanges, and
5. Analyze both the beneficial and adverse socio-cultural, economic, and environmental consequences of tourism on the route.

1.4. Conceptualization and Operationalization of Centrally Pertinent Variables

Conceptualization entails the measurement of variables utilized in this study. According to Babbie (2008:136), conceptualization refers to "the mental process whereby fuzzy and imprecise notions are made more specific and precise." Operationalization, on the other hand, is the level at which the dependent and independent variables are measured. In this work, there are three dependent variables: (1) the level of tourist-community interaction, (2) level of the positive consequences of tourism, and (3) the level of the negative consequences of tourism. These variables are all ordinal having a category of 'low', 'medium' and 'high'.

As noted earlier, the study looked into the attributes that affect the level of tourist-community interaction from both locals' and tourists' sides. Hence, tourist attributes that affect the level of tourist-community interaction were age category of tourists, gender category of tourists, number of tourists in a trip, and cycles of visit to a site per day. On the local's side, variables such as educational attainment of the locals, occupational category of the locals and their religious denominations affects the level of tourist-local interaction. Most of these variables exhibit ordinal and nominal[9] attributes.

Variables like educational attainment, occupational category, and level of expenditure fall on the ordinal scale of measurement. On the other hand, gender and religious denomination belong to the nominal scale of measurement. The variables on both of these scales possess qualitative features and nature.

The level of positive consequence of tourism forms the second dependent variable. The number of tourism related jobs, income [monthly generate] from the sector at individual household level, and type of ties created through interaction, and level of expenditure around the tourist sites affected the level of the positive interactional impacts of tourism. The number of jobs in tourism sector and the amount of income that household members accrued through their involvement in the local tourism industry belonged to the interval-ratio scale. The remaining three independent variables dealing with type of ties, volume of transactions, and status of group dynamics fall on the ordinal scale.

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[9] Babbie (2008: 149) defined a nominal variable as "a variable whose attributes have only the characteristics of exhaustiveness and mutual exclusiveness," while ordinal variable refers to "a variable with …rank-order along some dimension."

While the third dependent variable is the level of the negative consequences of tourism on the community, the independent variables are the status of environmental pollution, loss of locals' identity, spread of theft or begging to local culture, and threats to traditional locals' culture. Most of these variables belong to the nominal scale of measurement. In this last case, the dependent and independent variables all belong to the ordinal and nominal scales, respectively.

1.5. Conceptual Frames and key Terminologies

Equivocal and contrasting definitions of concepts persist as a point of concern. Nevertheless, in the context of this study, the definitions of the concepts utilized were those conventionally applied by distinguished scholars and authoritative institutions on the subject of tourism.

I. Tourism[10]

The United Nations World Tourism Organization (UNWTO) defines tourism as, "…the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes" (cited in Goeldner and Riche, 2009:7). At institutional level, the MoCT (2010: 121) defined tourism in terms of "…activities in relation with the supply of …product to a person who was … defined as a tourist. The provision of the same service and product to a man defined as non-tourist…characterizes it as non-tourism activity." With broader overtone, McKercher and Lew (2004: 36) explained tourism as "…the movement of people through time and space, either between their home and destinations, or within destination areas."

For Goeldner and Riche (2009: 6) tourism involves "the processes, activities and outcomes resulting from the interaction among tourists, tourism industry, government structures, host communities and the [elements] in the attracting environment. It denotes the blend of composite activities, services and travel experiences." This definition locates tourism practices in the milieu of social relationships emerging from the interaction among tourists, host communities, government structures, business firms, and private organizations in the processes of attracting, serving and managing tourists.

II. Tourist

A tourist refers to a visitor staying at least 24 hours, and not exceeding one year, in the place visited for the purpose of leisure (holiday, sport, study, recreation, business, family, visiting friends and

[10] As an industry, tourism interferes with a number of sectors; namely: transport, tour operators, travel agencies, tourist attractions, conference business, tour guides, and tourist information services, souvenir shops, beach vendors, relevant government offices, NGOs and educational establishments (Riley, Adele and Szivas, 2002: 10-11). It also shares much in common with the hospitality industry.

relatives), or meeting and conferences (Reisinger and Turner, 2003). Visitors comprise same-day visitors, sometimes referred as excursionists[11] and tourists (Goeldner and Riche, 2009).

The separation of foreign and domestic visitors requires thorough understanding. Accordingly, MoCT (2010:39-44) provided the distinctions between international and domestic visitors as follows:

> Domestic visitor refers to the residents of Ethiopia making a trip in other parts of the country for the purposes of undertaking pleasure, recreation, visiting friends/relatives, taking part in a holiday, sporting events, running business, conventions, health treatments, education/training and religious attendances. International visitor- is a person residing in another country and travels to Ethiopia for a period not exceeding 12 months where the main purposes of the visit should not involve an activity compensated from within the places visited in Ethiopia.

According to Wang (2000: 4) the above definitions of a 'tourist' combined "temporal (demands staying over 24 hours), spatial (moving away from place of residence), and situational (not for pursuing an occupation remunerated from the place visited)" elements. The study at hand retained these elements, paying more attention to international visitors. Unless otherwise, a particular reference has made, the concept of tourist in study connotes both domestic and international visitors.

III. Attraction

Attraction designates a single unit, site[12] or area identified in tapping people during their leisure time (Swarbrooke, 2002). Scholars often identified three major taxonomies of attractions on the route, which are (i) natural, (ii) historical and manmade, and (iii) cultural and ethnic. Selam (2012:11-12), for example, portrayed the natural and scenic attractions to encompass the tourist developments around areas like:

> Lakes and springs, waterfall, national parks, controlled hunting areas, reserved wild life, sanctuaries, rivers, hot and cold springs, mountains and panoramic views, natural caves, forests and botanical gardens, valleys, volcanic and geologic formations,…

Attractions often signify the observable relationship between a tourist, a site and a marker of place (MacCannell, 1999). The author stresses the sociological relations created during visit, namely the relationship between the tourist, the natural landscape, and the tourism resources [historical or

[11] An excursionist is a visitor who travels to a place other than his/her usual environment for less than 24 hours without spending a night in a place visited and whose main purpose of visit is other than the exercise of an activity remunerated from within the place visited (Ryan, 2003:25).

[12] A site is a work of man or a combined work of man and of nature, and areas that have outstanding universal values from historical, aesthetic or ethnological point of view. It includes naturally attractive places (Ministry of Urban Development & Construction, 2011:13).

cultural] contained in it. The study contextually utilizes the natural, cultural and historical elements visited by tourists as packages of attractions prevailing on the route with the predominance of the natural elements.

IV. Tourist Destination[13]

Destinations represent areas that include chains of single attractions and the services rendered to tourists (Swarbrooke, 2002). Destinations merge "a number of … elements which attract the visitors … and which satisfy their needs. [Normally]…[destination] elements [are]…broken down into attractions. Quality of these elements…influenced the visitor's decisions to make the trip," Mame (2011:17). For the study at hand, the natural, cultural and historic attraction sites, as a whole, comprise an emerging and independent destination of its own in central Ethiopia.

V. Host[14] Community

The host communities are local inhabitants residing closer to the tourism attractions or at a given destination (Medlik, 2003). The hosts represent the local residents and those employed in the tourism industry to provide services and goods to tourists. The host communities are "hotelier, front office employee, waiter, shop assistant, custom official, tour guide, tour manager and taxi or bus driver" (Reisinger and Turner, 2003:37). The study at hand adopts this definition of the host. Indeed, 'local/s' 'host community,' 'community segment/s,' or local community all connote synonymous meanings throughout this study.

VI. Tour Operator

Tour operators entail business establishments and companies that combine two or more travel services including transport, accommodation, catering, and entertainments and sightseeing. They sell all these either through travel agencies or directly to service users as a single package tour (Meyer, 2003).

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[13] Saarinen (2004: 164) apprehends destination as a "…problematic concept. It refers to a varying range of spatial scales (i.e. levels of representation) in tourism: continents, states, provinces, municipalities and other administrative units, tourist resorts or even single tourist products."

[14] According to Pearce (2005: 128), host refers to two-dominant segments of locals with whom visitors mostly come in contact. These are the service personnel and local citizens. In sociological exploration of tourism, geographic location and characteristics of the individuals matter much than other attributes of locals. In tandem with this, Aref, Gill and Aref (2010: 155) defined community as "… a group of individuals living or working within the same geographic area with some shared cultures and common interests."

VII. Tour Agent

A tour agent involves**,** "a person or organization selling travel services such as transportation, accommodation and inclusive tours on behalf of principals like carriers, hotels and tour operators for a commission" (Medlik, 2003:170).

VIII. Interaction-Social

Social interaction**,** in this context, deals with social actions involving face-to-face encounters in which people act in relation to one another (Turner, 2006). Social interaction constitutes the actions that go on between humans including telephone calls, kisses, dancing, arguments, e-mail exchanges, business and so forth (Babbie, 2008). Social interaction illuminates the everyday behaviors, the actions and cultural dispositions of individuals that embrace the vast majority of human activity (Brown, 2004). Therefore, it is a two-way engagement occurring between actors, in this case, the engagements that come between tourists and the locals.

IX. Tourism Social Establishments-Institutions

Tourism institutions are entities and firms or sub-firms delivering services and products to tourists, directly or indirectly. The author viewed the sets of normative rules and regulations of the respective institutions, as integral constituents that regulate the tourism phenomena as it happens on the route.

X. Impacts

Tourist spending and spatial movements create direct influences on tourism establishments such as hotels, restaurants or shops and on factors of production employed by these establishments like land, labor, or capital (Medlik, 2003). Although tourism produces indirect and induced impacts, in the contexts of this dissertation, only the direct effects of tourism interaction and exchange, on the host community, received due weights. The direct impacts of tourism interaction centered on the economic, socio-cultural, and environmental dimensions of tourism both in its favorable and unfavorable spectrums. Overall, impacts, deal with the changes brought to tourism sites, people, their culture and natural resources due the deeper tourist-local contacts.

1.6. Relevance of the Study: Its Academic, Policy and Development Significances

The study explores the practices and circumstances surrounding the sociology of tourism on the route. It takes a glimpse on the contribution of tourism sector, as a significant component of development, in the overall transformation of the community. As a line argument, the subsequent points pinpoint the nexuses of the academic, research and development significances of the dissertation.

1. The study serves as a reference material for researchers, planners and policy-makers inspired to engage in the exploration of the sociology of tourism on the route and other sites in the country. In this respect, its academic significance turns out to be substantial.
2. Ideas do not develop in a vacuum. Research results normally provoke additional research projects. Due to the shallowness of research in the area of the sociology of tourism in Ethiopia, students of sociology, professionals and academicians in universities and research institutions could use this study's results as a launch to contribute to a better understanding of the tourism-industry in the country. The results of the research could inspire advancement in the sociology of tourism in Ethiopia and the route under focus. This also helps to institutionalize the research in the sociology of tourism in Ethiopia.
3. The findings also infor the regional bureaus[15], zonal offices and the respective district Culture and Tourism Offices to boost and find better pathways to manage the tourist-local contacts. In this regard, the research has a practical significance and gives the clue in terms of giving guidance on the interactional strategies one follows while making interaction with tourists.
4. The discussions advocate and raise the level of concern and the development of tourism resources in all the socio-cultural, environmental and economic dimensions. In this context, the research advocates and hints on the policy and strategic procedures adopted in the transformation of the sector.
5. The research results provoke the relevant government organs and other institutions to introduce proactive measures that assist nullifying the adverse socio-cultural, economic and environmental consequences of tourist-local interaction and exchange.
6. The document partly advocates on the conservation and sustainable use of tourism resources, particularly the natural lakes in the CRV, hot springs and tourism resources in the National Park for local, regional and national developments. This could help to see and consider tourism in light of the growing concerns over climate change debates taking grounds at local, national and international levels.

[15] The plan is that a copy of the final version of this document reaches to the line Offices of the Bureaus of Culture and Tourism in the two regions covered in the study route. Provision of the document accelerates the circulation of information besides meeting the agreement made between the researcher and respective offices during the fieldwork.

1.7. Scope of the Study: Nexuses of Themes, Geographic Spots and Unit of Observation

Three parameters have delimited the scope of the study. These were: (i) geographic spots, (ii) unit of observation[16], and (iii) thematic issues assessed in the study.

1.7.1. Delimitation by Themes

The research explores the level of interaction between tourists and the locals. Other forms of social interaction like mass interaction among the tourists themselves, or interaction among members of the host community in and around the attraction settings were not focal concerns in the scrutiny. Equally, the assessment of tourism establishments has tended to confine more on the dimensions of interaction and social exchange. The impact component examined the direct socio-cultural, economic and environmental consequences of tourism on the community, both in their positive and negative facets. The multiplier effects of tourism interaction involving its induced and indirect impacts on deeper levels were out of the scope of the study.

In concise terms, the thematic delimitations of the research focuses on: (a) the level of tourist-community interaction; (b) resultant direct and general exchange practices between tourists and locals; (c) role of tourism establishments in interaction and exchange; and (d) direct socio-economic, cultural and environmental consequences of interaction both in its positive and damaging senses.

1.7.2. Delimitation by the Geographic Areas of the Tourist Sites

Geographic delimitation of the dissertation entails the selection of the tourist spots included in the study. The selection of Lake Babogaya among many other lakes in Bishoftu proves the touristic values and priorities given to the site. There are also multitudes of hot springs and Lakes in the CRV of Ethiopia, out of which the touristic and interactional experiences around Lake Langano, ASLNP and Wondo-Genet hot spring areas appeared more powerful and a centre of gravity. Likewise, the selection of Lake Hawassa enhances the role of natural and cultural attractions in the southern destinations. Therefore, the research confined more to the selected attraction spots delineated with geographical territories.

[16] Units of observations, in this dissertation, are the participants of the research from which relevant data are collected. The households and tourist were key units of observations. The conclusions made to communities in the local settings depend on the responses extracted from heads of the households. The in-depth interviews, key informant interviews, FGD discussions and the observations complemented the generalizations drawn to the tourist sites on the route.

1.7.3. Delimitation by the Unit of Observation

The third dimension of the delimitation of the dissertation was in terms of the target groups that serve as the primary sources of data. The target groups were the host community, government offices, Tour Operators-Agents-Guides, Hotel or Resort owners, Hotel Managers and Academic Institutions [public and private] on the route. The consultations made with the local guides and micro-enterprises tilted towards those operating closer to the respective natural attraction settings on the route.

1.8. Limitations of the Study: Methodological, Conceptual and Institutional Impasses

Several limiting contexts present challenges to the level of progresses required in this study. The major ones involve unavailability of pertinent information, finance, dearth of research out puts on the themes under focus and poor institutional operations.

1.8.1. Shallow Institutionalization of the Sociology of Tourism in Ethiopia

The scantiness of empirical research, unavailability of forums and scientific papers exclusively or primarily dedicated to the sociology of tourism created challenges to the research endeavor. It demanded the researcher to labor in search of relevant literature and information produced on relevant themes in sociology of tourism. Part of the challenge falls on the absence of empirical and theoretical models that capture interaction, exchange, institutional operation and impacts. It was so cumbersome to have a model that capture and guide the research activity.

1.8.2. Unavailability of Relevant and Reliable Data

Obtaining reliable and up-to-date data i.e. digitalized using technology, which would enable its easy transfer and processing regarding the tourism phenomenon in Ethiopia was another major challenge of the study. Across the government bureaus and offices, pertinent data were inaccessible or they do present often-contradictory claims. Systems for registering tourist profiles, expenditure, income and other attributes were non-existent despite their indispensability in research and development planning. The antiquated data recording and processing systems have added to the challenges of obtaining relatively appropriate and timely data.

In connection with the absence of reliable data, there were also troubles of accessing data and pertinent information from the tourists. The attempts to generate data from tourists via the survey or interviews were most cumbersome. The tourists were all suspicious when approached through structured interviews although explicitly informed about the objective of the research in advance. The hotel owners and managers were unwilling to admit any of the arrangements made with the tourists,

particularly the foreign tourists. The tour agents or local tour guides who mostly accompanied the tourists were totally against the idea of approaching tourists for interview.

The tourists themselves were not in a position to share their experiences for reasons; (i) they lack the knowledge about questions that assess the impact of tourism on the host community; (ii) their interactions with the locals were so casual; and (iii) their explanations on their interactional or exchange experiences were mostly selective. Tourists tend to respond to questions that elicit their short observations alone. Most tourists, with national or foreign origin, had objected to fill out the items stated on the questionnaires. Some tourists avoided participating in the study due to shortage of time, suspicion and reluctance to take the burden of responding to the questions when they were in a moment of relaxation.

1.8.3. Financial Constraints

Limited availability of research grants and sources challenged the data collection processes. In reality, all the major phases[17] of the dissertation work demands adequate financial resources. The budget allotted for the study was so small and covers only some portions and activities of the field research.

1.8.4. Poor Awareness Among Tourism Stakeholders

Mulugeta (2012: iii) identified that "… comprehensive understanding of tourism resource, developing them into tourism products, and generating revenues that…support the community," were major gaps in the tourism sector of the country. Correspondingly, lack of willingness and limited awareness from the side of tourism stakeholders made them to resist sharing their experiences and knowledge on the discussion points. Hence, their reluctance constrained the data collection process, and it required additional steps to explain the purposes and uses of the study. The poor alignment of the sector with other industries, sectors and with the grassroots level community in the attraction settings worsens the awareness of stakeholders on the topical issues set for deliberations i.e. tourist-local interaction, social exchange, institutions and impacts.

1.8.5. Diversity in the Geographic Locations of Tourist Sites on the Route

The intent behind raising the number of attraction spots covered in the study was to pull out distinctive experiences from different settings and thereby produce comprehensive frameworks of tourism

[17] There are three core phases in the overall production of this dissertation: pre-field, fieldwork and analysis stage. The pre-failed work essentially focuses on proposal and questionnaire development while the fieldwork involves the data gathering activities. The analysis stage draws on the spectrum of data and synchronizes the extracted facts in a more meaningful pattern.

phenomena on the route. However, the data collection and processing for each site become a cumbersome task to the researcher leaving unforgettable traumatic memories behind. Each of the settings showed a mix of diverse features that presented the challenges of finding uniform patterns on the route and among the settings themselves during the analysis.

1.8.6. Unavailability of Measurement Strategies, Approaches and Standards

Despite the fact that tourism has a long tradition in Ethiopia, there were no institutionalized mechanisms to measure income generated or impacts induced through tourism. For example, the numbers of tourists in a trip represents a crucial factor and affects the level of tourist-community social interaction. However, there was no specifically devised mechanism either adapted or constructed to compute the income collected from the sector. Models that show the level of impacts were also missing. Lack of such standardized measurements has partly posed difficulties in the processes to compile and carry out the analysis of the study.

1.9. Structure of the Dissertation: the Road Map

The structure of the study deployed ten thematically organized chapters. While the first chapter describes the research agenda, the second chapter provides the theoretical tenets that expound social interaction, exchange and impacts from sociological point of view. The third chapter offers discussions on the policy contexts including the developmental perspective advocated by the Ethiopian government and its relevance in tourism. The methodology of the study, fourth chapter, narrates the philosophies, designs, processes and settings of the research.

Chapters running from five to nine present the major findings of the research. The fifth chapter addresses the practices of tourist-local interaction while the sixth chapter presents the sociological determinants of the level of interaction. The seventh chapter describes the social exchange practices in tourist-community contacts. The eighth chapter gives light on the tourism institutions and structures on the route and their place in the interactional processes. The ninth chapter presents the sociological determinants of the level of the positive and negative impacts of tourism on the locals. Finally, the last chapter makes the conclusions, and forwards the implications to policy, tourism development, tourism research and institutional implementations.

1.10. Chapter Summary

Research on the sociology of tourism is a grey area in Ethiopia. The fragmented pieces of empirical research on the study route witnessed the continuity of knowledge gap on sociological exploration of

tourism. The work at hand hints on ways to narrow the empirical gaps in knowledge, practice and institutionalization in the spots of the study.

The sketch (Figure 1.4) condenses the knowledge gap, research questions and objectives of the study. The broken arrows that link the research questions and specific objectives denote the weak relationships and scenarios prevailing among the themes of the research.

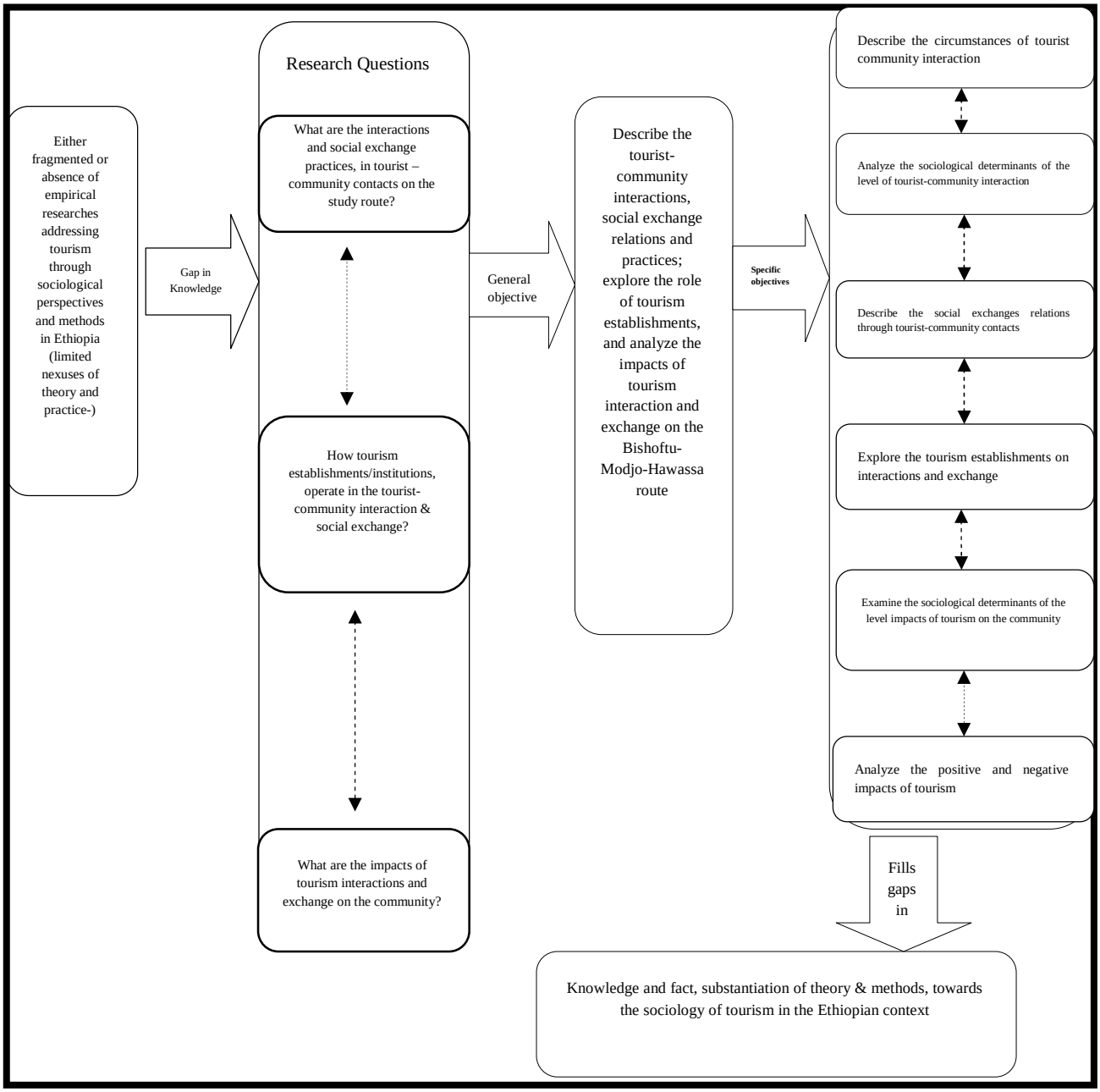


Figure 1.4: Research agenda and context: Knowledge gap, research questions and objectives (*Source*: researcher's own summary)

Chapter 2

Theoretical Underpinnings: Frameworks for social Interaction, Exchange and Impacts

Theories provide sets of abstractions that accrue to figure out the world around humans (Kalof, Dan and Dietz, 2008). Authors such as Mwanje (2001:8) viewed social theories as "a system of interconnected…ideas that condense and organize knowledge about the social world." Putting them in a broader context, Brown (2004: 45) wrote, on social theories, as "interrelated sets of concepts that seek to make sense of social facts so as to show how the social world operates." Emphasizing on the instrumentality of theories, and deploying a sociological approach, Wallace and Wolf (1995: 2) wrote:

> Sociological theories do not comprise a world of formal, empty boxes irrelevant to the world of work and family, power, freedom, discrimination and operation. They have everything to do with that world-how we see it, understand it, explain it, as well as how we act in it and thus what it becomes.

As per the message conveyed in the indentation above and more in precise terms, theories do provide explanation about the working nature of events in the world. The research at hand extends to see the power of sociological theories in the context of tourism phenomena. In essence, the study deployed a blend of assumptions derived from a range of sociological theories: the Interactionist Perspective, Social Exchange Theories, and the Theories of Modernity pertaining to global flows and the thesis[18] of risk. The theoretical mix, for one thing, was in tandem with the methodological and philosophical triangulations pursued in the study. Second, the absence of all embracing single theory to expound issues in tourism necessitates the employment of the tenets of diverse sociological theories. This notion was equally emphasized by Dann and Cohen (1991:167) who extended arguments on the non-existence of "…single sociological perspective…that claim a monopoly in … understanding ... tourism." In the opinion of these authors, "…insights contributed by various approaches… supply the basis for a pluralistic sociological interpretation of touristic reality."

2.1. Interactionism[19] and Its Thesis

Interactionism clings to the pragmatist philosophy, informed with orientations of interpretative sociology (Denzin, 1992). Remarking the influences of pragmatism on Interactionism, Shalin (1986:

[18] Tourism often introduces a risky activity, particularly if proper management and early interventions on its adverse sequels are out of sight (Ashley, 2000). The risk thesis, then maps-out the risks instigated by the dynamics that comes to local people through the agency of tourism.

[19] The concept, `interaction' suggests a primary focus on `micro', small-scale, face-to-face encounters of actors [individuals]. Indeed, all human life, depend on actions and interactions of individuals (Sharrock, Hughes and Martin, 2003: 151).

9) wrote, “There is a solid consensus among present-day commentators about the profound impact of pragmatist[20] philosophy on social interactionism.” Concurrnet with this connotation, the micro-sociological analysis of interaction traces and shares much with the notions of Verstehen[21] as explained by Weber (1968) in his classic foundational texts.

Social interaction emphasizes the connections that prevail in human social life. According to Blau (1964: 12), human social life involves “all about associations among humans … created through interpersonal relations.” More specifically, for Peet and Hartwick (2009:106), social interaction entails “…discussing, exchanging ideas, etc-which was also the source of invention, innovation, and progress...” Interactionism then castes light on those human social interactions and interpersonal relationships embedded in their particular contexts, scenarios and experiences.

Interactionism denotes a broader perspective in Sociology that traces its origins to the American Sociology at the University of Chicago (Ferrante, 2003). Its commencement was associated with the development of fieldwork. Dilemmas prevail with regard to the demarcation of the Interactionist Perspective and the more conventional Symbolic Interactionism[22]. Scholars often treated the two perspectives synonymously. However, Atkinson and Housley (2003) justified that Interactionism tends to be broader than Symbolic Interactionism in scope and application. Symbolic Interactionism involves a specific codification of the broader Interactionism that lay its roots in the empirical world and practice.

Despite this distinction, both Interactionism and Symbolic Interactionism share common grounds on their conceptions pertaining to the notions of interaction, interpretation, actions, relationships, and social structures in a social milieu. Hence, symbols epitomize crucial assets in the processes of social interaction. On the connection between symbols and interaction, Denzin (2008), posited that symbols condition interaction, constitute the fabrics of interaction and become the products of interaction. This argument depicts the presence of dialectical relations between symbols and social interaction. Indeed,

[20] Pragmatism has a Greek origin, and it connotes that action from which the words practice and practical originates. Its introduction into philosophy was by Charles Peirce in 1878 (James, 1955).

[21] “Verstehen, as a method of investigation, is not peculiar to the social sciences alone, but it is also the ontological condition of life in society. It is a linguistic matter of grasping the content of familiar and unfamiliar life forms. It involves entering dialogue with others and understanding their actions,” (Giddens, 1995:240). Verstehen implicates the subjective interpretations in human action and advocates its interpretative understanding.

[22] Hebert Blumer coined the phrase symbolic interactionism in a barbaric neologism manner. This phrase entered into sociological literature and theorizing in the year 1937 (Atkinson and Housely, 2003:2), and since then grows in usage.

the tenets of Symbolic Interactionism help to portray the interactional circumstances that proceeded between tourists and locals with the help of symbols that facilitate interaction.

In a discussion that indicated the philosophical significance and practical attributes of Interactionism, Shalin (1986:18) elaborated on the intertwined nature of man and society.

> Interactionist theory transcended the dichotomy of realism[23] and nominalism [no reality other than concrete objects] by bringing man and society into one continuum and presenting each as an aspect of the same process of production of social reality as objective and meaningful. The individual appears in this theory as both the actor and the author of the social script, a constituent of many interactional fields.

Several authors including Scaff (2003: 249) have made extensive discussions on social interaction, its features and place in Interactionism. The excerpt below attempts to situate Interactionism within the interactions that occur among individuals.

> To speak of an interaction is to characterize a relation between a subject and an object-both of which may be human individuals. The appropriate images for this characterization are spatial, directional, and three-dimensional: movement back and forth, repetitious circular motion, the sweep of a curve, or…the…movement from one level to another. The dynamics of rhythm, pace, and tempo are part of … the …progression or regression, development or implosion, sympathy or antagonism, forming connections or breaking apart, certainty or ambivalence.

Correspondingly, in the views of the preceding authors who conversed on the Interactionist thesis, and in particular, Shalin (1986) viewed that both individual and society comprise an aspect of the ongoing processes of social interaction. The person, as a principal or objective actor and the society shared the view that one constitutes the other. This avoids the thinking that one element or aspect i.e. individual or society, influences the restructuring of the other as a separable entity. Shalin's assumptions appear evidently noticeable in the interactive circumstances of tourist-local contacts, where both tourists and locals jointly engage on the productions of tourism, forming part of the comprehensive touristic phenomena or the tourists themselves dominated the making and remaking of objective realities.

The perspective of Interactionism grounds on pillar assumptions, which formed its central theses. According to Maines (2003:6), four major sets of facts lead the Interactionist thesis. These are (i) people possess the consciousness and capability to think; and (ii) communication, which occupied the

[23] Realism "seeks to establish that scientific theories refer to real objects that are independent of representations of them, even where the postulated entities and processes are unobservable" (Turner, 2006: 499).

hub of interrelationships, is intrinsic to all human social activity. The other complementary sets of facts are that (iii) human activity, like touristic actions, takes place in social situations; and (iv) human collectivities, including those associations that provide services in tourism, involve forms of actions. Moreover, the three propositions of Interactional Perspective that complemented the aforementioned sets of facts include: (a) human conduct introduces and promotes transactions of meaning; (b) change is ubiquitous in human social arrangements; and (c) persons and their social groupings are always fused (Ritzer, 2008), remained undetached.

Having noted the above Interactionist propositions, Blumer (1969:2) also elaborated on what he identified as the three core premises of Interactionism as follows:

> The first premise is that human beings act toward things because of the meanings that the things have for them… Secondly, the meaning of … things … arises out of, the social interaction that one has with one's fellows. Finally, these meanings are handled and modified through an interpretative process used by the person in dealing with the things he encounters.

The premises forwarded by Blumer signified the capacity of human beings to adjust their own behaviors through conscious and self-reflexive interactive processes. According to Sandstrom, Daniel and Alan (2001:18), "people become distinctively human through their interaction … and association with others. [For] interactionists, these unique human …behavior includes the ability … to participate in complex forms of communication and social organization." Tourist-local contacts, as intricate social phenomena, represent a domain of human social life that demands to deploy humans' unique attributes and creative qualities in the formation of self-identities, developing distinctive human experiences.

Several years back, Simmel (1950:381) observed that "every … relationship is accompanied by a specific feeling, interest, and impulse directed toward it by its participants." This has intensified humans' reflexive capacity in situations of interaction. Consequently, social interaction creates the window for the development of human characters and their gradual emergence in the form of individuals' identity. Interactionists also tended to view social factors such as language, race, class and gender as structural and institutional factors that constrain those processes of social interaction (Sandstrom *et al.*, 2001). These factors distort the qualities of tourist-community contacts.

Interactionist Perspective provides a particular focus on the successions of interactions, the biography of actors, and the underlying social structures that adjusts the ongoing interaction in particular settings. Interactional experience takes into account the motives that individuals hold for their distinctive actions or decisions. During the processes of interaction, actors acquired cultural domains from one

another (Denzin, 1992). Interaction also pays attention to the prevailing ideologies popular in the particular community, where series of actions took place.

The dramaturgical model, by Goffman, exemplified the above premises of Interactionism. It explained social interaction through the metaphor of a theatrical performance on a stage. The model treated interacting individuals as actors who possess varying roles, in front of audience or on a public stage. Accordingly, Goffman (1956: 8) viewed performance, as "…the activity of a given participant on a given occasion which serves to influence in any way any of the other participants." Concomitant to this, the model of impression management examines the manners and the ability through which actors manage both the emotions of their audiences and their own acts while engaged in performance. This logic of impression management directly supports and applies to control the quandaries that surface out between tourists and locals under distinct circumstances. The locals, who often supply services and products, are in a state of performing to satisfy the needs of their audiences i.e. tourists at the stage of attraction spots.

Atkinson and Housley (2003:12) apprehended role incumbency as "a process of creative adaptation to social circumstances, and an active part in shaping the social milieu. Interactionism stressed 'role-making' as much as 'role-taking.'" In practice, tourist-community interactive circumstances demonstrate nothing else than role defining and taking that goes between tourists and natives in varying degrees and contexts of tourism sites. Locals often lead role making while tourists mostly spearhead role-taking activities.

Role and status of actors, that underpinned role theory[24], are crucial in the Interactionist standpoint under multitudes of conditions. In the views of Goffman (1956:9), social role denotes "…one or more parts and that each of these different parts…are presented by the performer on a series of occasions to the same kinds of audience or to an audience of the same persons." This aligns with the notion of structural role theory as it compares with the metaphors of actors playing their parts in social interaction (Stryker, 2002). In essence, the institutional structure that operates in tourism encapsulates a loft of actors who own and display varying roles and status in their respective environs. In this specific context, pertinent roles and status are those owned and displayed both by locals and by tourists, who remained committed to the processes of interaction.

[24] According to Solomon et al. (1985: 102), the "role theoretic approach emphasizes on the nature of people, as social actors, who learn behaviors appropriate to the position which they occupy in the society." The assumptions of the theory draw much on the dramaturgical metaphor in which tourists and locals make either actors or audiences, in turn. Therefore, in the context of the study, the structural notion of role overwhelms that of the interactional conception of role (Stryker, 2002).

As already denoted, role and status, make key components in the processes of social interaction. Ferrante (2003: 151) states, "… [As] people interact, they identify the social status of the people with whom they interact. Once individuals determine another person's status in relation to their own, they proceed to interact on the basis of role expectations." Interactionists underline the importance of role and status in the dynamic courses of interaction. Their attentions tilted towards the self and the social milieu in which transactional relationships occur. In a similar fashion, tourist-local contacts do not fall out of the margins of the prevailing role-status frameworks. Above all, the profiles and demographic features of tourists do offer contexts for role-status nexuses in tourist-local interactive situations. The empirical literature available on this theme bestows the dignifying roles and status of tourists over the locals. This is to mean that tourist roles and statues appeared more influential than locals' roles and status in the processes of interaction.

Stryker (2002) discusses the connection between roles and status in the processes of social interaction, which also yields grains of truth in the case of tourism. In Stryker's claim, roles emerge from the experiences of earlier status occupants (i.e. either tourists or locals) and restructured by the environments in which they occur i.e. the sites of tourist attractions. In this regard, socialization imposes its influences in transmitting norms and the governance of expected behaviors linked to particular statuses. In interactional relations, the role expectancy of the individuals grows into the level of moral imperatives that adds to and accelerates the functions of groups, structures or the whole society. Thus, fulfilling one's own roles demands some sort of approvals from other actors in context. Through these processes, the social roles and statuses of tourists as well as the locals complement each other by creating imperative values in those interactional scenarios that prevail in the tourist attraction sites.

It is also good to take a note on the fact that social interaction and the emerging relationships do not always instigate mutual understanding that develops among the actors alone. Rather, part of the emerging social interaction causes distorted relationships and misunderstandings or controversies. The contact hypothesis[25], as stated by Pearce (2005), describes that the contacts between tourists and locals from multifarious cultural backgrounds inevitably resulted in a series of both positive and negative outcomes. In fact, to renowned sociologists, who contributed much on social interaction, like Simmel

[25] In the contexts of interaction in tourism, contact hypothesis suggests that the contact between tourists and locals, coming from diverse backgrounds, might result in the enhancement of mutual understanding, learning from each other or development of positive attitudes. On the other hand, the same contact may also cause misunderstandings, prejudice, and conflicts. It also facilitates distorted feelings about each other (Reisinger, 2009). These misunderstandings appear broader in the cases of developing countries as their cultural differences with international tourists are enormous.

(1950: 380-402) social relationships unavoidably cause both positive and negative ramifications, which he elaborated:

> The rise of a relationship, to be sure, requires certain positive and negative conditions, and the absence of even one of them may…preclude its development. Yet once started, it is by no means always destroyed by the subsequent disappearance of that condition which, earlier, it could not have overcome …. Spatial relations are only the condition, on the one hand, and the symbol, on the other, of human relations.

Interactionism, as a framework, gives explanations on the relationship of tourists with local residents. It also uncovered the interactional, collaborative, cooperative and competitive situations that prevail and characterize tourism sub-firms, agents, structures at the community level, actors, organizations and sub-groups. These structures, explicitly or implicitly, stimulate the tourism phenomena and facilitate the processes of interaction developing thereof. Mulugeta (2010: 24), for example, remarked on the ways to link interactional approach with local development. His arguments illuminate interactionism as a base for those actions, which are important in the whole courses of making tourism.

> Interactionism offers a theoretical and practical outlook for framing development thinking, designing systems, and implementing activities... It is not only about operation but also about the philosophy of development management since every development game has…played interactivity. Interactionism offers an additional tool in …tourism development programs… and strategies, where local ….management of social agreements work… Interactionism as a type of collaboration,…realized through agreed upon actions and normative principles with creative solutions and other resource focusing on problems and issues.

In their analysis, Reisinger and Turner (2003:36) have outlined essential elements applicable in most interactional frameworks. The elements combine numerous factors. Above all, (a) while goals direct social interaction, (b) rules regulate the processes of social interaction. In interactional frameworks, (c) roles define the specific duties, obligations and rights of the actors while the (d) sequences of interaction dictate the explicit order of actions, concepts, elements for effective behaving. In addition, the (e) setting of interaction creates the overall interactional environment; and (f) language complements and accelerates the depth of interaction. These key elements governing interactional frameworks between actors remain functionally imperative in tourist-community contacts.

The forgone paragraphs illustrate the underlying assumptions and premises of Interactionism. The discussions also shade a light on the roots of Interactionism and the contributions of various authors from their respective theoretical angles. These include the discussions made on contact hypothesis,

role-status frameworks, and rules and practices of interaction under various circumstances. Yet, a relatively complete apprehension of the perspective of Interactionism calls for throwing a light on the sets of criticisms directed to it. Criticisms often reveal the different facets of the applicability and power of a theory like Interactionism. Commensurate with these ideas, Kalof *et al.* (2008: 34) and several other commentators came up with the stance that "each theory is flawed, but a good theory is one whose flaws suggest further insight into how the world works." The criticisms of Interactionism reflect and bear this quality.

Interactionist thoughts stuck with and offer shallow explanations on structural, power related, institutional and ideological level issues (Richard, 1992). The shallow explanations of Interactionism on social institutions and structures boosted its reductionist approaches. Secondly, Interactionist perspective has suffered from the nature of research that it propagates. Mostly, interactionist research advocates research undertakings without established theories and hypotheses. It ignores deductive reasoning and theories. On other end, in Shalin's (1986) view, the participatory nature of Interactionist research opened the doors for subjectivism and intrusions of personal values into the process of producing empirical knowledge. The methodological dominance of qualitative techniques in Interactionist Perspectives lends itself for other sets of criticisms. Denzin (1992) picked, Interactionist Perspective never reconciled the debates over objective scientific ends and subjective human ideas on spectrum.

Regardless of these and other criticisms directed to it, the thesis of Interactionism, which built around four pillar-facts and three propositions, hold practical relevance in the context of tourist-local interactional frameworks, on multitudes of counts. The interactional framework captures the continuing situations that spread among the principal actors: tourists and locals. In brief, the facts and propositions of Interactionism offered extensive descriptions on tourist-local interactional experiences and the rising interpersonal relationships thereof.

2.1.1. Interactionist Lens: Unfolding Tourist-Local Contacts

Simmel (1950:315) recited that human interaction grounds on the principle that "the ideational worlds of men have certain elements in common." Interaction occurring between tourists and the host community would not follow an exceptional path and hence it builds on some common elements. This goes in tandem with the claims made by Bodker and Browning (2012:209) who maintained that, "tourists …interact with networks of local people, from those…delivering tourist services to the more fleeting interactions..." Therefore, tourists interact with locals as they draw common interactional interests.

Sociological theories like Interactionist Perspective appear powerful in exploring tourist-local interaction and exchange processes (Giddens, 1984). Despite the prevalence of conceptual difficulties, the interactionist concepts help to explore culture, identity, communication and institutions that operate in society (Atkinson and Housley, 2003), and tourism practices. The tourist-local interactional encounters also relied much on cultural assets and its symbolic constituents, the practices of tourists, the operations of institutions at the grassroots level, and the delivery of services and goods to tourists. Hence, the tourist-community contacts borrow and operate on the thesis and propositions of Interactionist Perspectives.

Above all, Interactionism opens a platform for alliance to connect stakeholders operating in tourism into a working situation for development. The perspective dictates the re-engineering of tourism institutions (Mulugeta, 2010). While doing so, Interactionism promotes interactivity among various entities including those functioning at global, national and grassroots. In this regard, entities such as local guide associations, micro-enterprises, tourism councils, heritage clubs, and committee functioning down at the very grassroots level (Chernet, 2008), help to reinterpret, define, realize and accelerate interaction. Interactionism, therefore, expounds the socio-cultural, economic and environmental interactions that cycle between tourists and locals.

The power of Interactionist Perspective remains immense in numerous interactional situations. For example, Dann and Cohen (1991:166) views actors "as reverting to a childlike stage of existence, in which they oscillate between the quest for instant gratification-pleasure…of the 'I,'[26] and the controls imposed by the guardians and custodians of society…the 'Me.'"[27] This also coincides and shares much with the role-status framework overviewed earlier. Interactionism has shown its indispensability in the examinations of tourists' orientations and their decision for interactions with locals. As a trend, tourists reveal their "I" and its aspects through the courses of interaction and then confront with the "Me" of the locals, the reverse also bears a similar effect.

In the situations where tourists and locals incessantly enter into relationships, Interactionism becomes worth to explore the socio-cultural, economic and environmental implications of the interactional schemes. The formulation of policies and programs on tourism and the determinations of

[26] "The 'I' is synonymous with actor or the natural aspect of it. It designates a part of the individual that is impulsive, that shows novelty and that sought freedom. It is a spontaneous and un-socialized facet of the actor. 'I' represents the response of the organism to the attitudes of others" (Mead, 1934: 178).

[27] The 'Me' is the social object that arises in the social self. It constituted the object that arises in interaction and that one communicates with, directs, judges, identifies and analyzes during interactions with others. It signified a conventional or more of habitual individual to the ways of the lives of the society. Hence, the 'Me' is the organized set of attitudes of others (Link, 2009).

implementing structures at national, regional and local levels trigger the practices of interactional scenarios (Chernet, 2008) at diverse levels. Hence, the premises of Interactionism remain fundamental in the investigation of interactions among stakeholders in tourism. Taken as a whole, the assumptions of Interactionism remained crucial to capture, comprehend and describe the interactional experiences of tourists with locals in the respective tourist attraction sites on Bishoftu-Modjo-Hawassa route.

2.2. Social Exchange Theory: Tenets and Underlying Assumptions

Social Exchange Theory explains the processes of negotiated exchanges among actors in the wider societal structures. The theory assumes that human relationships are products of subjective cost-benefit analysis. The theory traces its roots in the disciplines of economics, social psychology, anthropology and sociology since the 1950s, proving its eclectic origin (Cook and Rice, 2002; Yutyunyong, 2009). It is also good to take a note on the fact that the assumptions of exchange theory, discussed in the forthcoming paragraphs, are excerpts and contributions made by various scholars, with their respective approaches. That is to mean various authors have defined, characterized and approached exchange theory differently.

According to Zhang, Inbakaran and Jackdon (2006: 185-186) Social Exchange Theory is, "…a relationship maintenance theory that looks [into] how people arrive at their decisions in relationships. It posits a …system of measuring outcomes, taking into account the actions of others, rewards and costs, comparing results… prediction, and transformations."

Broadly putting, two models offer explanations in social exchange theories: the (1) individualistic model, and (2) the collectivist exchange model (Cook and Rice, 2002). The individualistic model argues that individuals seek to maximize their own private pursuits and calculations. In this individualistic orientation of social exchange, benefits and rewards follow mutual reciprocations. The work of Homans (1961) and Blau (1964), as principal protagonists of the theory, gave much insight to the individualistic exchange model.

Homans (1961), for example, revealed several fundamental propositions that direct exchange behaviors in small group settings. On the first place, the success proposition dictates that actions generating positive consequences often lead to repeatable behaviors that aim to boost success. The stimulus proposition underlined that behavior rewarded through some conditions in the past will be performed and repeated under similar situations. Value[28] propositions focus on the values of the results

[28] The value proposition dictates that the more valuable to a person is the result of his action, the more likely he is to perform the action. This fundamental principle governs the social exchange that occurs between tourists and the locals in this study (Wallace & Wolf, 1995: 291). The values proposition advances the minimization of costs and maximization of benefits.

of an action to a person. Cook and Rice (2002) also noted that a deprivation-satiation proposition i.e. excessive reward in a recent past diminishes the marginal utility of the rewarded good or service. In connection, the aggression-approval proposition describes the emotional reactions of individuals towards different rewarding situations. The rationality proposition combines the elements of the three first propositions i.e. repetition of rewarding actions, responses to stimulating rewards and humans' actions based on values attached to the outcomes of a given action (Wallace and Wolf, 1995).

On the other hand, the collectivist approach put emphasis on generalized exchange principles covering three and more actors in context. Under this scenario, mutual social exchanges do not operate. Rather, exchange assumed shared values in which actors discharge their obligations to the group or to the society. In the collectivist exchange model, self-interest declines and societal concern rises (Abercrombie *et al.*, 1994). This has been quite common in the practices of social exchange that occurs between masses of tourists and the community members residing in the tourist attraction areas.

In his discussions of social exchange, Zafirovski (2005:3) pinpointed the underlying assumptions and premises of Exchange Theory to ground on the relationships that develop in interaction.

> Exchange theory examines the processes of establishing and sustaining reciprocity in social relations, or the mutual gratifications between individuals. The basic assumption of exchange theory is that individuals establish and continue social relations because of their expectations that such relations will be mutually advantageous. The initial impetus for social interaction is provided by the exchange of benefits, intrinsic and extrinsic, independently of normative obligations.

Equally, Lin (2004:143) understood social exchange as "… a series of interactions between two (or more) actors in which a transaction of resource takes place. [Thus], exchange has two …components: it requires a relationship between the actors, and it leads to resource transaction." In generic terms, the resource involves material and non-material assets. Molm (1997) voiced social exchange to radiate from the principles of economic exchange where the exchange processes take into account certain forms of benefits. In practice, these basic principles and ethos of exchange theory apply to numerous contexts that go between tourists and locals.

Blau (1964) also signified social exchange as the emergent properties of interpersonal relations. It represented relations underlying individuals, groups or associations. The forms of relations that tie groups or individuals together involve cooperation or even competitions characterized by conflicts. Through these processes, more suitably cooperation, actors reciprocate cultural assets, economic resources, technological innovations, social values and thoughts if a mention need to address the most viable ones.

Under most circumstances, Social Exchange Theories consider actors to display their behaviors, interests and orientations. Actors seek to increase outcomes that are positively valued and decrease the ones that are negatively valued. Social exchange occurs, as what humans consider valuable mostly is available in the hands of other actors in a society or groups. Inevitably, social exchange relations that emerge among actors leads to their interdependencies. The growing degrees of interdependencies among actors usually result in dual outcomes: (i) commencement of social integration, or (ii) creation of social differentiation, which is attributable to unequal dependencies of social exchange relations among actors (Blau, 1964; Cook and Rice, 2002; Molm, 2003).

Molm (1997:12) also added that the assumptions of Social Exchange Theory base on and connected to what individual actors value most in their lives. His arguments underline that:

> Social exchange [rests] on a fundamental characteristic of social life. Much of what we need and value in life (e.g., goods, services, companionship, approval, status, and information) … [are] obtained from others. People depend on one another for such valued resources, and they provide them to one another through the process of exchange. Social exchange theory takes this aspect of social life as its particular focus - the benefits that people obtain from, and contribute to, social interaction, and the patterns of dependence that govern those exchanges.

Exchange Theory has stretched out to cover the exchange networks out of its dyadic focuses or individualistic model. Exchange relations establish network of structures among actors. Commonly, three forms of connections or relations do evolve in exchange network structures: (a) negative, (b) positive, and (c) null connections. Actors tend to exhibit negative emotions when the frequency of exchange in one sort of relation is imbalanced with the magnitude of exchange in the other sorts of relations (Cook and Rice, 2002:705). For example, when a local guide constantly furnishes a backpacker with pieces of information about the development of lakes and its touristic values, and if the tourist ignores to bring similar experiences or do not pay per their terms of consent, the local guide reacts emotionally negatively to the requests of the backpacker in another context. Consequently, negative connections of networks and structures develop and lead to fierce competitions and misunderstandings.

In contrast, in a positively connected network structures, the relations of actors enhance exchange with other actors. The exchange of valued benefits between a boat rider and a domestic tourist in a natural tourist site definitely encourages the efforts of services providers and sub-firms to cooperate with foreign tourists. Hence, positively connected exchange relations facilitate cooperation. The null connection indicates the absence of network ties among actors in exchange. This implied to a situation where active operation of structural networks has not yet taken grounds. A typical example in this case

could be the shallow interactions of tourists and locals, who looked at each other from a distance without creating any meaningful interaction (Zafirovski, 2005). The null connections could also occur in the contexts where locals fail to understand the needs and expectations of tourists due to communication barriers.

Social Exchange Theory has four key components (Molm, 1997:13). These comprise: (1) actors who engage in exchange, (2) the resources for exchange, (3) the structure of exchange, and (4) the process of exchange. Actors are participants in the social exchange processes and these include individuals or groups that behave both to boost outcomes that are positively valued and decrease outcomes that are negatively valued. For Cropanzano and Mitchell (2005), the resources of social exchange cover a range of elements that undergoes the transaction process. The transacted elements could be goods, services, status, love, information and money. The exchange of these transactional resources could confine within the domains of economic exchanges or within the boarder spheres of social exchange relations. Social exchange discourages atomistic and self-motivated nature of actors, which also distinguishes it from the purely economic exchanges.

The structure of exchange refers to the exchange networks and frameworks that develop within the mutual reciprocation and interaction of actors. Process of exchange denotes both to the benefits distributed among the actors and the exchange relations established within the structures. The exchange processes entail an ongoing series of transactional activities that recur and extend in interactional relations among same actors over certain periods (Molm, 1997). However, there is a need to make distinctions between two prevailing conceptualizations of exchange relationships: (i) relationships interpreted as the series of interdependent exchanges, and (ii) relationships interpreted as the interpersonal attachments that result from a series of interdependent exchanges. Such distinctions of social exchange relationships as transactions or as interpersonal attachment constituted essential components in the analysis of the emerging typologies of relationships embedded within the frameworks of social exchange (Cropanzano and Mitchell, 2005:886). Relationships that emerge because of transactions were more common although both types of relationships prevail in the tourist attraction sites on the route.

Lawler, Thye and Yoon (2008) indicated the presence of various forms of social exchange among actors. The most commonly prevailing forms of social exchange are: (i) productive, (ii) generalized, and (iii) direct exchanges. Lawler *et al.* (2008: 539) specified and explained these triple forms of social exchange as follows:

> Productive exchange [triggers] individual behaviors to generate a collective joint product. Direct forms of exchange either involve an explicit contract specifying what each actor is to give or an implicit contingency between unilateral acts of giving at different times. Generalized exchange involves a chain of unilateral acts of giving. Direct exchange occurs when two or more actors give directly to one another over time. There are two forms of direct exchange: negotiated and reciprocal.

The process of exchange basically takes into account the actions and activities of the locals, service providers, government structures, local guides and institutions that are onboard to respond to tourist needs and expectations. The elements of transactions covered the contacts established between tourists and the community in person, via telephone, internet or various genres of social Medias. The resources of exchange are the cultural and natural tourism assets, be it tangible or intangible, and that are available for exchange. The structure of exchange denotes to the recurring behaviors and networks displayed by the respective offices, tourism sub-firms and private actors in the provision of services and goods to tourists.

Tourists carry and travel with valued resources comprising knowledge, experience, technology, and cash money, which are all crucial enablers for the reciprocation of other valued resources in the local communities. The cultural resources, scenic landscapes, ritual events or dances, elements of hospitality and a range of other social supports extended to tourists encompass the packages of assets and services that the communities furnish to tourists in their exchange transactions. Murphy and Murphy (2004) commentated on these elements of exchange as antecedents; denoting on the importance of sets of opportunities identified and appreciated by actors of exchange.

In spite of its applauded assumptions and power to explain human behaviors, Social Exchange Theory has also hosted sets of criticisms. The theory has suffered from sets of criticisms for its excessive treatment of human social life purely from the perspective of exchange relations alone. Hence, it reduced human social interaction and social exchange to terms in economic transactions (Zafirovski, 2005). Hence, the theory focused much on self-seeking, and calculative elements of human behavior that overemphasizes its economic roots. On the other hand, the theory was less precise to specify and indicate when and how transactions of valuable resources proceed. The theory also neglected the basic principles that should govern the transactions of most valued resources (Molm, 2001) by actors.

These and other sets of criticisms directed to Social Exchange Theory did not devalue its power in explaining actors' behaviors. Hence, its main principles continue to explain human behavior involving social interaction, exchange and transactions developing thereof, both in theory and practice.

2.2.1. Social Exchange Theory and Its Reputations in Tourist-Local Interrelationships

Tourist-local interaction has exemplified among the spheres where the assumptions of exchange theory proves its usefulness and concreteness (Aref and Redzuan, 2009). As a result, Social Exchange Theory backs up the exchange relations and practices emerging due to tourist-local interaction on the route.

In light of reporting the relevance of social exchange theory in tourist-local interrelationships, Jack and Phipps (2005:6) narrated that:

> Tourism provides a … significant occasion for intercultural communication, and for a potential mixing of different social groupings. In this mix, we find relations that are inflected by power relations in highly nuances ways, as resistance, as domination and as subtle shifts between people as they meet and exchange.

Connecting the principles of Exchange Theory to tourism and with some of its contexts, Shaw and Williams (2004: 184) denoted that "the processes of socio-cultural exchanges considered the local situations and the processes of change negotiated in different ways by local communities. These processes of negotiation are stimulated by the reactions of local communities toward tourism and tourists." This implicates that the locals act and engaged in exchange transactions after computing the costs and its benefits at large in advance. They normally took into account the economic, socio-cultural and environmental benefits or costs that result from their engagement in exchange transactions with tourists. Hence, exchange relations also involve processes of negotiations that focus on the calculations of costs and benefits.

With a corresponding idea, Molm (2003:2) posited that in " social exchange… community seek benefits in exchange for something estimated as equal to the benefits they offer in return, such as resource provided to tourism developers, tour operators, and tourists." Likewise, Yutyunyong (2009:6) pinpoints that, "...people [locals] evaluate an exchange based on the costs and benefits incurred as a result of that exchange...residents perceiving their benefits from tourism are likely to view it positively, and vice versa." In reality, the benefits of exchange relations were more perceptible than its costs. The calculations of incurred costs did not take deeper alike the span of benefits.

In more specific terms, Molm (2003: 3) acknowledged, "what the community offered in exchange relations includes their support for appropriate development, being hospitable, and tolerating inconveniences created by tourism such as pollution, traffic congestion and queuing for services." Supporting Molm's line of argument, Zhang *et al.* (2006: 186) provided details on the expenses incurred and benefits obtained by the communities in most tourism localities, of the world, as follows:

> In the tourism context, social exchange theory views community attitudes towards tourism development as a trade-off between the benefits and costs perceived by community members. A resident is more likely to be inclined towards and supportive of tourism development if he/she perceives more favorable impacts [benefits] than negative impacts [costs] from tourism development.

Social exchange relations that develop in tourism proceed through four stages (Murphy and Murphy, 2004: 43). These are: (i) initiation of exchange; (ii) engagements in the actual exchange; or alternatively; (iii) avoiding exchange. The last stage involves (iv) examination of the consequences of exchange practices. The outcomes and the proof of negative consequences of exchange lead to decisions that go as far as withdrawing from analogous practices while the positive consequences contribute to strengthen relations that further initiate and always bear benefits. In principle, these stages mark and apply to the contexts through which both tourists and locals construct exchange relations.

Intercultural interaction in tourism, therefore, proceeds through the movement of tourists and their cultural baggage, which mostly contains their lifestyles, cultural practices, experiences and skills. The community possesses the artifacts that give particular experiences to tourists' on move. These relations accelerate the exchange of cultural and social assets between locals and tourists (Jack and Phipps, 2005). Moreover, Yutyunyong (2009) praised the noteworthiness of the elements embedded in Social Exchange Theories in analyzing the consequences of tourism in the economic, socio-cultural and environmental domains. The theory provides insights to look into the impacts brought about due to tourism and the likelihood that community continues to cooperate with the government and other stakeholders on the fortification of exchange practices.

Putting it precisely, Social Exchange Theory sets out the premises that enable to explore tourist-local contacts from dual borders. The actors, i.e. tourists and locals, engaged in exchange relations in view of maximizing their respective benefits and eliminating behaviors that introduce penalties. The exchange of valued resources like cultural assets, symbols, meanings, technological skills, mutual understandings, scholarships, and marital bondages (Cook and Whitmeye, 1992), are taking place in both sides. Thus, the applicability of the assumptions of Social Exchange Theories to situations of tourist-community interaction and exchange on the route remains indisputable and vigorously eminent.

2.3. Theories of Modernity: A Walk through Global Flows and Risk Thesis

Theories of Modernity give explanations on the processes of social change and progresses related to human society. For Haferkamp and Smelser (1992:38) modernity consists of the core features reflected and implicated in the subsequent indentation:

> …modernity has its roots in the attempt to come to grip with the meaning and significance of the social changes… namely, the effects of industrialization, urbanization, and political democracy … The theme of modernity pervades sociology. [It]…[carried] the connotations of a new experience of the world. Modernity referred to a world constructed anew through the active and conscious intervention of actors and the new sense of self that such active intervention and responsibility entailed. In modern society, the world … gives rise both to an exhilarating sense of freedom and possibility and to a basic anxiety about the openness of the future.

For Giddens (1990) modernity defines the modes of social life that have emerged since the late seventeenth century and onwards creating diverse forms of influences on human life in Western traditions. The economic institutions, technological revolutions, cultural changes, educational systems, travel behaviors and other facets of human life represented among the manifestations and the influences of modernity. In tandem with this, Turner (2006: 389) posits, "Modernity, like all epochs, includes distinctive forms of economic and political organization, characteristic cultural institutions, and persistent tensions between antithetical civilization trends." Incontestably, modernity and its basic constituents are the outcomes of forces that underneath and operate at various stages of societal evolutions.

Authors such as Haferkamp and Smelser (1992) proclaimed on the presence of families of Theories on Modernity along with their corresponding respective commentators. In line with the context at hand, the arguments of Global Cultural Flows and the assumptions of Risk Thesis go along with and bestow explains on the consequences of tourism on communities in the tourist attraction sites. Authors on the subject documented the presence of robust linkages between modernity and tourism. That was why Jack and Phipps (2005:34) quoted saying, "tourism was either an outcome of the alienating or the rationalizing impulses of modern society, or recompense to them."

2.3.1. Global Flows and Risk Thesis

Several authors associated modernity with the features and the constellational effects of globalization. Globalization, as a process, involves the spread of social relations that connect isolated localities with global practices through series of interactions and cultural flows (Haferkamp and Smelser, 1992). The integration of economies, societies and civilizations epitomized the essential features of globalizing

forces. More than anything else, the spreading interconnections between tourists' and locals' culture, economy and lifestyles mark the evidences on the growing effects of globalization.

Kellner (2002: 286) wrote on the controversies that surround the beneficial as well as ill sides of globalization processes. His arguments illuminate that:

> Indeed, globalization is one of the most hotly debated issues of the present era. For some, it is a cover concept for global capitalism and imperialism and is accordingly condemned as another form of the imposition of the logic of capital and the market on ever more regions of the world and spheres of life. For others, it is the continuation of modernization and a force of progress, increased wealth, freedom, democracy, and happiness. Its defenders present globalization as beneficial, generating fresh economic opportunities, political democratization, cultural diversity, and the opening to an exciting new world. Its critics see globalization as harmful, bringing about increased domination and control by the wealthier overdeveloped nations over the poor underdeveloped countries, thus increasing the hegemony of the 'haves' over the 'have-nots'.

Just from the above indentation, it becomes evident that global flows cause both socially desirable progresses and distortive ramifications. These outcomes comprise inevitable consequences of the facets of globalization throughout the world (Giddens, 1990; Meethan, 2001; Hjalager, 2007; Ritzer, 2008: 574; Ritzer, 2010). This often lets fresh controversies to alive and continues under various guises. In the context of this study, however, the apprehension of globalization, tilt more towards the continuation of modernization that boosts progress, freedom, innovation and democratic travels.

According to Hjalager (2007:437-438), for example, globalization holds the power to restructure and affect human social life, encompassing "capital flows, through political collaboration, to the flow of ideas. It further imposes environmental pollution, criminal behavior, disease, and, ultimately, terror. Travel and tourism are among the…causes and results of globalization processes." Meethan (2001: 36) supplemented that "globalization [involves] the reassertion of the … locality as the basis of social interaction. [It] focuses on both political and social identity… [it promotes] increasing interconnectivity…and the extension of … relations."

People pursue mobility without creating boundaries to acquire cultural goods and engage in the consumptions of services. Matching with this idea, Brown (2004:233) stated, "in addition to the rapid movement of goods, services and information, globalization entails an acceleration of the physical movement of bodies across territories. Increasing numbers and types of global tourists account for one part of this flow of people." Similarly, authors (such as Ritzer, 2010; and Mowforth & Munt 1998) voiced that globalization accelerates not only the movement of ideas or technologies but also realizes the movement of people including tourists.

The application of modern technologies and communication has hastened touristic movements across cultures and regions of the world. As a result, the remote places in different parts of the world fall under the effects of dynamically evolving interactional impacts of tourism.

A. Theoretical Insights on Global Cultural Flows

Global flows have affected human social lives in different magnitudes and scales. Global creeds spread throughout the cultural, institutional, economic or technological aspects. Ritzer (2008:578) forwarded the ways through which global flows affect human social life. These comprise, amidst of others: (i) humans' everyday life and their interaction fall under the effects of mass media; (ii) global cultural industries circulate at unprecedented levels; (iii) major segments of the society such as community, labor, and capital becomes placeless; and (iv) the presence of growing awareness on global ecological dangers and actions taken against their repercussions. These elements ascertained the likely threats and benefits accrued due to global cultural flows.

In particular, Appadurai (1996:33) positioned the discussions on global cultural flows within imaginary conceptions of ethnoscapes, mediascapes, technoscapes, financescapes, and ideoscapes. He portrayed these global cultural flows as follows:

> The suffix -scape[29] allows…to point to the fluid, irregular shapes…styles [of the flow]. These terms… are … constructs, inflected by the historical, linguistic, and political situations of different sorts of actors: nation-states, multinationals, diasporas communities, as well as sub national groupings and movements (whether religious, political, or economic), and even intimate face-to-face groups, such as villages, neighborhoods, and families.

Elaborating discussions on the fluidity of their distinctive contents, Ritzier (2008:590) also documented on each of those scapes. His arguments followed that ethnoscapes refer to the mobile groups and individuals including tourists, refugees, and guest workers. The assumption on ethnoscapes roar that tourists, as examples of moving sub-groups, carried the creeds of their respective cultures and disseminate to distinct localities during their sojourn. In the technological side, the global technological spread and information were backbones in the exchange of touristic information, resources and site level progresses. In addition to the people and technology, money also circulates and it comprised part of the financescapes. The mediascapes involves the dissemination of particular

[29] In the views of Heyman and Campbell (2009: 134), "scapes are distributions at any given times, results of processes, but are not the processes themselves. The processes are… specifiable flows, mobilities and relationships."

images about tourist attraction sites. The sharing of political ideas and ideologies about the governance of tourist sites form ideoscapes.

The aspects of ethnoscapes, technoscapes, and mediascapes hold unequivocal relevance to the contexts of tourist-local interaction and exchange processes. The financescapes and ideoscapes were limitedly observable in certain contexts. Nonetheless, these global flows do not operate without constrictions, as interaction with people of unfamiliar practices or institutions caused confrontations (Brown, 2004). The classification of diverse forms of flows was overly reductionist. Highlighting few of the drawbacks in the conception of flows, Heyman and Campbell (2009:144) forwarded that "geographic spaces are constructed over time, and flows do not only erode geography; rather, they may create it, reproduce it, transform it, or undermine it." This view offers both the values and side effects of global flows contradicting to the one-sided and allegedly enabling power of flows acclaimed by Appaduri, and other scholars.

The diagram below (Figure 2.1), presented a typical example of global-local nexus emphasizing on the cultural dimension. It indicates the movement of people, technologies, finance, ideas and images from the global level to tourist attraction sites. The reverse direction demonstrates the flow of these circumstances from the respective localities to the global atmosphere.

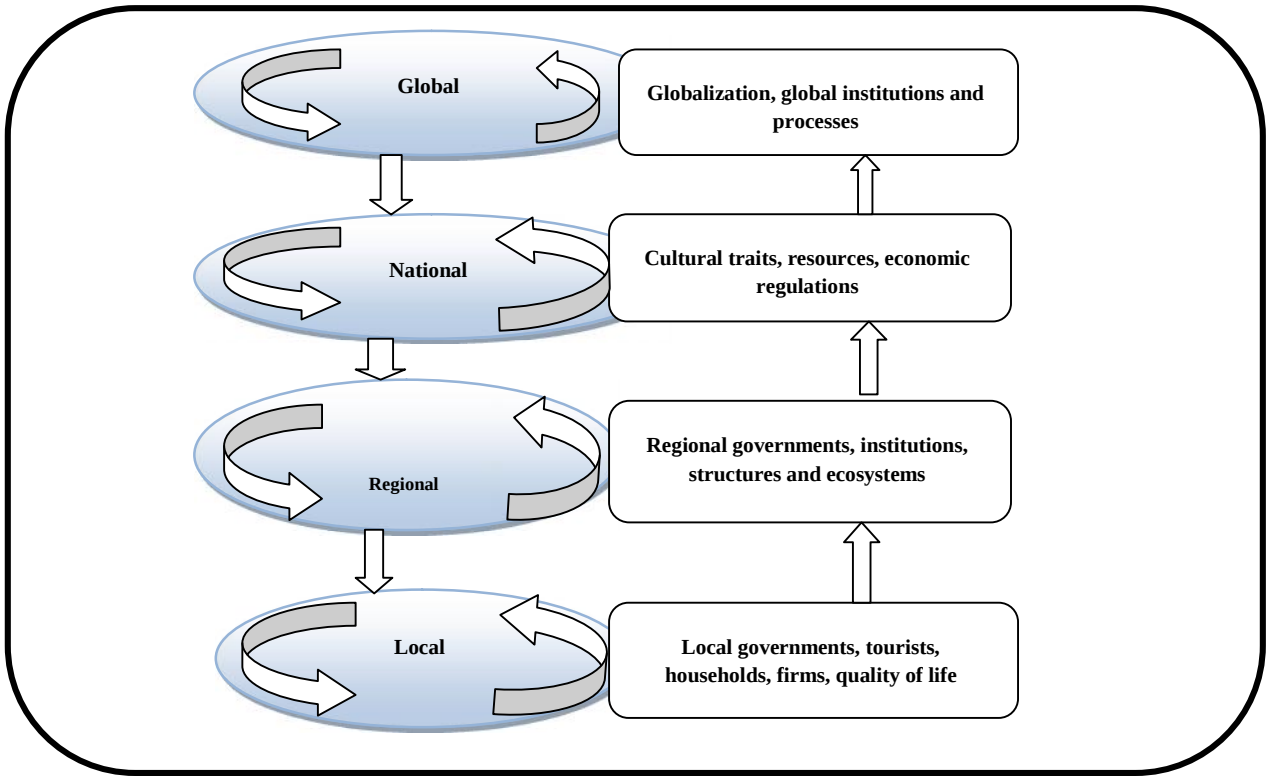


Figure 2.1: Global-local socio-cultural and economic nexuses (*Source*: modified after Milne and Ateljevic, 2001: 372).

B. Bird's Eye View of the Risk Thesis

At theoretical and extreme levels, the flows of threats and dangers cause risks and expose the locals to unprecedented sufferings. Mythen (2006:1) also noted, "In one way or another, the defining markers of modern society are all associated with the phenomenon of risk." These arguments implicated that cultural flows bear risks, imagined or unimagined.

As a protagonist of risk[30] thesis Beck (1992:21) characterized risk as "a systematic way of dealing with hazards and insecurities induced and introduced by modernization itself. Risks…are consequences which relate to the threatening force of modernization and…globalization." Technological advancements associated with industrialization underlie and aggravate the evolution of risks. Hence, risks entail the consequences of modern sciences.

Risk thesis helped to screen the social re-constructions that occurred in modern society. As the society grows, more reflexively, it appeared formidable to mitigate the risks (Best, 2008). The social re-constructions of risks attested the crucial engagement of humans in the manufacture of hazards in society. Therefore, humans expose themselves to the unlikely risks that surface due to the growth and advancement of technologies, science and information. This pressurized them to find solutions and ways to get out of it where again science becomes their rescuer. On local contexts and natural tourist attraction sites, tourism practices were beginning to expose communities to multitudes of risks.

Mythen (2004:23) extended the discussion on risk manufacturing and its pervasive influence as he put it, "the tentacles of manufactured risk protrude into countless cultural spheres, such as food consumption, leisure, sexuality and employment." This assertion implies to the flows of risks into local communities through the agency of tourism where principal actors tend to be tourists. In the age of modernity and globalization, tourists travel with and carried not only innovative ideas, money, or technologies but also impart risks of various genres to communities.

Ideally, risks caused through global flows had brought damages to the values and identities of local communities (Haferkamp and Smelser, 1992), who resided around the tourist attraction sites. According to Beck (1992), the dangers of global flows spread out in the form of risks to the

[30] Modern society does not only engage on the production of wealth and technology but also the re-creation of social risks induced through techno-scientific advancements. Risks entail the spread of harms due to technological and other processes of modernity. Hence, risk society involves the anticipation of a catastrophic society where exceptional condition threatens to become the norm (Beck, 1992). Thus, " the idea of the 'risk society'… bounds up with the development of rational instrumental control, which the processes of modernization promotes in all spheres of life- from individual risk of accidents and illness to export risk and risk of war" (Elliott, 2002:295).

environment. These involve pollutions and hazards to culture. For example, the waning of emotional attachments to ones' own culture was a sign of risks encroaching to the cultural elements. Alternatively, the risks caused to the environment directly inflicted people's health. Thus, tourism induced sets of such risks that cause adverse impacts on locals.

Like other theoretical models ever known in social sciences, risk thesis has hosted several criticisms. Above all, Elloitt (2002) pinpointed that risk thesis emphasized on the phenomena and relevance of risk in a society providing excessive generalization of risk as a universal sociological construct. More appropriately, the risk thesis put aside the hermeneutical, psychological and culturally delineated types of subjectivity in the constructions of risk. So, it tends to be reductionist on the opposing end of its excessive accentuation on risk. Additionally, the risk thesis suffered also from the criticism that it relied much on a formal rationalistic and objectivist model of social relations, and this contradicts with the pragmatic realities on practice.

Having assessed the theoretical arguments of global cultural flows and risk thesis, the forthcoming discussions throw a light on the beneficial and uneasiness of globalization by taking some empirical insights and practical cases.

2.3.2. Global Cultural Flows and Risks in Tourist-Local Interactive Circumstances

In Saarinen's (2004:162) opinion, "tourism has been 'global' from the very beginning of its modern existence, and distant places and regions…have been dependent on each other through the movement of people, capital, ideas, values and goods etc." Mirroring this explicit influence of globalization on tourism, Meethan (2001:212) earmarked that "...both spatial and social relations are being redefined through the processes of globalization. ...at a more localized level, the increasing culture contact ...evident through tourism ...means ... spaces or localized forms of knowledge are also less bounded than before." Hence, the whole process culminates in the smooth flows of both apparently pertinent and undesirable cultural components.

In this regard, tourism accelerates the reproduction of "…new meanings of objects, events, places, and people, as well as in the alteration or destruction of prior meanings of phenomena" (Brown, 2004:236). In connection to this, Meethan (2001:42) assumed that "in the initial stages of its global spread, tourism … [as a form] of economic development…[has] appeared as a path to modernity." Roche (1992) contended that tourist spots passed through and characterized with differentiations, standardization or hierarchies inherent in the expanding modernity. The passages of tourism through various layers essentially characterize the processes and particular consequences of modernity.

The emerging social relations at local levels and contexts comprise the facets of modernity's new order, in touristic interactions and relations. Meethan (2001:8) employed a simple analogy that exhibited touristic flows and their modern re-fabrications and off-shootings as follows:

> A tourist wishing to travel to another country purchases a ticket that indicates a specific flight, departure, and arrival time. In turn, this requires coordination between the agent who sells the ticket, the airline, the airport authorities at points of both departure and arrival, the negotiation of international treaties, which regulate airline routes, visa requirements, and currency conventions and so on… The important point here is the ways in which relations between people in modern forms of social organizations are not carried out based on face-to-face relationships, as they were allegedly in the pre-modern societies, but are increasingly meditated through rational bureaucratic forms of organizations.

Global cultural flows mesh with the practices of tourism in diverse scenarios and forms (Shaw and Williams (2004:8). Among others, (i) the globalized information flow affects the tourist's decision-making state; (ii) tourism stirred the investment flows; and (iii) tourism created and distributed images and objects around the world including souvenirs, photographs and information leaflets through the agency of tourists. Furthermore, (iv) tourism intensified the interconnections of geographic flows across destinations; (v) globalization has contributed to the creation of new structures, via which tourists move to distant locations; (vi) globalization reshaped identities and meanings as distant cultures brought into direct contact with one another; and (vii) globalization altered the interpretation of power and the nature of relationships in tourism. Reisinger (2009:8) concludes, "Tourism involves the greatest flows of goods, services, and people on the surface of the earth, and it is, therefore, the most visible expression of globalization." These movements of goods, services and people evidently prevail in the tourist attraction sites on the route.

The assessment carried out by World Bank (2006:18) reported the prevalence of both risks and opportunities associated with the flows of goods, services and people by the name of tourism into the local tourism sites. Part of the assessment indicated that:

> With respect to the cultural heritage,…tourism can be both of great risk and of great opportunity. The risk is that the commercial benefits…derived from tourism … create pressure for its unsustainable exploitation in ways that … create irreparable damage to these global public goods. The opportunity… is to create an economic interest in, and financial flow from, the cultural asset, which [serves] among other things, to ensure its sustainability.

As noted in the above indentation, both opportunistic flows and risks prevail due to the movement of people, goods and services in the processes of interaction and exchange. The opportunistic flows result in enduring economic, social and cultural ties among nations or involving people. Sharing this

argument, Hendry (2008: 286) denoted that "…an interesting aspect of the global dissemination of goods, people and ideas... [is] to seek cultural associations in … a world of shifting boundaries…." Hence, the formation of diverse forms of networks and bonds at distinct level epitomize the qualities of those global flows, in its opportunistic angles.

The underlying premises of global escapes and risk thesis, as explained by renowned authorities in the preceding paragraphs (such as Beck, 1992; Appaduri, 1996), serve to explore the impacts created due to interaction and exchange relations of tourists with locals residing around the tourist attraction sites. To wind up the discussion, both risks and flows are inevitable attributes or impacts of tourist-local interaction and exchange relations via tourism, as it happened elsewhere in the world and the study route.

2.4. Conceptual Construction: Merging Theoretical and Empirical Frameworks

The conceptual framework synthesizes the theories and empirical literature reviewed on the theme under investigation (Hall, 2011). The whole journey culminates in a conceptual model (*see* Figure 2.2) that captured and condenses social interaction, social exchange practices, tourism institutions and impacts all together. The conceptual framework serves both as a digest of the empirical and theoretical reviews as well as gives guidance to the overall analysis of the core themes.

Indeed, the conceptual framework consists of four key components. These are: (i) the tourist-local interaction, (ii) social exchange relations, (iii) the social organization[31] of tourism, and (iii) the impacts of interaction on the communities in the tourist attraction sites. The inner circle represented the initial kick-off for the phenomena of tourism and the processes occurring thereof. It then points out in four directions: interaction, social exchange, social organization of tourism [institutions] and impacts. Each of these components built their connections on a cyclic model and processes in which motivations and decisions to visit lead to interaction with the people, their culture and environment. The recurring interactional relations grow and transform into exchange practices.

It follows that the overall interactional and exchange relations result in impacts. The impacts reproduce their influence on locals, their cultural elements, environmental and natural tourist attractions. More specifically, the impacts revealed their effects in dual senses of either beneficial or adversely distortive. The cultural flows and risk thesis capture and provide explanations on these dual

[31] The social organization of tourism extends to cover a range of sub-theme: above all, it gives a focus on the rules and regulations that put into effect on the context of interaction, institutional operations, establishment of sub-firms, resources mobilized for tourism investment and the overall governance of tourist-community contacts.

and interrelated sets of impacts. These processes recycle repeatedly forming patterned interactional frameworks for the locals on the route, or possibly applicable to any of the situations in a given site.

It is good to take a note that the numbers pasted inside the circles in middle of the framework show the direction and flow of the processes of interaction, and exchange practices on the route. Accordingly, the processes start with interaction and ends up in the impacts that affected most community members differently.

Hence, it becomes true that the framework absorbs and entertains the tenets of sociological theories on Interactionism, Social Exchange and Theories of Modernity. The framework goes down connecting the abstract theoretical assumptions with the respective variables that come under interaction and impacts.

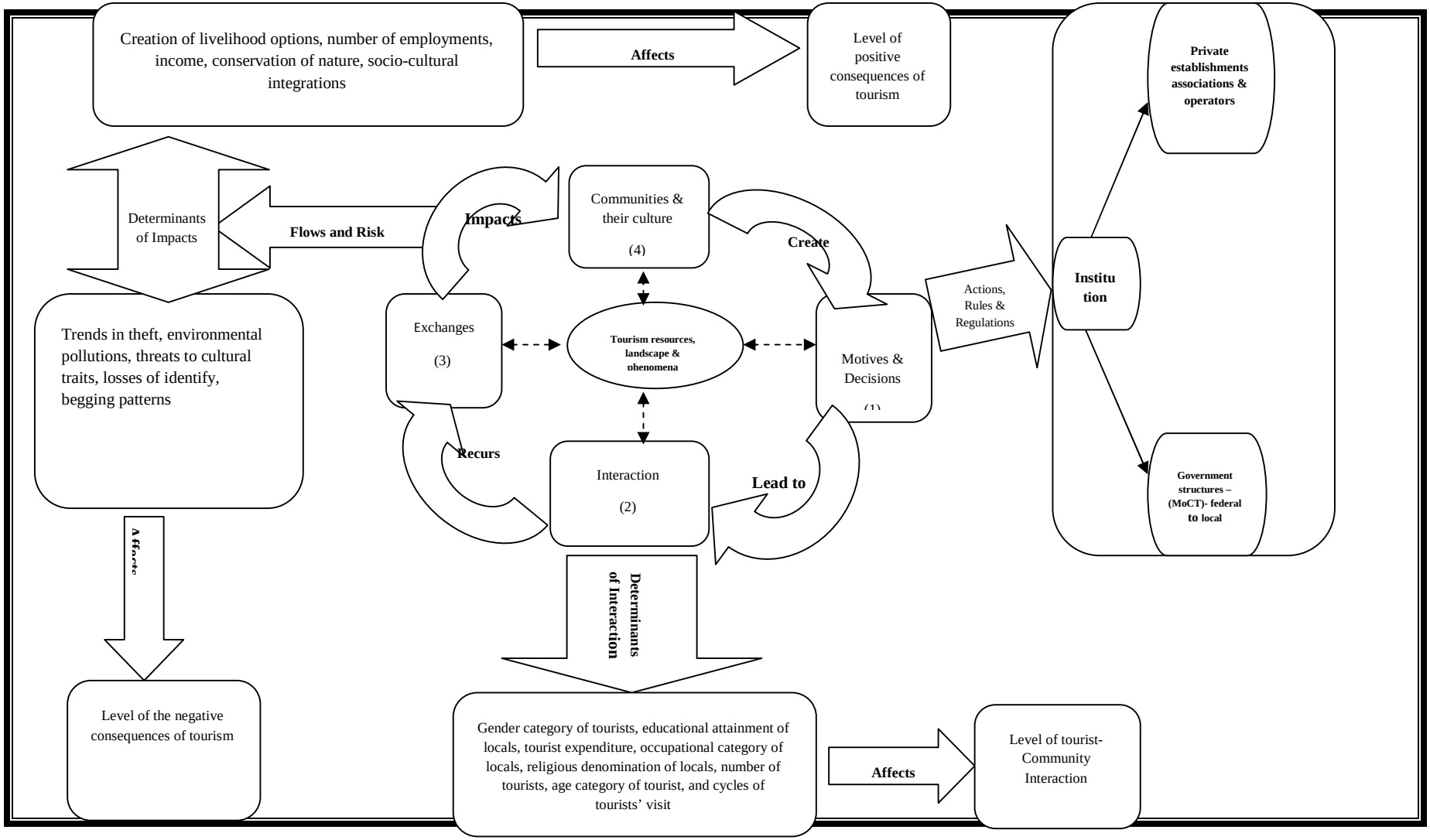


Figure 2.2: Conceptual framework (*Source*: researcher's own construction, September 2103/2014)

2.5. Chapter Summary

Theories remain powerful in their explanations of societal events. The circumstances and practices of tourism are among the relevant themes apprehended through sociological theories. Consequently, the perspective of Interactionism, Social Exchange Theory, and the tenets of global flows and risk thesis, subsumed under the Theories of Modernity- were instrumental to explore tourist-local interactive encounters, social exchange practices, tourism structures and impacts in the tourist attraction sites of the Bishoftu-Modjo-Hawassa Route. In addition, the reviewed empirical literature backed up and showed its aptness to the explanatory powers of sociological theories in the context of this dissertation.

The construction of the conceptual framework condenses the entire essence and processes of the study into a more understandable model combining both its theoretical and empirical states. As a whole, the conceptual framework synthesizes the tenets of sociological theories [Interactionism, Social Exchange, Theories of Modernity-Global Flows and Risk Thesis]. The framework lays a fertile ground for the forthcoming chapters that thoroughly extends discussions on the policy contexts, methods and presentation of the analysis.

Chapter 3

Policy Context on Tourism Development in Ethiopia

This chapter discusses the policies and strategies pertaining to tourism in Ethiopia. It gives particular focus on the progresses attained since EPRDF[32]came into power. Driven with its orthodoxy doctrine of democratic developmentalism, the Ethiopian government envisages promoting interactions among actors; enhances their operational capacity and accelerates the mobilization of tourism resources for local development. The tourism development policy, cultural and environmental policies constituted among the relevant instruments formulated to realize the transformation of democratic developmentalism into concrete actions.

3.1. Developmental State: Definition, Features and Core Arguments

Developmental Sate[33] refers to "…a state which has helped in the building up of the standard of living of the people, including health and education through interventionist policies" (Kumer, 2004:4). Blends of features do characterize developmental state: industrialization, state autonomy, transfer and use of innovation technology, state protection, and subsidy to selected industries[34] or development sectors. Through such mechanisms, Developmental State find ways to catch up with those countries already developed, by establishing state institutions free to act and promote the envisaged targets, create the grounds for adopting new technologies and interventions that scale up newly emerging industries (Tewodros, 2011).

In discussing the essential elements of developmental state, Kumer (2004:3) specifically observed that:

> …three basic requirements were quite needed for the constitution of developmental states. These were factors associated with the abolition of the exercise of non-market coercion by private groups, universalization of literacy and nationalism is necessary for any state to emerge as a developmental entity.

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[32] Tourism development registered outshining progresses since the rule of EPRDF. As a mirror to this fact, the introduction of key institutional reforms and structural arrangements, including implementation of tourism development policy took ground post of 1991 Ethiopia.

[33] Developmental state is a state that plays strong role in the national economy, with the aims to advance the national development. Economic development, resource mobilization, technological innovation and industrialization are among the key priorities of government's macro-policies. In developmental state, the state establishes strong institutional frameworks that impose law, order, stabilities, and good governance and resolve conflicts side by side with ensuring economic stabilities (UNDP, 2012).

[34] Firms operating in tourism generally create a complex industry with smokeless effects. As an industry, tourism constitutes among the sectors that require state intervention, particularly in the contexts of the developing world like Ethiopia where tourism practices have not yet advanced and where tourism infrastructures provide unsatisfactory services.

Other authors remarked on the elements that needs to receive due attention in building democratic developmental perspective. For Ohno (2009), democratic developmental perspective involves the introduction of democratic practices, begs for active role of the government in development, national resource mobilization and robust support from the political base. In essence, developmental state demands reformulating the key institutions of the state, or adopting new ways of performing existing tasks (United Nations, 2007). Moreover, Kumer (2004: 7) purported, "the construction of a developmental state requires the construction of what has been styled a rational bureaucracy[35] and the spread of the wings of the state..." Under certain respects, a newly launched and mandated institution becomes necessary for running state machineries and implementing developmental goals.

United Nations (2007: 60) elaborated on the specific parameters that exemplify the aforementioned features and elements of developmental ideology as follows:

> The ideology of the developmental state is fundamentally 'developmentalist', as its major pre-occupation is to ensure…economic growth and development on the back of high rates of accumulation, industrialization and structural change. Structurally, such a state develops the capacity to implement economic policies that effectively deliver development, which in turn gives it legitimacy. This capacity comes from a combination of institutional, technical, administrative and political factors.

Amuwo (2008) sorted out two major components, which formed pillars, in his conception of Developmental State. These are the (i) ideological and (ii) structural elements. Essentially, the dynamics in the ideology-structure nexus distinguished a Developmental State from other types of states. Amuwo (2008: 9) further articulated about the basic fabrics of these essential components as:

> Rooted in a strong sense of nationalism, with a core of political, bureaucratic, economic and technocratic elites, devoted to the public interest and the welfare of the public sphere, the developmental state seems to see its historic role as one of development; that is to say, fostering a rapid process of capital accumulation, industrialization, and massive investments in social infrastructures and human capital.

The United Nations Development Program (2012:7) identified the composite features of the Developmental State under: (i) the developmentalist ideology (i.e. its theoretical features); and (ii) the institutional arrangements (hardware aspects) that pragmatically back up the envisaged development

[35] Weber (1946: 196-198) characterized rational bureaucracy in terms of several qualities. The pertinent elements include: (i) the principle of fixed and jurisdictional spheres; (ii) the principle of office hierarchy and graded authority; and (iii) the administration office through written documents. Moreover, the elements extend to engulf, (iv) the application of modern office management through expert training; (v) the full development of the office & the official; and (vi) exhaustive, stable and general rules ordering the office.

processes. More specifically, Developmental States share common characteristics such as: (a) strong, competent and depoliticized bureaucracy; (b) visionary and committed leadership; and (c) coordination of economic resources. Developmental State also demonstrates; (d) support for a national entrepreneurial establishment; (e) improvement on human capacity through investments on social policy and social services; and (f) building institutions and norms such as the rule of law, justice, political stability, and peace. Hence, the projection of ideology and reformulation of institutions were pillar axis in Developmental States (Asnake, 2011).

3.1.1. Developmentalism: Ethiopia's Position

In developing world, the position of states remained contentious in promoting economic growth and social progress for their citizens. This is particularly true in the contexts of the wider development discourses and policy analysis for centuries (Samuel, 2011). Commentators reflecting on the ideology of Developmental State stimulated controversies with regard to the role of state in making and realizing development processes and procedures.

More broadly, debates about the development models that suited to the African context have been a common place within and out of the continent. Numerous development models proved unsuccessful[36]. Since recent decades, the Developmental State, as a more viable path to development, took the turn to lead development among several African countries. Ethiopia has become one of the countries that claimed to take the road to eliminate impoverishment through the developmental model (Asnake, 2011). Hence, with the adoption of the developmental mindset, efforts have been underway to implement the development agendas in Ethiopia on diverse scales: local, regional and national tiers.

Mulugeta (2012: 33) posited the controversies on Ethiopia's position to adapt and introduce the developmental ideologies into its development endeavors and directions. In light of this, he documented that:

> Recently there have been heated debates on the development approaches that Ethiopia…follows. Development from inside versus from outside, neo-liberalism versus developmental states…tailored democracy versus democracy…The …government's choice seems the 'developmental state' approach. Others say it is only a means to deviate from the essentials of democracy and to suppress a free market system, which comes under the model of neo-liberalism. The developmental states approach, for which states like; Singapore, Thailand,

[36] A few examples of the unsuccessful models include the structural adjustment model that emphasized on macro-economic stabilization, privatization and free market development. This model failed mainly because it gave insufficient attentions on the social dimensions beyond its sole praises on the institutional weakness of developing countries (Heidhues and Obare, 2011). Other models include the modernization and dependency theories although both hinted on economic and technological progresses to be pursued, their effects undermined African culture (Moyo and Gonye, 2011), and have induced unsatisfactory changes in the continent (Matunhu, 2011).

> Hong Kong, South Africa, Botswana…are usually mentioned as examples are states that believe in the accumulation of active capital by the central government for takeoff, stabilization and sustenance. They also believe in the necessity of establishing a strong structure to lead the system.

Despite the prevailing controversies, a number of authors recognized the stronghold of states in economic growth and national development. Amuwo (2008:6) underscored that "notwithstanding the global drive towards increasing laissez-faire capitalism[37] from the early 1990s, resulting from the collapse of…centrally planned economies…the role of the state in economic growth and development remains everywhere crucially important." In his supposition, Kumer (2004: 21) expressed, "a successful developmental state actively encourages learning from other countries, adaptation of technologies and organizations to local conditions and introduction of productive innovations." This would maintain substantial and sustained progresses in the various spheres of the country's development. The United Nations (2007: 65) also points out that, "Development process in the developmental states has been described as an institutional interventionist solution (to the problems of underdevelopment)." Hence, the overall intent is to overcome development gaps and predicaments through institutional re-configurations and empowerment of actors through the provision of incentives and disincentives.

As Fourie (2011) observed that the decision to adapt Developmental State and its framework, as an overarching ideology, pushes Ethiopia to move out of the ruins of feudalism and re-capacitate institutional malaises. To put it in direct expressions, Fourie (2011:5) articulated:

> …in 1991, Ethiopia was a quasi-feudal, one-party socialist state with virtually no experience of representative democracy or capitalism. Partially, the government has embarked on gradual and limited liberalization of the economy. It retains ownership of key sectors and all land, but an embryonic independent private sector has begun to emerge.

Mulugeta (2012: 33) also wrote "…the government of Ethiopia has formulated an ideological tool known as 'Revolutionary Democracy' to actualize the 'developmental state' approaches" in the regional states and the overall development frameworks of the country. UNDP (2012: 17) portrayed

[37] The very notion of laissez-faire advocates the minimal interventionist principles of the government in the affairs of private individuals and the regulation of market operation (Henry, 2008).

the democratic[38] developmentalism claimed by Ethiopia as the "state [embarks] on the democratization agenda as well as the developmental agenda without prioritizing one over the other."

The conception behind the developmental philosophy continues to stir mounting debates, even following its implementation in Ethiopia. Some regard the developmental framework as over fictitious, merely theoretical and unfit to the Ethiopian reality. Above all, Developmental State took theoretical supremacy while vying claims on the ground voiced on its poor materialization. However, it appears still evident that the proliferating associations and establishments that render functions in tourism are the outcomes of developmental re-engineering that took grounds at the grassroots level on the study route.

The preceding arguments, therefore, demonstrate that the adaptation of Developmental State unavoidably call for strong development policy framework and strategic directions. This summoned the institutions of the state to stimulate the transformation of diverse sectors including tourism. Authors such as Mulugeta (2010) commentated on the need to further cascade developmental perspective into the policies and strategies of the country. Nevertheless, the processes of integration, transformation into action and resultant effects on grassroots community were not without impediments or were not with obstructive factors.

3.2. Cascading Developmental Perspectives into Tourism and Other Relevant Policies

In principle, the developmental ideology of Ethiopia inevitably cascaded into development policies of which tourism development policy is one. Authors like Hall and Jenkins (2004: 525) reflected on the interplays between ideologies and policies while stating that, "politics and…policy are extremely significant aspects of tourism matters, whether they are local, regional, national, or global in scale…because of their role in regulating the tourism industry and tourist activity." Broadly arguing, government ideologies shape the values and principles endorsed in each of the development policies, which in turn influence the circumstances pertaining to tourism activities and ensuing implementations on the ground (Drake, 2001).

The model constructed hereunder (Figure 3.1) demonstrates the nexuses of the developmental perspective and its pervasive influence as well as linkage with development policies leading to the changes that surface at the grassroots. Hence, at the top of the sketch, one finds the developmental

[38] While the focuses on economic developments and transformation hint on the developmental goal and ideology, the activities undergoing on good governance, maintenance of social justice and ensuring rule of law are facets of building democratization orders in the country (UNDP, 2012). The amalgamation of these features result in democratic developmentalism.

state as an ideology and development model underpinning the democratic developmentalism of Ethiopia. Those agendas of democratic developmentalism (both ideological and institutional) have been cascaded into development policies of respective ministries and sectoral bureaus and line offices. The envisaged ultimate outcome is the attainment of changes that emerge under wings of development and democracy in the country; thereby benefiting the ordinary masses of residents, in this context local residents and major players in tourism.

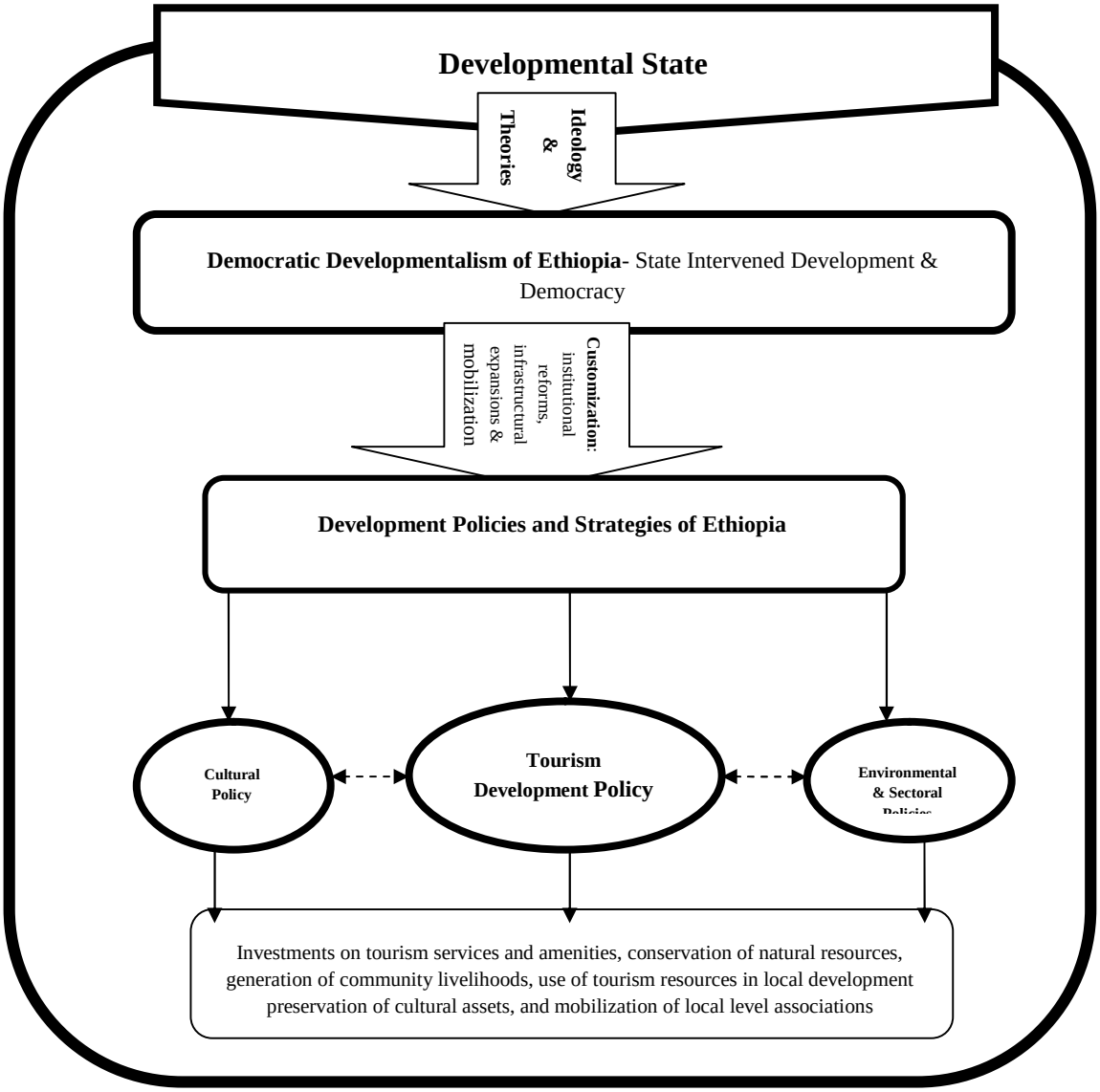


Figure 3.1: Nexus of developmental perspective and development policies on tourism in Ethiopia (*Source*: researcher's own sketch, 2014)

Therefore, driven with the motif to advance the Developmenatlist State and re-build institutional structures, the Ethiopian government has embarked on the formulation and implementation of development strategies and policies (Samuel, 2011), almost in every sector. Since the early 1990s, the country put into effect chains of policies and structures that accelerate socio-economic reforms. The

reform programs looked deeper into rationalizing the role of state in development, democratization processes and formulation of appropriate policies.

Just as an example, the incorporation of tourism under the Plan for Accelerated Sustainable Development to Eradicate Poverty (PASDEP) confirms the government's concern to transform the sector (Samule, 2011). Mitchell and Coles (2009:6) denoted that in the realization of PASDEP, the Government of Ethiopia (GoE) commenced the implementation of Sustainable Tourism-Eliminating Poverty (ST-EP) project that aims at (a) improving the quality of tourist experiences; (b) increasing tourist expenditures; and (c) elongating the average length of tourists' stay. Moreover, the project aspires to (d) distribute out the share of income collected through tourism among communities; and (e) minimize the destructions that took place against the environment, cultural heritages, and that disturbs the quality of local life. Nevertheless, only few of these elements attained its targets.

In the long-term, the government sets out the vision to make Ethiopia among the top ten tourist destinations in Africa by the year 2020 (World Bank, 2006). This vision was part of the processes to realize poverty reduction strategies and alteration of images through tourism (MoFED, 2006). The strategy claims to link women and poor rural communities with tourism resources through local actions and associations of handicraft makers and efficient service suppliers. Such strategies, Mitchell and Coles (2009:5) wrote, include: (i) creation of employment opportunities that favor local people; (ii) strengthening the proper exploitation of local tourism resources; and (iii) the expansion of activities under informal tourism economic wings. The strategy also indicated the need for (iv) the arrangement of continuous training to transform the mentalities of the community. In support of these strategic views, Son et.al, (1999) contended that tourism creates tailor-made approaches for citizens, establish institutions, and expands infrastructural services everywhere in the tourist attraction centers.

As a mirror of the developmental agenda, Mulugeta (2012:2) enunciated on the growing concerns paid to tourism development in the country. In his words, he expressed "the Ethiopian tourism industry is now receiving attention from both policy makers and researchers. The federal government of Ethiopia has shown its commitment by including tourism ...in the current Growth and Transformation Plan." Above all, the attention given to tourism sector proved its prospects and place or aptness in national or regional developments.

In essence, GTP[39] is a continuation of PASDEP, and builds on sectoral policies and strategies. MoFED (2010:6-8) put forward the central objectives of GTP, in light of its development goals and agendas encapsulating the goals set under the tourism sector. A quotation taken from GTP document reads as:

> GTP is directed towards achieving Ethiopia's long-term vision and sustaining the rapid and broad based economic growth anchored on the experiences that has been drawn from implementing development policies and strategies and undertaking policy measures for the challenges that has been surfaced in the course of implementation. The overriding development agenda of GTP is to sustain rapid and broad-based growth path witnessed during the past several years and eventually end poverty.

In its recent assessment, the World Bank (2012) expressed its doubts on the attainment of some of the targets. In this particular case, the report pinpointed that the targets set in the tourism sector were board and unattainable. The overambitious nature of targets was the principal factor behind the belated implementation of some of the components. The report of World Bank (2012: 23) underscores the prevailing ambiguities and difficulties to achieve some of the gaps in the following manner:

> In tourism sector development, GTP establishes ambitious targets, such as a 100 percent increase of tourism arrivals from 500,000 currently to one million, and a twelve-fold increase of tourists' expenditures from 250 million Ethiopian Birr in 2010 to 3 billion Ethiopian Birr in 2015. If GTP targets are met, the tourism sector could generate employment for about 1.8 million people by 2015.

The development strategies formulated in relation to tourism, lying at the hub of developmental perspectives [PASDEP, GTP or Millennium Development Goals-MDGs], and implemented by the government stirred federal and regional institutions to mobilize tourism resources, accounted to the expansion of infrastructures, generated employments and income, and ensured women's access to resource through micro-arrangements. Thus, State continues to spearhead and instigate tourism development in Ethiopia as a whole and more specifically on the study route aligned with its developmental ideologies.

The prevailing practice discerned the negligible involvement of the private sector, the wider public and the community in the implementation of the strategy. In addition, the link between the policy and

[39] GTP is a plan formulated by Ethiopia to lead its development frameworks in the period of years ranging from 2010/11- 2014/2015. Its primary objective is " … to lay out the directions for accelerated, sustained, and people-centered economic development as well as to pave the groundwork for the attainment of the MDGs by 2015" (MoFD, 2010:44)

strategic pathways continued to manifest its grey nature. Adurahiman (2007) made a note on the integration of policy and strategies, particularly those directed towards benefiting the communities at grassroots level and ensuring the government's line of interest, as often overlooked, poorly interwoven and less consequential.

Indeed, the strategic approach in tourism requires the integration of strategic directions, policies and giant plans that aim at (i) boosting the number of tourists; (ii) expanding amenities that increase expenditures per tourist; and (iii) enhancing the share of the community (Ministry of Urban Development and Construction, 2011:9). While these strategic elements were crucial, their places in national context and across the regional states were so negligible and unconnected. The role of the private sector and the community in the materialization of tourism sector strategies were still equivocal and hence demanded detailed reworking and commitments.

In a few words, the creeds of the developmental perspectives obviously influence the development reforms introduced and pursued by Ethiopia since two decades. The reforms also permeated the development strategies and programs running from top to down. Yet, loose integrations of the rhetoric and the practice, poor availability of financial resources and limited institutional operation as well as coordination were essential factors that foiled the full-scale realization of developmental perspectives.

3.3. Development Policies and Practices in Ethiopia: Pre and Post of 1991

The sub-sections that follow hereunder highlight the development of tourism policies, contextualizing their historical and institutional antecedents. The basic premises took into account the issues in the cultural and environmental policies of Ethiopia, and its interfaces with the Tourism Development Policy in practice.

3.3.1. Pre 1991 Tourism Development Policy: Contexts and Overviews

In Ethiopia, tourism and travel owned a long history and passed through a number of trajectories since ancient times. Its introduction goes back to the onset of the first and the end of the second millennium B.C. Some dated it back to the time when the Aksumite Empire began interaction with Ancient Kingdoms of Egypt, South Arabia, India, China, Greece and other European countries (Ayalew, 2009), via trade (i.e. business travel) and other relations. The image of Ethiopia as a fascinating tourist destination, at the global level, took turn since the time of Queen of Sheba and King Solomon around the beginning of the first century, B.C. People from different lifestyles have shown their enthusiasm to

pay visits to this country, its tourism resources, the Kings[40] and the people. Writers, merchants, religious groups and missionaries had developed passionate feelings about civilizations in Ethiopia. Most of the visitors' were individual explorers and travelers (Getachew, 1999).

World Bank (2006:12) also witnessed on the commencement of tourism practices during the ancient times in Ethiopia. The extract taken from the document reads as:

> For many years, Ethiopia has also attracted the discerning traveler. Thousands of years before the appearance of the *Lonely Planet Guides*, visitors extolled its attractions and wonders. The first illustrated travel guides to Ethiopia can be found in the friezes in the pyramids and ancient sites of Egypt. These depicted trips to the land of Punt, which the Egyptians knew was the Source of the Nile, and where they traded for gold, incense, ivory and slaves.

Although the primary purposes of travel to and away from Ethiopia were mainly for commercial and undertaking business transactions, the advent of religious pilgrims, particularly in the aftermaths of the introduction of Christianity in the 4th A.D., and Islam in the 7th A.D., had accelerated spiritual links with Egypt and South Arabia. As a result, the number of visitors who paid to visit the country and those moving out to Jerusalem, Alexandria and other countries gave a colorful flavor to the growth of tourism phenomena during those days (Ayalew, 2009).

The modern conception and practice of tourism phenomena relatively surfaced outward latter during the rule of Minilik-II. The most significant breakthroughs attained by Minilik-II were the establishment of the first hotel in Ethiopia, Tayitu in 1903, the commencement of Franco-Ethiopian Railway that linked Ethiopia with Djibouti and the setting up of Ethiopian Airlines for operation. These breakthroughs led to and stimulated other major shifts that occurred in the aftermaths of World War II and contributed particularly to the profound changes during the 1960s in the means of communication and services (Getachew, 1999). Nonetheless, commentators documenting on the theme of tourism development observed that both the Ethiopian people and rulers had meager conception on the actual benefits of tourism and travel in the national economy. Policy and strategic issues or supportive frameworks were unimaginable during those decades (Ayalew, 2009).

Aneglini and Mourgin (1968) wrote about the establishment of the Ethiopian Tourism Organization since 1960s, as a re-mark to the commencement of modern tourism development in Ethiopia. ETO had given the mandate to stimulate tourism climate when fully organized in capacity, resource and budget

[40] The fourth century Persian historian Mani described the Ethiopian Kingdom of Axum as being one of the four Great Empires of the world, ranking it alongside China, Persia and Rome. Axumite coins have been found in India and China, and the Obelisks of Axum were the biggest single pieces of stones erected anywhere in the world (World Bank, 2006:12).

i.e. after 1964 through Proclamation No. 36/1964. Initially, the organization had a semi-autonomous mandate and stuck with deficiencies of fiscal resource. The organization was under the direct control and supervision of the then Office of Prime Minister, for budget and other crucial decisions, even after it had gained autonomous mandate.

Therefore, the advancements attained following World War II fuelled with structural shifts in the 1960s, had brought about more of institutional and fiscal evolutions possessing some direct policy relevance. For instance, the second five-year plan (1962-1965), introduced significant milestones for tourism development although the first five-year plan (1957-1961) excluded tourism. The second five-year plan positioned tourism with equal footing as it treated other significant economic sectors. Above all, the second five-year plan shaded light on the construction of hotels, setting up of pertinent information centers and preservation of historical sites. There was also a decree (No. 51/1963) made by the Imperial Government that aimed to stimulate tourism investments in the country (Ayalew, 2009:74).

During the Imperial regime, despite lack of comprehensive policy document and limitations of resources, there were policy lines, initiatives and shallow directions put under implementation. Aneglini and Mougin (1968:3) condensed few of the tourism elements that caught the attention of policy makers of the Imperial government, as noted in the list, below:

i. The government encourages private initiatives that come forward to finance the construction of tourist facilities including hotels, within the framework of its plans. Otherwise, the government intervenes through the construction of hotels whenever the private sector showed reluctance in the construction of tourist services in tourist priority Zones and corridors,
ii. The government considers ways to finance the expansion of necessary amenities on conditions that the private investors lack interest. In the courses of actions, particular concern were given to the expansion of basic infrastructures like transport,
iii. The government adapts modest regulatory procedures in areas that need subsidies and especial support of its policy functions. This included the arrangements for loans and necessary maintenances for the transportation facilities, and
iv. Both in the plans and policy issues, the prime focus was given to increasing the number of tourists, the period of their stay and expansion of facilities that invite tourists to uplift their average expenditures.

In ways to celebrate the developments registered during the mid of 1960s, the report by World Bank (2006: 17) pointed out that tourism became a “key economic growth sector in Ethiopia as early as

1966 when the first Tourism Development Master Plan was developed." With the guidance of the plan, the Imperial government took solid measures in investing heavily in the areas of tourism infrastructure in the subsequent years.

On the same level, Selamawit (2013: 19) recognized the remarkable pieces of contributions made by important personalities during the Imperial Government, among others "Habte Selassie Tafesse[41]…created national tourism slogan which imprints "Thirteen Months of Sunshine" in referring to the uniqueness of Ethiopian calendar which has Thirteen months and [also] conducive weather [conditions]…" In brief, tourism sector caught the attentions of the rulers and the people towards the end of the Imperial regime, which witnessed more tangible and robust endeavors towards strengthening policy and institutional schemes.

During the initial years of its rule, the *Derg*[42] regime had occupied with institutional restructuring. It made some noteworthy moves on tourism sector in line with its economic policies. Among others, Ayalew (2009) mentioned the replacement of ETO with Ethiopian Tourism Commission (ETC) through Proclamation No. 82/1980. Moreover, the nationalization of tourism institutions, the encouragement of domestic tourism practices and the foundation of other relevant tourism related national corporations were part of the vital amendments that occurred during the *Derg* period. There were also several legal notices that the *Derg* issued, and that owned policy implications. Of which, National Hotels Corporation (NHC)-legal notice 88/1985, National Tour Operation and Travel Agency-(legal notice 89/1985), and the Ethiopian Tourist Training Corporation (ETTC) had an outstanding relevance.

Nonetheless, the notable projects and plans underway during the imperial government and some of the introductions made during the *Derg* period itself were not without flaws and showed deceleration on a number of counts. Getachew (1999) recited on the shrinking size of tourists and the falling levels of expenditures harnessed from the sector. Thus, the political and ideological crisis, persisting civil wars, droughts and the stances taken by the *Derg* against Western political economies had all come together and pressurized the military government to divert its attention towards agricultural, industrial and other economic sectors leaving tourism behind. Even after *Derg* revised and decided to follow mixed economy, the tourism sector continued to suffer from negligence.

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[41] Hapte-Selassie Tafesse is the man credited for being "the father of Ethiopian Tourism," for his conspicuous contributions during the mid of 1960s (Lafforgue, 2009).

[42] *Derg* is military regime and junta that governed Ethiopia for 17 years before the coming into reign of the incumbent government. Its governance structures were in view of absorbing the socialist principles and philosophy.

As a result, tourism development and its overall policy climates during the *Derg* period were generally dispiriting. An assessment made by the World Bank (2006:17) denoted the unattractive face of tourism growth and its unpromising features during the military regime in Ethiopia. The extract shown below communicates the ugly faces of tourism growth reported during the *Derg* period.

> The Ethiopian tourism industry suffered from the adverse effects of a prolonged civil war, recurrent drought and famine, strained government relations with tourist generating countries, and restrictions on entry and free movement of tourists during the military government from 1974 to 1991. During this period…[t]he sector is in urgent need of re-investment, in particular, the cultural and natural attractions, and human resource that form the basis of the tourism product, have been completely neglected. Linkages to international tourism networks, both for marketing and research purposes, have also been neglected. Lack of coordination between stakeholders and the government resulted in poor infrastructure development and under developed tourist sites as well as a shortage of skilled workers in the sector.

Grounding on his observations, Ayalew (2009) figured out that the *Derg* exercised more of a controlled policy of tourism development, exhibited antagonism against tourists and registered depreciations in the overall performances of the sector. Consequently, some of the unfavorable tourism developments that obstructed the performances of the sector had also discolored the policy and institutional environments with their spreading bleaks and spillover effects throughout the *Derg* regime.

In pining-down, the pre 1991 tourism development policy conditions of Ethiopia, the foregoing historical assessments conferred the non-existence of clear and comprehensive policies, strategies, and robust regulatory bodies for centuries in the country. This had impeded the progress of the sector in a multitude of scales. Above all, the absence of apparent policy and strategic frameworks undermined both the tapping and protections of tourism resources in the community, in regional and national developments (Regional Administration Bureau of SNNPR, 1998), beyond its effects to distort the image of the country at global level.

3.3.2. Post 1991 Tourism Development Policy and Practices

Tourism rejuvenates after EPRDF came into power in all its aspects except the conditions during its early transitional moments and unexpected waves that happened during the Ethio-Eritrean war (i.e.1998-1999). Getachew (1999) discussed about the massive destructions that had occurred on tourism resources during the transition from *Derg* to EPRDF. Unexpected losses had occurred in some protected areas and national parks throughout the country. In fact, such deliberate destructive actions

mirrored the shaky bases of earlier operational policies and regulatory frameworks enacted by the military government pertaining to tourism.

Contrary to the previous regimes, Ayelew (2009) witnessed that starting from the time of the transitional period; the new economic policy emphasized the centrality of tourism sector as a vital pillar and support giver to the then economy. Thus, the Transitional Government of Ethiopia (TGE) marked tourism as a development priority. TGE paid multifarious endeavors to revisit the earlier regulations including Proclamations on the Issuance of Travel documents and Visas in addition to introducing new institutional re-arrangements.

Hence, the alterations introduced to the tourism sector by the incumbent government mainly involved re-structuring of institutions[43], enactment of policy documents, revision of regulatory instruments[44] and putting new policy directions in practice. Hence, as a primary focus area of the study at hand; the Tourism Development Policy receives substantial credit comprising among the sets of milestone changes that followed post of 1991.

I. Tourism Development Policy of Ethiopia: Theoretical and Practical Milieus

The ministerial and/or bureau level institutional reforms in tourism sector and the promulgation of the policy framework implied the signposts to the remarkable moves and achievements in the time of EPRDF. A number of authorities and personalities have witnessed the concrete changes that occurred following the collapse of the military rule. Selamawit (2013:19) remarked on her observation of this fact that "in 2005, the government starts to promote tourism in a new style. It has been taking more new practical measures on policies regarding tourism."

Consequently, the reform indicates a proof towards the dedication of the incumbent government towards promoting tourism in alignment with other strategic sectors of the country. Multitudes of establishments, structures, organizations and institutions evolved to accelerate the dynamics noted in tourism (Misge, 2004; Ayalew, 2009) through the notable supports made by the government. More specifically, the enactment of the Tourism Development Policy, in 2009, has targeted at transforming

[43] Despite the noticeable institutional reforms since recent decades, an independent Ministry of Tourism detached from Culture has not yet been in place. The first step and decision among the actions that have to follow is divorcing tourism and culture if tourism should take a significant lead in the economic transformation of the country.

[44] One of the instruments that came into effect were the constitution of the Federal Democratic Republic of Ethiopia, under Article 91 (2), it states that all Ethiopian People & the State shall have the duty to protect the country' natural endowment, historical sites and objects (Federal Negarit Gazzeta, 1995:133). Moreover, Proclamation No. 471/2005 defined the powers, duties and mandates of the Ministry of Culture and Tourism, as an institution vested with the power to manage and lead the tourism activities in the country, as a key Federal organ. Proclamation No. 691/2010 revisited these overall mandates.

and advancing Ethiopia`s tourism resources many steps forward in its performance (MoCT, 2009). The promulgation of the Policy initiated the urge to initiate, formulate, revise and implement other relatable legal frameworks towards the development of tourism sector in Ethiopia (World Bank, 2012).

The Tourism Development Policy of Ethiopia, according to MoCT (2009:38) among other elements, targets on the (i) promotion of tourism attractions; (ii) conservation of tourism resources; and (iii) expansion of infrastructure and tourist amenities that are vital for the growth of the sector. The policy further envisages, (iv) generating higher number of tourists and elongating their stays; (v) ensuring the benefits from the sector by adapting competitive strategies that operate at international level; and (vi) overcoming the human, financial, technical and financial limitations that constrict the operational capacitates of the industry. Moreover, the policy aspires to ensure community participation in the decision-making processes pertaining to local development. The overall target of Tourism Development Policy is to bring about and build a positive image of Ethiopia to the external world.

Appreciating the core objectives of the Tourism Development Policy of Ethiopia, Mulugeta (2012:2) maintained, "The policy strongly emphasizes the need to accelerate sustainable tourism development. It ... improves infrastructures at tourism sites; strengthen [s] supply chains, raise[s] the quality of goods and standards, [creates] effective marketing and promotions." The policy as a whole provides encouraging and wonderful opportunities to the enhancement of tourism on the ground.

Mitchell and Coles (2009: 66) observed that the newly adapted Tourism Development Policy of Ethiopia operates on multitudes of principles. Of all which the most crucial ones encapsulate: (i) respecting for diversity; (ii) ensuring the participation and benefits of the community; (iii) creation of transparent and accountable work processes and flows; (iv) effective grounding of the sense of cooperation and coordination; and (v) enhancement of the implementation capacity of the sector. The policy recognizes the impacts of tourism sector in the contexts of national development and its linkages with the grassroots community.

Thus, interwoven with the developmental ideology and perspective, the Tourism Development Policy and strategies crosscut several key sectors in the country: such as agriculture, transport, and other public and religious institutions. These and other sectors, which interface with tourism, exhibit and deploy labor-intensive operational systems. In principle, the policies and strategies of all sectors need to intermesh, both horizontally and vertically, to each other in the processes to transform the products and services into more usable form. Concomitant with the view on the agenda for multi-sectoral developmental approaches, MoCT (2009: 52) maintained that, "because tourism is inherently trans-

sectoral, its development needs to be integrated into the overall development agenda of the country." As a result, Tourism Development Policy enhances and integrates with other sectoral developments, and the vise-versa (Japanese Embassy, 2008).

The policy sets forth multifarious strategies in an attempt to pin-down factors that had been obstructing the performances of the sector for a long while. Mitchell and Coles (2009: 67) overviewed pertinent strategic pillars as : (a) leading the countries tourism industry in a broad based developmental direction; (b) developing new attractions and improvement of the existing ones considering type, quantity and quality; (c) expansions of crucial infrastructure and service delivery institutions; and (d) coordination of the activities of key stakeholders in the sector. The overspills of these strategic pillars result in making the country as a competitive destination in the World and thereby uplift the prevailing lower operational capacity of tourism sector. Correspondingly, the Ministry of Urban Development and Construction (2011:8) also verified the strategies in tourism to consist of six pillars: (1) human resource development, (2) infrastructure development, (3) image strategy, (4) service improvement, (5) strengthening information management capacity and (6) domestic tourism promotion.

The implementation of Tourism Development Policy, its objectives, principles or strategies, inevitably summon for institutional reforms, from Federal to lower levels. It creates a situation where the active function of Developmental State becomes paramount, including the formulation of broader development planning in tourism; alignment of tourism with other economic sectors; ensure the expansion of infrastructures, and re-distribute the benefits generated through tourism (Brohman, 1996).

At the regional levels, efforts have been underway to formulate a clear strategy and objective by customizing the goals endorsed in the Tourism Development Policy. For instance, the situations in the SNNPR exhibited the presence of commitments to devise policy and strategic instruments that put tourism at the centre of regional development. Accordingly, the objectives of the regional level strategies were to: (i) ensure sustainable tourism development; (ii) consider gender integrations; and (iii) improve community life. Moreover, it aimed at (iv) undertaking the conservation of natural resources; and (v) promotion of environmental protections (Regional Administration Bureau of SNNPR, 1998: 26).

However, numerous factors obstruct the full-scale realization of Tourism Development Policy and its essential objectives or components. Poor institutional functioning and limited structural integrations have already caused perceptible impasses. Based on empirical research, Kauffmann (2008) found out

that the institutions of the Ethiopian government, stretching from the Federal to *kebele*[45] levels, were less functional on tourism development due to lack of capacity, organization, partnership, position, power, knowledge, money and overall understanding. The introduction of developmental endeavors, in light of institutional operations, invigorated the activities in the respective regions.

Quality of services, income generation activities, participation of the community and sustainability of tourism development all demanded extraordinary attentions in the implementation of the policy. These components remained so crucial in the overall operation of tourism in the wider contexts of the development frameworks of the country (Mitchell and Coles, 2009). Hence, it becomes evident that Tourism Development Policy of the country has continued to be crucial in the realization of the developmental roads and ideologies taken by the government.

3.3.3. Complementary Policies to Tourism Development in Ethiopia: Bird's-Eye View

I. Cultural Policy of Ethiopia

The cultural policy of Ethiopia gives distinctive attentions to heritages, fine arts, handicrafts and folk arts like tales or proverbs of the nations, nationalities and peoples of Ethiopia. The policy looked into the strategic ways of collecting, registering, analyzing and preserving these cultural assets from any form of distortions beyond ensuring the rights to cultivate them as beneficial assets and resource (Ministry of Urban Development and Construction, 2011).

The endorsement and implementation of the cultural policy of Ethiopia has been based on the fact that"… culture is closely related to the daily life and psychological states of people, and that it has a decisive role in facilitating development programs to meet their goal" (MoCT, 1997: 3). Indeed, cultural assets comprise part of the attractions for tourists. It is unlikely to talk about tourism without highlighting culture or the vice-versa. However, long ways remain in terms of educating people, particularly the young, about the values of their cultures and empower them through the benefits that they accrue from their cultural assets in the form of tourism.

The Cultural Policy of Ethiopia raises and looks into multitudes of elements in its scope of reaches. According to MoFED (2010: 75), the main objectives of the Cultural Policy of the country are:

> …protecting and promoting Ethiopian cultural diversity; and promoting the culture of the different nations, nationalities and peoples of Ethiopia. [It also aims at] developing these [resource] in harmony with modern education; to enable the country to be competent in the

[45] *Kebele* denotes the lowest administrative unit in EPRDF's governance structure. The *kebele* functions as an active political and socio-economic center where broader policies and development agendas of the country converted into concrete implementations.

> international tourism market and particularly making Ethiopia one of the most selected destinations of Africa and to create a conducive environment, whereby the country's wildlife and their habitats are protected and developed in a sustainable manner.

Policy makers did mention a blend of strategies and activities to implement the objectives endorsed in the policy document. For example, the Research and Conservation of Cultural Heritage Proclamation No. 209/2000 maintained that the preservation of cultural heritages proceed through activities such as: (i) registration and supervision of cultural heritages; (ii) protection of cultural heritage; and (iii) ensuring the benefits of cultural heritages in the economic and social development of the country (Federal Negarit Gazzeta, 2000:4).

The implementation strategies of the Cultural Policy of Ethiopia, according to MoFED (2010:75) focus on inter-cultural and inter-religious dialogues, in order to enhance mutual understanding among peoples from diverse backgrounds. Moreover, the strategy considers critical issues like: (i) the development of cultural values; (ii) the enhancement of Ethiopian languages; and (iii) the expansion of new destinations that amount to tourism products in kind, number and quality. It also engages on actions such as the (iv) promotion of tourism activities to compete at international market; (v) improvement of tourism facilities; and (vi) strengthening the partnership between actors participating in tourism development of the country. Thus, the integration of tourism and cultural assets turns out to be one important focal direction in the strategic development of tourism.

II. Environmental Policy of Ethiopia: its Nexuses with Tourism and Cultural Policies

The Environmental Policy raises and discusses a number of interrelated elements and components with tourism and protection of natural resources. The researcher opts to present the most pertinent policy issues that have stronger relevance to tourism. In this regard, the objectives of the Environmental Policy of Ethiopia (FDRE, 1997:4) that shares several elements with the development of tourism include:

i. Mobilization of natural resources that include water bodies, natural springs, forests, mountains, wild life, bird species and fishes for tourism utilities. Currently, these resources remained untapped for their touristic values throughout the country. For example, there were not institutional practices or efforts to use or keep the cleanliness of streams and rivers in the towns for touristic purposes. Thus, the mobilization of such abundantly available natural resources inevitably lead to and entail the drastic growth of tourism sector;

ii. Improvement of the environment of human settlements to satisfy the physical, social, economic, cultural and other needs of the inhabitants on a sustainable basis;
iii. Prevent the pollution of land, air and water in cost-effective ways. Despite these policy directions, tourism practices, their interactional processes with nature, culture and the landscape continue depletions to these environmental resources;
iv. Assurance of the empowerment and participation of the people and their organizations at all levels. Both issues of empowerment and active participation of the community on the affairs of natural environment continued to be so unsatisfactory; and
v. Promote essential linkages between environment and development. This claim roars strongly on theoretical fronts alone. Rather, looser linkages surface on practice. The overall processes show weaker inter-sectoral integration.

In juxtaposition with the above points, Abiyot (2009) reported the values of introducing multiple strategies to create balance in the eco-system and salvage the environment from unnecessary destructions or excessive exploitations. As a result, the policy directions incorporate various resource management strategies. This may range from the participation of local communities in environmental resource management to create "a patch of land protected from any human interference and activity in the form of nature reserves and national parks." Indeed, the environmental policy and the tourism development strategies own a range of mutual interfaces.

The Environmental Policy of Ethiopia (EPE), as a result, covers a range of thematic sectors. It consists of several sectoral and cross-sectoral policies that crosscut with the environment. The sectoral issues also interface with tourism, cultural component, heritage management, natural resources and wild life conservation as well. The Tourism Development Policy of Ethiopia has also highlighted the interfaces of tourism with the Environmental and Cultural Policies of the country[46].

Among the cross-sector alignments stipulated in the Environmental Policy of Ethiopia, the section devoted to the Cultural and Tourism resource of the country (FDRE, 1997:42) states that:

> Ethiopia's rich natural and cultural heritage permeates every facet of daily life and provides a powerful and socially cohesive force in the national consciousness. It can also provide a major attraction for tourists and is an important element in the development of a tourist industry. However, much of this heritage and culture is under threat through neglect, decay, removal or

[46] For example, one of the major objectives of Tourism Development Policy of Ethiopia is the realization of tourism practices without depleting the natural resources in the environment (MoCT, 2009: 11). This objective merely coincides with the rationales and principles of the Environmental Policy of the country. Hence, there are strong reinforcements and harmonious relationships among the policy directions, be it formulated from the perspective of tourism, culture or environment.

> destruction as well as through the less visible and tangible influences of changing socio-cultural values, foreign ideas and imported technologies.

At the regional levels, the links between tourism development and environmental policies have appeared well anchored in theoretical senses. The specific environmental strategies that supplemented tourism development include the efforts to "build environment for the development of tourism sector, protect forest and wild animals and develop them for tourism, reclaim land…suitable for tourism development, …constructions…for tourism shall be environmentally friendly…," (Regional Administration Bureau of SNNPR, 1998: 30).

Development strategies and policies harmoniously shared and envisaged mutual goals that stimulate change at all levels. As an epitome of the developmental state, the policies stirred change in the cultural, tourism and environmental dimensions. Thus, the policies and strategies shared the vision to meet the development needs of the community, boost the image of the country and eliminate poverty through extraction of resources.

Nonetheless, the integration of these policies among themselves and with the macro-development ideology of the country, for example, with agricultural led industrialization strategy, appeared dissonant. The practices to link agriculture with tourism development were quite loose. Weak institutional alignments and coordination, limited efforts to mobilize resources, and the prevalence of overambitious elements in the policies, and development strategies of the country present drawbacks to the full-scale realization of the policy frameworks, particularly at grassroots levels. The prevailing tourism development practices in Ethiopia and the route under focus overlooked the socio-cultural, economic and environmental nexuses in reality.

3.4. Chapter Summary

Ethiopian tourism sector has progressed through complex stages. Although travel to and away from the country were common phenomena starting from ancient times, a relatively organized and modern notion of tourism took grounds in the middle of 20th century. The Imperial regime had paid relentless efforts to advance tourism sector. The efforts exerted since the reign of Minilk-II induced sizeable breakthroughs attained during the 1960s. The *Derg* period exhibited more of stagnations than keeping the pace with the earlier millstones, which were set in motion during the Imperial regime. Altogether, apart from the haphazard decrees and enactment of regulations and foundations of institutions, there was no clearly issued policy document and clear direction set pertaining to tourism sector prior to 1991.

Post 1991 developments witnessed substantial reforms in institutions, strategic and policy climate. On top of other issues, the endorsement of the Ethiopian Tourism Development Policy pushed a step forward on the marketing, management and preservation of the country's historical, cultural and natural tourism resources. The policy document stipulated the indispensability of allowing the private sector, local community and other stakeholders, all to take a part. The Cultural Policy advocates the conservation of cultural, historical and natural heritages, handicrafts, and customs of the people in the country. This policy emphasized gearing efforts towards persevering, protecting, sharing and displaying cultural resource for building the image of the country. The Environmental Policy on the other hand lauds on the proper use, and conservation of natural resources. It interfaces much with the Tourism Development and Cultural Policies of Ethiopia.

The policies and strategies discussed above have the aim to enhance the quality of tourist experiences, increase the number of tourists visiting the country, elongate tourist stays, and construct facilities that attract tourists to spend much. The policy aspires to consider boosting the share and role of the community in the tourism industry. The incumbent government of Ethiopia, through its federal, regional, and lower level structures has been implementing these policies to meet and attain the envisaged development agendas endorsed in the respective development policies.

However, there are certain key areas of weaknesses that were remained open in the courses of the implementing the policies. Amidst of others, poor integration with relevant and lateral sectors, problems of capacity, unspecified positions of the community and the absence of explicit manuals and guidelines mirrored some of the outrageous flaws observable in recent years. Parts of these challenges have already begun causing inefficiencies costs in the tourism sector.

Chapter 4

Methodology: Research Process and Design

"Mixed methods research provides more evidence for studying a research problem than either quantitative or qualitative research alone," (Creswell and Clark, 2011:12).

This chapter portrays the methodological procedure pursued to realize the study. It makes discussions over research philosophies, research design, methods, pilot testing lessons and ethical concerns. Moreover, the chapter provides vivid descriptions on field experiences and on each of the specific tourist spots.

4.1. Philosophical Foundation of the Study

Paradigms are research philosophies that guide and orient the overall direction of the research process. A paradigm constructs the basic beliefs and images about the ultimate principles of humans' worldview (Scotland, 2012). Thus, paradigm "creates new worldviews and social contexts that have widespread impacts on the conduct of inquiry" (Morgan, 2014:1051). For authors such as Wahyuni (2012: 69) "research paradigms address the philosophical dimensions of social [research]." Thus, paradigms give insight into different aspects of social life (Babbie, 2008). However, there prevails a little defined way to apply and connect the wisdoms of paradigms with actual research practices.

In most cases, the philosophical worldviews that influence research undertakings, in social sciences, include: (i) Positivist, (ii) Post-Positivist, (ii) Interpretative, (iii) Critical and (iv) Constructivist Paradigm (Scotland, 2102: 7). Other authors have added to these classifications of philosophical research worldviews: (i) Pragmatism, (ii) Feminism and (ii) Advocacy or Participatory Perspectives (Creswell, 2009: 25). The distinctive features of all these research paradigms rest on their ontological[47] and epistemological assumptions (*see* Annex-9 for specific details). However, in the opinion of Scotland (2012: 9), "since assumptions are conjectures, the philosophical underpinnings of each paradigm can never be empirically proven or disproven."

[47] Wahyuni (2012: 69) explained ontology and epistemology as philosophical dimensions of research paradigms. Ontology is the assumption about how one perceives a reality. In this regard, two general assumptions prevail: the objectivist & the subjectivist views of reality. The objectivist camp claimed that reality is external and independent of social actors or interpretation of it while the subjectivists argue that reality depends on social actors and their construction of it. In connection, epistemology is "the belief on the way to generate, understand and use the knowledge that is deemed to be acceptable and valid."It often involves the relationships that emerge between the knower and the known.

According to Hall (2011), and Altinay and Paraskevas (2008), Positivism considers reality as defined explicitly through human senses. In view of this school, reality has an independent and real existence. The Positivist philosophical schools advocate more of quantitative research methods involving survey and controlled experiments although post-positivism leave rooms for the possibility to integrate qualitative methods with qualitative inquiries.

Interpretive philosophy engages in the interpretation and apprehension of human social phenomena. Similarly, for Nuryatano (2003: 32), interpretative paradigm "involves understanding human behavior through lived experiences." While the ontological position of Interpretive Paradigm is relativism, its epistemological stance shares much with the constructive subjective reality (Scotland, 2012).

Another group of scholars, including Creswell (2009), has made extensive discussions on the Constructivist Perspective. The perspective emphasizes the re-construction of subjective interpretations in knowledge generation and research procedures. Per the view of this camp, individuals construct and re-construct reality through persistent engagement of actors in a social activity, interaction and action. As a result, their ontological stance appears fluid and dynamic. The Constructivists Perspective tilts more towards interpretative and qualitative research (Sarantakos, 1996).

There are also scholars who appreciated the power of Pragmatism. It is a philosophical underpinning for mixed research methods and **"**as a worldview it arises out of actions, situations, and consequences rather than antecedent conditions (as in Post-Positivism)" (Creswell, 2009: 28). The massive accentuation given on antecedent situation distinguishes post-positivism from pragmatism that paid much attention on synchronic circumstances.

Cameron (2011: 101-102) articulated, "Pragmatism in its simplest sense is a practical approach to a problem … [It] has a strong philosophical foothold in the mixed methods or methodological pluralism camps." For a more elaborative understanding of the central arguments of pragmatism, Creswell (2003:12) puts forth that:

> Pragmatism is not committed to any one system of philosophy and reality. [It] applies to mixed methods research in that inquirers draw liberally from both quantitative and qualitative assumptions when they engage in their research….Pragmatists do not see the world as an absolute unity. In a similar way, mixed methods researchers look to many approaches to collecting and analyzing data rather than subscribing to only one-way (e.g., quantitative or qualitative).…[Moreover], pragmatist researchers look to the 'what' and 'how' to research based on its intended consequent-where they want to go with it. [They] agree that research always occurs in social, historical, political, and other contexts.

The research at hand relies on the application of Pragmatism as a philosophical guide to explore the themes of interaction, social exchange, institutions and impacts in tourist-community contact frameworks. Wahyuni (2012:71) stated, "Pragmatism believes that objectivist and subjectivist perspectives are not mutually exclusive. Hence, a mixture of ontology [and] epistemology is acceptable to approach and understand social phenomena." This mixed philosophical approach renders a good opportunity to benefit from the multitudes of methods deployed in this study including theories and facts, which also goes beyond overcoming the pitfalls of each of the methods.

4.2. Research Design

In the opinion of Creswell and Clark (2011:53), research design exemplifies "the procedures for collecting, analyzing, interpreting and reporting data in research studies." The study at hand deploys a mix of both quantitative and qualitative designs. For Bryman (1998) the quantitative research strategy explores human experience through numerical categories while the qualitative research strategies describe human interaction. More comprehensively, (Marvasti, 2002) believes the synthesis of these strategies provides a relatively complete image of human experiences and interactional encounters both through numerical and interpretative descriptions.

Through the quantitative strategy, the researcher utilizes a cross-sectional survey research. Authors (such as Babbie, 1990; Bernard 1994) have underscored the importance of cross-sectional design in examining events that belong to a particular moment. Lasser (2007:17) also viewed cross-sectional research as a type of engagement that "…takes a one-time snapshot approach on a phenomenon." In this context, the application of the cross-sectional design helps to know the phenomena of tourist-community interaction, exchange practices, tourism institutions and interactional impacts belonging to the time of the study.

The sketch below (Figure 4.1), adapted and modified from (Creswell and Clark, 2011) represents a mixed convergent design. The model guides the whole research procedure testifying the triangulation of methods as well.

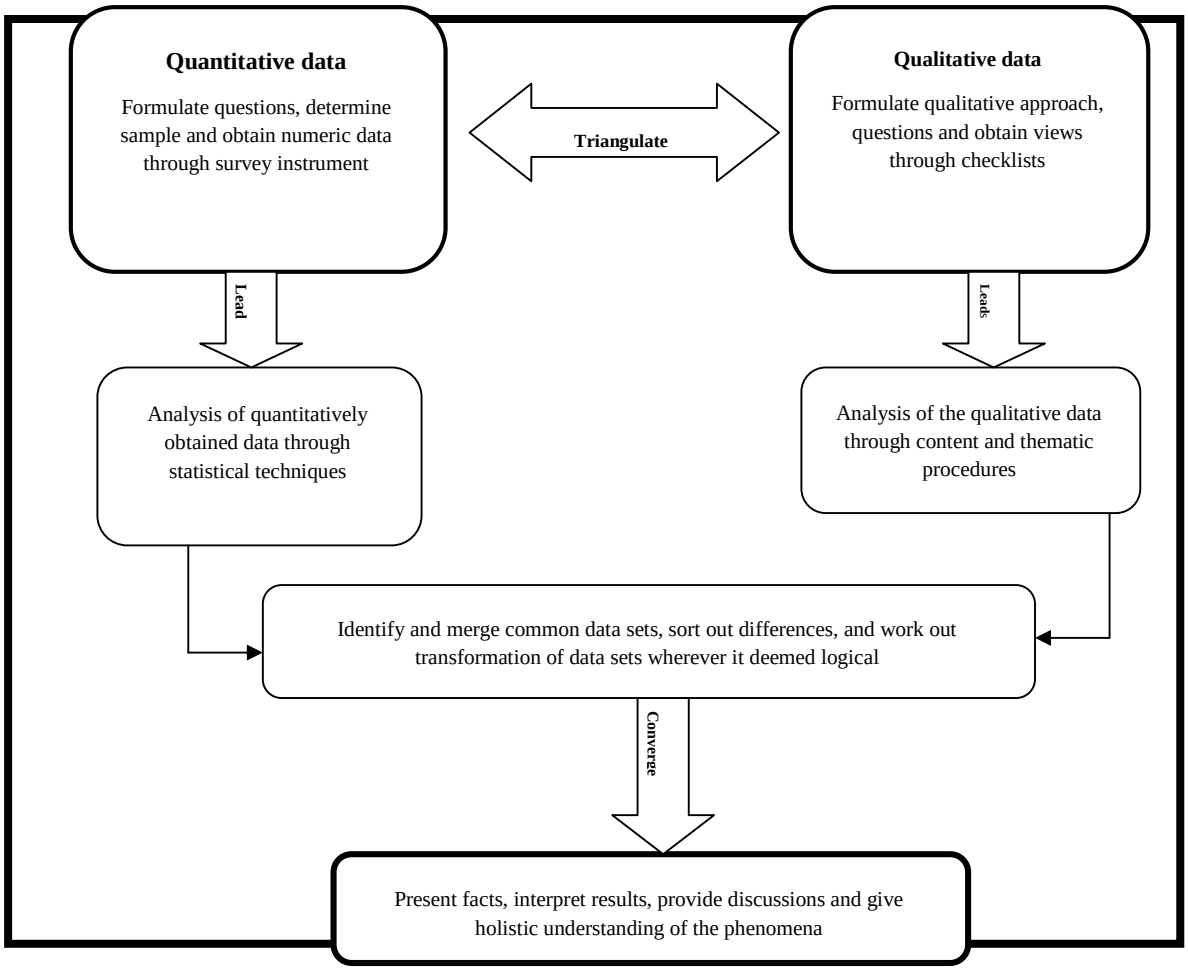


Figure 4.1: Convergent mixed design (*Source*: modified by the researcher following the works of Creswell and Clark, 2011:79)

4.3. Research Methods: Methodological Triangulation

Data[48]-collection methods involve the tools utilized for data generation (Sarantakos, 1996). In the vein of philosophical perspectives and research strategies, this study applies the combinations of various data collection methods. Babbie (1990: 27) justified that, "...the examination of a given social phenomena is often best accomplished through the use of … different methods. Social researchers, who limit themselves to a single method...severely, limit their ultimate ability to understand the world around them." Similarly, Kalof *et al.* (2008: 136) highlighted the imperatives behind using mixed methods. The authors have voiced:

[48] The concept of 'data' is a Latin origin and literally indicates 'things given'. Data exists in several forms encompassing the collection of facts via questionnaires, interviews, observational checklists, documentary records, statistical information, and oral histories (Turner, 2006: 121). Mwanje (2001:7) complemented that, "the bulk of the data handled by social scientists are those about human behavior, attitude, distributions, patterns, and spatial interactions."

> Mixed methods… enhance understanding of a topic typically studied from a qualitative or quantitative perspective. It also enabled to shift toward thinking that qualitative and quantitative orientations became complementary rather than competing perspectives. Researchers could consider both causal (quantitative) and interpretive (qualitative) questions when designing their research projects.

Essentially, the data collection design, as depicted above, followed a concurrent parallel design i.e. parallel collection of quantitative and qualitative data (Creswell, 2009). The concurrent design lends itself for the triangulation of data sources. According to Kalof *et al.* (2008: 26), triangulation by its very essence entails, "taking multiple approaches to study a particular topic using multiple strategies for collecting data, by using multiple sources of data, by using different approaches to analyzing data, or by considering a topic from a variety of theoretical orientations." Moreover, Mwanje (2001) viewed triangulation as the process of data collection and analysis that considered an object from multitudes of angles with the aim to generate adequate information on a topic.

The dissertation work followed and benefited from the triangulation of theories, research philosophies and data collection methods in order to produce a more comprehensive image of interaction, exchange, social structures and resultant impacts in the context of tourist-community contacts on the Bishoftu-Modjo-Hawassa route.

4.3.1. Sample Survey

The subject matter of interaction demands looking at the views of interactional parties from at least dual angles i.e. tourists and locals. Hence, with the assumptions to capture the opinion of tourists and locals, the researcher carried out surveys: one with the households residing in the attraction sites, and the second with tourists.

A. Household Survey Conducted with Residents

The household survey was the major tool used to collect facts and information in the study. The household survey tool principally examines the determinants of the level of tourist-community interaction and the determinants of level of impacts emerging due to tourism. For the total 3,992 households residing in the selected five study *kebeles*, the determined sample size was about 1,125 community households. Refer to section 4.4.1 (A) if you want to connect with the discussions given on probability sampling that garner details on the sample selection producers.

Of the determined sample size, about 1,062 households entered into SPSS software program, version 20. This showed that 30 of the administrated questionnaires did not qualify for analysis due to higher

non-responses, particularly faced at Langano and ASLNP. Households in these study *kebeles* have suspected that the study results might hold implications on their residential quarters, or farming and grazing plots of land[49] and consequently expel them from the area for tourism and other investments. As a whole, 95 percent of the total questionnaires collected through the sample household surveys were fit for analysis. Nevertheless, some 5 percent of the questionnaires i.e. 30 percent were unfit for analysis due to the inappropriateness of responses and refusals by some of the respondents.

B. Tourist Survey Conducted with Domestic and International Tourists

The second category of the survey was the one administered with tourists. The main purpose of conducting this survey was to explore the reflections of tourists and complement the study with their views and perspectives.

Overall, about 162 tourists shared their experiences through structured interviews. Of the total, 162 tourists contacted for the survey interview, 65(40.1 percent) of them constituted domestic tourists while the remaining 97 (59.9 percent) were foreign tourists visiting on the route during the study time. Tourists from Western countries, Asia and Africa had shared their interactional experiences made with the locals.

4.3.2. Field Research

Field research techniques such as in-depth interviews, key informant interviews and observations were instrumental in exploring the situations that surround tourist-community contacts in the study sites. These methods complement the survey in generating first hand information and at the same time substantiating the facts collected via the survey method.

A. In-depth Interview

In-depth interviews, as a distinctive form of field research, entailed the use of a face-to-face interaction between the researcher and the target groups. Crano and Brewer (2002: 223) shared that, "…interview occurs when the nature of the research issue demands a personal, interactive, method of data collection. … [Particularly] when highly sensitive information is sought..."

Accordingly, the researcher carried out in-depth interviews with the representatives of selected tour agents, tour guide associations at local level, community representatives, and private and public higher

[49] As the government and other stakeholders have been carrying out continuous assessments on the demarcation of ASLNP, the local residents suspect or directly associate any kind of research undertakings in their locality with the losses of their plots of land, and hence reject to collaborate or give unreliable responses. The locals often heard saying, "Research is systematic tool and pretext that expels people from their homesteads."

education institutions. The in-depth interviews also covered hotel owners, managers, representatives of the micro-enterprises, and the relevant security [police] officers in the respective cities. The items in the in-depth interviews follow a semi-structured formats and procedures to allow for some degree of flexibility.

The author consulted 60 individuals through in-depth interviews across the five tourist attraction sites. Out of the 60 individuals, the proportion of females have accounted for 5 percent while 95 percent of them were males. The disproportionate balance of gender is an indication of the limited number of females occupying key structures in tourism sector or relatable positions in other relevant institutions.

The study had benefited a lot from the larger number of in-depth interviews conducted in Bishoftu, which were about nineteen and then followed by Hawassa, which were about eighteen. In Wondo-Genet about eight and for both ASLNP and Langano nine individuals shared their experiences and knowledge through the in-depth interviews. The in-depth interviews of the remaining six individuals were the ones held with the representatives of the Ethiopian Tour Operators Association and other individuals contacted in Addis Ababa at federal level.

B. Key Informant Interview

In the opinion of Bernard (2006), key informants are groups of people with whom the researcher talks and communicates extensively over a lengthy of duration. These include people who largely, understand or express their expertise and knowledge on the topic of discussion. Accordingly, the selected key informants were government officials who had been serving under various capacities in relation to tourism activities. Table 4.1 condenses the key informants contacted for the research.

Table 4.1: Key informants contacted across the public institutions per the sites

Attraction /Study Site	Key Informants	
	Male	Female
Bishoftu- City Office of Culture and Tourism	3	1
Arsi Negele district Office of Culture and Tourism	2	-
Shashamane-Zone Tourism and Culture office	3	1
Wondo-Genet district Tourism and Communication Affairs Office	2	-
Sidama-Zone Tourism and Government Communication Affairs Office	2	-
Hawassa- City Tourism and Communication Affairs Office	2	-
SNNPR – Bureau of Culture and Tourism	1	-
Oromia- Bureau of Culture and Tourism	1	-
Federal Democratic Republic of Ethiopia, Ministry of Culture and Tourism	2	-
Total	18	2

Source: Author's own construction, January 2013

Thus, the researcher contacted 20 individuals for the key informant interviews in the respective Offices and Bureaus of Culture and Tourism in the two national regional administrative states of Oromia and SNNPRs. The proportion and representation of female key informants have continued to be lower when compared to males. Only 10 percent of the individuals consulted through the key informant techniques were females i.e. only two individuals.

The extensive discussions held with the respective regional Bureaus of Culture and Tourism, as well as the federal level key- informant interviews had opened opportunities of looking at the insights of higher-level government officials on the themes under investigation. In addition, the ideas of top-level key informants were gauges that verified and refined the claims of the lower level key informants.

C. Field Observation

Observation as a data-collection method presented a crucial opportunity to gather substantial facts during the fieldwork. Scholars (such as Sarantakos, 1996; Simmel *et al.* 1997 and Ruane 2005) contended that field research provides contexts for probing social life in its natural setting. Observation was instrumental in conducting thorough inspections of the ongoing tourist-community interactions in the tourist settings. Babbie (2008) acknowledged the superior merits of observation as it created the opportunities for observing and thinking at the scene of the action, event, processes or phenomena.

Field level observations serve as a complementary method to triangulate data collected through FGDs, in-depth interviews and other tools. The researcher took the role of both observer and participant where close observation was a major goal with marginal participation, in purchasing goods and services. The activities also included attending bazaars, engagement in visits of sites and boat rides. The actions and reactions of community members in the sites of interaction with tourists and situations around service establishments constituted the foci of observations. Hence, the physical settings of the attraction lakeshores, market centers, bazaars, hot springs, cultural centers, souvenir shops and the entertainment centers where tourists spent lengthy durations were on the forefront of activities for field observations.

Field observations also covered the activities of tourists during holidays, celebrations and events. In this regard, the bazaars and exhibitions organized by the respective city's Offices of Culture and Tourism in Bishoftu and Hawassa were among the remarkable events. The fish market at *Amora Gedel* in Hawassa was also one of the impressive observation spots.

4.3.3. Focus Group Discussion

Focus group discussion, as a data collection method, is a guided group discussion on selected topics. Mwanje (2001) characterized focus groups as team deliberations on key issues and gaps of the research under focus. Hence, FGDs help to generate data on community views about the issues of interaction, exchange and impacts of tourism on the route. Dialogues among the group members help to capture and know community stances and perspectives (Turner, 2006).

The logic of a non-probability sampling design governed the selection of focus group discussants (Henn, Weinstein and Foard, 2006). These implied, purposively selected discussants, which share homogenous features, partook in each of the separate focus group discussions. Above all, the study considered parameters such as age of the participants, benefits related to tourism sector and involvements in tourism related affairs that could be in the form of jobs, committee, councils, investments, services provisions or any other connection with the sector, as an inclusion factor to FGDs.

In principle, a moderator guides the focus group discussion by introducing the topic and manages the undergoing conversations among the discussants (Dawson, 2002) while the note taker jotted down emerging issues. The researcher himself played both the role of a moderator and note-taker although there were facilitators who acted as assistants to guide the discussions. The facilitators were the survey data collectors, whom the researcher recruited from the respective localities of the study sites.

The researcher held eight effective focus group discussions in the five settings. Seven individuals took part on average in each of the FGDs conducted. The question of gender balance remained an issue of concern, as the majority of the discussants were males. The author conducted three of the FGDs in Bishoftu. These were: (a) FGD conducted with community elders; (b) FGD held with members of Bishoftu Gudo Micro Enterprise; and (iii) FGD conducted with young boys and girls working in the tourist service establishments. Female participants were only four (19.05 percent) out of the 21 discussants that took part in the three groups in Bishoftu.

On the other hand, two FGDs were productive in Hawassa: one was the FGD held with the members of the local tour guide association known as Mosaic Land Tour & Travel Association, and the second was the FGD conducted at the Fikir Hayik Micro-Boating Entertainment Association. Most of the members and founders of these associations had longer years of local tour guiding engagements in the area. As a result, what they shared I constituted part of their lived experiences. The FGD discussants also constituted community segments that have been reaping benefits out of interaction with tourists.

As it was in Bishoftu, on average seven individuals took part in the focus group discussions held at Hawassa.

In the three study sites (Wondo-Genet, Langano and ASLNP), the author conducted one FGDs per site. Six discussants took part in each of the sites. Only one female took part at ASLNP while all other group discussants were males. In Wondo-Genet, the discussants were all members of the Eco-Tourism Local Guide Association. The two group discussions held in Langano and ASLNP were with community representatives[50]. Altogether, the FGDs helped to generate considerable data for the study. The data accessed through the FGDs have served both as a body of primary facts that built and explain the arguments in the findings and it helped to verify the issues that emerged through the in-depth interviews or key informant interviews.

Table 4.2: Synopsis of the field research participants

Tourist Setting/ Site	Data Collection Tools					
	FGD		IDI		KII	
	M	F	M	F	M	F
Bishoftu	17	4	19	-	3	1
Langano–district level	6	-	5	-	2	-
Abiyata- Shalla Lakes National Park	5	1	4	-		
Hawassa city level	11	4	17	1	2	
Wondo-Genet Hot Spring and Sidama Zone	6	-	7	1	4	-
Zone Level -Shashamane	-	-	-	-	3	1
Regional level experts (Oromia and SNNPR)	-	-	-	-	2	-
Federal level experts	-	-	5	1	2	-
Sum Totals	54		60		20	

Source: Author's own construction, April 2013

4.3.4. Archives and Document Analysis

Writers such as Mouton and Marais (1990:77) espoused on the methodological significance of archival or documentary analysis. These authors associated archival research with "the extensive collections of records, documents, library collections or mass media materials that have been amassed." Data from the census, demographic profiles, personal documents (such as diaries, autobiographies, and letters) as well as materials collected from Media prints are all genres of archival sources. As a distinct method of

[50] Community representative in this context includes local administration like *kebele managers*, culturally respected elders, religious men and women from associations.

data collection, archival sources help to reconstruct retrospectively the occurrences and reminiscences of events, feelings and emotions of peoples in the past.

As one form of archival analysis, Bernard (2006: 24) explained the hermeneutic approach as "the discovery of the meanings of texts through…interpretations…[that] are easily extended to the study of any ...texts: sets of political speeches, letters from soldiers … or transcriptions of doctor-patient interactions." The instrumentality of this approach, as a method of data collection and research utility, was to uncover the feelings of tourists, which comes in written texts and forms. On top of the primary facts generated through quantitative data, the reviews of the views of tourists left in the visitor books, available at hotels have enormously complemented the overall task of analysis.

The reflections made by tourists have mirrored their emotions and encounters during interaction and exchange at each of the sites. Besides the views of tourists collected through the suggestion books, a web site known as Trip Advisor helps to collect the views of tourists. The website raises and reveals pertinent ideas related to the prices and quality of goods and services in the respective sites. Therefore, the analysis took into account the tourists' reflections as expressed in the suggestion books and websites as well.

4.4. Sampling Designs

Two sampling designs often mentioned predominantly in the execution of quantitative and qualitative social research. These designs are probability and non-probability sampling designs. The next sub-sections throw light to the domains of these designs and elements that subsume under each of the respective sampling designs. The discussions on these designs center on their utilities in the context of the study at hand.

4.4.1. Probability Sampling

The household survey deployed and followed the logic of probability sampling. Sampling, in the view of (Corbetta, 2003), refers to the procedures in which researchers extract a limited number of cases from the population through standard rules. According to Lasser (2007), sampling deepens our understanding of the specific contexts based on selected cases, events or actions.

A. Simple Random Sampling Technique

For authors such as Corbetta (2003), simple random sampling technique appears appropriate when the lists of the units studied are accessible. This technique bears its usefulness in the sample survey conducted with households. It was possible to access the lists of the residents from the respective

study *kebeles*. Aside from accessing the lists of households, according to Cohen, Manion and Morrison (2000:100), "in simple random sampling technique, each member of the population under study has an equal chance of being selected from a list of the population." Such qualities marked simple random sampling technique as the most appropriate to be used.

The sample size determination for the household-survey (Table 4.3) follows the scientific formula developed by Krejucie and Morgan (1970). As seen in the formula, most of the components required for the computation of sample size were already available except the N (population size). The computation for N requires computing the population of the respective districts in study *kebeles.* The formula is:

$$s = X^2 NP (1- P) \div d^2(N -1) + X^2P (1- P),$$

Where

- *s* represents the required sample size,
- X^2 represents the value of chi-square for 1 degree of freedom at the desired confidence level (3.841),
- *N* represents the population size,
- *P* = the population proportion (assumed to be.50 since this would provide the maximum Sample size), and
- *d* = the degree of accuracy expressed as a proportion (.05)

Table 4.3: Sample size for the household survey per respective sites

Study site	Region	Zone	Name of the district/ sub-city	Sample *Kebele*	HHs at *Kebele* level	Sample size
Bishoftu- (Lake *Babogaya*)	Oromiya	East Shewa	Bishoftu City/ Ada'a Liben	09	HH=1, 488	305
Wondo Genet Hot Spring	SSNPR	Sidama Zone	Wondo-Genet	Wosha Soyama	HH=916	270
Lake Langano	Oromiya	West Arsi	Arsi Negele	Daka Dalu Harangama	HH= 180	123
ASLNP	Oromiya	West Arsi	Arsi Negale	Gallee-Qelloo	HH= 208	136
Lake Hawassa	SNNPR	Sidama	Hayikdar Sub-city	Gudmali	HH = 1, 200	291
					Total= 3,992	1,125[51]

Source: Respective *kebeles* of the study sites, December 2012

Tourist attraction sites selected for the study have covered a total of five *kebeles* in the five attraction sites, a single *kebele* per each site. Normally, the sample *kebel*es are the geographic locations of the

[51] Of these total and determined actual sample size, 71.9 percent [764) were male headed households while 21.8 (298) were female headed households as per the survey data collected from the respective *kebeles.*

respective natural attraction spots. The selection of the households proceed through the logic of simple random sampling techniques out of the lists obtained i.e. the sampling frame provided by the respective *kebele* administrations.

Bishoftu, *Kebele* 09, i.e. the location of Babogaya, and Gudmali in Hawassa has exhibited urban features. Wosha-Soyama [Wondo-Gent Hot Spring] own semi-urban nature. On the other hand, the remaining *kebeles*, in Langano and ASLNP exhibited more of rural features. These variations are also apparent in the dispersion of the population and socio-economic characteristics of tourist amenities, interactional effects, exchange practices and collective impacts. There are higher concentrations of population settlements among the relatively urban *kebeles* like in Bishoftu and Hawassa. Conversely, rural settings like ASLNP and Langagno areas or semi-rural settings like Wondo-Genet exhibited dispersed population settlements. These settlement patterns and concentration of populations in the attraction areas implicate much on the quality and volume of consequent interactions constructed with the tourists.

4.4.2. Non-Probability Sampling

Non-probability sampling design becomes a key procedure in the tourist survey and execution of qualitative research methods. In non-probability designs, randomization and representativeness of the sample remain dubious and controversial (Babbie, 2008). Hence, the tourist survey, the key-informant and in-depth interviews, FGDs and observations were carried out under the principles of non-randomization and without bold claims on the representativeness of the individuals recruited and consulted for the study. The research applied both purposive and accidental sampling techniques under the non-probability designs.

A. Purposive Sampling Technique

Purposive sampling technique appears helpful in conditions where researchers purposively select individuals on particular issues. Lasser (2007) extends discussions on three conditions that necessitate the utilization of purposive sampling techniques in research: (i) when the researcher aspires to select unique and informative cases from the population; (ii) when it becomes hard to access the population of the respondents; and (iii) when particular investigation requires in-depth studies.

Consequently, the researcher selected individuals for the FGDs, interviews and observations following the previously mentioned principles of non-probability design. The decision to use purposive sampling technique came along with the needs to carry out deeper investigations on interactional experiences and exchange relations of tourists and locals on the study route.

B. Convenience or Accidental Sampling

Convenience or accidental sampling applies the selection of sampling units out of the available target groups (Singh, 2007). Tourist availability at a given occasion and time was the main factor for opting accidental sampling. Thus, this technique generated data from the tourists who were on the state of paying visits to the attractions sites. Accordingly, hotels and recreational centers were among the settings purposively selected to administer tourist surveys.

In Bishoftu- Babogaya hotel, Dreamland hotel, Pyramid hotel, Kuriftu Resort and Babogaya Gudo Boat Entertainment Enterprise were the main spots for conducting tourist surveys. Similarly, in Langano and Abijata-Shalla areas, African Vacation Club, Langano Resort, Borati and Niko Dimos Restaurant were the main institutional settings identified for tourist surveys. In Wondo-Genet, the researcher opted Wabishebele resort hotel and Abyssinia hotel to administer the survey with tourists. Circle hotel, Lewi resort, Haile resort and the micro enterprises operating around Lake Hawassa were the main entry spots to contact with tourists in Hawassa.

4.5. Data-Collection Instruments: Questionnaires and Guides

Authors like Colton and Covert (2007:6) defined data collection instruments such as a questionnaire as "mechanisms used to collect factual information, support observations, or assess attitudes and opinions of units...in a given study." In this study, the main data-generation instruments were structured questionnaires and semi-structured checklists. The primary objective of structured questionnaire was to elicit quantitative information from households and tourists. For cross-reference, Annex-1 highlighted the instruments, specific data generated through the techniques and the corresponding specific objectives of the research (*see* Annex-1).

The preparation of structured questionnaires, i.e. the instruments followed a design that accelerates fetching pertinent information from the target groups. Items on each of the instruments communicated clearly the purposes of the study, shaded light on precautionary ethical issues and explained the powers of following instructions while filling out the questions. Altogether, the contents of the questionnaire items covered issues on interaction, social exchange, tourism institutions and impacts. Structurally, most of the items were close-ended while a few of them followed open-ended formats in situations that demanded probing and detailed explanations accounted by respondents. For further apprehension, *see* Annex-2a regarding structured questionnaire items prepared for households and Annex-2b on the tourists' items.

Checklists used for the qualitative field research were semi-structured guides that elicited qualitative information (meanings, words and ideas) through deeper consultations with informants, key informants and discussants. The checklists have also guided the field observations. All of these checklists were constructed following an open-ended semi-structured questionnaire formats. The details of the checklists employed for the interview and discussion guides are available in the annexes. Thus, please *see* Annex-3 for the in-depth interview guide; Annex-4 for the key informant interview guide; Annex-5 for the focus group discussion guide and Annex-6 for observation guide.

The sets of information gathered through the interview, focus group discussions and observation checklists have helped the researcher to grasp pertinent and comprehensive views on various interrelated sub-themes of interaction, exchange and impacts. The qualitative checklists also complemented the verification of facts harnessed through the survey questionnaires.

4.6. Convergent Design: Data Presentation, Interpretation and Analysis

The analysis applies a mixed convergent design. This design was optimal as it allowed the researcher to "triangulate ...compare and contrast quantitative statistical results with qualitative findings for justification and validation purposes" (Creswell and Clark, 2011: 77). Thus, a convergent design that mixed the data from qualitative and quantitative sources has led the overall analysis.

Quantitative analysis uses the numeric data gathered through the sample household and the tourist survey. The quantitative data applied both the techniques of descriptive and inferential statistics. The descriptive analysis emphasizes on percentages, central tendencies and graphic presentations and interpretations. Mwanje and Butte (2001) conferred that descriptive statistics gives an array of tools that portray data through tabular formats, charts, graphs and numbers. Consequently, the interpretations followed presentations made through pie charts, frequency tables and bar charts portraying numeric facts in different chapters of the study.

The Chi-square test of association was an essential tool for looking at the prevailing associations among the interactional variables. Cross-tabulation results help to discern the general patterns seen among the associated variables. Healy (2005) elaborated on the measures of association as a form of descriptive statistics instrumental in summarizing the relationship between variables. The results conferred the prevailing relationships among the variables compared through column percentages.

Furthermore, Multinomial Logistic Regression Model serves to determine the probabilities of the independent variables to predict the categorically dependent outcomes. This process proceeded through running prediction tests for the level of interaction and the level of impacts, separately. The

interpretations follow the results obtained after running Multinomial Logistic Regression Model. The model maps out the determining relationship that occurs between independent and outcome variables in terms of probable predictions.

While running the tests of statistical associations and Multinomial Logistic Regression, the author applied a 95 percent confidence interval. As a result, $\alpha=0.05$ serves as a critical distinguishing value, without strict assumptions of normality under most circumstances. In addition, the Phi[52]-coefficient, Gamma[53]-coefficient and Spearman's Rho-coefficient help to explain the strength and direction of association wherever the data appeared apparent.

The qualitative data were transcribed[54], categorized, interpreted and schematized based on their respective contents and themes. The meanings, words, symbols and argumentative texts have formed basic premises in the structures of reporting the sub-titles, sections and chapters.

4.7. Pilot-Testing: Purpose, Usefulness and Lessons

Pilot-testing practices further refine, assist to modify and reformulate the items in a questionnaire. Stockton, Maris and King (1999:19) suggested that, "pilot testing is a crucial step in conducting a survey." The practice generally verifies, among others, the consistency, concepts and logical flow and connections among the questions. Bethlehem (2009:58) considered that, "a number of aspects of a questionnaire should be tested… The most important aspect is the validity of the question." Hence, the pilot testing exercises helped to examine the validity and reliability of the questionnaire items.

4.7.1. Pilot Testing Procedures and Experiences

The researcher executed the pilot testing in months of July and August 2012, first in Bishoftu and then in Hawassa. The pilot testing for the Afaan Oromo questionnaires were done in Bishoftu (about nine questionnaires) while the Amharic ones (nine questionnaires again) were tested in Hawassa. The tourist survey questions (6 questionnaires- all with foreigners) were pretested in Bishoftu. The actual study *kebeles* were not included in the pilot testing activities even though the study cities remain the

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[52] Phi coefficient, as a measure of association, appears appropriate for simple tables of nominal variables. For Phi values between 0.000 & 0.10, the strength of the association is weak while phi values between 0.11 & 0.30, the strength of association is moderate. If the computed value of phi exceeds 0.30, then the strength of association becomes strong (Healey, 2005: 342).

[53] Gamma is a measure of association for data that have ordinal nature and presented in tabular format. For computed Gamma values between 0.00 & 0.30, the association is weak, for those between 0.31 and 0.6, the association is moderate and, for values greater than 0.60, the strength of the association is said to be strong (Healey, 2005: 353).

[54] The author translated and summarized the audio-recorded data sets [observations, interviews-both key informants and in-depth interviews, and the FGD discussions] into English. The entirely transcribed and translated pages were closer to 700.

same. There was almost a five-month gap between the pilot testing exercises and the main fieldwork. As a result, the pilot-testing task yields no effect on the main fieldwork or upon the responses of the local communities during the main fieldwork.

4.7.2. Lessons Learnt from the Pilot Testing Exercises

Pilot-testing practices have shown the gaps in the constructed questionnaire and items contained within it. In the items, lack of clarity with few concepts was one of the problems detected during the pretesting exercises. The testing informed that the clarification of vague concepts avoids dubious responses among the respondents. The assessments have confirmed the presence of difficulties in apprehending concepts in the Afaan Oromo instrument as compared to ideas in the Amharic instrument. Accordingly, the reviews of the items on the pilot testing questionnaire lead to the oversimplified version of the final instrument.

Among others, the re-considerations on the lengths of the questions, particularly the categories given under the response options were part of the crucial aspects re-considered during revisions. Questions dealing with ranking, comparison and written explanations did not catch the attentions of the respondents as expected.

The pretesting of tourist questionnaires revealed the need for strategic focus on questions dealing with interaction and to a lesser extent on social exchanges. Tourists were either unacquainted with or lacked knowledge about the operation of tourism institutions in local sites. Their experiences on the impacts of tourism on the community were largely superficial. Hence, the final instrument omitted such questions. In addition, the respondents i.e. both locals and tourists contacted during the pretesting were unhappy with ranking items and with items having stretched choice categories.

Taken as a whole, the pilot testing created the opportunities for the re-arrangement, refinement and modification of the items in the questionnaires. The testing exercise showed the presence of gaps in the instrument. With the intents to fill, the gaps identified in the questionnaire instruments, the length of items, number of choice categories, and conceptual difficulties were further refined and adjusted to the contexts on the ground. The insertion of additional questions and removal of a few questions was part of the lessons and the modifications that came along with the pilot testing exercise.

4.7.3. Reliability and Validity of the Instruments

Reliability signified the consistency of the measures involving the capacity of the instrument to measure the same phenomena a number of times (Bernard, 2006; Singh, 2007; Babbie, 2008). Singh (2007), for instance, outlined the test-retest technique, the inter-rater technique and the split-half

reliability as techniques of examining the reliability of research results. The aspects of inter-rater technique of reliability proved its usefulness in the context of the pilot testing. The inter-rater reliability assessed the reliability of research instruments by utilizing two interviewers per site, both in Bishoftu and in Hawassa. Through cross-examination of the reflections of the two pilot testers, the evidence obtained from them showed the non-existence of crucial deviations.

Like the reliability concerns, validity involved examining the external and internal contents of the constructed questions to capture the essential concepts in the research scheme. Bryman (1998:29) understood validity as, "…the issue of how we can be sure that a measure really does reflect the concept to which it is supposed to be referring." Babbie (2008:160) also added a complementary view that, "…validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration."

Hence, both the face validity and content validity appear apparent to judge whether the instrument have captured the core concepts in the study or not. The researcher believed that the items on the instrument captured the concepts that are essential in the research. The reviews of relevant empirical literature on related themes demonstrated the quality and instrumentality of the questions included on the items in the endeavourers to assess the themes of interaction, social exchange, institutions and impacts of tourism phenomena.

4.8. Ethical Considerations: Consent, Voluntarism and Respect for Research Participants

Observance of ethical norms plays pivotal roles in assuring the credibility of the reports of the study. Research ethics involve a set of norms and principles that researchers in their respective disciplines obey and apply (Babbie, 1990; Berg 2001; Bernard, 2006).

The formal letter issued by the department of sociology-AAU facilitated the admission of the researcher to the fieldwork. The letter communicates the objective of the study to relevant government structures and institutions. In the case of ASLNP, a detailed ethical clearance was required from the headquarters of Ethiopian Wildlife Conservation Authority (EWCA). Accordingly, the researcher has orally dictated the contents of the proposal and submitted the final version to EWCA for the scientific review team. The review team approved that the research methodology yields no effect on the natural and wildlife resources in the park. The approval of the EWCA indirectly confirms the unobjectionable and inconsequential nature of the theme raised by research in any of the eco-systems under study.

In other contexts, the researcher clearly explained the purpose of the study at the onset of each interview and discussions. The basic principle of voluntary participation operates in contacting the

research participants and respondents. Thus, voluntary decision becomes a primary factor behind the involvement of the key-informants, in-depth interviewees and FGD discussants. For the household survey, partly written consents of the respondents have confirmed their willful engagements in the study. For the sample format, readers can refer to the annexed written consent (*see* Annex-6).

Yet, in the situations where written consents were unlikely to function, oral consent ensured generating mutual understanding between the researcher and research participants. The names of the research participants, either pseudo or real ones, are not included under any context in the research report. Rather, generic terms like informant or discussant, coupled with few specific markers that identify involving institutions, preponderantly appeared in the analysis.

4.9. Study Setting: Portraying the Tourist Spots along the Bishoftu-Modjo-Hawassa Route

The study setting (Figure 4.2) covers the natural attraction spots [Lake Areas[55], Hot Springs, and National Park] on the Bishoftu-Modjo-Hawassa route. The route falls within the boundaries of Oromia National Regional Administrative State and Southern Nations, Nationalities and Peoples National Regional Administrative State. While Lake Babogaya, Lake Langano and ASLNP are sites in Oromia, Wodo-Genet and Hawassa belong to SNNPR.

Huge natural and cultural tourism attractions are available in the two national regional administrative states. Each of the specific sites, included in the study, presents unique natural and cultural assets to domestic and international visitors. Those natural and cultural tourist attractions in each of the sites altogether provide a comprehensive image of the tourism phenomena on the Bishoftu-Modjo-Hawassa route. As a result, the route has become a locus for creating and re-creating tourist-local interaction and interrelationships.

[55]Hall & Harkonen (2006:5) defined lake tourism as touristic experience that occurs not only on the lake itself, but also in the surrounding area including the lake, the foreshore and those amenities, facilities and infrastructure in the surrounding region that complement the role of the lake as a tourist attraction.

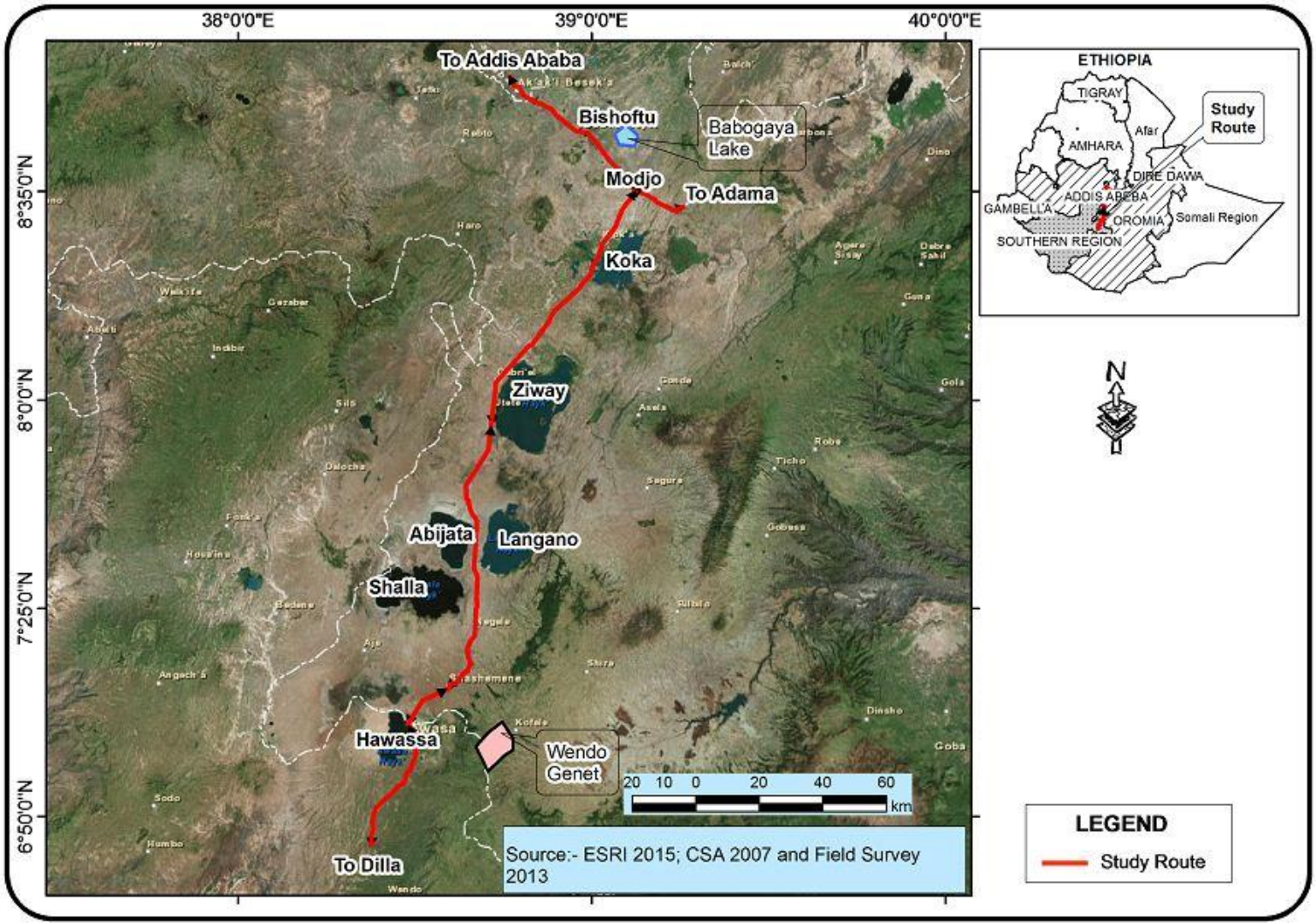


Figure 4.2: The study setting: geographic location of the natural tourist attraction spots on the route

4.9.1. Bishoftu City: Visions to Make it 'Garden City' in East Africa

Bishoftu City is geographically located in Ade'a Liban district of East Shewa Zone in Oromia National Regional Administrative State. According to the data obtained from Bishoftu City Office of Finance and Economic Development (OFED), its altitudinal and longitudinal locations fall between $8^0 43'$- $8^0 45'$N and $38^0 56$-$39^0 1'$, respectively (OFED, 2004:6). The location of Bishoftu city is at a distance of 47 Km southeast of Addis Ababa and 52 Km north of Adama. The commencement of the Ethio-Djibouti Railway in 1917 was a landmark in the historic foundation of the city (MoCT, 2006). The altitudinal elevation of Bishoftu town ranges between 1900-1995 meters exhibiting moderate humid typology (where 94 percent of its coverage are warm-temperate) (OFED, 2011).

The term 'Bishoftu' connotes the presence of excessive water sources associated with the lakes in the area. Administratively, the city owns nine *kebele* units. The specific study location in Bishoftu is Lake Babogaya area, which falls in parts of *Kebele* 09. Tenalem (2009:37) reported the key features of lake Babogaya (often known as *Bishoftu Gudo*) while presenting that it is "...deeper than... 65m... There are resort facilities around the lake. ...Lake Bishoftu Gudo is less affected by human influence," which makes it more preferable in the eyes of the investors.



Figure 4.3: Partial view of Lake Babogaya and adjoining service establishments in Bishoftu (*Source*: photo taken during the fieldwork, April 2013).

According to the projected regional statistical data based on the census report of the Central Statistical Agency (CSA, 2007), as of July 2013, the total population of Bishoftu town was 128,272. Out of this

projected total population, the male population was 61,435 (47.9 percent) while the female population was 66,837 (52.1 percent). The data for the population indicated the proportional dominance of female population in the city.

The land areas covered by the lakes in the city constituted about 723 hectares (which makes 4.7 percent) of the total land area of the city and this makes nearly 15, 273 hectares. As compared to the land planned for other investments, the proportion of the land allotted for tourism development or investment was inadequate. Moreover, the endeavors to mobilize the available land itself in tandem with the vision of the city on tourism were inconsistent and fragmentary (Bishoftu OFED, 2011).

Parts of these complexities and failures are associated with the paradoxical and rhetorical claims of the city administration. The city administration planned to make tourism at the locus of the local development on the one hand and allots very small amount of resources including land for tourism park development on the other hand. These were irreconcilable claims persisting to affect the vision to transform the city into a garden for African tourists, particularly east African tourists, during the Growth and Transformation Period (Tewodros, 2010).

Natural, cultural, and historical attractions were eminent in the tourism development of Bishoftu. The natural lakes like Hora Arsadi, Chelelka, Kuriftu, Kilole, Green Lake, Bishoftu and Babogaya are key natural attraction sites (Bishoftu OFED, 2011). Because of the number of lakes, the phrase 'the city of seven lakes' has become known as another name of Bishoftu in various tourism advertisements and promotions. Both locals and the tourists have appreciated the investments undergoing around the lakes. A discussant, who took part in the FGD held with the micro-enterprises in Bishoftu, for example, narrated the way tourists from Arab countries viewed the lakes as "areas in the city resembles those popular sites in Europe. There are no reasons why the lake areas have not become the main backbone of the city's economy if promoted well."

The growing attractiveness of the city to tourists was partly attributable to the spiritual ceremonies, which took place around the lakes including the festivity of *irrecha* venerated annually (OBCoT, 1998). *Irrecha* is a ritual of thanksgiving to the Supreme Being '*Waqa*' (OBoFED, 2009). The ceremony draws the attention of huge number of Oromo from different parts of the country and international tourists. The touristic potential of the ritual is so crucial and it continues to ignite the changes in the city.

Tewodros (2010:10) portrayed the celebrations surrounding *irrecha* festivity in connection with its tourism potential as follows:

> The number of people who attended the ceremony every year reaches over 2.5 millions. It was a day of joyous, celebration and a day of pride. The shores of Hora-Arsadii Lake covered with green grasses and spring flowers with their sweet smell. The traditional costumes from different parts of Oromia, made it more attractive and ceremonial reflecting the beauty and richness of Oromo's culture. Traditional *irreecha* songs sung and the elders blessed everyone from young to old all day according to Oromo festive custom.

Accommodating all these natural and cultural attractive elements, Bishoftu has emerged as a distinctively preferable site in Oromia National Regional Administrative State lying in the central part of Ethiopia. One of the FGD discussants in Bishoftu Gudo Micro-Enterprise described the power of attractions in Bishoftu as follows, "…I visited Hawassa and Langano. But, there is no as such a unique thing, as what Bishoftu offers to the tourists." The argument has strengthened the gradual emergence of the city as powerful tourist destination on the route. Overall, the booming infrastructures and the establishment of complex tourism centers, since recent years, were signposts to the dynamically growing faces of tourism sector in the city and the region.

4.9.2. Tourist Attractions in Central Rift Valley Areas of Ethiopia

Although central rift valley covers wider geographic areas, this study highlights and illuminates the tourist attraction sites in Arsi Negele district as one of its focuses. Both the attraction sites of Lake Langano and Abijata-Shalla Lakes National Park belong to Arsi Negele district.

I. Tourism Potential of Arsi Negele District

The tourist attraction sites of Langano and ASLNP fall in the administrative provinces of Arsi Negele district, in West Arsi Zone of Oromia National Regional Administrative State. The district extends from 380 25'E to 38 54'E longitude and 070 09' to 070 42' N latitude on the global grid (West Arsi OFED, 2009:73). Arsi Negele district is located closer to the city of Shashamane (just 30km in the north) and about 220km from Addis Ababa on the way to Hawassa. The district possesses 46 smaller administrative *kebeles* (Arsi Negele District, 2004). The selected specific study *kebeles are Daka Dalu Harangama* for Langano and *Gallee-Qelloo* for ASLNP.

Agro-climatically, the district exhibited a mix of hot, warm-temperate and cold weather conditions. The larger portions of rural *kebeles* in the district exhibit warm temperate, about 75 percent. Nearly, 15 percent of the total area of the district is hot and low lands while the remaining 10 percent of the

kebeles in the district fall under cold weather conditions (Arsi Negele District Office of Culture and Tourism, 2004). Both of the study *kebeles* belong to the hot and low land areas.

Based on the (CSA, 2007) report, the projected total population of the district, as of July 2013, was 310,537. While the male population was estimated to be 153, 867(49.5 percent), the female population was reported to be 156,669 (50.55 percent) (OBoFED, 2012). The gender balance and composition in the district appears more proportional.

The district offers diversities of bird species, natural caves, cultural centers, waterfalls, mountains, protected natural forests, hot springs and wild life. There have also been expanding investments on tourism related economic activities, particularly around Lake Langano (Arsi Negele Office of Culture and Tourism, 2004:6). Despite the availability of these tourism resources, poor promotional efforts and scanty numbers of tourist amenities continue to impede the role of tourism in local and district economies (West Arsi OFED, 2009). A key informant contacted in Arsi Negele Office of Culture and Tourism reckoned that tourism practices had begun prior to three decades in Langano and ASLNP areas, however, its growth was not in a pace to meet the expectations of the locals, government institutions or even tourists themselves.

A. Lake Langano and Tourism Establishments in its Surrounding Environs

Lake Langano (Figure 4.4) is located at a distance of 215 km from Addis Ababa. The lake area hosts a variety of bird species, amphibians and reptiles (OBoCT, 1998).



Figure 4.4: Partial view of Lake Langano and tourism investments (*Source*: photo taken during the fieldwork, April 2013).

Tenalem (2009) reported the suitability of Lake Langano for sporting practices like swimming activities. There are resorts that render such amenities to tourists in the adjoining lakeshores. These are service establishments like Bekele Molla, Wabi Shebele, Borati Resort, African Vacations Club, and Weneyi Lodge. Due to the suitability of the lake and its sandy shores, visitors engage in activities such as camping, waterskiing, swimming and relaxing in the sun (OBoCT, 1998).

B. Abijata-Shalla Lakes National Park

Abijata-Shalla Lakes National Park began its operation in the early 1960s and recently EWCA is responsible for its overall administration. Its area coverage is 887 km^2 based on the new demarcation, of which 405 km^2 belonged to the dry land while 482 km^2 covered with water bodies including rivers and lakes. Its location is about 215 km from Addis Ababa adjacent to the main road on the way to Hawassa. The park itself got its name from the two major lakes inside its territory: Abijata and Shalla (EWCA-ASLNP, 2013).

The National Park accommodates diverse birds and aquatic lives. The attractive power of the Park was attributable to its landscape features, lava caves, culture, local handicrafts, molten stones, and plenty of Hot Spring Spots (Adem, 2008).



Figure 4.5: Wildlife and bird species as main tourist attractions in ASLNP (*Source*: EWCA, 2013)

Adem (2008: 41) provided a tabular illustration (Table 4.4) of the major tourist attractions in the National Park.

Table 4.4: Tourist attractions in Abijatta-Shalla Lakes National Park

Name of the Site	Location	Tourist Attractions
Abijata-Shall Lakes National Park Tourist Attraction points inside the Park	Hora-kelo/Bulbula	Bird watching
	Dallu Harangama	Grave heritage on the vicinity of the asphalt road
	Vicinity area	Ostrich farm, mammals and local handicrafts
	Haroressa area	Mountaineering, bird watching
	Dodota View Point	Landscape and Sunset Viewing
	Shalla Hot Spring	Hot spring, bird watching and campsite
	Muli-kelo	Bird watching and beauty landscape
	Shalla Gike	Bird watching, guest house, campsite and viewpoint

Source: Adapted from Adem Gobena (2008) and supplemented with observations during fieldwork

4.9.3. Lake Hawassa and Tourist Attractions in the Adjacent Environs

Lake Hawassa (Figure 4.6) is the mover of the socio-economic engine of the city of Hawassa, both in the past and present. The city is located at a distance of 275 kilometers away from Addis Ababa on the way to Moyale-Kenya lying between $7^0$3' latitude north and 38^0 28' longitudes in the east (Selam, 2012:6). The city has been a horde for many of nations and nationalities since the 1950s. Various ethnic groups- reside in the city (Sidama Zone Trade and Industry Bureau, 2010).



Figure 4.6: Partial view of Lake Hawassa and boating-entertainment (*Source*: photo taken during the fieldwork, April 2013).

Administratively, the city of Hawassa occupies a total area of 157.2 square km that further split into 8 sub-cities and 32 *kebeles*. The average temperature of the city is 20.6°C while its agro-climatic condition belongs to the humid temperate (FEDO of Hawassa, 2004). The selected study sub-city and *kebele* were *Hayek Dar* and *Gudmali*, respectively. Based on CSA (2007:10), the projected population of the city was 316,842 in 2013. Out of this, 163,039 were males while the remaining 153,803 were female population exhibiting larger male populations.

Lake Hawassa represented one of the most preferred natural attraction sites in the city (Selam, 2012:41) for years and continued with its impressive attractive qualities. Although often viewed as the smallest as compared to the lakes in the Ethiopian Great Rift Valley system, Lake Hawassa contributes productively to the livelihoods of the community via irrigation development[56] (SNNPRs BoCT, 2003).

The city is an ever-emerging tourism destination with its particular offer on the southern route. The expanding tourism infrastructures in the city boosted the influx of tourists to the area (FEDO of Hawassa City, 2004). The heavy construction of big resorts that undergoes around Lake Hawassa further stimulates and elevates the tourism developments occurring in the city in the years to come.

Lake Hawassa caught the attentions of several visitors for it hosts diversity of bird species, aquatic animals such as hippos, fish species and snakes. The boating services, the dynamics around the fish market, '*Teha Goda'* island in the center of the northern region of the lake, as well as Mount Tabor all add their respective values and virtues to the tourism potential of the city (Selam, 2012).

4.9.4. Wondo-Genet: Popular Hot Springs and Eco-Tourism Practices

Wodo-Genet attraction area (Figure 4.7) is located - at a distance of 265 km south of Addis Ababa in the Sidama Zone, SNPPR. Wondo-Genet district is located at 24 km from Hawassa and about 13 km from Shashamane town, covering a total geographical area of 230.03 Km^2. Forest cover closer to 64 percent of the district while water bodies, as (Sintayehu, 2011) claimed, cover a considerable portion of the land of the district.

Based on the CSA census report (2007), the estimated population of the district in the year 2013 was 139,340, out of which 71,467 (51.3 percent) were males and 67,873 (48.7 percent) were females.

[56] The usage of water from the lake or diversion of small streams flowing to the lake for irrigation was among the causes of recurrent conflicts between organized youths around the lakeshores.

Administratively, there are 15 *kebeles* in the district. The study *kebele*, *Wosha Soyama*, inhibited by an estimated population of 11,420, of which 5,984 were males and the remaining 5,437 makes the females (Sidama Zone, 2003). About 23 percent of the agro-ecology of the district of *kebeles* was humid weather condition while the significant proportion, over 73 percent of the land in the area, falls under the sub-humid tropical climatic condition (Mame, 2011; Sintayehu, 2011).



Figure 4.7: Partial view of tourist attractions in Wondo-Genet area (*Source*: photos taken by the researcher during the fieldwork, April 2013).

The major tourist attractions in the Hot Spring area are associated with the activities of bathing and swimming. There are pockets of landscapes covered with jungle forests, streams and a variety of birds and wildlife in the Forestry College[57]. The main attractive quality of the area is therefore, the natural tourism resource (Mame, 2011). There are historical and cultural attractions in Wondo-Genet although nature based tourism[58] outweighed them. Mohammed (2007) also conferred the preponderance nature based tourism practices in Wondo-Genet.

[57] Tola and Weldeamlak (2007: 29) reported that, "the College has about 1000 ha of land, which comprises mostly natural forest, plantation forest, farmland and residential areas. The natural and plantation forests serve the College as laboratory for practical teaching and research purposes."

[58] In the scholarly literature, nature based tourism is used as an equivalent term with eco-tourism. Duffy (2002: 19) explained ecotourism, "…as nature-based tourism that does not result in the negative environmental, economic and social impacts that are associated with mass tourism.

Domestic and international visitors, hence, find and visit chains of the natural tourist attraction elements in Wondo-Genet. The birds, the cultural tours inside the Sidama villages exposing tourists to [*enset*[59]*]* processing and coffee ceremonies, the Haile Sillassie palace and its baths, jungle forests, mountain trekking, hyena watching during the day, other wild life and waterfalls are among the key spots of attractions (Wondo-Genet Eco-Tourism Guide Association, 2013:1). A Zone level key informant, at Sidama Office of Tourism and Government Communication Affairs Office, revealed that, "tourists are highly interested to consume cultural foods like *bulla*[60] and would also like to watch the processes and steps followed in making it."

4.10. Attributes of Tourist Attraction Spots on the Route: Rationales

Combinations of factors have justified as to why the researcher opts to consider the scenarios prevailing in the preceding five tourist spots on the study route. The rationales highlighted below give particular emphasis to the distinctive power of places, the emerging investment opportunities, industrial growth and accessibility of the spots and research participants.

4.10.1. Distinctive Values of Places

For authors such as (Wirth and Freestone, 2002; Dicks, 2004; Urry, 2005) places, particularly the natural tourist attraction sceneries are the locus where material, social, cultural and environmental events constantly reconfigured. An informant from Bishoftu, a manager of Tropical Eco-Resort, mentioned places as among what he outlined as, "the 4p's which are so essential in the processes of tourism development: place, price, product and promotion." The informant continued to explain the value of a place arguing that, "Bishoftu has got gifts of lakes, expanding establishments and other service delivery opportunities," which ranks it top among the most preferred sites on the route.

The other tourism attraction spots have also exhibited the value of locations in tourism practices. Most of the tourism establishments on the route have taken the advantageous of particular places. Most of them considered Lakeview and other panoramas sold as part of their services and products. For example, Wondo-Genet, as a natural attraction area presents unique features. The Hot Springs attract a

[59] *Enset* is a false banana and known by its scientific name E. Ventricosum. It is a venerated cultural foodstuff served to renowned guests in Wondo-Genet site. Partly, it serves as a tourist attraction element to the area and in the community. Tourists who develop interest on gastronomy would like to experience about the cultural processing of *enest*.

[60] *Bulla* is an edible white substance extracted from *enset*. Normally, the juice from the *enset* plant forms the powder *Bull*a at the end of the drying process.

number of tourists both from Ethiopia and abroad. Domestic tourists move to the area with the presumption that the Hot Springs possess a healing power that restores their health beyond the panorama of the site. The study takes its turn of advocating these distinctive attributes of the site.

4.10.2. Factors Associated with Industrial Growth

Bishoftu, as the fastest growing city on the outskirts of Addis Ababa, has won the attention of expanding industries and investors. The Eastern Industrial Zone of the country, which is dragging a number of foreign and domestic tourists as well as investors, has lain in the boarders of the city. Thus, in addition to the natural lakes or the cultural events, the industrial expansions have also become one of the principal engines that draw tourists to the area.

Tied to the Growth and Transformation Plan (GTP) of Ethiopia, for example, the regional cabinet has identified Bishoftu as 'Centre of Tourism' in Oromia. This is in addition to the endeavors to convert the city as the 'Garden City in East Africa.' All together, these factors justify the selection of Bishoftu as among the sites included in the study spots on the route.

4.10.3. Expansion of Tourism Facilities in the Central Rift Valley Lake Areas

The Central Rift Valley areas of Ethiopia, encompassing Lake Hawassa, Langano and Abijata-Shalla, represent centers for emerging tourism development. National and foreign investors are working hard to meet the demands of the increasing numbers of visitors to the area. This is in terms of providing pertinent accommodations, amenities and products. ASLNP and Wondo-Genet settings also caught the attentions of a number of researchers who engaged on the examination of longitudinal studies about birds and other components of the natural eco-systems.

In this regard, the ASLNP presents unique features and opportunities for tourists, with bird species and wild animals. The comparison of the touristic experiences in the park area with other practices around the natural lakes and hot springs on the route bestows particular values for considering and documenting the scenarios in the CRV. It allows carrying out comparisons that help sort out contrasting and similar patterns among the sites.

4.10.4. Evolution of Small Commercial Enterprises

The shores of Lake Hawassa have become the settings where dynamic interactions evolve, occur and re-occur. The dynamics in these evolutions were in tandem with an effort to deliver touristic services and products. The economic transactions, socio-cultural flows and the interaction of stakeholders

around the Lake areas witness the growing dynamics. The developments around the lake, thus affects the construction of human interrelationships and experiences, where tourist-local contacts have constituted one of the aspects that seek attention for thorough investigations. In this regard, the presence of commercial enterprises that actively operate on tourism services and products was among the main reasons to consider and discuss the experiences of Hawassa.

4.10.5. Accessibility of the Research Participants and Tourist Spots

The selections of the study spots were partly due to their accessibilities to transportation services. This includes the accessibility of research participants for data collection. Consequently, all of the sites (Babogaya, Langano, ASLNP, Wondo-Genet and Hawassa) were accessible for conducting repetitive field observations. The sites were also accessible for transportations.

In terms of the linguistic and cultural dimensions, the researcher was able to communicate through the languages officially spoken in the study areas. Afaan Oromo is the official language in Bishoftu, Langano and Abijata-Shalla areas while Amharic is a major working language in Hawassa and Wondo-Genet attraction areas. The fact that the researcher speaks both of these languages has also made easier the communications with the research participants. Thus, language factor was part of the parameters applied in the selection of the tourist spots.

4.11. Field Experiences

The field research generates substantial experiences. Both unexpected encounters and genuine collaborations have cropped up in the field. The actual fieldwork took a period of five months, from January 2013 to May 2013. The researcher has made recurrent visits to the study localities particularly, Bishoftu and Hawassa for preliminary reconnaissance. Those preliminary visits have helped the researcher to carry out informal interviews, build rapport with public institutions, and help to identify key community segments that grip relevant positions on issues related to tourism and the study themes.

4.11.1. Collaborations of Research Participants and Public Institutions

Individuals and public institutions contacted during the fieldwork rendered extensive collaborations. The researcher witnesses and appreciates the friendly approaches of those sympathetic locals and institutions. Indeed, the sympathies provided by those involving individuals and public institutions were backbones to the steps in undertaking the data collection phases.

On several counts, the community segments have shown their collaborations. The researcher entered freely into some of the sites usually impossible without entrance payments e.g. Lake Babogaya. The community segments have also invited foodstuffs during or after the end of the interview sessions.

Generous provision of documents, processing of letters, active participation in the discussions and warm reception to their offices were also encouraging collaborations rendered by the community. The fieldwork builds farther the existing personal treasures of the researcher. It helps to construct webs of new networks and contributes to enriching the social capital of the researcher.

4.11.2. Challenges Experienced During the Fieldwork

Reiteration is a normal phenomenon in the processes of compiling this thesis. More specifically, typical reiteration prevailed during the data collection processes. Refusals to be tape-recorded, particularly by the security officers, both in Hawassa and Bishoftu were explanatory challenges in point. Some in-depth interviewees have also altered the tune of their speech, gave bizarre responses and even declined from the interviews altogether. In this regard, the interviews held at Circle of Life-in Hawassa and the other held with a local tour guide in Bishoftu exhibited the oscillations of interviewees through various moods. Topics of discussions such as sexual deviance, particularly homosexuality, amount of income harnessed through tourism and other social effects of tourism have often created reluctance to the interviewees. The arrangements of few FGDs were troublesome to go along with them, mostly due the minimum numbers of discussants and awaiting others for longer hours to come. As a result, the researcher abandoned about three FGDs: one in Bishoftu, one in Wondo-Genet and the other in Hawassa. In all these cases, three to four individuals appeared for discussions with a longer duration of time gap in their arrival i.e. 20-30 minutes. Those who appeared earlier often preferred to leave in the middle of the discussions.

A recurring challenge throughout this study was the issues related to payment requests although the participants were clear about the ‘no payment’ modality of the research at the beginning of each interview session. At the end of each session, research participants complained for payment. The higher non-response rates and intentional refusals of community members in Langano and Abijata-Shalla were due to financial needs and disagreements. There were respondents who requested about 200 birr for filling a single questionnaire in Langano area.

Lack of documentation practices in the respective Offices and Bureaus of Culture and Tourism constituted another sphere of challenge. Updated, relevant and timely recorded data was not available.

The tourist establishments like hotels either underreport or disguise tourist related figures and the amount of money collected from tourism. Individuals working on this report associated the income with revenue and government taxes, and hence under reporting was a common trend and phenomena.

The MSE associations and the local tour guide associations do not have well-defined bylaws and regulations that define and guide their legal personality and operation.

Altogether, absence of organized operations, absence of technologically supported systems to manage the information on tourism related matters have continued to characterize the concerns and controversy over tourism practices around the sites on the route.

At general level, the research participants exhibited cycles of emotions during fieldwork. Initially, the research participants were doubtful of the discussion points. Towards the middle of the discussions, free speech and open sharing of experiences have gradually grown out into the context. In the end, it was always and completely the reverse of the conditions during the beginning of each session. This parallels, to some extent, with the tourists emotions. A local tour guide in Bishoftu noted, “Tourists often come to visit Ethiopia including Bishoftu and other tourist corridors with a wrong image.” Nonetheless, tourists often change their feelings over the courses of their interaction with the locals, their culture and the natural environment. The prevailing consensus underpins that tourists travelled back to their home environment with a better picture of Ethiopia and the route contrary to their original mentalities.

All together, the problems of image related to the tourism studies, unavailability of relevant data, issues related shallow awareness on tourism, lack of documentation practices and pressing needs for payments or compensations were major factors that posed challenges to the smooth execution of the fieldwork.

4.12. Chapter Summary

The foundation of the research rested on the pragmatist philosophy that advocates the inseparability of ontological and epistemological stances. The research processes focus on the actions, experiences and test of the actors in pragmatic contexts. Consequently, the researcher used a mixed research methodology and processes that combine philosophies, strategies and designs. Mixed data collection methods involving triangulation and convergent analysis designs are opted to address the objectives of the research. The deployment of mixed approach stem from its distinctive qualities, benefits and strengths than applying any of the methods separately.

The study spots are the geographic settings where interaction recurs. The portrayals of the study spots have given discussions on the agro-climatic conditions, the socio-economic profiles and demographic characteristics of the communities in the respective sites on route.

Although nature based tourism, i.e. eco-tourism overrode the cultural and historical attractions on the route; they all exist in an inseparable form and furnish to satisfy the interests of the tourists with a range of alternatives.

These methodological discussions lay the ground and call for the presentations, analysis and interpretations of the data generated through each of the methods. Hence, the detailed portrayal of tourist-local interaction on the route, as the opening chapter that reports the empirical findings, utilizes predominantly the power of qualitative data and methods complemented with minor descriptive statistics.

Chapter 5

Tourist-Community Interaction on the Bishoftu-Modjo-Hawassa Route

This chapter portrays the circumstances of tourist-community interaction on the Bishoftu-Modjo-Hawassa tourist route. Factors that trigger interaction, elements of interaction, settings of interaction, and bottlenecks to interaction are among the major themes addressed in the discussions, both from locals and tourists point of view. The tenets of Interactionism, rooted in sociology, give explanations on the courses of tourist-community interactions.

5.1. Community Perspectives about their Contacts with Tourists

This sub-section highlights the communities' perspectives regarding their interactional courses with the tourists. Domestic touring has the power to shape and influence locals perspectives on tourism and engagement in interaction with tourists. However, the engagement of the locals in domestic tourism was negligible and its contribution to social interaction with the travelling tourists was not pronounceable. Rather, the spontaneous and situational emergence of social interaction dominated tourist-local contacts. The place of domestic tourism in the contexts of tourist-local interaction, and the spontaneous emergence of social interaction between tourists and the locals, constitute the agendas for thorough discussion.

5.1.1. Domestic Tourism Practices among the Residents

In the history of Ethiopia's tourism development, domestic tourism had generally received very little care and attention, both from the government and the community side (Ayalew, 2009). Efforts had been underway to underline the value of domestic tourism since the mid of the 1970s. The commencement of heritage clubs in schools and in the community was a mere manifestation of the growing concerns given to domestic tourism. Since recent decades, the practices of pilgrimages to religious centers like Aksum Tsion and Shek Hussien, politico-religious festivals like *irreecha* and the festivities celebrated for welcoming New Year events like *Chembalala*- all contributed much to the growing recognition attached to domestic tourism throughout the country. However, factors associated to knowledge and awareness on domestic tourism remained obstructive to the practice.

The customs to explore the natural, cultural or historical tourist attractions in one's own vicinity, as a domestic tourist, definitely affect the modes of communication with foreign or other domestic tourists. Paying visits to locally available tourist sites boost the domestic experiences of the community members. It also helps to re-orient the perspectives of the community towards social interaction with

foreign tourists. Therefore, the engagement of locals in domestic tourism builds their social interaction with the tourists.

Goffman (1956:8) viewed interaction as, "…the reciprocal influence of individuals upon one another's actions or at occasions when in one another's immediate and continuous physical presence." This guides our apprehension of social interaction and its daily recurrence, including tourist-local contacts. In a related manner, for Reisinger (2009: 199-200) social interaction involves:

> …the everyday interaction between people. [It] take[s] forms of a friendly greeting, a brief meeting, conversation, long-term relationship, and friendship… The main purpose of social interaction is to associate with other people in specific contexts, engage in conversation, exchange views and experiences, learn about each other, find social connections, develop relationships, and so forth.

The elements stated in the indentation above emphasized on the flow of ongoing interaction, what it really covers, purposes and the types of apparent relationships that emerge between the interactants, in this perspective, between tourists and locals. Tourist-local interaction, as one form of human interaction, shares and interfaces a lot with the elements and purposes of social interaction described by Reisinger (2009).

Per the explorations and assessments made in the field, locals in the attraction areas of the route possess poor domestic visit exposures and interactional experiences. The regional level key informant, at SNNPR BoCT, shared the perceptions of locals' on domestic tourism, in which, "tourism activities are conceived as an exclusive sphere of foreigners or the white people alone. Domestic touring practices fall often out of the imaginations of the locals." Lack of personal motivation, poor planning for domestic tours and budgeting practices complemented with absence of established domestic touristic movements or trends undermine domestic tourism experiences.

The constraining roles of financial limitations took a profound place in hindering the motivations of the locals towards domestic tourism. In forwarding the experiences of other countries, Greenblat and Gagnon (1983:92) observed "financial limitations ... account [much]…on the decisions not to travel… Lack of desire is also a [crucial] factor." Because of these muddling factors, only 1.7 percent of the surveyed respondents had the experiences of engaging in domestic tourism activities, within their own localities and other attractions on the route. This calls for the robust intervention of actors such as the government on mobilizing and advocating the power of domestic tourism with equal footing with that

of the international tourism. Only limited endeavors prevailed to transform tourism resources into products and services by the side of the local or regional governments so far.

Hence, the absence of poor awareness about domestic tourism among the locals and the nonexistence of integrated efforts to empower the locals on domestic tourism were the core factors behind the meager domestic practices on the route. The government and its institutional structures blamed liable for the absence of integrated approaches to develop domestic tourism and expand its horizons. Above all, the local residents lacked the motivations and knowhow of visiting the natural resources available in their vicinities.

Within the framework of the prevailing limited domestic tourism experiences of the locals, a relative number of residents reported to visit Wondo-Genet (24.1 percent), followed by Lake Babogaya in Bishoftu (21.6 percent). The greater flows of the community to Wondo-Genet Hot Spring have been associated with the existence of hot springs, washing baths and open swimming pool services. In addition, the natural Hot Springs are opted for their medical values. In contrast to other tourist attraction areas, the percentage of respondents who reported to pay domestic visit to Lake Hawassa (3.4 percent) was quite less than all other sites. This result was contrary to a normally envisaged domestic tourism practices in Hawassa.

The average number of days spent on domestic tourism by locals, was 2.4[61] with a standard deviation of 2.8. This value of the standard deviation proves the presence of less significant variations on touring among the locals across the sites. This smaller figure on the average days obtained for domestic touring was a typical indication of the meager practices of locals' domestic engagement. On the route, about 19.4 percent of the respondents paid a visit during the daytime and went back to their residential areas, as excursionists. Due to the rule of thumb in the conceptualization of tourism, the daytime travelers do not comprise tourists. While 29.4 percent of community members spent single nights in the areas visited, those who spent two nights constituted about 20.2 percent. The survey results, attested the pattern that as the number of the days stayed at a given site increases, the number of the local respondents who extend domestic visits drastically fall. Accordingly, very few

[61] According to the experts interviewed at the Federal Ministry of Culture and Tourism, in Addis Ababa, the average days spent by foreign tourist at national level do not exceed seven, and this number is so lower than other neighboring countries. The data from the Government Communications Affairs Office (2005:357) reported that foreign tourists stayed in Ethiopia for 6.5 days on average. Nevertheless, a recent assessment by the MoCT (2014) showed the average days spent by tourists have reached 16. The current tourism strategy and the policy aim to extend these average numbers of days spent by tourists through the expansion of infrastructures, in the regions and major tourist destination corridors of the country.

respondents (about 0.1 percent) reported to stay for a maximum duration of 30 days i.e. almost a month in the visited site[62], out of a year.

As noted in the preceding paragraphs, domestic visit exposures influence the interactional activities of locals with other domestic and international arrivals. Consequently, 40.7 percent of the community members allowed the influences of their earlier domestic visits towards interaction with tourists. The locals who had earlier tourism experiences were more communicative, expressive and bargained much while interacting with tourists. However, greater proportions of respondents (59.1 percent) were reluctant in expressing out the likely influences of their earlier visit experiences on their interaction with tourists. The researcher noted the likely influences of experiencing domestic tourism engagements in the interactional scenarios constructed with tourists.

In addition to the meager domestic tourism experiences among the residents, a considerable proportion of the community segments lacked direct work experiences relatable to tourism activities. In this regard, the mean of tourism related work experience for the community members' was about 0.77 year. That is to say, the average tourism related work experience of the respondents was just less than one year and every community member possesses relatable experiences. One of the justifications offered to the negligible tourism related work experience among the locals was that in the earlier years, the community members treated jobs associated with tourism as menial and culturally unfavorable[63]. Accordingly, about 81.5 percent of the respondents lacked direct tourism related work exposures while only 18.5 percent of them reported to have affiliations with occupations linked to tourism. Only few individuals (not exceeding 0.1 percent) stated to own several years of working experience on tourism related tasks. Thirty years of service was the highest reported tourism related work experience on the route.

All together, the locals had limited domestic tourism exposures and basis. They also have narrower engagements in occupational categories related to tourism sector. In the words of interactionists, and particularly (Goffman, 1956), such narrower tourist-local interaction causes lack of "frequent

[62] The local tourist who spent the maximum days of stay on domestic tourism was from Bishoftu and the site of his visit was Hawassa. The purpose of his travel was to carry out a research.

[63] Culturally, it has been a disgrace, for example, for men to work in the spheres of hotel services or kitchens due to the presence of limited awareness on sector. The prevailing thoughts in the community do not allow real men to engage in hotel services. If they do so, they are insulted for showing womanish characters (Interview with a boat rider in Bishoftu, April 2013). Such misperceptions and wrong beliefs in the community had discouraged the deployment of locals on jobs created in tourism and hospitality industry.

encounters for interaction." This led to the creation of phony meanings, misperceived definitions and unilateral interpretations of tourist-local interactions, which altogether resulted in fragmented and disguised interactional scenarios. Thus, tourist-local interaction, on the route, did not step on wider domestic tourism bases and interactional grounds.

5.1.2. Spontaneity and Situational Character of Tourist-Local Interaction

Moving away from considering the role of domestic tourism, the second interactional dimension took into account the situational and contextual proliferation of tourist-local relationships. In this regard, instead of locals' earlier domestic touring experiences, the spontaneous nature of social interaction outweighs. This perspective gives due emphasis on the stances of tourists in stimulating and constructing webs of interactional networks with locals.

Interaction in tourism, as part of human social relation, had suffered from the sidelining acts and decisions made against tourism practices during the previous years on the route. This was mainly because locals had limited interests to create situational interactional encounters with tourists. However, as noted earlier, the interaction of the community members with tourists has emerged with considerable progresses in recent decades. The in-depth interview held with a lecturer, in the department of Tourism and Hotel Management at Hawassa University, attested the progressive changes noted over years:

> Interaction in tourism was among the neglected spheres in the community, government side and tourism institutions in the past. The problem of marginalizing tourism appears in different styles. For example, the Federal Culture and Tourism Bureau was used to be rated among the less prioritized bureaus at Federal level-as compared to poverty reduction sectors like Agriculture, Water, Road, Health and Education. These sectors received priority and became instrumental sectors in the elimination of poverty while tourism induces less effect in the opinion of the government. Recently few changes occurred both on the community side and government offices on tourism, almost in all-rounded manners. The interactional contexts of the tourists and locals had suffered from similar problems of marginalization.

The above excerpt signifies the changing scene of tourism landscape, the structural institutions i.e. the sluggish improvements made at the level of the bureau along with the attitudinal changes spreading in the community. The cumulative effects of the changes, seen from diverse angles, have advanced the extent and volume of interactions that the locals have entered and created with tourists.

In this respect, a key informant from the West Arsi Zone Office of Culture and Tourism has claimed the prevalence of a gradual improvement in tourist-local interaction. The growing awareness of the

local communities, particularly around ASLNP and Langano Lodges contributed much in changing the landscape of interactional scenarios in the area. Historically, the beginning of tourism in both settings was traced 30 years back. However, the locals had superficial interaction with visitors, particularly with white tourists. In his investigation of tourism in the CRV area, Kauffmann (2008) confirmed the prevalence of harassments in tourist-local encounters during earlier days. The locals used to regard tourists as unwanted intruders in the locals' environment let alone to open dialogues and create peaceful communications with them.

Afterwards, the growth in the consciousness of the locals stemmed from the economic benefits and the growing number of job opportunities opened up in the areas. These factors have also had paved the way for the rising levels of interaction. Both a key informant in Wondo-Genet and a manager of Pyramid Resort in Bishoftu witnessed, "Changes of outlook have evolved with the growing employments of the sons and daughters of local residents in tourism institutions and occupations." The increasing diversity of income sources and other economic benefits have accelerated the pace of interaction between the community members and tourists. Therefore, such economic benefits have improved the frequency, face and forms of contacts between tourists and locals. These changing situations altered the mentalities of the locals towards tourists and interactional contexts.

Consequently, tourist-community contacts have evolved through spontaneous, contextually situated and motivated actions of locals and tourists although earlier studies generally indicated the non-spontaneity, superficial and short-lived nature of interactional encounters of tourists and locals. Several authors documented on the stage at which the spontaneity of tourist-local interaction gives the way for well-defined tourist-local interactions. For example, in Ryan's (2003) view, interactional encounters of the tourists with the locals pass through distinct stages: tourist, customer, visitor, traveler, guest and friend, on a continuum. In his or her, first appearance to a site, the tourist is an outsider observing at events where locals may not recognize his presence. At the stages of customer, visitor and traveler, the tourist is still an outsider observing the normal circumstances in the host society, but the locals recognize the presence of the tourists in their settings. Finally, at the stages of guest and friend, tourists partake in major events accomplished by the locals in the settings. The last stages exhibit higher intensity and mode of interactions between tourists and locals. However, the findings of the study at hand clearly indicated that tourist-local interaction was on its earlier stages of customer and visitor. There are few cases of tourist-local interaction, on the route, that reached the level of guests and friends. All these have partly conferred the situational and spontaneous nature of the rising level of

social interactions between tourists and locals. The locals need to be enlightened about the details [ABCs] of the above stages and courses of change in any of the social empowerment programs or other relevant trainings organized by concerned government offices or groups in charge.

Shalin (1986:16), employing the interactionist view, wrote "situations are structured by individuals...in the course of interaction, who establish a joint sense of the present,...sense of shared past, open common horizons to the future, and shape their conduct with respect to this collectively...sustained time-frame." The elements highlighted by Shalin emphasized the situational origin and character of interaction among humans. The contacts of tourists and locals in the attraction sites signify particular cases in which interactions start, mature and yield fruits in diverse natural, cultural and historical environs on the route.

A key informant in Hawassa, team leader of Tourism in the Government Communication Affairs Office, conceived of engagement in tourism activities as an underlying factor that unavoidably creates human interaction, which would not happen otherwise. In a more specific manner, Interactionists who accord with Denzin (1992: 26) correlate the contacts occurring via tourism with an interactional self, i.e. "the self that is…displayed to another in a concrete sequence of action, e.g. as a customer." In here, touristic activities promote one's own self through the courses of interaction. Displaying oneself, as a tourist, at touristic sites was part of the readiness and decision to create interaction with the host community. Greenblat and Gagnon (1983:97) wrote on the forces of interaction as, "not only do travelers desire assistance and advice in finding transportation, lodging, meals, and other essential services, but they often desire contact with others for companionship and camaraderie as well."

The in-depth interviews held with the community elders, in Bishoftu and Langano, attest that nowadays tourists are guests warmly welcomed in the community. From the perspective of the community, taken as a whole, interaction with tourists cover the whole range of socio-cultural activities that incorporate warm receptions, greetings, service provisions, supplies of goods, replies to tourist requests, marriage ties and other forms of business activities. Interaction involved a series of words, actions and activities that provoke stimulus, thought and responses from tourists, and the corresponding responses from the guides, communication during transportation, talks during research engagements or other sets of business interaction, during the cyclic arrival and departure of tourists. In essence, interactional experiences between tourists and the locals comprised the mere exchange of views, experiences, skills and perspectives with tourists. In reflection, Smed (2009: 235) conceived

that, “the social worlds of everyday life and tourism are interdependent… [W]hen the individual engages in tourism activities… [He/she] opens up for new interpretations of oneself.”

Despite the noticeable changes since recent years, the absence of adequate frameworks and structures on the route and in the tourism sector prevented the full-scale absorption of tourist lifestyles, resources, experiences and thoughts with the locals. Taken as a whole, the poor institutional networks contributed for distorting the grounds of interaction and interrelationships among tourists and the locals. The meager practices of locals’ domestic tourism itself were partly attributable to the poor institutional networks for interaction. As a result, the situational and spontaneous nature of tourist-locals interaction outweighed and epitomized tourist-community contacts. Patterned or defined forms of interaction are still not taking deep roots in the attraction settings on the Bishoftu-Modjo-Hawassa tourist route.

5.1.3. Segments of the Host Community Interacting-Most with Tourists

As noted in the forgone sections, tourists instigate interaction[64] with the community at any given social or cultural conditions. On the study route, 64.9 percent of the locals proved to create and engage in sets of interactions with visitors [both foreign and domestic ones]. “Interaction with tourists arises from enthusiasm and expectation,” as a key informant in Bishoftu lauded. The locals were eager to maintain interrelationships with tourists in Bishoftu. Comparably, interaction with tourists indicates ones knowledgeableness, pride and status in Wondo-Genet.

On the other side, tourists contacted through the survey have conferred their interactions with locals. About 22.5 percent of the tourists expressed to interact with locals in Hawassa followed by Bishoftu (21.3 percent). Tourists have expressed to have least interactional encounters in Wondo-Genet Hot Spring. This contradicts with the high level of tourist-local interaction reported by the locals in Wondo-Genet. The next chapter gives deeper insights on thorough discussions extended on this issue. There were tourists who have interacted with locals in all the five study settings as reported by 9.4 percent of them.

[64]Mostly, the purposes of tourist-local interaction on the route revolve around domains such as (i) entertainment or recreation, (ii) business development and opening up investment opportunities, (iii) research and teaching, and (iv) for philanthropic engagements. Out of all these domains, interactions that commence for the purposes of business transactions were the most pertinent for the locals in the respective sites. In whichever dimensions once interaction originates, it becomes default-forming part of the transactions made over tourism services and products.

Conversely, about 35 percent of the locals have barely created interaction. These segments of the locals have lacked intimate interrelationships with visitors despite they own manifold exposures to exchange views or engage in closer observations on the ongoing activities of tourists. The FGD discussants in Langano collectively voiced, “The fragmented inter-cultural communication with tourists in the community limited their interaction modalities with tourists.” The likelihood of establishing intimate contacts with visitors become strong as life around the attractions begins to depend on tourism resources coming from the Lakes, Park and Hot Springs [i.e. mainly economic factors]. The current scenario and practices on the route move towards such an end.

While the above arguments shade lights on the tourist-local interaction on the route, the subsequent views discuss the specific segments of the community that interacted most with the tourists.

Hence, the service providing wing, as a sub-group with several minor offshoots, in various settings has dominated (with 33 percent) interaction held with tourists, followed by local tour guides (with 17 percent). The local tour guides represented the community segment at the front and build further networks of contacts with visiting tourists. These segments have constituted people with whom tourists directly and frequently communicate in need of tourist services and products. A typical insight here would be the activities of local waiters catering services in the establishments. The bar chart below (Figure 5.1) presents the percentage of the community segments with which tourists interact most on the route.

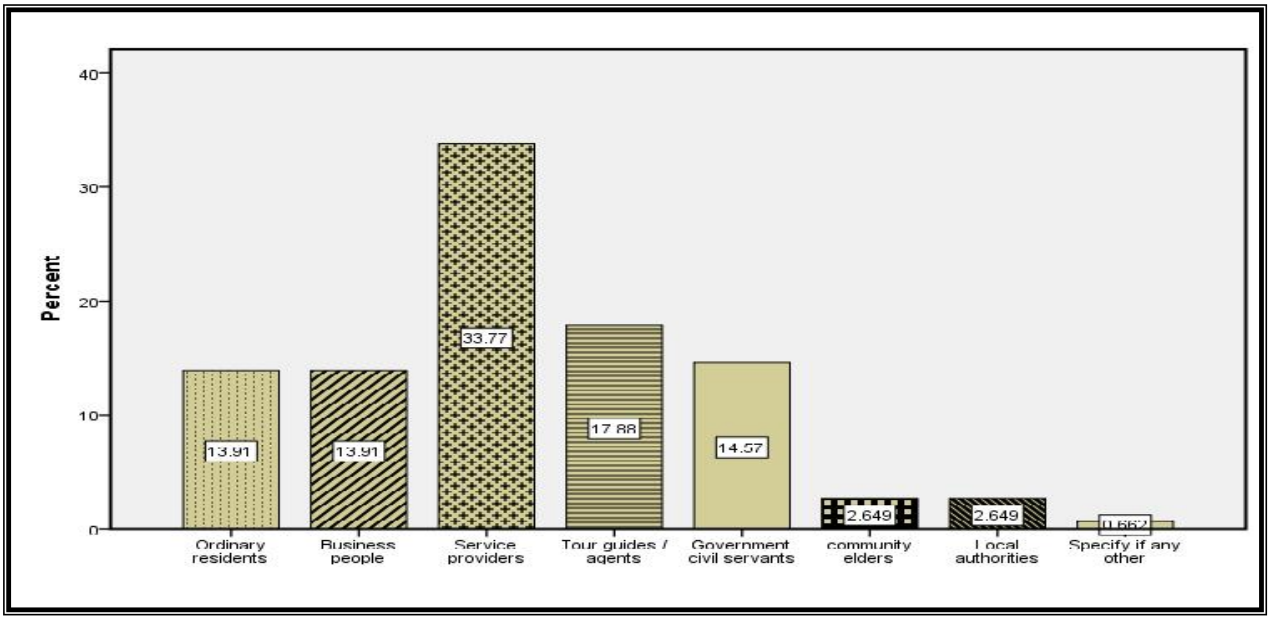


Figure 5.1: Community segments interacting-most with tourists (*Source*: survey, April 2013).

The interaction of tourists created with the government civil servants (which is about 14 percent) appears encouraging. This correlates with and signifies the purposes of tourists' movement including business, investment, research and conferences. Tourists appreciated the favorable treatments given by the government civil servants in the public institutions. This view partly supports the connection of the objectives of the Tourism Development Policy and investment policies into actual practices. The business groups, including souvenir and handicraft sellers, and ordinary community residents occupy medium grounds (nearly with 13 percent) while the local authorities and community elders were on the cusp of interaction. In actuality, business sub-firms have better positions of interaction opportunities among the community segments, as their underlying aim is to supply cultural products to tourists. However, they have lower percentage and it was a sign of fewer or disproportional numbers of business associations and product suppliers operating in the scene.

Under normal situations, local authorities [*kebele* leaders, cabinet members or local authorities etc] and community elders [religious men or representatives of various associations] grip crucial and prestigious positions in the various structures of the community. These local groups have imposed distinctive influences in their respective spheres. However, in interaction processes with tourists, their predominance paradoxically falls and they were obviously without their influence when it comes to the contexts of interaction with tourists. These explanations shared much with what Darendorf (1959) wrote in relation to his concept of authority and particularly the discussions made over the imperatively coordinated associations. This author found that individuals who are dominating in one sphere of life are super-ordinate in other spheres of their life in a world structurally connected associations. This theory proved the power of the elders who were influential in several spheres of their lives but not in terms of constructing interaction with tourists.

A community informant in Langano maintained that, "tourists devote themselves to interact if they had predetermined goal of gaining benefits out of the interactional situation. Their contact is always pre-planned, calculative and oriented towards outcomes or achievement of specific ends." However, tourists are cautious about with whom to communicate under varied circumstances. This depends on their access to information before hand. As a whole, tourist-community interrelationships evolve gradually over a span of time and take defined forms (Skipper, 2009: 1). The intermittent interactions have often resulted in some form of durable interrelationships. Pearce (2005: 113) denoted that "tourists, like other social actors, are not passive bodies pushed from place to place... Rather, they

are…organizers of their social world and experiences, acting out roles, communicating their identities and purposefully structuring their time."

This culminates in the remark that, tourists instigate, control and maneuver systematically their social interactions with various local community segments while the locals more or less act to complement the interaction processes and sequences.

5.2. Contexts, Facets and the Locus of Tourist-Local Interaction

Multitudes of factors structured the contexts of interaction. The tourist resources (natural, cultural and historical events) were the engines of interaction. Equally, the locales of interactions furnish both the resources and normative rules of tourist-locals interaction. Brown (2004: 97) argued, "Social interactions…are shaped by…the beliefs, knowledge, meanings, and tastes that form…culture and the patterns of behavior...accustomed to-what sociologists term social structure." One finds the prevalence of these normative elements and structures intertwined with the natural, cultural and historical tourist services and products. The next sub-tiles explain the contributions of the contexts that prevail around the specific locales in the courses of tourist-local interaction.

5.2.1. Cultural Objects and their Power in Tourist-Local Interaction

Controversial views prevail on the interactional power of cultural objects. Locals in the attraction settings saw the accelerative role of cultural products in tourist-local interaction. Tourists often commenced dialogues in the process of sorting out objects, undertaking negotiations, and inquiring for symbolic meanings and the cultural significance of the items themselves. Community members have disclosed that those tourists who once created interaction with some community members preferred to retain their contact on their second trip. There were also occasions in which tourists who already visited once the areas have advised their fellows, friends and family members to communicate only with individuals with whom they contacted before.

A local guide in Hawassa denoted the drastic evolutions of cultural shopping centers and objects in Hawassa city. Foreign tourists often pay visits to those centers once they arrive in Hawassa. Cultural products like souvenirs represent an attractive class of objects and retain the values of the place and the community (Franklin, 2003). The cultural products, therefore, present distinctive qualities for the interacting groups, particularly tourists. Consequently, tourist activities in shopping and market places or in the nearby cities including Bishoftu, Hawassa, Shashamane and Arsi Negele exposed them to a

range of experiences in their trips. Tourist often purchased many cultural products from the local markets in these respective cities.

Therefore, based on their orientations towards cultural objects, tourists interact with the community members under numerous conditions. The cultural products serve as entry spots opening up opportunities for interaction and building tourist-community interrelationships. Due to these reasons, community members around the handicraft sales, souvenir shops, fisheries and other cultural products undertake continuous interaction and create strong relationships with tourists. Negotiations over price fixing, the examinations of the quality of products, gifts, cultural values and their symbolic representations re-create particular interest to tourists.

Authors of interactional works such as Franklin (2003: 98) posited that, "…tourism … comprises of …important links and relationships between humans, machines, animals and plants and an enormous universe and variety of objects…" Hence, the Lake regions and shores where micro-enterprises display and sell cultural handicrafts comprised among the key locus of tourist-local interaction. In this context, the gravitational force was still the cultural artifacts instead of the place itself. Thus, cultural objects possess the power to mediate interactional experiences between tourists and locals.

5.2.2. Tourism Amenities and their Influences in Tourist-Local Interaction

Service providing facilities[65] like hotels, lodges and restaurants take priority in the tourist-locals contacts. Tourists usually spent longer durations in these institutions. Unfortunately, Abijata-Shalla Lakes National Park lacks these institutional settings where the locals and the tourists have interaction opportunities. During the interviews with the expert of tourism at the ASLNP, it comes out that the plan to construct tourist service providing institutions in the Park is forthcoming. Relatively at Hawassa and Bishoftu tourist settings owned advanced service institutions. Langano area appeared better as many service facilities went functional so far and others are under heavy constructions.

The key informant, at the Regional and Zonal level in SNNPR, contended that much of the interaction between tourists and the community members took place in the institutional environs of hotels, lodges and other similar establishments. The sets of interaction in hotels and these institutions were often service oriented. The presence of higher quality services partly triggers to stage into interaction. From

[65] In the words of Berno and Ward (2005: 594), the phrase "tourist ghettos" explain the concentration of tourist facilities in a given site. Hence, tourist amenities refer to "areas [that] accommodate higher densities of tourists' accommodations, attractions, and facilities."

the point of view of interactionism, Goffman (1956: 16) states, “many service occupations offer their clients a performance that is illuminated with dramatic expressions of cleanliness, modernity, competence, integrity…” Thus, an alignment occurred between Goffman’s assertion and that of the situations at the service establishments on the route. In fact, as highlighted during the FGDs held in Bishoftu with the waiter and waiters group, active and operational principles were in place to provide strict guidance and normative behaviors as to how to interact professionally with tourists in the institutional settings. Each of the tourism establishments enacts and owns those operational rules and normative regulations. Reisinger (2009: 225-226) also added on the rules of social interaction in the institutional settings of delivering goods and services as follows:

> An important feature of social interaction between tourists and hosts and a Source of their interaction difficulties, especially in a cross-cultural context, are rules of social behavior, sometimes called rules of social interaction. Rules of social interaction are guidelines and standards that direct behavior of the individuals in relationships; they indicate how people ought or ought not to behave in various situations and contexts, what is appropriate and inappropriate behavior in a specific situation, and what behavior is accepted and what is prohibited.

Accordingly, there are rules and regulations that control tourist-local interaction in the contexts of the specific service delivery settings. Since the local guides function and act as ambassadors of their localities, deeper knowledge on the history and culture of their locality was a part of the ethical rules. Wearing styles i.e. representation of local costume, neatness and honesty are partly expressions of the rules and regulations of social interaction. Tourists tend to concentrate their attentions on the commitment, consistency and non-addictive behaviors of the local guides.

Moving out of the rules of interaction, tourists and locals have said to interact intimately during the boating entertainments in Langano, Bishoftu and Hawassa. The in-depth interviewees identified the moments of boating entertainments as the ideal conditions for interaction. The local guide working on the boating service in Hawassa shared his experience that, “tourists were eager to ask and explore much more when they were on the boats rather than being at the lakes sides.” The interview held with a guide in Bishoftu also confirmed that tourist’s enthusiasm for interaction grows while entertaining on the lakes when riding the boats. The boating entertainment also gives an opportunity to deliberate over private matters as compared to other settings or contexts. Thus, it intensified the interrelationships between the actors. Interaction initiated during the boating entertainments possesses the quality of extending to other spheres of interaction and relationships.

However, the interaction of service providers and tourists were not without challenges; most of them revolved around communication gaps. Infrequently, the initiated interaction loses its ground and leads to distorted interpretations of each other. This induced wrong images and interactional experiences to both sides. Conversely, a simple interaction of tourists in hotels and service providing institutions have grown into enduring relationships as manifested through the growing cultural, social or economic ties. The typical example is the growing conditions of marital ties concluded between tourists and locals.

Moreover, in rare occasions, tourists violate institutional norms and attempt to impose personal interests on the employees in service providing institutions. There were occasions in which interactional encounters ultimately ended up being the subject of police investigation in the respective areas. Such scenarios were part of the core believes of the interactionist spectators (Simmel,1950; Goffman, 1956; Scaff, 2003) and other scholars who observed the elements of both favorable and negative conditions in the emergence of relationships through human interactions. The incidences associated with distortive interactional encounters prevailed at Langano, Hawassa and even at Bishoftu leading to short-lived interpersonal and cross-cultural conflicts.

5.2.3. Cultural Ceremonies and Events in Tourist-Local Interaction

Tourist and community interaction gains momentum during particular cultural celebrations and events marked in the respective cities on the route. In this regard, at Bishoftu, the *irreecha* ceremony is the biggest event that gathers Oromo community from all lifestyles, and the tourists. The annual observances of this philosophical-religious-cultural event marked in the month of September each year is mainly to give thanks to 'God' for generously blessing the Oromo community, year to year.

Tourists who arrive from Asian countries[66], America and Europe attend the celebration each year. On the occasion, community members attending the event and even other local travelers who move to the area to be part of the event interact, observe and share their feelings with tourists. The touristic interaction and symbolic significance of the event expose people-to-people and culture to culture interrelationships. The interactional experiences created in the context of such events received paramount significances.

[66] Through the interview held with the key informant in Bishoftu, in the Office of Culture and Tourism, the researcher learned that a substantial number of tourists from Asian countries arrive each year in Ethiopia to participate on *irrecha* ceremony, particularly from China. This has been opening a new trend as it used to be tourists from the European countries who mostly attended on the event.

As the Regional Administrative seat of SNNPR, Hawassa hosts several events that attract the attention of tourists throughout the year. Big cultural, national events and conferences that boost interactional experiences are marked in the city. Both the celebrations of the Sidama New Year *Chambalalla*[67] and *irreecha* at Bishoftu draw huge numbers of people and tourists to the event. Both cultural rituals connote the time reckoning and display the philosophical systems in the respective communities. Thus, these events were powerful attractions to the influx of tourists to the respective regions and cities.

In addition to such big events and cultural celebrations, other commonly known celebrations hold equal influence on the interaction exposures of tourists and the community members. A local guide in Wondo-Genet shared that, "coffee ceremonies have been arranged in the villages for tourists. During the events, tourists raise many questions and interchange experiences with the locals. The specific procedures of making coffee impress tourists beyond their interactional exposures." Thus, cultural events and celebrations on the route played transformative roles in the tourist-community interactional circumstances of sharing and constructing mutual relationships.

Overall, the practice of treating guests as local citizens due to their participation in local ceremonies has shown little progress on the route. Interaction with tourists has also taken smoother grounds. "The presence of free expressions and dialogues between tourists and locals has begun to take grounds in recent years," as the manifestation of the change in the perceptions of locals on tourists which was recurrently espoused by the representative of Meklit Micro Enterprise in Hawassa.

5.2.4. Lakesides, Hot Springs and National Park as Settings of Interaction

In Langano, Bishoftu, Wondo-Genet and Hawassa, the physical sceneries of the lakesides were open for every visitor and people could stay for longer hours observing, interacting and walking either in groups or individually. The villages and settlement structures in Sidama Zone at Wondo-Genet represent the places where interactions take distinctive forms. Tourists visit the living styles of the community in the villages in manners that stimulate interaction. As a whole, the nexuses of places-tourists-locals have become evident in the evolution of the interaction and interrelationships of tourists

[67] The Sidama people own a unique calendar and time reckoning system in Southern Nations Nationalities and Peoples Region of Ethiopia. *Cambalalla* is just the celebration of the first day of the New Year. According to the Sidama's time reckoning systems, a year is composed of 13 months where 12 months have twenty-eight days and the 13th month with 29 days. There are seven weeks of four days each. Each of these calendar-reckoning practices adheres to a lunar system. The day of the New Year is not fixed. Rather it rotates among the four days in the week. The celebration of *Cambalalla* symbolizes the Sidma people on a number of facets (Yehualashet, 2012:97).

with locals on the route. Aref and Redzuan (2009) also remarked that tourism-interaction and phenomena does not happen in a vacuum; rather places are crucial embryos to germinate human social relationships.

The subsequent bar graph (Figure 5.2) provides the commonly identified interaction settings for tourists and locals. Consequently, the natural attraction spots were identified by the locals as the key locales (as claimed by 31.13 percent) where continuous tourist-community interaction and re-construction of relationships occur. The second major setting was interaction associated with the movement of tourists in transportation facilities (17.88 percent) followed by interactions that occur in the settings of tourism establishments, formal-official settings and marketing centers, with 14.57 and 11.26, respective percentages. The recreational and amusement centers received minimal values (9.93 percent) as compared to other places.

In the processes of transforming tourist sites, the roles of locals, particularly local tour guides and members of the micro-enterprises, turn out to be eminent. Bodker and Browning (2012:209) argued that, "…locals interact with tourists…either being…involved in the tourism industry, or by… meeting them. …the locals become … commodities or cultural subjects that provide the human-cultural furniture of a place."

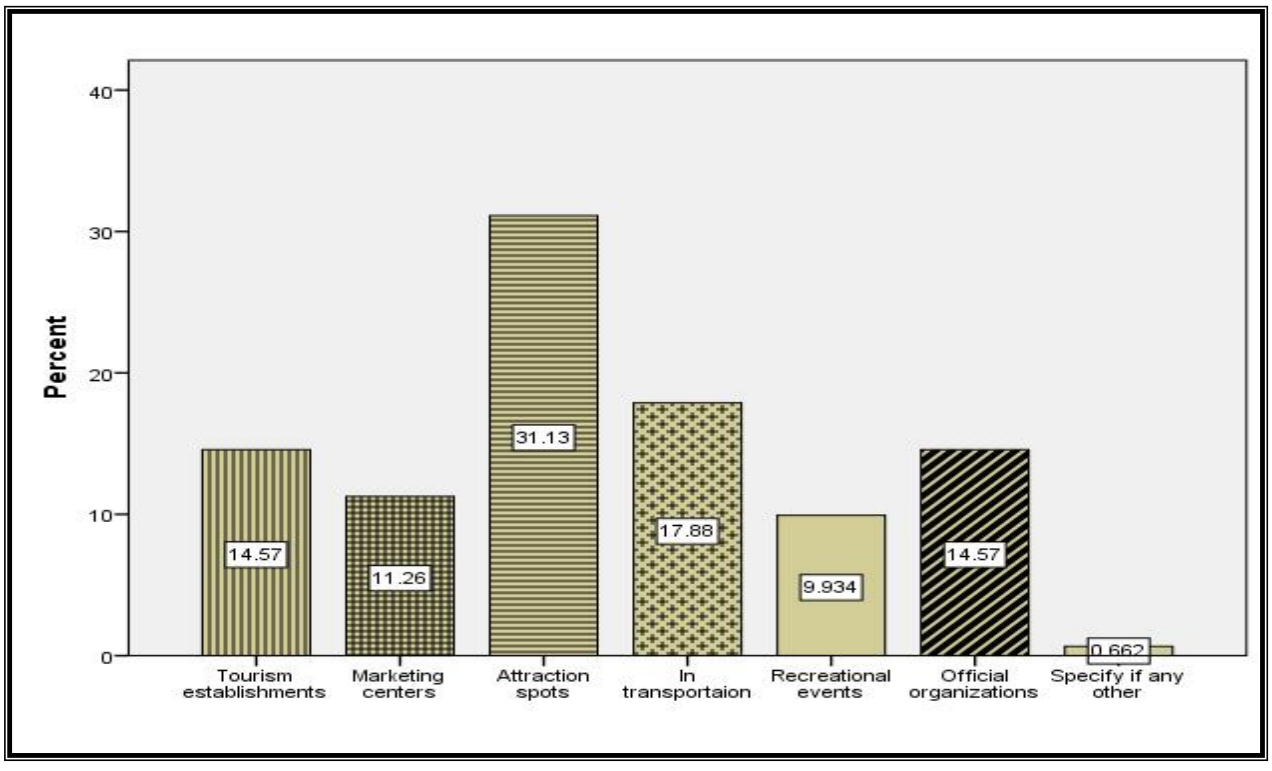


Figure 5.2: Popular spots of interaction on the route (*Source*: survey, April 2013)

Therefore, shopping centers, transitory transportation facilities, internet rooms, and institutions, lake areas, cultural houses, and market centers comprised the settings of cultural furniture where the interactional experiences occur. Authors like Ribeiro *et al.* (2012: 287) further added that:

> The social contact (as the personal contact between a visitor and a resident) can occur in many situations. In the case of a cultural destination, it can happen when the visitor is: buying some products to the residents; using some services (e.g., hotels, restaurants); visiting a monument or using public transportation (bus, taxi); participating in some cultural activities (e.g., concerts, festivals or fairs); asking for some information or exchanging ideas.

The shopping centers constituted other typical Zones where tourists frequently construct sets of interactive relationships with the host community. Franklin (2003: 102) states that, "shopping is listed as one of the most common tourist activities…shopping has been recognized as extremely important to contemporary tourism, both to the tourism industry as well as to the enjoyment of being a tourist." Misge (2004) also noted that higher frequencies of interaction emerged between locals and tourists during the acts of purchasing commodities in shopping areas in the tourism corridors of northern Ethiopia.

Frequent tourist-community interaction occurs during the moment of the actual trip[68] and in transportation services. The interviews made with the local guides in Hawassa ascertained that much of the interaction with the derivers or the guides occurred inside the vehicles while touring from city to city or site to site on the route. However, the instrumentality of modes of transportation and shopping centers in interaction entertained nominal positions at the local levels. Additionally, amusement areas, internet rooms and pubs represented emblematic places where tourist-community interaction develops. These areas serve as centers where networks of interaction between tourists and the locals normally bud out.

Obviously, market centers also mark distinctive locales of tourist-community inter-communications and transactions. In addition to the big markets of weekends, at the tourist attraction areas, one finds smaller market structures and emerging business settings that supply products for international and domestic tourists. These comprise the local marketing centers where fruits, vegetables and cultural

[68] For authors like Murphy and Murphy (2004:13) a trip denotes the essence of tourist experience. Trip happens when an individual or a group leave their usual residence, travel to a certain destination, and return home. The trip involves a single or several destinations, and even their circuits.

items displayed for tourists. Wondo-Genet Hot Spring and Hawassa Lake areas demonstrated unanticipated evolutions in this respect.

For MacCannell (1999) and Cohen (1972) the natural tourist attraction sites present eminent features. Natural attraction places are the locale where interaction and human interrelationships are re-produced and re-structured. Bremer (2006:26) put that, "a place serves as an integral element in all social relations, both as a determinant of those relations and as a product of them as well." Moreover, authors like Wirth and Freestone (2002:9) also denoted that, "…tourists themselves possess the ability to shape and change the nature of places." The locals also explained that places, such as the attraction spots, help to memorialize the unfortunate emotions and encounters experienced by tourists as opposed to the creation of fruitful social networks and exchanges. An informant from Bishoftu, the manager of Pyramid Resort, has observations on tourists who repeatedly come and visit the route. They "associate their unique experiences with places, and even the dangers that they have faced including thefts, harassments, unreasonable prices and quality of services or defective cultural products."

Franklin (2003: 103) further commented on the indispensability of places in tourism, particularly their symbolic representations and values as follows:

> Places, as the massive intermingle of things, are important to tourism as they signify … tourism associations, identity and … tourism impacts. Places gather … numerous things together into views, landscapes, and cityscapes… provide a device … to define and frame what is deemed relevant to the visiting tourist.

In supporting the forgoing opinion, Goffman (1956:13) gave attention to the prominence of places, in his interactional perspective, via the metaphor of the 'front', which involves, "…part of the individual's performance which regularly functions in a general and fixed fashion to define the situation for those who observe the performance." In Goffman's view, the first crucial part of front represents the setting where actors present their performances, i.e. settings that serve as stages to make and engage in interactional activities.

Overall, the settings for the tourist-local interaction signified spots where the tourist and the locals come together and display their performances. The natural products (lakesides, hot springs and varieties of animal or plant species in the Park) and cultural products involving exhibitions, bazaars, souvenirs and the lake area entertainments all compromise part of the performances for the

community. Thus, the attraction settings and spots, without doubt, exemplify the Goffman's front regions where local display their touristic resource, skills, knowledge and experiences to the tourists who act as audiences and take the role of interactant at another time.

5.3. Factors Underlying Tourist-Community Interaction

Tourists have raised factors such as nature loving, i.e. lakes, landscapes and hot springs; the promotions made by travel organizations; curiosity to explore cultural assets; educational retreats and assessments for investments as motivational factors for visiting the tourist attraction sites on the route. Consequently, Table 5.1 remarks on the motivational factors forwarded by the tourists on the route.

Table 5.1: Factors motivating tourists to pay visit to the tourist attraction sites on the route

Major categories of reasons	Frequency	Percentage
Influence of peer, family member, or friends	210	19.8
Arrangement by organizations/sponsorships for retreats	223	21.0
Influences through media and websites about the attraction sites	222	20.9
Physical attractiveness and scenic beauty of the sites	321	30.2
Promotions made by tour operators/agents about the	86	8.1
Total	1062	100

Source: Sample survey, April 2013

The influence of the family members, the felt need for mere relaxations and seeking information about tourist attractions on the route were reasons additionally mentioned by the tourists as causes of their decisions to have their trip on the route. The next sub-titles offer details on each of the motivational factors.

5.3.1. Attractive Power of Nature and Its Endowments

Nature based tourism was the dominant practice across all the sites on the route: comprising bird watching (i.e. their species, color, and including their unique whistles), mountain trekking (common in Hawassa Tabor and Wondo-Genet areas), game tourism with wild life (ASLNP and Wondo-Genet Hot Spring), Hot Springs (baths at Wondo-Genet) as well as recreational entrainments around Babogaya in Bishoftu. Similarly, Bodker and Browning (2012:209) espoused that, "tourists…discover… the local, retaining the power to define what is worthy to gaze upon or with which to interact. These feed into tourist fantasies of local cultures, of becoming local, and on actual engagements or meetings..."

Urry (2003: 13) also wrote that "…gaze demarcates an array of pleasurable qualities…generated within particular times and spaces. Gaze…regulates the relationships between the various sensuous

experiences while away, identifying what is …ordinary, [what] establishes 'difference' and what is 'other'." In connection, the tourists' inspiration to gaze at nature was a principal factor behind their flock to tourist sites on the route based on evidence presented in the next paragraphs.

ASLNP, for example, enabled tourists to enjoy the country's scenery and its wildlife, birdlife and conserved natural habitat. Birds that migrated from European and Asian countries and about 90 percent of them stayed in the park for three months according to the interview held with the park manager. In addition, the presence of more than 76 mammals and hot steam pockets for its medicinal values-were the motivator's for tourists' activities and communication with locals.

Wondo-Genet attracted a number of foreign and domestic tourists for its naturally endowed Hot Springs[69]. Mohammed (2007:22) noted that visitors travel through Wondo-Genet mainly for its "…water-based recreation facility and the scenic beauty of the natural landscape with its biotic contents in the ecosystem." Thus, the motivation to gaze at natural gifts constituted the key factor for the influx of tourists to Wondo-Genet recreation areas.

The survey results also maintained that much of the tourists' decisions to visit the natural attraction areas aligned with their appreciations to see the physical attractiveness and scenic beauty of the natural landscape on the route. Nearly 30.2 percent of the community members agreed that essentially the natural attractions were behind the tourists' decisions to travel through their environments.

5.3.2. Images Created through Social Media and Network Technologies

The role of technology, particularly the revolution of internet communication is instrumental in facilitating tourist-community interaction. The interaction made through the internet technologies often motivates tourists to visit natural resources in distant locations. Accordingly, the information dissemination role of the internet about the natural tourist sites remained functional and powerful. Because of the ideoscapes and technoscapes as among global flows, the degree and quality of interaction between tourists and the host communities continues to accelerate. Dwyer (2005:537-538) also attested that "virtually all aspects of tourism …are being dramatically changed by new technology…"

[69] The local residents in Wondo-Genet and its surroundings use the term filwuha [literary to mean, hot spring]. The eruption of hot spring is associated with volcanic effects in the CRV of Ethiopia. In the settings of both Wondo-Genet and ASLNP, one can find several *filwuha* spots, which are highly appreciated by the locals and the touring tourists for their healing effects.

The images created through the media and websites about the attraction sites on the route was essential in pulling tourists to the natural areas. Accordingly, 20.9 percent of the respondents denoted the contribution of images constructed through communication technologies in promoting the attractiveness of the natural settings. In relation to this, Cohen (1972: 165) has observed that, "an increased awareness of the outer world seems to lead to an increased readiness to leave one's habitat and to wander around temporarily... the technological achievements of the past two centuries have been prime determinants." Hence, the sizable input of technology remains vital in tourists decisions to visit settings on the route.

Web based promotion of the natural settings and the images created through mass media intensified the motivation of tourists towards the attractions on the route. Consequently, the advertising activities on the sites, with the help of technologies, have now bearing fruits although much remains undone. Dwyer (2005:538) accounted that:

> …many sectors of the tourism industry have failed to benefit from information and communications technology development because of substantial barriers to technology uptake. These barriers include the high proportion of small businesses in the sector, the high cost of investment, and the lack of applications specifically developed for the less industrialized sectors of tourism.

The local guides, government experts, members of the micro-enterprises and other stakeholders require the appropriate utilization of technological tools if they have to build the image of attractions on the route to the global community. An informant, a manager of Tropical Eco-Resort, in Bishoftu shared his conversation with Dutch tourists who have also visited Egypt as follows: "Though Ethiopia is endowed with huge natural resource and heritages than Egypt, it has not advertised properly to the outside world."

5.3.3. Peer and Family Pressure: Significant Others in One's Own Circle

The influences of peer groups, family members or people in one's circle serve as crucial influences in diverse contexts. In the words of Interactionism, people in such circles are often described as significant others. About 19.8 percent of the local tour guides and other respondents demonstrated the influence of peer groups or family members as motivational factors behind the decisions to visit the sites on the route. In Wondo-Genet, for example, tourists were said to relay on significant others to visit the setting. The key informant, tourism expert from Wondo-Genet OCT, underscored that "tourists who currently pay visit to Wondo-Genet area are sent by those tourists who visited the

natural landscapes prior to decades." Tourists who ones visited the site orients the panorama of the area to people in their circles.

The interviews held with local guides revealed the influences of relatives and/or friends who had visited the tourist sites previously. Tourists visiting the attraction areas either decided to return themselves or decided to send their friends, relatives or people whom they adore. The tourist expressions through the Trip Advisor also proved the presence of substantial number of tourists who either come themselves or recommend other people in their circles. As a characteristic case illustrating these issues, a local tour guide working at Babogaya forwarded that, "upon their arrival to the lakes areas, tourists hold dark mentality. But once they visit the areas, they change their outlooks and promise us to send their family members, relatives and friends to share the existing interactional experiences."

Indeed, in Bishoftu and Hawassa, foreigners send their family members to visit the lakes and stay in the cities for days. Hence, once own significant others matter a lot in the motivational contexts of tourists who decided to visit the attractions on the route.

5.3.4. Sponsorship Arrangements for Educational and Tourism Related Retreats

Tourism institutions, involved in the touring activities, exert efforts to capture the attention of tourists to move through the route. Their involvement takes several forms including the provision of sponsorship to the persisting promotional efforts. Members of the host community expressed their observations that domestic tourists travelling in groups entertained with arranged services by the sponsorships of their respective organizations [NGOs, schools and private companies] as retreats. Consequently, 21 percent of the respondents confirmed that the arrangements by organizations were the reason for tourists' influx to the area.

The sponsorship arrangements through heritage clubs on educational trips comprised part of the motivational factors. This was particularly common among domestic tourists. The tourist notebooks, in addition to the remarks of the community members, proved the prevalence of a higher frequency of sponsorship initiated trips on the route. The quote taken from one of the tourist notebook showed: "we took nine of our Ethiopian sponsored children to Lewi Resort [Hawassa] and they had a great time swimming, playing miniature golf, biking, boating, sightseeing and eating..." The view shares the feeling of a foreign tourist, engaged in a philanthropic mission and travelling with Ethiopian children through sponsorship arrangements on the route.

5.3.5. Influences of Promotional Activities Made by Travel Organizations

Promotional activities by the tour operators and agents assume a leading role in pulling tourists to the sites. However, the promotional activities undertaken by operators and agents were unsatisfying in the eyes of the community. The findings indicated the presence of fragmented promotional endeavors made on the natural attractions of the route. In support of this claim, Binyam (2011:45) complemented that, "Ethiopia is having difficulty in reaching tourists with the right promotional instruments. The [current] strategy … depends on printed materials, which … have less …, impact on addressing such an issue... It is time to …utilize … communication technology." According to the study results at hand, about 8 percent of the community members considered promotional efforts made by operators and agents to count towards pulling tourists to the attractions on the route. Despite the gaps, the efforts of travel organizations to promote the tourist settings to the external world have helped to build up the flock of tourists on the route.

5.3.6. Factors Related to Weather Conditions and Geographic Proximity of the Tourist Sites

Proximity of the tourist sites to the capital of the country, Addis Ababa, represents one of the determining factors in the decisions to pay visits to the tourist sites on the route. The key informant contacted at Arsi Negele claimed on the importance of the proximity of Langano Lake to bigger cities like Hawassa, Adama and even Addis Ababa. During the weekend, tourists move to these locales, spend few days, relax and refresh themselves, and get back to their work on Monday. Key informants from the respective government offices repeatedly suggested that the expanding infrastructures and transportation facilities present encouraging contexts to the tourist movements and decisions.

The climatic conditions of Bishoftu, Langano, ASLNP, Wondo-Genet and Hawassa were suitably attractive to most of the tourists. A representative of Bishoftu Gudo Micro-Enterprise described the attractive power of the weather condition of the city as follows:

> As you enter into the city, you begin to experience differently, because the air invites you to feel so. Normally, the air is not hot or not cold, it is just suitable air condition. The tourists come here, sit down and try to read their minds and listen to their feelings in a very cool weather setting. There are no noisy conditions that disturb tourists while entertaining or in their accommodation settings. Rather the beautiful sounds of birds, air, and waterfalls boost their satiation experiences in the city for days.

Community informants such as members of the Councilin Bishoftu also brought into context the weather conditions in the tourists' countries, particularly the Arab world, as among the key factors

pushing them to temporarily leave their home and travel to Ethiopia. Desta and Getnet (2010) also reported about the moderate climatic conditions of Bishoftu and its proximity to the capital as one of the parameters that drag more visitors than the conditions prevailing in earlier decades. Tourists considered the weather factor as among the key elements in the menu of their trip to the natural attractions. Therefore, community members already counted the site location and its accessibility for tourists along with weather conditions among the major factors that drew tourists toward areas on the study route.

5.3.7. Aspirations to Gaze at Cultural Events

Despite the fact that the investigation at hand focused on the dynamics of interaction around the natural Lakes and Hot Springs, the cultural component turned out as a pillar dimension. The locals uncovered the attractive potential of diverse cultural practices and assets in the respective communities. Hawassa has continued with its magnificent representations of multi-ethnic cultural or linguistic practices, and lifestyles.

The expert in the Office of Culture and Tourism at Bishoftu commentated on the recent revival of cultural assets and values. The expert applauded that "since few years, foreign tourists do not like as such to see purposively built tourism attractions, particularly modern buildings and large villas. Rather they are impressed by events that demonstrate the cultural and architectural values of the community." The key informant has kept on arguing, "African tourists draw attentions on cultural assets while those from the western countries emphasize on historical elements. Distinctively, tourists from the Asian countries like Philippines, China and Japan entertain more with nature."

In succinct terms, Berno and Ward (2005: 594) argued, "Tourists' decisions to travel are made at their discretion, and their trips are voluntary activities," Multitudes of contextual forces have motivated tourist movements. For example, authors such as Lien (2010:17) posited that, "…activities create a motivation of traveling to a destination... as there is a direct correlation between activities and motivation." Moreover, Medlik (2003: 136) explained that "the push-pull framework …applied in…migration…recently extended to explain … tourism, where it seems equally self-evident."

As a whole, Ryan (2003) stressed tourist motivations to do much with the push and pull factors. The push factors involve the desires to move away from the usual home environment. These could include the feelings to experience some other new environs for intrinsic rewards. The community members emphasized on pull factors that caught the attention of tourists towards the attraction sites. Apparently,

push factors encapsulate the pressures from their primary family circles, peer groups, friends and co-workers.

The model below (Figure 5.3) indicates the spontaneous and situational emergence of social interaction, triggered by both tourists and locals' side. Thus, the construction of the model took into account and defined the ongoing social interaction between tourists and locals a cyclic process happening at the settings of attractions.

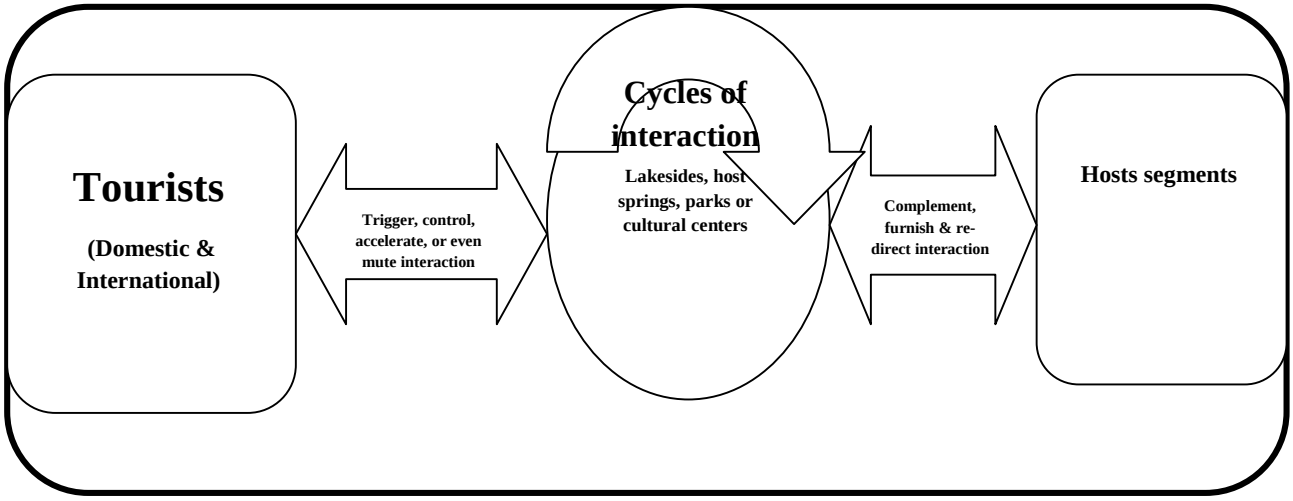


Figure 5.3: A model of tourist-local interactional patterns [*Source*: author's own construction).

5.4. Major Thematic Taxonomies of Tourist-Local Interaction

A plain encounter between tourists and the locals extends to cover and deal with several agendas in respective localities. Technological, cultural, natural and historical themes occupied the contacts of tourists and the community. At broader spectrums, all the thematic issues fall under social, economic, cultural, environmental and political agendas and topics. The pie chart below (Figure 5.4) merely illustrates these categorizations.

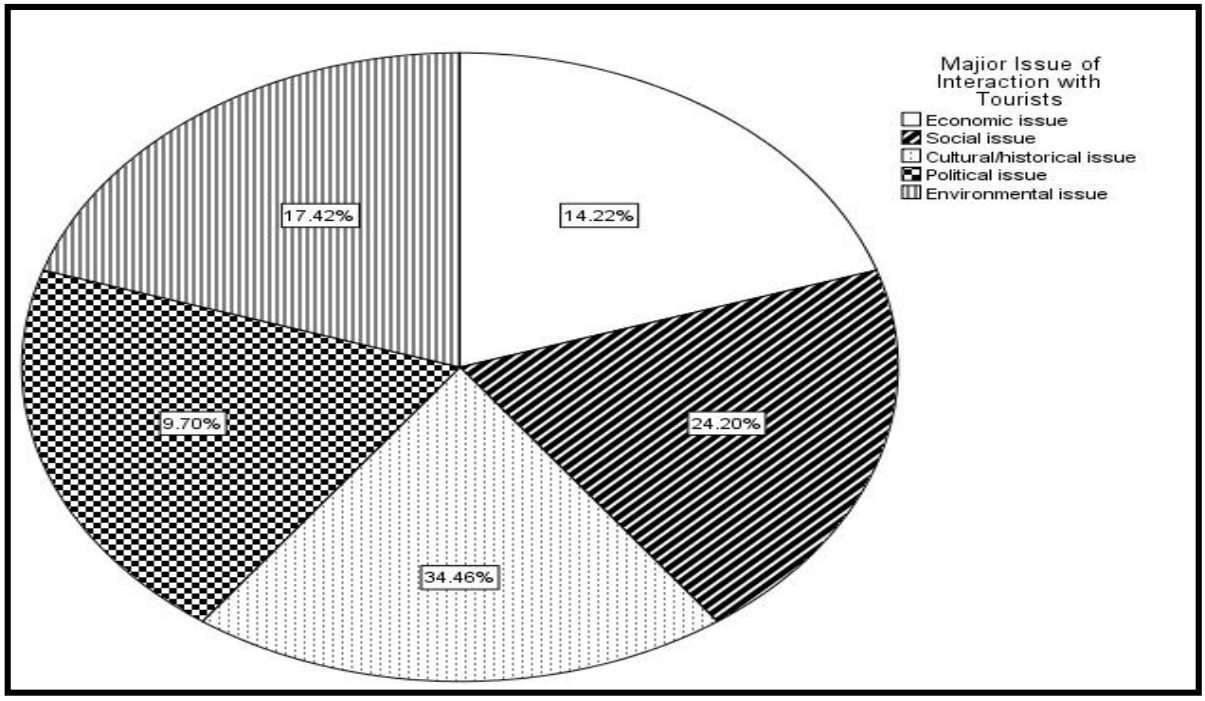


Figure 5. 4: Thematic categorizations of issues of tourist-local interaction (*Source*: survey, April 2013)

5.4.1. Cultural and Historic Themes

Much of social interaction proliferates in relation to cultural and/or historical issues despite the study sites are predominantly natural attractions. Accordingly, 34.46 percent of the community members revealed that interaction revolves about the community's [tangible and intangible] cultural and historical resources and heritages. The historical developments of the cities around the lakes, particularly Hawassa and Bishoftu, often caught the attentions of tourists. The religious and cultural practices of the community represented the cultural components that received concerns.

The cultural importance of practices like *irreecha* ritual in Bishoftu, cultural houses of the Sidama or their New Year celebrations, cultural music, cultural exhibitions and bazaars constituted the key hubs around which interaction recur. The interactions on the route tied into the cultural industry, both the material and ritualistic traits, of the community members surmounting other categories.

5.4.2. Social Affairs and Themes

Tourists initiate social interaction and create dialogue over social issues next to the cultural and historical events. Nearly, 24.2 percent of the surveyed community members indicated their experiences and exposures on discussing social affairs with the tourists. Hospitality among the Ethiopian community, marriage and ethnic diversities, income and employments, securities,

infrastructural developments, population dynamics and languages spoken represent some of the core social issues covered during tourist-local contacts. However, the interview held with the local tour guide and a boating rider in Hawassa clarified that tourists often restrained themselves to talk much and undermine dialogues over sensitive social circumstances like begging, ethnic relations, poverty conditions and poor sanitations in the settings of the localities visited.

5.4.3. Environmental Issues

The environmental dimension is another facet presenting interactional opportunities to the tourists and locals. About 17.42 percent of the respondents confirmed the presence of interaction regarding environmental issues. Tourists frequently inquire about the conservation status and efforts to make sustainable preservation on the natural resources in the lake areas.

Regarding the interaction on themes relating to physical environment, the key informant contacted at Wondo-Genet justified that:

> 'Wondo' was the former name of today's Wondo-Genet. Emperor Haile Selassie and Leilt Tenagenwork [his daughter] re-named it as Wondo-Genet adding Genet to Wondo, after having gazed at the natural resources of the area; Hot Springs, green forest coverage, and the landscape. Visitors were often impressed with the history and eager to explore and interact more with the community in search of explanations. With the growing deforestation [in need of the land for agriculture- planting of *chat*, and construction of dwelling quarters or usage for charcoal] on the areas, tourists are mostly impressed to know why the community clears their natural environment. There are some tourists [affiliated to Wondo-Genet Forestry College, Eco-Tourism Department] who sometimes emotionally reacted to residents and hold talks with the local administration on the ongoing destructions of the natural forests.

Correspondingly, in Bishoftu, Hawassa and ASLNP, tourists frequently talked about the pivotal roles of the community members who engage in conserving the natural-biotic life and sustain it for the utility of future generations. Particularly, species in the lakes, eco-systems adjacent to the lakes, and beyond are central concerns of tourist-local dialogues. Tourists still feel and reflect strongly on the efforts required by the locals to continue on the act of preserving the natural attractions in their localities.

5.4.4. Economic and Political Issues

Economic and political domains received minor attention although both dimensions have constituted core thematic subjects, in the interactional contacts between tourists and the locals. Interaction on

political issues was the least. Tourists also tended to avoid interaction on political domains and affairs. Subsequently, 12 percent of the community members confessed to interact with tourists on economic affairs while 9.7 percent interacted on political agendas.

The cultural and historical elements override the interactional agendas of tourists and locals, followed by environmental and natural subjects. While tourists showed less enthusiasm to interact on economic issues, the locals persistently sought to make interaction on economic subjects. The political issues were the least interest of interaction in both sides. Interaction over these thematic subjects assist future planning, development and promotions of people-to- people as well as culture-to-culture integrative frameworks.

5.5. Factors Hampering Tourist–Local Interaction: Tourists' Reflections

Tourists often expressed barriers to their interactional experiences on the route. Figure 5.5 condenses some of the factors that impeded the interactional experiences of tourists and the locals. Each of the factors, in the boxes below, received attention in the various contexts of the chapter. One finds indirect relationships and influences among the factors, as connected through the broken and dotted lines. Primarily, the discussion focuses on the influence of the factors on the tourist-local interaction, stated as a threat to interaction in the center of the construct.

Just to point out the poor interactional experiences of the tourist with the staffs working in the service providing institutions, one of the tourists who visited Hawassa, Lewi Resort in January 2013, expressed his impression as follows:

> The woman at the front desk looks like a prison guard and was unfriendly. Since she was the English point person, dealing with her was unfortunately not optional...I asked for a menu of services and was handed a stapled sheet of paper with "Receipt Information" crossed out on the front cover". Neither pictures nor descriptions are available, just itemized services and list of costs.

The experience of this tourist was partly what Pearce (2005) posited in terms of cultural shocks, where the experiences of the locals and the tourists' expectations generate clashes. On several counts, tourists expressed their shocking experiences in the locals' culture. The traumas experienced by the tourists have caused delays to tourist-local interaction.

The summative effects of the factors discussed below have introduced ramifications to the interactional experiences of tourists. The limited promotional efforts and less systemic techniques

exposed tourists to suspect the quality of the institutional services. Moreover, poor linkages among tourism institutions imply the failures in the development of a systemic approach to handle tourist interests and expectations.

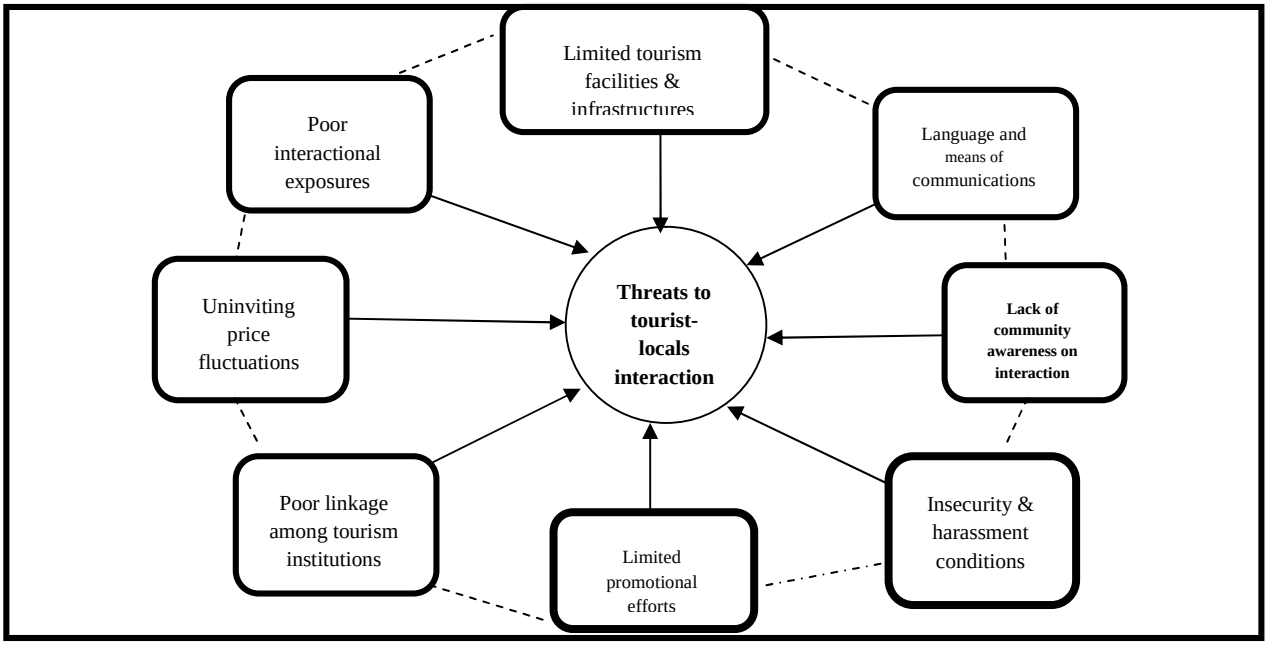


Figure 5.5: Factors deterring tourist-local interaction on the route (*Source*: author's own construction)

Moreover, deteriorated conditions of infrastructures including the non-availability of adequate medical settings, appropriate services to tourists with disability or children's playing grounds, all these coerce tourists to stay at site for few days alone. Limited duration of stays in turn led to less frequency of communication and exposures to interaction and exchange. Hence, time dimension and duration of stay, are crucial factors for building up interaction. The representative of Mosaic Land Local Guide Association in Hawassa noted on the time element as follows, "the length of tourists stays matters on the intensity of interaction. The longer tourists stay in a site, the more they interact with the locals. So, tourists who spend few days in a local setting are less likely to create opportunities of interaction." The absence of facilities, thus, affects interaction.

Language barrier forms another crucial factor in the courses of interaction. The problem gets worse for tourists who do not communicate using English. In such conditions, guides who are able to communicate with tourists and the locals accompany them right away from Addis Ababa, assigned by agents or operators. However, the intricacy becomes much greater when the tourist lacks both the languages for communication and the guides to accompany them. The local tour guides argued that

there are tourists who learned and spoke local Languages[70], particularly concepts in Amharic and Afaan Oromo. This has been common among tourists who visited sites repeatedly.

The tourist notebooks and the Trip Advisor Websites revealed and insisted on the need to expand institutional services. On top of others, the (i) expansion of infrastructures including internet access in the locales of attraction; (ii) provision of continuous trainings on ethical protocols and interaction etiquettes for service personnel; and (iii) improving the hygienic conditions that surround the attraction centers help to promote interaction. The promotion of ecological environs around the lakesides and attraction spots increases the flow of tourists, and the flow and volume of tourists significantly alter the emerging quality and nature of interaction created with locals.

Regarding the fluctuation of prices on goods and services, on the first place, there were no systemic or formal approaches to control the prices of tourist centered services and goods on the route. An informant in Bishoftu who was acting as a local guide commented on the fluctuation of tourism related prices as follows:

> With regard to the prices, at least three categories of people inevitably come and visit the setting [Bishoftu-Babogaya]: Ethiopians (local tourists), Africans and the Western. Thus, prices of the services and goods need to focus on considering the affording ability of the lower, middle and high classes of these categories of people. Yet, [in reality] the prices exclude the locals themselves let along visitors. Tourists suffer from and express their complaints due to the unreasonable price additions and fluctuations on some services and goods on the route.

The field observations discerned that local service providers charged more money when transacting with than the normal prices. A ten to fifteen birr local transportation fee for locals could reach up to 50 Ethiopian birr for tourists. There were no laws and regulations set forth, on the route and the country as well, to control such price escalations in relation to tourist services and goods. Getachew (1999) also commentated on the exaggerated levels of price fluctuations in tourism related services and goods. In his observation, one distinctive source of tourist dissatisfactions have stemmed from price fluctuations in relation to tourist services and goods.

[70] In the views of the local guide and boat rider interviewed in Hawassa, three to five months are adequate to pick and acquaint oneself with the vocabularies of local languages and thereby construct simple statements. The guide confirmed his knowledge of at least three foreign tourists who have able to capture Amharic vocabularies in the range of months just mentioned.

Moreover, lack of exposures for interaction by locals entails many issues. Above all, it signifies the limited range of opportunities to show cultural dances, sell souvenirs or engaged on cultural practices that promote interaction with tourists. There were no patterned practices summoned the participation of locals in locales where tourists prolong their stays in temporary camping sites. Or else, there were no training packages designed to acquaint the locals with some of the above preliminary mechanisms to promote interaction with tourists. As a result, interaction with tourists appeared in the enclaves of few segments of the community who used to exploit the resources for a long while.

Concurrent with the forgoing descriptions, Moyle *et al.* (2010:20) wrote "…a number of barriers to interaction exist including resistance by many members of local communities, and a lack of infrastructure and resource to support interactions." The collective effects of all the factors hampered the pace and direction of tourists' interaction with the locals on the route.

5.6. Re-Considering Opportunities and Conditions to Institutionalize Interactional Practices

The creation of an enduring tourist-community interaction remains vital to promote people-to-people and culture-to-culture sharing. The indispensability of interaction in tourism led to better understanding among diverse cultures, people, and countries. Interactionist perspective connected this premise with the intrinsic and spontaneous nature of human social interaction and action, where tourist-community contacts designed the optimal scenario and case in point.

Interaction enhances and stirs local business, builds a positive image of the country, promotes mutual understanding among diverse cultures, introduces technology and enables the acquisition of innovative perspectives. Contrary to these valuable characteristics, tourist-community interaction often takes unanticipated forms and direction. Differences in roles and statuses of the interacting sides often distort the nature of interactional experiences. The advocates of interactionist stances also explain such behavior in line with social structures and roles of actors. For instance, Ferrante (2003:152) wrote, "a social structure…consists of two or more people, where interaction between them demonstrates the roles and status of the interacting individuals."

The institutionalization of interactional experiences partly requires narrowing or eliminating the factors that impede tourist-local encounters. Consequently, the discussion that follows covers few of the actions and efforts that enhance tourist-local contacts, as suggested by research participants.

5.6.1. Sharing Mutual Cultural Traits and Good Practices

Sharing common cultural interfaces and dissemination of lessons through technology like media lessens the influences of limiting factors towards interaction. In support of this idea, a key informant in Bishoftu stated that, "better knowledge and awareness of each other's culture, definitely promotes interaction between tourists and the community." The practice helps to evade cultural shocks and traumas.

The dissemination of good lessons learned during interaction around the tourist attraction sites encourages more interaction. Strengthening tourist-welcoming festivals at regular intervals during the peak[71] tourist seasons would further build interactional experiences. As a result, interaction continues to mature while the tourists provide their feedback and reflections. The involvement of tourists in sharing their experiences, skills and knowledge supplements the emerging, holistic interactive experiences on the route. Regional governments and operators should spearhead the organization of such remarkable events. These include the respective offices of culture and tourism and other stakeholders on the route that mobilize domestic tourism towards linking cultural, physical and environmental interaction with tourists.

5.6.2. Promoting the Culture of Interpretation Skills in the Tourist Attractions Sites

Provision of substantive explanations on the physical and cultural components of tourist attraction elements builds the image of the attractions on the route. This coerces the local guides to grasp proper knowledge on the natural, cultural and historical tourism resources than simply engaging on the task. In essence, appropriate level of understanding is among the primary goals of local and national guiders.

The possession of complete information and details about the attraction sites in the community helps to avoid the misinterpretation and distortion of facts. An informant in Bishoftu, a manager at Asham Africa Hotel, who used to engage in guiding services shared that, "local guides should have a thorough understanding of the tourism resources, directions, location of key business centers and institutions in their locality." The commitment towards hospitality and genuine responses to the

[71] Vanhov (2005:13) grasped peak seasons as weeks and months with a great touristic demands and flocks to tourist sites. The duration of peak season could be a month, several months or even a year. It varies from site to site. Consequently, on the study route, two tourist peak seasons prevail: months of December to March [visibility peak], and the months of June to mid of September [this second peak was characterized relatively by lower number of tourists].

inquiries of tourists increase the intensity, sequences and durability of interaction. Community members, government employees and local tour guides failed to grasp and document the pieces and counts of stories associated with heritages and artifacts. Remarkable initiatives were prevalent in Hawassa with regard to the recruitment of guides and the establishment of functional micro-enterprises to provide the necessary services to tourists. Pearce (2005: 154) also asserted, "…quality interpretation shapes visitors' on-site experiences and helps promote sustainable behavior."

Interaction depended on the capacity of the existing service rendering institutions. Maximizing the number of institutions increased the opportunities for tourist-community contacts. The current trend in the expansion of the tourism institutions is encouraging, with the exception of Wondo-Genet and ASLNP. In this regard, the investment policy[72] backs up the developmental orientation of the government in the hospitality sector and aims at attracting huge number of tourists. Thus, the increasing profitability of the tourism sector acts as a push factor behind the expanding tourism institutions. Moreover, the establishment and functionality of tourism institutions and micro-associations have stirred considerable progresses in enhancing tourist-community interaction.

5.6.3. Development of Locals' Communicative Capacities and Operational Skills

Improvement of communication skills and the acquisition of several languages through training and orientation have become an area of potential concern in the future. Language represented a powerful and detrimental tool of interpersonal communication. The trends of acquiring European languages disseminate throughout the attraction areas. In this regard, pronounceable developments have already taken grounds in Hadassah exceeding other sites. In addition to English, local tour guides attempted to speak and imitate French, German, Italian and Spanish languages acquired through training and practice.

Exposure to and knowledge of several languages was helpful to communicate with tourists. Training in language skills helps to demonstrate a powerful communicative tool and position. A key informant at Arsi Negele elicited that, "the desires of some community segments were restrained by language factors to communicate with tourists." An expert of tourism, working in Ethiopian Sustainable Tourism Association (ESTA) in Langano area, also shared the predicaments associated with language

[72] The investment policy bestows many encouraging incentives to the investors geared towards the construction of tourism hotels and duty-free import of building materials and service facilities like tourist vehicles, tourists' buses, and capital goods (Mitchell & Coles, 2009:15). The aim is to encourage the involvement of investors in the expansion of necessary services.

barriers, in limiting interaction. For local tour guides, the acquisition of foreign languages implicates better exposure to interaction and interpretation of the meanings derived in each context. The government presses towards the direction that professional local guides need to speak at least one foreign language, which needs confirmation through a Certificate of Professional Authorization, as expressed by a key informant at SNNPR BoCT in Hawassa. In fact, this principle seemed negligibly implemented and turned upside down on its head on the ground as local tour guides use broken English as a medium of communication let alone other foreign languages.

Similarly, the interactionists under the influence of the Median line consider language as a "significant symbol" that transcends the mere gestures displayed by animals, and which is confined to stimulus-response reactions alone (Atkinson and Housley, 2003:5). However, Mead (1934) also discussed how human language allows individuals to re-produce culture and share meanings. Therefore, the acquisition of several languages permits and encourages the social interaction of tourists with the locals. Therefore, as an asset that stimulates the circumstances of tourist-locals interaction, language remains crucial for tourist-locals interaction in sharing grounds with the median perspective. The expansions of such communicative capacities remain vital.

5.6.4. Ensuring Stability and Security

The growing practices and reproductions of harassments, cheating and misbehaviors by the locals damage healthy interaction with tourists. Therefore, guaranteeing peace and security[73] around the attraction areas is not an optional but a requirement for peaceful interaction. Without ensuring the issues of peace and security around the attraction areas, smooth tourist-community interaction becomes unlikely.

Treating tourists equally regardless of their sex, nationality, color and age was a fundamental asset in interactive relationships. An elderly informant, member of the tourism Councilin Bishoftu and the head of Maritime Training Institute, underscored that "we have improved the security situations in the attraction sites of Bishoftu in collaboration with the police and the community. Smother grounds were laid for ensuring reliable peace in the city." Pizam and Mansfeld (2006:1) shared that "peace, safety, and security are the primary conditions for successful tourism development," and interactional experiences of actors.

[73] Pizam and Mansfeld (2006:22) defined security incidents in tourist sites as "an act of violence or threat of violence, such as crimes, terrorism, wars, and civil or political unrest committed at a tourist destination against tourists or local residents."

5.6.5. Enhancing Environmental Protections in the Tourist Attraction Sites

Keeping and promoting the hygienic conditions of tourist settings in Hawassa, Babogaya and Wondo Genet, could partly re-structure the tourist community relationships. The contribution of an attractive site in facilitating the desired level of contacts have proved to be indispensable as confirmed through the interviews held with micro-enterprises, boat riders and the local guides. The degradation and unsafe exploitation of natural resources at ASLNP and Wondo-Genet require concerted efforts. Otherwise, the natural assets do not sustain as important tourism attractions in the future.

5.7. Chapter Summary

Tourist-local interaction involves one category of human interrelationships that emerge in the context of tourist attraction settings on the Boshiftu-Modjo-Hawassa route. Interaction focuses on human actions that proceed through the processes of making meanings and giving interpretations to contexts. Hence, it lays the ground for mutual understanding among the tourists and locals. Mutual understanding emerges out of the shared interpretations and intercultural exchanges of tourists and locals.

The social interaction that takes place between tourists and locals on the Bishoftu-Modjo-Hawassa route lacked institutional roots, as there was poor enforcement of rules, weaker patterns and limited resources. Instead, fragmented interaction prevails across the tourist settings. Relatively, elevated interactions have occurred within the inner most circles of the tourism sector itself, where local guides and service givers dominate the majority of interactional windows. Tourists' interactional experiences with wider segments of the community were out of sight and practice.

Tourist-local interactions have emerged, defined, modified and transformed into sets of meaningful interrelationships in and around the attraction sites. Interactional agendas have mostly covered cultural, social and environmental issues on the route. Given the indispensability of continued interactions for the development of Ethiopian tourism, dissemination of mutual cultural traits, promoting securities of the settings and improvement on language skills were among the major actions proposed for reconsidering and strengthening interactional opportunities in the future courses of time.

An exploration of the forgoing circumstances on tourist-local interaction does lend itself for a further analysis of the level of interaction and its determinants. Hence, the tourist-local interaction, which has emerged through spontaneous or situational nature, at specific spots and in the contexts of cultural, social or commercial transactions, grows and falls into a defined level of interaction.

Chapter 6

Tourist-Community Interaction: Level and Its Determinants

This chapter discusses the level of tourist-local interaction along the study route. It identifies crucial sociological variables that determine the extent of interaction. To do so and to make interpretations, the chapter deployed the tools and techniques of descriptive statistics, Chi-Square test of association and Multinomial Logistic Regression Model. The discussions of the quantitative reports proceed through integrations with the themes that emerge through of the qualitative data.

6.1. Level of Tourist-Local Interaction on the Bishoftu-Modjo-Hawassa Route

In their endeavors to explore interaction of tourists with the locals in the various destinations in Ethiopia, authors (e.g. Misge, 2004; Hanna, 2007) portrayed the presence of bad and good forms of interactions. This study deviates a bit from the identification of such forms of interaction and moves beyond assessing bad and good interactions between tourists and locals; paying primary attention to explore the level of tourist-local interaction.

Accordingly, the survey results (Table 6.1) indicated that 63.7 percent of the respondents had moderate level of interaction with tourists. Only 11.1 percent of the respondents had low level of contact while 25.1 percent of the respondents reported to have high level of interaction with tourists. This connotes that, for larger proportions of locals, the level of interaction with tourists fell in the moderate stage on the route. The measurement and knowledge of the degree of interaction helps to correlate with the sociological variables in latter sub-sections.

Table 6.1: Level of tourist-community interaction: locals' and tourists' view

Community Respondents			**Tourist Respondents**		
Level of Interaction	Frequency	Percent	Level of Interaction	Frequency	Percent
Lower	118	11.1	Unsatisfied	21	12.5
Medium	677	63.7	Satisfactory	85	52.5
Higher	267	25.1	More than satisfactory	56	34.5
Total	1062	99.9	Total	162	99.5
Total	1062		100.0		

Source: Sample survey, April 2013

In addition to the claims of the locals, tourists also expressed their evaluations of social interactions that they had created with the locals. About 52.5 percent of the tourists claimed their level of interaction with the locals to be satisfactory while 34.5 percent of them acknowledged their social

interaction to become even more than satisfactory. Only 12.5 percent of the tourists were dissatisfied with the level of interaction that they had with the locals. These claims of tourists almost coincided with the views of the locals in the sense that both groups had viewed their social interaction with one another as encouraging or being moderate. Alternatively put, the percentage of the locals who had low level of social interaction was relatively proportionate and parallels with the percentage of the tourists who were dissatisfied with their interactional contacts with the locals.

The qualitative data also complemented the survey results with regard to the prevailing extent of interactions. A regional level key informant at the Bureau of Culture and Tourism in Hawassa states:

> The magnitude of interaction between tourists and locals has been on the rise. It is moving to take deep roots in recent years. Yet, still more intimate and stronger interrelationships have locked in few pockets of the host community segments, for example, among the local tour guides.

The key informant at Arsi-Negele district Office of Culture and Tourism agrees: "the level and opportunities of tourist-local interaction, around attractions in the district, has shown radical growth, particularly in the settings of Lake Langano." Comparatively, Wondo-Genet was a setting where intimate and stronger interaction occurs between tourists and locals at individual household level; but ASLNP had been unfortunate to exhibit the least tourist-local encounters. A tourism expert in the Park mentioned the duration of tourists' stay as a principle factor: "Tourists visiting the park stay for a short time." As a result, the level of interaction tourists forge with the locals is low. The community focus group discussants in ASLNP also agreed on the presence of limited opportunities of contact with tourists in the Park area as that only take few minutes, hours or days to visit the Park. Duration of tourists' stay matters a great deal in the processes of configuring substantial interactional experiences.

In Wondo-Genet, the existence of the open swimming pool has made good grounds for carrying out intensive social interactions as compared to Hawassa and Bishoftu sites. Above all, the initiations that spearhead community based eco-tourism practices in Sidama villages (i.e. home based tourist visits) are behind the relatively high intensity and raising quality of interaction in Wondo-Genet. Individuals and households in Wondo-Genet have engaged in intimate and deeper contacts with tourists and gained some exceptional privileges. Hence, the locals in Wondo-Genet (50.2 percent) also expressed the prevalence of high level of interaction created with tourists. This percentage was the highest as compared to the responses of the locals obtained in other sites: Bishoftu-3.7 percent, Hawassa-24.5

percent, Langano-20.3 percent and ASLNP-21.6 percent. This comparison reflects the individual level contacts made in a one to one encounter with tourists than community level interactions.

In an attempt to explain the contexts that create intimate levels of interaction in Wondo-Genet Hot Spring area, a local tour guide in Wondo-Genet briefly elaborated, the opportunistic situations prevailing in the cultural villages of Sidama as follows:

> Tourists normally entertain with the residents in the village; watch their lifestyles, cultural shows and living systems. For example, tourists are fascinated with the way individuals and animals share and lives in the same room. Tourists often gaze at the agricultural activities of the residents. They also appreciate the cultural meals [*enset and chukeme*[74]] prepared and supplied by the village residents. The locals serve foods to tourists by a traditionally made container known as *Tinfe*, made of soil. At the end of all the visits, the tourists also put certain amount of money [birr] in the containers to express their gratitude and satisfaction with the services of the locals.

In essence, the level of tourist-community interaction showed slight variations across the tourist sites. In Hawassa and Bishoftu, as compared to the rest, while the volume and interactional encounters was enormous, the depths of interaction were quite shallow. Wirth (1938:11) links the density of population, human settlement and interaction processes could explain why this is most likely to be the case:

> The greater the number of individuals participating in the processes of interaction, the greater is the potential differentiation between them. The personal traits, the occupations, the cultural life, the ideas of the members of urban community... range between more widely separated poles than those of rural inhabitants...

Taken as a whole, the level of tourist-local interaction on the route has been growing under the pressure of different contexts. The tendency and desires to overcome low level of interaction with tourists have become a common denominator and agenda among the locals in the tourist sites. The locals aspire to become the major players and movers of interactional scenarios with the tourists ; but denied the opportunities.

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[74] *Chukeme* is a cultural food item processed from *enset*, mixed with meat, better, and cabbage or locally prepared sauces. Normally, *Chukeme* is a food prepared for respected guests, senior community members and closet relatives. Therefore, tourists are favorites to be served with *Chukeme*, as key guests. This connotes that tourists constituted among the categories of respected guests in Wondo-Genet.

6.2. Factors Influencing the Level of Tourist-Local Interaction

Empirical discussion follows on the sociological variables that influence the level of tourist-community interaction. A number of authors (e.g. Reisinger and Turner, 2003; Dicks, 2004; Pearce, 2005; Henderson, 2007) identified the social situation at the settings of contact, the rules of social behavior, the opportunity for contact and the personal attributes of interactants, among others, as essential factors that affect the extent of interaction. In relation to these factors, this study considers the influence of locals' religious denomination, educational attainment and occupational category as well as tourists' age, level of expenditure, number of tourists in a visit and cycles of tourists' visit per day to a site in order to understand the effects of socio-economic and cultural factors on the level of tourist-local interaction.

6.2.1. Influence of Locals' Religious Denomination and Level of Tourist-Local Interaction

According to reports by Central Statistical Agency, a considerable proportion of the households residing in Bishoftu (79.7 percent) were the followers of Orthodox Christianity while residents at Arsi Negele district (including Lanagno and ASLNP) were predominantly Islam (68.9 percent). In SNNPR (i.e. covering the tourist attraction sites of Wondo-Genet and Hawassa), the number of Protestant followers outweighed other religious denominations (CSA, 2007).

Though their religious denominations could potentially put them at odds with tourists, the locals reported religious denominations to be irrelevant to the interactions that they have created with tourists. Following this, 72.7 percent of the respondents claimed that their religious denominations did not affect in any way the level of interaction with tourists. Only 18.7 percent of the survey respondents felt the influence of their religious denominations on the level of interaction with tourists. The remaining 8.6 percent of the respondents reported to have no religious denomination at all. Table 6.2 presents the percentage distribution of the influence of locals' religious denomination on the level of interaction held with tourists.

Table 6.2: Cross-tabulation of locals' religious denomination and level of tourist-local interaction

Level of interaction	Influence of religious denomination on tourist-local interaction			Total
	Yes	No	Have no religion	
Low	24 12.1 %	88 11.4 %	6 6.6 %	118 11.1 %
Moderate	125 62.8 %	508 65.8 %	44 48.4 %	677 63.7 %
High	50 25.1 %	176 22.8 %	41 45.1 %	267 25.1 %
Total	199 100.0 %	772 100.0 %	91 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

The influence of the religious denomination of the locals exhibited varying attributes across the three categories [low, medium and high] of interaction with tourists. Out of the 199 respondents whose religious affiliation influenced the level of their interaction with tourists, 24 (12.1 percent) of them had low level of interaction and 50 (25.1 percent) of them claimed it hampered the level and richness of their interactional experiences with tourists. Nevertheless, the majority (62.8 percent) of community members who admitted the influence of their religious denominations managed to interact moderately with tourists.

On the other hand, of the 772 respondents who did not think that their religious denominations affect their interactions with tourists, 88 (11.4 percent) of them had low level of interaction while 508 (65.8 percent) created moderate level of interaction with the tourists. In addition, of those with no religious affiliation [who were about 91], 41 (45.15 percent) of them had high level of interaction with tourists. This implies the level of interaction with tourists varied significantly along the religious denominations of the locals. In other words, religious affiliation of the locals' appears to discourage their interactional experiences with tourists.

The above report supports the argument that religious denomination is more likely to foster conservatism and lower social interaction with tourists. In fact, about 45.1 percent of those without religion had high level of interaction with tourists. This is in contrast to the 22.8 percent of those with professed religious denominations that did not think their religion bears on their interaction with the tourists and went on to attain high level of interaction with tourists. Furthermore, the Chi-square test of association found statistically significant relations between subscribing to a religious belief and the

level of interaction with tourists (χ^2 (4) =21.853, P=0.000, at α=0.05). The Gamma-coefficient (γ=0.14) also attested the presence of weak association between the religious denomination of the locals and their level of interaction with tourists.

6.2.2. Educational Attainment of Locals and Level of Tourist-Local Interaction

The survey found a generally low educational attainment among the locals on the route. About 12.2 percent of the locals cannot read or write while 34.5 percent of them attained an 8th grade education utmost. Typically, respondents' educational attainment falls as the educational level rises. Consequently, 17.9 percent of the respondents were diploma and BA degree holders; and, only 1.3 percent of them had an MA degree or above. These low educational profiles of locals mostly undermined the host community's, particularly those in the third world countries, capabilities to control and manage tourism resources. This failures include lack of locals capacities to persuade their interactional courses with tourists to their advantage (Go, Lee and Russo, 2005).

The bar chart below (Figure 6.1) presents optimal interactive experience between locals and tourists by the educational attainment of the locals. It depicts, according to the locals, their educational attainment is not unilaterally associated with their level of interaction with tourists although literature contend the importance of education in stirring interaction.

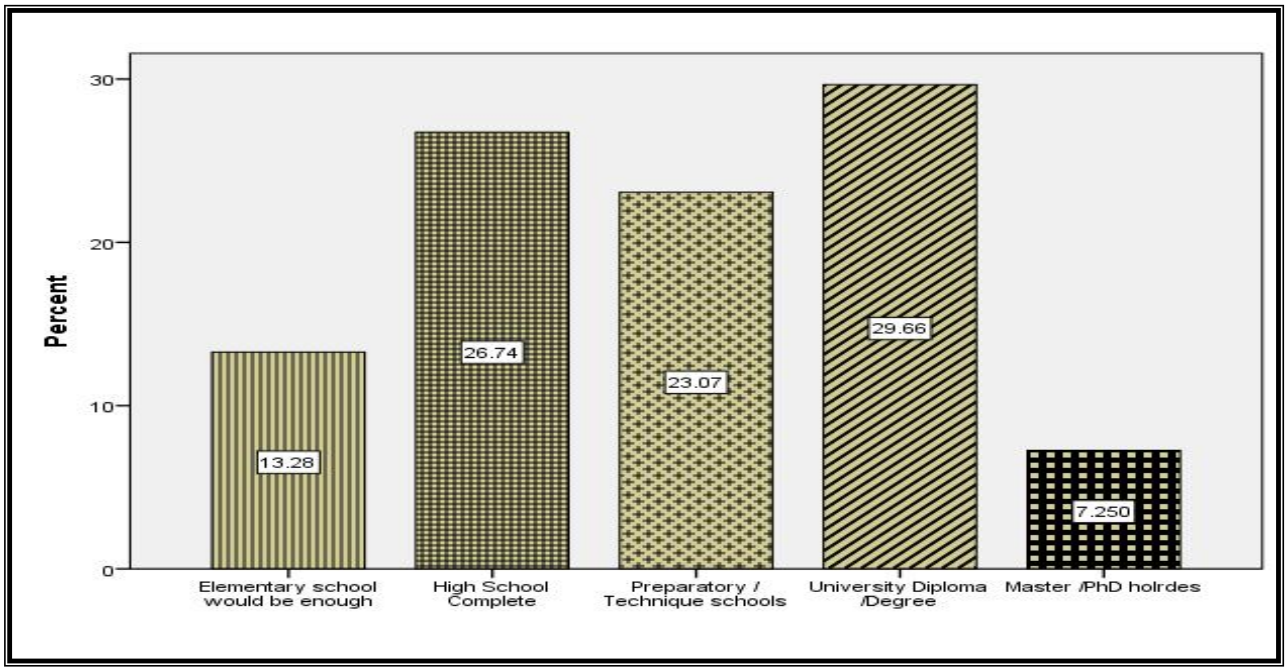


Figure 6.1: Locals' educational attainment creating optimal interaction with tourists (*Source*: sample survey, April 2013)

Accordingly, 56.7 percent of the locals claimed their educational attainment had little or nothing to do with the level of interaction they created with tourists. On the other hand, for 26.74 percent of the locals, the completion of 10^{th} grade was quite adequate to harness decent level of interaction with tourists. The attainment of a university degree or diploma, according to 29.66 percent of the locals, facilitates even better interactive relations with tourists. This result reinforces the assertion made by Addis Ababa Office of Culture and Tourism (2011: 44) claiming the more people are educated, the more likely they produce qualitatively productive and good social interaction.

Table 6.3 cross-tabulates locals' educational attainment with the level of tourist-local interaction. As the table depicts, an increasing interactional pattern between locals and tourists prevailed as one moves from elementary to secondary and higher-level educational attainment. Of the 141 respondents with elementary schooling, 29 (20.6 percent) and 89 (63.1 percent) reported high and moderate levels of interaction with tourists, respectively.

Table 6.3: Cross-tabulation locals' educational attainment and level of interaction with tourists

Level of interaction	Level of educational attainment creating best interactive experiences with tourists					Total
	Elementary school	High school	Preparatory	University diploma /degree	Masters and above	
Low	23 16.3 %	36 12.7 %	22 9.0 %	27 8.6 %	10 13.0 %	118 11.1 %
Moderate	89 63.1 %	177 62.3 %	131 53.5 %	235 74.6 %	45 58.4 %	677 63.7 %
High	29 20.6 %	71 25.0 %	92 37.6 %	53 16.8 %	22 28.6 %	267 25.1 %
Total	141 100.0 %	284 100.0 %	245 100.0 %	315 100.0 %	77 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

Of the 284 high school graduates, only 36 (12.7 percent) had low level of interaction with tourists; and, out of the 245 respondents with preparatory level education, only 22 (9 percent) had low level of interaction with tourists. Similarly, among the locals with university education, only (13 percent) held low interactional experiences while the remaining fell, either in the moderate (58.4 percent) or high (28.6 percent) levels of interaction.

The Chi-Square test found positive association between the locals' educational attainment and their level of interaction with tourists, with (χ^2 (8) =42.663, P=0.000) at (α=0.05). However, the

Spearman's rho[75]-coefficient with the value (0.013) reports the strength of the association to be weak. In essence, still a rise in the educational attainment of the locals contributes towards intensifying their level of interaction with tourists.

By way of summing up, the locals' educational attainment associates with tlevel of tourist-community interaction in the attraction sites. The attainment of university education was desirable but high school or preparatory level education proved reasonably adequate for the efficacy of interactions with tourists. This agrees with the statements remarked by authors such as Newsome, Dowling and Morre (2005:3) who claimed that "the various approaches … [that] people have in relation to … tourism … vary according to [their] levels of education, experience … and according to … human interest." Misge (2004), based on his empirical study, also found high school (and above) graduates tend to dictate tourism activities and interactions that occurred in many tourist locales in and around Bahir Dar, corroborating farther the results obtained on the route.

6.2.3. Occupational Category of Locals and Level of Tourist-Local Interaction

The survey identified several occupations from which the respondents largely derived their livelihoods (Table 6.4) including those related to tourism sectors and firms.

Table 6.4: Occupational category of respondents on the study route

Occupational category	Frequency	Percent
Government employee	124	11.7
Private sector- employee	243	22.9
Tour agent /guide	111	10.5
Self-employed	273	25.7
Farming/ agricultural activities	195	18.4
Factory /industry worker	41	3.9
NGO/Faith/Charity Organization	25	2.4
Technical –Vocational / Laborer	35	3.3
Specify if any other	15	1.4
Total	1062	100.0

*Source***:** Sample survey, April 2013

[75] Spearman's rho is an index of the strength of associations between ordinarily measured variables having continues values. Its values range from 0 to + or – 1 i.e. from no association to perfect association. While the + or – signs indicate the direction of association. The values for spearman's rho range from 0 to 0.3 for weak associations, 0.3 to 0.60 for moderate associations and 0.60 to 1 for strong associations (Healy, 2005; Elliott & Woodward, 2007).

Accordingly, significant proportions of the respondents (25.7 percent) were self-employed; and in the second place, 22.9 percent of them were employees in the private sector. Agricultural sector constitute the third largest (18.4 percent) employer of local labor in the sites of the study. This was particularly true in the cases and contexts of ASLNP, Langano and Wondo-Genet. Factory work (3.9 percent), technical-laborer (3.3 percent) and employments in charity-based organizations (2.4 percent) were occupations that absorbed the remaining respondents.

Occupational categories of locals related to guiding, translation services and tour agents bear directly on interactions made with tourists as confirmed by 28.3 percent of the respondents. Secondly, 19.6 percent of the respondents identified the relevance of occupational activities in tourism establishments (such as hotels, resorts or lodges) to advance the level of interaction with tourists. Public sector employment (e.g. employees of the Offices of Culture and Tourism) bring some level of benefits by harnessing locals' interactions with tourists (15.8 percent). Though the dynamics in tourism call for stronger interdependence, this study found fragmented integration among the occupational sectors relatable to tourism like the industrial sector, agricultural sector or even research. Interaction between locals and tourists drastically decline as one moved out of occupations tied directly to tourism sector.

Table 6.5 gives the distribution of occupational categories of the locals with level of tourist-local interaction on the route. As one moves from the public to the private sector, and to the tourism service providing establishments, the percentage composition of the occupational categories falls. Of the 1062 respondents, 168 attested that public sector employment such as the Office of Culture and Tourism promotes high level of interaction with tourists; and, 208 of them argued that employment in the hotel business bring potentially greater tourist-local interaction. Moreover, many locals (303) identified tour operation, guiding and translation as occupations that enhance higher level of interaction with tourists. NGO and philanthropic related engagements (only 4.4 percent) were the least active in terms of creating interactional opportunities with tourists.

Table 6.5: Cross-tabulation of locals' occupational categories and level of interaction with tourists

Level of interaction	Locals' occupational categories exposing them to high interaction with tourists							Total
	Government office of culture and tourism	Manager / employee of hotel/lodges	Tour operator /tour guide/local guide	Self-employed	Teaching and research	NGO	Other tourism service providers	
Low	24 14.3 %	28 13.5 %	38 12.5 %	7 5.9 %	4 7.8 %	5 10.6 %	11 6.7 %	118 11.1 %
Moderate	99 58.9 %	105 50.5 %	190 62.7 %	76 63.9 %	32 62.7 %	29 61.7 %	146 89.0 %	677 63.7 %
High	45 26.8 %	75 36.1 %	75 24.8 %	36 30.3 %	15 29.4 %	13 27.7 %	7 4.3 %	267 25.1 %
Total	168 100.0 %	208 100.0 %	303 100.0 %	119 100.0 %	51 100.0 %	47 100.0 %	164 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

The Chi-Square test of association found statistically significant relationship between the occupational categories of the locals and their level of interaction with tourists, with (χ^2 (14) =76.98, P=0.000), at α=0.05. In other words, the occupations on which locals engage in were differentially associated with the level of interaction they maintained with tourists. Nonetheless, the level of association, obtained through the Gamma-coefficient, (γ=0.073), indicated the presence of weak ties. Hence, local's occupations bear weak connection with the locals' efforts to create interaction with tourists so far on the route. Although the relation during the moment of the study appears weak, engagement of locals in occupations linked to tourism increases their exposures and thereby the strength of level of interaction with tourists.

The literature reports comparable results. Son, Pigram and Barbara (1999) for instance, examined the relationship between community's attitudes towards interaction with tourists and their occupation supported the preponderance of positive attitude towards tourism interaction among groups that have stronger contacts with tourists, particularly among the host who harnessed direct benefits (such as income) through interaction.

6.2.4. Tourist Expenditure's and Level of Tourist-Local Interaction

Tourist expenditure encompasses payments made by tourists to avail services and products, including accommodation, transport, souvenir, food and beverage, and other payments made during the

excursion, in the localities of the attraction settings. The study found that a tourist spends 5,995.73birr[76] on average (range: 175birr[77] - 80, 000birr) in a single trip (4 to 5 average days[78]) on the route. This complemented the views of the locals (43.88 percent) who reported the increasing trends in tourist arrivals over years on the route. A local tour guide at Hawassa also witnessed, "The trends in the economic transactions between tourists and the locals have increased since few years. It parallels with the growing qualities of the tourist services and goods."

Greater proportion of the respondents (82.9 percent) rejected the influences of the money spent by tourists on their level of interaction with the tourists. Only 17 percent of the respondents felt and showed the evidence that the amounts of money spent by tourists have played a part in establishing intimate level of interaction. Table 6.6 gives the cross-tabulation of tourist expenditures' and the level of interaction.

Table 6.6: Cross-tabulation of tourist expenditures' and level of interaction

Level of tourist-community interaction	Influence of tourist expenditures'		Total
	Yes	No	
Low	19 10.4 %	99 11.2 %	118 11.1 %
Moderate	123 67.6 %	554 63.0 %	677 63.7 %
High	40 22.0 %	227 25.8 %	267 25.1 %
Total	182 100.0 %	880 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

Out of the total respondents [i.e.1062], 182 recognized the possible influences of the amount of money spent by tourists in their interactional experiences with locals. In addition, only 40 (22 percent) claimed to have established high level of interaction with tourists due to tourists' expenditures. Contrastingly, 880 respondents did not think the amount of money spent by tourists influenced their

[76] The national level estimation showed that tourists spend about 155 USD per day (Government Communications Affairs Office, 2005).

[77] This smaller amount of birr applies to the expenditures of domestic tourists just travelling between sites for a single day.

[78] The survey with the tourists showed that the average number of the days spent by the tourists on the route was 2 days. More than 54 percent of the tourists spent between 1 to 5 days. Only 3.8 percent of the tourists claimed to stay more than a month but less than a year. Nevertheless, official statistics as highlighted elsewhere in this study estimates the number of days to be 6 although very controversial assessments revealed in 2014 stretched these days to grow in to 16.

interaction with tourists. Out of these, 554 (63 percent) have already claimed to attain moderate level of interactional experiences with tourists. As a whole, tourists' expenditures appeared negligible in promoting high level of enduring interactional experiences between tourists and locals.

The Chi-Square test of association found the two variables interrelated with a (χ^2 (2) =1.47, P=0.048). The obtained p-value falls within a range of alpha significance level (α=0.05). Therefore, the spending patterns by tourists had statistically significant association with the level of tourist-community interaction. In other words, tourist expenditure pattern matters in the creation of opportunities of interaction with the locals. In connection to this, the test of association made using the rough maximum percentage difference method[79] (Healey, 2005), demonstrated the presence of weak association, with a computed maximum difference of 4 percent.

We have to see these quantitative results in light of the insights drawn based on qualitative field explorations. Interviews with local tour guides and members of micro-enterprises underlined the fact that "tourist expenditures depend on their visit schedules and their predetermined programs. Foreign tourists were stricter in their expenditure decisions as compared to domestic tourists." Domestic tourists particularly the Diasporas[80] were more extravagant and spent more money as compared to other visitors on the route. A local tour-guide met at Bishoftu also compared the expenditure patterns of domestic and foreign tourists, and argues:

> If we compare the *Habashas* [born Ethiopian] and the whites [foreign tourists], *Habashas* spent more money during their recreational engagements than the whites do. For example, *Habasha* people are interested to ride a boat while the white are not interested that much. Even some foreigners are reluctant to pay the entrance fees to the tourist sites.

Qualitative arguments purported the presence of notable variations in expenditures of the foreign tourists themselves, particularly between those who are travelling in large and small groups or individually. According to FGD discussants at Hawassa, tourists travelling in mass tend to spend more money as compared to those traveling individually or in small teams. One of

[79] The rough maximum percentage difference technique entails computing the column percentages and then compare across rows to find the maximum difference. If the maximum difference is between 0 and 10 percentage, then the strength of association is weak. If the maximum difference is between 10 and 30 percentage, then the strength of relationship is moderate. Finally, if the maximum difference is more than 30 percentages, then the strength of the relationship is strong. The technique is quick and easy method of determining the strength of relationships between the cross-tabulated variables (Healey, 2005).

[80] The informants understood Diaspora as the Ethiopian citizens who have been in exile in different countries due to various reasons, and who have come back occasionally to visit the attractions on the route.

the FGD discussants-from Mosaic Land Tour Guide Association-narrates the major characteristics of individually travelling tourists as follows.

> Backpackers[81] often want to entertain with small money. We locally nickname such kind of tourists as the *Siltes* [to mean quite wise and calculative while expending their finances]. They do not use guide and costly hotels. Rather, backpackers often seek reasonable services with small money. Some of them stay in hotels with cheap bedrooms, like up to 25 birr; eat with least costly foodstuffs and like locally prepared slices of bread or any other edible stuff.

FGD participants at Bishoftu, members of the Bishoftu Gudo Micro-Enterprise, corroborate with the views of locals at Hawassa, who claimed, "foreign tourists search and negotiate services and goods quite at lower prices." The unavailability of attractive services was some of the factors that discourage tourist expenditures as identified by the tourists themselves.

6.2.5. Age of Tourists and Level of Tourist-Local Interaction

Locals indicated the age of tourists to bear significantly on the level of interaction entered with tourists. Survey results found the mean age of tourists on the route to be 33, with a minimum of 18 and maximum age of 90. Table 6.7 presents the responses of locals on their interaction made with tourists based on tourists' age categories.

Table 6.7: Age category of tourists interacting most with locals

Tourists' age category	Frequency	Percent
Those less than or equal to 20 years	147	13.8
Those between 20 and 50 years	600	56.5
More than 50 years	156	14.7
Age is not a factor	159	15.0
Total	1062	100.0

Source: Sample survey, April 2013

Consequently, tourists between 20 and 50 years had high level of interaction with locals as per the responses of 56.5 percent the locals. Tourists in this age range are most likely to have high (or double) income, be mostly professionals and eager to experience all forms of interaction (Skipper, 2009).

[81] Backpackers are individually travelling tourists in the attractions areas. Scheyvens (2001) characterized backpackers as tourists who are keen to share their life experiences, conscious of financial resources, highly flexible in schedules and eager to learn from the locals.

Older people or those who were 50 years and above exhibited limited social interaction with locals. Just 14.7 percent of such type of tourists had fruitful interaction with locals. Teenage tourists (13.8 percent) reported to have the least interactional experiences with locals.

Nevertheless, we should not forget those locals who questioned the relevance of age as a factor on the level of interaction between locals and tourists (15 percent). Despite the claims by those who differ about the importance of age, the field observation and the survey data supported the role of age as a factor in the social interaction of tourists and locals. The survey data and empirical reviews attest that tourists between the age range of 20 and 50 years were highly interactive with locals.

Table 6.8 presents the level of tourist-local interaction as it varies by the age of tourists. For 147 (13.8 percent) respondents, tourists below the age of 20 years are most interactive; and 54 of them (36.7 percent) claimed that they had high level of interaction with tourists. 600 (56.5 percent) respondents claimed tourists that interact with them the most fall in the age range of 20-50 years; and, 404 (67.3 percent) of them built moderate levels of interaction with tourists. For the 156 (14.7 percent) respondents, tourists aged 50 and above interact better with the locals with 41 (26.3 percent) of them reporting a high level of interaction with such type of tourists. On the other hand, 159 respondents (15. percent) ruled out the significance of age as a factor in interaction as 36 (22.6 percent) of them attain high level of interaction without considering the age of tourists as a factor.

Table 6.8: Cross-tabulation of the age categories of tourists and level interaction

Level of tourist-community interaction	Age category of tourists interacting most with the locals				Total
	20 year or below	Between 20 and 50 years	50 years or above	Age is irrelevant for tourist-locals interaction	
Lower	17	60	20	21	118
	11.6 %	10.0 %	12.8 %	13.2 %	11.1 %
Moderate	76	404	95	102	677
	51.7 %	67.3 %	60.9 %	64.2 %	63.7 %
High	54	136	41	36	267
	36.7 %	22.7 %	26.3 %	22.6 %	25.1 %
Total	147	600	156	159	1062
	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %

Source: Sample survey, April 2013

The Chi-Square test of association between the age of tourists and the level of tourist-local interaction shows the presence of statistical associations with (χ^2 (6) =16.289, P=0.012, (= 0.05). Generally, the

tourists between the ages of 20 and 50 had had high interaction as compared to teenagers or elderly (50^{+}) tourists. The Spearman's rho correlation of coefficient of -0.062 ascertained the presence of negative and weak association between the variables. The general tendency is that as the age of tourists increases, the intensity of their interaction with the locals decreases.

Put differently, the level of interaction with the locals' for tourists progressively increases from adolescence to seniority followed by a sharp decline after the age of 50. This finding resonates with earlier assessment made by Addis Ababa Office of Culture and Tourism (2011) which found an increase in the participation of tourists in cultural events with their age. Tourists' consumption of cultural and natural resources peak has amongst those in the age range of 45 and 65. The MoCT (2012) also reported that, between 2009 and 2010, the majority of international tourists (40.64 percent) were between 40 and 60 who also appeared to be highly interactive. One of the probable factors that could account for this fact was that older tourists tend to travel somewhat less than younger and middle-aged ones limiting their interactional horizon (Cohen, 1984), with various destination communities.

6.2.6. Sex of Tourists and Level of Tourist-Local Interaction

Men tend to travel more as compared to women under most scenarios of travel with few exceptions. The Ethiopian MoCT (2012:43) also reported most tourists in Ethiopia were males. Out of the total international arrivals in 2010 in Ethiopia, the report adds, only 72 (28) percent were - (females). In the context of the study route, the estimation shows that closer to 60 percent of the tourists were males.

With regard to the contrast between male and female tourists to their levels of interaction with the locals, respondents (36.2 percent) ascertained that female tourists created better interactive qualities as compared to male tourists. This corroborates with the existing empirical knowledge on gender-based interactions. For example, Gray (1992: 16) appreciated women's exceptional qualities in social interrelationships while stating that, "Venusians [women] have different values: love, communication, beauty, and relationships... They experience fulfillment through sharing and relating."

In a more specific context of tourism, Skipper (2009: 51) wrote, "…when asking couples [tourists] if they would like to participate [in different events- like filling of questionnaire], women were more likely to say 'yes', while men were content to let their partners…" This is a simple reflection of female tourists' readiness for social interaction with the host communities, both with male and female locals', without any demarcation. Conversely, 17.8 percent of the respondents reported to have

interactional experiences with male tourists than females. Thus, in comparative terms, female tourists tended to be interactive than their male counterparts although few of them are travelling on the route.

Similarly, from the locals' side, female locals (particularly the young) appear to aspire and maintain intimate relationships with male tourists. Male locals also desire to construct smoother relationships with female tourists but quite less than their female counterparts do. A community representative, at Bishoftu highlighted the differences in how female and male locals interact with tourists: "Although we all have wrong imaginations about the whites, younger females in this locality (i.e. Bishoftu City) contemplate about how tourists would take them abroad. As a result, local girls endeavor to construct interaction with a tourist out of the blue sky." Indeed, the ambitions of female local residents mirror the multi dimensional effects of poverty in the destination areas: lack of awareness, less sense of self-confidence, awaiting economic dependency and desires to move out of a country. Instead of hard work and determination to overcome their economic problems, young females in the attraction areas ponder ways to move aboard through creating plausible connections with tourists.

However, as per the survey, the large proportion of the respondents (46 percent) dismissed the role of sex as a factor in the interaction between locals and tourists. Their view purported that gender is an irrelevant factor to the various contexts of interactions established between tourists and locals. Table 6.9 depicts the cross-tabulation of sex of tourists by their level of interaction with the locals.

Table 6. 9: Sex of tourists' interacting most with locals

Level of Interaction	Sex of tourists' interacting most with the locals			Total
	Male tourists	Female tourists	Sex is not a factor	
Low	24 12.7 %	45 11.7 %	49 10.0 %	118 11.1 %
Moderate	96 50.8 %	231 60.2 %	350 71.6 %	677 63.7 %
High	69 36.5 %	108 28.1 %	90 18.4 %	267 25.1 %
Total	189 100.0 %	384 100.0 %	489 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

Per the cross-tabulation, 189 (17.8%) of the respondents claimed that male tourists interact mostly with the locals while 384 (36.2%) of them believed that female tourists interact most with the locals on the route. Of the 384 respondents, who reported female tourists' interact most with the locals, only 45 (11.7 percent) of them had low level of interaction with tourists. Nonetheless, a larger percentage

of respondents, i.e. 489 (46 percent), indicated that gender is not a crucial factor in the social interaction created between tourists and locals; and, of these respondents, 350 (71.6 percent) and 90 (18.4 percent) of them already claimed to have moderate and high, respectively, levels of interaction with tourists. These figures shaded light to the minimal role of gender in the processes of constructing high levels of interaction between tourists and locals.

The Chi-Square test of association demonstrated the presence of a statistically significant relations between tourists' gender and their level of interaction with locals at (χ^2 (4) =31.43, P=0.000; α=0.05). Hence, gender of tourists', as a factor, contributed to the various levels of interaction experienced with locals. In particular, female tourists had more interactive relations with locals as compared to their male counterparts. This finding confirms to Dicks's observation that "being female visitor on the attraction spot by itself gives a unique flavor…Woman on visit form parcels of the attraction sights by males' popular gazes" (2004:51).

Despite the lower proportions of travelling women on the route, socio-culturally females have the natural capacity to create intimate and smooth interactions with locals in the attraction areas as compared to males (Addis Ababa Office of Culture and Tourism, 2011). This finding reinforces what happened to be an empirical reality at the tourist attraction sites on the Bishoftu-Modjo-Hawassa route.

6.2.7. Number of Tourists in a Trip and Level of Tourist-Local Interaction

The number of the travelling tourists in a trip affects the phenomena of tourism interaction and dynamics on the route. Newsome *et al.* (2005:210) argued that minimizing the size of group in a trip to natural settings generates visitor satisfaction and promotes effective social interaction. Smaller size of tourists in a trip "… has the advantage of reducing … pressure on the infrastructure, local culture and the … environment. It also allows for greater flexibility in the visits made to areas where infrastructure is deficient…" Son *et al*. (1999:219).

A. Size of the Tourists in a Trip

Cohen (1972) outlined the four typologies of tourists: (i) the organized mass tourist, (ii) the individualized mass tourist, (iii) the explorer, and (iv) the drifter. These tourist typologies differ by their numbers and travel arrangements made to the locals' culture. Moreover, it is better to envisage these typologies as falling on a continuum whereby the organized mass tourist and the drifter represent the two extremes. As one moves from organized mass tourist to the last, the level of interaction with

the locals' culture grows while the structuring and institutionalization of tourist activities decrease. The intensity of interaction falls and the institutionalization processes takes ground as one move in the reverse direction along the continuum i.e. from drifter to organized mass tourist.

For some authors (e.g. Pons, Crang and Travlou, (2009:2), the size of travelers in a tripe entails several factors such as democratization in travel, degree of community participation, industrialization and mass experience of the five S's in tourism [sea, sand, sun, sex and spirits]. In earlier years, travel had been the exclusive domain of elites - the wealthy or upper class - which denotes the dominance of affluent classes. This study found higher intimacy, expression of deeper feelings, higher social interaction and enduring bonds with locals as the features of small groups or among individually travelling tourists. Mass travelling tourists, on the other hand, exhibited a good degree of confidence as well as share their skills and knowledge among themselves more often than engaging in social interaction with locals.

Nevertheless, the survey found 77.8 percent of the respondents to deny the influence of the number of tourists on the level of interaction they engage in; and, only 22.2 percent of them admitted the probable effects of the size of tourists in trip on the level of social interaction with them. The boat-rider, who mostly served as a captain and translator, at Hawassa conferred that "... as their [tourists] size gets larger, they prefer to discuss among themselves than communicating with the residents or even the local guide accompanying them." As a result, local guides themselves have reported to prefer guiding either individually travelling tourists or tourists of smaller size.

Table 6.10 depicts the cross-tabulation of the number of tourists in a trip and the level of tourist-local interaction. Out of the 236 respondents, who recognized the association between the numbers of tourists in a single trip and level of interaction created with them, 27 (11.4 percent) reported to experience low level of interaction with tourists. Conversely, 826 (77.7 percent) respondents did not think there is any association between the number of tourists and the level of their interaction with tourists. Interestingly enough, similar percentage (11 percent) of respondents - as those who recognized an association between the number of tourists and the level of interaction – reported low level of tourist-local interaction. As a whole, it appeared that the number of tourists in a trip was loosely associated with the level of tourist-local interaction on the route.

Table 6.10: Cross-tabulation of the number of tourists in a trip and level of interaction

Level of interaction	Influence of the number of tourists on interaction		Total
	Yes	No	
Low	27 11.4 %	91 11.0 %	118 11.1 %
Moderate	138 58.5 %	539 65.3 %	677 63.7 %
High	71 30.1 %	196 23.7 %	267 25.1 %
Total	236 100.0 %	826 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

Interviews made with locals corroborated backpackers are quite eager and enthusiastic to create intimate interaction. A local tour guide at Hawassa, who was a member of Mosaic Land Local Guide Association narrates, "Tourists travelling alone depend much on the local guides for translation and other services. It is also easier for a local guide to respond to the interest of single or fewer tourists than masses of individuals travelling in a group." Mass travelling tourists base their activities on a pre-arranged schedules. This view shares much with what Cohen (1972: 178) identified "the social contacts of the mass tourist, particularly of the organized mass tourist, were extremely limited."

Although the scope of interaction between tourists and locals improves with declining number of tourists in a group, tourists moving in mass show greater confidence to forward questions and express their disagreements or opinions. A key informant at the Office of Culture and Tourism in Wondo-Genet maintains, "... let alone the foreigners, even the domestic tourists feel more confident when they travel in larger crowds" as learned from longer years of observations.

The Chi-Square test of association revealed no statistical association between the number of tourists in a group and the level of tourist-local interaction on the study route, with (χ^2 (2) =4.303, P=0.116), at (α= 0.05). Alternatively put, the number of tourists in a trip was not associated with the level of interaction created with the locals on the route. However, note here that this survey finding contradicts with the results of interviews and groups discussions as well as field observations. Qualitative results show that backpackers or tourists travelling alone or in small team are more interactive than tourists travelling in the masses are. A simple implication to be drawn is that increment in the number of tourists is not a crucial factor in creating high interactive circumstances and contexts with locals.

B. Domestic versus International Tourists: Comparative Reflections

The table below (Table 6.11) provides a comparative, qualitative portrayal of a few selected dimensions of international and domestic tourists. The attributes considered for comparison are directly association with the number of tourists on the move. This portrayal thoroughly takes into consideration the views of the research participants.

Table 6.11: Comparison of domestic and international tourists

Attribute	Domestic tourists	International tourists
Season	o Less affected by the season of the year (flows throughout the year)	o More affected by the season of the year (peak during January and June)
Sex	o Mostly male dominated	o Proportional [females and male]
Duration	o Preference of weekend days (2-3 days)	o All the days in the week (5 days)
Focus of visit	o Cultural and historical attractions	o Natural, historical and cultural attractions
Purpose of visit	o Entertainment, visit to families or holidays, educational trips and retreats,	o Amusement, natural landscapes, conferences, teaching/research,
Age	o Mostly youngsters and adults (below their 50s)	o Both adults and aged people (more of 40 to 60s)

*Source***:** Author's own construction, July 2013

C. Trends in Tourist Influx on the Route

The number of domestic and international tourists on the route has been growing over years (*see* Annex- 8: Trend in tourist arrivals to destinations in Ethiopia over the last decade). Figure below (Figure 6.2) portrays the trend of tourist arrivals in Hawassa city for 10 years (1992-2001 E.C.). The trend reveals the rising number of domestic and international arrivals to the City. It also shades light on the number of visitors on the route over the specified period.

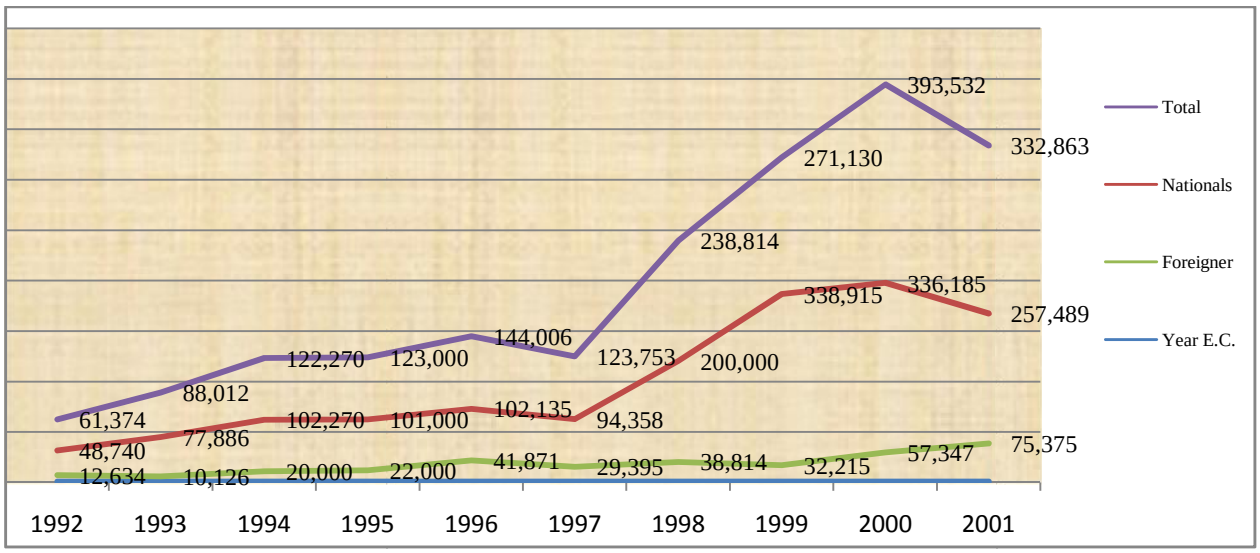


Figure 6.2: Trends of tourist arrivals to Hawassa (*Source*: SNNPR BoCT, 2009)

As Figure 6.2 depicts, there are growing influx of tourists who aspired to visit the cultural and natural attractions of the city. The growth was true both for domestic and international tourists. Yet, there were larger differences between the numbers of visitors in the two categories. The number of domestic tourists that visited the attractions in Hawassa exceeded threefold the number of international visitors. Over the decade, more than 1.6 million domestic tourists have visited tourist attractions in Hawassa. The numbers of international travelers were below 400 thousand. On average, 189, 875 tourists have visited Hawassa in the last decade exceedingly the contexts reported in any other site on the route.

An equivalent but less profound trend prevails in other sites of the route like the situation in Hawassa. The head of ASLNP talked about "... the numbers of both domestic and international tourists growing over the years. During 2011 alone, 10,072 tourists visited the park; and the number grew to 11,900 in 2012." The expansions of infrastructures, enhanced qualities of services, media advertisements and promotions were some of the principal factors behind the growing number of tourists and image built at national levels.

In relatable manners, the table below (Table 6.12) presents the data on the number of arrivals in Arsi Negele (including ASLNP and Langano areas) for a period of five years, i.e. from 2000 through 2004 E.C. The number of the tourists varied between 30 and 50 thousands over the five years with an average of 42,764 tourist arrivals for a typical year. The data for the site shows a somewhat falling pattern as compared to the initial year i.e. 2000 E.C.

Table 6:12: Tourist arrivals to Arsi Negele district for five years: 2000-2004

Year	Number of Arrivals to a Site		Total
	Domestic	International	
2000	24,288	32,382	56,670
2001	21,976	16,259	38,235
2002	22,984	17,358	40,342
2003	27,919	19,514	47,433
2004	16,949	14,190	31,139

Source: Arsi Negele district Office of Culture and Tourism, 2013

A key informant from Arsi Negele district Office of Culture and Tourism expressed the growing number of domestic tourists as compared to international ones:

> Out of the annually estimated/planned 40,000 visitors to the attraction settings in the district, particularly to Langano and Abijata-Shalla sites, the proportion of foreign visitors did not exceed fifteen thousand last year [referring to 2012]. The numbers of domestic residents were increasing over years. More than 70 percent of domestic tourists visiting the sites came from Addis Ababa and the way through Adama route.

Likewise, the situation in Bishoftu depicts a gradual growth in the number of tourists. The number of both domestic and international tourists who visited the natural and cultural attractions at Bishoftu has grown. Table 6.13 presents the data compiled by the Office of Culture and Tourism in Bishoftu on tourist arrivals for six years, 2008 to 2013 E.C.

Table 6.13: Tourist arrivals to Bishoftu for six years: 2008-2013

Year	Number of Arrivals to a Site		Total
	Domestic	International	
2008	695	89	784
2009	16,757	2,845	19,602
2010	45,757	2,953	48,710
2011	60,996	3,347	63, 343
2012	125,847	3,620	129,467
2013	132, 562	4,827	137,389

Source: Bishoftu Office of Culture and Tourism, 2013

A closer examination of the data for every year revealed smaller fluctuations in the number of tourist arrivals in the site, while the overall pattern attests the gradual growth in the number of tourist arrivals. The number of domestic tourists remained dominant in the cases of Bishoftu like that of Hawassa and Arsi Negle attraction areas. On average, 67, 190 tourists have visited Bishoftu during the period of the

aforementioned six years, which exceeds the arrivals at Arsi Negele but quite lower than those reported in Hawassa.

An exceptionally decreasing trend in the number of tourist visitors characterizes Wondo-Genet site. A local tour-guide interviewed at Wondo-Genet commentated on the declining number of tourists: "On average an estimated 5,000 or even more number of tourists used to visit the site each month in the previous years. This year, there is a drastic a decrease in the number of tourists into hundreds. This is attributed to the ongoing deforestations made on the attraction site by the residents."

A key informant at Wondo-Genet's Office of Culture and Tourism agrees the main reason behind the declining number of tourists arriving to the site is the rampant destruction of the scenery that used to attract many:

> Tourist arrivals declined as compared to the situations prior to 10 years. The massive destructions of dense forest [in competition for land and illegal settlement] were the principal cause for the declining number of tourists. The wild lives including birds [unique species] were also disappearing. Even those tourists currently visiting the site were those tourists who heard or saw the image of the site before a decade. Unless the natural landscape rejuvenates [through integrated actions], the numbers of arrivals may even go down. The tourism site has now shifted to the compound of the Forestry College where pockets of trees and birds get better protections.

As a whole, there are rising trends in the number of tourists that visited the natural and cultural attractions on Bishoftu-Modjo-Hawassa route with the single exception of the pattern that reported and prevailed at Wondo-Genet Hot Spring area.

6.2.8. Cycles of Tourist Visit Per Day and Level of Tourist-Local Interaction

The cycle[82] of tourists' visit entailed a count of the number of frequencies that tourists tour to a particular site per day. So far, there were no official documents or empirical studies, which pinpoint the visit cycles at specific sites of the route or even national level. Identifying and reporting cycle of visit per day have not been the prevailing official practice or pattern in the attraction areas either.

Based on the interviews held with several key informants, both at zonal and regional levels, the following estimations are forwarded representing the average cycle of visits per day in the respective

[82] The cycles of tourist visits refer to the rounds or count of times that the mass tourists or individuals backpackers paid visit to the natural attraction lakes, hot springs or park per day. The notion of cycles of visit synonymously connotes with the rhythms of visit or frequencies of visit in the study.

settings: (1) Bishoftu: 12 cycles per day; (2) Langano and Abijata-Shalla areas: 10 cycles per day; (3) Wondo-Genet: 8 cycles per day: and (4) Hawassa: 20 cycles per day. These estimations took into account the domestic tours made by locals as well. The average number of tours on the route per day [for all the sites] was about 12 but it varies depending on peak seasons. Thus, at least 12 tours of tourists visit, either individually or in-group, the attraction sites covered in the study. Each round of tourist trip comes with its own share potentials of stimulating interactional experiences and exposures of locals to tourists. Table 6.14 presents the cycles of tourist flows to each of the sites per day.

Table 6.14: Cycles of tourist flows and its interactional significances on the route

The influence of round of trips of tourists to the settings	Frequency	Percent
Created wider opportunities for contact for interactive experiences	182	17.1
Assist to establish strong ties/network with tourists	430	40.5
Erodes and reduces the feelings of hospitality in the community	248	23.4
Cycles of tourist visit did not affect interactional experiences	201	18.9
Total	1062	100.0

Source: Sample survey, April 2013

As seen in Table 6.14, 40.5 percent of the respondents reported that as the cycle of tourist trips to the attraction sites increase per day, opportunities for stronger networks of contacts for locals in the sites increases. 17.1 percent of the respondents actually availed the wider opportunities of contacts created through the repeated cycles of tourist trips to the sites per day to create enduring associations with tourists. There were respondents who questioned the significance of the frequency of tourists' trips made to the sites per day. Instead of its positive values and attributes, cyclic visits, they argue, could distort the prevailing relations and elements of respect and traits of communality among the locals. Hence, 23.4 percent of the locals did not think the frequency of tourist-trips is associated with the level of interactive experiences between tourists and locals.

Table 6.15 below presents the results for the cross-tabulation of cycles of tourist-trips and the level of interaction between locals and tourists. Accordingly, of 1062 respondents, 182 recognized that the cycles of tourist trips create wider opportunities of contact for them. The larger proportion of the respondents (430) felt that the number of trips per day to a tourist attraction site fostered the creation of strong ties. On the contrary, 248 respondents reported the unanticipated and negative effects of the number of trips tourists made to the attraction areas per day. In this regard, higher frequency of tourist-trips to attractions have threatened the hospitalities, values and long lived traditions of the community. On the other hand, 201 local respondents argued that the cycle of tourists' visit was

unrelated to the level of interaction they created with the locals. Amongst these 201 respondents, 32 (19.2 percent) of them had had high level of interaction with the tourists

Table 6.15: Cross-tabulation of the cycles of trips and level of interaction

Level of interaction	Consequences of the cycles of tourist movements to the attraction sites				Total
	Wider opportunities of contact	Strong network	Erosion of hospitality	Did not affect interaction	
Lower	31 17.0 %	56 13.0 %	19 7.7 %	12 6.0 %	118 11.1 %
Moderate	107 58.8 %	258 60.0 %	155 62.5 %	157 78.1 %	677 63.7 %
Higher	44 24.2 %	116 27.0 %	74 29.8 %	32 15.9 %	267 25.1 %
Total	182 100.0 %	430 100.0 %	248 100.0 %	201 100.0 %	1062 100.0 %

Source: Sample survey, April 2013

The Chi-Square test of association, with (χ^2 (8) =35.405, P=0.000), at (α=0.05) demonstrated the presence of statistically significant association between the cycle of tourist-trips per day to each of the tourist setting and the level of tourist-local interaction. As a result, the cyclic visits of tourists, be it the same or different group, per day or cyclically per year to a site have raised the level of interaction with the locals. However, Cramer's-V[83] test of strength also indicated the existence of weak association (0.043) between the variables.

6.3. Multinomial Logistic Regression: Predictors on the Level of Interaction

6.3.1. Model Fitting Information and Procedures

A Multinomial Logistic Regression Model[84] distinguishes the predictors on the level of tourist-locals interaction on the route. It is helpful to highlight all the procedures followed while running the Model before providing the interpretation of its results. The presentation of the procedures would clarify the steps pursued in reporting MLRM.

[83] Cramer's V is a Chi-square based measures of association, appropriate for nominally measured variables presented in tables with any number of rows and columns. The strength of its values is determined like that of the Phi-coefficients (Healey, 2005: 343).

[84] Dolgun and Saracbasi (2014: 276) argued, "Multinomial Logistic Regression Model (MLRM) is a simple extension of the binary logistic regression model in which the response variable has more than two categories or ordinal outcomes." The model does not insist on the assumptions of normality & linearity except the largeness of sample size. The study at hand meets the assumptions of carrying out MLRM. MLRM appears appropriate in distinguishing the most influential predictors on the level of tourist-local interaction on the route.

The first action was to select a reference group from the existing data. The principle of the category with the largest frequency normally governs the selection of the reference category. That is, it involved comparing the number or percentage of respondents falling in the low, moderate and high levels of interaction. SPSS uses the last category as the reference group [i.e. the high level of interaction] by default. Bypassing the default, the moderate level of interaction becomes the reference group because closer to 677 (63.7 percent) respondents fall in the moderate category per the principle of the largest frequency despite SPSS selects by default the last category

Following the determination of the reference group, the next step was to undertake the case-processing summary. The case-processing summary reports three elements: (1) the total number of observations; (2) the response categories of the predictor variables; and (3) the marginal percentage. The marginal percentage reports the proportion of valid observations found under each of the outcome variables. In the analysis at hand, the level of tourist-local interaction represents the outcome variable and categorized as 1= low, 2= moderate and 3= high.

Then, Pearson and deviance goodness-of-fit were run to examine the fitness of the data for analysis, and both of the tests confirmed not to be significant at $\alpha = 0.05$. Had these two models been significant at $\alpha = 0.05$, it would imply and interpreted that the model was unfit to the data (*see* Annex=7a). These two models of goodness-of-fit provided analogous overall fit tests of the models. The models also screened the variables that fit to the final analysis.

Moreover, the likelihood ratio tests demonstrated the appropriateness of the data for the required statistical procedure. In contrast to the deviance goodness-of-fit, the likelihood ratio test proved the fitness of the model's significance at $\alpha=0.05$ (*see* Annex-7b). The likelihood ratio tests helped to refine and condense the key significant variables in assessing the effects of the predictors on the level of tourist-local interaction. The parameter estimates provided the final tests of the predictors on the categorically ranked outcomes. Table 6.16 presents the values for statistically significant categories, based on the parameter estimates.

Table 6.16: Parameter estimates for statically significant predictors on the level of interaction

Level of Interaction with Tourists'		B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
	Intercept	-2.744	.603	20.680	1	.000			
	Age category of tourists								
	Tourists below their age of 20 years	-.394	.395	.991	1	.319	.675	.311	1.464
	Tourists between 20 and their 50s	.681	.298	5.222	1	.022**[85]	.506	.282	.908
	Tourists above 50 years of age	-.312	.371	.705	1	.401	.732	.354	1.515
Low	Age is not a factor in interaction	0[b]	.	.	0	.	.	.	.
	Cycles of tourist visit to attraction sites per day								
	Creation of wider opportunities of contact	1.261	.383	10.823	1	.001****	3.528	1.665	7.475
	Establishment of strong ties	1.075	.345	9.693	1	.002****	2.929	1.489	5.760
	Erodes the values of respect between actors	.484	.398	1.480	1	.224	1.622	.744	3.538
	Frequency holds no effect	0[b]	.	.	0	.	.	.	.
	Intercept	-.583	.367	2.523	1	.112			
	Whether local religious denomination affect the extent of interaction with tourists or not								
	Yes	.807	.294	7.546	1	.006****	.446	.251	.793
	No	.882	.250	12.437	1	.000****	.414	.253	.676
	Have no religious affiliation	0[b]	.	.	0	.	.	.	.
	Gender category of tourist interacting most with the respondents								
	Male tourists	.846	.222	14.570	1	.000****	2.331	1.509	3.599
	Female tourists	.263	.190	1.918	1	.166	1.301	.896	1.889
	Gender is not a factor of interaction	0[b]	.	.	0	.	.	.	.
High	**Level of educational attainment creating best interaction experience**								
	Elementary school	.591	.282	4.376	1	.036**	.554	.319	.963
	Secondary and TVET school	.096	.192	.246	1	.620	1.100	.755	1.604
	Higher education degrees	0[b]	.	.	0	.	.	.	.
	Whether number of tourists on visit affect interaction with locals or not								
	Yes	.438	.182	5.770	1	.016**	1.549	1.084	2.215
	No	0[b]	.	.	0	.	.	.	.
	Cycles of tourist visit to attraction sites per day								
	Creation of wider opportunities of contact	.334	.286	1.363	1	.243	1.397	.797	2.447
	Establishment of strong ties	.536	.239	5.027	1	.025**	1.708	1.070	2.728
	Erodes the values of respect between actors	.556	.256	4.713	1	.030**	1.744	1.056	2.882
	Frequency holds no effect	0[b]	.	.	0	.	.	.	.

a. The reference category is moderate

b. b is set to zero because it is redundant

Source: survey, April 2013

[85] **** Sig at 0.001, *** sign at 0.01, ** sig. at 0.05 and * sig at α= 0.1, other non-significant factors were excluded from the final model.

6.3.2. Discussion and Interpretation of the Multinomial Logistic Regression Results

As already mentioned, the reference group for this model was the moderate level of tourist-local interaction. As a result, the model compares two categories: (i) the low level of tourist-local interaction in reference to the moderate category; and (ii) high level of tourist-local interaction in reference to the moderate category.

I. Low versus Moderate Level of Tourist-Local Interaction

Overall, the predictors [age of tourists and cycle of tourists-visit per day] distinguished the low-level interactional category from the high-level of interactional category, in reference to the moderate category (p-value=0.000). The likelihood of the respondents who thought that tourists between 20 and 50 have low interaction decreases by a factor of 0.506 than those in the moderate category as compared to those who considered age category as irrelevant to affect the level of interaction. Conversely, tourists in the age range of 20 to 50 have encouraging levels of interaction with locals. This finding has aligned to the prevailing empirical body of knowledge that tourists in the specified age ranges have income and job securities, travels for sharing relevant skills with the locals. The finding also marks the cautions that locals, planners, policy makers and practitioners in the tourism sector should take with regard to the age factors and closely related decisions.

On the other hand, the cycle of tourist-visit to a site per day significantly predicts the low level of tourist-local interaction, at p-value < 0.001. The odds of having low interaction with tourists is 3.528 times more for locals who think that the cycles of tourists' visit per day created wider opportunities of contact than the moderate group when compared to those who believed that frequencies of tourist visit per day did not affect the extent of interaction. By implication, the respondents who think that the cycles of tourists' visit to the sites per day created wider opportunities of contact have less low interaction as compared to those who refused the influences of frequencies of visit on the level of interaction. These groups of locals probably fear in advance the damages caused by the cycles of trips and hence limited their interactions. So, the cycles of visit to a site remains a determining factor in tourist-local interaction on the route. As per the premises of interactionists, the cycle of the tourists' visit to the attraction sites per day broadens the opportunities for co-presence and encounters.

On a related note, the cycle of tourist-visit to a site per day opens the way for the establishment of stronger and quality ties between tourists and locals. Consequently, locals who thought that the cycle of tourist-visit to a site per day led to the origination of strong ties with tourists are 2.929 more likely

to have low interaction than the moderate category as compared to those who believe that the cycles of tourists visit did not affect the extent of interaction. Hence, the locals who appreciated the effects of the cycles of tourists' visit to the sites per day in instigating strong ties created less low interaction than those who believed that the frequency of tourist visit did not affect the extent of interaction with tourists.

The findings discussed above hint to the emergence of casual tourist-local interaction, which eventually convert into concrete and durable ties. Therefore, the cycle of tourist-visit to the sites per day affected both the opportunities of contacts and the initiation of cherished and productive social networks between tourists and locals. These findings confirm with the tenets of interactionist perspective that claims the frequency of social interaction to yield meaningful and durable interpretation for interactants in their respective contexts.

II. High versus Moderate Levels of Tourist-Local Interaction

Variables such as locals' religious affiliation predicts the [high] level of tourist-local interaction with a p-value<0.007. The likelihood of having high level interaction with tourists is 0.45 times less for respondents who think that religious denomination affect the extent of interaction with tourists than the moderate category when compared to those who have no religion ($p<0.05$). In other words, locals who think that their religious denomination affects their level of interaction with tourists are less likely to interact high than those who have no religion; and, non-religious locals tend to create high interaction than those who belonged to a particular religious category.

On a similar theme, respondents who do not think that religious denomination affect the level of interaction with tourists are 58.6 percent less likely to have high interaction than moderate groups when compared to respondents who have no religion. Alternatively put, religious people who do not think that religious denomination affect the level of interaction with tourists are less likely to have high interaction with tourists than those who have no religion. Either way, the comparison tends to be among the religious and non-religious respondents. Consequently, the likelihood of having high interaction with tourists is more likely for the non-religious people than religious people as whole on the route. This finding agrees with the established knowledge that religious people are self-content and conservative in their social interaction with other actors under various circumstances, including their interaction with tourists.

The gender of tourists was another predictor of the level of tourist-locals interaction with a p-value<0.000. Respondents who believed that male tourists create higher interaction with the locals are 2.331 times more likely to have high interaction than the moderate category when compared to those respondents who did not think gender affects the level of tourist-local interaction. This finding contradicted with the body of knowledge presented in the preceding chapters[86], which reported females to be more interactive on the route in spite of their disproportionate numbers on travel. While male tourists comprise over 60 percent of travelers on the study route, female tourists created smooth, passionate and intimate relationship with the locals. Thus, gender designates another sociological attribute that predicted, which in a way determines high levels of tourist-local interaction on the route.

The level of the educational attainment of the locals also significantly predicts the level of tourist-local interaction with the p-value<0.036. Locals who believed that elementary school attainment creates high level of interaction with tourists are 44.6 percent less likely to have high interaction than the moderate category as compared to those respondents who believed that the attainment of higher education creates intimate level of interaction with the tourists. Hence, the attainment of high-level education helps to harness high level of interaction with the tourists than those locals who had elementary level education. Once again, this finding agrees with the view that higher educational attainment fosters communication, sharing of cultural skills and learning from others. For some authors (e.g. Sanchez-Canizares et al., 2011; Baum & Kokranikal, 2005) educational factors are indispensable in generating tourist satisfactions that also incorporates interaction.

Moreover, locals also believed that the number of tourists in a single visit significantly predicts the level of tourist-local interaction with p-value<0.016. The locals who reported the number of tourists in a trip to affect the level of tourist-local interaction are about 1.5 times more likely to have high interaction than the moderate categories relative to those respondents who think that the number of tourists has no effect on the level of tourist-local interaction. The study found that intense level of tourist-local interaction is most likely to develop in the context of dyadic or smaller group sizes, particularly within the milieu of backpackers than in the crowds of travelling tourists. The empirical literature indicated that as the number of tourists decreases, the intensity of tourist-local interaction increases while the tourists' confidence declines. The merits of larger group sizes of tourists are

[86] For example, the reviews of the theoretical works on gender, in chapter two, supported that female tourists appear more interactive with the local communities in various tourist destinations as compared to their male counter parts.

associated with their level of self-security and confidence to express oneself. Cohen (1984) and other scholars have already identified the extent of tourists' interaction with hosts to increase, with a decrease in the number of tourists in a visit (from mass tourists to individualized mass tourists, explorers and then to drifters). Explorers are equivalent with backpackers who usually travel alone.

The cycle of tourist-visits to the sites per day predict high level of tourist-local interaction with the p-value<0.001. Consequently, the respondents who believed that the cycle of tourist-visits to a site per day led to the establishment of strong ties are about 1.71 times more likely to have high interaction than the moderate category as compared to those who think that the frequencies of tourist visit to attraction sites has no effect. There are also locals who assumed that the increasing cycles of tourist visit per day erode the respect between tourists and the locals. They are about 1.74 times more likely to have high interaction than the moderate category relative to those community members who think that the cycles of tourist visits to attraction sites has no effect. In essence, respondents who appreciate positively or negatively the cycle of tourists' visit to a site per day either tend to have high interaction than those locals who totally denied the effects of the cycles of tourist flows to the tourist attraction sites.

The Multinomial Logistic Regression Model, therefore, attests the factors that predicted the level of tourist-local interaction by using the probabilities obtained through the parameter estimates. Such factors as the age of tourists and cycle of tourist-visit to a site per day are significant determinants in distinguishing the low category from the high category in reference to the moderate level of interaction on the route. In addition, religious denomination of locals, number of tourists in a trip, the educational levels of the locals and cycle of tourist-visits to the site distinguished those locals who created high level of interaction with tourists, from those with low interactional encounters, in reference to those experiencing moderate level of interaction. These findings agree with the theoretical framework of the study that guide understanding about tourist-local encounters in the study areas.

6.4. Chapter Summary

The study categorizes and examines the level of tourist-local interaction on the route as low, moderate and high. It found the predominant level of tourist-local interaction on the Bishoftu-Modjo-Hawassa route to be moderate. As per the survey results, nearly 44 percent of the respondents noticed the prevalence of growth in the tourist-local relationships in the attraction sites. 8.2 percent of the locals espoused the view that there have been very encouraging patterns of interactional scenario in the

attraction settings. At the other end of the continuum, 23 percent of the respondents felt that the tourist-local interactional patterns have been discouraging and full of flaws.

The study identified several variables that influence the level of tourist-local interaction. Religious denomination of the locals, age and gender of tourists, educational attainment of the locals, number of tourists in a trip and the occupation of the locals were significantly associated to the level of tourist-locals interaction (α=0.05). However, the levels of their associations were weak implicating on the shabby grounds of institutional interactional roots and practices on the route. In practice, each of these variables hold distinctive attributes in examining tourist behaviors, tastes, choices and actions in local development planning and policy contexts. In addition, religious denomination of the locals, number of tourists in a trip, educational attainment levels of locals and cycle of tourist-visits per day to a site were significant predictors that determine high-level tourist-local interaction on the route.

Chapter 7

Social Exchange: Rewards and Costs of Tourist-Community Interaction

"…exchange is both a key practice of tourists and a useful metaphor for understanding the nature of tourism as an everyday social activity" (Jack and Phipps, 2005:15).

This chapter discusses the exchange relations that emerge between tourists and locals in the courses of their interactions. The deliberations center on resources of social exchange, typologies of exchange and the effects that exchange relations have brought into local context. Moreover, the chapter casts a light on the tenets of social exchange theories and their power in the examination of empirical exchange practices prevailing in the tourist attraction sites on the Bishoftu-Modjo-Hawassa route.

7.1. Proliferation of Social Exchange Relations

Tourist-local interaction constitutes the bedrocks in the courses of building exchange relations. In essence, social interaction underpins exchange although both interaction and exchange could happen simultaneously. This fortified the proposition that tourist-local interaction and exchange relations are devoid of mechanistic connections. Backing up this claim, Hendry (2008:64) writes, "An immediate exchange is less likely to represent a social relationship than delayed one, since the transaction will be completed on the spot and there is no need for further communication." Consequently, exchange relations often stem out of prolonged and relatively recurrent interactions going between tourists and locals. By implication, the repetitious movements of tourists i.e. forth and back, as well as to and from a tourist site, accelerated the windows of opportunities for interaction that latter on result in exchange relations. Hence, the prevailing reality on the route demonstrates, each encounter of the tourist-local interaction possesses the possibility to stimulate exchange relations although in reality limited cases of social interaction grow and enter into the realms of exchange relations.

Making a reference to the work of Homans (1961) and Emerson (1972), Lawler (2001: 322) has characterized social exchange as "a joint activity of two or more actors in which each actor has something that the other values. Exchange … generates benefit for each actor … behaviors' or goods that actors cannot achieve alone." This implied that the mere examination of tourist-local contact demonstrates tourists' reliance on locals for obtaining some valued services or goods, and reversely the locals' reliance on tourists for valuable resources in the courses of their interactions. Enriching this claims and providing a boarder framework, Molm (1997:1) elicited, "people depend on one another for much of what they value and need in social life, and they provide these benefits to each other

through the process of exchange…" In this context, tourists and locals signify distinctive categories of people who interact with one another in view of the benefits transacted out of their interactions.

Social exchange practices normally occur and develop in the wider contexts of tourist-local contacts, and guided by exchange principles. The exchange relations that develop in the contexts of tourists and locals rest on the principle of give and take. More practically, this give and take principle advocates the win-win game[87] scheme. In such forms of games, both tourists and locals endeavor to garner part of what they consider most valuable in their interactions and the subsequent relationships. On the study route, the enthusiasm of the locals for interaction radiated from their felts needs for valuable assets made available in the hands of tourists, particularly the economic goods. In what appears to be a worldwide reality, Moyle *et al.* (2010:1) purported "…community members have a wide range of motivations for entering into social exchanges with visitors, ranging from solely economic, to a genuine desire to provide quality experiences" while sharing their observations on the circumstances exchange relations among the Australian islanders and tourists.

The principles of social exchange such as success proposition, stimulus proposition or even the value proposition involving reward and punishment as expounded by (Homans, 1974), have guided the interpersonal exchanges between tourists and locals on the route. The locals' success in attaining exchange relations in economic spheres motivated or stimulates them to create cultural, social and other ties with tourists. The reverse also present grains of tourism for tourists as well. These elements of exchange principles have underpinned the formation of norms and rules peculiar to tourist attraction sites, which influenced the properties of financial transactions, service provisions and supply of goods as well as relationships that surround these properties. The principles have emerged in the form of bylaws, ethical standards or rules of exchange that direct the behaviors and actions of both interacting sides.

The imaginative actions of tourists itself constitute a distinctive cause of exchange relations at the tourist attraction sites. Tourist activities form part of valuable elements of exchange. A tour guide in Hawassa noted that "tourists' often act differently in local situations; they walk, talk and acted without any fear." Tourists' reflect their satisfactions and happiness without reservations. The crowds of tourists and the ways they visit tourist attractions often caught the attentions of locals because of their

[87] Win-win game explains about the mutual aid, cooperation and symbiotic relations between two or more parties engaged in the courses of interaction. The win-win approach operates to undermine competitive outcomes in interactional encounters of actors (McNary, 2009).

distinctiveness to locals. Those imaginative elements often propagate out of combinations of several factors involving their biography, historical contexts and socialization processes through which tourists have passed. Coles (2004: 361) observed how the mere acts of tourists shopping of "…goods, [cumulative] knowledge, and experiences flow from the extra-ordinary world of tourist destination to the mundane everyday world of home." Indeed, the seemingly negligible routine and simple acts of tourists result in and add a flavor to the exchange of indispensible assets in locals' situations and production of relationships. Hence, the mere tourist acts and actions partly construct the grounds on which tourist-local exchange relations develop.

The in-depth exploration of the practices at the tourist attraction sites on the route corroborated the significant contributions of differences in the lives of tourists and locals for conditioning the exchange practices. In view of this, a key informant in Hawassa, at Regional Bureau of Culture and Tourism recalled, "the variations and merits of environmental locations, backgrounds, economic assets and outlooks of tourists and locals. These differences inevitably instigate the exchange of valuable experiences and present several opportunities to one another." This practice has grown over years and nowadays both categories have easily recognized what the other side values most. The argument, in other words, underlines the symbiotic and complementary nature of exchange relations of tourists and the locals.

Tourists often carry with themselves valuable resources for constructing exchange relationships. These encompass experiences, ideas and tangible technological-material products, which are foreign and global in their nature and form. A tourist idea that backs up the improvement of a particular service has a global significance as the tourists often compare the situation with their home country or other places visited. The locals avail and supply, cultural performances, natural scenes, linguistic vocabularies, costume and cultural products to the contexts of exchange in the touristic social milieus.

Locals' often think that they furnish valuables resources of exchange in their courses of interaction with tourists, for example, an informant in Bishoftu, from Zamil International Tourism Training Institute explains "the exchange of local linguistic terminologies, expressions and their meanings to play huge part in cultural flows. Such practices stir and ease the processes of communications and mutual perceptions among diverse groups." The effects of sharing linguistic terminologies are largely inducing effective communications. This bears tangible meanings in the contexts of commercial transactions or other forms of interrelationships between tourists and locals. These whole trajectories exemplify what Molm (1997) revealed as recurring exchange relations among actors lead to growing

interdependence. Once again, this assertion reinforced the statement that the recurrence in interaction builds exchange practices more than a onetime transaction or a single contact does. The discussions below elaborate how minor but repetitive acts of tourists and locals eventually lead to meaningful exchange relations.

In practical senses, taking the photographs of local tourism resources or assets can simply confer an element of exchange practice in tourist-nature interaction. The owner of Babogaya resort interviewed at Bishoftu accounted the immense functions of photos taken by tourists in the tourist attraction sites and its exchange values. He maintained:

> I notice some community members who misperceive and sometimes react emotionally to tourists who take photos. Although taking photos should obey local rules, regulations or ethics, I personally believe on its importance. Through the simple photos taken, we are in the processes of exchange with other people even without the community's physical interaction. Whether tourists sale the photos, use it for advertisement or keep it for personal documentation in their offices, home or even for other purposes that is not a big deal for me. I rather view its exchange values in terms of promoting the local tourism resources of Bishoftu in Europe and to the rest of the world. Although we are unaware of it, this practice has contributed to build the image of Ethiopia among individuals who have never come[88] and visited its tourist attractions.

Equally, authors such as Jack and Phipps (2005) realized the significance of those seemingly simple, unique or bizarre actions of tourists but holding tremendous exchange values. These actions comprise taking the photographs of local tourism resources. It also extends to cover the transaction processes entered while buying souvenirs and thereby engaged in the exchange of products. These actions carry indispensible values in facilitating the processes of exchange relations in local contexts. Such forms of exchange "…either on a sustainable manners or ephemeral basis help to extend present experiences into fragments that continued beyond the tourist time implicating fresh memories of the past, after getting back to their usual environment" (Jack and Phipps, 2005: 144).

The elaborations made in the preceding chapter have made it clear that, in certain regards, tourists limit the scope of their interaction, which in turn narrows the horizon of their exchange relations with locals. The statement remarked by a key informant in Wondo-Genet stregthened tourists' systematic

[88] The view of the informant concurs with what Getachew (1999) discussed under the categories of Armchair tourism and Audio tourism. Armchair tourism refers to the practice of visiting attractions just by browsing internet without having a physical contact. The visitor does not travel from environment to environment. Audio tourism designates watching the recorded videos of any given attraction sites.

avoidance of embarking on boarder exchange relations with the locals. The key informant observed, "Tourists are much more eager to acquire, learn and explore the cultural and natural assets of the community than to share their own experiences and cultural assets," all of these undermined their exchange relations with locals. The same key informant recited "...some tourists lack the interest and willingness to display part of their cultural, social, economic experiences," that restricted the horizon of their interaction and their exchange relations. This correlates with the level of reservations that tourists have maintained while interacting with locals. Hence, the experiences in the tourist attraction sites attested tourists' cautionary engagement in activities that widens their social exchange relations with locals as compared to the open door policies of the community for most tourists.

A local tour guide in Hawassa shared his experiences of tourists' cautionary engagement in interaction and exchange while making a note on tourists' interactional behavior: "It is usually after a succession of questions and interrogations that they react selectively to our inquiries. But, they expected detailed explanations on every point that caught their attention." Nonetheless, a key informant in Shashamane, at Zone Office of Culture and Tourism also denoted the presence of "... few foreign tourists who showed the willingness to exchange their experiences; the unavailability of institutional structures obstructed to absorb tourists' experience, thoughts and skills." In spite of the prevailing challenges, which operate both in the locals and in tourists' side, the social exchange relations of tourists and locals have followed the general principles of exchange theories.

The ideas in the preceding paragraphs have emphasized two core issues: firstly, the discussions emphasized the gradual emergence of exchange relations out of the ongoing tourist-local interaction. As per the arguments, repetitive and cyclic interactions of tourists and locals culminate in more productive and enduring exchange relations than one time interaction. Hence, tourist-local interaction do not automatically transform into exchange relations. Secondly, the discussions have highlighted several important concepts of social exchange, which among others, pointed out the actors of exchange, resources of exchange, and shaky roots of exchange structures. Each of these and other relatable essential concepts constitutes topics of central concern in the elaborations that follow here under.

7.2. Resources of Social Exchange

Social Exchange Theories share and capitalize on sets of concepts such as actors, resources, structures and processes. Actors are participants in exchange processes. In the context of this scrutiny, tourists

and locals are principal actors and movers of exchange relations. Sharing equal footsteps with the respective individuals, the messo-level social groups also operate as major actors. These involve micro-enterprises, local tour guide associations or hotel associations, clubs and councils that deliver services and products to tourists. In connection to this, the exchange resources embrace not only tangible goods and services but also socially valued approvals, recognitions, respect or status in the tourist-local interaction. The exchange structures normally involve the decision makers (i.e. representatives of government offices of culture and tourism, representatives of enterprise and association), and recurrent actions of these actors in their respective positions (Molm, 2003). Gifts, ideas, lifestyles, linguistic terminologies and their meanings, cultural assets, and exchange of technological skills and products represent pertinent cases that exemplify the resources of exchange flows between tourists and locals in the tourist attraction sites. A highlight of some level of discussion helps to apprehend each of these exchange resources as it happened between tourists and locals.

7.2.1. Gifts

Material exchanges, particularly gifts comprised a category of valued resources largely transacted between tourists and locals. Essentially, tourists donate books, clothes and other products of technology to locals during the moments of interaction or continued to send some items after returning to their permanent residences. In turn, the locals also present cultural gifts and products to tourists although this happened mostly on occasions of festivals or ritual celebrations. On those occasions, locals present to tourists cultural clothes, handicrafts and artifacts.

Indeed, Mauss (1966:10) elaborated gift as the exchange of resources that go between tourists and locals. It involves:

> ...to give something is to give a part of oneself...led to a better understanding of … and total presentation... It follows clearly … that in this system of ideas one gives away what is in reality a part of one's nature and substance, while to receive something is to receive a part of someone's spiritual essence. To keep this thing is dangerous, not only because it is illicit to do so, but also because it comes morally, physically and spiritually from a person. Whatever it is, food, possessions…or ritual, it retains a magical and religious hold over the recipient.

Field observations indicated that tourists draw their concentrations more on items bearing symbolic significances in the religious, historical and cultural realms of locals residing in the tourist attraction areas. In Langano and Abijata-Shalla areas, for example, models of the cultural utensils show Mosques, indicating the religious worldviews and adherences of the locals.

In light of examining the role of gifts in building social exchange relations, Woosnam (2007:75) viewed gifts "…as the relationship between community and tourists as one in which resources are exchanged, takes the social component out of the relationship and treats…residents as service providers," and the tourists as actors who receive the services in return. In essence, these relationships merely indicate the presence of material exchanges. Simple relations that began over cultural products foster the social contacts of tourists and locals. This reaffirms that social relations emerge out of tourists and locals' engagement on material and cultural exchanges.

Gifts remain to be the most crucial elements in the realms of material exchanges. For several authors including Franklin (2003: 101), gifts that tourists and locals reciprocate exhibit multitudes of features that have material and non-material forms:

> …tourism…abounds with commodities, or things that have an exchange value and these…range from tourism services (guiding for example) culture (for instance rituals performed for a fee) and nature (payment to visit or see natural objects, habitats, and species).

Consequently, at the tourist spots on the route, tourists render materials including financial donations in expectation of rituals, cultural dances and services. In its purest sense, tourists are exchanging their materials with the cultural rituals and cultural products of the locals. Under normal circumstances, tourists were the ones who presented volumes of gifts that owned more material essence to the locals than non-material cultural goods or spiritual ones.

7.2.2. Ideas and Lifestyles

Exchange relations between tourists and locals often involve the acquirement of ideas, thoughts, outlooks, perspectives and lifestyles. A key informant interviewed at regional level, in SNNPR, demonstrated the prevalence of "intangible assets of exchange such as stories, plays, myths and ideas, which flows between tourists and locals." Each of these elements has prominent roles in affecting the lives of locals. The manager of Dreamland Hotel in Bishoftu underlines the importance of exchanging opinions and ideas as follows:

> Improvement of hospitable reception and provision of quality services require collecting and analyzing tourist opinions, which tourists express through different ways. Tourists often revealed their satisfactions or dissatisfactions to the services and goods availed to them in suggestion books, through talks or sometimes they express their opinion in the form of complains. These include their opinions on poor internet connection services, quality of rooms, water availability in the rooms, prices, conference rooms or it could be about the service delivery capacity of the waiters. We attempted to identify the causes of their dissatisfactions and

> endeavored to improve the quality services and goods delivered to them. As a manager of hotel, I feel that there is nothing important other than getting tourists' genuine opinion if we have to improve the quality of our services.

In addition, the tourism expert who was working in the Office of Culture and Tourism at Bishoftu further explained on the presence of coordinated efforts between their office and tourism establishments in the endeavors to convert tourists' ideas and opinions into practical actions around the tourist attraction sites. So far, tourist concerns on security issues, services delivery issues and price issues were few of the issues that caught the attentions of concerned bodies. Encouraging actions have come out of the series of discussions held with revenant organs. Similar activities prevailed in other tourist attraction sites on the route. A key informant in Arsi Negele district Office of Culture and Tourism denoted that at the end of their visits "tourists leave their ideas, skills, perspectives and experiences. All of these help to promote the capacity of local services and pull more numbers of tourists to the area." This has ascertained that tourist thoughts' stimulate social changes in the respective tourist attraction sites. Such forms of exchange relations in which tourists exchange change-stimulating opinions were quite common across the tourism establishments on the route. Here, tourists exchanged their valuable ideas in the improvement of qualities of services, which they value most.

Authors like Jack and Phipps (2005) contextualized the significance of ideas that spark from tourists and tourists' lifestyles within a range of exchange relations that characterize human's everyday life. Thus, for Jack and Phipps (2005:14), humans' everyday life, including tourist-local interaction, involves, "…exchange of love and friendship. Exchange can be predictable; the stuff of habit such as the visit to the (super) market, but it can also be unexpected, fun, unusual and uncertain. Exchange does not just exist in a social vacuum." This ascertained the presence of exchange of social life and ideas between tourists and locals. Because, every tourist-local contact involves distrust, fun and sense of companionship or other unexpected consequences, one of which could be admiration. In such ways, the cumulative experiences, lifestyles of tourists and their ideas gradually penetrate into the lifestyles of locals.

7.2.3. Sharing Linguistic Terminologies and Meanings

Elements of exchange relations that developed between tourists and locals partly involve practices tied with sharing terminologies of diverse languages: both local and foreign. The local tour guides often emphasized the prevalence of exchange practices associated with linguistic vocabularies between

tourists and locals. For example, in Bishoftu, local guides noted, "Tourists often show the interest to acquire and learn terminologies in Amharic and Afaan Oromo along with their meanings." Their focuses are on simple communications[89], greetings, acquisition of words associated with cultural foods or key places in the city." Field observations also affirmed the endeavors paid by tourists to learn local terminologies from local tour guides. The key informant, at the Office of Culture and Tourism, in Hawassa city also added that:

> Foreign tourists, particularly those who come from the western countries, are eager to learn and use Amharic words to communicate with locals. These days, the availability of tourist guidebooks [mainly English-Amharic] helps tourists to learn basic terms for personal communication even before they arrive in Ethiopia. In addition to local vocabularies, they also show their peculiar interest to acquire the meanings and interpretations behind each of the terms. Beyond the basic words used for personal communication, there are enlightened tourists who wanted to know about cultural roots of the names of places. For example, tourists ask what Hawassa does connote in local language. Other tourists are equally interested to know what Wondo-Genet connotes in local contexts. Moreover, tourists wanted to know the meanings that each of the Lakes in Central Rift Valley areas do implicate in local languages.

As the principles of exchange call for both contributions and benefits of actors, locals have also the opportunities to acquire vocabularies recurrently used by tourists for personal communications. As a result, local tour guides, members of micro-enterprises and individuals who cater services in tourism establishments have witnessed to enhance their communicative skills, essentially through English. Consequently, the local tour guides, in Hawassa, have indicated to benefit from their communications and exchange of foreign terms with tourists who use French, Germany and Spanish languages. There are also local tour guides who have also claimed to use Italy to communicate with tourists. Although local tour guides have undergone training of certificates in foreign languages, their communications and exchange of words with tourists helped them to rehearse and enhance their linguistic communication skills.

Although the members of micro-enterprises and waiters catering services in tourism establishments have the opportunities to develop their linguistic skills, the prevailing reality on the ground ascertained the confinement of linguistic exchanges among the local tour guides. In this respect, a local tour guide

[89] The local terms and vocabularies that caught the attention of tourists are those associated with days of the weak, names of places, time, and names of cultural foods, names of local drinks, cultural items, and expressions for simple communications in markets and shopping centers. Some tourists are much more interested in the exchange of meaning than simply acquiring terms.

in Hawassa, at Fikir Hayiq explained how his continual interaction and exchange of linguistic terminologies with foreign tourists have assisted him to foster his communicative skills. In his statements, “my ambition is always to create a unique environment and entertainment to tourists while guiding them. One best way to do so is to imitate and attempt to speak out terms of the languages that the tourists use for communication.” Field observations have also confirmed the efforts made by the local tour guide to communicate with the tourists through French and Spanish in shores of Lake Hawassa.

The exchange of linguistic terms and their meanings have exemplified the general exchange relations noted between tourists and locals. Sharing and exchange of linguistic terms, in essence, possess pervasive effects on other forms of social exchange relations as it facilitated communications and mutual perceptions. The manger of Borati Resort in Langano proves the power of linguistic terms in exchange, and communication while arguing, “An additional knowledge of one or more European Language facilitates mutual understanding between tourists’ culture, history and socio-economic circumstances with the locals’.” This lays the ground to make a general remark that exchange terminologies between tourists and locals create windows of opportunities through which both sides enter to enduring exchange relations.

7.2.4. Cultural Assets

Locals’ cultural assets constituted major elements of exchange relations. Handcrafts displayed in souvenir shops, cultural dances and ritual performances performed by locals on cultural ceremonies and their costume are representations of cultural assets, made available for exchange with tourists. The relations of tourists and locals mostly center on cultural assets. Tourists valued cultural assets as these cultural assets make their experiences more memorable.

As a result, tourists have often engaged in the acts of purchasing, consuming and wearing the cultural products of locals. As already denoted, the symbolic meanings and representations conveyed on each of the cultural element attract tourists’ attention and appeal them to have more items of those cultural products. The processes of bargaining and transacting cultural products itself coerce tourists and locals to open dialogues with one another. As it has already highlighted in the preceding sections, the deliberations over cultural products often end up forging exchange relations. Hence, the acts of purchasing cultural products or mediations through money have facilitated the exchange relations between the actors than gifts. Whatever the mode of exchange relations, Appaduri (1996) alleges; the

flows of such cultural materials across layers i.e. local versus global levels possess worldwide significance. One can evidently witness the presence of local and global nexus through the exchange of cultural flows.

As a genre of cultural products that facilitated social exchange relations, the locals have highly appreciated the roles of exhibitions and bazaars. In the tourist-preferred hotels and resorts on the route such as Babogaya, Kuriftu, Borti, Wabishebele and Haile Resorts, photos of significant figures, cultural or historical sceneries are available in the reception areas and conference rooms. The photos often conveyed knowledge, history and culture of the community to visitors in precise manners. Tourists often approach hotel managers and people working in the hotels or resorts and attempt to comprehend the meanings of each picture. Field observations demonstrated the availability of photos on the history and culture of the Oromo and the Sidama ethnic groups. These are the dominant ethnic groups in the tourist attraction sites. For example, At Asham Africa Hotel in Bishoftu, the names of each bedroom is after the African ambassadors in Ethiopia. There are also paintings of African countries with some distinctive colors on the walls and doors of the rooms. Each of these practices contributes to accelerate the exchange relations between tourists and locals by promoting integration, unity and commonality.

However, tourists often display behaviors that obstruct or distort their exchange relations with locals under some conditions. There are tourists, who do not want to share or supply part of their cultures, be it in the form of photos, dances and ritual performances or even exhibitions. This characterized the locals as the major actors who brought much of culturally exchangeable resources to the scenes of exchange transactions and relations. In this regard, the cultural assets brought about by locals have continued to constitute the crucial assets of exchange relations on the route. Those obstructing behaviors displayed by tourists implicate on the presence of dissatisfactions in the tourist sides. It also shows the transgression of the basic principles of social exchange relations that advocates actors should contribute valuable assets to the exchange process.

7.2.5. Technological Skills

The transfer of technical skills constitutes another prominent category of social exchange relations. Tourists have engaged in the acts of transferring technological skills such as photo camera shooting skills, computer skills and web development skills. The local tour guides and the members of micro-enterprises in Bishoftu and largely in Hawassa have claimed to acquire a range of skills that

encompass business skills, planning skills, guiding skills and nature conservation skills due to their interactions and acquisitions of technological skills and information through exchange relations made with tourists.

Tourists engaged in sharing their skills to local groups and associations in the form of trainings, comments or through arrangement of circumstances that improve the skills of local actors. The ways through which the skills and technological transfers occurred are via either individuals or institutional contexts. The prevailing practices in the tourist attraction sites have demonstrated that most of the skill and technological transfers made between locals and tourists were out of institutional contexts and settings. There were rare cases in which technological transfers have occurred under institutional contexts and a typical example was the development of web site for Wondo-Genet Eco-Tourism Local Tour Guide Association, which became possible through the agreements reached between Wondo-Genet Forestry College and local tourism offices and other major players. There were also promising endeavors in Bishoftu to make the skill transfers between tourists and locals at institutional levels, particularly through the structures of the Tourism Council, under the auspicious commitment of the city administration.

Therefore, the preceding discussion noted on the preponderance of the skills and technological transfers that flowed from tourists to locals. The locals also supplied some cultural skills to balance the exchange relations that they construct with tourists. Some of the skills, which the locals provide for exchange, were boat-riding skills, horse-riding skills, fishing skills and the skills of customary cultural dances. Tourists are amazed with the cultural dancing skills of local youths in Hawassa and Bishoftu during the celebrations of rituals, weekends and nightclubs in cultural houses. Thus, the transfers of diverse forms of skills to and from locals have fostered their exchange relations with tourists.

7.3. Processes and Dimensions of Tourist-Local Exchange on Bishoftu-Modjo-Hawassa Route

The exchange relations that occur between tourists and locals fell under three domains and processes of exchange relations. These are the social, cultural and material domains of exchange relations and processes. The processes of exchange relations entail stages through which each of the domains pass and interrelate to one another. Therefore, each of these processes marks the interrelationships and interdependences among the social, cultural and material domains of exchange relations.

These processes and domains of social exchange practices occur during each of the contacts of tourists and locals. In line with this argument, Jack and Phipps (2005: 160) emphasized that social exchange relations "…took different forms… sometimes…materialized …; sometimes it took the form of swapping food in youth hostels where the currency was a smile; sometimes it involved the telling of stories and the swapping of tips and information." Hence, this quote stressed the importance of material, social (i.e. sharing of smiles and information) and cultural (i.e. foods and telling of stories) forms of exchange relations in every type of tourist-local contacts.

7.3.1. Social Dimension and Processes of Exchange

Socially desirable and valued resources of exchange between the tourists and the community members cover wide range of issues. Hence, three core issues have caught the attention of the researcher under the social processes and domains of exchange. These are: (i) the exchange processes dealing with time management skills and determinations to develop work habits, (ii) exchange and orientations that improve locals' competitiveness and capacity through trainings, and (iii) exchange processes that boost social communications of tourists and locals.

I. Social Exchange Processes on Work Ethics and Time Management Skills

The acquisition of hard work skills and time management represent distinctive spheres of social exchange processes between tourists and locals. The mentalities of locals have already preoccupied with the idea that tourists have good work habits and time management skills. There were local tour guides who mentioned and wanted to pursue the work habits of tourists' as a reference for their future actions and plans. As a result, locals valued the acquisitions of good working skills and time spending patterns as socially favorable resources available in the hands of international tourists.

Interviewed key informants, both at Bishoftu and at Hawassa, have overemphasized the importance of introducing the work habits of tourists' to the contexts of local communities. Hence, both the work habits and time management skills of tourists have turned out to be valued resources by the locals. In terms of work habits, international tourists have assumed to own more than fifteen hours of work engagements per day while they have also remarkable experiences of utilizing their time per their pre-planned schedules. These attributes have characterized tourists' work ethics and time management practices as socially valued resources in the eyes of locals.

Jack and Phipps (2005: 107) extended discussions in support of the exchange values and influences of hard work and time management while stating their views on "practices led to stories, and stories led

to practices. This is a kind of hermeneutic circle for intercultural tourist and community communication, in which practices and stories provide the conditions of possibility for each other." In connection, the locals have heard and influenced by the stories about tourists' hard work and time management that in turn influenced their exchange engagements with tourists.

A local tour guide in Wondo-Genet explained the practices associated with tourists' work habits and its social significance in the exchange relations that take place in the hot spring area as follows:

> Mostly, I spend longer hours with tourists who come to visit Wondo-Genet for various purposes including research, hunting animals or mere entertainments. Tourists often share how to improve locals' work habit, team spirit and respect jobs available in local areas. They advised me on how to develop the mentality to work for longer hours with objectives and vision. I feel that hard work is a social quality I acquired from tourists through interaction and exchange concluded with them. For example, tourists often reflect their views on how to convert the cultural, historical, and natural tourism resources into more usable form through hard work.

Tourists have extended their influences by extending the exchanges of their work ethics and time management skills and experiences in other tourist attraction areas on the route.

II. Organizing Training Programs that Facilitated Social Exchange Processes

Beyond their influences on work ethics and time management skills, there were tourists who provided short-term trainings at Bishoftu and Hawassa for actors in the process. While there were several training programs organized and conducted in Bishoftu with the initiation of tourists, a key informant from the Office of Culture and Tourism, at Bishoftu recalled and narrated one of the most productive training programs as follows: "a visitor arrived at Ethiopia from South Africa and spent few days visiting the Lakes- in Bishoftu. At the end, the tourist decided to share his experiences on how to further improve services delivered to tourists." It took him two weeks to organize and deliver the training in collaboration with tourism establishments and facilitation roles of offices in the city. The training agendas focused more on the transfer of skills, technologies, experiences and ethics among the youths who frequently interact with tourists. These include enlightening the locals, particularly unemployed youths, on how to utilize the bounty of nature in local development, ensure hospitable services and handle tourist needs.

The training also aimed at improving the views and practices of domestic tourism among local youths. The earlier chapters confirmed the preponderance of poor domestic tourism practices in the respective tourist attraction sites. Following the provision of the training, local youths showed the enthusiasm to visit the cultures and practices of other community members on the route. In Hawassa and to a lesser

extent in Bishoftu, local tour guides and members of micro-enterprises have organized experience sharing programs that also helped them to experience the cultures, natural endowments and lifestyles of communities on the route and other parts of Ethiopia. These findings corroborate the need to strategically plan and regularly provide trainings by the government structures working at various tiers on tourism. If a small training organized and delivered by a foreigner yields such productivity, regular training and capacity building totally transforms the mentality of the youths and locals residents on domestic tourism, skill transfers, and other ethical concerns.

In this regard, the operation of heritage clubs, in Wondo-Genet, has fuelled the initiatives to visit, appreciate and learn from other local cultures on the route. When put in a summative ways, tourists' practices and experiences have triggered the locals to develop similar mentalities and visits in other parts of their country. What the locals have obtained through these exchange processes have further boosted their social status and happiness, which comes through visiting others' cultures. In the process, the locals have the awareness to give particular cares to conserve their cultural, natural and historical assets. As a whole, the activities of tourists have accelerated the social exchange relations and processes made with locals.

III. Fostering Social Communications between Tourists and Locals

Greetings and personal communications have accelerated the pace and quality of social exchange processes. Internet and other products of technology have backed up the prevalence of strong interaction. It also smoothen the grounds of exchange. Authors have different views on what fostered the processes of social exchange. In Hendry's (2008: 62) opinion, "... some of the ways in which social exchange...fostered are through dropping into drink cups of tea or coffee together, inviting people to dinner and parties, writing letters...sending Christmas cards, making telephone calls, buying drinking and doing favors." In the social communications of tourists and locals that prevailed in the tourist attraction sites on the route, communal participation in local coffee ceremonies, telephone calls to each other and doing favors to one another were quite common among tourists and locals on the route. These elements have reinforced the exchange relations between tourists and locals.

Scholars have connected the social communications of exchange with the facilitative powers of globalization, and particularly on the utilization of pertinent technologies to make social exchange relations. In concise terms, Turner (2006: 305) viewed some features of globalization as "reconstituting interaction in complex and uneven ways… Interaction in time and space concerns…the

new information technologies that people deploy in their day-to-day lives." As a result, globalization has revolutionized technologies in facilitating social exchange practices between tourists and locals.

Thus, with the facilitative roles of technologies rampant in the global era, social exchange relations have become common phenomena among local tour guides on the route. A boating-rider in Hawassa recited, "Several tourists send me various gifts during the Ethiopian holidays. We just consider like friends and I also send them happy New Year wishes through internet." Such kinds of exchange relations hold socially integrative functions beyond generating mental satisfactions to both sides. Some of the functions of social exchange relations are to foster integration, and psychological satisfaction.

The social domain of exchange processes demonstrated slighter variations between domestic and international tourists. International tourists created relatively stronger influences and quite meaningful social exchange relations as compared to domestic tourists as verified through the views of the interviewees in the tourist attraction sites. Consequently, international tourists influenced the exchange of ideas, thoughts, work habits and linguistic vocabularies in local contexts than domestic ones. Once again, this conferred the presence of shallow practices of exchange relations of domestic tourists with locals. In complementation, the prevailing trend attests that the locals opened their ear and eyes for foreign tourists than they do for domestic visitors on matters of interaction and exchange. This implied that the locals possessed more exchange relations with international tourists than with domestic ones.

7.3.2. Cultural Dimension and Process of Exchange

Much of what tourists and locals exchange, around the tourist attraction sites on the route, fell under the cultural realm. Reports and claims by the locals make it certain that the exchange of cultural assets exceed both the social and material domains. Mostly, tourists supply into the contexts of exchange material or technologically valued resources while the locals furnish in turn cultural assets and products. Some authors have also realized the prevalence of similar occurrences worldwide. In recognition of this point, Sandeep and Vinod (2014: 41) posited on the power of "…cultural…forces [that operate] at the destination i.e. tangible and intangible elements of culture," to trigger and dictate the exchange processes between tourists and locals.

One can approach and explain the cultural processes and domains of exchange relations that prevail in the tourist attraction areas, on the route, through different ways. The most pertinent mechanisms that help to comprehend cultural processes and domains of exchange relations are to look at: (a) cultural

ceremonies, (b) cultural houses, (c) cultural handicrafts or artifacts, and (d) the circulation of audio recoded and research out puts.

A. Bird's Eye-View on Cultural Ceremonies

Tourists aspire to pay due attention on observing the distinctive features of cultural events, ceremonies, wearing styles, ritual performances and songs of locals. A local guide in Hawassa narrated, "I often noticed tourists who appreciated cultural events. For example, tourists felt happier and satisfied by looking at procedures, which the locals applied, in making cultural coffee than drinking it." In connection to this, tourists have developed the enthusiasm of knowing about the steps followed by the locals in preparing cultural foods and drinks. In this regard, tourists possess the interest to experience and learn from the processes pursued in preparing *enset* and other cultural rituals utilized in conflict resolutions and customary marriage practices. At the end, tourists' forward their satisfactions and appreciations, which indicates their engagement in exchange processes with locals.

In Bishoftu for example, the Oromo community venerates *irreecha* ceremony every year, as already mentioned in the previous chapters. Tourists involve in some aspects of the ceremony. They attend the blessings remarked by elders, interact with the locals and engage in cultural dances and songs that honored the day. Such cultural events facilitate the exchange of intangible and tangible cultural assets to tourists. A thorough analysis of foreign tourists' suggestion books indicated that their particular interests on the cultural ceremonies have propagated from their disenchantment[90] with complex, modern and highly rationalized lifestyles and systems in their respective countries. As a result, they seek to experience, enjoy and see cultural ceremonies in which masses of the locals celebrate. Thus, the exchanges of cultural traits partly function in refreshing tourists' mentality and re-orient them from the mundane and complex western lifestyles. Tourists aspired to surrogate the complex lifestyles from which they come with the enjoyable cultural ceremonies of the locals.

B. Cultural Houses and Its Place in Exchange Processes

Local tour guides, government key informants and heads of the micro-associations have all praised the irreplaceable roles of cultural houses in the cultural exchange relations created with tourists. The culture houses are places where tourists learn and experience the traditional dances, performances and

[90] For authors like Turner (2006:48) disenchantment implicates "the processes whereby all forms of magical, mystical, traditional explanations are stripped from the world, open and amenable to the calculations of technical reason." This has resulted from the extreme rationalization of capitalism and loss of tradition in the west.

cultural songs of the community. After their dinner times, as indicated by the representative of Oasis Micro Association in Hawassa, “foreign tourists often attend the cultural dances and songs performed by local youths in cultural houses.” In Bishoftu, for example, the lodges and resorts themselves have rooms devoted for cultural dancing and amusements besides those opened in the city. Relatively, more cultural houses are available in Hawassa where tourists enjoy and interact with the locals during the nights. In Wondo-Genet, Langano and Abijata-Shalla Lakes National Park, tourists cannot find cultural houses where they interact and exchange with locals. Normally, tourists travel to nearby cities like Hawassa and Shashamane to entertain in cultural houses. Overall, the powers of cultural houses to reinforce the exchange relations of tourists with the locals were undeniably immense.

Despite their remarkable roles in fuelling the exchange relations between tourists and locals, the availability and functions of cultural rooms are inadequate as compared to the increasing demands and expectations of tourists. Even those available cultural houses tended to focus on their profits than meeting tourist expectations in terms of providing services and products. Thus, beyond their inadequacy in quantity, the qualities of their services were questionable, which depreciates their roles of facilitating exchange processes.

C. Cultural Handicrafts

Cultural exchange relations have also emerged around the areas where locals display and sell cultural handicrafts and artifacts. Similar to the poor functions and meager availability of cultural houses on the route, there are also variations among the tourist attraction sites in terms of displaying and selling cultural artifacts. The exchange of cultural handicrafts appeared less intense in Bishoftu as compared to the situations that prevail in Hawassa. This implicated that much of the exchange relations and process on cultural handicrafts have occurred in Hawassa.

There are strong endeavors to produce cultural handicrafts to exchange with tourists in Langano, ASLNP and Wondo-Genet. However, pronounceable attempts have been underway in ASLNP and Langano areas, to mobilize the local youths and produce handicrafts, with the backup of experts from the district Office of Culture and Tourism as well as other relevant government organs. The key informant, from the Office of Culture and Tourism at Arsi Negele, denoted that “despite the absence of well developed souvenir shops in the area, local youths are organized and engaged in the preparation and sell of handicrafts to tourists.”

Field level observation demonstrated that the handicrafts took the appearances, shapes and colures of wild animals and bird species commonly known in Abjita-Shalla Lakes National Park or Langano area. Some local youths also prepare handicrafts that represent the religious and cultural practices in the community. Tourists often purchase the handicrafts prepared in the colures and appearances of birds and wild animals that have caught their attentions during their visit. Most tourists showed preferences to purchase handicrafts prepared in the appearances of Giraffe, Flamingos, Gazelle Grantfema and Pelican Birds. Market linkage and access was the main obstacle to the activities of local youths in the preparation of handicrafts although they have somehow alleviated their financial constraints.

D. Video Recordings and Circulation of Research Out Puts

Concomitant with the photos taken by tourists, the exchange processes and practice through audio and video recording were immense. Mostly, tourists engage in the video and audio recording of cultural events, natural environment and locals' lifestyles. The roles of these recorded cultural events, natural attractions and locals' lifestyles were enormous in exposing locals' cultures and community's lifestyles into families, relatives and citizens of tourists. These actions disseminated the cultural practices and living styles of local communities to Europe, United States of America and Asia or even among African countries.

Tourist- researchers' also back up the dissemination of local knowledge, images and practices through their writings and research out puts. The manager of Asham Africa Hotel, in Bishoftu elaborated on the roles of research out puts in hastening the exchange of cultural processes and relations between tourists and locals as follows:

> There are foreign tourists who come for the purposes of conducting research. Those tourists often endeavor to scan local situations. There were tourists who produced books and papers that described about tourism and other social or economic developments on the route, particularly the central Rift Valley Areas. Some have engaged in reflecting about the hospitalities of the Ethiopian people. Others focus on diversities of ethnic groups and many others deal with non-tourism sectors. These contributed to construct our image. Their works also enlighten and attract those individuals who have the plan to visit the tourism resources on the route.

As one can note from the above excerpt, the research results, papers produced and books published by foreign tourists and non-tourist researchers have immense values in forging the exchange relations between tourists and locals. Foreign people who do not able to come and visit the tourist attraction sites

on the route have the opportunity to read the books and comprehend what goes on the ground. Thus, books, research papers and magazines played equally important roles in accelerating exchange processes under the cultural domain.

The preceding discussions have denoted the power of exchange processes in creating smooth integration, in broadening mutual perceptions and in building the image of tourist attractions sites. The descriptions have emphasized the presence of cultural flows and traits among nations through the agency of tourists. As a result, the exchange of the cultural assets, events, ceremonies and products continued to constitute magnificent dimensions of exchange processes and relations taking place between tourists and locals in and around the attraction sites on the route.

7.3.3. Material-Technological Dimension and Processes of Exchange

The exchanges over material objects have dominated the exchange domains on the route. Tourists largely supply and contribute material items to the locals in the courses of their interaction and exchange with locals. The locals have valued most technological or material assets supplied by tourists. However, in terms of its popularity the exchange of material objects were less pronounceable as compared to the exchange relations that take place under the cultural dimensions.

Tourists often give objects that they appreciate as valuables, have the nature of properties and assets to the locals. Tourists often supply objects that show their companionship and sympathies with the locals. The interviews made with the tourists revealed sharing of such valuable materials constitutes part of their moral and spiritual necessities. As highlighted in the previous sections, the locals also provide cultural objects to tourists although the degree and context varies across the tourist attraction sites.

One of the ways through which tourists construct their material exchange relations with the locals was through the provision of books. The donation of books, on various subject matters and fields of study, facilitate technological transfer, skills and knowledge to locals. In Bishoftu, foreign tourists donated nearly 20,000 books with their copies to a public library in the city. The Tourism Councilin Bishoftu has made relentless communication with tourists to collect the books. Evidently, the younger generation has been benefiting from the knowledge and skills transferred through the books in the city.

The knowledge and skills transferred through books to the locals signify distinctive types of exchange made with tourists. Scott, Baggio and Chris (2008) discussed on how the knowledge transfer proceeds

in the form of exchange. The idea taken from Scott *et al.* (2008: 45-46) justifies the connection between knowledge transfer and business development, as a sign of exchange relations:

> Knowledge transfer at the destination can happen informally through spontaneous or unstructured processes...Transfer occurs through peer-to-peer exchanges, iterative knowledge sharing, team learning and electronic discussion spaces. The core concept is to ensure the effective application of intellectual capital in a tourism organization…to achieve … a shift from creating knowledge repositories to integrating knowledge sharing and transfer into … business processes.

As per the indentation above, the ultimate outcome of sharing the various forms of knowledge was partly to enable the locals to utilize it for expanding tourism products and services in the form of businesses. Hence, knowledge exchange reproduces business and local developments.

Parallel practices of providing objects like books and other materials by tourists prevail at Abijata-Shalla Lakes National Park, Langano and Wondo-Genet areas, but the practices were less systematized and poorly organized. The head of Abijata-Shalla Lakes National Park summoned up the case in which "two of the Park's employees regularly receive books from tourists living in Britain." The in-depth interview held with an elderly informant at Arsi Negele also revealed the donation of teaching materials and aids to school-aged children in the community by the tourists. Computers, camera, books, sporting items and toys were among the major items supplied by tourists who were from Turkish, Spain and Arab countries. These practices activated the transfer and exchange of technologies and knowledge to the local communities. Inevitably, such forms of material exchanges in turn fortified the exchange relations between tourists and locals.

The development of website[91] for Wondo-Genet Eco-Tourism Local Tour Guide Association, with the assistances of tourists, advertized local natural and cultural tourism resources to the global community. The transfer and exchange of such technological skills were advantageous at least in two ways: (i) it creates more opportunities of advocacy to the attractions in the area; and (ii) facilities the transfer knowledge on the application of websites. The exchange of these technological flows and processes proved the growing pervasive influences of cultural globalization as revealed through technoscapes and mutual interactional relations of actors.

[91] The website has the objective to enhance the operational capacity of the association and advertize its main activities in its guiding services in Wondo-Genet Hot Spring area. Several international tourists browse the website and see the services that are available in the area before they decided to pay visit to Wondo-Genet. This maximizes the popularity of the site at global level.

Concurrent with the material exchanges that gone between tourists and locals, Appaduri (2000:5) also contended, "It has now become something of a truism that we are functioning in a world fundamentally characterized by objects in motion. These objects include ideas and ideologies, people and goods, images and messages, technologies and techniques." Hence, the global material flows that appear in the form of technologies constitute assets through which tourists maintain their exchange relations with the locals. The locals viewed technological skills as among the highly valued elements of exchange donated by tourists. As a result, technology flows and transfers from tourists to the local communities in the tourist attraction sites on the route.

Monetary provisions by tourists, as one form of objects, represented among the less commonly observed practices on the route. Indeed, money provisions formed part of the financial flows and exchange with locals. It was only under rare circumstances of scholarship assistances or tips that tourists directly give paper currency to the locals. Gifts in the form of tips are quite common and ranges from giving birr to dollar. Meeting tourist expectations often result in tips that strengthen exchange relations between tourists and locals. Thus, the involvement of financial objects and flows maximizes the exchange relations among the actors.

In Wondo-Genet, a unique trend emerged in relation to material exchange relations between tourists and community members. The interview held with the representative of Wondo-Genet Eco-Tourism Tour Guide Association portrayed the emergent circumstance as follows:

> Tourists paying visit to Wondo-Genet Hot Spring area, particularly those who come through the arrangement of Wondo-Genet Forestay College, supply various helpful guiding materials and equipments to the members of the local tour guide association. So far, the association received gowns, stationeries and office furniture from tourists. The donations of these materials have enhanced the operational capacities of the Eco-Tourism Local Tour Guide Association.

Therefore, the provision of those materials to the local tour guide association in Wondo-Genet made its own contribution on the improvements of the quality of services rendered to tourists in turn.

The foregoing analysis on social, cultural and material exchange processes, and relations have re-enforced, and showed the presence of interdependencies among the three domains although the cultural dimension preponderates both the social and material exchange processes. The locals perceived the material dimension of exchange as crucial and more significant in their life while the tourists valued most the cultural assets of the locals. Various authors have supported the particular interests of the locals' on economic and material exchanges. Authors such as (Dann and Cohen, 1991;

Yutyunyong, 2009) maintained that the hosts tend to participate in exchange relations that boost their economic motives although the cover is a mutual benefit. Due to its valuable nature, those economic and material exchanges have gauged in terms of their commercial values and profitability on the route.

The model below (Figure 7.1) depicts the framework for tourist-local exchange relations based on the pragmatic investigations on the route.

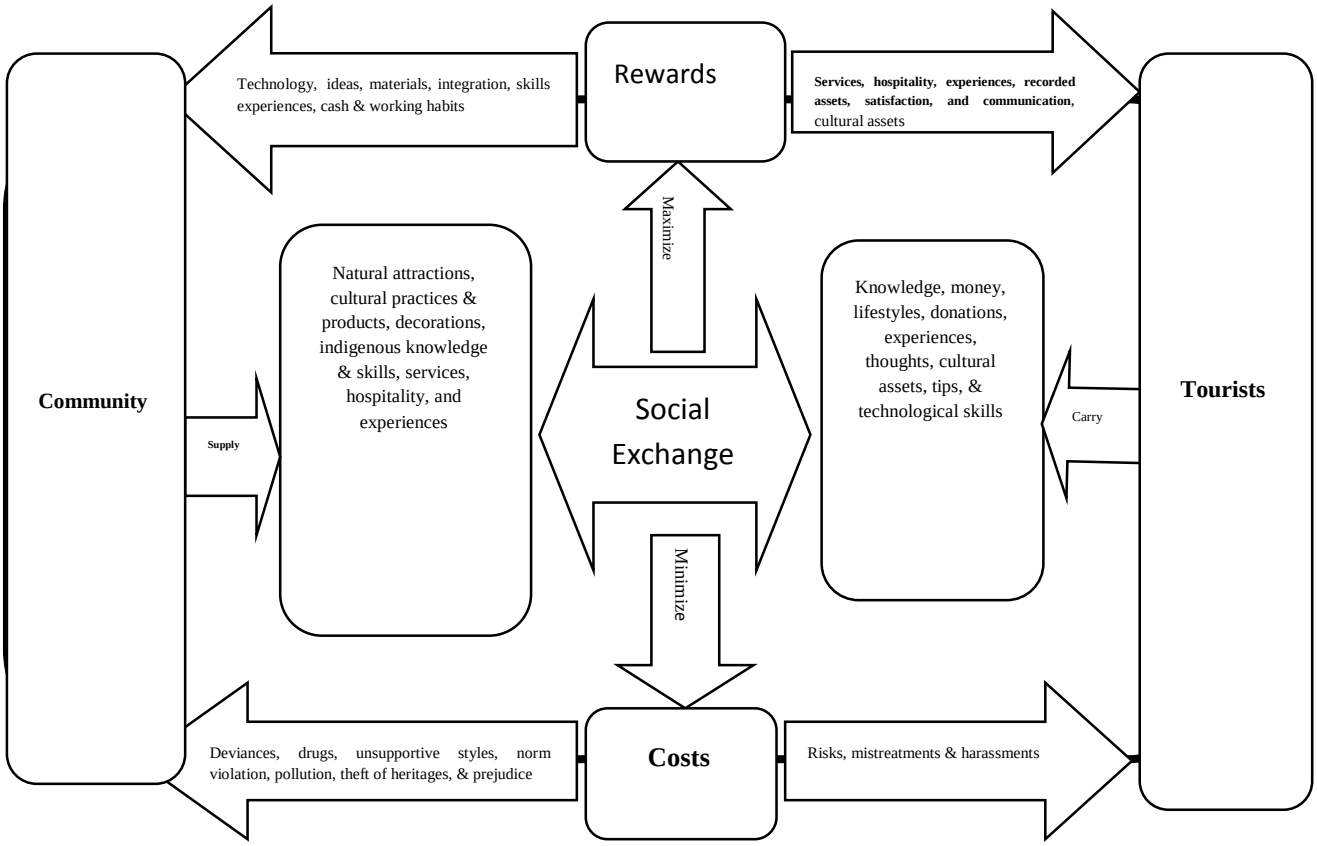


Figure 7.1: Structural model of exchange on the route (*Source*: researcher's own construction, 2014)

7.4. Social Capital in Tourist-Local Exchange Relations

Fruitful and enduring exchange relations between tourists and locals often result in the construction of productive social capital[92]. The formation of social capital, stemming from the social exchange relations exemplified the ever-growing people-to-people relations across cultures and nations.

Sociologists understood social capital as "resources embedded in a social structure that are accessed and/or mobilized in purposive actions" (Lin, 2004:29). For Bourdieu (1985:51), social capital involves

[92] According to Murphy & Murphy (2004), social capital focuses on moblizing local knowledge and commitment that intensify tourism development by all actors i.e. tourists, locals, government institutions and service establishments.

the “aggregate … or potential resources which are linked to possessions of a durable network of more or less institutionalized relationships of mutual acquaintances or recognition.” Social capital involves, for Ashely (2000: 15), “… the social resources upon which people draw in pursuit of their livelihoods, such as relationships of trust, social norms, networks, and membership of groups.” Hence, social capital considers the emergent networks in social exchange as a fundamental asset in more or less formal institutional contexts.

In the course of tourist-local exchange relations, social bonds and capital have prevailed in numerous spheres. The most pertinent spheres and manifestations of those prevailing exchange relations involve connections through scholarship opportunities, marital ties, financial supports and growing mutual perceptions among tourists and locals.

7.4.1. Scholarship Opportunities

The scholarship opportunities arranged for the locals by tourists were the manifestations of functioning social networks that prevail among the actors. The networks often began with interaction, grow to the level of exchange and then, serve as a social capital for the locals.

Networks of scholarship opportunities usually come into picture in two ways: (a) provision of financial supports to some locals. In this case, the scholarship helps to cover the locals’ financial expenses to attend schools, colleges and universities in Ethiopia, and (b) opportunities of scholarships given to move abroad and attend short and long-term trainings. A key informant at Sidama Zone Culture and Tourism Office in Hawassa narrated the condition in which “a tourist has facilitated a higher level training scholarship opportunity in England for a local guide from the locality. These kinds of opportunities are common in the area but lacked institutional agreements.” On this matter, a key informant at Arsi Negele, Office of Culture and Tourism, revealed his objection to the scholarship opportunities facilitated randomly to locals as they are “unfairly confined to few segments of the community; mostly local tour guides, agents or service providers were major beneficiaries of scholarship opportunities.” The experts in the government offices feel that they were out of the scholarship chances. Both of the above cases, i.e. absence of institutionalization or its confinement to certain groups alone indicate its shallow integration with the wider community. Those scholarship opportunities signified the importance of frequencies of interaction and launched exchange relations in constructing such forms of social networks.

Despite complaints by the government experts and key informants, the tour guides were happy about the scholarship benefits, which they maintained through their networks. In view of this, in Wondo-Genet, for example, the representative of the Eco-Tourism Local Tour Guide Association explained about the conditions of "two local tour guides who have joined Catering and Tourism Training Institute (CTTI) in Addis Ababa to enhance their guiding skills. These two guides have received full scholarship coverage opportunities provided by Swedish tourists" who once visited the area and realized the potential of the local tour guides through longer interactions and communications.

A range of social capital launched between tourists and locals have benefited the rest of community members although more indirectly. On the first place, the scholarship and financial supports given to the local tour guides positively affect their respective households in several ways. Getting opportunities of education entails securing better jobs, status and income. One of the FGD discussants in Wondo-Genet narrated that, "financial supports from tourists in the form of scholarship at least reduces the burden of expenses on heads of households in the community." Above all, the trained tour guides would return to their localities and contributes to change the services or products delivered to tourists, which boosts the economic benefits of the whole community. In such manners, the provisions of scholarship opportunities then fortified the social networks between tourists and those individuals found in the circles of the scholarship recipients.

7.4.2. Growing Mutual Perception

Mounting mutual exchange and understanding that prevailed between tourists and the locals have signaled the strength of exchange relations and the emerging power of social capital in the tourist attraction sites. The care, safety, protections, support, and commitments taken by locals in meeting the expectations of tourists are markers of growing mutual understanding between tourists and locals. In earlier trends, locals considered tourists as unwanted intruders who consume locals' environments (Kauffmann, 2008). Locals used to hate and suspect tourists. Recent developments have inverted such sorts of hatreds and speculations about tourists. Hence, there are growing mutual communications and understanding between the two sides. These amplified the operation of social networks that further build their respective capitals.

For several scholars, the exchange of cultural, social and material assets have played its part in facilitating the growth of mutual perceptions between tourists and locals. Consequently, "The merit of social [exchange] between tourists and the indigenous population," as purported by Theobald

(2005:89) involves “fostering better understanding and goodwill between nations.” Moreover, this is “extolled as a major social benefit obtained from tourism.”

Relatively, healthier communications of tourists and locals, which result from the exchange relations and social networks created through tourism, have prevailed in Hawassa and Wondo-Genet. Nowadays, the locals’ began to consider tourists as the main sources of their livelihoods. A local guide in Hawassa, the owner of Habesha Coffee, shaded a light on the growing interdependence of locals, tourists and natural tourism resources as “...our survival entirely relied on the financial resources collected from tourists who visit the Lake. In the absence of tourists, the Lake and tourism resources contained within it did not mean anything. Thus, we bother and care much for both the tourists and equally the lake.” Thus, the social exchanges relations between tourists and community have resulted in strengthening their mutual perception, which was the manifestation of the growing social capital and networks that goes between people, cultures and nations or countries.

7.4.3. Marital Bonds

Marital ties and enduring friendships between tourists and locals indicate sustaining social bonds. Marital ties have become common practices that prevail between tourists and locals on the route, particularly in Hawassa and Bishoftu sites. In these areas, young girls were married to foreign tourists, mostly to Europeans. Although under rare circumstances, local tour guides and men who were working in tourism institutions were also married to female foreign tourists. A representative of Meklit Micro Association in Hawassa recited the distinctive case that illustrated marital bonds between tourists and locals through the narration below:

> A tourist came to visit Hawassa last year [referring to 2012]. He introduced himself and exchanged words with a girl in the Lake area. Their interaction grew into friendship and he took her with him to Britain. Before five months this year [i.e. September 2013], they celebrated their wedding ceremony on the Lake. They invited local guides and the residents in the area to the wedding ceremony. The couples returned to Europe after they have entertained their honeymoon in Hawassa for a month. I recently heard that they got a child.

Such forms of marital bonds arising from interactions between tourists and locals have added a lot in fostering the social treasuries of the respective individuals and other people in their circles. In addition, “A number of girls have taken abroad through marital bonds. Those girls are economically supporting their families in Hawassaa,” as attested by the regional level key informant from the Bureau of Culture and Tourism. A former guide, who is currently running his private business

proximate to Lake Hawassa, also reflected his observation on the practices of marital bonds between tourists and locals as follows:

> Three of my friends [all males] have married to white tourists [females] who come from abroad for the purpose recreation and paying visit to Hawassa. These married couples [Ethiopians and the whites] are living abroad. Once in a year, they come and enjoy here for few weeks and then travel back to Europe. Sometimes such marital bonds emerge spontaneously; out of sexual relations, entrainments, and ending up in marriage ties.

Likewise, in Bishoftu, Ethiopians who had married to tourists who once appeared as guests in the area, returned home to take part in local tourism investments. However, the incidences of marital ties were less common in Wondo-Genet, Langano and Abijata-Shalla Lakes National Park tourist attraction areas. There have been meager marital bonds and poor practices between tourists and the locals in these attraction sites. As a whole, in the contexts where marital ties have developed between tourists and locals, exchange relations and associated social networks revealed their power and aptness in building the social capital of locals on the route.

7.4.4. Growth of Communication Networks through Social Medias

Greetings and exchange of ideas through phones and internet technologies have intensified social ties and networks between tourists and locals. Exchanges of messages, chatting and communications, which continued even after tourist departures, have represented the elongation of social ties out of the contexts of tourist sites. Tourists seek to perpetuate their social networks with locals once they have established it. There have been continuous interaction and exchange relations through phone calls and internet as depicted by local tour guides and members of the micro-enterprises in the tourist attraction areas.

Taken as a whole, marital tie, scholarship opportunities, economic and material supports and greetings have strengthened the presence of growing social capital among tourists and locals. The social networks that emerged in any of these and other spheres and interactional contexts have facilitated the beneficial opportunities to both sides. Thus, the networks have become valuable resources strengthening the social capital of interactants.

7.5. Demonstration and Confrontation Effects in Social Exchange Processes

The exanimation of tourist-local exchange relations, present the presence of both the exchange of positively valued attributes and negatively disruptive behaviors. The positively valued exchange relations involve demonstration effects while the negative consequences indicate the confrontation

effects of exchange relations. Both of these effects prevail and affect the various forms of local exchange relations starting from a dyadic communications between a tourist and a local. Then, the cumulative effects of both demonstration and confrontation effects demonstrate exchange relations and its impacts at the community levels.

Demonstration effect in tourism, involves as Mason (2003), characterized it the imitation of the acts and actions of tourists by local inhabitants. These imitation acts and activities encompass inoffensive behaviors during its early development like aspiring to wear, educated, speak, eat or entertain just similar to what the tourists do. The demonstration effects gradually lead to the acquisition of more unwanted relations and socially ill behaviors in the community. Among others, the unsupported forms of behaviors and acts that resulted from exchange relations of longer demonstrations effects are exposures to drugs, sexual deviances and eventual encroachment of other social ills. The development of such exchange relations rises with the frequency and number of tourists as well as the growth in the volume of tourism practices in and around the tourist attraction sites. The forgoing arguments show that demonstration effects and exchange relations of tourists gradually fed to situations that lead into confrontation effects. Absence of good level of awareness on ones' values, lack of training and shallow understanding on the way tourism operates were some of the factors for the gradual shift of demonstration effects into confrontation experiences.

The confrontation effects, on the other hand, represent the conditions in which the habits and behaviors of tourists' cause offensive violations to local norms, followed by outward resistance from locals' side. Demonstration effect differs from conformation effects in that the locals learn and acquire good and positive behaviors during the initial stages of the development of tourism practices and exchange relations done with tourists. Yet, in the case of conformation effects, every activity and behavior of tourists have become intolerable from the point of view of the locals right from its beginning. Erosion of the local customs and depletion of the moral standards of the community are the manifestations of such intolerable confrontation effects resulting from interactions and exchanges made with tourists (Theobald, 2005).

The exchange relations between tourists and locals, on the route involve and exhibit more of demonstration effects than confrontations. The endeavourers to learn from tourists' actions and acts are quite common among the service providing micro-enterprises, local tour guide associations and the residents. The micro-enterprises operating in the lakesides, for example, learn from tourists' comments and attempt to improve the quality of their services to satisfy tourist needs, aspirations and

expectations. The expansion of boating entertainment, development of green park areas and preparations of various cultural artifacts are in part the responses of the locals to the demonstration effects from tourists. In addition, locals' acquisition of visiting habits, focus on environmental conservations and expansion of amenities [such as internet services] are among the tourists' actions and needs that influenced locals' behaviors and decisions. However, the reactions to confront tourists were almost non-existent in the tourist attraction sites on the route. Field observations and interviews supported the absence of outward and strong reactions made against the actions and behaviors of tourists so far. This implicated tourists' actions and behaviors did not cause or impart intolerable behaviors on peoples, their cultures and their environments. Hence, the demonstration effects of tourist-local exchange relations and influences surpass the confrontation effects.

7.6. Structures of Social Exchange on Bishoftu-Modjo-Hawassa Route

In the contexts of exchange relations and processes, networks represent sets of relationships stretched and operating between peoples, objects and events. For Scott *et al.* (2008: 2), "the concept of a network is a metaphor for the complex interactions between people in the community." In connection, Cook and Whitmeye (1992: 110), viewed exchange structures as "...a configuration of social relations among actors (both individual and corporate), where the relations involve the exchange of valued items (which can be material, informational, symbolic)." These authors underlined that, in Social Exchange Theory, social structures function both as a product and as a constraint, in the operations of the networks of social relations among actors.

Social exchange networks on the route relied on the emergent structures of exchange relations that connect tourists and locals. The networks of tourism establishments and tour agents denoted among those emergent networks of structures that mediate tourists and locals. As the nodes of structures in a network, local community groups, private actors, government institutions and other tourism stakeholders were unable to form strong networks that connect, promote and absorb exchange relations between tourists and locals.

In comparative terms, at the grassroots level, government structures tended to overwhelmingly dominate other tourism sub-firms and private structures in the tourist-local exchange relations. Government rules and regulations dictates the operations of local tour guide associations, micro-enterprises, agents and tourism establishments and other actors with regard to their exchange relations

that they create with tourists. Government influences could extend to cover prices, the types of services or products and other valuable resources in the networks of exchange relations.

On top of stimulating the operation of exchange networks that absorb tourist-local contacts, the institutional mechanisms and structures to broaden exchange relations remain among the issues of priority and concern. Key informants in Hawassa mentioned the need for actions that consolidate the networks of tourist-local exchange relations by converting the recurrent and fragmented pieces of exchange relations into a more coherently defined practice under each of the respective networks of actors. These call for reinforcing larger structures that combine the networks of interaction and exchange active among the tourism establishments, micro-enterprises, agents, and local tour guide associations. In this regard, the key informant at the Zonal level in Shashamane, Office of Culture and Tourism, applauded on the role of the government:

> Launching the exchange structures and networks, at institutional levels among various tourism institutions require the full commitment of the government offices, particularly the Office of Culture and Tourism. The respective Offices of Culture and Tourism need to mobilize and strengthen the structures and networks that operate among hotels, operators and local tour guide associations or other major players. For creating better environment and structural networks that capture the activities of tourists, benchmarking lessons from other neighboring countries have unarguably important in adding fruitful experiences.

Although well-institutionalized and systematically developing exchange networks are missing on the route, the prevailing data indicate the operations of positive, negative and mixed networks in the respective tourist attraction sites (Zafirovski, 2005). The positive networks created mutual benefits for both sides while negative networks caused distortions to one of the parties involved in the exchange processes. The mixed network ties of tourists and locals involved both highly valued and losses to actors in the processes of exchange relations. In fact, these three forms of connections entail also the power dependencies and influences extended among actors in exchange process.

Relatively, some positive networks and dependencies on tourists and tourism resources have begun to take ways in Hawassa followed by some beginnings in Bishoftu. Evidences in Hawassa and Bishoftu support the presence of some efforts by the locals to provide benefits to the tourists. In this regard, both tourists and locals positively gain from the networks of their exchange relations. The situation in Langano and Abijata-Shalla presented somehow less matured and grounds of positive networks of exchange networks between tourists and locals. In Wondo-Genet, there were no networks of social

exchange relations, be it positive, negative or mixed. The field observations have also conferred the superficial operation of social networks that circulate resources of exchange between tourists and the locals. The network approach, generally, operates superficially regarding the exchange relations that occur between tourists and locals in the tourist attraction sites.

While discussing the various forms of exchange relations, Molm (1997:21) has indentified the three most dominant forms of exchange relations based on actors' dependence among themselves. These are: (i) direct exchange relations, in which actors directly exchange. In this case, tourists and the locals engaged in direct exchange relations; (ii) generalized exchange relations. This involves circumstances in which indirect exchange relations develop between groups of tourists and masses of the community. Lastly, (iii) productive exchange involves the condition in which both sides contribute to and benefit from the existing exchange relations on equal footings. The combined features of these three social exchange categories have characterized the exchange processes and relations in the tourist attraction sites on the route.

To summarize the forgone discussions, direct dyadic exchange relations have outweighed and practically pronounced as compared to other forms of exchange relations between tourists and locals on the route. Direct dyadic forms of exchange relations were common in various combinations such as local tour guide-with a tourist, souvenir handicraft seller-with a tourist, hotel manager-with a tourist, boating service giver- with a tourist, tourism expert-with a tourist, transportation service giver- with a tourist and several other forms were prevalent. Generalized exchanges occupied the second place, as there were conditions where tourists supply material and technological gifts, medical services, research results, and arrange capacity building trainings to share their knowledge in a way to benefit the entire community. All these contributions of tourists had created to build mutual perceptions and exchange relations with the community. Therefore, the exchange relations between tourists and locals around the tourist attraction sites involve more of dyadic direct exchange relations followed by generalized indirect exchanges while the least was productive exchange. In essence, both tourists and locals contributed to and benefited from the exchange relations that they created with each other although equal sharing and equal benefits could not happen due to different factors, of which the poor development of structures of exchanges was a crucial fact.

The absence of strongly operating structures or ill-functioning networks has impeded exchange relations. Misunderstandings associated with the values of exchange among the locals have exacerbated the prevailing challenges noted in exchange relations. Constraints related to the supply of

resources of exchange have fathered and widened the existing flaws in the overall practices of social exchange relations at the tourist sites.

7.7. Chapter Summary

For tourists who are in a state of visit and locals hosting tourists, at the tourist attraction sites on the Bishfotu-Modjo-Hawassa route, the exchange of material, cultural, technological and socially valuable resources have become imperative in their activities. Swapping of tourism resources between tourists and locals proves the global-local nexuses and it crystallizes the exchange relations among major actors at the sites.

The cultural assets, technological skills and material resources represent some of the key resources of exchange while the social, cultural and technical-material domains represent the major dimensions in the processes of exchange. Moreover, social capital and social bonds signify the positively growing consequences of social exchange relations between tourists and locals on the study route. Direct and generalized social exchange forms represent the most commonly prevailing type of social exchange relations developing between tourists and locals on the route. Nonetheless, the absence of defined operational structures of networks has obstructed the exchange relations that tourists build with the locals.

Social Exchange Theory illustrates the microenvironments that saw, "…how individuals interact…on the rewards they provide to each other. … [it] adopts an instrumental view of the human actor and a transactional view of social interaction" (Lawler *et al.*, 2008:537). The theory capitalizes on the centrality of exchange for the mutual benefits and perceptions that lie between interacting parties. In connection, from policy perspective, GTP also makes a note on the instrumentality of inter-cultural dialogues on social and development agendas (MoFED, 2010), among various cultures and nations. The plan underpins the government's reliance on tourism as among the various strategies dedicated to promote interaction and exchange with tourists, investors, businesspersons, researchers and countries from which tourists mostly come and pay visit in Ethiopia.

Chapter 8

Social Organization of Tourism: Institutions on Bishoftu-Modjo-Hawassa Tourist Route

This chapter describes tourism operators that help to institutionalize interaction and exchange on the Bishoftu-Modjo-Hawassa route. It highlights various establishments, associations, council, committee and enterprises engaged in the transformation and delivery of tourism services and products. The discussions in the chapter specifically focus on the genesis, functions, cooperation and competitions noted among tourism institutions on the route.

8.1. Tourism Institutions Operating on the Route: Government and Private Establishments

Tourism institutions are "social constructs, constitutive of what people do and perform through actions," (Jenkins 2008:157). As entities of interaction and exchange, tourism institutions operate at various levels. Their functions vary depending on their categories and prime goals. However, all aim at improving the delivery of tourism services and products to tourists.

Scholars often approach and group the operations of tourism institutions in several ways. The major players and forms, for Mulugeta (2010), encapsulate government structures, private sector, public, community, lower level associations as well as academic and research institutions. On the other hand, Cohen (1984: 380) understood these institutions "…embedded in and regulated by two socio-cultural systems: a native system…and the emergent tourist system itself."

Regardless of differences, interactionists generally assume such collectivities like associations, enterprises, committees, agents or councils and clubs do represent a form of action (Hall: 2003). Indeed, tourism institutions are representations of crystallized forms of human actions and interactions happening in a given social milieu. In the context of the work at hand, two major categories of institutional structures are given due attention: (a) government based, and (b) privately owned entities. It is good to note that various sub-firms and smaller collectivities exist under each of the two major categories.

8.1.1. Government Driven Tourism Institutions, their Genesis and Modus Operandi

The government structures, which start from the federal line bureau of culture and tourism down to local level associations, have made sizeable contributions to the provision and implementations of pertinent policies, strategies, legal frameworks and mobilization of resources relevant to tourism development. Parts of their core functions comprise transforming tourism resources into tourism

products, building images of tourist-sites, informing tourists about available tourism products, and generating benefits to the locals. The subsequent discussion highlight the contributions of respective structures that operate under government lines and assess to what extent they are meeting their prime functions.

I. Regional Bureaus and/or Offices of Culture and Tourism: Structures, Facilities and Capabilities

As thoroughly discussed in Chapter 3 under the policy context, restructuring Culture and Tourism at ministerial level was among the prominent changes introduced by the incumbent government. Institutionally, the Federal MoCT represents the highest authoritative body that direct and manage tourism development throughout the country. Proclamation No. 471/2005, Article 30 provided the legal context to establish the Ministry of Culture and Tourism with the powers and duties to preserve, promote, create institutions and induce favorable changes to the cultural, natural and historical resources of the nation. Moreover, the Ministry facilitates multi-sectoral efforts towards attaining common goals, by building the capacity of implementers and operators on the collection and dissemination of pertinent information (Ayalew, 2009) that aim, to bring favorable changes in the sector.

The Proclamation was amended in 2010 (Proclamation No.691/2010) which further gave the Ministry of Culture and Tourism the mandate to oversee the development of cultural and tourism resources in the country. The amendment consolidated the promotion and preservation of the country's tourist attractions under the Ministry's auspice. The Ministry has also continued to mobilize material, human and financial resources and encourage stakeholders to expand facilities in tourist attraction areas (Federal Negarit Gazzeta, 2010), particularly in the historic northern route, southern route and central lake areas.

The Regional Bureaus of Culture and Tourism, under the MoCT, and the respective Zone Offices of Culture and Tourism discharge their roles in accordance with the mandates appropriated to them under the Proclamation. At the top, MoCT engages in the "promotion, marketing, standardization, licensing, and management of…resources such as national parks and wildlife. Regional and zonal structures simply decentralize the national remit to localities where there are tourism attractions," (Mitchell and Coles 2009: 66). This showed how the Federal government passes responsibilities and duties on to structures that operate at lower (i.e. Regional and Zonal) levels.

The set up of the Bureaus and Offices of Culture and Tourism have adopted and adhered to the structural constitution of the national regional states and administrative cities of the country. Consequently, there are nine regional bureaus of culture and tourism. There are also bureau level arrangements of culture and tourism in the administrative cities of Addis Ababa and Dire Dawa. The nine regional bureaus have zonal and district level offices of culture and tourism that engage in discharging line activities. However, these structures do not stretch further than zonal levels in some regions or parts of the country. For example, in the cases of Somali, Gambela and Tigray National Regional States, the structures of culture and tourism do not reach district levels (MoCT, 2014).

The sketch below (Figure 8.1) depicts the structural arrangement of the Ministerial Office together with their managerial functions.

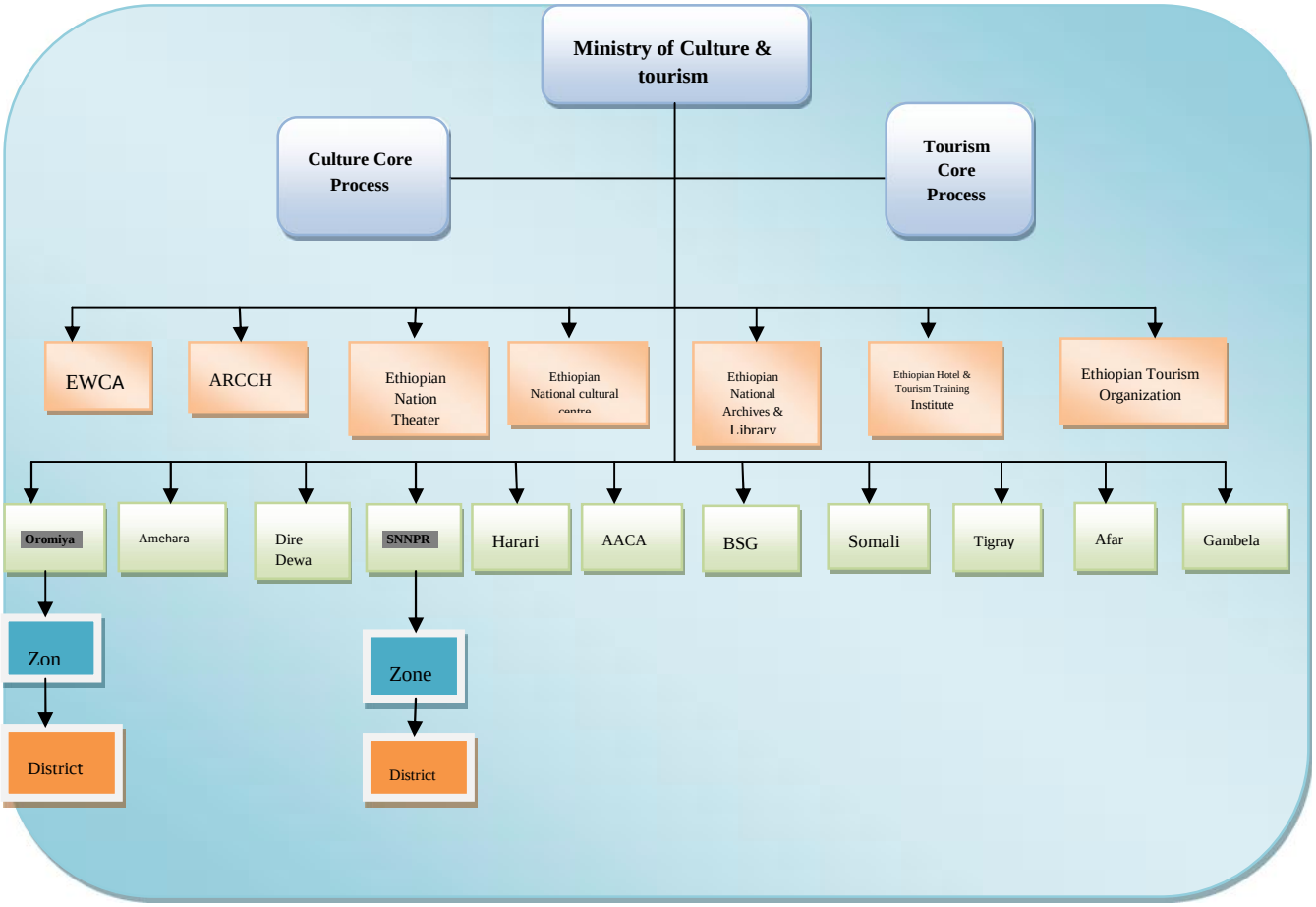


Figure 8.1: Institutional structure of Tourism in the Federal Democratic Republic of Ethiopia, Ministry of Culture and Tourism (*Source*: MoCT, 2014).

Bureaus of Culture and Tourism at regional levels are responsible for the overall conservation and development of respective regional cultural, historical, and natural resources. The assessment of official documents in SNNPR indicated that the Regional Culture and Tourism Bureau, among others,

have the duties and responsibilities to (i) protect regional cultural and tourism heritages; (ii) expand the Region's tourism industry; and (iii) establish the Regional Councilof Tourism. Moreover, the Regional Bureau of Culture and Industry have the responsibility to (iv) design the strategies that benefit local communities from the development of tourist attractions in their respective vicinities and provide standards for tourist rendering facilities (SNNPR BoCT, 2009:18).

The transformation of concrete activities through achievable and resources into tourist products took place more at lower district or city level Offices of Culture and Tourism. District level Offices of Culture and Tourism provide due attention to the promotion of tourism destination, preservation of heritages, coordination of key stakeholders and establishment of local level tourism units. In the case of Bishoftu site, for example, the lower level offices of culture and tourism have shown their strengths to attain the explicit objectives highlighted above. In complementation, agents of tourism in the area have a very good valuation of the various activities undertaken by the District Office of Culture and Tourism. For instance, an informant from Zamil International Tourism Training Center appreciated the efforts of "the city administration to advance the tourism activities around the lakes in Bishoftu in collaboration with the major stakeholders" operating in the city.

Nonetheless, there are issues of concern in the structural arrangements of Oromia and SNNPR National Regional Administrative States. For instance, structures of culture and tourism that operate at sub-city level are non-existent at Hawassa and some other *Kebeles* in other study sites on the route and elsewhere in the country[93]. The absence of such structures at the grassroots has obstructed the penetration of tourism into the daily lives and activities of the locals. The stimulation of committee, the formation of local tour guide associations, forums and micro-enterprises are mechanisms devised by the government to reach the community at the grassroots level. These structures aimed to harness close connections between tourism agents and locals in the respective attraction sites. Recently, their operation and connections began to induce positive changes in the attitudes and practices of locals.

Beyond such structural flaws and loopholes, other predicaments impede tourist operations in the area. Shortage of trained human power equipped with appropriate professional skills and experiences, low budgeting and lack of infrastructures or amenities are prevalent at all levels in the tourism industry. As

[93] For instance, in the case of Somali Regional National Sate, and Dire Dawa City Administration, the tourism structures operate only at the regional and administrative tiers, respectively. Both in the case of Tigray and Gambela National Regional States, tourism structures function only at the zonal levels alone (MoCT, 2014).

a typical manifestation of structural flaws, for example, the MoCT (2014) reported that except those in SNNPR and Addis Ababa City Administration, Bureaus of Culture and Tourism in the country did not establish the national tourism transformation councils in their respective lower level structures. Although Oromia National Regional Administrative State has attempted to introduce such structures earlier, it was not in line with the newly set guideline.

Generally putting, there are poor coordination and structural communications, both vertically and horizontally. In the endeavor to overcome these and other sectoral challenges, the promotion of new tourism products, enhancing the number, quality and operation of tourism establishments, encouraging private investors, activating domestic tourism and chains of linkages among service suppliers are few of the domains that call for outcome oriented interventions.

With the above cursory overviews portray the structures, facilities and capacities of the Bureaus or Offices of Culture and Tourism on the study route, the consequent discussion throw light on some empirical practices in Oromia and SNNPR National Regional States. In this regard, the experiences of tourism Council in Bishoftu and heritage clubs in Wondo-Genet shade a light on the advancements attained on the ground.

A. Tourism Council: Experiences from Bishoftu

Tourism Council in Bishoftu spearheads tourism marketing, tourism product development and tourism resource conservation in Oromia National Regional State. The Council came into existence as part of the five-year growth and transformation plan of the region. It envisages to, as endorsed in the Manual (2002:12): (a) give advisory and technical support to practitioners; (b) make Bishoftu amongst the top tourist destinations in East Africa; and (c) stimulate genuine participation of the community and stakeholders in the practice of tourism. To (d) promote tourism resource at local levels; (e) ensure the fair distribution of benefits to local communities; and, (e) capitalize on the economic role of tourism in the growth and transformation period were the goals the Council aims to attain.

Structurally, the general assembly of the Council is the highest authoritative and decision-making organ. The members are community members drawn from private investors, heads of government offices, locals, NGOs, and religious institutions. Membership in the Council demands relevant experiences in tourism related affairs or demonstrable interest in tourism. At the time of the study (i.e. 2013), the Council had 150 members who are representatives of the above segments of the community.

The Council operates through three sub-committees: (i) tourism promotion and marketing committee; (ii) heritage preservation and security promotion committee; and, (iii) tourism infrastructure development committee. Since its inception, the Council helped strengthen the activities of other less functional structures like hotel associations, associations of local tour guides and services provided by micro-enterprises in the lake areas (Tourism Council Manual of Bishoftu City, 2002:16).

An expert, contacted at Bishoftu Culture and Tourism Office, explained the pertinent role of the Council in facilitating tourist-community interaction as follows:

> Members of the Council strived to promote and construct good tourist-community relationships through exchange of ideal and material cultures. The Council works on the social, economic, and cultural interaction of different cultures of tourists. Initiatives are underway to establish a complex service centre at Bishoftu for tourists courtesy of the financial grants from UNESCO. The services in the center include internet rooms and other entertainments.

The key informant, from the Office of Culture and Tourism at Bishoftu, praised the role of the Council in facilitating technological and skill transfers between Bishoftu and other European cities. The collection of books and its distribution for local consumption was one among the many noticeable achievements appreciated by the members of Tourism Council in the city.

However, the absence of clearly stated directives and guidelines from the Regional Bureau of Culture and Tourism constrained the activities and achievements of the Council to a significant degree. Bishoftu city administration attempted to pursue the directions endorsed in the Federal Tourism Development Policy of Ethiopia regarding the establishment and operation of Councils at various levels. Oromia Regional Bureau of Culture and Tourism has the plan to consider and replicate the experiences at Bishoftu - as a model scenario - at other districts and cities in the region as well. Regardless, the National Tourism Transformation Council has found and reported unanticipated delays in the institutionalization of regional tourism council in Oromia[94].

B. Heritage Clubs: Best Lessons from Wondo-Genet

In recent years, the Office of Culture and Tourism in Wondo-Genet has set directions to establish heritage clubs in the wider community including the schools in the district with the aims of promoting

[94] After the completion of the fieldwork, the federal government mobilized and re-oriented the Bureaus, Offices of Culture, and Tourism to establish regional and lower level tourism councils. Bishoftu city administration has benefited a lot from the exercises of implementing Council and necessary structures and resources in the previous years.

domestic tourism. The actions to stimulate domestic tourism through heritage clubs are the outcome of the consensus and decision taken by the Council of the region at Hawassa. Most of the clubs run under the motto of "Know your country; protect your heritages and promote the appropriate use of resources for local development." The introduction and operation of heritage clubs is not a new phenomenon in Ethiopia. For example, Getachew (1999) traced back the operation of heritage clubs to the time of *Derge* regime.

The targets of heritage clubs, as explicitly stated in the Manual (2005: 7), are to (1) encourage domestic tourism through small savings; (2) enhance locals' understanding of the natural, cultural and historical tourism resources; and (3) share the knowledge and experiences to preserve tourism resources. Furthermore, heritage clubs aim at (4) developing and harnessing the habit of mutual understanding and interpersonal relationships; and, (5) create an intelligent community concerned about its tourism resources and developments.

Like the Tourism Council in Bishoftu, heritage clubs in Wondo-Genet have partly envisaged to promote people-to-people contacts. This incorporates the facilitation of socio-cultural and economic interrelationships among actors. Thus, the promotion of interaction is primarily at the heart of such clubs. Comparable to the Tourism Council in Bishoftu, the general assembly of heritage clubs in Wondo-Genet assumed the most powerful decision making authority in the operation the clubs. Two sub-committees function in running the clubs, which are (i) the management committee, and (ii) auditing committee.

Heritage clubs also created the opportunity to facilitate awareness creation programs to the community. Some clubs have organized trainings and orientation programs to the community members. The themes of the training among others include the code of conduct in tourism and ways to build interactional experiences with tourists. Strategically, the operation of the clubs in schools has created the opportunities to integrate tourism related trainings and awareness raising programs with the school curricula. Because of the efforts of the clubs, students have begun to connect the relevance of tourism to community lives and identify ways to transform tourism resources into usable forms in their locality.

Operationally, the performances of heritage clubs have praised to be commendable in Wondo-Genet. When fully developed their functionality and potential, heritage clubs envision touring among neighboring countries, outside Ethiopia. The interviewed key informant shared his contemplation of

visiting Egyptian Pyramids and the game animals in Kenya. Although similar initiatives and activities have prevailed across the other study sites, the case in Wondo-Genet was more eye-catching and colorful. For example, some former members of heritage clubs in schools have managed to make a career out of their experience and become active participants in the local tour guide associations in Hawassa and other tourist attraction sites in SNNPR.

To date, about six heritage clubs have become functional in schools[95] around Wondo-Genet. Only a single heritage club has become fully functional in the government office i.e. the heritage club of the employees in Wondo-Genet District Office of Culture and Tourism. The formations of other heritage clubs are under progress in other government offices. Generally, the plan to establish heritage clubs in governmental and non-government organizations, involving private actors and the locals has become a major concern area since 2003. The general aim of the plan is to expand and stimulate domestic tourism knowledge and practices among the locals in various capacities and institutions and then reach the wider community through smaller groups (Wondo-Genet District Office of Tourism and Communication, 2005). Enlightening the locals about domestic tourism through heritage clubs promotes their interactions with national and international travelers in their locales. The initiatives set underway through heritage clubs in Wondo-Genet could facilitate and reverse the poor domestic tourism practices reported on the route.

C. Institutional Roles of Abijata–Shalla Lakes National Park in Promoting Interaction

Ethiopian Wildlife Conservation Authority is a mandated institution for wildlife management as Murray and Biniyam (2013) rightly put it. It is the uppermost authoritative structure in the management of the Park with a direct supervision of the MoCT. Structurally, ASLNP is accountable to the Federal level EWCA since 2011 (MoCT, 2014). ASLNP is more concerned with the protection of wildlife and natural scenery than promoting tourism activities.

Nevertheless, tourism issues have received relatively more attention at the park level than at the top organizational level. The fieldwork attests to the active operation of the tourism case team. It corroborates the existence of tourism functions under the administrative wing of the park. There were also scout guides trained to provide interpretation services to visitors besides maintaining the security

[95] According to the view of the key informant from the district Office of Culture and Tourism, heritage clubs operate and become practical in the primary, secondary and preparatory schools of the district.

in the area. However, the head of the ASLNP admitted that there are prevailing weaknesses in adequately tapping into tourism resources and reaping benefits for the community and nation.

Beyond its involvement in conservation activities and ensuring the legal protection of the tourism resources, ASLNP plays advocacy roles at local, regional, national and global levels. This leads to and encourages the socio-cultural interaction among diverse groups. Head of the Park further indicated that the use of media broadcasts, internet technologies[96], pamphlets, participation in forums and conferences organized at national and international levels have been used to build the image of the Park, its environs and the adjoining community.

Nonetheless, the initiatives taken by ASLNP to harness tourist-community interactions as well as to coordinate the activities of stakeholders and create enduring interrelationships demand strategic shifts. So far, the conservation and research activities of the Park outweighed its other activities (i.e. advocacy, the coordination of community participation in tourism, etc). The Park's role as an intermediary structure between the community and the tourists was less effective in promoting the exchange of socio-cultural and economic assets. The community members were not fully and effectively involved on issues that need joint discussions and decisions.

The administration of ASLNP, on the other hand, claimed to exert relentless efforts to create possible grounds and opportunities for locals' involvement in tourism affairs and to maximize their benefits. Concomitantly, the chief tourism expert in ASLNP argued that:

> The Park arranged ways to recruit individuals from the community to promote awareness among the locals. The main objective of the recruitment and training processes was to strengthen the relationship of the Park with the locals. On big occasions and conferences organized by the Park, community representatives comprise among the major stakeholders that share their concerns and reflections. The scouts, serving in the Park, were all from the local community.

As a whole, the administration of the Park made relentless efforts to narrow the gaps between Park and locals. The key informant at Arsi Negele Woreda Office of Culture and Tourism substantiated the role of the Park in "recruiting unemployed youths from the community and delivering trainings on tour guiding, creating awareness about ethical guidelines and code of conduct in tourism." However,

[96] Reisinger (2009: 9) contends the "impact of technology and the Internet has dramatically affected all operations of the travel industry and significantly reduced the need for travel intermediaries."

these basic activities did not take into account the interests of locals residing inside and closer to the territory of the Park. The primary interest of the locals was to secure plots of land and its legalization. For the locals residing in the Park areas, issues of tourism are just secondary.

II. Micro-Enterprises and Local Tour Guide Associations

Micro-enterprises and local tour guide associations are entities specializing on the delivery of tourism goods and services at local levels, under the auspices of district or respective city level administrations. The modus operandi of both entities deservedly need due emphasis in the sections that comes hereunder.

A. Micro-Enterprises: their Sprawl and Engagements in Interactional Circumstances

The Ministry of Trade and Industry (1997) embarked on the formation of Micro and Small Enterprises[97] (MSEs) as part of the strategies to overcome the problems of unemployment, economic growth and equity issues in the distribution of wealth in Ethiopia. Consequently, numerous MSEs ushered in diverse sectors including those enterprises that focus on tourism

The Tourism Development Policy of Ethiopia (MoCT, 2009) has also recognized the importance of MSEs in the delivery of tourism products. "Tourism makes ... contributions [to the developmental goals of the nation] by expanding micro, small-scale and medium-scale enterprises for the production of goods and services, creating ... employment opportunities..." in the creation, transformation and delivery of tourism products (MoCT, 2009:41). The Policy recognized the dialectical connections between MSEs engaged in the delivery of tourism products, and the goals it sets for the development of tourism. The Policy helps to back up the operation of enterprises and associations while the expansion of the associations or enterprises contribute towards the expansion of the sector and, ultimately, augment its contributions to national development.

The MSEs operating on the route run their services and supply of products with a capital of less than 20,000 Ethiopian Birr. This confirms to the Federal Government Communication Affairs Office's (2006) characterization of MSEs as entities that operate through hiring 6-30 individuals with a capital that does not exceed 50,000 birr. Interviews held with relevant officials in Hawassa and Bishoftu demonstrated that several MSEs are at infant stage and there are plans to rejuvenate their system. For

[97] The MSEs considered in this study are those enterprises established to deliver services and good in tourism & hotel management (Government Communication Affairs Office, 2006)

example, in Hawassa preliminary assessments have been underway to introduce the establishment of 25 new MSEs in the fiscal year 2013/14.

The existing MSEs run under serious challenges. Questions related to their operational capacity, clarity of objectives, the risks associated with early fragmentation, financial constraints and poor linkages are among the top problems that the MSEs have to grapple with. The local governments in the areas have introduced a 30% capital and 70% loan scheme to establish and sustain the enterprises. However, the MSEs were inefficient to repay the loans or it took them longer years to do so than initially anticipated. Such problems have often stemmed from inadequate trainings, poor supervision and lack of financial management skills and capacities.

Regarding the orientation packages, the Office of Culture and Tourism in collaboration with other line offices have arranged induction trainings on matters of proper administration and/or leadership, operations and business management. The data from the in-depth interview held with the representative of Fiker Hayiq at Hawassa showed that the Regional Office of Culture and Tourism have delivered comprehensive orientations on business development, loan and saving schemes before and during the initial commencement of each enterprise. However, loose follow-up by higher organs on service trainings or demand-driven trainings that strengthen members' functional capacity and its management has been uncommon. In cases when such trainings are available, only one or two representatives of the respective enterprises attended invariably. Compounding the problem, even the representatives of MSEs who regularly attended meetings rarely share the skills and experiences they acquired through training with the remaining members of the enterprises.

Several interviewees concurred that the linkages of MSEs to local financial institutions (both with governmental and non-government ones) were so poor that it calls for meticulous interventions. MSEs have the potential to grow to medium levels, which demands relatively huge capital for investments. This inevitably propels them to seek additional loans and support. However, due to the absence of working directions or operational linkages with banking institutions, the success and continuous development of these MSEs appear dubious. Their fragmentation risks double many folds. Note that many also have trouble in paying back their initial or follow up loans to banks, which compounds their problems.

The following table (Table 8.1) overviews the MSEs engaged on the creation, transformation and delivery of tourism services and products on the study route.

Table 8.1: MSEs delivering tourism services and goods in the tourist attraction sites on the route

Tourist site	Micro enterprises operating on tourism and related services					
	Number of MSE	Service category	Average number of founding members	Relevant Trainings Received or not	Year of commencement (E.C)	Remark on their status
Bishoftu	3	Boating services Local horse rent Sale of cultural cloths and products	6	Received induction trainings	2000	Only one association remained active and transformed to medium level
Langano	6	Sale of cultural handicrafts and souvenirs and Eco-Tourism	8	Trained on income generation and saving, preservation of environment	2002	Fragmented and functioning below the standard
Abijata-Shalla	4	Sale of cultural products and souvenirs	10	Received trainings on making cultural products	2003	Advanced and becoming conscious about the uses of MSE and tourism
Wondo-Genet	2	Sale of Citrus and Eco-Tourism	10	Did not receive any apparent trainings	2004	Under formation, conflict of interest frequently erupting among members
Hawassa-Lake	10	Boating services, entrainments, guiding and interpretations	12	Received trainings on business and saving	2000	Strong, determined and highly active associations around the lake areas

Source: Author's own construction, April 2013

The MSEs have also engaged in redefining the contexts of tourist-local interaction. Besides, they have engaged in the delivery of major tourist activities that in one way or another strengthened tourism products around the respective sites, as highlighted below.

I. Tour Guiding and Interpretation Services

MSEs often deliver local tour guiding and interpretation services to tourists on a move. The representative of Bishoftu Gudo Micro-Enterprise remarked that formerly "cooperatives were handling both the duties of local guiding and entertainment services. Members with better experience on tour guiding also provided interpretation services to tourists." Few members of the micro-enterprises have continued to provide tour guiding and interpretation services even if they lack legal grounds to provide such services. Currently, this responsibility is the sole mandate of local tour guide associations operating at the grassroots level in each of the sites.

II. Conservation of the Natural-Ecological Settings

MSEs are also involved in the protection of tourist attraction sites in their respective areas. Such activities such as clearing unnecessary bushes, planting trees to create green areas and protect the environment from pollutions have improved ecological rejuvenations, particularly in Bishoftu-Babogaya and Hawassa lakesides. In their endeavors of ecological protections, MSEs collaborate with international and local development organizations like the European Union (EU), United Nations Development Program (UNDP) and Jerusalem Children and Community Development Organization (JECCDO). Their collective efforts have shown yielding impacts on the conservation of the environmental landscape around the tourist attraction sites.

III. Cultural Revival and Re-making of Cultural Artifacts

Micro-enterprises have also engaged in the revival of locals' culture. Parts of the improvements involve the growing supply of cultural products. An important stimulus for these activities was the growing market for cultural goods. MSEs in Langano and Abijata-Shalla tourist attraction areas largely engage in the making and remarking of cultural handicrafts. Such productions of handicrafts ensure the preservation and symbolic values of cultural assets. The preparation of the cultural handicrafts improved the entrepreneurial[98] skills of the locals beyond promoting cultural interaction and exchange with tourists.

However, few experts advocate the stance that tourism has already converted the cultural traits in the community into its extreme edges of commercialization i.e. objectification of one's own cultural values and norms in exchange for money. Authors like Sandeep and Vinod (2014: 42) purported the possibility where by "interpersonal interactions are altered into a resource for monetary terms and the sharing of social relationship decreases," signifying the downside effects of commercializing cultural products in tourist-local contacts. Thus, despite the growing contentions opened over cultural commercialization, the operation of MSEs in tourism has without doubt contributed to the revival, advocacy and preservation of cultural assets in a positive side of the processes of cultural commercialization.

[98] Local youths and women have organized themselves to prepare cultural artifacts out of which they are making thousands of money each year. At Abjita-Shalla, the representative of the youth group claimed to generate over 30, 000 Ethiopian Birr, of course on average, per year from the sale of cultural artifacts. Few members have already begun to establish and run other local businesses that hastened their entrepreneurial skills and pursuits.

IV. Delivery of Boating Entertainment-Services

MSEs are also engaged in the provision of boat-riding services to tourists. These services are readily available across the tourist attraction route except in the case of Wondo-Genet. The qualities of the services and entertainment options were by far better in Hawassa as compared to those in Langano and Abijata-Shalla. On the study route, fees for boat riding ranged between 20 birr and 450 birr. Biggest fees come when foreign tourists prefer to entertain with the boat in crowds including their children and other kin. On average, each of the local boat riders[99] claimed to generate 2,000.00 birr per month by entertaining tourists who spend time around the lakes.

Disparities prevailed with regard to the payment schemes for boating entertainments. This depends on the distances covered on the lake, the category of tourists and the number of individuals using the boat at a time. Thus, domestic tourists usually go shortest distances and normally pay small amount of money. Relatively, foreign tourists prefer to travel longer distances. It could take more than three hours if a tourist vows to visit each corner of Lake Hawassa. Coverage of greater area on boat entertainments in the corners of the lake means tourists decided to spend bigger bills on boat services.

Wedding, photography and sporting events comprised some of the auxiliary amusement activities made intertwined with the boating services. The number of couples that celebrate do their weddings or spend their honeymoon in Hawassa City (which include lakeshore boating entertainments in their itinerary) has been increasing over the years.

Overall, boat-riding entertainments serve to promote interaction and exchange of views, experiences and assets among tourists and locals. The environment in boating entertainment inevitably provokes interaction among tourists, particularly communications made with LTG or boat riders have become mandatory.

V. Opening up Job Opportunities for Local Youths

MSEs have the primary aim of generating employment opportunities to the growing urban and rural labor force. As a positive trend, MSEs create jobs for other unemployed youth in their local communities. These new establishments employed 50 young people, on average, in their respective

[99] Rough estimations made by the representatives of MSEs showed that there were about 30-40 boat riders in Hawassa, 20 in Langano and about 10 in Babogaya during the months of the fieldwork. There were no official reports that indicate the actual number of boat riders on the route.

areas of operation. One should take notice that the MSEs that provide tourism related products on the attractions-route opened job opportunities for over 2,000 young people. In corroboration to this claim, in Hawassa, for instance, over 40 individuals secured contractual jobs in Fiker Hayik Micro-Enterprise. Although these jobs were less paying and temporary in their nature, they do not demand professional skills. They mostly demand young peoples' labor and time.

VI. Promoting Security and Stability of Tourist Attraction Sites

By default, most members of the MSEs received trainings on community policing. Moreover, those trained MSE members operate closely with the police officers in the prevention and investigation of crimes in the tourist attraction sites. The members of MSEs receive particular orientations on how to ensure security and stability in their respective sites. As a result, the security situations have shown improvement over the recent years. One can safely state that these improvements were partly due to the efforts and coordinated operations of MSEs with security officers.

At Bishoftu, the owners' hotel association has also become instrumental in working with the security officers at city level. The hotel association has donated facilities that made smooth the progress of the security activities in the lake areas of Bishoftu. This is a testimonial to the fact that tourism establishments in the city have exhibited strong commitments and unity in promoting the security of the tourist sites.

B. Local Tour Guide Associations: Establishment and Operation

Local tour guide associations primarily promote the cultural, historical and natural tourism resources of the communities on the route. They contributed to the minimization of inconveniences that might occur to tourists. Their legalization has also reduced the possible conflicts arising between individual tour guides. LTGAs operate within the jurisdictions of the local *kebele* administration, district, or operate within the boundaries of demarcated zones or regional states. LTGAs are required to work collaboratively with tour agents operating at regional or federal level in building the tourism image of the sites and the country.

In principle, the regulations pertaining to the regional and Federal level agents, operators or guides dictates that they should operate smoothly with LTGAs in consultation with respective Offices of Culture and Tourism. Yet, in practice, regional or Federal level tour guides fail to follow these procedures. As a result, conflicts of interest often erupt. A key informant at Bishoftu Office of Culture and Tourism revealed his concerns on the way the Federal level agents operate. They, according to

him, “often transgress the rules set by the regional Bureaus of Culture and Tourism.” Because of their failures to abide by the rules and regulations, tourism operators and agents at Federal level often face challenges at grass root level. Instead of respecting the rules and regulations, the key informant laments, they complain about obstacles created by LTGAs around tourist sites.

To date, two LTGAs operate in Bishoftu: (i) *Melat and Dawit Tour and Travel Bishoftu*; and (ii) *Bishoftu Sky Tour and Travel*. Both local travel organizations operate in fragmented and disorganized manners. There was no locally initiated tour guide association at ASLNP except the scouts trained by the park administration. Scout guides have dual functions: (a) tour guiding and interpretation services to tourists; and (b) provide protection and security to tourists and the settings of the park.

At Langano, Wondo-Genet and Hawassa, several Eco-Tourism Local Guides Associations render multifarious functions. *Lepis Eco-Tourism Local Guide Association* operates in Langano while *Mosaic Land Eco-Tourism Local Guide Association* has lately (the reference year was 2013) become operational in Hawassa. *Wondo-Genet Eco-Tourism Local Guide Association* is popular in Wondo-Genet. Each of the associations has about 10 members, with disproportionate gender mix. The members of local tour guide associations duly acknowledged the relevance and benefits of establishing and operating in the frameworks of LTGAs. For instance, an experienced local tour guide at Wondo-Genet took pain to emphasize the advantages of being a member of LTGAs:

> Team spirit, savings, reduced conflicts and competitions have come along with the introduction of local tour guide associations. There are also changes related to the behaviors of local youths. This is seen in terms of avoiding criminal acts, respect shown for rules and regulations, concerns on environmental conservation and consciousness about tourism resource. In the past, before the establishment of the local tour guide association, each of the current members attempted to work separately and get 100 to 200 birr’s per day, which we consume on daily basis and go back home with bare pockets. Nowadays, we got saving, capital and gained better operational capacities.

However, LTGA at Wondo-Genet, i.e. *Wondo-Genet Eco-Tourism Local Guide Association,* has still been grappling with such challenges as financial constraints, coordination problems and lack of technical and administrative capacities. Regardless of these challenges, LTGAs indisputably supersede other local institutions or hotel associations in stimulating interactional experiences and actualizing exchange practices in the tourist attraction sites of the route. As a result, operating under the umbrella of associations has conferred a range of mandates and rights to the members; amidst of others: the

right to establish association for economic benefits and the right to secure employments, which lead to accumulate wealth.

8.1.2. Tourism Service Establishments Operating under the Private Wing

Tour agents, hotel establishments and regional level tour guides have represented among the chief actors and stakeholders catering services and goods to tourists under the private domain. This wing also encompasses the car rental and transportation services.

A. Tour Operators, Agents and National Level Tour Guides

Tour operators and agents have continued with their noteworthy contributions to local, regional, national and international tourism in Ethiopia. Among others, one of their crucial roles, as identified by Budeanu (2003:94), entails abridging the locally available tourism resources with scavenging tourists:

> By acting as an intermediary, the tour operator…holds the essential role of facilitating the circulation of products and information between the producers and customers. Having producers [communities] and customers [tourists] dependent on them for reaching each other, gives operators a tremendous influence over the distribution and sale of leisure products. This is particularly visible in the case of small enterprises or isolated communities, with limited or inadequate distribution networks of their own, which can easily become dependent on tour operators for reaching the tourist markets.

With regard to the functions and growing number of tour operators in Ethiopia, Murray and Biniyam (2013: 74) write, "Ethiopia has a variety of inbound [in coming] tour operators that specialize in services for incoming visitors, expatriate residents and Ethiopian nationals. These tour operators ... work with outbound tour operators ...to conduct tours in Ethiopia." This implied on the presence of a degree of operational alignments among national level tour operators with those coming from foreign countries. In their working milieu, the influence of foreign operators often outweighs nation bound tour companies. According to World Bank (2006:48), this scenario, i.e. the rising foreign ownership and influence in Ethiopia's tourism development, "will raise the bar both in terms of price competition and innovation." What is disconcerting, however, is that the Ethiopian tourism development policy shades little lights on this emerging trend.

According to the Head of the Ethiopian Tour Operators Association (ETOA), the establishment of ETOA was to create awareness about tourist destinations in Ethiopia and promote favorable interaction with the international community. The government line offices, the public sector, and the

private agencies have benefited from the programs and activities of ETOA so far. The Association tried to build on the international experience to tailor nationally suitable strategy for the fruitful operation of tour companies. The numbers of totally registered and formally known operators under ETOA were more than 300, as per the Head's estimate. The assessment made by the Government Communication Affairs Office (2005) confirmed that the number of formally registered and licensed Federal tour operators has reached 320 in 2012. These numbers confirm an ever-increasing trend.

LTGAs and MSEs accuse tour operators and agents of manipulating interactions and exchanges between tourists and locals to reap some personal benefits. The manipulation goes to the level of accruing benefits at the expenses of other actors, particularly the locals. However, this is not a fact peculiar to Ethiopia. According to Mulugeta (2010), manipulation at community level, by Federal operators or agents, is merely a reflection of what happens at global level. Both ETOA and African Tour Association (ATA) have been suffering enormously from the systemic dominance of international tour operators and corporations. This manipulative chain goes all the way down to the grassroots levels where "the Federal or regional tour operators appear negligent of the benefits of the local communities and preservation activities to be done on tourism resources," as a key informant at the Regional Bureau of Culture and Tourism in Hawassa laments. He adds, "Rather, these companies tend to be exploitative in their approach and their main interest is making profits." These concerns shared by interviewees and informants underline the prevalence of shallow concerns and huge demands that tour companies make on local communities or towards the tourism resources on the study route.

On the other hand, although the involvement of tour operators in tourism promotional activities and generation of tourism-related employment opportunities appear encouraging, their role in harnessing and/or fostering interactions and exchanges between tourists and locals were inadequate than anticipated in various documents as well as official expectations. Figure 8.3 below depicts the intermediary position of tour operators in connecting tourists with the locals, their culture and other tourism assets. The prevailing reality on the route supported the fact that tour companies have generally undermined positive interactions or exchanges that would occur between tourists and the locals.

Moreover, the figure presents the prevalence of several optional paths through which tourists and the locals interact as well as engage in exchange. The options have showed the presence of direct interaction, or interactions facilitated through tour operators, travel agents and local guide

associations. The researcher found the relevance of options that create direct contacts in terms of boosting interaction between tourists and locals. Indirect communications facilitated through the intermediaries of operators and agents halt interaction.

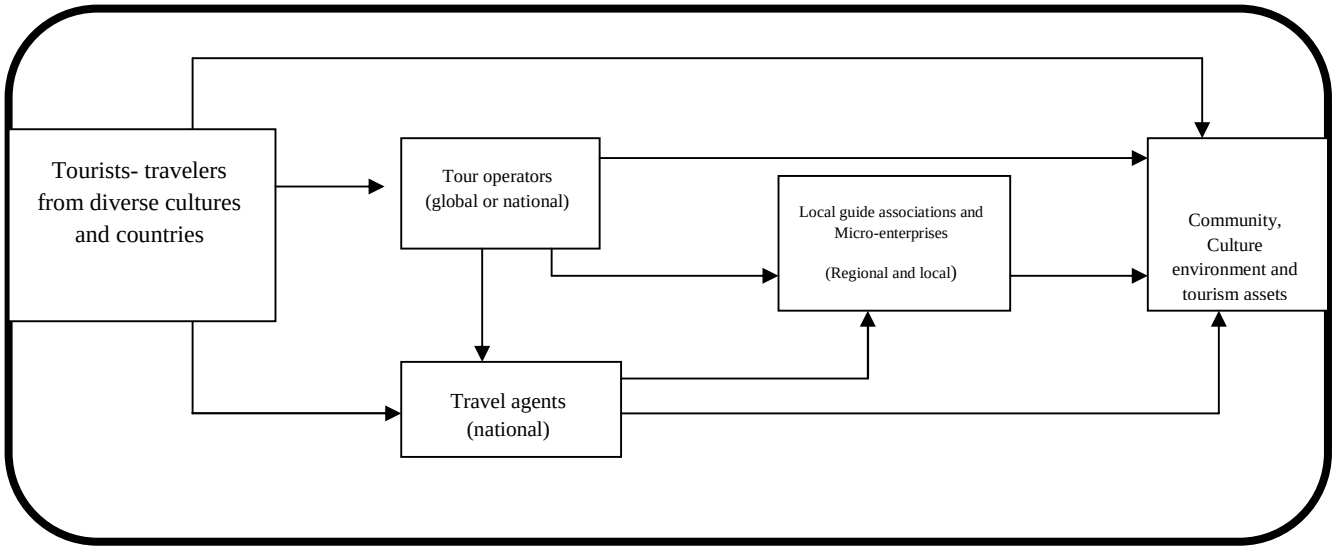


Figure 8.2: Role of tour operators and agents in connecting tourists with local people and their culture (*Source:* adapted from Holloway (1998), cited in Budeanu, 2003: 93)

Consequently, one can notice at least five options and combinations available to link tourists with locals and their cultural assets. The options include: (i) the conditions in which tourists directly communicate with the community; (ii) Tourists communicate through tour operators and tour guides with the community; (iii) Tourists-communicate through the intervention of tour operators alone with the community; (iv) Tourists communicate through tour operators-tour agents-local tour guides with the community, and (v) Tourists communicate through tour agents with the community. For obvious reasons, the first path creates substantial opportunities to construct direct interactions of the tourists with the community. The increasing number of intermediaries between tourists and community would implicate on the falling quality and durability of interaction that goes between tourists and locals.

B. Lessons Drawn from the Association of Hotels in Bishoftu

Tourism, as a social phenomenon and activity, shares much interfaces with the hospitality industry. The primary role of tourism establishments is to host and create a home environment for tourists who arrived at tourist attraction sites (Selam, 2012). With specific reference to the study route, fulfilling such a role required the concomitant and conspicuous developments in service establishments. At the time of the study, over fifteen tourism establishments were operational at Bishoftu. At Langano, their

numbers were ten. Numerous constructions were undergoing in the latter site. At Hawassa, nearly thirty-five hotels, resorts and lodges were available to cater services to the needs of tourists. Comparatively, tourism establishments in Wondo-Genet[100] and ASLNP[101] were rare; and in terms of the services that they provide, they have serious limitations

With the growing size of tourism in the area and the diversity of tourism resources, the numbers of establishments were obviously inadequate. In addition, tourism establishments do not cater similar services to tourists i.e. there was no standardization[102] in the services they provide. There were tourism establishments that operate well below the par set. However, these are not problems unique to the study site.

Tourism establishments in the Bishotfu-Modjo-Hawassa route only replicate the national trend. For instance, a 2011 national survey established the prevalence of similar challenges across the nation (MoCT, 2012). Per the survey, out of 19,000 tourist establishments in the country, about 13, 000 (68 percent) were not standardized and provide poor services to tourists. Nevertheless, there were reports that the number and quality of tourism establishments-in the study route as well as the whole nation-have been improving, especially in the last ten years.

The Ethiopian Hotels Association (EHA) is the ultimate governing body of the establishments under the MoCT. The Head of the Association at Addis Ababa discussed that "the association lacked strong functional structure, capacity and operational grounds in the National Regional States of the country." Advocacy and networking were the main activities engaged in so far by the Association. Cognizant of the gaps in the operation of EHA at highest level, two associations have emerged in Bishoftu in 2008: The Bishoftu Hotel Owners Association (BHOA) and The Association of Non-Standardized Establishments. As per the words made by the owners of Babogaya Hotel and the manager of Kuriftu Resort, both associations envisage at (i) promoting Bishoftu as a hospitable tourist destination; (ii) mobilizing natural tourism resources to stir local economic developments; and (iii) providing quality

[100] In Wodo-Genet, three service establishments supply services and goods to tourists. These are, to mention their names, Wondo-Genet Wabishebele Resort, Absynia Hotel and Tourist Hotel. The resort is the most preferred place by tourists who visit the site.

[101] There were no functional service establishments in ASLNP so far. The administration of the park has the plan to facilitate the construction of a center in the years to come.

[102] It was only in 2015, after completion of the fieldwork, that the MoCT gave standard stars for few hotels operating in Addis Ababa City Administration. Indeed, some of the hotels that cater similar services at Bishoftu were believed to meet global standards of being classified under various stars even if they were unmarked as such so far.

and satisfactory services to international and domestic tourists. Besides, the establishments have envisage at (iv) ensuring the security and safety of tourist attraction sites; (v) expanding tourism amenities in the city; and (vi) promoting professional ethics, networking and the rights of people working in the establishments.

As already highlighted in the preceding sub-sections, BHOA constructed police offices, donated patrol cars and sponsored forums related to tourism development in the city. Beyond these contributions, it also sponsored a trip to benchmark optimal scenarios and experiences from other African and Asian countries. Community representatives, representatives of government offices and representatives of the private sectors took part in the tours and then adapted the lessons learned into the local contexts. Undertaking ecological conservations surrounding the shores of the lakes and ensuring coordination efforts among stakeholders in tourism were some of the best lessons adopted into the Ethiopian context. More customizations are in the pipeline to improve tourism in several tourism destinations and routes in the country.

Although analogous associations have begun to operate in Hawassa, they were less active and effective compared to those in Bishoftu. The expert in Hawassa Tourism and Government Office of Communication Affairs shared the establishment of "two associations, one for professionals and other for owners." However, he laments, "due to problems of awareness, determination and limited knowledge on the benefits of operating in associations, they have been functioning below expectation." The efforts made to establish similar associations in Wondo-Genet and Arsi Negele (Langano and ASLNP) tourist attraction sites were nebulous. Nevertheless, it cannot be overstated that the establishment of such associations significantly improves the synergy and coordination between tourism institutions and the community.

C. Transportation and Vehicle Rental Facilities and Functions

Transportation services, which tourists use, played its part in the tourist-local interaction and exchange practices on the route. Generally putting, the data obtained in the field supported the prevalence of three modes of land transportation services on the route:

I. **Private car rental services**: Provided by tour operators or agents comprise transportation, services to international and domestic tourists as part of their comprehensive packages while selling tickets.

II. **Public transportation services**: rendered by public buses, minibuses, taxi, *Bajaj* and, sometimes, carts pulled by animals. Public transportation commonly meets the demands of tourists, particularly domestic tourists. The number of domestic tourists that use such transportation option exceeds that of foreign tourists who use the same mode on the route, and.

III. **Transportation by Pack Animal**: that relies mostly on horseback riding represent another transportation modality. Horseback riding exist occasionally in Langano and ASLNP settings. As the representative of Bishoftu Gudo Micro-Enterprise explains, "Tourists often request to have exposure to horseback riding. Although it costs them up to 200 birr for riding a short distance, tourists would like experiencing horse riding." It could also be included in the tourism packages arranged for tourists as per their requests. In Bishoftu and Langano areas, unemployed and organized adults have benefited much from giving such service, which creates employment opportunities to the locals.

As a cursory remark, the absence of air transport and limited availability of land transport to the sites partly constrict the interactional circumstances of tourists with locals. The endeavors taken to improve the transportation service would add up a lot to the interactional scenarios and exchange practices emerging in the sites.

8.2. Policy and Legal Frameworks: Rhetoric and the Practice

Policy and legal frameworks provide comprehensive guidelines to the implementation of detailed activities and plans in tourism. This calls for deeper apprehension of the elements endorsed in the policy. Accordingly, the section below aims to paint a succinct portrayal of the locals' knowledge and their awareness of relevant policy elements on tourism

8.2.1. Tourism Development Policy: Knowledge and Practice on the Route

The Tourism Development Policy of Ethiopia dictates directions and strategies that set the tone for operations in the lower levels. In fact, MoCT (2009) assumes the implementation of the Tourism Development Policy to fall on the shoulders of key organs like the government offices, local communities, civil society and the wider public. This is despite the fact that the implementation of the policy demands proper awareness and knowledge of actors. Nonetheless, the survey results indicated that 76.18 percent of the locals lacked awareness about the policy contexts. Awareness, knowledge and implementation of Tourism Development Policy received limited practical attention among the

tourism experts, employees in tourism establishments and members of the lower level associations. Only 23.82 percent of the locals claimed to have awareness or knowledge about the Tourism Development Policy, which falls by far less than convincing.

This was not only the issue left to the locals alone. A closer look on the practices on the ground revealed that experts and employees of the respective Offices of Culture and Tourism lacked thorough understanding of policy issues. This scenario could potentially lead to poor policy implementation. A key-informant in Bishoftu resented that "let alone the community and the public, the experts in the Office of Culture and Tourism are uncertain about the policy elements and strategic directions in the sector. Even those who claimed to know the policy may have only kept its shallow images and meanings." Particularly, the connection of the policy elements with the planning exercises and then with each pieces of tourism activities are unsystematic and loosely fitted.

The Head of ETOA explained the causes of misperception and shallow understanding about the various points of Tourism Development Policy by relevant stakeholders. His arguments mainly revolve around lack of awareness, exposures and poor implementation of the policy components. He stated that:

> Despite their decisive positions and contributions in the sector, actors such as tour operators and agents did not take part in the processes of issuing the policy. No one did consult them for their views on the drafted policy. I assume that such negligence was deliberate. The various community segments, as the end beneficiaries of the policy or experts as implementers, were out of the margin of consultation and processes to make it. As a result, the policy elements circulate among the top-level officials and bureaus alone having equivocal linkages with the grassroots level structures, which are the real implementers.

The Head of the ETOA also corroborated the presence of meager consultations made with locals on the tourism policy. This has also caused its own danger in awareness creation and realization of tourism activities in the local communities. Had the community members were oriented on the major policy objectives and components including what was expected from them in its implementation, it would have been easier to process land transfer and other tourism investments in the tourism attraction sites. To reinforce the roles of community in policy making contexts, Sandeep and Vinod (2014: 43) contended that, "… if there is not community involvement in … policy making and decision making the control will be completely out of the hands of local people, outside will increasingly dictate

tourism and tourism will kill tourism itself." Thus, as owners of the Tourism Development Policy, locals require rooms for engagement throughout its formulation and implementation courses.

The empirical knowledge accessed through literature conferred the irreplaceable role of operators in the contexts of policymaking. For authors such as Budeanu (2003: 96), "…the tour operator has a pivotal role in the policies and actions designed to help all tourism stakeholders make positive contributions to ensuring environmental, cultural and economic sustainability." The realities on the tourist attraction sites indicated that the prevailing scenario did not avail such a treasured wisdom.

A key informant at Shashamane Zonal Office of Culture and Tourism also commentated on the inadequacy of dissemination strategies used to orient the major policy components among the lower level implementers. The key informant characterized the "efforts made by upper level officials to give orientation on policy elements across the various institutions" as unsatisfactory. The non-existence of clear directives, guidelines and manuals further exacerbated the predicaments that surrounded the implementation of the policy and strategic programs under it.

A better awareness and knowledge of the tourism development policy supports the realization of linkages among actors, preservation of cultural assets, and enforcement of regulations, laws and directives. It also enhances local, regional and national developments beyond recognizing the rights and obligations of interacting parties i.e. tourists and locals on the study sites.

8.2.2. Legal and Regulatory Climate Pertaining to Tourism Establishments

As per Proclamation No 691/2010 of the Federal Democratic Republic of Ethiopia, the powers and duties of the MoCT include giving legal contexts to the structures, associations and establishments that operate under it. Other rules, laws, directives, regulations were also enacted and put into effect based on the mandates vested on the Ministry by the Proclamation. The establishment and operation of tourism institutions goes in tandem with the rules and regulations set at federal and regional levels (Federal Negarit Gazzeta, 2010).

In the context of the study at hand, the formation and operation of tourism institutions on the route have relied on combinations of legal grounds. The discussions below shade light on the most pertinent ones.

i. **Civil Code (Article 404/1952**): The legal personality and operations of heritage clubs, particularly in SNNPR, made a direct reference to the Ethiopian Civil Code. The manual of heritage clubs (2002) directly cites articles from the Code. Article 404/1952 of the Ethiopian

Civil Code defined associations like heritage clubs as "... grouping formed between two or more persons with a view to obtain a result other than the securing or sharing of profits" (Federal Negarit Gazzeta, 1952:68). Hence, the article was the legal ground for the establishment and operation of heritage clubs.

ii. **Regional Cooperative Agencies**: The Regional Cooperative Agencies provide the code for the formation of cooperatives (Article 32/1995). The laws and regulations included in this Article of cooperatives have served as a benchmark for the formation and operation of MSEs that involve in the provision of tourism services and goods (Federal Negarit Gazzeta, 2005).

iii. **Tourism Councils**: The regional, district or city level Tourism Councils administer the formation and operation of the tourism structures and associations. During fieldwork, active operational Councils did not come into view except in the case of Bishoftu although the Tourism Development Policy underlines their importance. Nevertheless, after the completion of the fieldwork, regions have begun to activate the commencement and operation of Tourism Councils. The National Tourism Council, the Tourism Board and the Tourism Transformation Organization have begun their institutional functions since 2013. Their commencement boosts the operation of Councils at lower levels in multitude of respects including product development, research executions and enhanced operational capacity (MoCT, 2014).

iv. **Bylaws**: Bylaws represent the body of rules and regulations that govern the states and actions of the professional organizations like the ETOA, the Eco-Tourism Associations and the EHA, particularly for their internal administrative functions. The MSEs and LTGAs also have bylaws that manage their activities, their resources and communications with other organs.

v. **Guidelines/Manuals:** Respective Offices of Culture and Tourism in Oromia National Regional State and Southern Nations, Nationalities and Peoples Regional Administrative State prepare specific guidelines and manuals to direct the operations, functions and activities of the tourism institutions on the route. Despite the presence of legal grounds for the formation and operation of tourism institutions, obstructive factors have continued to undermine the practical engagements of institutions and actors.

In his observation, Kauffmann (2008:56) reported "rules and regulations of a tourism industry become clear around particular subsectors, like guiding, hotel management and tour operating." Despite the presence of legal grounds for the formation and operation of tourism institutions in the study sites, several predicaments and flaws have continued to undermine the practical engagements of institutions

and actors in tourism. The legal principles on which the associations operate lacked synergies, enforcements, and are less known among the community. Inadequate awareness, negligible enforcements and absence of harmoniums functions are noticeable deficiencies on the rules and regulations that surround tourism institutions in the study route.

Data obtained through FGD conducted with the members of Mosaic Land Local Tour Guide Association in Hawassa give typical evidence on the poor implementation of tourism related rules and regulations. As per a discussant in the FGD, "Local residents do not have consistent apprehension on the existing bylaws and government rules. Even the members of the LTGAs and MSEs were not entirely aware of the prevailing rules and regulations." These problems prevail across all institutions and structures that deliver services and goods in tourism.

On the other hand, the government Offices of Culture and Tourism at lower levels are putting efforts to disseminate and create knowledge on the operational rules and regulations of tourism. They aim at influencing institutions and actors working in tourism under different roles and sphere of influence. The expected outcome is that individual actors abide by the rules and regulations of the institutions. This concurs with the views of Atkinson and Housely (2003) who characterized social establishments to stand over individual actions or institutional functions that come through rules and regulations.

8.3. Locals' View on the Functions of Tourism Institutions

In the tourist attraction sites of Bishoftu-Modjo-Hawassa route, locals reported negligible awerness on the existence and operation of tourism institutions. About 70 percent of the respondents were not aware of the general functions of tourism institutions in the sites while only 30 percent of them conferred the pivotal roles and functions of tourism institutions.

The general assessment shows that the locals have distorted perceptions of the objectives and operations of tourism establishments in their respective communities. Alluding to the locals' poor understanding of the functions and operations of the tourism establishments, a key informant from the Office of Culture and Tourism in Arsi Negele argued as follows: "The communication between the locals and tourism enterprises operating in the district is superficial. Poor integration and working relationships characterize the interaction of the locals with the establishments catering services to tourists." Interviewed locals and key informants ascertained the predicaments that epitomize tourism institutions on the study route. Quite commonly, poor institutional, technical, financial or logistical deficiencies were the most recurrently reported problems of the tourism institutions.

Nonetheless, despite the various forms of problems that characterize their operations, tourism institutions have continued to evolve on the route. Table 8.2 present locals' view, captured through the survey, with regard to the trends in the evolution of tourism institutions on the route.

Table 8.2: Evolution of tourism institutions on the route

Trends of tourism institutions	Frequency	Percent
Increase in number and service quality	692	65.2
Almost no perceptible change in number and service quality	219	20.6
Exhibit deceasing in number and service quality	151	14.2
Total	1062	100.0

Source: Sample survey, April 2013

As per the survey, 65.2 percent of the respondents attested to the growth in the patterns of tourism institutions while 20.6 percent reported that they witnessed no pertinent changes in terms of their progression. The remaining respondents (14.2 percent) reported to notice a declining trend with regard to the number and quality of services provided by tourism institutions on the route. From the figures above, one can observe a positive trend in the number and quality of services provided by tourism institutions including associations, clubs, hotels, enterprises or others on the route.

The qualitative data have also complemented the prevalence of increasing patterns in the number and operational capacity of tourism institutions. In-depth interviews with hotel managers at Bishoftu and Hawassa emphasized a fast growth in the number of tourism institutions in their respective areas. Similarly, Federal level experts at the MoCT, Department of Eco-Tourism, stated the presence of growing numbers of tourism establishments in the country at national level. The Head of the Oasis Micro-Enterprise at Hawassa added that, "eight years ago, there was only a single micro-association that provided services and goods to tourists around Lake Hawassa, i.e. Fikir Hayik. Currently, over ten MSEs have become active and many more will become functional." The overall trend shows the continuing growth of tourism institutions both in number and in quality of the service they provided in recent years.

8.4. Engagement of Tourism Institutions in Interaction and Exchange

The forgone discussion has highlighted the poor understanding of the locals on the operations and functions of tourism institutions in their communities. Specifically, the interventions of tourism

institutions in facilitating interaction and exchange relations have been less recognized and less institutionalized as evidenced by 52.5 percent of the respondents. On the other end of the spectrum, 47.5 percent of the respondents appreciated the apparent involvement of tourism institutions in stimulating interaction and exchange with tourists. An in-depth interview with the representative of Green Entertainment Micro-Enterprise at Hawassa acknowledged the "magnificent roles MSEs are playing in course of tourists' interaction with locals. But, these actions are being challenged by poor institutional basis and absence of transparent approaches."

As already denoted in the preceding sections, LTGAs and MSEs condemn Federal or regional level tour operators and agents for monopolizing the entire activities of tourists and narrowing interactional opportunities with the local communities. The tour companies utilized a range of techniques to control tourists' activities and thereby limit their contacts with the locals. Designing tight schedules,[103] deliberate avoidance of contact with the local level guides and constricting interactional opportunities with the locals were few of the manipulative techniques mostly utilized by the tour operators and agents at Federal and Regional levels. A local tour guide at Wondo-Genet explains why:

> The tour operators keep their eyes on the activities of the tourists in the local sites for differently alleged reasons. The fundamental reason relates to the ambition of tour companies to remain in a grip of harnessing their profits and networks while the pretext that comes at the forefront is an explanation associated with security threats on tourists. Even in conditions where there are no security threats, tour operators or agents, deliberately minimize the communication of tourists with locals.

Table 8.3 presents the functions of tourism institutions on the route. It focuses on the elucidation of the roles of tourism institutions in social interaction and in exchange on the tourism route. Only 25.5 percent of the respondents have recognized the promotional and awareness creation roles of tourism institutions. 23.4 percent of the respondents also suggested the role of tourism institutions in initiating networks that function in the economic, social, cultural and environmental realms of the community. These networks held integrative potentials. Tourism, as social phenomena, plays the role of nullifying discriminations and prejudices on nations, countries and diversities that come into contact in a given setting initiated with the objective of sharing, learning and leisure. In relation to this, 18.5 percent of

[103] When the schedules are so tight and chaotic, tourists ignore interaction with the locals and focus on the observation and quest for very pertinent issues. In the processes, locals also lack the time and opportunity to meet and open dialogues with the tourists.

the respondents confirm that tourism establishments have fostered their apprehensions of tourists' cultures, which facilitated mutual understanding between tourists and locals.

Table 8.3: Engagement of tourism institutions in social interaction and exchange

Involvements of tourism institutions in interaction and exchange	Frequency	Percent
Helps to facilitate the exchange of Socio-cultural and Economic assets	173	16.3
Establishment of networks among the tourists and Community	248	23.4
Promote the level of awareness on the side of the community	271	25.5
Enhance understanding among tourists and community	197	18.5
Enhances building the image of the country in terms of its hospitality	104	9.8
Advocates the presence of tourism potentials in various corners on the route	68	6.4
Total	1062	100.0

Source: Sample survey, April 2013

Regardless, as per survey results, 48.49 percent of the respondents disclosed that the interventions of tourism institutions in social interaction were poor and it forms a critical gap in their activities. On the other hand, while 35.5 percent of the respondents have expressed their moderate levels of satisfaction with the roles of tourism institutions in making interaction possible, only 16.01 percent of them were satisfied with the interactional roles of tourism institutions. In essence, tourism institutions have shown less pronounceable accomplishments in connecting tourists with the locals, their culture and natural endowments.

A closer examination of the data collected demonstrates a corresponding level of dissatisfaction among the locals concerning the roles of the tourism institutions in social exchange. Specifically, 54.43 percent of the respondents saw the involvement of tourism establishments in social exchange practice as limited. Nonetheless, for 30.98 percent of the community members, tourism institutions play moderately encouraging roles in the practices of exchange between tourists and locals. These results were not monotonic as 14.6 percent of the respondents reported that they have noticed remarkable contributions of tourism institutions in accelerating socio-cultural exchange practices in the tourist sites of the route.

Concerning tourism-induced social interactions, the tourism institutions put in insufficient efforts to promote exchange relations between tourists and locals. Their sporadic roles to facilitate exchange

relations call for concerted and systematically institutionalized activities. Collaborations realized through trainings and capacity-building programs shared with private sectors, higher education institutions,[104] and other relevant stakeholders will promote both interaction and exchanges on wider scales on meaningful grounds.

As a whole, tourism institutions involved in interaction and exchange activities have showed poor and lower level engagements in connecting tourists with locals' and locals' assets. However, we should not disregard the contributions of a handful of tourism institutions that exhibited relatively strong hold in their promotion of interactional activities at grass-root level. The table below (Table 8.4) presents the situation in each of the sites on the study route.

Table 8. 4: Tourism institutions and their involvement in interaction per each tourist attraction sites

Tourist site	Dominant tourism institutions	Frequency	Percent
Bishoftu	Community initiated associations/committee/council	131	44.4
Hawassa	Tour agents	68	30.9
Wondo-Genet	Local tour guide associations	96	32.5
Abijata-Shalla	Office of culture and tourism at district level	64	37.4
Langano	Office of culture and tourism at district level	31	39.2

Source: Sample survey, April 2013

At two sites, 39.2 percent (Langano) and 37.4 percent (ASLNP) reported that the facilitation role of the district Offices of Culture and Tourism were outstanding. The community members in Bishoftu acknowledged the typical roles of the committee in the Tourism Council of the City in fostering interactions between tourists and locals. The support provided to tourism operators at lower levels has been profound and worth mentioning here. The regional level tour operators received substantial credit

[104] Hawassa University and Wondo-Genet Forestry College have departments offering degree programs. In addition, private Colleges (e.g. Zamil International Tourism and Training Center in Bishoftu) and government Technical, Vocational and Educational Training (TVET) Colleges (e.g. Shashemane) are providing short-term trainings. Except Wondo-Genet Forestry College, the other public and private higher education institutions lacked involvements on themes of tourism at the community level. University-tourism industry linkage, at institutional levels appears superficial despite the prevalence of bounteous opportunities to establish networks with the community through tourism.

in Hawassa to foster the interaction between tourists and locals. The crucial involvement of local eco-tourism LTGA has shown great promise to foster social interaction at Wondo-Genet.

8.5. Collaboration and Competition among Government and Private Tourism Institutions

Collaboration and competition epitomize the activities of tourism institutions on the route. Both collaboration and competitions revolves around the delivery of tourism goods and services in the attraction areas. Let us have a glimpse on the collaborative facets and then proceed to competitive characters of institutions.

8.5.1. Collaboration among Tourism Institutions

Collaboration in tourism entails the presence of working and harmonious arrangements among the tourism institutions. Against this backdrop, respondents were approached to assess the existence and pattern of collaboration between public and private stakeholders in their locality. The overwhelming majority attested to the existence of poor coordination, fragmentation and weak operational networks among the tourism institutions. Disparities between the locals, establishments, associations, government and private actors occur more often than collaborative actions or joint platforms.

At national level, the horizontal and vertical integrations among the stakeholders, on interaction and exchange, were either non-existent or poorly visible. Mulugeta (2010) pointed out that because of poor vertical and horizontal integrations, associations like ETOA linked poorly to global practices, corporations and trends of development, on the one hand, and to local level structures. This threatens the effective and fruitful operations of the associations at all levels. In vein of this, Table 8.5 presented the prevailing vertical and horizontal collaborations among the tourism institutions on the route.

Table 8.5: Collaborations among the tourism institutions on the route

Existing coordination and network among tourism institutions	Frequency	Percent
Enhanced Networking/collaborations	178	16.8
Encouraging networks/collaborations prevail	269	25.3
Weakly Networked/Coordinated	537	50.6
No network /coordination exists at all	78	7.3
Total	1062	100.0

Source: Sample survey, April 2013

As shown in the table above (Table 8.5), 50.6 percent of the respondents reported the prevalence of too loose, inactive, disorganized and poorly coordinated institutional networks and operations on the route. Conversely, 25.3 percent of the respondents recognized the presence of functionally encouraging networks and collaborative frameworks among the tourism institutions. While only 16.8 percent of the respondents identified the existence of enhanced coordination and operational networks across the respective tourist attraction sites, 7.3 percent of them claimed the complete absence of networks among the tourism institutions.

A key informant at Sidama Zone Office of Culture and Tourism (Hawassa) espoused that, "the higher educational institutions like the University of Hawassa were supposed to commence forums that coordinate stakeholders operating on tourism. However, the practical experience proved to be the reverse." For the same reason, the linkages between hotels and higher education institutions (both public and private) were only sporadically functional. There were only few collaborative efforts associated with apprentice and short-term placements. A Manager of Haile Resort (Hawassa) discusses the limited spheres of their collaborations with Hawassa University as follows:

> We invite the experts from the Tourism and Hotel Management department of Hawassa University whenever there are on job trainings for our staffs. Additionally, on the moments of big events and occasions that demand the mobilization of huge task forces, our Resort also invites the students from Tourism and Hotel Management department. Of course, the students are paid per-diems. Under rare cases, top-ranking undergraduate students get the opportunity to secure jobs in the local tourism institutions including our resort.

This shows that formally institutionalized and professional operational networks or binding agreements were non-existent or scantily functioning among the diverse tourism institutions in the attraction sites. Pender and Sharpley (2005:9) equated with integration; and, for them, the notion of integration "refers to formal linking arrangements between organizations … both across the chain of distribution (horizontal integration) and down the chain of distribution (vertical integration)." When such formal elements of integration do not provide effective arrangements, disintegration and poor linkages emerge as a dominant marker of the operation of tourism institutions in the respective settings.

An interview with the tourism expert at Wondo-Genet further illustrated the weakness in the collaboration between the national level operators and district level Tourism and Government

Communication Affairs Office. The following presentation depicts the gaps in communication and its effects on tourism resources:

> A team of three scientists was in Wondo-Genet last year [referring to 2012] to carry out a study on bird species. They had a letter of cooperation produced by EWCA, but without specifying the species of the birds identified eligible for hunting. The district Office of Tourism and Government Communication Affairs intervened after the scientists have killed several birds [over 300]. Similar, destructions of bird species had occurred by the name of research for years. Currently, the numbers of birds were decreasing and even the species of some disappeared. Few varieties of birds remain in the pockets of the Forestry College. These losses of tourism resources were mainly due to the poor coordination among the federal, regional and lower level line offices. Similar other destructions continued to occur in other tourist sites because of the absence of proper collaborations among offices and stakeholders working at various levels.

However, recent practices and advancements demonstrate the presence of budding operational links among tourism institutions like MSEs, LTGAs, other establishments and the respective government Offices of Culture and Tourism at the lower levels. A local guide, representative of Wondo-Genet Eco-Tourism Local Tour Guide Association, remarked on the collaborative actions that exist between LTGAs and government as follows:

> We, both provide orientation and training to the residents in the tourist attraction sites on various local occasions and forums. Both the Office of Culture and Tourism and our association cooperate and endeavor on activities that aim to bring change in the mentalities, economic gains and betterment of social status of the residents in the attraction sites. We attempt to bring these changes through raising the awareness of the residents, preservations of the natural attractions and ensuring them to harness substantial benefits from tourism resources. There are also a range of other overlapping common agendas and domains of interventions.

There are also elements of operational networks functioning between private establishments and Offices of Culture and Tourism. As the Office have the mandate to control and supervise the activities of the former, good operational linkages are normally expected. Horizontally, limited operational networks have existed among the MSEs themselves, except occasional meetings or few experience-sharing incidences.

Equally, the level of collaborative connections prevailing among LTGAs was dispiriting. The absence of organized or institutionalized horizontal channels of networks among the associations themselves have negatively affected the mutual operations expected among the lower level associations. Reflecting on the prevalence of such disorganized styles of operation among tourism institutions

elsewhere, Scott *et al.* (2008:3) generally characterized tourism as "… a networked industry where loose clusters of organizations within a destination-as well as networks of cooperative and competitive organizations linking destinations-cooperate and compete in dynamic evolution."

In essence, the establishment of more functional networks and coordination platforms were not optional tradeoffs. Rather it appears imperative to have some level of alliance among the institutions on the route. The triangular model (Figure 8.3) hints on the way to transform the coordination of actors involved in the processes of interaction and exchange on the route.

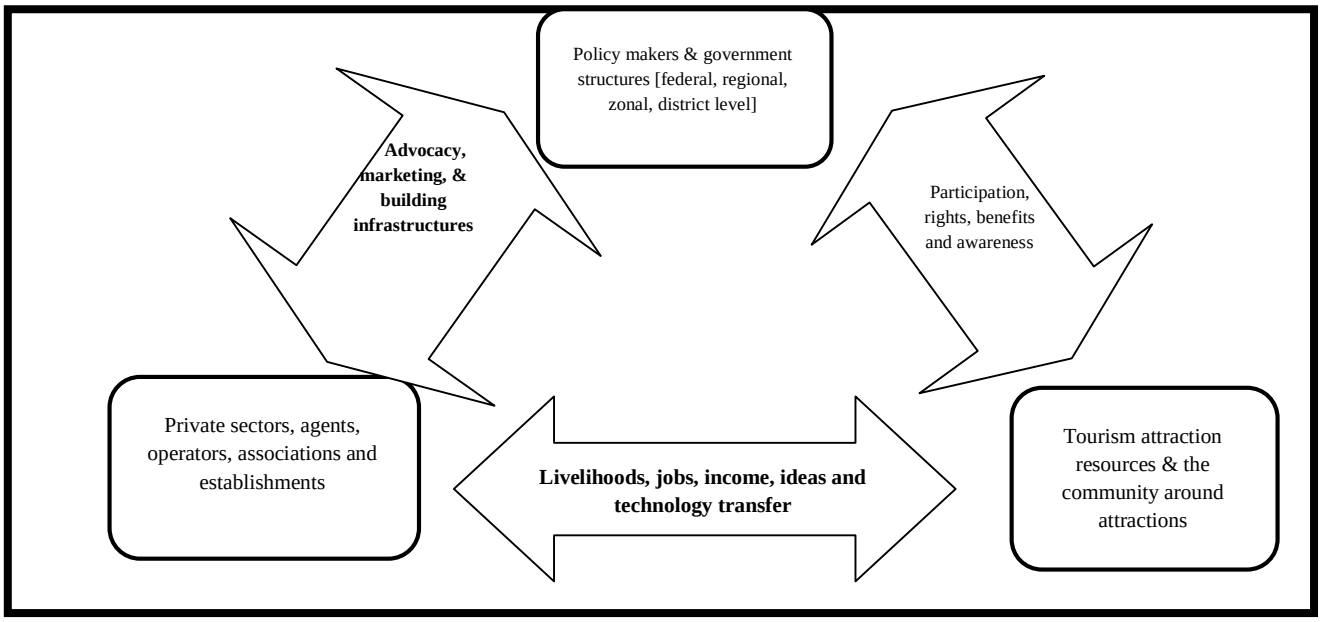


Figure 8.3: A triangular model of interactional coordination among stakeholders on the route (*Source*: researcher's own construction, 2014)

The above model also depicts on how best to mitigate the prevailing poor networking among the tourism institutions on the route. The model espouses the importance of coordination at three levels: (i) policy makers; (ii) the community with their tourism resource; and (iii) the private sector. Both the Ethiopian Tourism Development Policy and tourism strategy recount the significance of these components, particularly in mobilizing tourism resources for local, regional and national developments. The government has also reiterated its commitment on several layers: policy formulation, resource allocation and introduction of developmental agenda.

Efforts have been underway by local governments and the respective Offices of Culture and Tourism to promote coordination with the community and private actors. However, the effective implementation of policies and strategies have always been undermined by several impediments and

unforeseen obstructions. On the other hand, the private sector and the community have shown their resilience in moving some actions forward instead of awaiting government decisions and actions. Few of the initiatives on the route have already been set on this direction while there are long ways for the three key actors in the platform, particularly the government, in terms of pushing ahead and attaining robust coordination.

The necessities of collaborative actions remain unquestionable among the tourism institutions on the route. Without strong collaboration, the operation of successful tourism phenomena appears dubious. The prevalence of weaker coordination among the institutions marks the wastage of tourism resources and duplication of efforts.

8.5.2. Competition among Tourism Institutions

In the course of exploitation of tourism resources to ensure one's livelihoods and steer local development in the desired direction, Danna and Cohen (1991:162) observed the prevalence of "... potential tension between the industry and its clients, between a highly reutilized and impersonal establishment and the quality of expected touristic experiences." Mulugeta (2010: 19) also supplemented that "tourism is a wide area of conflict and contention at international, national, and local levels." He adds, the "sharing of responsibilities in terms of benefit, concerns, and priorities" exacerbates the intensity of competitions between the relevant stakeholders.

Empirical evidences and case scenarios in the respective tourist attraction sites have demonstrated the prevalence of high degree of competition over tourism resources among diverse actors and institutions.

A. Encounters between Tour Operators and Local Tour Guide Associations

The interests and activities of national level tour operators and agents frequently collide with both LTGAs and, to a minor extent, with lower level Offices of Culture and Tourism. In principle, the national level tour operators and agents were expected to contact the tourism offices at lower levels and include local tour guides in their travel itineraries.

However, they often breach this rule and accompanying tourists in the locals' settings. A key informant from the Regional Bureau of Culture and Tourism (Hawassa) claimed that, "... the national level operators travel to various tourist attractions of the region, without the knowledge of offices or authorities in charge." The ultimate outcome is conflict between the various level operators and agents that potentially distorts the image of the locality and that of the community, which paves the ground for harassments that affect tourists in many ways.

B. Encounters between Local Tour Guide Associations and Micro-Enterprises

Competition and conflict have increasingly characterized tourism-related encounters between LTGAs and MSEs. Confrontations mostly revolve around the plot of land apportioned for a working space by the city administration for both/either institutions. In Hawassa, for example, the competition for a parcel of land was a cause for major conflicts between LTGAs and MSEs. Indeed, the issue of land remains the key source of conflict even at Bishoftu.

Competitions occur also on the domains of specialization, particularly with regard to guiding and interpretation services. Recent working regulations subscribe the formal-legal rights of guiding services to LTGAs while few experienced members of MSEs have continued to deliver the same services violating the regulation. Such violations of rules and regulations that define the jurisdiction of tourism institutions saw the seed for perpetual conflicts and unnecessary competition deterring the further development of the tourism sector.

C. Encounters Among Local Tour Guide Associations Themselves

Kauffmann (2008:55) commented on the situation that prevailed in the CRV area as follows, "in the contemporary tourism industry, illegal practices of guides and tour operators are estimated to be thirty percent of the existing competitions." Similar incongruity prevails in Wondo-Genet, where two rival associations compete for recognition and access to tourism resources. Equally, Mohammed (2007: 23) also shared his observation on "…the race among…many boys to give the service. [It] creates stress on the part of the visitor and sometimes these guides … ask for higher payment than is appropriate."

Although the district Office of Culture and Tourism in Wondo-Genet formally certified a single Eco-Tourism Local Tour Guide Association, informally organized associations are competing side by side with the formally certified ones. The guideline enacted by the government gives recognition for a single association to provide local guiding service in a tourist attraction site. Although minor in intensity, similar violations have prevailed both in Bishoftu and in Hawassa inviting the possibilities for the eruption of conflicts.

D. Encounters of Locals and Tourism Establishments

A more critical issue of conflict revolves around the violent relations between locals and tourism institutions on the route. Regardless of the degree of contact, the locals hold varying attitudes towards

the tourism establishments. The locals have challenged the operation of hotels and other tourism investments in tourist sites. At Babogya (Bishoftu), a local tour guide and boat rider explains:

> The community members used to perceive the lake [Babogaya] as a place to perform ancestral worships and sacrifice animals for religious and cultural practices. The establishment of the hotels and resorts undermined these practices. As a result, few community members still object to the investments undertaken in the areas. Even as of today and beyond the cultural values of the lakes, community members in Bishoftu weighed the direct benefits of investments with the opportunity costs of being dislocated from their land, residential quarters and water sources for their livestock.

Relatively, severe hostilities prevailed at ASLNP between locals and the Park administration due to fear of dislocations as a resultant of Park expansion and/or protection plans. The government and ASLNP administration are concerned about the encroaching illegal settlements inside the Park territory. The demarcation of the boundaries for the Park has been underway for implementation. Out of the estimated 4,000 households residing inside the Park, the new project of demarcation would expel about 2,000 households, which could potentially create disputes with the locals. The locals' livelihood hugely depends on clearing of trees in the Park for charcoal production, as well as extracting sandstone from the Park, and these activities have fuelled disagreements between the Park administration and the Park residents.

Similar disagreements prevailed in Langano between the locals and investors. Upon their arrival, investors promised the locals to construct the social service infrastructures like schools, health posts, and water schemes. The promise also included the creation of employment opportunities for local youth and adults. However, the investors failed to keep most of their promises. As a result, some locals deliberately initiated conflicts with the hotel owners and other investors in the area.

A senior key informant, at the Zone Office of Culture and Tourism, in Shashemane commented, "Few owners of hotels and resorts around Langano selectively fired employees who were recruited from the local community without any prior notices." The decision went against their initial plans and this contradicts with government investment strategies that give priority to create jobs for the locals. In light of this, Mitchell and Coles (2009:15) denoted that "any investor is responsible for replacing expatriate personnel, except those in top management positions in an enterprise in which they are the sole or major shareholder, with Ethiopians within a limited period." While this was the working principle, the investors coerced several local community members to quit forcefully from their jobs.

These have caused irreconcilable conflicts in the area, and the locals developed dark images about investors working on tourism development in the area.

E. Abuses of Tourism Resources and Associated Conflicts in Wondo-Genet

In Wondo-Genet, tourism stakeholders and institutions have failed to protect the common pool of natural tourism resources. With the political cover of ethnic-based territorial conflicts[105] between the Arsi Oromo and the Sidama, the dense natural forests of the area have been under heavy destructions (Tola and Woldeamlak, 2007). The forest is the powerful natural asset of tourist attraction in the area; it also serves as the abode for bird species and wildlife in addition to being the main water source for the hot springs.

An elderly informant at Wondo-Genet heard voicing his concern, "natural resources were under extravagant uses. Tourism stakeholders, administrators, elders and the community members have just kept silent. Today's ignorance would cost all of us and the coming generation." Mame (2011:27) has also indicated that "the value of the site [Wondo-Genet] in terms of its recreation service to society and how this service is being affected by the prevailing land use practices … was not known," and given insignificant attention. Although the government and other stakeholders have attempted to intervene, still there are critical gaps, which are left unsettled. The repetitive dialogues among the stakeholders had little contributions in preventing the resources from destruction. Tola and Woldeamlak (2007) also documented their observations on reluctance of the political decision makers including district administration in pushing out to find suitable measures to the issue.

On a related note, there are development driven projects that targeted and threaten tourism resources, their viability and maintenance. Specifically, although limited in intensity and scope, there were tendencies to use the water sources (Lakes or its main sources) for irrigation at Wondo-Genet, ASLNP and Hawassa. In Hawassa, for instance, the irrigation practices said to start several years back and a number of households still generate their livings from such schemes. Recent developments on irrigation schemes around the ASLNP caused the fear of further depletion of the volume of water in the Lakes. The Park administrators together with the government and the community representatives held discussions as to how to prevent or appropriately use the diversion of water that flows to Lake

[105] Tola and Woldeamlak (2007: 45) summarized the causes of conflicts mainly to do with economic competition over the use of plots of land and timber production. There are individuals who agitate and worsen the real nature of the situation just to exploit and degrade the forest and the biodiversities within it. In this regard, the timber merchants in closers towns played profound roles both in supplying modern arms to the fighting groups on the one hand and usage of corruptive procedures on the other hand.

Abijata for irrigated agriculture and more recently operation of micro-dam that generates hydropower. In all the three sites, the diversion of water from the lakes elevated the environs of competitions among local actors in the sites.

Writers (e.g. Mulugeta, 2010) also supported that competitions over the use of tourism resource for development projects prevails in conditions where community involvements remain less recognized in tourism interaction. Conventionally, tourism appeared as a specialization of few groups excluding major community segments. The marginalization of the community poses a threat to mutual responsibility for the conservation of heritages. In consequence, the generation of revenues and investment cycles in tourism at local levels largely overlooked community benefits. Eventually, the absence of concern on the natural and cultural landscape endangers the sustainability, utilization and protection of natural tourism resources, and continues to provoke conflicts among institutions and other stakeholders of tourism.

8.6. Bottlenecks: Threats to Tourism Institutions on the Route

Numerous factors meshed to halt the formation and effective operation of tourism institutions on the tourism route under investigation. The pertinent factors identified through this assessment; gear and build their arguments around the milestones highlighted below.

8.6.1. Poor Interpretation and Observance on Existing Rules and Regulations

The poor enforcement of regulations and rules were common in the operations of Tourism Council, LTGAs and hotel associations, MSEs and other tourism establishments on the route. The (Federal, Regional, Zonal and lower-level) government organs lacked the capacity to follow up and supervise the proper implementation of the regulations for tourism resource exploitation, preservations and promotions. Hence, the limited and ineffective application of the regulations and rules were crucial threats to tourism institutions and the tourism industry in the area.

8.6.2. Resource Constraints: Human, Material and Financial

LTGAs, MSEs and committees at lower levels encountered material and financial as well as human constraints. The establishments and the government line offices suffer from the dearth of technically equipped and experienced work force. The combined effects of material, technical, financial and human constraints deterred the operations of tourism institutions on the study route; it has also a significant and potent effect on the development of tourism industry.

8.6.3. Poor Advocacy and Promotional Strategies

Poor promotional and limited (and/or unconvincing) advocacy strategies accompany the status of tourism resources in the respective tourist destinations. Tourist information centers at the tourist attraction areas were absent or inadequately equipped with less than competent personnel. The extensive usage of technologies and media for advocacy was underutilized. To date, symposiums, brochures, forums, exhibitions, bazaars, cultural events and conferences, were the main mechanisms of tourism promotion. The efforts exerted so far appear inadequate to catch the attentions of diverse individuals and especially international agencies. The use of innovative strategies to promote tourism resources as well as improve the images of the settings needs a serious attention by the concerned bodies.

8.6.4. Inadequate Community Awareness about Tourism Resources, Activities and Benefits

Mulugeta (2012) stressed the crucial role of interactive awareness creation programs and community tailored trainings play in the mitigation of challenges that frequently encounter tourism institutions and activities. Interactive awareness creation plays immense roles in enabling the target group to understand the meaningful contributions tourism could make towards local, regional and national development initiatives. The local community signified a key stakeholder in tourism interaction. Yet, their integration into the bigger picture of tourism industry remains dubious. As usually acclaimed, development that fails to recognize the community stalls its success.

Overall, the limited awareness among the community members on tourism resource undermines the effective operation of tourism institutions on the study route. However, the awareness created so far in the community about tourism resource and its relevance to the local and the national economy has been quite insignificant. The locals' level of awareness, participation and benefits should be part of the integrative activities that aim at ensuring the sustainable development of the sector.

8.6.5. Poor Documentation Practices

The absence of systematic and standard ways of recording, compiling and reporting tourism related data and statistics was another predicament that bears negatively on the operation and growth of the tourism establishment and industry. This problem was not peculiar to the study sites. The paucities and defects associated with data were nationwide. The available tourism statistics were contingent on the incomplete reports of hotels, tour operators, tourism sites, and government offices.

Underreporting or concealing income generated from tourism activities were common problems. Private owners correlate the reporting of the numbers of tourists with the government tax payment-administration systems. Hence, hotels, resorts and other organizations deliberately underreport the numbers of tourists in fear of increased taxes. Tourism establishments often lack the system of recording and fail to compile genuine tourism-related statistics. Moreover, the ASLNP and few hotels at Langano, Wondo-Genet and Hawassa are structurally accountable to the Federal level bureaus, which created accountability problems and entry (duplication) of data under different names. It seems the tourism institutions were not in a position to understand the implications of data for planning and future development of the sector.

8.7. Chapter Summary

The chapter elucidated the role of tourism institutions in light of interaction and their place in social exchange. A number of institutions deliver services and goods to tourists on the route. These include the government structures and offshoot associations, community groups and private establishments. Each of these institutions holds as their objective the fulfillment of the needs of tourists in a complementary fashion beyond altering the image of the settings and boosting social exchange.

Tourism institutions show ever-evolving dynamism on the study route. However, poor collaborations, conflicts and operational bottlenecks characterized the overall evolutionary dynamics. Kauffmann (2008:64) contended on the existence of institutional structures starting from the local organizations to ministries. Those structures have often less used for tourism development "due to lack in capacity, organization, partnership, position, power, knowledge, money, understandings etc." As a result, the interventions of tourism institutions in interaction and exchange were so meager. This paved the way for superficial actions and interactions among stakeholders.

In line with its developmentalist orientation, the government is backing up the operations of tourism institutions even if there are long ways to go ahead. A distinctive case in point is the absence of adequate rules and regulations that accompany the implementation and transformation of the various components of Tourism Development Policy on the ground with regard to the coordination and functions of the various tourism institutions. The absence of operational manuals and guidelines are practical cases that seek attention in this regard. Even the enforcement of the existing rules has been quite superficial and ineffective.

As to Appaduri (1996), the cultural flows and fluidities, particularly the imagined escapes, implied in tourism carry practical relevance in the operations of tourism institutions on the study route. In this regard, the activities of operators, agents and lower level associations boost the movement of individuals with diverse taste for life, ideas, images, technologies and financial resources to the tourist settings. Strengthening the operational capacity of each institution, creation of coordination platforms and networking call for serious intervention strategies and further helps to increase the intensity of the cultural flows.

Another crucial area of intervention is the efforts required to empower the community and position it on equal standing with other stakeholders in the tourism industry. As the key component on tourism platforms (in the nexuses of three entities: government, community and private actors), the issue of giving appropriate recognition for the community enhances the cultural flows, institutional operations and even solidifies the interactional experiences between locals and tourists.

The overall effects of interaction and exchange mediated through tourism institutions, as depicted in this chapter, invite the examination of the impacts they impose on the community and the community's response towards the packages of proliferating benefits as well as adverse ramifications. Hence, the next chapter picks on the blessings and ramifications of interaction and exchange practices, as it happened between tourists and locals on the route, at depth.

Chapter 9

Impacts of Tourist-Local Interaction on the Community around the Tourist Sites

This chapter discusses the factors that influence the impacts of tourism-induced interaction and exchange on the local residents including their livelihoods and lifestyles. It highlights both the beneficial and adverse impacts of tourism on the communities. The analyses relied much on the descriptive survey techniques (e.g. Chi-Square test) and inferential statistical tests like Multinomial Logistic Regression Model. The discussion proceeds by integrating the quantitative findings with the themes and patterns that emerge from qualitative data sources.

9.1. Impacts of Interaction and Social Exchange on the Locals

Tourism engages diverse actors in an interactional setting, which affects the actors as well as the host communities. Its impact has always been wide-ranging but became pervasive in the aftermath of the Second World War. And, the expansion of the means of communications, escalation in the number of tourist arrivals to destinations, and the increasing competitions noted over the benefits of tourism throughout communities became the manifestations of the changes implied in the new world order. Holden voiced the general consensus when he writes, "since the 1950s, the impacts of tourism have been experienced more widely, as the numbers of tourists traveling internationally … increased and destinations become more diffuse" (2008:1). As discussed previously, tourism in Ethiopia has a more or less similar story since the beginning of the 1960s.

As one moves to local level realities, the level of tourism-induced impacts show varying scales and effects in different communities. The work at hand - by taking the tourist spots on the Bishoftu-Modjo-Hawassa route - aims at elucidating the experiences and encounters of the local communities. Impacts often deal with the beneficial facets and adverse introductions that intrude into the localities through tourism practices. Authors (such as Brohman 1996; Dicks 2004; Beeton, 2006) have long contended the inevitability of such beneficial and adverse introductions of tourism practices to local communities.

The level of the impacts of tourism states the extent to which the local communities have benefited or suffered from the positive and/or negative advancements in their respective locales. The broader consensus on this theme showed that the economic impacts of tourism were extolled at local, national or even global levels when compared to its social, cultural or environmental ramifications (Yunis, 2004). With these cursory remarks, detailed explanations on the level of impacts together with factors that affect each of the levels follow under the sub-themes communicated below.

9.1.1. Level of the Beneficial Impacts of Tourism on the Community

Locals occupy the front row, among the key stakeholders to witness the beneficial impacts of tourism on their lives, cultures and environments. As explicitly mentioned above, the beneficial impacts of tourism on the communities have shown some levels of variations in its distribution among different segments of the community. Table 9.1 presents the level of positive benefits brought about through tourism on the communities in the attraction settings. This classification mainly follows the survey responses collected from the local residents.

Table 9.1: Level of positive impacts of tourism on locals

Level of positive impacts of tourism	Frequency	Percent
High	255	24.0
Moderate	650	61.2
Low	157	14.8
Total	1062	100.0

Source: Sample survey, April 2013

Accordingly, 61.2 percent of the locals reported to experience moderate level of positive benefits of tourism in their area. While only 14.8 percent of the community members claimed to experience low level of positive improvements in their own lives due to tourism practices and interactions. The remaining 24 percent of the locals believed the level of positive changes brought about through tourism has been high. These results suggest ineffective or partial utilization of tourism resources in changing the lives of masses of locals. This further re-affirms on the shallow contributions of tourism to local development.

The above findings are commensurate with the empirical literature that claimed the paradox of tourism in Ethiopia. While the country possesses diverse and huge tourism resources including world heritages, their utilization for local and national development remained unsatisfactory. Had these tourism resources transformed into products and services at grassroots level, the majority of the responses would have been positive, which also implicate that the number of individuals and percentages obtained under high category would also become larger. Although this would have been the case, there was lower number of respondents who reported to experience high as compared to those in moderate category. Anyhow, the number of local residents who claimed the level of

beneficial consequences of tourism to be high somehow exceeded those who claimed the level of beneficial consequences of tourism to be low. This implies, on the other hand, the possibility for the rising trends towards improved tourism benefits to locals. The evolving tourism enterprises, operators, associations and the awareness of locals all contributed to extract the benefits drawn from tourism.

Moreover, from a policy perspective, the Ethiopian Tourism Development Policy underscores the necessity of harnessing high-level tourism benefits. It aims to advance this goal by "… promoting micro and small-scale enterprises, creating employment opportunities and ensuring sustainable development" (MoCT, 2009: 37). On a similar note, Meethan (2001:44) adds, "… building large hotels or resort areas … act as a catalyst to promote … 'trickle down' effect which … [gradually] benefit the overall economy [and the community]." Therefore, several factors act together and affect the level of positive benefits that the locals derive from their interactions with tourists. The discussions that follow would offer the highlight of most influential factors.

9.2. Factors Affecting the Level of the Positive Impacts of Tourism

A range of social factors could reveal the level of positive benefits of tourism to locals on the route. These factors entail and combine the economic, socio-cultural and environmental benefits of tourism to the communities. Hence, the major beneficial consequences of tourism falls under the pertinent themes of (1) creating livelihood options for locals, (2) income generation, (3) opening up employment opportunities, (4) promoting environmental conservation, and (5) creating durable social ties/networks/integration between tourists and locals.

9.2.1. Diversification of Livelihood Options[106] for Locals

Tourism practices, which rely on interaction experiences and exchange of tourists and locals, open opportunities to create or diversify livelihood options for local communities. A range of tourism activities involving either product or service[107] deliveries or even both have emerged for the youths, adults and community segments or women groups located nearer to tourist attraction sites.

[106] According to Ashley, the simplified livelihood framework fits much to examine the role of tourism interaction in local asset development (2000). The author finds elements of mutual interface between the model and the contexts on the study route. The framework states that the existing assets [financial, natural, physical, human and social] are crucial in the strategies and activities that assist to generate out-comes [well-being, income, empowerment, health and reduced vulnerability]. These outcomes contribute to the re-investment cycles in the future development of assets.

[107] The diverse livelihood options created through tourism interaction fall in one of the subsequent categories: (i) local food supply and accommodation; (ii) traditional cultural shows, amusements and performances; (iii) local guiding and translation services; (iii) Local craft production and souvenir shops; (iv) pack animal and car rental services; (v) local agricultural supplies; and other relatable services.

Commensurate with this underlying fact, Mulugeta (2010:5) plainly characterized tourism "…as a source of alternative livelihood, employment generation, economic revitalization, and as a means of wealth accumulation, for the nations of the world." Mulugeta's argument praises the global, national, regional and local significance of tourism in generating livelihood options for the local communities.

Broadly putting, livelihood encompasses "… assets (natural, physical, human, financial and social capital), activities, and access to these (mediated by institutions, and social relations) that together determine the living made by the individual or household" Ellis (2000:10). Moreover, tourism phenomenon typically exemplifies all those elements seen in the conception of livelihood. The assets are the natural and cultural tourism resources available in local communities while the trip and its purposes explain part of the activities. Tourism institutions such as government structures, private entities and local level associations mediate the interaction and exchange activities negotiated over the provision of products or services. All these connections matter in boosting tourism benefits.

Contrary to the above presumption, about two-third of the respondents (66.48 percent) refuted the presence of livelihood options created for them due to tourism. This confirmed that only smaller group of individuals had involved in the business, enterprises and investments related to tourism as compared to the masses of ordinary residents. The survey revealed only one-third of the locals consider tourism to create their livelihood options. This has accounted for 33.52 percent of locals. This comprised locals who generate their means of survival on the activities directly related to tourism. Among others, investments on hotels and lodges, service centers, guides, sellers of souvenirs and agents are major livelihood options that have emerged recently. As a complement to this, wedding ceremonies, activities related to photography, cultural-coffee makers around the attraction areas appeared minor but were core markers of the emerging livelihoods, more commonly in Lake Hawassa area and Bishoftu city. This goes in line with what Fennell (2006: 1) acknowledged, "…tourism is the world's foremost economic engine," and corresponding creator of livelihood options for local communities.

A boat rider in Hawassa underlines, "the lives and activities of persons working in Lake [Hawassa] areas have increasingly tied to the income harnessed through interaction and exchange with tourists." Besides, the locals who have been making their livelihood out of the lakeside possess stronger attachment with the lake and other tourist attractions. Hence, higher levels of emotional attachments with the natural resources were commonly observable in Hawassa and in Babogaya, followed by a lesser extent in Wondo-Genet. Few of the locals, as noted in different sites, who have become aware

of the uses of tourism resources showed high level of concern with regard to any activity that takes place in and closer to the attraction sites. A higher level of concern is observable among the members of local tour guides, and the micro-enterprises catering services to the needs of tourists. This is mainly because; their lives depend much on the tourism resources associated with the lake.

In addition to the information reported above, Table 9.2 presents a cross-tabulation of the distribution of the livelihood options with levels of the positive tourism impact. Accordingly, of the 1062 households, 356 of them reported that tourism created livelihood options; and, amongst those who claimed tourism created a source of livelihood, 315 (59.8 percent) reported this beneficial impact of tourism to be moderate. On a related note, 28 (7.9 percent) respondents reported the livelihood option creation of tourism for them despite the low level of positive impacts of tourism on their livelihood or lifestyle.

Table 9.2: Cross-tabulation of the level of positive impacts of tourism and diversification of livelihood options for locals

Level of positive tourism impacts	Whether tourism creates livelihood options or not		Total
	Yes	No	
High	115	140	255
	32.3 %	19.8 %	24.0 %
Moderate	213	437	650
	59.8 %	61.9 %	61.2 %
Low	28	129	157
	7.9 %	18.3 %	14.8 %
Total	356	706	1062
	100.0 %	100.0 %	100.0 %

Source: Sample survey, April 2013

On the other hand, 706 of the 1062 sampled respondents did not think tourism created livelihood options for them so far. Although about 140 (19.8 percent) of 706 respondents claimed to experience high level of positive benefits of tourism, it was not attributed to the diversity of livelihood options created due to tourism in the area. Even the majority of the respondents 437 (61.9 percent) who claimed to experience moderate levels of the benefits of tourism reported they did not witness the livelihood options created for locals through tourism. These data supported the limited tourism-related livelihood opportunities created for locals. This implies, in its current form, tourism interaction and exchange did not create and/or diversity livelihood options to the majority of the locals despite the richness in natural, historical and cultural resources of the respective sites.

The Chi-Square test showed the presence of statistically significant association between the level of positive impacts of tourism and livelihood options created by tourism, with (χ^2 (2) =32. 838, P=0.000) at (α=0.05). This showed the presence of nascent livelihood options created through tourism as part of the positive benefits that the locals obtain from it. The Phi-coefficient (Φ=0.176) verified the level of association between the variables to be moderate.

The findings implicate on the need for diversifying livelihood options created for the locals albeit limited in its current state. The employment opportunities and incomes generated in any one of the activities that falls under the spheres of tourism manifest the growing diversifications of livelihood options created through tourism for locals.

9.2.2. Employment Opportunities Created through Tourism

The analysis of the level of beneficial impacts of tourism necessitates considering the employments created through tourism in the respective localities. Tourism's employment generation capabilities are the most apparent beneficial consequence of the general practice. In a way, many of key informants also share this during the interview on top of the reports in the official documents. For instance, the head of ETOA comments, "on average, a single tourist creates a job for 9 individuals from the moment of arrival to departure." A key informant in Oromia BoCT underscored on the fact that tourism has become a "leading job creator next to agricultural sector in Ethiopia," voicing on the crucial position of tourism sector in employment generation.

Nonetheless, it is unlikely to obtain the exact number of job employments created through tourism though some rough estimation exists. This was mainly because of the poor documentation practices and application of manual recording systems that made obtaining reliable data impractical. As a result, rough approximations take over reports regarding the number of jobs created in each of the tourist sites.

In strengthening the position of his claim and explaining the prevailing flaws in estimating the number of jobs created through tourism, a regional level key informant from Oromia BoCT communicated that:

> Tourism boosts self-employment, in which the micro-enterprises and local tour-guide associations signify practical examples. Undeniably, the numbers of jobs in the sector have been increasing over years. Yet, there were no systematically compiled data and reports. Data on individual's capital, and amount of saving were crucial to track tangible progresses but all these are unavailable.

Accordingly, Table 9.3 present the estimated number of jobs created through tourism. However, different sources report different figures and there is variability in the credibility of figures depending on their sources. The intention of pasting them here is just to give a general idea about employments created through tourism industry on the route rather than making an authoritative statement.

As per the Table 9.3, over 8,000 community members have already secured jobs though tourism in the year 2013 on the route. In ASLNP, out of the 45 employees, 32 [71 percent] were local residents in the nearby *kebeles*. Hawassa lead in the number of jobs created through tourism, which is over 5,000.

Table 9.3: Jobs created through tourism in the tourist attraction sites

Name of the tourist attraction setting/district		Number of jobs created		
		Male	Female	Total
Bishoftu		576	1,142	1,718
Hawassa		2,501	2,653	5,154
Abijata-Shalla	Arsi Negele	447	625	1,072
Langano				
Wondo-Genet		240	187	427
Total		3,764	4,607	8,371

Source: Author's own construction based on official reports, 2013

Gender wise, women availed 55.04 percent of the jobs created through tourism. The figure for the males was about 44.96 percent, which presented low percentage of males in the sector despite their power of dominance on a number of issues in interaction. In fact, the finding corroborates the claims in the literature that women benefits much through engagement in informal activities and launching of small trade that intensifies the delivery of services and goods to tourists.

The trends in the numbers of job employments created at local level goes parallel with the report of the World Travel and Tourism Council(2012:1) which explained about the increasing number of tourism related jobs at the national level in Ethiopia. The report underlined that:

> In 2011 travel and tourism, directly supported 909,500 jobs (3.7 percent of total employment) in Ethiopia…The numbers of the jobs created were expected to rise by 1.2 percent in 2012 and rise by…2.9 percent of total employment in 2022. The employments counted here incorporated the jobs created by hotels, travel agents, airlines and other passenger transportation services (excluding commuter services). It also includes, for example, the activities of the restaurant and leisure industries directly supported by a tourist movement.

In addition to the number of jobs created through tourism, the specific occupational spheres in which locals engage in and generate their livelihoods constituted important agenda of concern. Table 9.4 identifies specific categories of tourism-related jobs. Accordingly, jobs created at hotels or resorts were 17.9 percent, and it outweighed the number of jobs created in other sub-areas. A local tour-guide at Babogaya in Bishoftu explains, "Lots of urban youths are employed in hotels, resorts and lodges as focal service personnel to tourists." Jobs related to transport services absorb about 16.5 percent of them while those who engage in office works count for 15.6 percent. The least number of jobs (6.3 percent) was in the spheres of work related to the provision of infrastructures for tourism investments. The low level of this percentage was attributable to

Table 9.4: Spheres of tourism related job employments on the route

Tourism employment sub-sectors	Frequency	Percent
Tour guiding and interpretations- local community levels	91	8.6
Hotel and resort- service provisions	190	17.9
Engagements transport services-car rentals	175	16.5
Employment at bureaus/offices of Culture and Tourism	166	15.6
Tour operations-regional and national levels	127	12.0
Supplying of cultural products- souvenirs and other petty trades	111	10.5
Menial Works- including engagement on daily labor	135	12.7
Provisions of infrastructures and amenities-tourism investments	67	6.3
Total	1062	100.0

Source: Sample Survey, April 2013

In addition to the number of tourism related jobs and their specific types, as illuminated above, trends in tourism related employment demands some level of explanation in order to understand the overall changes in the volume of jobs created in the sector. Thus, a discussion on the trends in tourism related employment would provide us a comprehensive understanding of tourism-related jobs on the route.

Consequently, higher percentage of respondents, i.e. 46.8 percent feels that the numbers of jobs created through tourism have been on the rise while 35 percent of them thought that tourism related jobs decline. Just some 11.49 percent of the respondents did not think any radical shifts in the number of jobs created due to tourism over the last 10 years or so. From these observations, there are promising signs towards creating diversified and numerous jobs for locals in the tourism attraction

areas. The service and product delivery, expansion of infrastructures and tourism institutions are areas and sub-sectors in which large number of jobs would evolve.

Moreover, the statistics on the trend of the jobs call for the interest to examine its relationship with the level of the positive benefits of tourism. Accordingly, 497 [of 1062] respondents felt an increment in jobs created through tourism, out of which 93 (18.7 percent) experienced high-level benefits of tourism, where job employments could be part of their expressed benefits. On the other hand, 83 (16.7 percent) of the respondents reported an increasing trend in tourism related jobs despite their lower benefits from such engagements. Altogether, about 382 [of 1062], respondents pointed out their experiences on the decreasing trends in the jobs created through tourism. However, 131 (34.3 percent) of those who witnessed the decreasing trends of the jobs in tourism, reported to experience high levels of benefits, which could be attributable to other factors.

As a remark on the trends of jobs created on the route and the role of professionalism, in-depth interviews held with informants revealed out the presence of a growing number of unemployed graduates with certificates and tourism specialties in some localities (e.g. Arsi Negele). While they toil to secure jobs in locally available establishments, paraprofessionals and untrained practitioners continued to grip positions of higher authority and experience in the establishments. A community elder at Langano added, "The employees in tourism establishments were mostly the relatives of the owners or hired through some recommendations. Some establishments also recruited employees[108] from other cities." Hence, the job opportunities kept available by local tourism establishments hardly provide options for youths trained in tourism.

The researcher feels that this does not only erode professionalism and ethics; it also violates investment principles that confer priority for locals. In vein of this, Mulugeta (2012:47) also contended that the "development of tourism industry requires a critical mass of highly skilled personnel capable of spearheading the strategic development of Ethiopian tourism both in policy and practice." Some of the practices that prevailed on the route contravened the very principle of spearheading the changes in the sector through deploying appropriately trained workforce. If not managed well, the prevailing

[108] In the other side of the story, representatives or managers of the tourism establishments felt that the locally available work force do not fit with the requirements [such as experience, quality, activity and knowledge] demanded in the industry. In their opinion, people who locally trained with certificates in any of tourism specialties do not help them to compete in the tourism market. As a result, hiring people from other localities or cities, who normally fit with the necessary requirements, become an inevitable strategy to survive as a profitable organization.

problems of workers and interest of tourism establishments could lead into heated conflicts and cause irreversible damages on the investments themselves.

The Chi-Square test of association upholds the presence of statistically significant association between these variables, with (χ^2 (6) =51.483, P=0.000), at (α=0.05). Thus, the jobs created through tourism amplified the positive benefits of tourism to the locals. However, the Phi coefficient (Φ=0.22) showed that the strength of the association between the variables was moderate that celebrates the growing benefits of tourism on the creation of jobs for locals.

9.2.3. Income Generation

Income generated through tourism relates to the volumes of tourist expenditures, intensity and transactions made with locals. Both the activities from which the locals generate income and the amount of the income harnessed were key facets of the transactions that goes between the tourists and the locals. As to Aref and Redzuan (2009:209), "since tourists spend money on travel, hotels, food, entertainment and recreation, they can be an important source of income and thus of economic development for the communities with few other possible sources of revenue." Hence, significant activities in tourism that involved interaction and exchange are effective modalities of transferring financial escapes from the developed world to destinations in developing countries (Lindhard, 2013).

Specifying the context of the study route, Table 9.5 reports the activities from which locals customarily generate income through interaction with tourists. As shown in the table, employments in the government Offices of Culture and Tourism and other tourism establishments, giving tour guiding and transportation services, sale of cultural artifacts and products, as well as menial labor works in the tourism investments were among the major sources of income for the locals.

Table 9.5: Locals' major income generation activities in the tourist attraction areas

Tourism related income generation activities	Frequency	Percent
Employments in government Offices of Culture and Tourism	128	12.1
Hired as a hotel, resort, or restaurant service personnel	216	20.3
Tour guiding and operations	276	26.0
Service engagements- on transportation, internet cafes, etc	155	14.6
Sale of souvenirs/ artifacts or any other cultural products and goods	169	15.9
Menial and daily labor works	118	11.1
Total	1062	100.0

Source: Sample survey, April 2013

Specifically, the respondents claimed that income generated through tour guide and operation activities constitute 26 percent while those generated from provision of services in tourism establishments comprised 20.3 percent. The income from the menial works in relation to tourism investments and establishments was the least although there are signs of rising number of construction projects that could hire a number of individuals on the route. As true elsewhere in the tourist corridors of Ethiopia, the income generated through tour guiding, interpretation and translation services outweighs other categories of income sources for locals.

Altogether, at the household level, on average, respondents claim to generate about 444.79 birr per month on the route from tourism related engagements, which becomes 5,337.48 per annum. The standard deviation was 1,005.745; and, the range was 10,000 birr, for example, representing the income that owners of small business and the ordinary residents earned. The standard deviation indicates the presence of huge differences among the community in terms of the level of income generated from tourism related activities. This huge differences in incomes generated from tourism also prevailed among the private actors, the government and the locals when broadly classified. An informant in Hawassa, a representative of Mosaic Land Eco-Tourism Local Tour Guide Association explains, "Private operators and hotels extract much of the money through the delivery of accommodations. Locals normally collect the remnants of income after the private actors and the government apportioned their lion shares." In these processes, locals appear as objects of the actions rather than playing active part in the courses of income generation, sharing and decision-making. Thus, cumulative individual, household, and community level impacts remained low on the route.

Table 9.6 provides the average income generated from tourism related activities per the five study settings on the route.

Table 9.6: Average income generated through tourism activities per each of the tourist attraction sites

Name of tourist site	Average income generated through tourism related activities per household
ASLNP	162.74
Langano	188.62
Hawassa	1,178.69
Bishoftu	556.00
Wondo-Genet	137.90

Source: Sample survey, April 2013

As presented in the table above, the efforts made to obtain the average amount of income generated from the sector revealed immense fluctuations along the route. Despite the variations, the data draw attention to site level differences and similarities in the courses of examining the patterns on the route.

Along the route, the average amount of income generated from tourism related activities range from 137 birr (at Wondo-Genet-the least) to 1,178.69 (at Hawassa) per household. The difference in the average amount of income generated per household was a chief indictor of the corresponding business transactions and activities in the respective sites. The average income was so small for ASLNP, Langano and Wondo-Genet where respondents claim to generate less than 200.00 birr per month per households while the reports from Bishoftu and Hawassa indicates signs that are more promising. In conclusion, the average income per site mirrors the volume of activities and business transactions undergoing in each area related to tourism.

On the other hand, key informants in government offices frequently recounted that the amount of income generated from tourism per each of these sites showed drastic increments. The zonal level key informant, from Sidama Office of Culture and Tourism, forwarded that, "members of local guides are changing their lives. Some began building houses, sending their children to good schools and owning fixed assets like *Bajaj*." Almost the FGDs conducted with discussants also supported these rising trends of tourism related income. Similarly, the representative of Bishoftu Gudo Micro-Enterprise shared his observation that "the financial capacity of group mates grew phenomenally; the Enterprise's capital exceeds a million birr. Individually, each of the members obtained monthly salaries, with which they support their families. All of us have the vision to expand small scale investments." Therefore, from the viewpoints of locals, income harnessed from the services and goods in the sector is a manifestation of its power in the economic dimension (MoCT, 2012), and transforming the capacities of several associations at local levels.

Having realized the low levels and share of local communities, a regional level (both Oromia and SNNPR) directive was set to apportion some percent of income generated through tourism to the community members. In Wondo-Genet and ASLNP sites, practices were already underway but faced challenges on implementation to bring about the desired change. For example, in Hawassa, a key informant from the BoCT, also reiterates, "As part of the strategic key focus areas taken by the regional government, a decision was reached to distribute 35 percent of the total revenue generated from tourism to local communities." However, the actual implementation faced impediments. The

regional document praises the accentuations given to the agenda of community benefits through enactment of pertinent regulation[109].

On the other hand, the majority of respondents (701) reported the absence of specific mechanisms or ways to generate sufficient income from tourism despite the availability of abundant opportunities. Moreover, of the 701 respondents, 216 (30.8 percent) of them reported their exposure to positive benefits of tourism. The Chi-Square test of association confirmed the positive association between income generated from the sector and the positive impacts of tourism, with (χ^2 (122) =157.503, P=0.017), at α=0.05. Thus, the income generated from tourism [despite its current lower amounts] contributes to raising the level of the positive benefits of tourism on the community. Yet, the strength of the association between the variables remains weak (Spearman's rho, 0.184). Despite the weakness in association, as the efforts to boost the income generated from tourism increases, reports about the positive changes created through the generated income also rises in frequency.

The forgone discussions ascertained tourism as an instrumental agent of change; this is the case particularly in terms of generating income for the poor and supporting their livelihood. The information obtained from the local communities mirrored on the realties happening both at global and national levels. Government institutions in Ethiopia like Addis Ababa Office of Culture and Tourism (2011) has already noted that tourism, as worldwide multibillion-dollar industry and a powerful economic development tool, accounts for nearly 8 percent of the world's export of goods and services.

Per the report of the World Travel and Tourism Council (2012) on Ethiopia, tourism sector contributes about 4.5 percent to GDP for the year 2012 and the growth rate is to rise by 4.4 percent each year from 2012 to 2022. Nonetheless, the 4.5 percent of direct GDP contribution of tourism in Ethiopia was below the world average (5.5 percent). Even the neighboring country like Kenya derive (5.7 percent) of its total GDP from tourism industry. However, Kenya has no unique and diversified natural, historical or cultural tourism resources like Ethiopia do, except the game parks and animals (Getachew, 1999). Once again, this is a signal to the minimal endeavors paid to the sector in Ethiopia.

[109] SNNPR has declared a Revenue Utilization Regulation No. __/2000 to realize community benefits sharing schemes. Per the regulation, the total revenue generated from wildlife conservation areas (parks and controlled hunting areas) are to be shared among the respective stakeholders. Consequently, 35 percent of the total revenue goes to the local community, 30 percent to the development of attraction sites, 15 percent for the respective district, 10 percent for the Zone and the remaining 10 percent to the region. However, the implementation appeared so poor (SNNPR BOCT, 2009: 102) and impractical. This regulation overlooks the incomes sharing schemes of other cultural and natural tourist attraction sites.

It is encouraging that the examination of national tourism data in Ethiopia, and on the study route including the regional contexts, reveal the revenue generated through tourism has shown signs of improvement. The graph below (Figure 9.1) depicts the trends at the national level, focusing on the data recorded since 1997, for nearly 15 years. The graph depicts progressive and upward growth in the overall amount of revenue collected from tourism.

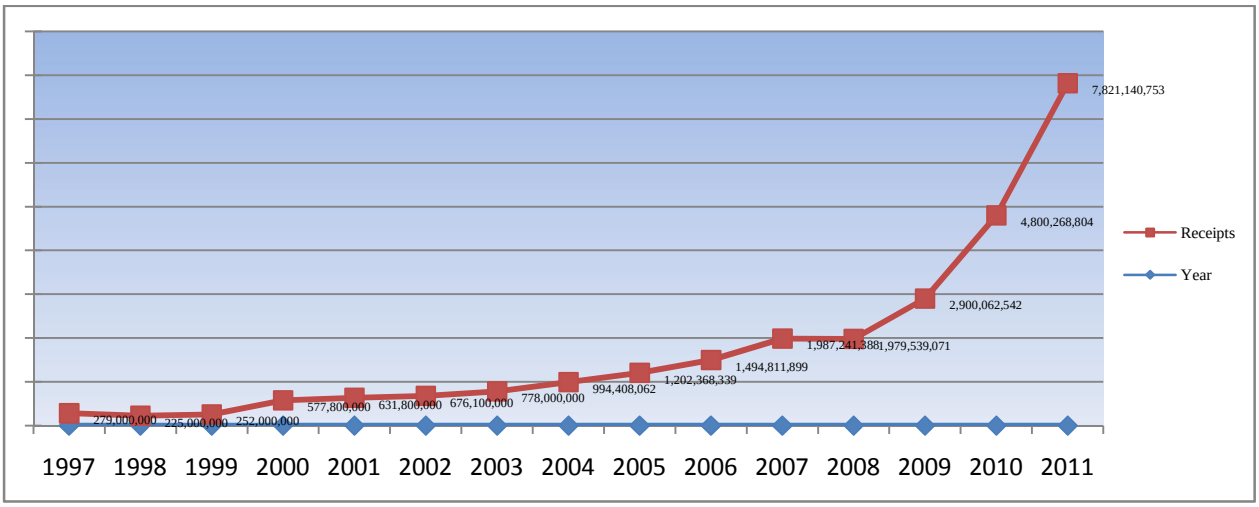


Figure 9.1: Income generated from tourism at national level (*Source*: MoCT, 2012)

In ways to overview, based on the data in the graph (Figure 9.1) above, during the initial 8 years, i.e. from1997 to 2004, the total receipt was quite low i.e. it did not exceed one billion Ethiopian birr per annum. It was only after 2005 and 2006 that the country was able to generate more than one billion Ethiopian birr. During 2010 and 2011, the income fetched from the sector was still improving and appeared remarkable when compared to the situations in earlier years. Moreover, in 2011, the country generated closer to ten billion Ethiopian birr. The trend at hand shows that tourism continues to contribute towards the rising level of revenue, which the community and the country benefits from although it remained unsatisfactory as compared to the existing potential.

9.2.4. Conservation and Rejuvenation of the Natural Tourist Attraction Sites

The reliance of the locals on their natural environment stem from a number of factors. The returns obtained from small investments carried out on the natural environment were one of the principal enabling factors behind their interaction with nature. However, the empirical examination of the practices on the route revealed that there were nascent interactions between the locals and the tourism resources in their environs and the conservation of the latter. As a result, the majority of the

respondents, closer to two-third (i.e. 61.5 percent) reported the absence of concerted efforts to conserve ecology while the remaining (38.5 percent) took part in conservation activities.

The devotion of few community based organizations and few motivated individuals yielded promising fruits on the route. In this regard, greater efforts were noticeable in Bishoftu and in Hawassa. The former garbage spots turned into investment pockets. The representative of Oasis Micro-Enterprise in Hawassa argues, “Environmental conservation practices such as tree planting, awareness creation to locals about its function, and reducing natural resource degradations constituted among the core activities” taken up by the association that he leads. The local administration has also enacted directives that persuade investors to preserve and improve the ecology of their complex establishments. Moreover, in Hawassa, the regional government also took the initiatives to form ad hoc committee that closely supervises the effects of tourism investments on the surrounding environment.

Individuals, i.e. locals intensively generating their livelihoods from the niche (i.e. the surroundings of lakes) have reported to realize the importance of protecting the environment. There were strict supervisions on the activities of boats and their riders, to preserve the aquatic life and the purity of the water in the lakes. The disposal of chemical liquid wastes (e.g. benzene) from the boats mainly into the lake was also an activity forbidden at the pain of legal action. The micro-enterprises and the Office of Culture and Tourism agreed to ban boats that run on motors to ride on the lake as part of the efforts to reduce the risks on the lake environs and species in it.

Furthermore, with respect to the actions taken to control or preserve environmental pollutions, a key informant from Hawassa BoCT states, “…previously the chemical liquids of the cars and *Bajaj* used to be poured into the lake. The act of slaughtering animals around the lake and throwing the residual or unusable parts of animals were also common practice.” Recently, due to the increasing recognition of the importance of the place for touristic activities, such actions of locals have considerably declined. This shows how the tourism phenomenon changed the behaviors of the locals who now aspire to promote the ecology of the lakeshore than allowing it to polluters.

The endeavors that start through formal government institutions to conserve and protect the ecology of the lake have gained momentum through the programs of local Social Medias. The local Mini-Medias in schools and Debub FM 100.9 have contributed much towards the awareness creation campaign in the community. The local Media has relentlessly criticized the actions of residents who threw litters

and pollute the lakeshores. Concurrently, there have been noteworthy and concrete shifts in the past five years i.e. from since 2008. Yet, few locals have not completely abandoned their old habits. Table 9.7 presents some of the major measures undertaken by stakeholders' towards the conservation and protections activities along the study route.

Table 9.7: Indicators on the beneficial environmental impacts of tourism

Indicator	Frequency	Percent
Increasing number of preserved spots as natural sites (e.g. tree planting)	214	20.2
Promoting internal lay-outs/ arrangements of attractiveness of the site	259	24.4
Public/community awareness on the protection of tourist resource	535	50.4
Avoiding/ controlling waste disposals	54	5.1
Total	1062	100.0

*Source***:** Sample survey, April 2013

Subsequently, 50 percent of the respondents reported the presence of noticeable changes in relation to the community's awareness and concern for the conservation of tourist attraction sites. As a result, the preserved pockets, particularly areas owned by investors on establishments and the micro-enterprises, have started regenerating their ecosystems. The growing public awareness has resulted in greening the sites, reducing pollutions and increasing concerns on the issue. In this regard, the attraction areas in Hawassa and Bishoftu exhibited commendable ecological rejuvenations and improvements.

Table 9.8 presents the cross-tabulation of the conservation activities and the level of the positive consequences of tourism on the route. Per the results, quite a few community members who witnessed higher levels of positive tourism impacts admitted that they had been involved in the protection of the ecology of the tourism resources. Of the 409 respondents who had been involved in conservation works, only 67 (16.4 percent) reported high level of positive values of tourism, be it environmental, social or economical. On the other hand, about 653 reported to never engage in any environmental conservation works. From this latter group of respondents, only 87 (13.3 percent) of them witnessed low levels of positive impacts of tourism.

Table 9.8: Locals' involvement in the conservation of tourist attraction sites

Level of positive consequences of tourism	Involvement in the conservation of tourism settings because of positive progresses		Total
	Yes	No	
Higher	67	188	255
	16.4 %	28.8 %	24.0 %
Moderate	272	378	650
	66.5 %	57.9 %	61.2 %
Lower	70	87	157
	17.1 %	13.3 %	14.8 %
Total	409	653	1062
	100.0 %	100.0 %	100.0 %

Source: Sample survey, April 2013

The Chi-Square test of association reported statistically significant association between the level of positive changes due to tourism and engagement in conservation of tourist attractions with, (χ^2 (2) =21.624, P=0.000) at $\alpha = 0.05$. As already noted, community's engagement in the conservation of the natural attraction areas and promotion of the sites were in a state of infancy. This fact owns the potential to smoothen the relationships between locals and their natural settings. If the locals gained benefits from their natural environment, they are more likely to protect and conserve the ecosystem and the tourist attractions, which in turn attract more numbers of tourists. The findings from the study route, shared much with what Holden underscored, "tourism…depend[s] on the use of natural resources and has … positive impact upon nature. This relationship presents a reciprocal rather than a linear one, i.e. while tourism…impact upon nature, changes in the environment…also influence tourism" (2006:166).

Interviews with informants depicted that since recent years, there have been increasing conservation activities undertaken by the community. If taken seriously, this contributes to the rising levels of the positive benefits of tourism to locals. At the time of the study, the phi-coefficient (Φ=0.143) indicated the strength of the association between the variables to be weak. The nascent but evolving environmental protection and conservation activities around the tourist sites pave the way to draw the positive outcomes of tourist-local interaction.

9.2.5. Integrative Functions of Tourist-Local Interaction

Tourist-local interaction and social exchange relations create opportunities for the proliferation of multifunctional bonds in the respective attraction sites. The survey revealed the presence of four major emerging categories of integrations developing due to tourist-local interaction. They are the cultural, social, economic and political ties. In light of reporting the power of tourism to promote these integrations, Scaff (2003: 249) illustrated that interaction "creates social forms - roles, institutions, and social structures - and produces social effects, such as integration or marginalization."

Regarding the integrative functions of tourism, the survey result showed that cultural ties outweigh other forms of bonds. Tourists showed strong enthusiasm to cultural products, ceremonies and events. In purchasing and owning cultural products, tourists immerse themselves in the cultural milieu. Consequently, 34.84 percent of the respondents reported the growing cultural exchange and integration between locals and tourists. Here we see tourism playing "…an important role in enhancing cultural exchanges…supporting cultural preservation..." Budeanu (2003:1).

Cultural affiliations have opened paths for economic inter-connections (as confirmed by 33.9 percent of respondents) on the route. Tourists and locals, who once transacted cultural products, develop the sense of trust amongst themselves. The selling and buying of cultural artifacts boost economic transactions. Social networking due to tourism ranked third - next to economic linkages. Commonly, the political or diplomatic ties were less pronounceable in the framework of tourist-local encounters. Table 9.9 presents the forms of integration categories that develop due to tourism interaction.

Table 9.9: Forms of integration emerging in the course of tourist-local interaction

Level of the positive progresses of tourism	Interactional integrations				Total
	social ties	cultural ties	economic ties	political ties	
Highest	103	106	43	3	255
	34.2 %	28.6 %	11.9 %	9.7 %	24.0 %
Moderate	163	227	237	23	650
	54.2 %	61.4 %	65.8 %	74.2 %	61.2 %
Lower	35	37	80	5	157
	11.6 %	10.0 %	22.2 %	16.1 %	14.8 %
Total	301	370	360	31	1062
	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %

Source: Sample survey, April 2013

Locals who experienced moderate level of positive impact of tourism established social, cultural, economic and political integrations. Specifically, amongst the 255 respondents who reaped high benefits from tourism, 103 (34.2 percent) claimed to have social networking with tourists. In addition, of 370 respondents that claimed to establish cultural ties, only 37 (10 percent) of them obtained meager positive benefits from tourism. Ties of economic nature were frequent even among those community members who experienced low level of positive consequences of tourism.

The Chi-Square test found statistically significant association between the diverse forms of tourism-induced ties and the level of the positive values of tourism with (χ^2 (6) =66.689, P=0.000) at α=0.05. The socio-cultural, economic and political ties partly justified the positive benefits of tourism for the locals in terms of harnessing opportunities for human interaction. Hence, tourist-local interaction promotes the integration of tourists with the locals. In so doing, it strengthens the cultural, social or economic networks that augment the beneficial aspects of tourism to locals.

Nonetheless, the Phi-coefficient (Φ=0.251) reports weak association between the categories of ties and the level of positive impacts. This implies that the forms of ties that result from tourist-local contacts were in their state of infancy. This calls for the need to transform the emerging bonds into productive networks that in turn induce positive impacts at local, regional and national levels. This goes in line with what the World Bank (2006: 18) proclaimed saying tourist attractions and "cultural traits … [should] contribute to accommodate differences, mediate diversified groups, [and] increase…solidarity through interconnection". The above claims maintained that the cultural, social and economic integrative functions of tourism serve both as the outcomes and as triggering factors that advance the interactional experiences of tourists and locals on deeper scales.

9.3. Factors Determining the Level of the Positive Consequences of Tourism

The test of predictors explores the odd ratios of the factors that affect the level of the positive impacts of tourism on the locals. The core variables are those explained through the Chi-Square test of association and cross-tabulations in the forgone discussions.

To arrive at the final model, the test of predictors proceeds through several procedures and steps. Refer to the procedures presented in section 6.3 of Chapter 6 and some of the annexed test results (*see* Annex 7a and 7b) for detailed presentation. The results presented below indicate the final predictors on the level of the positive consequences of the beneficial impacts of tourism on the locals.

Table 9.10: Predictors on the level of positive consequences of tourism on the route

Level of the positive consequences of tourism due to interaction		B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
Low	Intercept	.452	.588	.590	1	.442			
	Whether tourism created livelihood options or not								
	yes	.747	.240	9.671	1	.002****[110]	.474	.296	.759
	No	0[b]	.	.	0	.	.	.	.
	Employment opportunities created through tourism								
	Increasing	869	.333	6.787	1	.009****	.420	.218	.806
	Decreasing	1.270	.357	12.649	1	.000****	.281	.140	.566
	No significant change	.793	.390	4.129	1	.042**	.453	.211	.972
	Difficult to measure	0[b]	.	.	0	.	.	.	.
High	Intercept	2.182	.713	9.375	1	.002****			
	Whether the increasing patterns of tourists' spending is associated with interaction or not								
	Yes	.375	.170	4.878	1	.027**	1.455	1.043	2.029
	No	0[b]	.	.	0	.	.	.	.
	Whether involved in the preservation of tourism site or not								
	Yes	.739	.183	16.260	1	.000****	.477	.333	.684
	No	0[b]	.	.	0	.	.	.	.
	Types of bonds emerging due to interaction with tourists								
	Social ties	1.523	.640	5.666	1	.017**	4.586	1.309	16.072
	Cultural ties	1.158	.636	3.317	1	.069	3.182	.916	11.059
	Economic ties	.571	.648	.775	1	.379	1.769	.497	6.304
	Political ties	0[b]	.	.	0	.	.	.	.
	Whether tourism created livelihood options or not								
	Yes	.593	.172	11.926	1	.001****	1.809	1.292	2.531
	No	0[b]	.	.	0	.	.	.	.

a. The reference category is moderate, b. This parameter is set to zero because it is redundant

Source: survey, April 2013

9.3.1. Interpretation of the Test of Predictors on the Level of Positive Consequences of Tourism

This part presents interpretations based on the values obtained in the above table (Table 9.10). The first part of the discussion highlights the predictors that distinguish the respondents who claimed to experience low-level of positive impacts from those who claimed to expectance moderate level. The second part of the discussion proceeds with the comparison of the high-level of positive consequences of tourism interaction with those in a moderate category.

[110] **** Sig at 0.001, *** sign at 0.01, ** sig. at 0.05 and * sig at α= 0.1, other non-significant factors were excluded from this final model.

I. Low versus Moderate Levels of the Positive Consequences of Tourism

Two sociological variables significantly predicted the low level of positive consequences of tourism on the route. These predictors were "whether tourism created livelihood options or not", and "employment opportunities created through tourism." Keeping other variables in the model constant, the livelihood options created through tourism predicted the level of the positive consequences of tourism, with a $P<0.002$. The odd ratios of those locals who recognized the diversification of livelihood options through tourism interaction was 0.474 times less likely to experience low levels of positive consequences of tourism than the moderate ones. This was in comparison with those locals who refused the probability of tourism to diversify livelihood options for locals. Indeed, the respondents who witnessed the emergence of livelihood options were the ones who directly benefited from the practice.

The employment opportunities generated through tourism was also another significant predictor of the level of the positive consequences of tourist-local interaction, with $P<0.009$. Accordingly, respondents who reported an increasing employment opportunities due to tourism in the attraction sites are 0.42 times less likely to experience low levels of positive consequences of tourism than the moderate ones. This is when compared to those locals who disregarded the increasing patterns of job employments created through tourism.

Moreover, locals who reported a decreasing pattern in jobs created through tourism ($P<0.000$) were 0.281 times less likely to experience low levels of the benefits of job employments in tourism than those in moderate categories. This is in comparison with locals who faced difficulties to notice any beneficial shifts brought about through tourism. On a related note, locals who reported insignificant changes with regard to patterns of jobs created through tourism ($P < 0.042$) was 0.453 less likely to experience low levels of the positive consequences of tourism than those in moderate groups. This is when compared to those who are unable to measure changes induced on the patterns of jobs created through tourism.

Taken as a whole, locals who were unable to experience jobs created through tourism were the ones who were on the fringes of considerable positive benefits of tourism. This supports the view that certain individuals alone extract the benefits of tourism at the sites.

II. High versus Moderate Levels of the Positive Consequences of Tourism

Four sociological variables predicted high levels of the positive consequences of tourism on the route. These are spending patterns by tourists, involvement of locals in ecological preservations, categories of ties resulting from interaction, and the creation of diverse livelihood options through tourism interaction. Cumulatively, the variables have become significant predictors that determined and distinguished high-level positive consequences of tourist-local interaction from the moderate category, with the $P < 0.002$.

To begin with, increased level of spending patterns by tourists is among the significant predictors of high-level positive consequences of tourism on the route with $P < 0.027$. The locals who acknowledged the influence of the increased expenses by tourists are 1.455 times more likely to report high-level benefits of tourist-community interaction than those in moderate categories. This is in comparison with those locals who refused the presence of increased spending activities of tourists. Obviously, locals who established stronger interaction with tourists would be able to notice the spending activities of tourists. Reasonably, locals who had better interaction were the ones who benefited from tourist interactions. This supports the claim that members of local tour guide association, members of micro-enterprises, service providing personnel and tourism product suppliers are the ones who witnessed increments in tourist spending because of their intimate interactions. These segments of locals are also the ones who benefited most from their interaction with tourists.

Involvement in the conservation of the ecology of the attraction sites is also another significant predictor of the level of the positive consequences of tourist-local interaction, with $P< 0.000$. The locals who have engaged in the preservation activities of the attraction sites are 0.477 times less likely to experience high positive benefits of tourism than the moderate categories. This is in comparison to those locals who rejected to involve in the preservation activities of natural attraction sites. Although this appears to contradict with theoretical reviews and the results of the survey in the preceding chapters, it shades light on some aspects of an established reality. This means, locals who generate considerable benefits from tourism interaction are those who do not regularly involve in the conservation activities. The situation is not different for tour companies, agents and sometimes the tourism establishments themselves on the route. These agents often collect huge revenues from tourists; however, their returned to the community were either very little or none by way of conserving the attractions.

The types of bonds formed, which witnesses the growing tendencies of tourist-local interaction, are also other significant predictors of high level of the positive consequences of tourism on the route. More than any other dimension, the social ties predict significantly the high level of the positive benefits of tourism (with $P< 0.017$). The odd ratio of the locals who claimed to establish social ties and interaction with the tourists is 4.586 times more than the moderate category. This is in comparison to the locals who created political interaction with tourists. The prediction implies that the beneficial consequences of tourist-local interaction to focus on the social issues like marriage, social networking, hospitality, scholarships and sharing of lifestyles. However, the survey results showed the importance of cultural integrations and the dominance of such themes contradicting the current prediction. Thus, this finding presented a reality different from the survey results that put cultural ties on the top of emerging forms of bonds. In fact, one may speculate the importance of economic ties than social or cultural linkages while this is not the case on the route. The empirical studies and the established knowledge elsewhere, on the theme under consideration give substantial weights to economic ties than either social or cultural ties. In any form, it is possible to see these diverse ties as inseparable and mutually reinforcing or undermining one another.

Finally, the livelihood opportunities created through tourism is another significant predictor of high-level positive consequences of tourism (with $P< 0.001$). The odd ratio of locals who benefited from the livelihood options created through tourism is 1.809 times higher than moderate categories. This is in comparison with those locals who ruled out the likelihood of tourism to create varieties of livelihood opportunities for them. Once again, this implicated that locals who benefited from the livelihood options created through tourism are those who experienced in high-level positive benefits of tourist-local interaction.

Therefore, benefiting highly from tourism, in all the models discussed above, stems from close interaction and exchanges with tourists. Broadly speaking, the locals who witnessed high-level beneficial consequences were those who (1) generated income courtesy of increasing tourist spending, (2) those who secured employment opportunities, and (3) those that felt about the created livelihood options and benefited from social bonds. In a way to wind up, the four factors that predicted high-level consequences of tourism as presented above; tourist spending patterns, ecological conservations of locals, social bonds and livelihood creation capacity of tourism all act as determinants of the positive consequences of tourism on the route.

9.4. Bleaks of Tourist-Community Interaction on Residents around the Tourist Attraction Sites

The outcomes of tourist-local interaction were never exclusively beneficial alone. As plainly covered in the earlier discussions, tourism harnessed plethora of economic, social or cultural benefits for tourists and locals. It opens employment opportunities, creates sources of income and diversifies livelihood options for the locals. On the downside, tourist-local interaction could devalue or negate all these achievements. Tourism could, according to Thorne, be "a great force that undermines local economies, further impoverishes the poorest residents, degrades the environment and depletes valuable resources, demeans local culture and reinforces tourist prejudices" (2011:1).

The adverse effects of tourism do not evenly affect all host-communities alike its beneficial attributes. Hence, the distortive nature and level of tourism varies from setting to setting depending on contexts. The subsequent discussion presents an overview of the distortive consequences of tourism and the underlying factors that affect the circumstances in and around the attraction sites on the Bishoftu-Modjo-Hawassa tourist corridor.

9.4.1. Level of Adverse Ramifications of Tourist-Local Interaction

The level of adverse consequences of tourist-local interaction goes hand in hand with the beneficial impacts of tourism. The exploration of the negative costs of tourism helps to draw a comprehensive understanding of the impacts of the practice on locals. The level of the negative consequences of tourist-local interaction was, therefore, an offshoot and a marker of the unintended (or to lesser extent intended) consequences of the activities happening between tourist and local actors. The examination of the circumstances on the study spot depicts a very lower level of critically adverse ramification of tourism on locals.

The table shown below (Table 9.11) presents the results of the survey that marks the situation on the Bishoftu-Modjo-Hawassa route.

Table 9.11: Level of the negative impacts of tourism on the locals

Level	Frequency	Percent
Critical	112	10.5
Moderate	661	62.2
Lower	289	27.2
Total	1062	100.0

Source: Sample survey, April 2013

Accordingly, 62.2 percent of the respondents reported the level of the negative impacts of tourism on the route was moderate. This implied that significant proportions of the respondents belonged to this category. Therefore, with an increase in the level of positive consequences of tourism on the locals, the perceived level of the negative consequences of tourism on the locals becomes moderate but imagined to keep on declining. However, the moderate level of disruptive consequences of tourism has the possibility to grow into critical and unmanageable level if not intervened early. In principle, the level of the disruptive consequences of tourism needs to be as low as possible. In fact, only about 27.2 percent of the respondents reported low level of disruptive consequences of tourism on the locals. An endeavor is required to increase these percentages so that the numbers of locals who suffer from the ramifications and even those who claimed to experience moderate levels of disruption need to move out of it.

The locals who pronounced the criticality of the adverse impacts of tourism were relatively small (i.e. about 10.2 percent). Nevertheless, considering the ricochet of negative effects of tourism, this percentage by itself is not small or insignificant. This level of the critical and adverse effects of tourism is a sign of germinating ills or intrusions of alien practices into the community. Despite the perceived nominal level of negative consequences of tourism, the adverse consequences of interaction and exchange breaks out or gradually overshadow the beneficial values of tourism in the short run unless principal stakeholders identify and mitigate these trends in advance.

A key informant from Oromia BoCT highlighted and expounded on the probable causes of the distortive consequences of tourism as follows:

> The damages occurring in tourism were attributable to excessive exploitations in three interrelated and essential aspects: (i) the destruction of natural resources, (ii) ignorance of the benefits and rights of the locals, and (iii) the imposition of unsuitable development models on locals. These are highly interrelated and caused significant blows to the larger tourism phenomena and destinations in the country. For example, development actors often deny the rights of the local people in the courses to establish tourism investments. Locals' rights always come at the end in the agendas set for discussions.

Studies in other parts of the country identified the presence of parallel distortive effects of tourism on locals. Misge (2004: 87), for instance, studied Northern historic route and identified the adverse consequences of tourism in terms of "educational disturbance, imitation of tourist culture, cheating, conflict, and theft…dependency thinking on income from tourists … distortion of cultural values, facts and history...." These issues also become typical manifestations of the disruptive consequences

of tourism on the Bihsotfu-Modjo-Hawassa route. Similar to any other tourist destinations in Ethiopia, the disruptive consequences of tourism make inroads into the remotest spots and locals as well.

9.4.2. Pollution[111]: Deterioration of Natural Tourist Assets

The continuous interaction of tourists and locals in the attraction milieus inevitably erode its constituent assets and elements. Water, air, land and other resources (e.g. forest) were the foremost natural assets exposed to the irresponsible actions of actors. Table 9.12 presents the forms of pollution occurring in the tourist attraction sites on the route. This helps readers to understand the nature and degree of tourism related environmental consequences on locals.

It appeared that the pollution caused by the solid and liquid litters thrown into the lakes or roadsides were dominant, as reported by 34.5 percent of the respondents. The tendency to throw plastic bottles carelessly after usage, various containers, and pouring of chemical liquids in the lakes and around the attraction spots worsened the environmental conditions.

Table 9.12: Environmental pollutions affecting locals in the tourist attraction areas

Forms of advancing pollutions	Frequency	Percent
Throwing wastes/liters by tourists around the attraction sites	365	34.5
Degradation of soil/land by overcrowding of visitors	227	21.4
Smokes/sounds from vehicles	273	25.7
Polluting water bodies	197	18.6
Total	1062	100.0

Source: Sample survey, April 2013

"The water in the lake flows out of its table and spreads out to the field. We suspect higher siltation problems due to degradation of soil. Residents also aggravated this situation by throwing litters and solid wastes into the lake," as the key informant, from Hawassa City CTO, attested it. A number of authors have also noted similar occurrences around destinations in the world. Concomitant with this, Medlik (2003:179) witnessed that "…tourism and hospitality activities… generate waste; … [and]

[111] Beck (1992: 26) grasped the pollution of natural resources like air, water bodies, land or forests as part of the risks produced due to the advancement of modern industrial society. The current research envisages these risks to encroach into local communities in the attraction sites through tourism interaction and exchange.

also directly affected by water depletion and pollution in many locations, especially in developing countries." This implied on the reciprocal relations between tourism and pollution.

Correspondingly, both in Hawassa and Bishoftu, tourism complexes, other institutions, and those running businesses in the lakesides drained their waste [mostly liquids] into the lakes. As a result, aquatic life suffers from irrecoverable damages. The representative of Green Entertainment Micro-Enterprise in Hawassa argued the health effects of pouring hazardous substances into the lake as follows:

> The institutions [government hospital, factories, private hotels etc] functioning around Lake Hawassa, are suspected to discharge liquid wastes into the lake. The concentrations of the hazardous substances in the lake are increasing over years [as reported by experts from Hawassa University-who carried out exploratory assessment]. Residents are unaware of the dangers of consuming fishes from the lake. Few individuals still swim and take baths in the lake, which causes skin rupture and other health consequences. The contamination of the water affects the biotic lives in the surrounding environment, including humans.

Comparatively, in Bishoftu, waste generation and disposal remained uncontrolled and treatment activities were lacking when compared to the situation in Hawassa. In Wondo-Genet, Langano and ASLNP, waste disposal efforts were negligible. Mohammed (2007: 32) also shared his observation in Wondo-Genet where "the habit of waste disposal … including the wider community, is not cognizant of the environmental consequences…." Law enforcement or legal actions were underway although less effective in bringing the expected level of results in the attraction areas so far.

According to a key informant at Wondo-Genet Office of Culture and Tourism, the dust particles produced by tourist vehicles were also substantial and consequential to the health of locals and the wellbeing of the environment. Locals complained openly at Langano and Wondo-Genet about the dust produced by tourist vehicles. In Hawassa and Bishoftu, the smoke and sound from the vehicles was evidently affecting the community but without producing the dust. Hence, in the survey, about 25.7 percent of the respondents reported the occurrence of pollution associated with smoke and dust induced by vehicles on the route. A Key informant at Wondo-Genet CTO contends that:

> Although there have been minor accidents associated with the flow of tourist vehicles to the site, the sound and congestion of the cars caused by far more social and psychological disturbances to the community. Higher cycles of traffic congestions occur around Hot Springs [Wondo-Genet]. This recycles from Friday to Monday on every weakened.

The owner of Eco-Lodge in Bishoftu aired his concern about the "intolerable sound emissions released at Lake Babogaya - by the Micro-Enterprises. Despite the city administration set the maximum sound level for most institutions in the city, the sound released is still intolerable." The reason behind releasing loud sounds was to attract more number of tourists to the site. In Langano, big trucks transporting sandstone minerals from the lake cause similar sound pollutions, particularly during the night. It is usual to hear the complaints of tourists who stayed in Langano Lodge about the sound pollutions. Mostly, tourists expressed and preferred to stay in sound free Zones and attraction sites.

Holden remarked on the damages caused due to tourism in multifarious contexts, "Besides ... [its] pressures on land use, tourism…[put] pressure on … scarce resource [such as] water" (2006: 172)." For 21.4 percent of the respondents, the pollution associated with soil and land degradation was pronounceable, with greater degree of severity in Wondo-Genet. Closer to 18.6 percent of the respondents reported the pollution of water bodies in the lakes and hot spring due to waste disposals and other irresponsible actions of tourists. Such actions have continued to affect the locals, tourists, the institutions and the nation if sufficient and strict measures, which reverse the effects of tourism from its roots, do not accompany the actions and interactions of tourists with locals.

In Bishoftu, private investors attempted to rationalize the accusations that they have polluted the water in Lake Babogaya. Their rationalization refers to the existing rules and regulations. The regulation of the country, particularly the environmental policy, as highlighted in Chapter 3, dictates that there should be buffer Zones - at least 50 meters - away from the lake to use the land for tourism establishments or investments. The reality on the ground, however, is different. In fact, the factories, complex industries and institutions closer to the lakes and Hot Springs posed threats to the preservation of natural tourism resources.

Therefore, as illustrated above, the pollutions occurring in the attraction areas were mainly disruptive to the environment and to the community. The categories of pollutions reported were similar to the commonly known genres of pollutions. Holden (2008: 92) voiced that "pollution associated with tourism … [fall] into four main types: water, air, noise and aesthetic pollution." All these forms of pollutions were already budding out in the environs of the respective sites under consideration.

Survey results revealed that of the 1062 respondents, 285 of them felt the prevalence of environmental pollution associated with throwing of wastes; and, about 37 (13 percent) of them even claimed the occurrence of critical damage to them. About 273 of the respondents reflected on the adverse

consequences of the smoke and dust from tourist vehicles. However, only 17 (6.2 percent) of them thought the consequences these pollutions were critical to them. Similarly, 227 respondents considered soil and land degradations caused serious predicaments on the tourism phenomena and on their lives in the locality. A team leader of tourism in Hawassa City felt that the various forms of pollution contributed to the distortion of the locals' lives. The increasing population and movements in the sites by itself created overexploitation of tourist resources by both the locals and the tourists. In the end, competition over water and land resources becomes the source of tense relations across the route. As the tourism site, become spoiled or polluted, competition over the remaining resources grows intense.

The Chi-Square test of association also revealed the presence of significant association between the level of the negative tourism consequences and the environmental pollutions courtesy of tourism (with (χ^2 (10) =36.1 P=0.000), at (α=0.05)). In other words, tourism as it happens on the study route led to the overexploitation of natural resources causing environmental depletions and pollutions that in turn affect the locals and the image of the industry itself. This coincides with what Robinson (2001: 41) claims, "Tourism industry… is a voracious exploiter of basic environmental resources…forest clearance or wetland drainage… transformations of existing urban and rural spaces into tourist attractions and hotel complexes." However, the Phi-coefficient (Φ=0.184) reported the association between the variables to be weak. This again suggests that with proper intervention, the adverse critical effects of tourism on environment and the residents could be avoidable.

9.4.3. Socially Disruptive Effects of Tourism

Locals have felt and revealed to experience the socially disruptive consequences of tourism. Partly, the tourist settings have become breeding[112] grounds for various criminal behaviors. Robbery, rape and assault are among the pertinent socially distortive outcomes of tourism (Holcomb and Pizam, 2006). The downside of tourism to generate criminal and socially ill behaviors has grown in volume in most tourism destinations across the globe (Ryan, 2003). The United Nations Commission on Sustainable

[112] Such sites where crimes breed received the label 'hot spots' and authors like Harper (2006: 126) applauded that "the hot spot perspective focuses on a physical location that places offender and potential victim in contiguity, thus increasing the probability and the opportunity for the crime to occur." Tourism a social phenomena, thus, brings together tourists and the local youths who are without sufficient resources, awareness and training. When these two divergent groups quite with dissimilar orientations meet, the tendency to engage in criminal behavior is so inevitable.

Development (1999:2) also warns "[tourist] destinations … [to] have [shown] an increase in criminality, prostitution, and alcohol and drug abuse as a consequence of tourism."

In the context of the study route, two prominent forms of damages, resulting from tourist-local interaction, have received modest attention in the subsequent discussions: (i) begging and (ii) theft.

I. Begging Practices and Symptoms of Dependency Syndromes among Youths

Absence of deeper educational programs, unstructured skill training programs, poor awareness creation efforts among the locals and poor institutional efforts to open up access to jobs were among the core impetuses behind the engagement of locals on begging. The study found out that despite differences in intensity and magnitude, begging was a common practice across the attraction sites on the route. The local tour guide in Wondo-Genet shared:

> The district OCT arranged thorough discussion sessions with the community representatives on how to eliminate beggary, which proliferated and became social ill in the tourist sites. *Kebele* administrators already took steps forward to address beggary in collaboration with the community representatives. Yet, changes and actions appear sluggish and less fruitful.

Children were the ones who mostly engaged in the act of begging. They ask simple items like pens, empty plastic bottles, coins and other objects. Such practices lead to and produce dependences, misbehaviors and corrupted thinking rather than making self-reliant and creative citizens. Loose parental control and supervision allowed children to beg. In some cases, the parents were unaware of the acts of their children and their interaction with tourists. In other cases, there were parents who send their children to beg for economic reasons per the arguments of the local guide in Wondo-Genet.

A community elder in Wondo-Genet was bold while stating that children who began begging in their childhood become susceptible to engage in and expose themselves to other criminal activities. Following this, Kaviani and Kapoor (2012: 16) purport "…If children are on the streets [for] begging they are not likely to go to school and may be left vulnerable to exploitation or abuse. Many also talked about begging as not being an empowering or even likely means for ending the poverty cycle" Thus, beggary remains a potential social predicament that requires urgent attention of concerned bodies – the government, private actors and community in the attraction sites.

In Bishoftu-Babogaya, beggary was relatively a tamed problem while the situation in Langnao, ASLNP, Wondo-Genet and Hawassa was aggravating. The situation in Wondo-Genet and Hawassa require immediate responsive interventions. The key informant in Hawassa shared the results of

official assessment in which "closer to 250 children engage in the act of beggary only in *Amora Gedel* area of Lake Hawassa." Although the office was trying to introduce measures to cut down these numbers, the practice has already spoiled the mentality of children and caught the attention of many youths. As to an elderly informant in Wondo-Genet, "both local development and identity formation are rooted in the wider culture. As things went to unexpected direction, it has become part of the locals' culture to beg. Even the adults want to beg if conditions permit them." An informant from Wondo-Genet Office of Culture and Tourism complemented that:

> Ethiopian tourists [the Diaspora] always advised us that the practice of begging leaves a scar on the image of the country and the site. Following these and other comments, we took the initiatives to launch strategies that combat begging through creation of job employments for children and youths. Hence, parking lot and other income generating activities were opted to divert the attention of children towards work than begging. The changes are slower, but a number of children quit from their begging engagements and returned their face to productive works.

Beggary damages the normality of social interaction and exchange for obvious reasons. A community elder in Langano expressed that "a lot of tourists deliberately neglect interaction with children or youths whom they suspect as beggars." Beggary distorts both the image of the community in the sites as well as the intensity and trustworthiness of interaction between locals and tourists. This practice gets the momentum to spread out among other locals unless stakeholders imposed practical interventions. For example, an informant at Wondo-Genet - the owner of Abyssinia Hotel[113], expressed that "the issue of beggary has become somewhat pitiful. Many children ask water plastics first. I case the tourist does not have it; they ask for pen and gradually ask for money." This showed how much begging pervades in the daily practices of children and few youths.

II. Theft as a Socially Disruptive Consequences of Tourism

According to the Social Learning Theory of Deviance, the motives for theft stem from the tourists' sub-culture itself (Becker, 1973). The mere presence of tourists in cultures that know nothing or little about begging creates a favorable situation for locals to engage in theft and other associated consequences. Next to beggary, theft was another social ill that emanate from the very phenomenon of tourism on the route. In fact, the information gathered and observations made during the fieldwork

[113] This hotel is one of the three tourist recommended hotels in Wondo-Genet Hot Spring and natural tourist attraction area.

revealed that there used to be severe cases of theft in some sites while beggary spread in recent years. As theft incidents declined, it opened the way for beggary in the tourist spots.

Respondents offered on the prevalence of theft and gradual increment of begging. Comparably, half of them (50.8 percent) reported the declining trends of theft in and around tourist attraction sites. Improved community awareness as well as effective community policing involving the public and relevant security offices contributed to the decline of theft cases over the years. However, still some 29.1 percent of the respondents claimed that theft remains as a problem in the tourist attraction areas. They reported that many domestic and international tourists lost their properties and became victims, particularly over the weakened.

According to some locals, theft in Bishoftu and Hawassa used to be horrible. As per the views of the police officer in Bishoftu, "Tourists used to be robbed of their belongings (e.g. camera, cell phone, etc.) almost on daily basis." The study's finding confirms the claim made by Holcomb and Pizam. According to them, tourists have been the target groups of the acts of theft "… because of their tendency to carry large amounts of cash and unknowingly roam in areas that residents would consider dangerous" (2006: 107). Correspondingly, the FGDs conducted with the community elders in Bishoftu revealed the severity of the problem at Babogaya before years.

> Tourists did not want to stay in this setting at all [Babogaya], mainly because of the rampant insecurities in this site. Thieves captured, coerced and snatched the properties of tourists. Before eight and ten years, tourists used to appear only during the mid-day and stay for short minutes or hours alone and run away from the area. Otherwise, harassments, insecurities and physical injuries were common phenomena of the site. Recently, the situation has changed and anyone can travel, visit and stay without any problems including the night.

Overall, other than Wondo-Genet, where thefts and problems of insecurities were relatively mild, tourists that visit Hawassa, Langano and ASLNP were more likely to be victims of different types of crimes[114]. In Hawassa, caves and bushes in the lakeside were pocket where thieves hid themselves, strategize and execute their hideous crimes against tourists. Recurrent orientations and trainings, organized against this act at various levels, aimed to reduce both the volume and severity of theft since the past five years. As members of introduced community policing, youths in micro-enterprises and

[114] Holcomb and Pizam (2006) categorized crimes to occur at two levels: (i) macro level crimes that affect the residents in the attraction sites entirely and, (ii) micro level crimes that deal more with the suffrages at the level of tourists or locals.

local tour guide associations served as covert security agents to protect tourists from various types of harms or crimes. Most of these youths had themselves been part of the problem before the government strategizes to organize and mobilize them to such productive engagements.

Nonetheless, the potential of tourism to turn the productive labor force into criminal gang was always there even if the current trend on the route shows signs of decline. Alternatively put, part of this adverse consequence of tourism on locals and their social ethos could easily consume the time and energy of the otherwise productive youth. In this regard, tourism continues to expose locals as well as tourists to various criminal and socially ill behaviors. While tourism could make victims of the unwary tourist, it also paved the way for the locals to adopt alien culture[115], which in some cases, instigate the locals to impend the free movement of tourists.

9.4.4. Cultural Traits and Practices under Pressure

Emergent cultural conflicts are commonly noticeable in the courses of tourist-local interaction. Authors like Robinson (2001) also supported the prevalence of cultural conflicts, and sometimes culture shock, in the interaction between tourists and locals. The consequences of cultural conflicts and shocks pose challenges to main traits of Ethiopian culture: hospitality and altruistic service provision. There is a noticeable process of acculturation, i.e. a change in cultural composition resulting from a continuous first-hand contact of tourists and hosts (Beeton, 2006), which exacerbates the deterioration of unique cultural traits of the host community. Likewise, Sandeep and Vinod (2014: 41) added:

> … While staying at the destination, tourists interrelate with local inhabitants and the result of their interaction between two cultures (host and guest) is alteration in the host persons and the host community's living standard, value systems, labor division, attitudes, habits, thoughts, family relationships, manner, behavioral patterns, ceremonies and creative expressions.

Customary hospitality often characterizes the Ethiopian community at broader level. However, as modernity takes its roots, it put pressure on the customary behaviors of locals. Equipped with the distortive power of globalization, tourists bring risk to the local communities (Beck, 1992; Apparudri, 1996). There were instances whereby sympathy and hospitality have opened ways for harassment and

[115] Some tourists involved themselves in the theft of cultural heritages and other properties. The key informants in Hawassa dictated the presence of theft cases committed by tourists. In ASLNP and Wondo-Genet areas, tourists were often caught hunting varieties of bird species. Domestic tourists involve highly in theft cases when compared to international tourists. Shoplifting was a common practice among domestic tourists either from tourists or from locals.

disrespect in the attraction spots. The growing cultural depletions, growing adoption of alien lifestyles and breeding dependency were manifestations of the cultural invasion seen in the tourist attraction sites.

A. Cultural Erosion

Cultural erosion occurs through imitation and conditioning after tourists' behaviors and lifestyles by locals. Mostly, tourists come from cultures that are worlds apart from the culture of the locals. Ryan writes, "Tourists… cause shock to the hosts by their dress or, lack of it" (2003:303). The aftermath is gravely consequential for a society with very conservative dress code especially for girls and women such as Ethiopia. Focus group discussion held with the community representatives at Langano revealed locals concern on ensuing cultural erosion, and expressed as:

> Younger generation [boys and girls] in schools, on farm and even in business sectors have been impressed by tourists' styles. Recently, young girls began to wear clothes that showed parts of their body while boys followed rap-style-which explicitly undermined and contradicts the deep-rooted wearing norms the people [Arsi Oromo]. The traditional hairstyles of Arsi Oromo have almost forgotten. Youths who were supposed to inherit and preserve the values and costumes of their ancestors began to follow tourist fashions and acts.

The intrusion of tourist cultures has diluted the natives' cultural assets and norms. As a distinctive indication of the effects of cultural erosion, there were increasing tendencies to disregard or deride local cultural values. Violation of core social values and norms has grown in volume and intensity. The locals plunge into the horns of irreconcilable cultural values: the intruding of western culture, which tourism brought to their doorsteps and their lifelong commitment to their culture and values, which the elders see as being, thrashed.

For example, an elderly informant at Wondo-Genet maintains, "The young generation could easily cheat you. Their behaviors are completely shifting away from the age-old traditions of respect, giving value for elders, honesty and commitment to cultural norms." The generation learns from each other as well as tourists - both domestic and foreign. It follows that the intercultural exchange between tourists and locals do not only result in sharing of cultural elements but also paves the way for the intrusion of alien cultural norms. The cultural values of interaction in tourism advocate its orientations to revive the cultural elements of locals while its potential risks to evade the cultural elements were still prevalent.

B. Evolving Dependency Syndromes

On the study spots of Bishoftu-Modjo-Hawassa route, there were growing habits to obtain money through unethical mechanisms and irrational manners. This has undermined the motivation for hard work and pursuing rational ways of accumulating wealth. Most individuals, particularly the young, who derive their livelihoods from tourism, aim to reap benefits with smallest inputs or even without any inputs.

When such behaviors develop, individualistic pursuits override collective orientation and respect for one another. For example, a photographer at Hawassa put it simply that "if you ask someone to show you a direction, a place or a simple service, they first negotiate how much you would pay them." This has almost become a common phenomenon among the younger generation. It extends to influence the locals who obtain their livelihoods from tourism related activities. Thus, dependencies on tourists and exploitation of resources without investing one's own labor and intellect reasonably have become a defining ethos of locals around the attraction sites. Sociologists like Durkheim and others have explained such shifts in the behaviors of individuals as relating to the repressed collective conscience of the community (Thompson, 2002).

C. Emergent Deviant Sexual Culture and Practices

Although practiced in hidden and unpublicized manners, sexual deviance including homosexuality is becoming commonplace in tourist attraction areas on the route. Carlos (2009:158) claimed the presence of "…strong relationship between travel and the gay identity… [And] sex is also…a relevant aspect of gay travel." Poverty and internal migration to the attraction areas were few of the driving factors behind the adoption of deviant sexual behaviors by the locals. In fact, for authors like Ryan (2003), structures and defective institutions in local communities have contributed to breeding these problems as they facilitate unequal distributions of power, income and rights.

Structural flaws have turned out to be a fact for the introduction of alien cultures in local contexts. Tourist-local interactions have let the growth of some alien cultural traits and practices. Tourism investments exacerbate economic differences between the Micro-Enterprises, Operators, owners of establishments, locals, tour-guides, souvenir sellers and other stakeholders. It seems "…tourism [and its] expansions [creates], uneven development… [across] …regions and communities" as reported by Miline and Ateljevic (2001:371). The point here is that economic inequalities among actors of tourism and other factors persuade some locals to engage in deviant sexual practices.

As to a key informant in Bishoftu, “tourists do not only spend their money; they also impose their needs and feelings on locals.” Under some disgraceful circumstances, tourists’ interests entirely contradict the locals’ values and norms. Another informant, in Bishoftu, supplemented that, “There are tourists who come here to have sex with young girls in the town or they brought with them from Addis Ababa; and, young girls end up selling their bodies to tourists,” another informant at Bishoftu reiterates.

One of the informants in Hawassa identified some hotel owners or managers who included clandestine sexual deals in the packages of services provided to tourists. A tourist could easily find the names, addresses and photos of girls whom they select and would like to spent time with. An ex-local guide at Hawassa narrated one of his encounters regarding sexual deviance as follows:

> The number of tourists craving for sex has been growing in Hawassa. Their interests contradict to locals’ norm and way of life as they look for homosexual and lesbian practices. A tourist just approached and asked one of our friends for homosexual engagement. Two of our friends decided to kill the tourist. However, we smoothly handled the case and settled the issue. Rumors circulate that tourists pay thousands of birr for homosexual and lesbian practices in the city. Our country has preserved its cultural values for a long while and struggled to withstand the intrusions of western cultures. Yet, these hidden sexual practices and rumors have become a common agenda in the lakesides.

Brokers, both males and females in the cities, play a crucial role in linking tourists with locals. The focus group discussants at Hawassa (members of the Mosaic Land Local Tour Guide Association) noted, “Brokers got much of the commission and established strong underground linkage with university students and girls in the city. Hotels also calculate their shares in this illegal and nationally disgraceful deed.” An informant at Hawassa from CTO also spoke petulantly about the recent but “common phenomenon of aged White tourists soliciting sex from teenagers in the City.” This has the potential to accelerate the spread of sexually transmittable diseases, including HIV/AIDS. Yet, pertinent studies on the themes of HIV/AIDS due to interaction with tourists are non-existent or scanty, even at country level.

The conditions of sexual deviance on the route appear commensurate with the assessments made by UNCSD. UNCSD (1999:1) claimed that tourism “introduces new behavior trends and norms. Very often, these are contrary to traditional norms existing in the host community, and ... come into conflict with its cultural identity and threaten the traditional value systems….” In fact, “one aspect of social

interaction is the opportunity for sexual relationships. This can be overt or implied, physical or romantic. …as…demonstrated in the sex tourism of…Thailand or Philippines" Ryan (2003: 75-76).

Whatever the case maybe, there are signs of introducing the culture of homosexuality. It began to take roots among teenagers in the attraction sites. Table 9.13 demonstrates the forms of perceived threats to one's own cultural traits and patterns of in the community.

Table 9.13: Cultural traits under threat due to the adverse impacts of tourism

Cultural elements under threat	Frequency	Percent
Transformation of culture into commercialization	218	20.5
Breakdown in the norms/values of the community	434	66.0
Emerging distorted forms of living styles	143	13.5
Total	1062	100.

Source: Sample Survey, April 2013

As per the survey, a larger proportion of the respondents, about two-thirds (66 percent) feel the breakdown in the customs and norms of the community. Lack of respect, superficiality and low commitment to one's own values overwhelm age-old customs in the community. An elderly informant at Wondo-Genet reiterates, "The young generation lacks commitment and respect for their values. What they know, express and share with tourists is superficial." Evidently, 20.5 percent of the respondents feel the growing commoditization of their cultures. While many locals put their cultural artifacts up for grabs, very few considered the sale of their cultural products as a way to reproduce their values, meanings and symbols. On a negative note, this trend has partly distorted the traditional lifestyles of the community as expressed by 13.5 percent of the respondents. They resented the ways in which the beneficiaries of the course of action structure and re-shaped their cultural assets to meet commercial purposes.

On the flipside, out of the total 1062 respondents, 898 of them did not report the loss of any of their cultural traits. Moreover, 73 (8.1 percent) of those that identified some adverse effects of tourism did not consider their culture losing its character and integrity. However, 39 out of the 164 respondents (23.8 percent) identified the dilution or disappearance of cultural traits as one of the negative consequences of tourism. The level of negative consequences of tourism and threat to local cultural traits was found to be statistically significant (with (χ^2 (4) =40.433 P=0.000) at (α=0.05)).

The disappearance of cultural traits like hospitality and respect was justified through the encroaching effects of tourist cultures on local cultures. Thus, tourism contributes to the distortion of communities' cultural values and lifestyles. Yet, the strength of the association between the variables was weak as indicated by the value of the phi-coefficient (Φ=0.195); but, it shows the potential to grow stronger in the future unless intervened through appropriate measures.

9.4.5. Pressures Imposed on Individual's Identity due to Tourist-Local Interaction

Tourist-local interaction does not only affect the ecology and the culture of locals but also it corrupted the identity-layers of the locals. The latent effects of tourism-induced interactions own the potential to deconstruct individuals' cultural, religious, ethical and social identities. Identity is a "complex notion referring to how an individual feels and defines him/her self in the arrays of ethnic, cultural, religious and social ladders" (Abercrombie *et al.*, 1994:14). It is relatable to "ideas about oneself and one's social allegiances that usually reflect birth and upbringing…" (Hendry, 2008:271).

Acculturation holds a significant place in the processes of identity construction or deconstruction; and, the impact is particularly strong in the context of tourist-local interactions where tourists enter into with huge financial, cultural and social advantage. Regardless of the context, identity formation is a process that occurs at all life stages of individuals. Hence, tourist experiences - gathered over a period of one's life from different cultural settings, also become an essential ingredient in the construction of individuals' identity (Smed, 2009). The influx of tourists to local sites and their engagement in interaction continue to contribute towards locals' definition and redefinition of their collective and individual identities.

Nevertheless, the survey showed the prevalence of very negligible occurrence of identity deconstruction due to tourist-local contact. Almost 90 percent of the respondents denied the occurrences of any form of identity loss or reconstruction. Only 10 percent of the respondents claimed the probable effects of social interaction with tourists on locals' identities. The growing acceptance of drug abuse and associated ill behaviors, distortion in language use and the emergent (deviant) sexual practices were some of the manifestations of pressures directed against locals' identities.

The manager of Borati Resort (in Langano) explains, "People are losing their cultural and individual identities in exchange for money; some engage in homosexual practices and selling their cultural or natural heritage for money." 'What else remains if one sells his body and his heritage?' was the question that hangs in the air for the interviewee. The interviewee continues, "This is not a plain

question; it is a matter of knowing about one's own social values and defending it from unfavorable intrusions." The understandable concern of the manager is that the transformation in locals' identity is occurring unabated irrespective of the awareness of the locals.

On a related note, Table 9.14 depicts the results for the association between the criticality of the negative consequences of tourism and the reconfiguration of locals' identity in the community. Only 115 (11percent) of respondents recognized the presence of identity distortions affiliated with tourist-local contacts. Moreover, out of the 115, only 20 (17.4 percent) felt that the consequences of tourism interaction in reconfiguring the locals' identity was critical. Conversely, 947 respondents did not think that tourism has negatively affected locals' identity. Though 92 (9.7 percent) of the 947 respondents had suffered from highly critical distortions of tourism, they refused the contributions of distortions associated with locals identity as one of the sources of their critical experiences.

Table 9.14: Re-configuration of locals' identity due to the adverse impacts of tourism

The adverse levels of negative tourism consequences on the community	Whether interaction affects respondents identity negatively or not		Total
	Yes	No	
Highly critical	20	92	112
	17.4 %	9.7 %	10.5 %
Somehow Medium	70	591	661
	60.9 %	62.4 %	62.2 %
Very Low	25	264	289
	21.7 %	27.9 %	27.2 %
Total	115	947	1062
	100.0 %	100.0 %	100.0 %

Source: Sample survey, April 2103

The Chi-Square test identified significant statistical association between adverse effects of tourism and its effects on locals identity (with (χ^2 (2) =7.189, P=0.027), at (α=0.05)). This implies the loss (or reconfiguration) of locals' identity was partly an indication of the presence of the adverse effects of tourism at the individual level, and this is beyond its depletion of the locals' culture and environment. There were emergent tendencies that show tourist-local interaction posing a threat on the identities of the locals. However, the strength of the association between the variables was weak (Φ=0.082). The weak association marks for the possibility to mitigate the massive encroachment of such disruptive

traits in the community due to tourism. However, one of the quandaries is that even the locals themselves appeared to have low level of awareness about the effects of tourism on their identities.

9.4.6. Bleaks of Tourist-Local Interaction per Respective Sites: a Highlight

The ramifications of tourism have notably mushroomed in all of the attraction sites on the route - Babogaya, ASLNP, Langano, Wondo-Genet and Hawassa. Each of the attractions experienced one or more forms of adverse consequences of tourism. As a result, Table 9.15 presents the predominant adverse effects of tourism in each of the attraction areas.

Table 9.15: Critical impacts of tourism per each of the tourist attraction sites

Tourist Site	Pertinent adverse effects of tourism	Percentage
ASLNP	Fear of dislocations from homestead [social]	26.00
Langano	Degradations of community values [cultural]	43.00
Hawassa	Environmental pollutions-siltation problems [environmental]	30.00
Bishoftu	Augmentation of criminal behaviors [social]	28.00
Wondo-Genet	Congestions and traffic problems [social]	28.8

Source: Sample survey, April 2013

In ASLNP, fear of dislocation from homestead or farm plots was the dominant ramification of tourism in the area according to respondents. This was associated with the demarcation of the territories for the national park, which eventually evicts about half of the 4,000 households residing in the park. This activates muted disputes between locals and administration of the park. The residents are always at the risk of displacement and relocation. This risk defines and influences the actions and outlook of locals. Locals' actions, reactions, perceptions and understanding of tourism run in lieu with the risks of loosing plots of land and dislocation from the Park.

In Langano, the main threat was cultural erosion and depletion introduced via tourism activities. The FGD discussants in Langano voiced their concern on the growing loss of cultural values courtesy of the presence of intense tourist activity in the area. There were also threats related to pollution, degradation of the Lakeshores, and irresponsible wastage disposals onto the lakes. But, as per the views aired by locals, these risks are not as threatening as the one tourism hold against their culture, social values and collective or individual identities.

In Bishoftu and Wondo-Genet, criminal behaviors and traffic congestions persist respectively as among the problems that signify the growing adverse effects of tourism in the tourist attraction sites. Despite the drastic decreases noted over years, criminal reports in Bishoftu remain high as compared to other sites. The presence of large number of vehicles and associated sound pollution become the most notable adverse consequence of tourism that disturbed the lives of locals in Wondo-Genet. In addition to the main or dominant problems, each one of the tourist attraction sites exhibits other additional problems–problems that are of secondary degree in their severity. For instance, though many respondents identified cultural erosion as the primary threat associated with tourism at Langano, some respondents identified pollution as a severe problem in the same area.

9.5. Factors Determining the Level of Severity of Tourism on the Locals

Cultural dimensions of tourism have predicted the adverse consequences of tourism on locals. Table 9.16 presents the parameter estimates of the level of the adverse consequences of tourism.

Table 9.16: Predictors on the level of the adverse consequences of tourism on the route

Level of the negative consequences of tourism on respondents		B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
								Lower Bound	Upper Bound
Low	Intercept	16.139	1892.717	.000	1	.993			
	Threats on traditional hospitality around attractions								
	Transformation of culture into commercialization	.902	.273	10.889	1	.001****[116]	2.463	1.442	4.208
	Breakdown in the custom of assistance to tourists as guests	-.189	.262	.522	1	.470	.828	.496	1.382
	Loss of community norms/values	.603	.260	5.386	1	.020**	1.828	1.098	3.042
	Emerging distorted features of life mixed with foreigners	0[c]	.	.	0	.	.	.	.
Critical	Intercept	-1.236	.529	5.462	1	.019			
	Threats on traditional hospitality around attractions								
	Transformation of culture into commercialization	.018	.320	.003	1	.956	1.018	.543	1.906
	Breakdown in the custom of assistance to tourists as guests	-1.134	.311	13.321	1	.000****	.322	.175	.592
	Loss of community norms/values	-.602	.331	3.305	1	.069	.548	.286	1.048
	Emerging distorted features of life mixed with foreigners	0[c]	.	.	0	.	.	.	.
	Whether any cultural traits disappeared or not through interaction with tourists								
	Yes	.987	.252	15.381	1	.000****	2.683	1.638	4.394
	No	0[c]	.	.	0	.	.	.	.

a. The reference category is: Medium.

b. Floating point overflow occurred while computing this statistic. Its value is therefore set to system missing.

c. This parameter is set to zero because it is redundant.

Source: survey, April 2013

[116] **** Sig at 0.001, *** sign at 0.01, ** sig. at 0.05 and * sig at α= 0.1 other non-significant factors were excluded from the final model.

9.5.1. Interpretation of the Test of Predictors on the Level of Adverse Consequences of Tourist-Local Interaction

The interpretations proceed through the comparison of the low level of adverse consequences of tourist-local interaction in reference to the moderately adverse category. It then followed by the comparison of the critically adverse consequences of tourist-local interaction in reference to the responses of locals who fall in the moderately adverse category.

I. Adverse Consequences of Tourism: Comparing Low versus Moderate Categories

Threats against the traditional Ethiopian cultural trait of hospitality distinguished the low level of adverse consequences of tourism in and around the attraction sites when compared to the moderate adverse consequences of tourism keeping other factors in the model constant. Specifically, the commercialization of local culture becomes a significant predictor of the low level of the adverse consequences of tourism interaction on locals (with $P< 0.001$). The odd ratio of the locals who believed their interaction with tourists have aggravated the commercialization of their cultural assets were 2.463 times more likely to experience low level of the adverse consequences of tourism than the moderate categories. This is in comparison to the locals who thought interaction with tourists would introduce unfavorable forms of life. Thus, the locals who reserved themselves from interaction with tourists due to fear of loss of their cultural traits were the ones who witnessed to experience low levels of adverse and unfavorable consequences of tourism.

Likewise, locals who experienced the specific losses of norms and values due to interaction with tourists were 1.828 times more likely to experience low levels of adverse consequences of tourism than the moderate category. This is again in comparison with the locals who believed that interaction with the tourists create the emergence of distorted life. The results of these cases corroborated that locals who experienced low levels of loss of cultural traits were those who reserved themselves from interacting with tourists. Antecedent interactions held with tourists warrant them to limit a range of their contacts. Lack of trust and respect in the community and the attempts to emulate tourists lifestyles were some of the manifestations of the waning close-knit social fabric and adoption of new lifestyles by locals. Many locals became oblivious of their cultural color and normative standards while trying to adapt suitably to the tourists' demands and lifestyles.

II. Critically Adverse versus Moderate Consequences of Tourism

Pressure on traditional cultural trait of hospitality in and around the attractions on the route has been enormous. As a result, the loss of cultural traits due to tourism has become a significant predictor of

criticality adverse consequences of tourism. The odds of the locals who witnessed breakdown in the elements of hospitality were 0.322 times less likely to experience critically adverse consequences of tourism than the moderate categories. This is in comparison to those respondents who felt that interaction with tourists contributed to the emergence of uncharacteristic forms of living (e.g. neither cultural nor modern ways of life). This implied that respondents who faced mixed forms of living were the ones suffering much from the adverse negative consequences of tourism on the route.

The loss of the cultural traits of the locals was also a significant predictor of the critically adverse consequences of tourism on the route. The odds of the respondents who claimed to suffer from increasing loss of cultural traits in the attraction settings were 2.683 times more likely to experience critically adverse consequences of tourism than the moderate category, when compared to those locals who refused the disappearance of cultural traits. Hence, the respondents who reported to experience the loss of cultural traits were those who also suffered from critically adverse consequences of tourism that repressed the depletion of cultural traits and values. In this respect, elders were emotionally disturbed with the disappearances of cultural forms and traits due to tourist-local interaction. Precisely put, the cultural losses were the manifestations of the adverse consequences of tourist-local interaction in the community.

9.6. Locals' Reactions to the Adverse Ramifications of Tourism

There are models that examine the relationship between the stages of the adverse developments of tourism and the reactions of the community. Butler's Irritation Model (1980) gave a best option to explore the reactions of locals towards tourists and consequences of their actions in the locals' environments. Put straightforwardly, communities' reactions to the adverse consequences of tourism could pass through four stages: (1) initial welcome, (2) sympathy, (3) distrust, and (4) antagonism to tourists and their behaviors or to the consequent bleaks. For obvious reasons, these stages affected the tourist-local interaction as well as the consequent processes of social exchange.

Based on Butler's Model, the bar chart (Figure 9.2) depicts locals' reactions to the negative ramifications of tourism on the route. The majority of the respondents (35.4 percent) were welcoming tourists, which confirms the nascent nature of the practice of tourism and its negative consequence is not severely affecting locals. On the other hand, while 28.7 percent of locals were distrustful of tourists, 27.4 percent were apathetic to tourism and related activities. Both categories found in a comparable level and almost share similar responses to tourism development at the sites. Locals' antagonism to tourists courtesy of the adverse consequences of tourism was quite low: only 8.48

percent of the respondents stated their outward discontents to the actions and ramifications of tourist activities so far. This implies that very few locals have begun to display strong negative reactions against the practices of tourists and their unfavorable introductions.

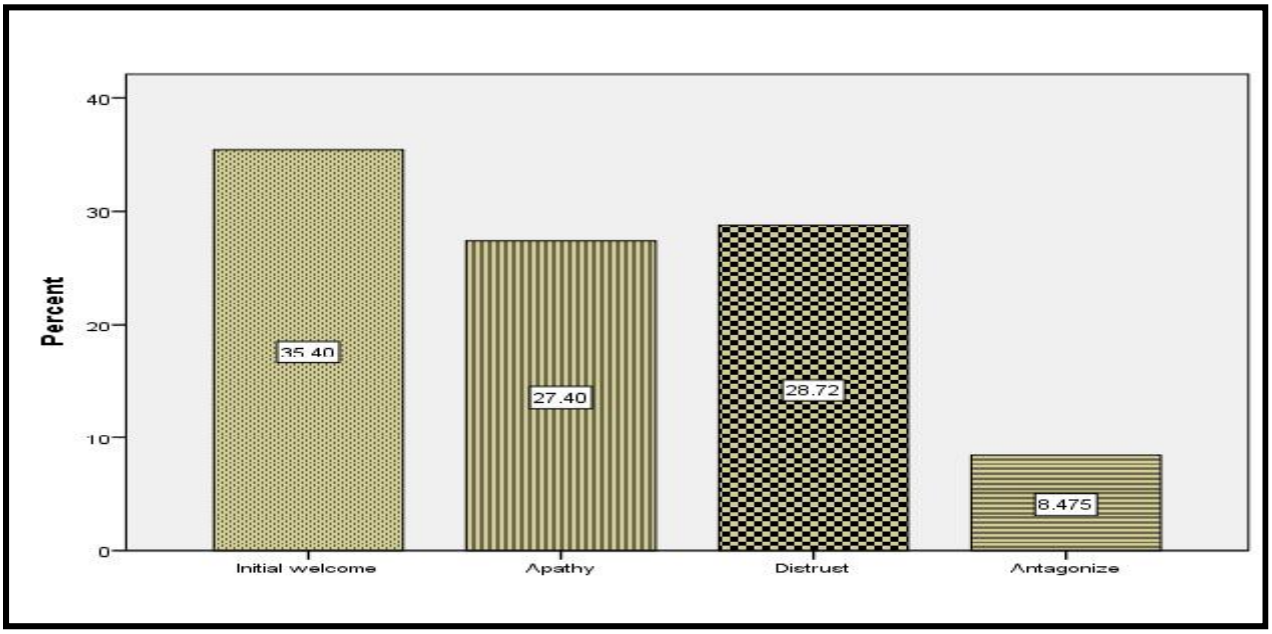


Figure 9.2: Locals' reflections on the adverse consequences of tourism (*Source*: survey, April 2103).

Results obtained from the interviews supported the claims of the survey respondents. There were minimal reactions of locals towards the adverse effects of tourism on their environment, culture and identity. Most stakeholders of tourism are welcoming tourists targeting to harness interpersonal relations and other forms of exchanges. "Tourists are perceived as vital sources of income. And, the locals often pay tributes to create smoother relations with them than showing antagonistic behavior," as a key informant at Arsi Negele maintained. This reaffirmed the negligible reactions of the locals towards the adverse consequences of tourism. Hence, the major players of the sector are welcoming tourists than being antagonistic on the route.

Complete elimination of the negative effects of tourism is a daunting task if not impossible. Nevertheless, the minimization or control of negative impacts requires the commitments of various stakeholders of tourism including the hosts themselves. Above all, the genuine collaboration of tourists, as influential actors in the interactional processes, takes and contributes substantial part. Tourists' responses have never shown that their acts have produced damages to locals, to locals' culture and to locals' environments. Tourism agents, operators, institutions as well as the government need to define their mandates and discharge their roles accordingly if parts of the adverse effects have

to go for minor effects. As a result, the locals are the ones on which much of the change in awareness about costs, benefits and rights have to come about for rigorous and meaningful aversion of the adverse consequences of tourism in the attraction areas on the Bishoftu-Modjo-Hawassa route.

9.7. Chapter Summary

Tourism has the potential to bring about changes in the cultural, economic and social landscape of the community. The changes could be positive and negative as well as manifest and latent. The benefits of tourist-local interaction could become an influential agent of local change in the economic, socio-cultural and environmental spheres. The study showed that tourism creates livelihood options for many and serves as a means to transform local economy. On the study route, the economic values of tourism dominated its environmental and socio-cultural facets. The livelihood options, diversities in income and employment opportunities, environmental conservation and social networking were few of the spectrums of benefits derived from tourism. However, integration among economic, environmental and socio-cultural benefits appeared essential to augment the benefits obtained from the sector and/or make it viable for locals.

On the other hand, cultural erosion proved to be one of the undesirable consequences of tourism on the sites. There were also instances of theft and robbery, loss of cultural traits as well as environmental pollutions that accompany the growing influx of tourists to the sites. These were significantly associated with the level of the adverse negative consequences of tourist-local interaction. However, as Phi-coefficients revealed, the strength of the association between the factors and the levels of both positive and negative consequences of tourism were low; and, this marks the presence of marginally significant relationships among the variables discussed in relation to tourist-local interaction.

On a general note, empirical findings on the route hint on the need for systematic interventions by relevant stakeholders. Tourism is a dynamic phenomenon and tourist-local interaction rarely pursues the current prevailing scenario. Particularly, the various and emerging adverse ramifications of tourism could overshadow the positive benefits, dent the image of the locals, and damage their cultural and natural tourist attractions letting them to remain bare handed.

Chapter 10

Summaries, Conclusions and Implications

This chapter begins by offering a glimpse on the core foundations of the inquiry. It draws the conclusions based on the presentations, discussions and analysis made in the previous chapters. It also forwards a range of implications to tourism development, policy practice, institutional operations and casts light on tourism research that seeks perfection in the attraction sites.

10.1. Recalling the Central Thesis of the Study

The sociology of tourism regards tourism as a social phenomenon. As explained in Chapter 1, research that interfaces sociology and tourism has received little attention in Ethiopia as a whole and more empirically in the contexts of Bishoftu-Modjo-Hawassa tourist corridor. Either no or few research undertakings deployed Interactionism, Social Exchange, Global Cultural Flows and Risk Thesis in the exploration of tourist-local interaction, exchange relations and impacts on the residents in the tourist attraction sites of Babogaya, Lake Langano, ASLNP, Wondo-Genet Hot Spring and Lake Hawassa.

As a result, the central thesis of the study deals with tourist-local interaction, as a distinct form of human social interrelationships, and its subsequent shift to exchange relations. The thesis extends to cover the operations of tourism institutions and their meditation roles between tourists and locals. As a summative outcome, the study analyzes the impacts of tourism practices on the residents in habiting in and around the demarcated attractions sites.

The philosophical foundation of Pragmatism has guided the theories, methods and analysis in the endeavors to contextualize the above central theses. Pragmatism mixes ontological and epistemological stances and relies on the practical interactions of actors and major players in the study i.e. tourists and locals. Guided with the logic of Pragmatism, the study merged research strategies and data collection mechanisms appreciating the power of triangulation. Triangulation enables to explore and analyze the central theses of the study from multifarious perspective. Indeed, it led and opened the road to combine a range of data, methods and theories.

The tenets of Sociological theories, as espoused in, Interactionism, Social Exchange, Global Cultural Flows and Risk Thesis casted light on the tourist-local interactive contexts, illuminates the emergent exchange relations and explained the induced impacts of tourism on the residents. While the propositions of Interactionism advocate the intrinsic and ubiquitous nature of tourist-local contacts, the assumptions of Social Exchange Theory dictate the rewards and costs of interaction. The theories

of modernity, as exemplified through, Global Cultural Flows and the Risk Thesis explain both the beneficial values and impasses that resulted from tourist-local interaction. In other words, these theories explain about the impacts of tourism on the locals.

In addition to the tenets of the above sociological theories, the central propositions of democratic developmental framework of Ethiopia, as cascaded in the development policies of tourism, culture and environment, deployed to explain the evolving dynamics noted in institutional operations, and amelioration of tourist services and infrastructures at the sites on the route.

The central thesis enlightens the prevailing gaps in knowledge on the themes of the study. In a way, it also reiterates the backdrop of the study. The intent of recalling the foundation of the inquiry is to shade a light on the cornerstones around which the major conclusions are drawn.

10.2. Conclusions

Conclusions entail empirical knowledge generated on the four and inter-related key components of the study: (1) tourist-local interaction, (2) emergent social exchange relations, (3) operation of tourism institutions, and the (4) impacts of tourism phenomena on the residents. The collective outcomes of the conclusions contribute to narrow the gaps noted in knowledge around the respective tourist attraction sites on the route.

10.2.1. Tourist-Local Interaction

Tourist-local interactions have intensified human intercultural and social interrelationships across space. The tourist spots [i.e. ASLNP, Bobogaya, Hawassa, Langano and Wondo-Genet] are centers where those interrelationships take new forms, existence and character. These tourist spots severed as localities for constructing socio-cultural and economic interactions. The locals have unlocked their worldviews and engaged in fetching the experiences of tourists in and around the sites. As principal actors of the interaction process, the local tour guides, the services personnel, tourism establishments, members of the micro-enterprises supplying cultural products, transport facility providers and other segments of the community, have become active players of the webs of social, cultural and economic interactions created by domestic and international tourists.

Tourist-local interaction concurs within the frameworks of interactionist metaphors about actors on stages; that the sites of interaction form an important element in the re-definitions and positioning of oneself in relation to other actors. Hence, the natural lakesides, the National Park, hot springs and

cultural places, as tourist attraction sites, have presented particular features in re-defining locals' identity, enhancing locals' negotiation power, and drawing their consciousness on cultural and environmental tourism resources. The taken for granted roles of tourist attraction sites, as a locus that hosts interaction, have gained equal footings with any other settings where human social interactions occur and recur in a community. As per the tenets of role theory, the locals display a range of their roles, cultural performances and actions to the tourists who acted as audiences. As a result, the tourist attraction sites have become a stage where both the locals and tourists display part of their roles and status in the cycles of their interactions.

By its very existence, tourist-local interaction is social and operates as an inevitable element that characterizes tourist sites. This aligns with the interactionists' assertion that human interaction is inherently intrinsic. The continuous engagement of tourists in social and cultural activities, like boating, dances on cultural occasions, trips to and from hot springs or lake areas, entertainments, and visits made to cultural villages, are all manifestations of the intrinsic nature of interactional needs of tourists. The cultural backgrounds, contexts, thoughts, experiences, classes and lifestyles of both tourists and locals are enabling factors that trigger, capacitate and epitomize the intrinsic nature of tourists and locals in interaction. Thus, tourist-local interaction proves to be among the indispensible genre of human intercultural interrelationships.

Tourists interact essentially with three entities: the local people, the locals' cultural artifacts and environment in which the locals' reside. Tourists' interactions with the people engulf and cover the locals' culture and what the environment endows them. As a result, the interrelationship of tourists and locals are more pronounceable than tourists' interaction with locals' culture and the surrounding environment.

Tourist-local interrelationships have emerged, grown and recycled corresponding to the volume of tourist movements in and around the tourist sites. In essence, tourist-local interactions have emerged through mere spontaneous conversations that extended over cultural products, services and other transactional assets. In this regard, interrelationships stemmed out of any interactional context although less mechanical. Beyond its emergence, what matters and draws attention is the way interactions grow to interrelationships, and utilized for productive ends. In practice, the meager practices of domestic tourism, in the locals' side, have deterred the spontaneous emergence and maintenance of tourist-local interrelationships.

The motivational factors, in operation, underpin not only the spontaneous emergence of tourist-local interaction but also its situational character. The probabilities of tourist-local interaction to emerge and disappear, following cyclic basis, for a short while define its situational occurrence. The situational nature of tourist-local interaction radiates from tourists motives to gaze on nature and culture for a short duration of moments and decline from the interest to gaze for a longer duration. This study found out those tourists who have the interest to gaze on culture and its elements have outweighed those tourists who travel in wish of consuming local environments although the dominantly available tourism resources, on the route, fall under natural categories. The situational patterns of tourist-local interaction also oscillate with and correspond to the types of attractions dominantly visited.

Structural and institutional progresses such as the images created through the media, influences from one's own significant others, and the pulling powers of favorable weather conditions were behind the decisions of tourists to interact with the locals. Contrary to tourists' view, the main triggering factor behind the locals' intention to interact with tourists was an economic pursuit and the motif to harness financial benefits. The role of significant others, in one's own circle, has surfaced to be instrumental in defining and molding tourists' social activities, visit schedules and even the decisions to interact or to avoid contacts with the locals.

Tourists and locals converse on a range of topics while they are in a state of interaction. The outline of mostly raised issues showed their links with one of the three broader areas: (i) socio-cultural, (ii) economic, and (iii) environmental dimensions of tourism. The cultural elements have become among the heatedly debated subjects of interaction between tourists and locals. Tourists were more enthusiastic to create dialogues on cultural traits, practices, events and celebrations than any other dimensions. The locals have also shown their endeavourers to share and disseminate much of the cultural elements than the environmental attractions. For example, the orientations of the local tour guides tended to focus on cultural assets than advocacy on environmental attractions. This ascertained the power of cultural domains in tourist-local interactions on the route.

The study concludes that there prevailed fragile integration among the socio-cultural, economic and environmental thematic components of tourist-local interaction. In principle, the three components are interrelated and one complements the other. For example, a tourist making economic interaction with a local creates dialogues on socio-cultural issues, or a tourist making an interaction on environmental attractions would connect his arguments with socio-cultural factors. Yet, loose integrations prevail among these three major forms of interactional dimensions. Thus, tourist-local interaction in the

tourist sites of the route lacks holistic grounds and tends to exhibit particularistic characteristics on apparently pertinent issues.

Tourist-local interaction noticeably progress when tourists, particularly foreign visitors, stimulate the interaction process. Interactions invoked by the locals often yield less consequential effects and are more intermittent in reality. In theory, both tourists and the locals stand on equal footings to maintain productive interactional activities. However, the veracity in the tourist attraction sites demonstrated the prevalence of mono directional interactive trends, i.e. tourists overwhelmingly suppressed the locals. Hence, tourists monopolized and controlled the tempo, intensity and the direction of interaction. This point gives a clue on the continuance of power imbalance between the travelling tourists and the locals although the locals present valuable cultural and natural resources into the context of interaction.

Broadly putting, tourist-local interaction on the route lacks institutional roots. Recently, the interactional activities of tourists with the locals are on a state to bud out and take institutional basis. In comparative terms, the situations in Hawassa and Bishoftu appear more promising for the institutional development of interaction while the conditions in ASLNP, Langano and Wondo-Genet have not yet taken a promising direction. Altogether, there are nascent institutional mechanisms to absorb and characterize tourist-local interaction on the route.

Taken as a whole, a tourist-local interaction, on the Bishofftu-Modjo-Hawassa route, are fragmentary and lacks deep basis. The shallow and non-institutionalized practices of tourist-local interaction destabilize emerging interactions. Language barriers, deficiency of tourist amenities, limited means of communications and the inadequacy of community awareness about the values of interaction are factors that impede the tempo of tourist-local interaction. In addition to these factors, from the institutional point of view, tour agents and even some local level establishments aspired to monopolize the interactions made with foreign tourists. The interventions of tour companies and regional-level agents have often constrained direct interactions between tourists and locals. Tourist-local interaction has continued in the contexts of such interrelated impasses and scenarios.

10.2.2. Tourist-Local Interaction and Its Determinants

Variations prevailed on the degree of interactional experiences held between tourists and various segments of the locals. Due to their degrees of intimacy and levels of exposure connected with their respective businesses, service personnel and associations that deliver services and products or both, to

tourists have taken leading interactional positions. Generally, the findings underscore that the degree of interaction falls as one moves away from tourism related sector and structures, i.e. as one moves from tourism business, the probability of interaction with tourists decline. This is a confirmation to the shabby practices of tourist-local interaction and its exclusive confinement to few spheres alone. Once again, this reaffirms the presence of loose integration between tourism and other horizontally operating government sectors and offices, where one can just consider agriculture, industry or manufacturing as exemplary cases in point.

Community segments that developed business or economic interaction with tourists were at the forefront of interactional ladder. Local tour guides and services providers through local structures like micro-enterprises and associations fetched and entertained much of the interactional experiences created with tourists. Operators, agents and hotel complexes occupied middle positions in their interaction with tourist as compared to local tour guides or other service providers. Interaction with the wider public, particularly with the ordinary residents in the attraction areas, appeared to take the least form and hence fall out of imagination. The interactional processes neglected the involvement of local communities. The masses of the ordinary residents were in the fringes of interaction with tourists and business benefits generated through it. This underscores the shallow integrations of tourism business with the lifestyles of the masses of the residents.

The interactional experiences of the tourists and the locals are more landlocked among the service personnel and product suppliers, particularly in the milieus of local tour guides. Members of the local tour guide association have gripped healthy interactional fronts, and hence found on the tip of the triangle dominating interactional scenarios. Local tour guides have entered into intimate and closer relationships with the tourists, which began during their trips and remain active even after their trips are over. The results of the study supported that tourists share much of their emotions and wants with the local tour guides than other segments of the community.

Higher-level operators and agents i.e. those operating at regional and national levels attempt to systematically manipulate tourist-local interaction. Although tour companies and national level agents aspire to persuade every aspect of tourist-local interaction, tourists on the other hand, preferred to make a direct interactional experience with the people and their cultures than merely relying on the guidance and interpretations of national level tour guides and operators.

The foregoing explanations, attest the variations noted in degree in tourist-local interaction among the segments of the community on the route. These explanations have transcended the prevailing empirical knowledge on the theme of tourist-local interaction produced so far in Ethiopia and the study route. The previous research results, as documented in the introductory chapters of this study, have superficially enlightened and cataloged tourist-local interaction either as worst or plainly good without hinting on which segments of the community have created or endeavors to make intensive interaction with tourists.

Following the categorical classification and analysis, and reinforcing the explanations made on the degrees of interactions revealed above, the survey results have concluded that the degree of tourist-local interaction falls in a moderate stage. Through a Chi-Square Test of Association, religious denomination of the locals, cycles of tourists' visit per day, age categories of tourists, occupational category of the locals and educational attainment of the locals all showed statistical significance with the level of tourist-local interaction ($\alpha = 0.05$). Thus, the sociological parameters showing statistical significances have hinted on the probable associations of those factors on the level of tourist-local interaction.

The size of tourists in a travelling group does not own statistically significance relations with the level of tourist-local interaction. Nevertheless, the scantly available empirical literature and field level observations affirmed that the numbers of tourists are among the significant factors in affecting the degree of tourist-local interaction opposing the results obtained above. The qualitative explorations have also notified that as the number of tourists interacting with the locals' increases, the quality of their interaction drastically falls although their confidence for interaction grows.

The strengths of associations between the level of tourist-local interaction and the variables that have statistically significance relations were weak. The weaknesses of such associations have supported the emergent, nascent and budding out character of interactional experiences between tourists and the locals. The weaknesses in the strengths of the associations also prove the presence of poor institutionalization and shallow practices of tourism, as a social phenomenon, among the locals in their respective tourist attraction sites.

The Multinomial Logistic Regression Model results have identified numerous factors as significant predictors that trigger high level of tourist-local interaction. These include religious denomination of the locals, gender category of tourists, level of the educational attainment of the locals and cycles of

tourists' visit per day. Just to indicate the predictive effects of these variables, female tourists, for example, tend to be more interactive than their male counterparts do although about 60 percent of the foreign visitors on the route are males. Locals belonging to any of the religious denominations tend to interact less than the non-believers do as a whole. Religious denominations undermine the interactional motives of locals. However, in comparative terms, tourist attraction sites inhibited by protestant dwellers (i.e. Wondo-Genet and Hawassa) hosted relatively high qualities of interaction. Regarding the predictive effect of educational attainment, secondary education appeared enough to create good interaction with tourists. However, the attainment of diploma and degree was desirable as the attainment of these educational levels accelerate the pace of interaction.

10.2.3. Social Exchange Relations at the Attraction Sites on the Bishoftu-Modjo-Hawassa Route

Tourist-local interaction reaches the level of exchange relations on the moment when both tourists and locals begin to think that they are in a social, cultural, or commercial relationship with each other and eager to reciprocate services and valuable products. Otherwise, their contacts just circulate merely in the spheres of mere interactions alone. Interactions started by the tourists often successfully reach the level of exchange relations. This ascertained that the tourists dominate both interaction and exchange activities and processes staging in the tourist attraction environs.

Durable and repetitive tourist-local interactions have resulted in patterned forms of exchange relations. Tourists and locals interact under various circumstances in and around the attractions on the route but all their relationships do not often produce exchangeable relations. Hence, all interactional contacts do not necessarily lead to the formation of exchanges relations. There were circumstances in which unanticipated interactions produce quite useful exchange relations transcending those calculated interactions and benefit oriented interactions.

The rewards obtained, by the locals, through exchange relations in tourist-local contacts, encapsulate technological products, financial flows, or ideas. At the forefront, the materials, skills, experiences and the working ethos shared by the tourists are valuable resources of exchange. In turn, tourists expected and received valued rewards such as services, hospitalities and local experiences. Taken as a whole, the assumptions of Social Exchange Theory support the tourist-local exchange relations in the spheres of cultural, social, and economic transactions between tourists and locals. Consequently, the practices of exchange relations between tourists and locals, happening in the tourist attraction sites of Bishoftu-

Modjo-Hawassa route, are commensurate with the existing empirical knowledge on exchange relations, and shares much with the realities in tourist attraction sites elsewhere in the world.

In principle, the exchange relations of tourists and locals proceeded with the maximization of rewards and minimization of costs to locals, their culture and their eco-system. Per the assumptions, locals often avoid exchanges that expose them to incur cultural, economic, social or environmental costs. Contrary to this assumption, the locals have already begun to suffer from the costs incurred due to exchanges made with tourists. The cultural depletion and social ills like theft and begging, have surfaced as some of the key costs incurred due to exchanges held with tourists. Indeed, the trend on the route proved that the rewards are more pronounceable than the costs incurred so far.

The study also showed that, operational structures and networks of exchange are either missing or hardly recognizable. This mirrors the absence of institutionalized exchange relations and institutional operations on tourist-local interaction. Despite the absence of defined networks, the exchange practices have continued to constitute an integral part of the daily activities of tourists and locals.

10.2.4. Tourism Institutions and their Roles in Interaction and Exchange Relations on the Route

Tourism institutions on the route function under two major categories: (i) government, and (ii) private structures. The government Bureaus and line Offices of Culture and Tourism discharged activities such as leading, promoting and supervising of the functions of tourism institutions that underneath them. At grassroots levels, local tour guide associations, micro-enterprises, councils, heritage clubs and cultural committee are among the key entities actively delivering services and products under the government structure to the tourists while the services and products delivered by hotels and their professional associations fall under the private wing. These tourism institutions have continued to evolve and play their meditational functions in tourist-local interaction and exchange relation. The absence of strong institutional basis, operational guidelines, manuals or poor enforcements of the existing rules and regulations epitomize the operations of those tourism institutions.

Taken as a whole, the tourism institutions on the route have: (i) marginal involvements in the processes of social interaction and exchange; (ii) no or delimited mandates on tourist-local interaction and the exchange relations emerging thereof. Moreover, the tourism establishments, (iii) exhibited loose platforms of collaboration among themselves; and (iv) characterized with dearth of resources. Hence, the roles of tourism institutions, in interaction and exchange, have created minimal effects. These results contradict with the immense roles of operators, agents, guides, and grassroots level

associations in other tourist attraction sites of Ethiopia and more significantly in other neighboring countries, where they spearheaded noteworthy activities in tourist-host interaction and facilitated socio-cultural exchange relations. In the contexts of the route under consideration, the tour operators and agents have even endeavored to manipulate the interaction between tourists and the locals, with the aims to apportion lavish benefits among themselves. Thus, their manipulative roles to gain profits exceeded their determinations to promote socio-cultural and economic interactions and exchanges.

The developmentalist ideology of the Ethiopian government has shown its instrumentality in the reforms that characterize the tourism institutions on Bishoftu-Modjo-Hawassa route. The developmentalist ideology has proved its aptness in encouraging the operations of tourism investments, expansion of tourism services, and mobilization of tourism resources for the benefits of locals. The endorsement of tourism development policy, cultural policy and environmental policy demonstrated the devotion of the state towards its developmentalist orientation. These development policies have emanated from the ideology to facilitate institutional reforms and materialize the envisaged development in the sphere of tourism.

However, the ideology appears stronger in theory and stuck in practice. The practices on the ground have indicated the presence of shabby integrations among the ideology, investment actors and the endeavors to mobilize tourism resources. Hence, the practices at the grassroots level are not in tandem with the rhetoric. Moreover, poor integrations characterized the development policies that stemmed from the developmental ideology. For example, lower level offices of culture and tourism, micro-enterprises or local tour guide associations have noted to operate on meager understanding of the policy directions and strategies. Hence, the developmental ideology has brought significant changes on institutional reforms although the practices on the ground still call for concerted efforts.

The absence of government structures, which directly work on tourism affairs at very lower levels like sub-city or *kebele* tires, has deterred the integration of activities that flows from other institutions supplying services and cultural goods to tourists. Structurally, the lowest government offices of culture and tourism function only at the district level alone. The absence of structures that reaches lower *kebele* levels has exacerbated the prevalence of institutional flaws in the dissemination of socio-cultural and economic flows from the tourists to the community or else in the reverse direction.

10.2.5. Impacts of Tourist-Local Interaction on Local Residents at the Attraction Sites

Interactional impacts have brought both blessings and blights to the locals, their cultures and their eco-systems. Both the level of blessings and blights created due to tourism fall in their moderate stages on the route. Tourists are principal agents that carried and transmitted socio-cultural resources imperative in interaction and exchange. The positive values of tourist-local interaction include growing inter-cultural bonds, enhanced mutual relations and improved image of attraction localities. Equally, the revivals in the cultural assets, symbols, expansion of small business firms and transfer of technologies are additional representations of the beneficial impacts of tourist-local interaction. The model of global cultural flows [people, idea, technology, media and finance] supported the changes that come through tourist-local contacts. The accrued positive benefits of tourism are mainly due to the sum of the above flows owned by tourists who sojourned to and away the local tourist attraction sites.

Per the Chi-Square Test of Association, the level of the positive impacts of tourism showed statistically significant relations with the livelihood options created for the locals, the types of social bonds maintained, the total income harnessed through interaction, with the conservation status of the tourist settings, and with the number of job employments created for locals at (α=0.05). Yet, the strengths of the associations were all weak, implicating on the negligible benefits reaped out of tourism so far on the route. In another words, the residents in and around the tourist attraction sites, on the Bishoftu-Modjo-Hawassa route, have not substantially benefited from the locally available tourism attractions.

The MLRM results have also conferred that variables like patterns of tourists' spending, the types of the social bonds that emerge in the due course of tourist-local interaction and the power of tourism to create diverse livelihood options are significant predictors on the level of the positive changes brought about through tourist-local interaction. Just to give key spotlights, tourists who spend much at the local settings boost the economic benefits of the locals. Economic bonds become important and, it has beneficial consequences for the locals. The locals are benefiting out of the livelihood options created for them due to tourism in the respective spots. These findings are not different from other tourism impact studies documented under various contexts, and the prevailing empirical knowledge on the theme. The weaknesses in the strengths of the associations between the variables, once again, proved the minimal endeavors made to extract appropriate level of benefits from tourism resources at lower units.

Tourism dynamics at grassroots levels have also exhibited another face on the Bishoftu-Modjo-Hawassa route. It introduced multitudes of risks to the local communities, besides its beneficial values. Pollution [water and air], congestion and throwing of wastes [liquid and solid], degradations [soil and land] of the attraction settings, robbery and begging, and cultural depletions are risks that began to affect the residents, their cultures and their wider eco-systems. Each one of these risks i.e. pollutions, damages to cultural traits, theft and begging, and re-configuration of locals' identity are factors which possess statistically significant associations, at (α=0.05), with the level of the adverse consequences of tourism. However, the level of the critical damage and the strength of associations among these factors, were low and weak, respectively. This implicated the prevalence of insignificant level of risks and damages caused due to tourism on residents so far.

The MLRM indicated that the pressures on traditional hospitality and weakening of cultural traits are key predictors of the adverse consequences of tourist-local interaction. These findings reinforced the growing depletion of morality that prevailed in most tourist destinations of various countries, as attested through the prevailing empirical knowledge in literature. Yet, these adverse damages and consequences of tourist-local interaction did not surpass its beneficial values so far on the route. As a result, locals are in the state of warmly welcoming tourists and tourism to consume their resources.

10.3. Development, Institutional, Policy and Research Implications of the Study

The implications of the research call for ways to merge the theoretical claims and the practical actions pertaining to tourist-local interaction, exchange relations, tourism institutions and impacts on the locals. In this respect, the research forwards a range of intertwined implications to development, research, policy and institutional operations in view of promoting the practices associated with the sociology of tourism on the route. The implications also aspire to advance and institutionalize the practices of interaction and exchange or distinctively helpful impacts of tourism on the Bishoftu-Modjo-Hawassa route.

10.3.1. Development Implications

a. The expropriations of tourism resources [natural, cultural, historical, religious and other assets] in local development have received little attention. This indicated that tourism sector generally did not receive appropriate level of recognition on equal footing with other poverty reduction sectors in Ethiopia. The practices on the ground corroborate that the government line offices and major stakeholders had faltered to consider tourism as a key alternative-path

to local or even regional level developments. The prevalence of fragmented or absence of institutionalized tourist-local interaction were offshoots of the negligence offered to the sector as a whole. This implication calls for strengthening the strategies to promote international and domestic tourism, and recognize tourism's place in local and community developments.

b. Local communities are not at the center of tourism business transaction and by implication pushed away to the fringes of tourism development. Locals are in the margins of the wider interactional scenarios and benefits. A countervailing initiative, taken by responsible organs, should reconsider ways to educate, train, re-orient and abridge locals on the values of interaction and its imperativeness in local development. Expanding community-based eco-tourism practices is the best alternative to improve tourist-local interaction, exchange relations and maximize its positive impacts at individual, household level or community level, which in turn accelerates local level development. These actions could farther develop by complementing with periodic sharing of best practices among various destinations and communities in the country. As a result, planning for standard trainings, re-orientation and empowerment of the grassroots level community are not optional tradeoffs if tourism has to play its share among the strategies to bring substantial degree of change in the country.

c. The predictive power of sociological variables, the presence of statistical significance between sociological variables and the level of tourist-local interaction bestow a distinct view to the policy makers, development planners and practitioners. In simplest terms, the variables are informative in forecasting the profiles of the tourists who pays visit to the sites on the route. Particular knowledge of the tourists', socio-economic and demographic profiles, in turn, helps to hint on the preparation of the development planning that throws light to the improvement of appropriate services or products, which meet tourist expectations. Thus, it gives clues on the types of tourist amenities that require expansions in advance, and the characteristics of tourists travelling on the route.

10.3.2. Implications to the Operational Capacities of Tourism Institutions

a. This study reveals that tourism institutions have minimal engagements in the promotion of interaction and inter-cultural exchange of people-to-people, or culture-to-culture. The government offices and private actors' have paid meager efforts to coordinate their actions on the delivery of improved services and products to tourists. This necessitates capacitating

and re-orientating the operational styles of the tourism institutions on the route. Thus, overcoming capacity limitation needs to be among the forefront agenda for both the government and private tourism structures operating on the route.

b. Enforcement of institutional rules and regulations are only sporadic. Their implementations are mostly as per individuals' intentions, interpretations and willingness. The stringent enforcement and observance of rules and regulations mitigates the emerging adverse damages of tourism on the community and natural environment. Rule enforcement also helps to define and refine the mandates of tourism institutions on the route.

c. The establishment of institutions and local level associations [like MSEs, agents, guides, councils, committee, heritage clubs or associations of hotels] are mostly on shabby grounds and without adequate backgrounds of policy and development contexts. Adequate orientations, induction trainings and lesson sharing practices could overcome these gaps.

10.3.3. Implications to Policy and Strategic Environs

a. The study has found out unavailability of reliable and relevant data. The unavailability of appropriate data curtails the opportunities for tourist-local interaction, exchange, and more feasibly, broadens misunderstandings. The introduction of technology based data handling techniques, and commencement of tourism information centers needs to occupy the priority agendas in the policy contexts. The development of a national database resolves the problem as repeatedly claimed by the key informants. Its assistance with appropriate technologies enhances the values of data and undermines manual based operations in the tourism sector. The overall practice demands both the availability and reliability of data in development planning and policy implementations.

b. Minimizing the environmental pollutions [introduction of techniques to re-cycle wastes such as through biomass[117] technologies], caused due to tourism investments, have required strategic interventions. Both the government and the private actors need to stress on mitigation measures that combat environmental pollutions in advance. The practices of

[117] There are hotel establishments in Bishoftu and Hawassa, which already started to recycle wastes generated in the courses of consumptions. Such actions significantly reduce the possibilities of polluting the water in the lakes and aquatic lives in it. There is a need for the practical reinforcement and follow up on such policy directions. It requires the commitment of actors although the environmental policy of the country has already endorsed its importance and actions for implementations. However, some institutions still drain the wastes to the lakes putting aside the policy directions and forgetting their responsibilities.

interaction, exchange and impact need to prove the smokeless nature of tourism on the locals, culture and particularly their environment.

c. Manuals and guidelines that help and facilitate the implementation of pertinent policies [tourism, culture and environment] are not cascaded and customized into the contexts of practices in local tourism attraction sites. The poor enforcement of rules and regulations, as recited above, is partly due to the fragmentary enactment of regulatory frameworks pertaining to tourism practices. This summons the need for enacting and implementing relevant manuals and guidelines on the various components of tourism development policies in context.

10.3.4. Implications to Collaborative Actions and Platforms

a. Poor collaborative networks prevail among the tourism institutions and major stakeholders of tourism on the route. Besides initiating new platforms for collaborative actions, strengthening the prevailing networks among key actors would promote interaction, exchange and uniform distribution of positive impacts. These boost tourists' stay, the quality of their services and products delivered to tourists, ensure safety and security in the attraction settings, and build the image of the respective tourist attraction sites and the local communities. Maximization of all these benefits requires intensification of collaborative platforms.

b. Government-private-public linkages reinforce good working alignments and boost mutual actions among the local actors on tourism. For example, the office of culture and tourism should exert efforts in creating strong connections among local tour guide associations with micro-finance institutions to alleviate their financial constraints. Tripartite agreements [local government authorities, representatives of associations and micro finance institutions] and co-decisions among these structures help to overcome the prevailing financial restraints. The respective offices of culture and tourism need to fortify their current activities, particularly in: (i) assisting the local communities to generate reasonable benefits from tourism resources; (ii) connecting tourists with the local level tourism resources; and (iii) backing up tourism institutions that operate on the principles of mutual benefits.

10.3.5. Research Implications

a. Research in the sociology of tourism needs to be outcome oriented, in which the results promote tourist-community interrelationships and strengthen the operation of emerging structures. In this context, research outcomes encourage local development by unlocking the keys to prevailing challenges. However, research-community-development nexuses are among the themes superficially explored and addressed on the route. As among the first generation of research results in the sociology of tourism in Ethiopia, this study advocates the importance of empirical sociological research in the various tourist destinations of the country, both in depth and in coverage.

b. The findings of this research notified the presence of poor university-tourism industry linkage on the route. Public higher education institutions need to transcend training human power or organizing tourism conferences alone. Many opportunities invite them to engage in research that preserves and promotes the diverse natural and cultural resources of the community in their respective localities. Tourism forms a suitable out let, through which the public universities and research centers materialize their community service wings although the previous trend showed weak involvement of higher education institutions in tourism sector.

c. In connection, private colleges, that run programs of tourism certificates and trainings, have tended to focus exclusively on the operations of the hospitality industry. As educational and knowledge production centers, private colleges and TVETs should broaden the scope of their reaches through stimulation and execution of applied research works.

d. Although this study attempts to throw a light on the major themes of sociology of tourism (i.e. tourist profiles, interrelationships, institutions and impacts) on the study route, each one of these topics deserve separate and detailed investigations in their own through the destinations in the country. The endeavors to deepen the institutionalization of interfaces between sociological and tourism studies require deeper apprehensions, strong frameworks, and established forums in the academia. This calls for establishing and further exploring the common thematic research agendas apparently addressed by sociologists and tourism experts in the universities and institutions of the country.

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Annexs

Annex- 1: Specific Objectives, Unit of Analysis, Unit of Observation and Corresponding Data Collection Methods

Specific Objectives	Study of What/Unit of Analysis	Information From / Unit of Observation	Data Collection Method/s
i. Describe the interaction of tourist with the community around attractions on the Bishoftu-Modjo - Hawassa tourist route	Interaction	• Government officials, Community Members/ Households, Manger of Private Hotels, Tourists/Operators • Communities Leaders, Representatives of Tour Guide Associations , Higher Education • Federal and Bureau Level Experts	• In-depth Interview • Focus Group Discussion • Field Observation
ii. Analyze the sociological determinants of the level of tourist-community interaction on the Bishoftu-Modjo-Hawassa tourist route	Interaction determining factors	• Tourists, Tour Guides, or Operators, • Government Employees, • Community members • Employees in tourist hotels	• Sample Survey • Interview
iii. Describe the role of tourism institutions and establishments that maneuver the practices of tourism at the attraction sites on the route	Tourism establishments, institutions , rules, structures, & associations	• Employees of Culture and Tourism, • Representative of Associations, • community elders and representatives of tour operators or guides, • Higher Education	• Interview • Focus Group Discussion • Archives
iv. Describe the nature of socio-cultural exchanges occurring between the tourists and the community on the study tourist route,	Exchange (Knowledge, experiences, resource , status etc)	• Tourism Officials, • Tour Agents/Guides/Operators • Community households, Community Leaders	• Interview, • Observation , • Focus Group discussion
v. Analyze the determinants of the impact of tourism on the Bishoftu-Modjo - Hawassa tourist route,	Factors determining tourism impacts	• Tourists, community members, • Tour Agents, Government Officials, • Representatives of Associations, • Tour Operators • Higher Education	• Interview, Survey • Focus Group Discussion, • Filed observation, and • Archives

Annex-2a: Household Survey Instrument

I. General introduction

Dear respondent,

My name is Tesfaye Zeleke, and I am a PhD candidate at Addis Ababa University, School of Graduate Studies in the Department of Sociology. Currently, I am conducting my dissertation fieldwork in the subfield of Sociology of Tourism entitled as *"**INTERACTION, INSTITUTIONS AND IMPACTS OF TOURISM ON THE BISHOFTU-MODJO-HAWASSA ROUTE, CENTRAL ETHIOPIA**."* The purpose of the study is to explore segments of the community affected- both positively and negatively, because of the development of tourism along the study route. The need to explore knowledge on the growing dynamics of tourist-community interaction, the emerging social organization and the associated changes constituted the core impetuses for the research.

The researcher would like to kindly request your genuine response while replying to the questions. This is mainly because the quality of the final output of the study will largely relay on the information you provide. In this regard, your honesty in giving your responses will be highly valuable. The researcher would like to assure you that the data collected from you would only be utilized for the purpose of this research. Any confidential idea discussed between you and the researcher will not be publicized without your formal acknowledgment and/or consent in any regard. Your collaboration in sharing your precious resource i.e. time, experience and range of data- will be appreciated in advance.

II. Instruction

There are four sections in this questionnaire. These are: (1) profile, (2) tourist-community interaction, (3) social organization/institutions (4) the level of impact (positive and negative).

III.Respondent's Profile

The aim of the questions stated below is to obtain data on the profile of the respondent. Please, answer by circling the number/s that suit ~~to~~ your preference in the boxes corresponding to each question. Skip questions that you feel are irrelevant or inapplicable to you and your contexts.

1. Site of tourist attraction area where you reside…..……..

1=Bishoftu area
2=Hawassa area
3=Wondogent area
4=Abijata – Shala area
15=Specify if any other

2. Gender of the respondent……

1= Male
2=Female

3. Age of the respondent in years ……..…… | | |

4. Educational level of the respondent……..

1= Cannot read and write
2= Below 8th grade
3=Complete 10th grade
4=Completed Preparatory Classes
5=Diploma Holder
6= Degree Holder
7=Masters and Above

5. Marital status……

1=Married
2=Single
3=Divorced
4=Widowed/r
5=Separated

6. Which, if any, tourist attraction site/s have you visited recently as a domestic tourist? ---------

1=Babogaya –Bishotfu
2=Wondo-Genet –Hot Spring
3=Langano Lake
4=Abijata-Shalla lakes
5=Hawassa Lake
6= Visited all of them

7. If you have visited any of the tourist sites under question no. '6' above, indicate the number of days you took to stay during your visit……..……

8. Occupational category of the respondent ……..……

1=Government Employee
2 =Private sector- employed
3=Tour Operator/Guide/Agent
4= Running Personal Business
5=Farming/ Agricultural Activities
6=Factory /Industry Worker
7=NGO/Faith/Charity Organization
8=Technical –Vocational / Laborer
15=Specify if any other _____

9. Did your experience as a domestic tourist, if any, affect your view on tourists visiting the attractions in your area? …….

1=Yes
2=No

10. Indicate your tourism related work experience, if you have any, in years……..…… | | |

IV. Questions on tourist-community interaction

1. In your opinion, what motivated tourists to visit the attractions in your area? ……

1= Influenced by their peer/family member/ friends who visited that area earlier
2= Arrangement by organizations/sponsorships for trip
3=Influence from media about the attraction area
4=Physical Attractiveness of the area
5=Promotions made by tour operators/agents about the attraction area
15=Specify if there are any other_____

2. Have you ever interacted with tourist/s around attractions in your area?.....

1= yes
2. =No

3. If your response to question no. '2' above is 'Yes', describe the conditions of your interaction with the tourist/s.

_____

4. Did your religious denomination affect the degree of your interaction with the tourists?.....

1= yes
2. =No
3= Have no religion

5. Which was the major domain of your interaction with the tourist? …..

1= Economic issue
2= Social issue
3= Cultural/historical issue
4= Political issue
5= Environmental issues
15= Specify if any other_____

6. Did your interaction with tourists depend on the amount of money they spend around attraction in your area?.....

1= Yes
2 =No

7. If your response to the above question no. '6' is 'Yes', describe how the amount of money spent around the attraction by tourists is related to their income Sources

_____

8. Which age category of tourists interact with you most?.....

1=Tourists below their age of 20 years
2=Tourists between their age of 20s and 50s
3=Tourists above their age of 50 year
4= Age cannot be a factor for interaction

9. Which gender category of tourists did interact most with you? .....

1=Male tourist
2=Female tourist
3=Gender is not a factor

10.Do you believe that the marital status of tourists affect the extent of their interaction with you?……..…..……

1=Yes
2=No

11.Do you believe that earlier expousure of tourists to similar areas increase the level of their interaction with you?.....

1=Yes
2= No

12.Do you believe that the level of your educational attainment affects the extent of your interaction with tourists?.....

1=Yes
2=No

13.If your response question no. '12' is 'Yes', which educational attainment, do you believe, would create the best positive experience of interaction with tourists?…….

1= Elementary school would be enough
2=High school complete
3=Preparatory / Technique schools
4=University Diploma /Degree
5= Masters/ PhD holders

14. Did the number of tourists in a group, during a visit, affect the level of your interaction with them?……....

1=Yes
2=No**,**

15. If your response to the above question no. '14 is 'Yes', describe how the number of tourists in a group either increase or decrease the extent of your interaction with them. _____

16.In your view, which occupational category has the most influential role in your interaction experience with tourists? .....

1=Expert/Employee at Bureau of culture and tourism
2=Manager / employee of Hotel/Restaurant
3=Tour operator /Tour guide/Local Interpreter
4= Personal Business including souvenirs & other art products
5= Teaching and research
6=Employee of NGO/Faith/Charity organization
7=Services provisions related to tourism activities
15=Specify if any other _____

17.What is your emotional response to the presence of tourists around attractions of your area?.....

1= Mostly initial welcomes alone
2= Showing empathy to help tourist
3=Feeling of distrust and unhappiness
4= Showing totally antagonistic behaviors
15=Specify if any other _____

18.How do you evaluate the level of your interaction with tourists, as a whole? ……

1=Low
2=Medium
3=High

19.In what ways did the frequencies of tourist visits to a given attraction site affect your interaction experience with them?.....

1= Created wider opportunities of contact and interaction forms
2=Led to the establishment of strong ties/network with tourists
3= Deteriorates respect between tourists and local community
4= Frequency of tourist visit did not affect the extent of interaction
15= Specify if any other _____

20. Which purpose of tourists' visit, do you think, would affect most the level of your interaction with the tourists in your area?.....

1= Business/ investment
2= Visiting of tourist attractions (historical, cultural and natural heritages
3=Tourists aiming to conduct research and teaching related activities around the settings
4=Tourists coming for the purposes of conference and summit attendance
5=Tourists visiting the sites as a transit to other sites
6=Tourists on humanitarian/ philanthropic engagements
15=Specify if any other_____

21.Did the country of origin of tourists affect the level of your interactional experiences with them?.....

1=Yes
2=No

22. How does the country of tourists origin related to your interaction experiences if your answer to question no. '21' above is 'Yes'

_____

_____

23. Which consequence, can you identify, is typically the result of your interaction with a tourist around attractions in your setting?.....

1=Creation of Marital bondage/ lasting friendship so far
2=Scholarship provisions/supportive relations
3=Material or financial provisions/gifts
4=Enhanced mutual understanding
5= Exchange of ideas though communications
15=Specify if any other_____

24. Suggest any idea that improves the extent of your interaction with tourist/s. _____

V. Questions on tourism establishments/initiations

1. Is there a well -recognized tourism institution through which your interaction with tourists managed? ……..

1=Yes
2=No

2. Which tourism establishment promoted your interaction experience best with the tourists? ……

1=Community initiated association/committee
2=Local tour guides association /microenterprises
3=Tour Operator/ Agents
4= Government based of culture and tourism at district level
5= Association of Hotels / Restaurants
15=Specify if any other __

3. How do you evaluate the trends in the emergence of tourism services delivery institutions?.....

1=Increasing in number, quality and coverage
2=Almost no change in all respects
3=Deceasing, steadily in all respects
15=Specify if any other_____

4. Which service delivery tourism institution, in your observation, operates with a clear set of rules?.....

1=Tour guide associations/committee in the community
2=Microenterprises/cooperatives
3=Tour operators/Agents
4=Other Community Based associations
5=District office of culture and tourism
15=Specify if any other----------

5. Which challenge did the tourism institutions faced in managing your interaction with tourists? …….....

1= Problems of undefined memberships
2=Lack of clear objectives/ rules
3=Absence of coordination among actors on tourism
4= Resource constraint (material and human)
5= Limitation of capacity to create advocacy and networking
6= Lack of interest from the community/limited awareness levels
15=Specify if any other_____

6. Are you aware of the tourism policy of Ethiopia, in any case? ……

1=Yes
2=No

7. If your responses to the above question no. ‘6’ ‘Yes’, how do your awareness level of the policy support your interaction with tourists? _____

8. Which is the typcially successful role of tourism institutions, in your view?.....

1=Helps to facilitate exchange socio-cultural and economic traits
2=Promoting strong networks among the tourists and community
3=Promote the level of awareness on the side of the community
4=Enhance understanding among tourists and community
5=Enhances building the image of the country in terms of hospitality
6=Advocates the presence of tourism sites in various corners on the route
15= Specify if any other_____

9. Which tourism institution contributed most towards the preservation of attraction sites in your area**?**.....

1=Tour operator/agents associations
2=Community based association – Committees
3= Association of Hotels and Restaurants
4=Micro enterprises established operating on tourism
5=Community level tour guide associations
6= Office of Culture and Tourism at district levels
15=Specify if any other _____

10. How do you rate the coordination/networking among the tourism institutions? ……

1=highly networked/coordinated
2=Encouraging networks/coordination prevail
3=weakly networked/coordinated
4=No network /coordination exists at all
15=Specify if any other ----------

11. How do you evaluate the specific role of tourism structures in the socio-cultural exchange relations with tourists?..

1= High
2=Medium
3=Low

12. What do you suggest to improve the operation of tourism institutions to build up your interactive experience with tourists?

_____

VI. Questions on the positive impacts of tourism

1. Which dimension of tourism is characterized as the most positive consequence of your interaction with the tourist on you?.....

1=Socio-cultural
2=Economic
3=Environmental
4= cannot be determined

2. From which tourism employment opportunity did you benefit most?……

1=Tour guiding and interpretations
2=Hotel services
3=Transport services
4=Employment at bureaus
5=Tour operators
6=Selling of products and services
7=Pieces of work including engagement on daily labors
8=Investments on the infrastructures
15= Specify if any other _____

3. Did tourism create any livelihood option for you?……..……

1=Yes
2=No

4. If your answer to the above question no. '3' is 'Yes', state the livelihood options created through tourism development for you._____
5. Roughly estimate the amount of Ethiopian Birr that you receive, be it directly or indirectly, from your interaction with tourists per month……..

6. Which positive effect of tourism do you experience on yourself?.....

1=Enhancement of foreign language skills
2=Technology transfer
3= Ideas of change and new behaviors
4=Tolerance, avoidance of prejudice
5=Increasing social contacts/mobility
6=Preservation of cultural assets
7=Economic surpluses and transactions
15=Specify if any other _____

7. With which type of relationship did your interaction with tourists typically result in?.....

1=Social ties
2=Cultural ties
3=Economic ties
4=Political ties
15=Specify if any other

8. From which type of tourism activity did you receive cash money, directly or indirectly?..

1= Salary payment as an employee of government offices
2= Hired as a Hotel/Restaurant service provider
3= From tour guide interpretation and accompanying of tourists
4= From the services provided (like transportation, internet cafes, bed rents etc) to tourist in return
5=Sale of souvenirs/ artifacts or any other cultural products
6= From daily labor works related with investments of tourism
15= Specify if any other sources related with tourism _____

9. Are you involved in the protection of tourism sites, in any form? ……

1=Yes
2=No

10. Which is the typical indicator of the positive environmental consequence of tourism in your area?……..

1=Increasing pockets of preservation of site
2.=Promoting internal designs/attractiveness of the site
3=Highest concern on the protection of tourist resource
4=Enhancing the environmental awareness levels of the community
5= Enforcing the regulations on waste disposals
15=Specify if any other_____

11. In your view, is the level of spending by a tourist around attractions increasing or decreasing?.....

1= Increasing
2=Decreasing
3=No change seen

12. If your response to the above question no. '11' is 'increasing', does it has got anything to do with the level of your interaction with a tourist?.....

1= Yes
2=No

13. Which elements of the positive fascets of tourism do you experience most directly……

1=Highest level of awareness on cultural assets for commoditization
2=Increasing number of the days that the tourist stay around sites
3=Number of conserved sites
4=Increasing tolerance among tourist and the community
5=Number of social organization operating on tourism in the area
6=Number of forums/symposiums organized on tourism issues in the area.
7=Number of infrastructures and amenities constructed around sites
8=Growing wider opportunities for shopping and transactions around the sites in the community
9=Increasing Stimulation of social, economic and cultural life
10= Changes on the images of the attraction sites
15=Specify if any other_____

14. How do you judge the level of the positive consequence your interaction with tourists on yourself?.....

1=Beyond satisfactory and highest
2=Somehow Satisfactory and medium
3=below satisfaction and very low

15. Forward measures that will ensure the desired positive impact of tourism on you.

_____

16. Questions on the negative impacts of tourism

1. Which tourism dimensions do you identify as the most critical negative consequence of interaction in your area?.....

1=Socio-cultural
2=Economic
3=Environmental
15= Specify if any other_____

2. Did interaction with tourists contribute to economic inequality between you and other community members?.....

1=Yes
2=No

3. If your response to the above question no. '2' is 'Yes', describe the key issues through which tourism contributes to the economic inequality. _____

4. What negative consequence have you noticed in the nature of traditional hospitality practices around tourist sites in your area?.....

1=Transformation of culture into commercialization
2=Breakdown in the custom of assistance to tourist as guests
3=Loss of significant community norms/values
4= Emerging distorted forms of living (mixed with some features of the tourist behaviors**)**
15=Specify if other_____

5. Did your interaction with tourists affected your identity negatively, in any manner?.....

1=Yes
2=No

6. If your response to the above question no. '5' is 'Yes', state how your identity was affected negatively.

_____

7. How was the trend in the number of reported theft cases around the tourist attractions sites in your area? ……..

1=Increasing
2=Decreasing
3=Unchanged
4= cannot be judged

8. Which negative social consequence of tourism has affected you most critically? .....

1=Higher volume of spreading thefts
2=Increased number of beggars
3=Increased number of drug users
4=increasing pattern of sexual deviances
5=Spread of higher rates of diseases
6=Higher frequency of imitations of others style of living
15= Specify if any other _____

9. Is there a cultural trait which has disappeared mainly because of interaction with tourists?.....

1=Yes
2=No

10. If your response to the above question no. '9' is 'Yes', indicate the cultural trait that, you claim, have disappeared._____

11. Which environmental consequence has most affected you around the attractions? .....

1=Throwing wastes/liters by tourists
2=Degradation of soil/land by overcrowding of visitors
3=Smokes from cars / cigarettes
4=Polluting water bodies by wastes from the tourist
5=Dislocations /resettlements for the expansion of service
15= Specify if any other _____

12. What is your emotional response towards the negative consequence of tourism practice around attractions in your area?.....

1=Mostly limited to initial welcome/appreciation
2=Shows apathy / lack of interest with lesser extent
3=Mostly distrust /suspect tourists activities
4= Openly antagonize / refuse tourists activities
15=Specify if any other _____

13. How critical is the level of the negative consequence of tourism on you?.....

1= Critical
2=Medium
3= Low

14. Which measure do you propose, at the forefront, to reduce the level of negative consequence of tourism around attractions in your area?.....

1= Enforcement on the implementation of policy elements
2=Training/education on various levels
3=Awareness/ advocacy /promotion
4= Enforcement on coordination/linkage/networking
5= Design conservation strategies
6= Combination of any one of the above aspects
15=Specify if any other_____

Thank you for sharing your experiences and knowledge!

Annex-2b: Tourist Survey Instrument

Addis Ababa University

School of Graduate Studies, College of Social Sciences

Department of Sociology

I. General Introduction

Dear Respondent,

My name is Tesfaye Zeleke, and I am a PhD candidate at Addis Ababa University, School of Graduate Studies in the Department of Sociology. Currently, I am conducting my dissertation fieldwork in the field of 'Sociology of Tourism. The title of my research is *"**INTERACTION, INSTITUTIONS AND IMPACTS OF TOURISM ON THE BISHOFTU-MODJO-HAWASSA ROUTE, CENTRAL ETHIOPIA**."* The purpose of the study is to produce knowledge on the growing dynamics of tourist-community interaction, the emerging social organization and the consequence of changes due to touristic activities.

The researcher would like to kindly request your genuine responses while replying to the survey questions. This is mainly because the quality of the final output of the study will largely relay on the information you provide. In this regard, your honesty in giving your responses will be highly valued. The researcher would like to assure you that the data collected from you; the respondents will only be utilized for the purpose of this research. Any confidential idea or information raised and discussed between you and the researcher will not be publicized without your formal acknowledgment and/or consent in any regard. Your collaboration in sharing your precious resource i.e. time, experiences and data- will be appreciated in advance.

II. General Instruction

There are four sets of questions to be replied to by you in the subsequent sections. The first section deals with your personal profile, followed by questions on the tourist-community interaction in the second section. The third section briefly assesses your opinion on the social organization operating in the tourism sector. Finally, the last section will assess your views on the level of impact brought by tourism in communities (i.e. both positive and negative).

III. Profile of the Respondents

The aim of the questions stated below is to obtain data on your profile. Please, answer by encircling/ ticking the numbers that suit to your preferences in the boxes corresponding each of the questions.

1. Questionnaire Code:…… | | |

2. Attraction setting where the tourist is contacted _____

3. Name_____

4. Sex …….. | 1= Male |
| 2= Female |

5. Age in years …… | | |

6. Country from which the originally Tourist come_____

7. Which tourist attraction sites have you visited on the Bishoftu-Modjo-Hawassa route as an international tourist? [you can choice more than one] ----------

1= Babogaya –Bishotfu
2=Wondogenet –Hot Spring
3=Langano Lake
4=Abijata-Shalla lakes
5=Hawassa Lake
6= Visited none of them

A. Questions on Tourist-Community Interaction

1. What factors motivated you in deciding to pay visit to the tourist sites in this area?

_____

2. For how many days do you have stayed while visiting the tourist attraction sites in this area……

1=Single day
2=Two – five days
3=Five –Ten days
4= Ten – Fifteen days
5= Fifteen – thirty days
6= More than a month

3. If your response to the above question is no. '2' 'Single Day' or 'two days', do you have any reasons for staying only few days.

_____

4. During your visit to the tourist sites, have you interacted with the any of the segments of host communities? ……..……

1=Yes
2=No

5. If your response to the above question no. '4' is 'Yes', in which setting have you had best experience out of your interaction?…….....

1=Hotel/Restaurant
2=Market/shopping centers
3= Juts on the spot of attraction-lakes/ hot spring
4= during the trip in the vehicles
5= In government offices
6=Private organizations- tour operators
7=At entertainment centers-sporting, music or rituals
8=if any other specify_____

6. During your interaction with the various segments of the community, indicate the key themes of your interaction with individuals under the following categories.

Economic Issues	Socio-cultural Issues	Environmental Issues	Political Issues	Any other Issues

7. Did you have any good experiences that result from your interaction with the host community on the Bishoftu-Modjo-Hawassa Route?.....

1=Yes
2=No

8. If your response to the above question no. is '7' 'No', why you did not have good experience with the host community?
_____

9. Which variable affected-your interaction with the host comm

1= Number of the days stayed in the site
2= The amount of money spent
3= The language of communication
4= The level of experiences to similar visits
5= Country of origin
6= The purposes of visit - activity undertaken by the tourist
7= Specify if any other_____

10. How do you see the extent of your interaction with the host-community on the Bishoftu-Modjo-Hawassa route, as a whole? ……..…

1=Discouraging and unsatisfactory
2=Somehow encouraging
3=Very satisfactory

11. In your opinion, which recommendation would you make for creating the best experience for tourists interaction with the host communities on the Bishoftu-Modjo-Hawassa route, in the future?.....

1=Training and awareness creation
2= New policy implementation
3= Enforcements on rules and regulations
4=Strengthening coordination among community, government and private social structures
5= Specify if any other_____

B. Questions Pertaining to tourism institutions

1. Which tourism institution, in your view, has been helpful in your visit on the Bishoftu-Modjo-Hawassa route?

1=Community based associations
2=Micro / business enterprises
3=Tour guide associations
4=Tour Operators
5.=District Bureau of culture and tourism
6=Tour Agent
7=Specify if any other _____

2. Did you have experiences of any contact with the formal government structures operating on tourism on the Bishoftu-Modjo-Hawassa route?.....

1=Yes
2=No

3. If your response to the above question is No. '2' 'Yes', briefly describe your experience of interaction with the government structures on site/s with their roles. _____

4. Which challenge/s have you identified in the social organization/s that helped you to visit the tourist sites? …

1= Lack of clear objectives/ rules
2.=Absence of coordination/structure
3=Shortage of resources (material and human) or awareness
4=Limited strategies to conserve tourism resources and sites
5= Limitations of the numbers of organizations/structures
6= Poorness on the qualities of services rendered
7=Specify if any other_____

5. Which type of rules have you observed being implemented during your visit around the sites?.....

1=Bylaws of the tour guide associations
2=Informally available rules around attraction sites
3=Guide lines by Bureau of Culture and Tourism
4= Regulations applied by Hotels /their association
5=Specify if any other_____

6. Which are, in your view, the specific roles of the tourism institutions in your interaction with the host-community?.....

1=Facilitate the exchange socio-cultural assets
2=Promoting strong networks
3=Promote awareness on the tourism industry to tourists
4=Enhance understanding between you and community
5= Building the image of the country
6=Advocates on the exploitation of tourism resources
7= Specify if any other_____

7. How do you put your overall observation of the role that tourism institution/s play in connecting your expectations with the tourism resource of the community? ……..…….

1=Beyond Satisfactory
2=Somehow satisfactory
3=Below satisfactory

8. Please **s**uggest what you think needs to be done if your response to the above questions is 'below satisfactory' or 'somehow satisfactory'

_____

C. Questions on the Level of the Measurement of the Positive Impact of Tourism

1. Do you think that any positive impact to happen as a result of your interaction with the host community on the Bishoftu-Modjo-Hawassa route?.....

1=yes
2=No

2. In your view, to which dimension do the positive impacts of tourism activities that you have noticed around the site/s are categorized?.....

1=Socio-cultural
2=Economic
3=Environmental
4=Specify if any other_____

3. How much did you spend on average (estimate in Ethiopian Birr) around a tourist site?.....

4. Can you list the major touristic related activities on which you spent money_____

5. Have you experienced any attempts made by the community members to link the positive consequences of tourism with environmental protections?.....

1=Yes
2=No

6. If your response to the above question is no. '5' above is 'Yes', please describe your experiences _____

7. Which positive consequence/s related to tourism, in your view, have you observed during your visit to the site/s on Bishoftu-Modjo-Hawassa route?.....

1=Enhancement of foreign language skills (listening/speaking)
2=Technology transfer
3= Ideas of change and new behaviors
4=Tolerance, avoidance of prejudice
5=Increasing social contacts/mobility
6=Preservation of cultural assets.
7=Economic surpluses and transactions
8= Specify if any other_____

8. How would you rate, in your view, the level of the positive impact of tourism development on the Bishoftu-Modjo-Hawass tourist route, if any?……..…

1=Highest
2=Medium
3=Lowest

9. If your response to question no. '9' above is 'lowest', please state what actions needs to be taken. _____

_____

D. Questions on the Level of Measurement of the Negative Consequences of Tourism

1. Did any of your interaction with the various segments of the community around the attractions correlate with the negative social consequences in the settings?.....

1=Yes
2=No

2. Which negative consequences did you observe around the tourist sites in the community you have visited? .....

1=Increasing congestions
2=Increasing highest traffic problems
3=Increasing environmental Pollutions
4=Higher levels of frequency of dislocations of the community around attractions
5=Increasing degradation of community values/ norms
6=Diversion of higher numbers of individuals to tourism from other sectors
7=Increased crime and social alienation
8= specify **if any other** _____

3. Which negative social consequence/s do you suspect are spreading around the attraction sites in the community where you visited? .....

1=Higher volume of Thefts
2=Increased number of beggars
3=Increased number of drug users
4=Noticed number of sexual deviances
5=Change to cultural behavior patterns
6=Specify if any other_____

4. Which type of environmental pollution, have you observed, to be most common around the attraction site/s you have experienced? .....

1=Throwing wastes
2=Degradation
3=Smokes
4=Polluting water bodies
5=Dislocations

5. In your view, how critical are, the extent of the negative consequences of tourism on the community?……...……..

1=High
2=Medium
3=Low

6. If your response to the above question is 'High' outline the measures you believe would limit the negative impacts of tourism related activities in the community of Bishoftu-Madjo-Hawassa ?

_____

I Thank You a Lot for All Your Contributions!

Annex-3: In-Depth Interview Guide

General Introduction

Dear informant,

My name is Tesfaye Zeleke and I am a PhD candidate at Addis Ababa University, School of Graduate studies, College of Social Sciences in the department of Sociology. Currently, I am undertaking a data collection activity for my dissertation work. The title of my dissertation is *"Interaction, Social Organization and the Impact of Tourism in Ethiopia: A Focus on the Bishoftu-Modjo-Hawassa Tourist Route."* Hence, the purpose of the interview is to gather data from you-informants; which you have gained through your observation and experience. Your active involvement in this research is greatly appreciated and I request your answer to be genuine, as the results of the study will largely depend on the quality of information that you provide me. The researcher would like to assure you that the data collected would only to be utilized for the purpose of research only.

I. Profile of the Informant

1. site:_____
2. Sex: _____
3. Educational status _____
4. Occupational category/_____
5. Tourism related income_____
6. Tourism related work experience_____
7. Time the interview started :_____time the interview ended : _____ total_____

II. Questions on Tourist-Community Interaction

1. How do you define human relationships in your view?
2. How do you define tourist-community interaction/contacts in your area/setting?
3. How the communities do define tourists?
4. How do you understand "social exchange" in the processes of tourist-community interaction?
5. What drives tourists to the attractions in your community?
6. Where are the settings of tourist-community interaction in your experiences?
7. What thematic issues are covered during interaction: economic, political, social, cultural, historical, technology? Support with examples.
8. State the factors/situations that enhance the interaction of tourists with communities.
9. What are the challenges in the tourist-community interaction? What measures have been proposed, and state the effectiveness to the directions sought?
10. Describe the activities and inter-relations between the tourist activity/purpose of visit and the interaction in your area

III. Questions on tourism institutions

1. What are tourism institutions/establishments, in your view?
2. Describe the role of tourism institutions/establishments in:
    i. Defining the tourist- host community interaction, rules, regulations, resource and overall interrelationships,
    ii. Managing the negative effects of tourism consequences (social, cultural, economic and environmental dimension)
    iii. Strengthening the positive tourism consequences (social, cultural, economic, environmental)
3. How do you see the emergence (both in terms of numbers and operation) of the social tourism institutions operating in tourism?
4. Describe the role of tourism institutions in social exchange between the tourist and community.

5. What are the elements, ideas, practices and experiences, in your views, mostly acquired through exchange during the processes of tourist-community interaction?
6. What are the coordination and networks among the various institutions operating in tourism activities? (between government structures, tour operators tour agents, tour guide association, hotel associations)
7. How do you link the role of the tourism development policy in the operation of tourism institutions/establishments?
8. Describe the major challenges that the tourism institutions have been facing in your area.
9. What, in your view, needs to be done to improve the role and involvement of tourism actors?

IV. Questions on the positive impacts of tourism

1. Describe the positive consequences associated with tourism phenomena in your community.
2. Which consequence of tourism (socio-cultural, economic and environmental) do you think have the greatest impact in benefiting the community members?
3. What are trends in the patterns of the development of the positive consequences of tourism around attractions in your area?
4. Does the process of exchange/ reciprocation positively affect the consequences of tourism in your area?
5. What actions need to be taken to further enhance the positive consequences of tourism in your community? (by the government, community members, private sector, Operators/Agents and tourist).

V. Questions on the negative impacts of tourism

1. How do you define the negative consequences of tourism phenomena in your area?
2. Describe all the negative consequences associated with tourism phenomena in your community
3. Which dimensions of the negative consequences of tourism (socio-cultural, economic and environmental) have become the most devastative in affecting the community members?
4. How do you see the trends in the development of the negative consequences of tourism around attractions in your area?
5. Are there changes in the nature and operation of the tourism institutions, adversely?
6. Does the process of exchange/ reciprocation negatively affect the dimension of tourism in any regard?
7. What measures have been introduced to combat the negative consequence of tourism around attractions in your area?
8. What further actions need to be taken to avoid the negative consequences of tourism in your community?

Annex-4: Key Informant Interview Guide

General introduction

My name is Tesfaye Zeleke and I am a PhD candidate at Addis Ababa University, School of Graduate studies, College of Social Sciences in the department of Sociology. Currently, I am undertaking a data collection activity for my dissertation work. The title of my dissertation is ***"INTERACTION, INSTITUTIONS AND IMPACTS OF TOURISM ON THE BISHOFTU-MODJO-HAWASSA ROUTE, CENTRAL ETHIOPIA."*** Hence, the purpose of the interview is to gather data from you-informants; which you have gained through your observation and experience. Your active involvement in this research is greatly appreciated and I request your answer to be genuine, as the results of the study will largely depend on the quality of information that you provide me. The researcher would like to assure you that the data collected would only to be utilized for the purpose of research.

I. Profile of the Key Informant

1. Site_____
2. Sex:_____
3. Educational status _____
4. Position in the organization/institution_____
5. Tourism related work experience_____
6. Time the interview started :_____time the interview ended : _____ total_____

II. Questions on tourist-community interaction

1. How do you define tourist-community interaction/contacts officially?
2. What are the factors behind tourists' influx to attractions in your area according to your institution?
3. Are there marked places/settings where tourists and the community interact?
4. How do you formally describe the trends of interaction in tourist locations?
5. State the circumstances/situations that promote interaction of tourists with communities.
6. What factors affect the contacts between tourists and the community?
7. What challenges undermine tourist-community interaction actions? And, what measures have been proposed by the government?
8. What policy, institutional, material and coordination linkages have been done to promote the changes underway because of tourism practices?
9. Tourists from which country, in your view, interact most with host communities around attractions in your area, either positively or negatively? Please give any examples that would support your views.
10. Are there inter-relations between the tourists' activity/purpose of visit and the magnitude of interaction in your?

III. Questions on tourism institutions

1. Describe your understanding/definition of the tourism institutions/establishments involved in tourist-community interaction in your area?
2. Discuss tourism institutions (outlined below and others), their objectives, operational modalities, resource , structural setups and coordination/networks
    i. The government bureau of Culture and Tourism at various levels
    ii. The tour Operators/ Agents
    iii. Association of Hotels
    iv. Local tour guide associations
    v. Micro-enterprises
    vi. Heritage clubs and councils
    vii. Cultural committees operating at community levels
3. State the role of tourism institutions

i. Defining the tourist- host community interaction, settings where it occurs, rules, regulations, resource and overall nature of interaction,
ii. Managing the negative effects of tourism consequences (social, cultural, economic and environmental dimension)
iii. Strengthening the positive tourism consequences (social, cultural, economic, environmental)

4. Are there "social exchange" practices in tourist-community interaction known at institutional levels?
5. What are the coordination and networks among the various institutions operating in tourism activities?
6. Discuss and link tourism development policy of Ethiopia aligning with cross-cultural contact of tourists and locals, exchange practices and interactional impacts.
7. Describe the major challenges most of the institutions operating on tourism services delivery have faced in your area
8. In your view, what needs to be done to improve the role and involvement of institutions/establishments in interaction?

IV. Questions on positive impact of tourism

1. Outline and justify the positive consequences associated with tourism phenomena in your area
2. Which dimension of tourism consequences (socio-cultural, economic and environmental), do you think hold the greatest impact on community members currently?
3. What are the patterns in the evolution of the positive consequences of tourism around attractions in your area?
4. What are the particular roles of the institutions, from the government side, in enhancing the positive consequences of tourism?
    a. Government line structures – highest to lowest
    b. Private Tour operators/Agents or Hotel Associations
    c. Community level associations and informal structures
    d. Micro-Enterprises
    e. Tour guide associations
5. What actions need to be taken by the government and other key institutions to consolidate the positive consequences of tourism in your community?

V. Questions on the negative impact of tourism

1. Describe the negative consequences associated with tourism phenomena interaction in your community.
2. Which dimensions of the consequences of tourism (socio-cultural, economic and environmental) have become most devastative in affecting the community members?
3. How critical are the negative consequences of tourism in your community?
4. How do you institutionally put the trends in the development of the negative consequences of tourism interaction?
5. Are there problems of accessing land and resource , because of tourism development?
6. What measures have been proposed for combating the negative consequence of tourism around attractions in your area?
7. What further actions need to be taken to avoid the negative consequences of tourism in your community, by the government?
8. How does, in your view, the negative consequence of tourism affect
    i. Policy and strategic elements,
    ii. implementation strategy,
    iii. coordination and linkage,
    iv. resource , and
    v. lack of awareness and advocacy
9. Which consequences, the positive or the negative, is most recognized in the community in your area?
10. Please describe any additional views on the negative consequences of the phenomena of tourism in your community.

Annexx-5: Focus Group Discussion Guide

General introduction

Dear discussants

Let me begin by introducing myself to you and why we are gathered here today. My name is Tesfaye Zeleke and I am a PhD candidate in the department of Sociology at Addis Ababa University. The title of my research is *"**INTERACTION, INSTITUTIONS AND IMPACTS OF TOURISM ON THE BISHOFTU-MODJO-HAWASSA ROUTE, CENTRAL ETHIOPIA**."* The main purpose of our gathering here is therefore, to discuss major issues in relation with my study. I would like to assure every discussant that the ideas raised and discussed in the group, will only be utilized for the research analysis alone. Thus, the discussion needs to be transparent and that every one of you should participate actively. For the purposes of using our time effectively, we set some ground rules; one of which is the switching off of mobiles. Although some dialogues are allowed, interventions while some group participant present his/her case, are prohibited.

I. General issues

1. Setting/tourist site/_____
2. Date: _____
3. Place where the FGD conducted:_____
4. Time started: _____time ended _____ total hours use:_____
5. Number of the group discussants: Male: _____Female:_____ Total:_____
6. Type/representation of the group discussant _____

II. Profile of the Group Discussants

Discussant Code	Age	Gender	Educational level	Marital status	Occupational category/Sources of income	Tourism /related work experiences	Sites visited on the study route	Linkage with tourism social organization or institution
P-1								
P-2								
P-3								
P-4								
P-5								
P-6								
P-7								
P-8								

III. Discussion Questions

a. Questions on tourist-community interaction

1. Define human "interaction" and inter-relationship, tourist-community interaction?
2. How are tourists characterized in this area?
3. Indicate the trends and extent of tourist-community interaction in this area?
4. What factors drive tourists to interplay with locals?
5. What are the challenges to tourist-community interaction?
6. What needs to be done to improve the tourist-community contacts?

b. Questions on tourism institutions

1. Identify and define tourism institutions/establishments operating in the area (government based, community initiated, and private organization)
2. State the objectives, rules and regulations, structural set ups and formations of tourism institutions?

3. Describe the social exchange practices between the locals and the tourists (material, technological, ideal and cultural).
4. What are the challenges of tourism institutions? (coordination, resource , promotion, etc)
5. What measures have been taken to reverse the challenges?

c. Questions on tourism impact

1. How do you define the impact of tourism on the community?
2. Is there any impacts (positive and negative) s of tourism in your area?
3. Identify and discuss both the positive and negative consequences of tourism **(**socio-cultural, economic and environmental dimensions).
4. Indicate, in your view, the trends and magnitude of the impact of tourism in the area.
5. Please state, in your view, the aspects that require improvement in response to tourism impact, specifically in promoting positive achievements and ruling out of the negative consequences.
6. Please describe and identify any additional views on tourist-community interaction, social organization and the impact of tourism.

Annex-6: Observation Guide

The observation checklists stated below were employed for the entry points to carry out observations during the entire fieldwork.

1. The location of the tourist attraction site and the social services infrastructures.
2. Number of tourists (on individual and group base) visiting the site.
3. Location of establishments/institutions (tourist hotels, operators, agents, guides, government bureaus).
4. Tourist-community interaction settings (bazaars, market centers, supermarket centers, swimming pools, handicraft shops, lake sides, cultural houses etc)
5. Activities of tourists (interacting, exchanging, entertaining, shooting pictures, research undertaking, purchasing items etc).
6. Preservation and conservation status of the sites - surrounding environment, fencing, environmental hygiene, pollution, entry to the areas and heritage protections etc
7. Tourist notebooks, documents on which tourist left their reflections and impressions about the attractions in the area.
8. Activities of local community members (actions of local guides, souvenir sellers, services provides, product makers, security men, etc

Annex- 6: Written Consent Form Prepared for the Participants of the Study

Greeting, my name is Tesfaye Zeleke. I am a PhD candidate at Addis Ababa University, School of Graduate Studies, and College of Social Sciences in the department of Sociology. Currently, I am undertaking my PhD dissertation fieldwork. The purpose of the research is to explore tourist-community interaction, the social exchange relations, look at the role of institutions and the impact of tourism on the communities residing on the Bishoftu-Modjo-Hawassa route, with particular emphasis on selected lakes, Park, and hot spring on the route that includes Babogay, Langano, ASLNP, Wondo-Genet and Hawassa.

You are one of the respondents, discussants or interviewees whom I approached and asked to participate in this inquiry. As you have been living in this area, your reflections and experiences are so essential for the study. _____ is my field assistant who will ask you to fill the survey questions and may take notes during the group discussion or involve in the interview sessions. Generally, it will take 30' to an hour to complete the survey items.

As a whole, there will be no physical, psychological or emotional harms caused to you because of your involvement in this study. There are also no direct cash or in kind benefit or payment given to you for your participation in this research. Thus, your participation in this study will be on voluntary basis. Your name will not appear while reporting the research. All the information collected from you will remain confidential.

If you have agreed and accepted the ideas discussed in the couple of paragraphs above, please give your consent through your signature in the spaces given below.

Name	**Signature**	**Date**
_____	_____	_____

Annex-7a: The Results of the Goodness of Fit to the Data

Goodness-of-Fit			
	Chi-Square	df	Sig.
Pearson	1275.423	1170	.017
Deviance	1156.040	1170	.609

Pearson and deviance goodness of fit: The "Goodness of Fit" table in multinomial logistic regression gives two similar overall model fit tests. Like the Hosmer-Lemeshow goodness of fit test in binary logistic regression, adequate fit corresponds to a finding of non-significance for these tests, as in the illustration below. Both are chi-square methods, but the Pearson statistic relied on traditional chi-square and the deviance statistic apples the likelihood ratio chi-square. The deviance test is preferred over the Pearson (Menard, 2002: 47).

Annex-7b: The Test of Predictors: The Likelihood Ratio Tests

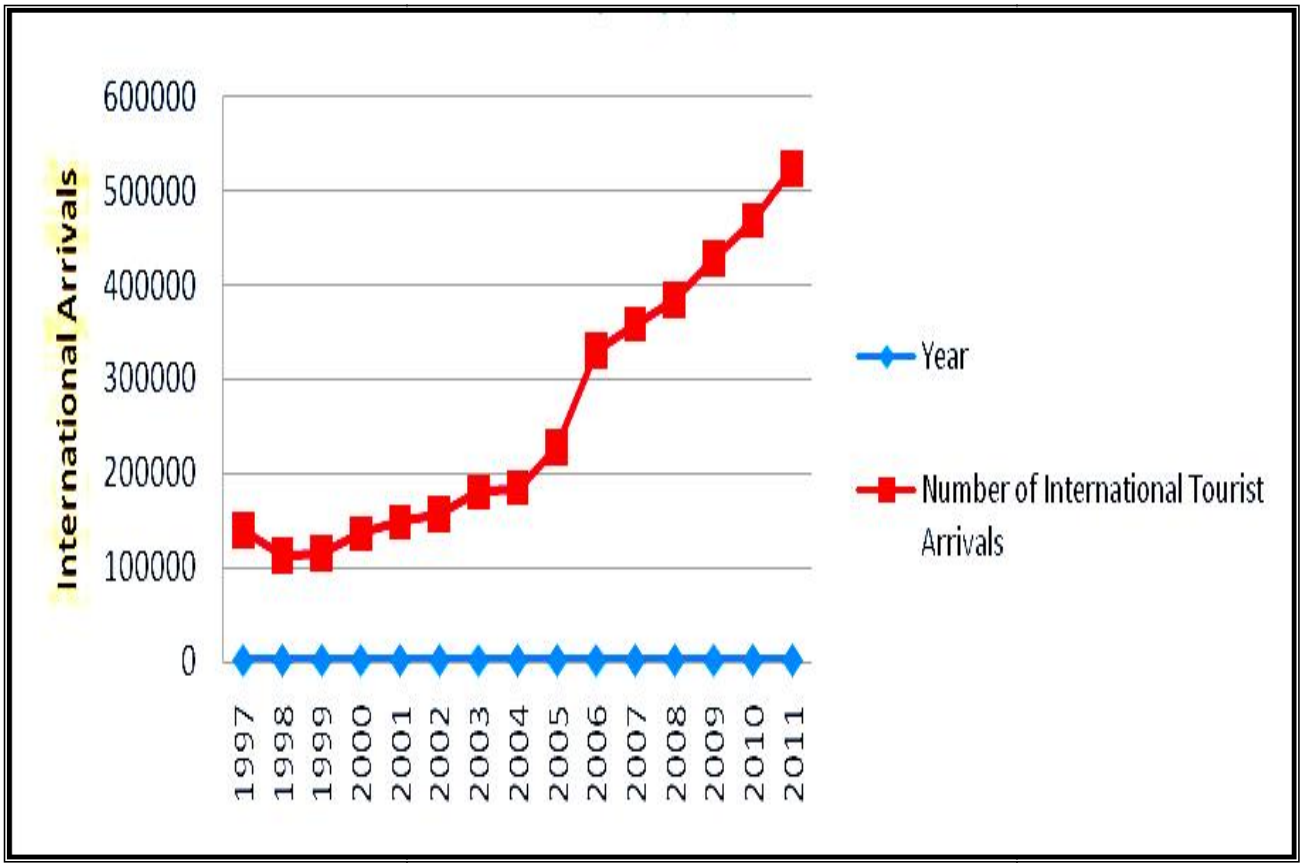
Likelihood Ratio Tests						
Effect	Model Fitting Criteria			Likelihood Ratio Tests		
	AIC of Reduced Model	BIC of Reduced Model	-2 Log Likelihood of Reduced Model	Chi-Square	df	Sig.
Intercept	1444.827	1613.736	1376.827[a]	.000	0	.
Whether locals' religious denomination affect the extent of interaction with tourists or not	1451.151	1600.188	1391.151	14.324	4	.006
Age category of tourists interacting most with locals	1447.283	1586.384	1391.283	14.456	6	.025
Gender category of tourists interacting most with locals	1451.516	1600.553	1391.516	14.689	4	.005
Locals' level of educational attainment creating best interaction experiences with tourists	1447.581	1596.619	1387.581	10.755	4	.029
Whether number of tourists on visit affect interaction with locals or not	1447.026	1605.999	1383.026	6.199	2	.045
Frequencies of tourist visit to attraction sites affecting interaction experiences with locals	1455.051	1594.152	1399.051	22.224	6	.001

The chi-square statistic is the difference in -2 log-likelihoods between the final model and a reduced model. The reduced model is the outcome of omitting an effect from the final model. The null hypothesis is that all parameters of that effect are 0.

a. This reduced model is equivalent to the final model because omitting the effect does not increase the degrees of freedom.
In the above table, the likelihood ratio test depicts that the variables are all statistically significant at 5% level of significance.

Annex-8: Trends in the Number of International Arrivals at National Level

The number of tourists demonstrated ever-increasing growth throughout the years. The graph below also corroborated this growing trend in the number of arrivals. At national, the number of tourists decreased in the rule of EPRDF during the Ethio-Eritrea war (Getachew, 1999: 176). The war threatened the image of the country and overall tourism practices.



Source: MoCT, 2012

Annex-9: Research Paradigms in Social Science Research

Fundamental Beliefs	Research Paradigms			
	Positivism (Naive realism)	**Post-Positivism (Critical realism)**	**Interpretivism (Constructivism)**	**Pragmatism**
Ontology: the position on the nature of reality	External, objective and independent of social actors	Objective, exist independently of human thoughts and beliefs or knowledge of their existence, but is interpreted through social conditioning (critical realist)	Socially constructed, subjective, may change, multiple	External, multiple, view chosen to best achieve an answer to the research question
Epistemology: the view on what constitutes acceptable knowledge	Only observable phenomena can provide credible data, facts. Focus on causality and law-like generalizations, reducing phenomena to simplest elements	Only observable phenomena can provide credible data, facts. Focus on explaining within a context or contexts	Subjective meanings and social phenomena that focus upon the details of situation, the reality behind these details, subjective meanings and motivating actions	Either or both observable phenomena and subjective meanings can provide acceptable knowledge dependent upon the research question. Focus on practical applied research, integrating different perspectives to help interpret the data
Axiology: the role of values in research and the researcher's stance	Value-free and etic Research is undertaken in a value-free way, the researcher is independent of the data and maintains an objective stance	Value-laden and etic Research is value laden; the researcher is biased by world views, cultural experiences and upbringing	Value-bond and emic Research is value bond, the researcher is part of what is being researched, cannot be separated and so will be subjective	Value-bond and etic-emic Values play a large role in interpreting the results, the researcher adopting both objective and subjective points of view
Research Methodology: the model behind the research process	Quantitative or qualitative	Quantitative or qualitative	Qualitative	Qualitative and Quantitative (mixed or multi method design)

Source: Saunders et al.(2009, p.119),Guba and Lincoln (2005), and Hallebone and Priest (2009) quoted in Wahyuni (2012:70).