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SOCIO-CULTURAL CONSEQUENCES OF TOURISM ON SURI
PEOPLE

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January, 2021
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**SOCIO-CULTURAL CONSEQUENCES OF TOURISM ON SURI
PEOPLE**

**A Thesis Submitted to Graduate Studies of Addis Ababa University in
Partial Fulfillment of Master's Degree in Tourism Development and
Management Program**

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This is to certify that the thesis prepared by Bardula Olekibo; entitled “*Socio-Cultural Consequences of Tourism on Suri People*” is a product of my work and that all sources of materials used for my thesis have been appropriately acknowledged. It was submitted to partial fulfillment of the requirements for the Degree of Master of Arts in Tourism Development and Management compiles in accordance of the regulations of the University.

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Acronyms/Abbreviations

ETO	Ethiopian Tourism Organization
FDRE	Federal Democratic Republic of Ethiopia
FGDs	Focus Group Discussions
GOs	Governmental Organizations
MoCT	Ministry of Culture and Tourism
NGOs	Non-Governmental Organizations
SNNPR	Southern Nations, Nationalities and Peoples Region
UNWTO	United Nations World Tourism Organization
VFR	Visiting Friend and Relative
WTO	World Tourism Organization

ABSTRACT

The aim of the study is to investigate the socio-cultural consequences of tourism on Suri People. To achieve the objectives the researcher employed qualitative research method. Both primary and secondary data were used to explore the socio-cultural consequences of tourism. To collect the primary data, interview and focus group discussions were undertaken with selected community elders, tour guides, government official and other concerned individuals. In addition, deep and continuous personal observation was conducted to fill the gaps of interview and other sources gathered from various literatures. For analysis and interpretation of the qualitative data from the informants and observations, the research employed a qualitative thematic content analysis. The study findings indicate that the Suri perceive specific positive and negative socio-cultural impacts of tourism on the community. Some of the positive socio-cultural impacts of tourism include the provision of jobs; improved personal incomes through exhibiting their villages to tourists, posing for photographs, selling their crafts and cultural materials; sharing cultural experience in their interaction with the tourists. Tourists appreciate improvements of social service providing infrastructural development in health care and education; and thus, some started supporting individuals on the Suri community. However, the study also revealed negative socio-cultural impacts of tourism on the community: The interaction creates new behavior strike the Suri as most characteristic of the tourists taking photographs all the time is a quintessential activity or posture of a tourist. Increase the number of tourists to visit Suri create commoditize Suri cultural values for the tourists such as male ceremonial dueling (donga), modifying body painting, material objects in exaggerating way for the tourist in sake of money. Besides, tourism has brought behaviors change of youth demanding money and robbing the tourists, community become irritated and aggressive on tour guides and tourists in case of cheating by tour guide and local guides. Conclusion tourism has both positive and negative contribution on social and culture of the community. Therefore, it is recommended that measure should be taken on negative contribution of tourism on the community by concerning body before social and culture is endangered, and also, improves positive side of tourism for the community benefit. The activities which showed by local community change behavior in irritated and aggressive on tour guides and tourists it postulated negative image of Suri in international image affects on tourists satisfaction, likelihood of revisit and favorable recommendation on Suri community.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which imply tourism expenditure (UNWTO, 2008).

As Mason (2008:36) said, tourism takes place in the environment, which is made up of both human and natural features. He also explains tourism as a significant form of human activity, can have major impacts. These impacts are very visible in the destination areas where tourists interact with the local environment economy, cultural and society. Hence, it is conventional to consider the impact of tourism under the heading of socio-cultural effects. The other writer also support what Mason said due to globalization, technology and the onset of cultural tourism and ecotourism, the number of living cultural areas is continually declining. For an indigenous culture that has stayed largely separated from the surrounding majority, tourism can present both advantage and problems (Chaudhary, 2009).

Meethan (2001:114&115) in his book, *Tourism in Global Society* argues the relationship between globalization and culture as: one of the consequences of globalization is the increasing homogenization and westernization of culture. The counter argument is that globalization is leading to the increasing differentiation of cultures and the assertion of cultural identity at a localized level.

Therefore, Tourism analyzed as a global phenomenon, its spatial component means that locality, or the specificity of places and cultures, is not diminished but actually reinforced within much of the tourism literature, culture tend to be accepted as an unproblematic category, referring either to the social characteristics of people and place or specific kinds of tourist activities and sights. The processes of globalization that are evident today mean that the idea of culture as being internally homogeneous and geographically bounded needs to be rethought. It will be argued that while tourism is globalize in terms of the movement of people and capital , it is also leading to

the reassertion of more localized forms of culture and the emergence of new 'hybrid' forms created for both domestic purposes as much as tourist consumption.

Tourism is a cross-cultural activity which touches many societies across the globe. It can contribute to the development and change of a community when it integrates natural attractions and the daily life of local communities into a tourism experience. It is an influential factor and a distinctive force for change in the visited communities (Burns and Holden 1995; Macleod 2004).

Tourism destinations in developing countries are incorporated as unfair and exploitative in the global economic system (Matthews 1978). Many studies on the impacts of tourism on local communities of developing countries were only addressed from the global perspective, but rarely contextualized within the processes of change in the local communities. Most governmental agencies' desire at each level down to small towns is to increase the role tourism plays as a development tool. It is also an important economic activity and is viewed by many governments as an engine of growth and job creation in both developed and in particular developing countries (Smith 1989). Yet, there is a continuing controversy over the value of tourism whether its positive impacts outweigh the negative ones.

As Fusco and Nijkam (2009) explained, tourism is a complex social economic phenomenon based on the growing needs of modern society for recreation and leisure. It also offers opportunities for education and a course of sweeping changes in modern societies with far reaching consequences for both developed and developing economies but uncontrolled tourism development may lead to the degradation of cultural and natural heritage, ultimately eroding the potential for sustaining tourism.

Perhaps the most notable impacts of tourism on traditional values and culture is that certain social and human relationships are brought into the marketplace and become an essential part of earning a living, thus commercializing interpersonal relationships with the arrival of large-scale tourism to developing countries, goods and/or services that used to be part of people's personal and social lives have been commercialized and offered as commodities. The support of traditional ethnic through tourism can help reinforce local identity, self-esteem and psychological satisfaction. However, on the negative side, by becoming a marketable commodity, the

traditional culture of the host community, along with its symbolic art, cultural event and spiritual importance, could begin to lose its relevance for the indigenous people (Crandall, 1987).

Ethiopia is one of the developing countries in Africa. The Ethiopian Tourist Organization was founded first by the Imperial Regime in 1964. Since this time the number of tourists and revenue collected increased well. In the Derg Regime, at the beginning the tourist arrivals showed decline although the situation improved later on. In the FDRE Government the tourist arrivals as well as the revenue collected have increased for the past twenty years (Ayalew, 2009). In Ethiopia tourist attractions embrace geological, archeological, historical, cultural or religious settings, unique animals in various parks, museums, and ethnic diversity. These attractions have been divided into two distinct circuits: northern historic and southern ethnological and nature-based circuit (World Bank 2006).

As Greenfield (1965:9) said the collectors in the coffee forests farther to the south west are as varied in their customs and livelihood as is the scenery itself. This cultural variation ranges from the vast unspoiled wilderness of lower Omo valley to full of activity city life. He further added, the unspoiled culture in some parts of the country is important attraction for tourist. As a matter of fact, the tourists want to expose themselves to the wilderness to have something of adventure away from the comforts of city life, and to meet tribal cultures which have not been changed much yet by modernization influences of the different parts of the country. Therefore this study aspires to investigate the Socio-Cultural Consequence of Tourism on Suri People.

1.2 Statements of the Problem

Socio-cultural impacts of tourism can be viewed from different and overlapping viewpoints: tourism impact studies, tourist-host interaction, tourist systems and tourists and their behavior (Cooper, Fletcher, Fyall, Gilbert, & Wanhill, 2008). Research on the social and cultural impacts of tourism mostly falls into three categories: the tourist, the host, and the tourist-host interrelationships. The tourist-host interrelationship concept has been central to the socio-cultural impacts of tourism literature since Smith's (1977) seminal collection: *Hosts and guests-the anthropology of tourism*. The research focus has mostly been on international tourism which often presents a wider gap between the socio-cultural characteristics of the tourists and hosts. These differences have a bearing on the magnitude of direct socio-cultural impacts associated with tourism development (Inskeep, 1991). Such socio-cultural characteristics include: basic

value and logic system, religious beliefs, traditions, customs, lifestyles, behavior patterns, dress code, sense of time and attitudes towards strangers (Inskip, 1991).

International tourism is considered a major source of intercultural contact through the tourist-host encounters in the contemporary world as tourists from industrialized nations visit destinations in the developing countries (Dogan, 1989). In most developing world destinations such as Malawi, international tourists find their encounters with local communities fascinating and unique as the host is usually from a different culture while the hosts may see the meetings as one of those many superficial relationships they have to go through during a tourist season (Wall & Mathieson, 2006). Local hosts may take advantage of such encounters and become exploitative by providing tourists with simplified and condensed experiences of the area (Cohen, 1988; Wall & Mathieson, 2006). As such, tourism may commercialize the usual spontaneous hospitality activities in these destinations. The tourist-host relationships are also viewed to be unequal and unbalanced in most cases as hosts feel inferior to tourists due to their apparent wealth (Wall & Mathieson, 2006).

As Turner (1994) states ironically tourism is a search for authentic local cultures. However, the tourist industry, by producing the illusion of authenticity, in fact underpins the experience of socio-cultural reproduction. He also explained that the very essence of tourism is travelling in search of exotic and/or authentic cultures; hence, tourism involves the preparation of people to see other places and peoples as objects of tourism, and the preparation of those people and places ready to be seen. Although Crick (1988) states the difficulty to differentiate authentic and inauthentic cultures as they constantly reinvent and reshape themselves, Urry (1990) emphasized that tourists are interested in the quest for experiences rather than authentic or inauthentic in their every day interactions with the local people. As a result of the interaction between the tourists and the hosts, socio-cultural and economic exchanges are ongoing processes and implications.

The tourists not only encounter some degree of new experiences but also bring their own culture and life styles such as fashions, behaviors and accessories to the visited community, often particularly perceived by the young people (Burns 1999). Van den Berghe (1996:829) describes the difference between tourists and the visited community as constituting culture, language, religion, social class and a variety of other social and cultural characteristics. These differences

initiate tourists to visit different people in the destinations, which in turn trigger socioeconomic interactions and cultural change.

In spite of the negative impacts of international tourism (such as commercialization of culture, loss of tradition, physical environmental impacts), there are positive effects that promote an international understanding and familiarity of tourists and the hosts. Besides, the international relations of tourism brought by visitor to local-relationships, there is also the interaction of groups, nationals and transnational's involved in the tourist industry (Matheson and Wall 1982). Coccossis (2009:49) argues that tourism may affect demographic characteristics, social structures and relations, economic activities and sectoral dynamics, social values and attitudes, culture and lifestyles in the host communities. Some academic writings on the anthropology of tourism (e.g., Young 1973; Turner and Ash 1975) remind us that cultures continually change, even in the absence of tourism.

As Matthews (1978) indicates that in developing countries tourism actors' are to pursue their political interests. As a result of the complex relationships between the diverse ranges of actors involved, tourism continues to pose challenges and opportunities. Thus, the relationship between individual personalities, local specificities and global processes of change still require more research on tourism. The relationships between the main agent's likes tourists, local tour guides and locals have not been focused on as most studies.

Even though Ethiopia, like other developing countries, has been experiencing the impacts of tourism, tourism related research is insufficient. various studies conducted in Ethiopia related to tourism include: Socio-Economic Impacts of Tourism in Axum Town, Tigray Regional State (Gebreaninya Gebru Kidane, Meaza Hadush Berhe 2017), Economic impacts of tourism on small-scale tourism enterprises (SSTEs) in Hawassa City, Southern Ethiopia (Kibrachew Tamene & Amare Wondirad 2019), The Economic Impact of Tourism in Ethiopia (Sahlemariam W /Senbet 1998), Socio-economic and environmental effects of tourism in Konso Terrace and cultural landscape, Ethiopia: perception of local communities (Abdibeshir Said Engdawork Assefa, 2015), Overview of Environmental Impact Assessment in Ethiopia (Mellese Damtie and Mesfine Bayou, 2008). Most of these studies were undertaken by historians, geographers, geology, Economics, Managements, and development studies specialists.

Some studies of tourism were done in South Omo areas. Among the few to be found are: an article by Turton's (2004) on Mursi people of Southern Ethiopia related to lip-plates and tourism.

Hanna's MA thesis (2007) focused on the perspectives of tourists and the Mursi. Régi (2011) did his PhD entitled "Transforming Aliens: Tourism and the Ambivalence of encounters among the Mursi of Southwestern Ethiopia". An MA thesis by Belete (2014) focused on commercialization of culture through tourism among the Konso people. Tamirat Tefera (2014) did his PhD entitled "Tourism in Hamar, Southwestern Ethiopia: Stakeholders, Interactions, and Implications".

In these up-and-coming works on tourism in South Omo, none has been done on socio-cultural consequences of tourism in Suri, on socio-cultural values, attitudes and daily life practices and behavior of the local community is not yet explored. In spite of the this a number of research done on the Suri culture, history, tradition, social organization, language, ethnicity, identity and interethnic conflicts by (Jon Abbink 1992, 1993, 1994, 1996, 1998, 2000, 2009, 2014, Mike Bryant and Daniel Bambu 2013, M. Lionel Bender 1977), and in the certainly Suri is among the top research destinations in the region.

This study, intended to fill the aforementioned gaps of existing literature about the consequence of tourism on social and culture in Suri community. By doing so, this study answers to those basic questions such as: "How is the interaction of native Suri with the tourists? What is the role of tourism for the community? What is the Suri culture that is commoditize as a result of encounter with tourist? What is the change of community relation interact with tourist?" the study would have three objectives.

1.3. Objectives of the Study

1.3.1 General Objective

The main objective of the study is to understand socio-cultural consequences of tourism on Suri People.

1.3.2 Specific Objectives

1. To describe the interaction of Suri with tourists.
2. To describe the Suri culture commercialize for the tourist.
3. To explain the change of community relations in Suri come across with tourist.

1.4 Significances of the Study

Numbers of research studies related to this subject are still limited. Therefore, the research is give significant source of information for future socio-cultural consequences of tourism on Suri People and have policy, development, academic and research significance.

Policy significance: The document provides guidance on the Planning that is broad-based, participatory, involves local authorities, managers and considers the values of local cultures will tend to be more compatible and create less antagonism. The findings of the research help them to incorporate socio-cultural consequences of tourism issues in tourism planning and recognize the importance of socio-cultural tourism as an alternative product for the diversification of rural tourism. In this regard, Suri Woreda Culture and Tourism Bureau and the Authority for preservation and Conservation of socio-cultural consequences of tourism in the area, are believed to be direct beneficiaries as it is a strong belief of the researcher that these institutions can use the results of this study for their future action.

Development significance: The findings of the research will change people understanding and attitudes towards socio-cultural issues in the communities to improve sustainable development in the result of the findings. The research output will enable and strength the region in economic development have ability to provide tourists requirement, retain the tourists dollar and generate regional flow-on economic benefits through socio-cultural resource attractiveness in the area accordance with the recommended output of this study.

Academic and research significance: After filling the gap the researcher had identified, findings of the research initiate other scholars to carry out further studies to fill the gaps that this study failed to address.

1.5 Scope of the Study

Any study from the early beginning have its own scope to determine the level and extent of the study, similarly this study has also its own focus in terms of thematically, Ethiopia is a nation nationality and the home of many ethnic's groups, as with immense natural and historical attractions, therefore, the scope of this study is limited in terms of content and geographical coverage in southwestern Ethiopia on Suri people related to socio-cultural consequences of tourism.

1.6 Limitations of the Study

Research work cannot be free from limitation. To this end limitations are also observed in this research. The study is limited to socio-cultural consequences of tourism on Suri people. Lack of socio-cultural consequences of tourism Study is another limitation of this research. The other limitation in performing this research is lack of financial and time constraints; and data was not collected across periods so, as to understand the full picture of socio-cultural consequences of tourism in the area. Therefore, readers of this study shall recognize these possible limitations on the overall result of the research.

CHAPTER TWO

REVIEW OF LITERATURE

2.1. Defining Tourism

Individuals become tourists when they voluntarily leave their normal surroundings, where they reside, to visit another environment. These individuals will usually engage in different activities, regardless of how close or how far this environment (destination) is (Jafari, 2000). Therefore, tourists are visitors, and what they do whilst visiting another place may be considered as tourism. Back in 1963, the United Nations Conference on International Travel and Tourism agreed to use the term visitors (other than residents) to describe individuals visiting another country. This definition covered two classes of visitor: Tourists were classified as temporary visitors staying at least 24 hours in a destination. If they are travelling for recreation, health, sport, holiday, study or religious purposes, their visit could be categorized as leisure. Alternatively, excursionists, including cruise travelers may be considered as temporary visitors, if they stay in a destination for less than 24 hours. However, these definitions fail to take into account the domestic tourists. In 1976, the Institute of Tourism (which later became the Tourism Society) suggested that tourism is the temporary short-term movement of people to destinations outside the places where they normally live and work. Therefore, tourism includes the movement of people for all purposes, including day visits or excursions (Cooper, 2008; Holloway & Taylor, 2006).

This broader definition was slightly reformulated at the International Conference on Leisure Recreation Tourism that was organized by the Worldwide Network of Tourism Experts and the Tourism Society in Cardiff, in 1981: Tourism may be defined in terms of particular activities, selected by choice, and undertaken outside the home environment. Tourism may or may not involve overnight stay away from home. In 1991, the United Nations World Tourism Organization declared that Tourism comprises the activities of persons travelling to and staying in places outside of their usual environment for not more than one consecutive year for leisure, business or other purposes. At this stage, one could differentiate between domestic and international tourism (Yuksel, 2004). The former refers to travel that is exclusively undertaken within the national boundaries of the traveler's home country. The latter refers to travel within the borders of one's home country. Domestic travel will have an impact on the balance of

payments and will reduce the outflow of money from the tourists' home country (Mathieson & Wall, 1982).

2.1.1 The Nature of Tourism

At this stage, it is important to realize that there are two types of travelers: There are those who travel for reasons of business. Others may travel for personal motives, including visits to friends and relatives (VFR travel); study; religious pilgrimages; sport; health, et cetera. For the first group, the decision to travel, and where to go, is largely beyond their control. The business travelers will have little discretion in the choice of their prospective destination, or on the timing of their trip. Generally, the purpose of their trip is not to enjoy the destinations' attractions and facilities. Business travel is usually arranged at short notice and for specific and brief periods of time; the duration of their itinerary may often be as short as a day (Swarbrooke & Horner, 2001).

In this case, there could be a substantial journey time involved. For these reasons, business travelers need the convenience of frequent, regular transportation facilities, efficient, reliable services and good accommodation facilities (in terms of accommodation and catering) of a high standard, at their destination (Jafari, 2002). Very often, business travelers will be less concerned about the cost of travel, as their employer could be paying for their travel arrangements (Gustafson, 2012). Higher prices will not deter them from travelling, nor will lower prices encourage them to travel more often. Therefore, there seems to be inelastic demand for business travel (Gillen, Morrison & Stewart, 2003; Brons, Pels, Nijkamp & Rietveld, 2002; Arnott, De Palma & Lindsey, 1993). On the other hand, leisure travel is highly elastic for those travellers who are price-sensitive. The lower prices for holidays to particular destinations will usually lead to an increase in the aggregate numbers of travelers (Hall, 2008).

Frugal tourists will usually shop around for affordable holidays (Xiang, 2013). Therefore, they may be prepared to delay their travel, or to book well in advance of their travel dates, if this would translate to a significant reduction in their travel costs (Russo, 2002). The growing disposable income among many populations from developed and developing countries is having an effect of reducing price elasticity for many holiday makers, as up market winter sports holidays, cruises, special interest and long-haul travel continue to attract a greater proportion of travelers (WTO, 2007).

2.2. Social Exchange Theory

Social exchange theory is rooted in several works of social sciences such as sociology, social psychology and anthropology (Firth 1967), focusing on utilitarianism, functionalism, and social behaviorism (Turner 1986). George Homans, Peter Blau, John Thibaut and Harold Kelley were largely responsible for the development of social exchange theory. Malinowski (1922), Mauss (1925), Lavi-Strauss (1969) and Schneider (1974) were anthropologists who have contributed for the development of social exchange theory by focusing on kinship systems, gift exchange and systems of generalized exchange.

The central assumption of social exchange theory is that all social life is based on exchanges of tangible and intangible rewards and resources between actors (Homans 1961). It refers to how individuals are dependent upon rewarding actions from others in which the primary purpose of the theory involves a sequence of interactions that bring about social obligations (Emerson 1976). According to Blau (1964a), the evident difference within social exchange is between reciprocal and negotiated exchange.

Studies in tourism from different disciplines have realized the importance of social exchange theory. They use to explain how local people strengthen the development of tourism and interact with tourists and other actors to pursue and maximize the benefits of tourism and to minimize its costs (Ap 1992; Yoon 1999; Yoon, Gursory & Chen 2000). Social exchange theory is, therefore, helpful to examine the positive and negative consequences of tourism on the host populations (Alhasanat 2008). Alhasanat (2008) stated that whenever the benefits of resource exchanges outweigh the costs, the interaction is positive, while negative whenever the costs of resource exchange outweigh the benefits. He also criticized social exchange theory for it focuses on the presumption of rational behavior. Yet, the theory is important in showing the impact of tourism and host attitudes at an individual and group level.

Homans (1967) proposed that humans pursue more than material goals in exchange, and that sentiments, services, and symbols are also exchange commodities. The exchange process includes not only tangible goods such as money and information but also non-materialistic benefits such as approval, esteem, compliance, love, joy, and affection (Turner 1986). With a reference to socially established signs and symbols, people shape the patterns of their behaviors and give meanings to their experiences. Symbols can be objects, activities, words, relationships,

events, gestures, or spatial units (Turner 1967; Duncan 1969), and used to analyze how people give meanings to their reality and how this reality is expressed by their cultural symbols. The symbolic interpretation aims at making other people's values, beliefs, and worldviews meaningful and intelligible (Scupin and Decorse 2004). Lashley, Lynch and Morrison (2007) stated that the meanings manifested in the cultural, historical, domestic, and everyday interactions of different actors of tourism can be interpreted. This indicates that for anthropologists, social interaction is symbolic exchange (individual psychological processes as well as patterns of social integration) or social relationships in addition to the economic or material exchanges. Through this viewpoint, human social behavior, interpersonal interactions and exchange relations can be analyzed.

Hence, most studies on social exchange theory have commonly advanced the following major assumptions: i) actors who involve in the interaction need to maximize benefits and minimize costs, ii) human social behavior is a sequence of exchanges, and iii) when actors receive rewards from others; they feel responsible to give in return. From these, it can be argued that tourism in any form consist of exchanges between and among individuals, stakeholders or organizations. This can in turn be applied to the interpersonal and definite kinds of transactions. The social exchange theory is, therefore, useful to analyze the data that focusing on whenever tourists buy various traditional Suri objects, take photos, participate in body painting performance, male ceremonial dueling (donga) and visits to villages. For their involvement, tourists pay some amount of money and provide material gifts to the Suri and local tour guides. The Suri and local tour guides do not only receive money from tourists but also different ideas, goods and behaviors. The social exchange theory is also helpful to analyze the intended and unintended socio-cultural consequences in the interactions between tourists and the Suri community.

2.3. Culture and Tourism

Culture is the widening of the mind and of the spirit—Jawaharlal Nehru. Tourism involves cultural exchanges and results in cultural enrichment of those who travel as well as those at the receiving end. Cultural factors attract tourists to destinations- architecture, sculpture, painting, historical monuments and birthplaces of famous people- are often visited by tourists.

Culture is tourism's main attraction-without culture to make the difference, every place would seem bluntly the same. World Heritage Sites are nothing but cultural sites, such as the Pyramids

in Egypt, the Tower of London, the Great Wall of China, and the Taj Mahal etc. Cultural tourism (or culture tourism) is the subset of tourism concerned with a country or region's culture, especially its arts. Cultural tourism includes tourism in urban areas, particularly historic or large cities and their cultural facilities such as museums and theatres. It can also include tourism in rural areas showcasing the traditions of indigenous cultural communities (i.e, festivals, rituals), and their values and lifestyle (Mc Intosh and Goeldner, 1990).

Cultural tourism has been defined as 'the movement of persons to cultural attractions, away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs. Cultural tourism may also be defined as special interest holidays, essentially motivated by cultural interests such as trips and visits to historical sites and monuments, museums and galleries, artistic performances and festivals as well as lifestyles of communities. Across the world, the trends of industrialization and development have had an urban centric approach. Alongside, the stresses of urban lifestyles have led to a counter-urbanization syndrome. This has led to growing interest in the rural areas. At the same time, this trend of urbanization has led to falling income levels, lesser job opportunities in the rural areas leading to an urbanization syndrome in the rural areas. Cultural tourism is one of the few activities which can provide a solution to these problems. It is a proven way to strengthen viable, small business, resulting in increased household income and savings, and thus, alleviating the crunch of economic poverty (Blackwell 1997; Schweitzer 1999).

Cultural tourism has enabled the countries to accord importance to the development of cultural products intended for visitors and to the protection of natural environment. Tourism destinations reinvent themselves for various reasons. The focus of cultural tourism is on culture, art, literature, history and architecture of a country. Thus tourism has a significant role in India's pattern of inbound tourism. Cultural tourism is a major tourism resource of any tourist destination. The importance of preservation and management of cultural heritage has been realized as an increasing number of tourists are visiting cultural attractions (Tunbridge, 2005).

Tourism definitions place cultural tourism within a broader framework of tourism concepts and tourism management dynamics. For instance cultural tourism is a form of special interest tourism, where culture forms the basis of either attracting tourists or motivating people to travel others place it in a tourism systems context, recognizing that it involves interrelationships

between people, places and cultural heritage (Hall, 1991). Cultural tourism has also been conceptualized from a business perspective as involving the development and marketing of various sites or attractions for foreign as well as domestic tourists (Goodrich, 1997).

The World Tourism Organization (WTO) defines cultural tourism as movements of persons essentially for cultural motivations such as study tours, travel to festivals and other events, visit to sites and monuments, travel to study nature, folklore of art, and pilgrimages (WTO 1985:6).

Cultural tourism is deeply influenced by an inspirational element. Cultural tourism involves experiencing or having contact of differing intensity with the unique social fabric, heritage, and special character of places. It is also hoped that by experiencing culture, the tourist will become educated as well as entertained (VICNET, 1996), will have a chance to learn about the community (IDCCA, 1997), or will have an opportunity to learn something about the significance of a place and its associations with the local community, its heritage, and a cultural or natural landscape (AHC, 1999). Some people even like cultural tourism to a quest or search for greater understanding (Bachleitner and Zins 1999; Hannabus 1999). It is noted by the eminent authors that with such a past orientation, cultural tourism would help the tourists view the present from a different view point. During most of the 20 century, tourism and culture were viewed as largely separate aspects of destinations. Cultural resources were seen as part of the cultural heritage of destinations, largely related to the education of the local population and the underpinning of local or national cultural identities (Shepherd, 2002).

Tourism, on the other hand, was largely viewed as a leisure-related activity separate from everyday life and the culture of the local population. This gradually changed towards the end of the century, as the role of cultural assets in attracting tourists and distinguishing destinations from one another become more obvious. In particular, from the 1980s onwards cultural tourism became viewed as a major source of economic development for many destinations (Smith and Robinson, 2009).

Culture and tourism have a mutually beneficial relationship which can strengthen the attractiveness and competitiveness of places, regions and countries. Culture is an increasingly important element of the tourism product as it creates distinctiveness in a crowded global market place. At the same time, tourism provides an important means of enhancing culture and creating

income which can support and strengthen cultural heritage, cultural production and creativity. Therefore, culture and tourism are linked because of their obvious synergies and their growth potential. Cultural tourism is one of the largest and fastest growing global tourism markets and the cultural and creative industries are increasingly being used to promote destinations (OECD, 2008).

2.4. The Nature of Tourist–Host Interaction

The relationship of tourist-host can be characterized differently, giving different emphasis on certain aspects such as economic, social and exchanging knowledge. It has been seen as hierarchical, equal, one-way, and two-way by different authors. In the nature of tourist-host interaction, there are different factors that influence destination areas and people: tourist motivations, attitudes, expectations, experiences, socio-cultural and economic backgrounds, technological conditions and the volume of tourism (Pearce 1998). With respect to economic interaction, it occurs when tourists buy and hosts sell traditional objects and tour guides guide tourists. Socio-cultural interaction takes place when tourists and host communities use or share available resources and facilities while enjoying the cultural practices such as visiting villages, performances and rituals or ceremonies that express cultural interactions (Keyser 2002). These forms of interactions are visibly in Suri.

Sharpley (1994) stated that the nature of tourist-host interaction is ephemeral and the relationship between the former and the latter is unbalanced in terms of wealth, power and status. There are also cultural differences between the former and the latter. Similarly, Mathieson and Wall (2006) states that the interaction of tourists-hosts lasts for a short period of time in which tourists usually spend only a few days in the destination areas. This depicts that the nature of tourist-host interaction is superficial and impedes tourists from enjoying and experiencing a range of activities among the host communities. This form of interaction, instead, creates opportunity to interact more with other tourists and a few people who work in the tourism industry since tourists spend most of their limited time in tourist facilities. Thus, they have little opportunity to meet and share the real experiences of the local people. This does not mean tourists could not share certain elements of culture from the host communities.

Bosselman (1999) suggests that the mutual interaction between tourists and hosts has a long history that goes far back to a mere commercial transaction. This has gradually appeared as the

effects of the tourists upon the hosts increases. Regarding this, in a comparative study of two West African cases (Mali and Cameroon), Van Beek (2003) argues that the encounters between tourists and hosts have been distinguished by some common features and even contradictions. But it may have different consequences for the host communities. In this regard, Favero (2000:16) point out that “the encounter between tourists and attractions at destinations should be approached not in terms of the dichotomies real/fake, original/copy, but rather as meaningful within a context of a technologically, complex international scene. This statement suggests that instead of attempting to create divergence, it is necessary to understand the context in which tourists’ are satisfied with what the hosts’ present to them.

Wall and Mathieson (1982) stated that the characters of interacting groups or individuals and the situation in which their contact take place have determined tourist-host interactions. From an anthropological perspective, Burner (in Selby 2004) has used an ethnographic approach in understanding the interaction between local communities and tourists in his study of Indonesia (1995) and Ghana (1996). Knight (1995) elaborates the encounters between tourists and villagers, using anthropological approaches, as encompassing hierarchical relationship. Concerning this, Nash et al. (1981) calls for the relevance of understanding the interaction between and among different cultures and subcultures. This is helpful for anthropologists to understand tourists and their encounters within the host society. In his study, Stronza (2001) depicted that in many ways tourism is imposed on the hosts without their interests and encouragements. As a result, tourists and the host populations may encounter misunderstanding of one another. Swain (1995) suggests that the participation of hosts to improve the management of tourism and its benefits for the hosts is a step toward understanding of tourists in their interaction. It is also naïve to consider the local people as just passive recipients of tourists but rather they pose themselves towards maximizing their benefits from tourism. Therefore, attitudes and images held by tourists and hosts mediate their impressions of each other. In spite of this, many images are left outside tourist planning because tourists, hosts and operators remain separate from each other (Pi-Sunyer 1989). In a general sense, Régi (2013:5) explained that tourist-host encounters creates inequalities and to be a source of misunderstanding and reciprocal exploitation. On the contrary, it reveals mutual understanding and represents the relationships of people across the globe positively.

Krippendorf (1986) mentions unequal power relations between tourists and hosts that tourists engage in leisure activities while the hosts normally engage in work during their encounter. But also I see that some of the hosts are also in leisure despite the interruption of hosts from their normal activities, i.e., their normal work, and develop new ones for the time of the encounter. Frohilck (2010) argues that women, men and children of the developing countries have been considered as servants of tourists from the developed nations. But it could be seen as a business relationship (Epple 2011, personal e-mail communication). This relationship of the served and the server automatically implants social barriers to the development of a meaningful relationship, both on grounds of culture and social class as well as respect for local traditions and customs (Nash 1989). Thus, tourists and hosts have different access to wealth and information, commitment and responsibilities, socio-economic position and cultural identity (DeKadt 1979; Krippendorf 1986; Jafari 1989).

The socio-cultural and economic interactions in tourism are not always positive. Brown (1984), for example, describes the Fijians odd treatment of the tourists. The reason behind this was the tourists' odd dressing style, behavior and morality which are not as such impressive to the locals. Similarly, tourists who involve in practices that are considered deviant by the local communities, for instance, the kissing of male and female tourists on the street is taken as offending among the culture of the local Muslims in Kenya (Sindiga 1999).

Tourists' perception towards hosts can be developed before their visit to a certain destination and reshaped after their visit. However, it has been less frequently discussed in various studies. Image can be a complete set of description, beliefs or information about a certain country or people. People can develop positive or negative perceptions about a country, place, culture or people through experience, information given by media or other sources (Jenes 2011). Thus, images conceived by an individual or a group of people depending on their value, status and their way of thinking.

Usually, learning and understanding locals' customs, dress styles, eating styles and other habits by tourists is interesting educational experiences that help avoid conflict between the tourists and host communities. The interaction between 'hosts' and tourists is characterized by some shared factors and even paradoxes but its effect is not consistent at all, and may have different repercussions for the host communities. Thus, tourism paves the way for the interaction of

different people at a global scale that transform and maintain the culture, economy and landscapes of the local communities at tourist destinations areas.

2.5. Tourist-Host Interrelationships and Socio-Cultural Impacts of Tourism

Socio-cultural impacts of tourism can be viewed from different and overlapping viewpoints: tourism impact studies, tourist-host interaction, tourist systems and tourists and their behavior (Cooper, Fletcher, Fyall, Gilbert, & Wanhill, 2008). Research on the social and cultural impacts of tourism mostly falls into three categories: the tourist, the host, and the tourist-host interrelationships.

The tourist-host interrelationship concept has been central to the socio-cultural impacts of tourism literature since Smith's (1977) seminal collection: *Hosts and guests-The anthropology of tourism*. The research focus has mostly been on international tourism which often presents a wider gap between the socio-cultural characteristics of the tourists and hosts. These differences have a bearing on the magnitude of direct socio-cultural impacts associated with tourism development (Inskeep, 1991). Such socio-cultural characteristics include: basic value and logic system, religious beliefs, traditions, customs, lifestyles, behavior patterns, dress code, sense of time and attitudes towards strangers (Inskeep, 1991).

International tourism is considered a major source of intercultural contact through the tourist-host encounters in the contemporary world as tourists from industrialized nations visit destinations in the developing countries (Dogan, 1989). In most developing world destinations such as Malawi, international tourists find their encounters with local communities fascinating and unique as the host is usually from a different culture while the hosts may see the meetings as one of those many superficial relationships they have to go through during a tourist season (Wall & Mathieson, 2006). Local hosts may take advantage of such encounters and become exploitative by providing tourists with simplified and condensed experiences of the area (Cohen, 1988; Wall & Mathieson, 2006). As such, tourism may commercialise the usual spontaneous hospitality activities in these destinations. The tourist-host relationships are also viewed to be unequal and unbalanced in most cases as hosts feel inferior to tourists due to their apparent wealth (Wall & Mathieson, 2006). Therefore, I discuss the impacts of tourism on the host communities in the following:

2.5.1. Negative socio-cultural impacts

Tourism needs the support from local residents in a destination to thrive and this realization has eventually led to increasing attention being given to the perceived impacts of tourism development (Ap & Crompton, 1998). Tourism development brings in changes in a host community which affect people's habits, daily routines, social lives, beliefs and values (Dogan, 1989). Some of the major negative socio-cultural impacts of tourism include: the demonstration effect, commoditization, staged authenticity, increase in crime, prostitution, overcrowding and loss of amenities for residents, neo-colonization, relocation of traditional settlements, drug abuse, alcoholism, vandalism, and breaking up of family structures (Archer, Cooper, & Ruhanen, 2005; Cohen, 2004; Cooper et al., 2008; Inskeep, 1991; Mason, 2008; Mathieson & Wall, 1982; Mbaiwa, 2005; Pizam, 1978; Shaw & Williams, 2002).

2.5.1.1. Demonstration effect

The demonstration effect is one of the direct aspects of socio-cultural impacts of tourism which happens when tourists influence the behavior of the host population (Cooper et al., 2008). This happens due to the introduction of foreign ideologies and ways of life into societies or communities that have not been exposed to lifestyles of tourists (Bryden, 1973). Mathieson and Wall (1982) argue that international tourists display unusual behavior on vacations as there are fewer constraints and as a consequence hosts develop a misconception about tourists. As such most host communities in developing countries start to desire foreign commodities or adopt ways of living displayed by tourists (Shaw & Williams, 2002).

The local population's aspirations to the material standards and values of tourists lead to copying of tourists' consumption patterns and the young members of the community are more susceptible to the demonstration effect (Mathieson & Wall, 1982). The adoption of the foreign values by a host community can also lead to premature departure to modernization producing rapid and disruptive changes to the society (Shaw & Williams 2002). These disruptive changes include international and intra-national migration as employment opportunities created by tourism in resort towns facilitate the movement of people in many countries (Mathieson & Wall, 1982). The demonstration effect is taken to be beneficial if the local residents are motivated to get better education to improve their living standards (Shaw & Williams, 2002).

2.5.1.2. Commoditization

Cohen (2004) defined commoditization as a process by which things and activities are evaluated in monetary value in a trade context thereby becoming goods and services. Tourism has a corrupting effect brought by the cheapening of artistic values or the commoditization of local traditions and customs, for instance, the performance of religious or historical ceremonies on demand, out of context and for monetary reward (Pearce, 1989). As a result, commoditization leads to the organization of pseudo-events which are planned, designed to be performed to order by tourists and have minimal relationship to real elements on which they are based (Mason, 2008).

Culture loses its objective when it becomes a commodity for financial transactions and usually crafts, ceremonies and rituals are exploited, made more colorful, dramatic and spectacular in order to attract the attention of tourists (Cooper et al., 2008). It should be noted that these pseudo-events can eventually become authentic events replacing the original events or practice and there is a danger for the hosts to forget the true meaning and significance of the practice or event overtime (Mason, 2008). Cohen (2004) also argues that commoditization can lead to the exploitation of the local residents and their cultural resources by outsiders as the process is mostly initiated by culture-brokers and entrepreneurs from outside the local community.

2.5.1.3. Staged authenticity

In most destinations, there is now an increasing demand for tourism products that offer cultural authenticity (Cooper et al., 2008). In a bid to provide tourists with sufficient cultural exposure to satisfy their demands while preserving the true cultural identity of the host community, the local residents opt for staged authenticity (Cooper et al., 2008). In staged authenticity, the host community strives to convince the tourists that the festivals and activities being performed are authentic while they still ensure that the tourists do not manage to penetrate behind the stage curtains (Archer et al., 2005; Cooper et al., 2008). But it is argued that this approach can lead to increasing levels of penetration by tourists when the firewall curtains continue to retreat when trying to provide greater tourist experiences and diversity in a competitive tourism market (Cooper et al., 2008). With this situation, the host population will find it difficult to maintain the integrity and pride of their culture.

2.5.1.4. Prostitution

In many destinations sexual exploitation and/or prostitution has grown rapidly as tourism and more recently a major tourism market has grown up around sex tourism with Thailand, the Gambia and some Central European countries marketing the sexual content of their products (Cooper et al., 2008). It should be noted that prostitution existed before the growth of mass tourism (Mathieson & Wall, 1982), but it is argued that tourism development has created locations and environments which attract prostitutes and their clients. A study by Mbaiwa (2005) in the Okavango Delta in Botswana also found out that tourism increased prostitution in the area as prostitutes target tourists and business people from other urban areas visiting the destination. Shaw and Williams (2002) also contend that tourism development often creates a favorable environment for prostitutes and the breaking of moral bonds of behavior by tourists when they are away from home usually leads to the expansion of prostitution in host communities. Although tourism increases the dividends of the prostitution trade, it is not solely responsible for it (Shaw & Williams, 2002). At the meantime, the proliferation of AIDS is slowing down the growth of prostitution or the sex element in the tourism industry though many tourists from industrialized countries usually relax their sexual morals during vacations (Cooper et al., 2008).

According to Turner and Ash's (1975:129) explanation, the 'guests' represent a form of cultural imperialism, an unending pursuit of fun, sun and sex by the golden hordes of pleasure seekers who are damaging local cultures and polluting the world in their quest. Prostitution is a particularly significant spin-off business in a number of Southeast Asian cities, and it is conspicuous how the esteemed Asia guide goes into substantial detail on procuring prostitutes in most Asian capitals. Similarly, Japanese 'sex tours' to Southeast Asia have become a source of conflict both in the region and in Japan itself (Wood 1980:577). In addition, tourism has also been linked to an increase in prostitution in some areas and, as a result of their earnings, a lack of respect for traditional authorities among male and female prostitutes (Terkenli et al. 2007). From this, it is clear that traditional ways of family structures changed as a result of the interaction between tourists and the host communities. Correspondingly, Kauffmann (2008) shows the growing trends of sex tourism in Central Rift Valley, Ethiopia that challenges the existing culture of the community and the hospitality of the country in general.

2.5.1.5. Crime

Crime is another aspect of negative socio-cultural impact of tourism associated with tourism. Though the link between crime and tourism has been suggested, it is hard to establish whether crime increases simply because of tourism or the increased population density or urbanization (Cooper et al., 2008). Though this is the case, a number of studies indicate that crime is one of the negative impacts perceived by local residents in a destination. Vandalism, drug abuse and disorderly behavior are some of the crimes which are perceived by local residents as the most negative of the impacts of tourism development (Pizam, 1978). The presence of large numbers of tourists in a tourist area usually provides the source for illegal activities including drug trafficking, robbery and violence which have been reported in Brazil, Florida and Jamaica (Cooper et al., 2008). Studies by Ap (1990), Ap and Crompton (1998), Brunt and Courtney (1999), and Mason and Cheyne (2000) also confirm that tourism increases rates of crime in a destination area.

2.6.2. Positive socio-cultural impacts

Some of the positive socio-cultural impacts of tourism include: improving quality of life, increasing the availability of recreational facilities, improving quality of public social services such as fire and police protection, improving understanding of other cultures, preserving cultural heritage and promoting cultural exchange (Ap & Crompton, 1998).

2.6.2.1. Economic benefits and improvement of quality of life

The economic benefits of tourism which include provision of income and employment improve people's quality of life in a destination (Inskeep, 1991). Tourism serves as a catalyst for the development of other related sectors such as construction, agriculture and fisheries hence the economic benefits are further enhanced (Inskeep, 1991). The economic benefits to local residents can further be improved through community based tourism initiatives where the local residents are actively involved in tourism activities. In Botswana, the Wildlife Conservation Policy of 1986 and the Tourism Policy of 1990 led to the foundation of community based tourism and natural resource management programs which increased opportunities for local residents hence improving their standards of living (Mbaiwa, 2005).

2.6.2.2. Improvement of Infrastructure and social services

Tourism development comes with improved and better infrastructure in a destination which enhances the quality of life of the local community (Cooper et al., 2008). This is evidenced by development of improved water supply and sewage treatment systems, airports, roads, and electricity supply. In most tourist areas, local residents also have the opportunity to access new restaurants and a better range of food and beverages. Inskeep (1994) argues that revenue from tourism helps to pay for improvements to community facilities and services. Tourism development also facilitates provision of improved security by the police and fire protection in a destination area (Ap & Crompton, 1998). Studies by Pizam (1978), Milman and Pizam (1988), Lankford (1994), and Tovar and Lockwood (2008) confirm that tourism development improves infrastructure and social services to people in a destination area.

2.6.2.3. Cultural Rejuvenation, renewal of cultural pride and conservation of cultural heritage

Tourism development promotes the rejuvenation and preservation of cultural products and practices as indicated by Mbaiwa (2005) that in Botswana, tourism has rejuvenated traditional villages providing services to tourists such as accommodation in traditional huts, traditional dishes, music and dance, use of dug-in-canoes for safaris, production of baskets and other traditional wooden-engraved products and beads. It should be noted that as part of tourism development the traditional villages in Botswana promote and preserve culture that would have died by now without tourism (Mbaiwa, 2005). Tourism puts new life into ceremonies, rituals, old skills and crafts through tourists and this inspires pride in a destination's heritage and culture as it is re-valued (Cooper et al., 2008).

Inskeep (1991) also contends that tourists' appreciation of traditional cultures brings a sense of pride to local people in their culture there by maintaining cultural identity of even minority cultural groups in a society. Tourism also stimulates the conservation of cultural heritage of an area and these elements of cultural heritage include archaeological and historical sites, traditional arts, handcrafts, dance, music, drama, customs, ceremonies and dress (Inskeep, 1991). Revenue realized from tourism also assists the development and maintenance of museums, theatres and other cultural heritage facilities (Inskeep, 1991; Inskeep, 1994; Tovar & Lockwood, 2008). It is

also argued that tourism development coupled with good community tourism planning approaches can change peoples' negative attitudes to wildlife conservation for the better as socio-economic benefits start accruing to the local communities (Mbaiwa, 2005).

One of the greatest significance for cultural change may be the corps of young men in virtually every Southeast Asian country geared towards learning English in order to bask in the glory of contacts with tourists and make money by providing them with an array of services. Often dressed in the latest Western fashions, they seem prime candidates for playing the role of culture brokers discussed in the literature (Wood 1980:46). This is a common phenomenon in Ethiopia where young people hang around tourist destination and act like modern person by speaking English. From the above assertions, the contacts between the tourists and the local communities' particularly young people led to positive and negative socio-cultural impacts.

In various studies of tourism, the following negative socio-cultural impacts are summarized: negative attitudes, prejudices, stereotypes, misunderstanding, increased strain, lack of sympathy, mistrust, clashes of values, and exclusion from mutual activities, feeling the sense of inferiority, unfriendliness, and problems of adjustment, disturbance, communication problems, insecurity, ethnocentrism and sense of otherness towards the values of others' culture (Boissevain 1979; deKadt 1979; Sindiga 1999; Pearce 2006; Frohilck 2010). Ashley and Roe (1998) also stressed that tourism is likely to worsen social conflicts between or within communities due to the competition to benefit and control tourism.

From the above arguments, it can be summarized that tourism has both positive and negative socio-cultural implications depending on the extent of tourism development in a certain area. I also argue that the focus on the positive and negative impacts of tourism studies are better viewed from both the local people and the tourists perspectives unlike much literature that sees the impacts only from the host side. This is due to the fact that the number, behavior, country of origin and socio-cultural and economic aspects of tourists matter a lot in positively and negatively influencing the host communities.

2.7. Overview of tourism in Ethiopia

The base of tourism is the travel of people from one area to another. In the earliest times, Ethiopia had socioeconomic contacts with Egypt, Israel, South Arabia, Greece and Rome, which

shows how merchants and explorers began travelling to Ethiopia. The socioeconomic contacts were mainly associated with the surplus production of agriculture in Ethiopia that even helped the travel of Ethiopians within and outside the country. Records demonstrate that a kind of tourism has occurred since 300 BC in the form of travelers, missionaries, explorers, navigators, royal ambassadors, merchants and hunting expeditionary. Preachers and merchants played a role in introducing religions to Ethiopia that also contributed to the development of tourism too. In addition, Portuguese missionaries and other Europeans came to Ethiopia to explore the source of Blue Nile (Ayalew 1992).

The introduction of modern tourism was associated with a man called Ato Habte Selassie, who served as Minister of Tourism. He is credited for bringing the idea of tourism to Ethiopia for the first time around 1961. Like other countries' identifiers of tourist attractions, for example, the pyramids of Egypt, the Eiffel Tower in France, and the Great Wall in China, Habte Selassie used the slogan of Thirteen Months of Sunshine in promoting the uniqueness and potentials of Ethiopia as a tourist destination. He was also attributed for the emergence of the Historic Route that includes Lake Tana, Lalibela, Gondar, Aksum and The Blue Nile Falls (Mehalet 2011). The scientific findings of the world's earliest known hominid called 'Lucy' in 1974 and other consecutive scientific studies has also increased the importance of Ethiopia as a tourist destination (Ayalew 2009). In the upcoming sections, the historical development of tourism in Ethiopia during the emperor Haile Selassie, the Derg and the EPRDF regimes are discussed.

2.7.1. During the Emperor Haile Selassie Regime

During the reign of Emperor Haile Selassie, some progress had been made in the development of the tourism industry. In 1963, the first tourism enterprise called Ethiopian Tourism and Hotels Investment Corporation was established. It was officially chartered through order No.30/1964 in September 1964 as Ethiopian Tourist Organization (ETO). It was founded to control and manage the planning and implementing of programs to promote, encourage and supply the relevant facilities for tourists and tourism industry in Ethiopia (D Little 1996). Leading to its establishment were the major areas of foreign tourist attractions like the historic routes of Axum, Lalibela, Gonder and Bahir Dar. Since the establishment of the ETO, a lot were done to attract tourists in its policy tasks. However, it took a long way to meet at least the minimum expectation

and to increase the flow of tourists to Ethiopia. The increasing trend of tourist flow, after the establishment of ETO, is presented in the below table.

Table 1: The number of tourists after the establishment of Ethiopian Tourist Organization (ETO)

Years	No. Tourists	Year	No. Tourists
1964	19,836	1969	46,418
1965	25,412	1970	53,187
1966	33,696	1971	64,542
1967	29,401	1972	63,940
1968	42,114	1973	73,662

Source: Tourism Statistics Bulletin (2006-2008; No.9).

Based on the policy tasks the organization has done a lot to attract tourists. Accordingly, as indicated in the table the number of tourists was increasing in a few years after its establishment. However, the tourists flow decreased in 1967 and 1972 due to the political turmoil in the country.

2.7.2. During the Derg Regime

The rapid growth of tourism was interrupted during the change of government in 1974. Several factors also accounted for the poor performance of tourism during this period such as the development of an unfriendly environment for international tourists, restrictions imposed on the private sector participation, low level of investment on tourism promotion and development, inadequate infrastructural facilities and poor transport, among others (MEDaC 1999). During the very beginning of the Derg regime, at the launching of the national economic and cultural development program, measures had been taken to re-coordinate and change the situation of the tourism industry. Consequently, ETO was upgraded to the status of Ethiopian Tourism Commission (ETC) in 1980 under the proclamation No.182/1979 by integrating various governments and nationalized organizations. The main aims of ETC were preserving and developing Ethiopia's natural and cultural heritage, expanding and accommodating recreational facilities, and developing and promoting tourism at home and abroad (Ayalew 2009).

Table 2: The number of tourists who came to Ethiopia during the Derg time and the income received in birr

Years	No. of Tourists	Receipts	Year	No. of Tourists	Receipts
1974	50,220	22,159,000	1983	64,240	17,078,000
1975	30,640	15,133,000	1984	54,552	12,986,000
1976	36,929	11,106,000	1985	61,459	18,136,000
1977	28,984	4,338,000	1986	58,529	10,367,000
1978	30,817	3,330,000	1987	73,144	29,550,000
1979	36,400	11,272,000	1988	76,450	39,271,000
1980	39,500	14,668,000	1989	76,844	42,901,000

Source: Tourism Statistics Bulletin (2006-2008; No.9).

The data from the tourism commission shows, except 1977 and 1978 when the country were found in a most terrible condition. The number of tourists are still not only quite significant but in some years greater than under the previous regime.

2.7.3. Tourism in the Federal Democratic Republic of Ethiopian Government (FDRE) Regime

After the downfall of the Derg regime in 1991, the EPRDF regime campaigned for the shift of command economy to free market economy and changed the ETC to the Ministry of Culture and Tourism (MoCT) in 2005. The broad objectives and principles were visioning to see Ethiopia's tourism development leading to responsible and sustainable tourism which would also contribute to poverty reduction (MoCT 2009). At the same time, it encouraged private investments in hotels, tour operators and/travel agencies, based on the free market policy. The government introduced reforms of tourism and pave way for tourists to visit Ethiopia from all over the world. According to Ethiopian Tourism Commission Statistics 2002 (cited in Mahlet 2011) stated that since 1991, improvements were made in facilities, infrastructures and promotions, demonstrating the collaborative works done between the government and private tour operators in promoting the tourism sector. As a result, 64 tour operators and travel agents operated in Ethiopia up to 2002, but, the number of tour operators increased to 320 in 2013 (FDRE Government Communication Affairs Office 2013). This suggests the realization of a relatively conducive investment opportunity in tourism.

Table 3: Number of Tourists who came to Ethiopia during the Federal Democratic Republic of Ethiopia (FDRE) and the income received in birr

Years	No. of Tourists	Receipts	Year	No. of Tourists	Receipts
1992	83,213	57,763,000	2001	116,438	642,000,000
1993	93,072	107,822,000	2002	130,939	676,100,000
1994	98,070	114,315,000	2003	160,234	778,000,000
1995	103,336	144,972,000	2004	172,954	994,408,000
1996	108,885	182,665,000	2005	193,288	1,202,368,000
1997	114,732	279,000,000	2006	290,458	1,494,812,000
1998	90,847	225,000,000	2007	311,943	1,987,241,000
1999	91,859	252,000,000	2008	330,157	1,979,539,000
2000	108,954	577,800,000			

Source: Tourism Statistics Bulletin (2006-2008; No.9)

From the above table the increasing trend in the number of foreign tourist arrivals during the EPRDF regime (1992-2008). In these years, the revenue gained from tourists also increased. But it shows a decreasing flow of tourists and revenues generated between 1998 and 1999 due to the war between Ethiopia and Eritrea. It is unquestionable that when there is instability or war in a certain country, tourists do not travel there. Since 2000, the country witnessed a massive flow of tourists.

In general, the three regimes have similarities and differences in their policy frame of handling the tourism industry. Thus, the organizations responsible for designing, implementing, promoting and encouraging programs of tourism and tourist facilities during the Emperor Haile Selassie, the Derg and the EPRDF regimes were ETO, ETC and MoCT respectively. Tour operators, travel agencies and hotels were privately owned during the Imperial and the EPRDF regimes while during the Derg they were nationalized and organized under the governmental National Tour Operator and travel agency operating under ETC. The biggest hotels together with the Ethiopian tourist and Trade Corporation and catering institute were administered by the Ethiopian Hotel and Tourism Commission through Hotels Corporation during the Derg regime. At the Imperial and the Derg regimes, a central administration plan was used while decentralized during the EPRDF regime. A major role of the Imperial and the EPRDF regimes was to provide tourist facilities in areas where private initiatives were lacking, but in the Derg regime the role of the government was insignificant and discouraged private investors and initiatives. From this one can see that a lot of focus has been given to the tourism industry during the EPRDF regime. The

EPRDF regime had designed and implemented several policies and strategies of tourism compared to the previous two regimes although there are many areas to be improved.

2.7.4. Cultural Attraction for Tourists

Ethiopia is culturally also a diversified country. There are many ethnic groups, nations and nationalities. These nation and nationalities have kept their identities differentiating them from one another. The differences are multiple languages, religion, food habits, dressing habits and ways of life in general. As cited in Wondafirash Genet's thesis (1996), the nomads of hot Denakil Deserts, and the farmers of the cool mountains of Shewa, Gojjam, Tigre, etc....the collectors in the coffee forests of Jimma and hunters in the west tropical forests farther to the south west are as varied in their customs and livelihood as is the scenery itself.

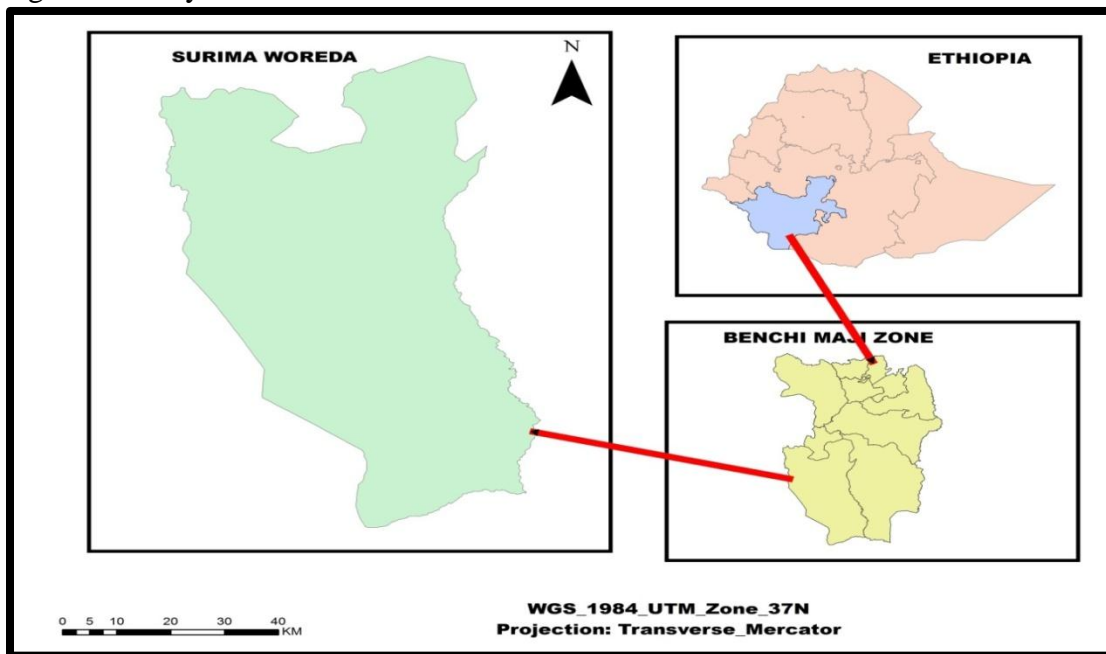
These cultural variations range from the vast unspoiled wilderness of lower Omo Valley to busy city of Addis Ababa. The unspoiled cultures in some parts of the country are important attraction for tourists. As a matter of fact, the tourists want to expose themselves to the wilderness to have something of adventure away from the comforts of city life, and to meet tribal cultures which have not been changed much yet by modernization influences. Although Ethiopia has natural, historical and cultural attractions all together once, this research focus on the cultural part of the South Nation, Nationalities and People Region in Bench-Maji Zone especially on Suri people.

CHAPTER THREE RESEARCH METHODOLOGY

3.1. Selection of Research Setting

I have chosen the Suri Woreda as a major research setting. The basic rationale to choose this ethnic, is that it is one of the those communities that have different social norms, values and culture such as female lip plate and ear lobe discs, body painting and scarification, male ceremonial duling (donga), diet in particular the drinking of blood taken from a live cow that make them unique from other surrounding. Moreover, even if there might be other communities that have their own unique culture and values in recent years, the attention given to Suri people by different societies, governments, Medias and the like attract me to make it the setting for this research, because Suri is one of the major tourist destinations.

Figure 1: Study Research Area



Source: Bench-Maji zone culture and tourism office data base

3.2. Selection of the Research Participants

The research used purposive sampling because the selection of members is based on a criterion that would be established first (chosen for a specific purpose) so, the research would make ready around five groups of participants that incorporate in this study (e.g. each participant must be more than 18 years old and tourists who frequently visit Suri selected as a key informants), individuals living in the surrounding of Suri woreda, and others like tour guides, tour operators, NGOs and GOs. Since this research tries to investigate the socio-cultural consequences of tourism on Suri people, members of the Suri Woreda were taken as one of the major participants for this study.

The researcher believes that members of the surrounding communities help researcher to get a clear image about the issue under the study. Because of this the researcher went to the village purposefully to contact with the tourist direct or indirect to find the main objective of the research. In this study, the researcher also tries all the best to include tourists, tour guides, tour operators, NGOs and GOs, and residents in the study area because they have a strong connection among themselves. Thus, the researcher selected these five major groups of participants to find the necessary information from different angles.

3.3 Research Design

A research design is the arrangement of conditions for collection and analysis of data in a way that aims to combine relevance for the research purpose with economy in procedure. It is a decision concerning what, where, when, and how much by what means concerning an inquiry or a research study constitute a research design. A research design is the conceptual structure and blue print within which a research is conducted (Kathori, 2004 & Ranjit, 2011).

A research design is a procedural plan that adopted by the researcher to answer questions validity, objectively, accurately, and economically. Through a research design the researcher decide and communicate to others his decision regarding what study design he propose to use, how he is going to collect data from his respondents, how he is going to select his respondents, how the information he is going to collect is analyzed and how he is going to communicate the finding (Ranjit, 2011 & Crosswell, 2007). According to Miles and Huberman (1994) argue that qualitative techniques are helpful in describing and explaining the patterns of interactions and the realities constructed by individuals, who are taking part in the research. In order to produce

cultural descriptions, uncovering multiple realities in tourism, exploring processes and complexities in detail, qualitative methods were found to be the most appropriate research design in this study.

In order to achieve the objective of the study, qualitative methods were found to be the most appropriate research design in this study for the sake of enriching the result of the research participant observation, in-depth interviews, focus groups discussion, formal and informal conversation were used to help the researcher to obtain intended results, thus increasing the chance of obtain information that can be associated with real situation related to socio-cultural consequences of tourism on Suri people.

3.4 Research Methods

3.4.1 Participant Observation

Participant observation is one of the central methods used to see people's behavior and in its natural setting about many of the events and processes going on. This method helped me to observe the daily lives of the Suri. My interaction with the Suri helped me to understand the socio-cultural consequences of tourism upon the Suri. Bogdewic (1992) reveals the importance of participant observation over interviews and questionnaires in reflecting the real behavior of informants in their daily interactions.

Therefore, this data generating methods was employed in this study because it helps researcher to have formal and informal conversation and interaction with members of the community and observe the daily activities and socio-cultural consequences of tourism upon the Suri. The researcher also, observed the how preparing fake cultural events (e.g. male ceremonial dueling (donga), boy painting) and how prepare them-selves to meet the tourist's expectation. Researcher even, participated in some daily activities of the community's likes, male ceremonial dueling (donga), boy painting, local dressing, from their feeding system, in the market and their farming activities, etc. to reflecting the real behavior of informants in their daily interactions.

3.4.2 In-Depth Interviews

In- depth interviews is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. Therefore, in-depth interview is the main research method

in this study. It's used with selected key informants from Suri and the tour operators, local tour guides and GOs who are knowledgeable about Suri and tourist interaction, and tourism activities in the area. Their experience of working in tourism related activities and their being representative of the Suri people were taken into interaction. The informants from the Suri included the elderly and the youth, male and female people. This was thru to understand the social and cultural changes as the result of encounter with tourists, connections and interests of other performers of tourism.

Throughout in-depth interviews, open-ended and semi-structured question formats were used in the interview guide. The researcher allows the interviewees to choose the location and free time for the interviews to avoid disruption in their daily activities. The interview guides were used to get information on how explain the rituals, ceremonies, performances and livelihoods of the Suri to tourists and asked about economic and socio-cultural changes of Suri interaction with tourists, although, direction of the discussion make sure all relevant issues related to socio-cultural consequences of tourism on Suri people were addressed. Interviews with tourists were held at Kibish tourist comp and at gust house in Tuliget. This was held to get information on the motivation of tourists visiting Suri and their interaction with Suri.

Interviews were also employed with selected key informants from Governmental Organizations (GOs) and Non-Governmental Organizations (NGOs). It was similarly done to see the sights the contribution of tourism for Suri people and to realize how they are coordinating with tourism industry in the area. Generally, the researcher conducted in-depth interview with 20 tourists, 6 tour guides from Addis Ababa, 7 local guides (4 from Kibish and 3 from Tulgit), 18 elders (10 male and 8 female) and 25 youths (13 male and 12 female) of the Suri, 4 informants from NGOs (2 from Tulgit evangelical church mekane yesuse, and rest from Kibish Kidane miret church), 10 informants from GOs (Bench Maji Zone Cultural and Tourism Office, Suri Wereda Culture and Tourism Office, Kibish primary and secondary School).

During in-depth interviews, most of the time, open-ended and semi-structured question formats with probe were necessary used in the interview guide. The researcher allows the interviewees to choose the location and time for the interviews to avoid disruption in their livelihoods. The interview guides were used to direct the discussion and make sure all relevant issues were addressed. The researcher also, applied interview process in verbally in face to face situation. All

interviews' were recorded and translated to English and used for final analysis along with notes that researcher took while interviewing.

3.4.3 Focus Group Discussions

Focus Group Discussions (FGDs) defined as semi structured group discussions, which yield qualitative data on the community level by facilitating interaction between participants. FGDs yield qualitative data given that the answers are not defined a priori, that the questions are open ended and that the facilitator is willing to move the discussion to subjects that seem important for the group insights into the interaction of the participants (Creswell 2007). In this research methods five FGDs were conducted with the Suri people and local tour guides (1 FGD with male and 1 FGD with female elders in Kibish town, 1 FGD with male youth Suri around Tulgit, 1 FGD with female Suri youth girls at Kibish primary school, and 1 FGD with members local tour guides association at Kibish primary school).

The demographic group composition given attention based on comfort and compatibility of the participants who shared the same sex, had a similar age category and socioeconomic background. FGDs were used to see the different motivations, experiences, perceptions, behaviors and understandings of tourism consequences on Suri people based on age and gender. This helped researcher to understand the differences occurred across time and it is appreciated to check and crosscheck the information gathered through in-depth interviews and observation. To recruiting participants FGDs researcher consulted local people to display knowledgeable and active individual in community for FGDs to construct detail ideas related to tourism in the area.

3.5 Data Analysis Method

Data analysis is the process of developing answers to questions through the examination and interpretation of data. Here, the researcher first identified the data and then interpreting them based on the central idea of the collected data. The data collected through participant observation, in-depth interviews, FGDs, and through other data sources were analyzed and presented using a qualitative thematic content analysis. Digitally recorded data were first downloaded into the laptop and transcribed, then organized and thematized for analysis and interpretation. The field notes and images taken during the field were also considered in the analysis.

The answer that were collected from the field through qualitative methods were thematically organized into topics, clustered similar topics, checked for emerging themes and read through transcripts before starting the qualitative analysis. Data analysis started after the researcher got the sense of the whole picture of the data and after thematically coded. Finally, the data were interpreted and conclusion was drawn.

3.6 Ethical Consideration

All study participants were informed about the purpose of the study and the right to refuse interviews and questionnaire at any stage. Organizational approval-the researcher gets approval and obtains a written recommendation letters from Addis Ababa University. The letters explain idea and purpose of the research and used in order to contact with the respondents' through the area. Effort was made to overcome ethical concerns of the participants due to the sensitivity of the issue under study by careful designing and explanation about the purpose and usefulness of the study by excluding names and other identifying numbers from the questioner in order to assure confidentiality of information.

CHAPTER FOUR

OVERVIEW OF SURI CULTURE ATTRACT TOURISTS

4.1. Southern Nations Nationalities and People's Region

SNNPR is one of the nine regional states in Ethiopia bordered by Kenya in the south, Gambella region in the North West, Oromiya region in the north and east, and Sudan in the south west. It is approximately located between 4°43-8°58 north latitude and 34°88 39°14 East longitude. Based on ethnic and linguistic identities, the region is divided into 13 Zones. These are subdivided into 126 Weredas (districts) 24 and 8 special Weredas. There are 3678 rural kebeles in the region (Official Websites of SNNPR, <http://www.snnprs.gov.et/about.html>, accessed on 30/10/2019).

The region covers a total area of 113,539 square kilometers. It enjoys environmental diversity and diverse cultural life. The lowland areas are characterized by arid and semi-arid while the highlands have cool temperate climate and high rainfall. In the region, 80% of the population live in the highland areas while 20% in arid and semi arid areas (Yohannes, et al 2005). According to the official website of SNNPR, 56 ethnic groups are found in the region with diverse and distinct languages, geographies, cultures, identities, survival mechanisms and sociopolitical histories. In 2007, the population of the SNNPR was 15, 042,531 (CSA 2007). Therefore, within different indigenous groups the researcher deals with the (SNNPR) in southwestern region in Bench Maji zone especially on Suri people.

4.2. Bench Maji Zone

According to the (profile of SNNPR, 2008) Bench Maji Zone is one of the 13 zones of South Nation Nationalities and Peoples Region government, and it is divided in to 11 weredas such as Bero, Debub Bench, Guraferda, Maji, Meinit-Goldiya, Meinit-Shasha, Mizan-Aman Twon, Semien-Bench, Shey-Bench, Sheko and Suri and one city administration. Mizan-Aman is the capital town of Bench Maji Zone at a distance of 561 km far for Addis Ababa and 836 km from Hawassa the regional capital.

The Zone is bordered on the south by the Ilemi Triangle, on the west by South Sudan, on the northwest by the Gambella Region, on the north by Sheka, on the northeast by Keffa, and on the

east by Debub Omo. It has a total area of 112,000 Square km, with a total population of 652,531 inhabitants.

In general, according to the Zone Cultural and Tourism Bureau, in these eleven woredas there are about six different ethnic groups that have their own cultures, languages, norms, and traditional life styles. Among these ethnic groups for example, Suri, Meinit, Bench, Sheko, Dizi and Zilmamo. All the ethnic groups are peculiar with their own languages, ceremonial dances, ethnic celebrations and unique hair style, way of living and wearing styles and colorful body decorations. The culture and traditional life style of these different ethnic groups is considered as one of important tourist attractions of the Bench-Maji Zone. From the six different ethnic groups, the Suri is the one that are known by their mosaic culture and the researcher's main study area focus on it.

4.3. Suri Culture Attract Tourists

4.3.1. Donga (Stick fighting Ceremony)

Donga is name of the stick fighting. That is a unique occasion to perpetuate and common activity among the Suri society. The stick fights (donga), or ceremonial dueling, is a popular activity among the Suri, where only men, especially young, unmarried and married men from the Tegen (youth) up to Rora (junior elders) age-grades participate in the actual stick fight. Therefore, dueling takes place in a large open space at the edge of a village. Donga (stick fight) tournaments are organized all over Suri land between the different groups. Stick fights may be thought of as a ceremony for the young men to find their future heron's, spouse and protecting their sisters and family from external violence in a society. This stick fights have the same characteristic with the Mursi ethnic group when youths organize donga to challenges another youth in the area (Brown.O 2000).

The Suri donga, no two members of the same settlement will challenge each other (although people of the same clan, spread over different lands, can). Several matches and return matches are held over a period of a few months every year. The timing is important; the main dueling season is after the sorghum and maize harvest in November, when food is plentiful, labor is no longer needed in the fields, and people can tolerate being injured. Cattle still have enough pasture then to stay in one place for five to six weeks, allowing the young herders to participate.

Duels on a smaller scale are held after the planting of the main crops in April and May (Abbink, 2000).

Donga is done with long, slender poles made of tough wood (*Grema mollis* Juss), with a length of about 2.10 to 2.40 meters. (A similar but shorter stick is used for herding) these poles have a phallic-shaped tip. Suri consider it impolite to point to the similarity and ask about its meaning, but the connection with masculinity is obvious. Suri dueling or fighting with anything else (e.g., knives or spears, let alone rifles) is never permitted. Duelers with a good reputation have the right to wear an elaborate fighting uniform, which consists of protective materials which made from cotton bands for the neck, legs, and head, these materials a very strong woven hat and shield of sisal plant fiber. A cow bell is also attached to the outfit. These items are scarce and usually owned by others (not the best duelers), who lend them for the occasion. The participants enter the dueling ground in a group, chanting their own songs. Spectators bring their own food (mostly sorghum beer) and install themselves in good observation positions at some distance from the dueling ground (Spencer1998:111, 119).

During the dueling or fighting the winner is one of the contestants, his opponent must either fall to the ground or retire hurt (commonly because of broken or bruised legs). After the winner of the day is known, his supporters carry him in triumph on a wooden rack to girls from other villages, specifically from the one that organized the duel, who evaluate the merits and attractiveness of the victor and his party.

According to my key informant Oletula explain that the most important that makes the Suri people to play stick fights (donga) are:

- 1). Is the way to dealing with the problem after fighting, the duels are an example of domesticated violence, so to speak; i.e., violence contained and kept under control by the Community and the culture of the participants. In the Suri males enact a controlled violent performance to make a claim to power (for the present and future) by showing age mates their defiance and courage (preferably with lasting scars), maintain a good and respectful relationship with in a community. When you play stick fight in a community if you are best player, you will be respected and you will be welcomed warmly in the local community.

2). Psychological sense for muscularity and superiority considered to bring heroism, pride, and prestige involved, as is evident from details like the phallic-tipped poles used in the duel, with the aim of bringing down the stick of the opponent. Playing donga make to become heroes in stick fighting and people will know you. That is why most players are exposing themselves to the community during stick fight. They prove their best show performance to the community by fighting as best heroes.

3). symbolically showing their bravery to the females and their relatives among the onlookers, to attract the attention of girls and make good approach to find the most beautiful girl. When the fighters play well, they will be loved by many girls for their bravery (interview, 13 of July 2013, in Kibish).

Therefore, the stick fights (donga), or ceremonial dueling, is the most important social activity of the Suri which attract tourists to visits the area in every years.

Figure 2: Donga (Stick fighting Ceremony)



Source: photograph by the researcher, April, 2019

4.3.2. Body painting

The Suri People having been using body art as a form of self-expression for a very long time and find great pleasure and pride in painting and expressing themselves. Body painting starts from and very young age and with Mothers painting and decorating their babies with detailed designs. This exposure to body adornment starts a lifelong tradition within the community. Mother paints their young children's faces which further instills their rich culture in the children at a young age. Both males and females paint one another with few mirrors to ensure each design and pattern is executed to perfection (Rigby, P. 1985).

Similarly, Barkaman, a 46 year-old-Suri man stated that the Suri people use elaborate and decorative body art for many different reasons including; to designate position, for ritual, to ward off illness, to attract the opposite sex, or to associate families, a community. Each pattern and design has a different meaning and it is believed that once their bodies are painted, they come alive in spirit. The Suri do not incorporate the use of symbols in their body art designs, but instead have specific designs for particular events, ceremonies and rituals. Suri use more traditional mediums and materials that come from the natural environment surrounding them such as; ochre which is found in the local area. Ochre comes in variety of colors like; Yellow, Red, Purple, Brown, Sienna, Umber. Another material that is utilized in body painting expression is yellow sulfur, white kaolin, white limestone and grey ash, common minerals found in local low-lying area. Natural materials are believed to further enhance the relationship between the Suri and their natural environment and create a soulful connection in body painting (interview, 9th April 2019, in Tulgit).

From my observation the Suri people use their bodies as canvases, elaborately decorating and painting their bodies and faces with spontaneous and beautifully detailed designs and patterns. They also practice the methods scarification and piercings to further decorated and beautify themselves. Therefore, body painting is the social activity of the Suri which both males and females are involved in, and mostly travel agent advertizing in their web site and motivating tourists come to enjoy this Suri body painting.

Figure 3: Body painting



Source: photograph by the researcher, August, 2019

4.3.3. Ear and Lips piercing

A girl's lower lip is cut, by another woman of her settlement, when she reaches the age of 18 or 20. The cut is held open by a wooden plug until the wound heals. It appears to be up to the individual girl to decide how far to stretch the lip, by inserting progressively larger plugs over a period of several months (Turner, 1980: 115).

The history of Ear and Lips piercing in Suri culture are taken as a mechanism: (1) to discourage slaves (2) adopt as identity (3) become cultural aesthetics (beautifulness). Ear piercing practiced both by male and female, but a lip piercing is practiced only by a girl when has reached puberty, she will have her lip cut and a small wooden stick inserted, giving her a new identity. She becomes a togokoroyay (womanhood), an age-set in Suri that indicates a girl's passage from gnalalnay (girlhood) to womanhood. Once her lip has been cut and stretched over a one-year period by inserting bigger wooden plugs, and, then increasingly larger lip-plates made of either clay (dhebe) or wood (birgi), she is defined as being sexually mature. Tied tightly to fertility and eligibility for marriage, the lip-plate signifies womanhood (Personal conversation with Uya, in Tulgit, 27 July 2019).

Lip-plate is Suri culture which gives new aesthetic values in woman's life and the passage from girlhood to motherhood which enhance her grace when she married and serve her husband and gust. In a community a woman who has had her lip-plate and put clay disk is consider to walk tall and proud. She will not feel the same degree of self-consciousness in the presence of man as someone without a lip-plate. A woman who has not had her lip cut or does not wear her lip-plate in certain situations she becomes more vulnerable in the presence of men. Women and men are often referring to her as being lazy and as someone who does things in a hasty and clumsy manner, especially in the presence of men, because she feels uncomfortable and self-conscious and lacks the graces associated with womanhood around men. Similarly, a woman who has had her lip cut is said to have gainful healthier cows and more milk than a woman without a lip-plate. While a woman who has huge lip-plates are admirable and considering as most beautiful in the culture (Turton, 2004: 4).

Figure 4: Ear and Lips piercing



Source: Photos from Suri Wereda culture and tourism office data base

4.3.4. Cattle Comp and Drinking of Blood form Living Cows

My key informant Gutuma said that Cattle are the main wealth of Suri people sacrificed for ceremonial reasons. They cover their bodies with a woolen blanket, which mainly green in color,

and wear it over one shoulder. Suri men rarely do not wear clothing in cattle camp. They cover their naked bodies with ash. They add striped marks by using soil and cattle dung on their bodies. The Suri men will help each other to paint their bodies. The place for the Suri people to live in the cattle camp is simple and safe. Milk is the main food source of them. They drink milk from the cattle, and also share with their guardian who taking-care their safety during the night time (interview, 6th April 2019, in Kibish).

The fresh blood drinking is part of Suri culture, which is ritualistically followed till nowadays. The selected cattle are detained in a separate corral. Several Suri men will hold the cattle, and a strip of cloth will tie tightly round the neck to stop the bleeding of the cattle. A man shoots a small and sharp arrow to puncture the jugular vessel that located around the neck of the cattle. The blood is immediately drunk by Suri, where it both male and female can be consumed. The wound is superficial injuries, and the cattle are unharmed. The cattle camp located some distance from the village, and the location moves frequently for grassland and water. The care of cattle is primarily the responsibility of male. The Suri boys learn the pastoral farming skill since young. Bells will be placed on cattle's before bringing them to grassland and water. Suri youth female sometimes also live at cattle camps. This cattle comp and drinking of blood form living cows are attract tourists to visit these cultural activities in the community (Broch-Due, 1999 p.87).

Figure 5: Cattle Comp and Drinking of Blood form Living Cows



Source: Photo from Suri Woreda culture and tourism office data base

CHAPTER FIVE

DATA ANALYSIS AND FINDINGS

5.1. Interaction of Suri and Tourists

Before the tourists travel to any tourist destination, most tourists primarily engage in gathering information about a destination that fits their interest. The same is true for tourists who visit Suri. They gathered information about Ethiopia in general and Suri in particular from travel guidebooks, tour operators' websites, written documents and documentary films. Documents produced by anthropologists and images produced by film makers, photographers and tourists prior experiences all play a role to promote the Suri to the outside world. Tourists gain from these sources often idealized and romanticized images of the Suri and their culture as if they are a kind of original pristine or untouched noble savage. Those descriptions motivate tourists to see and experience exotic ethnic group, cultural practices such as male ceremony dueling (donga), body painting, ear and lips piercing, cattle comp and drinking of blood from living cows and to visit villages.

Several Ethiopian tour operators' web pages and travel blogs have largely represented the Suri and their culture in simplified and at times stereotyped manners in one way or the other. Tourists decide to visit Suri based upon the images of the Suri they gained from these sources. Régi (2013:57) stated that nearly all tour operators' websites categorized the cultures of the country into the northern and central parts of Ethiopia as related to historical heritages and sites while the southern parts with the timeless wilderness with barbarian people. The different forms of representation and interpretation of tourists about the Suri and their culture are shaped and reshaped by their readings and experiences.

Different authors (Smith 1978; Pearce 1982; Greenwood 1989) wrote about the positive and negative perceptions tourists have developed towards the communities they visit. Pearce (1982) noted that the perception of tourists towards the people in the destination areas usually change after their visit. This means tourists are interested to go to a certain place, because they have a certain idea about a place or a people before they go there. This is what attracts them in the first place. However, after the visit, the image they may have had in their mind usually changes.

Before the last two decades, the Suri had little interaction with foreigners and other people. But following the increase number of tourists in the area, the interaction of the Suri with other people

including foreign tourists has increased. As a result of this, their perception towards others has been shaped and reshaped. In their interaction with tourists at different places and cultural events, the Suri observed the behaviors of tourists as appreciated and disruptive. These differ based on tourists' prior knowledge and experience of various people and culture help them understand and communicate easily with the community and culture they visit. Seid also depicted that tourists who had previous experience of other people and culture behave and act well towards the Suri and their culture. Tourists who had little experience and knowledge of others' culture may not interact very well unlike those who have visits to various tourist destinations (Conversation, 5th of June 2019, in Kibish).

In addition to these, FGD participants of Suri women and male described that the interaction between Suri and tourists are stunted because of translation problems and uncertain interpretation of gestures. This determining factor is bringing out behavior among tourists which is out their normal bounds and the temporality movement, language difference and perception of distance seem to cancel out the meaningful or respectful social contact and reciprocity. The tourists presence will in the near upcoming create a sub-group of Suri youngsters that can make a living on it and who will thus suppress any felling of disdain. But at present the Suri are rather uniform in their display of bewilderment and irritation towards foreign visitors. The interaction creates new behavior strike the Suri as most characteristic of the tourists taking photographs all the time is a quintessential activity or posture of a tourist (what are they doing? do they want us to become their children or what?, what do they do with the photographs? What are purpose taking photographs and finally for commercially marketable pictures?), it become incomprehensible and being bizarre for the Suri (Discussion held in Tulgit at primary School on April 2, 2019). Concerning the interaction of Suri and tourists creates some irritation on Suri, Nabolokuro, a Suri woman nearly 40 indicated:

The Suri are irritation at cameras and photographing because they think that their soul or well-being are taken way , so the tourist must pay for the soul or well-being taken way by photos. The Suri, sometimes were offended time and again, and their former image of the polite developed foreigner became seriously dented. As a result, scorn and disdain are becoming the dominant feelings toward foreigners (conversation, 10th of June 2019, at Kibish).

A 62-year-Old-tourist from Germany also indicated that the interaction of Suri and tourists violence is produced in symbolic because of imposition and power difference and physical pushing and hitting, stealing of property and threats, sometimes at gunpoint. The tourists through equipped with plenty of money and material goods feel very tense, and come to see their being there as involving an element of force. The conditions of discourse and exchange are imposed, meaningful contact is precluded, they are obliged to constantly negotiate on commercial values money for pictures and for objects, gifts of razors, soap, hat, cloth, etc. (interview, 16th of April 2019, at Tulgit in gust house).

According to researcher and interviewed key informants the interaction of Suri and tourists has create some gaps, Suri do not behave the tourists frame of reference expects them to behave. Mostly are based on the exoticism, the idea of going to a remote, isolated wilderness area where people are assumed to live in pristine condition of nature. This can drive to renewed fascination in the post-modern industrial world with the radical others outside industrial culture. In generally, the experience of tourists in Suri ranges from romanticism of the Suri and their culture as living 'in nature' and as some kind of 'noble savage' to admiration of them for their pride and independence. It also showed that tourists were happy towards Suri people's sociability, peacefulness and interactive behaviors during their participation in performances, ceremonies and villages. Besides, tourists have reflected their positive images for Suri. In addition, they appreciated the creativity of the Suri objects' makers and decoring styles. Thus, it can be argued that tourists' prior information about Suri and their culture have shaped and reshaped their experiences. Despite positive experiences, begging, aggressiveness and culture shock were raised as negative experiences of tourists. Problems related to sanitation and hygiene, stolen and robber, road and transport were some of the challenges during their interaction and the tourists in their visit to Suri.

5.2. Commercialization of Suri Culture for the Tourists

Commercialization of culture refers to an act when different indigenous people's culture such as rituals, rite of passages, traditional festivals and the dances are performed in exchange for money (Greenwood 1989:178). The same phenomenon can be observed in Suri, where not only objects and bodies, but also ritual performances and the like are open for commerce. Commercialization of culture is discussed as part and parcel of the process of diversifying

income from tourism. In here, I describe the different aspects of Suri culture prepared and performed (e.g., initiation, dances, dresses and objects) to tourists for the sake of earning money.

Tourism has brought concurrently an opportunity and a challenge to the Suri and their cultural practices. On the one hand, the Suri attempt to impress or satisfy the interests of tourists often challenges the authenticity of their culture thereby inducing some changes. Similarly, it enforces the community to maintain their cultural practices as they understand its importance of earning income. This dual nature of the impact of tourism on host communities has been noted by scholars. For instance, while Turner and Ash (1975), Greenwood (1977) and Selwyn (1996) observed effects of tourism upon host culture through commercialization, Swain (1989) and Bossevain (1996) suggest the contribution of tourism in sustaining the practice of distinctive cultural identity and performance. But the researcher argues that the mixed effects of commoditization in tourism some local cultural values may be negatively affected but others may be redefined or reinforced.

It is in this context that despite interest to maintain their culture, several Suri elements of their culture are subjected to change in their interaction with tourists. This is clearly observable among the Suri who live closer to Tulgit and Kibish towns and have regular contact with tourists, prepare several material and non-material cultures for tourists' consumption, such as male ceremonial dueling (donga), modifying body painting and material objects are discussed in the following:

A. Male Ceremonial Dueling (Donga)

Male ceremonial dueling (donga) is a unique occasion to perpetuate and common activity among the Suri society were only man; especially young unmarried and married men participate in the actual stick fight. This dueling takes place in a large open space at the edge of a village; tournaments are organized all over Suri land between the different groups. It may think of as a ceremony for the youth men to find their future heron's, spouse and protecting their family from the external violence in the community. In addition timing is important; the main dueling season are mostly in (April, May, June, July, August) when food is plentiful, labor is no longer needed in the fields, and people can tolerate being injured. Several matches and return matches are held over a period of this few months every year with scheduled time may 10-30 days.

The real stick fight ceremonial dueling (donga) cannot be arranged on request, as they are massive contacts tied to certain moments and activities in the cycle of Suri life, but the arrival of tourists to the area in force the youth to prepare fake ceremonial dueling (danga) to tourists to get money. According to my key informant Bargugna stated that, mostly tour guides coming with the tourists and order us to perform this event to pay us, then me and my friend perform this event to get money (interview, 7th of may, in Tulgit). Related to this youth Barshoy described about the value and fake performance of Male ceremonial dueling donga in the following:

In Suri culture if someone wants to perform male ceremonial dueling (donga) he follows the procedure and norms of the Suri culture. Performing this event in community culture is the way to dealing with the problem after fighting, the duels are an example of domesticated violence, to speak, i.e., violence contained and kept under the control by the community. Playing for psychological sense for muscularity and superiority considered bringing heroism and prestige involved as is evident from details like the phallic-tipped poles used in the duel, with the aim of bringing down the stick fighter of the opponent. Symbolically showing their bravery among the onlookers and attract the attention of girls. But at present the tourists and tour guides pay Suri youth to perform this event without following procedure and scheduled time to satisfy tourists interest with undermined of respecting of community culture (interview, 12th of May 2019, at Kibish).

According to male focused group discussion participants explain that the mismatch of the time of tourists they planned to visit male ceremonial dueling (donga) in Suri led to tourists and tour guides order local tour guides to inform local youth to prepare the event to paid money, in order to satisfied tourist need to show these event (male ceremonial dueling). The youths organize of fake performance and presentation of male ceremonial dueling (donga) to get money from tourists was the lack of sufficient information of tourist and tour guide about scheduled time of event in the area. Usually when the tourist arrives to the area some Suri youths prepared the fake event for the purpose of tourists to entertain themselves to get money, these activities become habitual at the present day in the area (interview, of June 2019 at Tulgit).

From the above respondents and researcher observation, the appreciated Suri culture male ceremonial dueling (donga) is commoditized for the satisfaction of tourist in sake of money from the tourist, this kind of performance are affects the existence real cultural value of Suri community.

B. Modified Body Painting and Material Objects

My informant Bargu explains that Suri's cultural relationship with earth and clay in body-painting is connected to the group's belief in healing and protecting powers of earth. They say, when one anoints with clay, disease will end, for disease is afraid of clay. Boy-painting serve for different purposes. Youth boy are taught to cover themselves with mud to protect them from the sun and also, youths use mud on their bodies before stick fights to protect their skin from injury. So, the use of body paints as adornment does occur, but is limited to special occasions, rather than everyday life. But today this vastly different from the type of body painting used for the tourists, which are intentionally elaborate and colorful. Connect to this Arilugologni, a Suri elderly explained that, what I know Suri body painting in the past was done on certain occasions; the current demand has generated instant painting on-demand for sum of money from the tourist's children are exaggerating body painting in unusual ways (interview, 29th May, in Tulgit).

Figure 6: Modifying body painting for seeks of money from tourist



Source: [http:// ethiopie.canalblog.com/albums/less-peuples-d-ethioie-vus-par-hans silvester/index. html](http://ethiopie.canalblog.com/albums/less-peuples-d-ethioie-vus-par-hans-silvester/index.html)> accessed on 10/08/2019

I downloading the above picture to show my key informant Oletula to check what real body painting in Suri is, he stated, these photographs do not reflect an authentic reality. Instead, they reveal a relatively new practice of wearing tree on their head for the white men with the cameras, who come to visit the area. The boys ornately decorated their faces and bodies with the white, red, and yellow paint in swirls and dots, and they wear plants on their heads to shows for the tourists to get money (informal conversation, 8th of June 2019, in Tulgit). A 74-year old tourist from France, who stayed in Kibish for six months, described the Suri people:

Where he found inspiration to visit this tribe he sees in the film and posters: “If you’ve ever seen those books of those pretty kinds with their faces all painting, and they have flowers in their hair, and sticks and stuff, that’s the Suri tribe [1]. It is very likely that he is referring to the photography and tribal decoration from Africa displays colorful the Suri and other ethnic groups [2]. His subjects are often children, barely clothed but covered from head to toe in body paint, their head festooned with greenery [3]. In fact, I was unable to find the original source of the photo; the earliest post of it was on a site selling photographs on posters and other decorations. But what I see these photographs in reality do not depict the Suri as they truly are. These people do not normally cover themselves with plants and headdresses. While they do use clays, ash, and earth on their skin, they rarely do so in the colorful and elaborate manner to western photography shows (interview, 13th June 2019, in Kibish).

According to the researcher observation and informants’ lip-plates and body painting are indeed part of their practices; the most spectacular styles are part of a complex system of disguise, deception, and resistance in the face of outside pressures. On the surface, the main reason behind dressing up is because tourists travel to these relatively remote areas, specifically to take photographs. The tourists pay for the privilege of visiting a village and photographing the people there, because they are seek images of the natives and spectacular, the locals respond by making their appearance increasingly elaborate for photos.

In several formal and informal conversations, they explain to me that body decoration are normally do for a certain social value, likes, wedding, ceremonial dueling (donga) events, and youth entertainments to get attention from people and ladies, and use as a body lotion to protects

their body from sweat, but now women, children and youths are working together to painting and dress each other, and keep in their huts materials item to prepare themselves for tourists do to receiving their due from the tourists.

The other thing in the area brought by tourists is modifying of Suri cultural materials objects sell for tourists. A participant in the FGD indicate that selling Suri original materials objects is not allowed in Suri culture they have the values in the community, but now increasing the number of tourists to the area they brought the modifying of materials object in their size, color, improved and decorated old traditional objects of Suri for the tourists consumption such as lip plate disc, ear plug, bracelets, cow ornaments, wooden milk containers, decorated calabashes,...etc. are selling for the tourists (interview, 3th of July, in Tulgit).

According to researcher observation Suri material objects are attractive to the visitors they want to buy these material objects to take back to their home as a souvenir. Related to the demand of tourists for the material objects lead Suri to modifying material objects in colors and size for selling to get money from the tourists. This implies that, selling ritual and originals material objects of Suri can be consider as a commoditizing the material cultural of Suri for the interests of tourists money.

5.3. Change of Suri community Relation Come Across with Tourists: Age, Behavior and Traditional Values

Tourism is contributing to change in value systems, individual behavior, family relationships, collective life styles, moral conduct, creative expression and community organization. In other words, they are the effects on the people of host communities of their direct and indirect associations with tourists. This change of social relation interacts with tourists occurred in Suri community, every individual participates in the activity and both sexes involve i.e. female and male involves because everybody wants income for their livelihood. As Barshoy expressed his view regarding about gender and value related to tourism in Suri in the following:

There is no age limitation to be attracted towards tourists, the number of youths that engaged or involved to the tourist activity exceeds in any of other age groups because normally, those service providers like water and waitress, the local guide, artifact seller, and other direct or indirect activities of the host run by youngsters

but it is clear that both sexes attracted. Here we don't denied that every segment of the society attracted towards tourists to get money but numerically the youths exceeded than in any other age groups (interview, 25th of July 2019, in Tulgit).

For example, Royal A. Cook (2006) suggested that, tourism's effect on young people may have a detrimental effect on the culture of any area. The youth of a region are the most likely to seek the jobs created by the tourism industry which are often higher-paying than the traditional work available, for example farming. It is common for a young man and woman in developing nation to be able to earn more than his or her elders and flaunt this disparity through the purchase of material goods.

As Natu explained that in our culture children, girl and women responsibility in community are expected to prepare foods, collect fire woods, fetching water, taker of children, serving brothers, husband and working in the field, limited in participation in socio-political activities and man, or husband have power to administer family and house in economically. Hence, by the emergence of tourism in the area children, girl and women are get opportunity to take part in tourism activities in photographing, making and selling different traditional objects for tourists and get money to enhancing self-confidence, lead their life and get personal asset equally with men to fill full their basic need of their family and themselves (interview, 4th April 2019, in Kibish). According to Swain (1995) the way in which gender relations are constructed in tourism practices changes over time. She also examines gender relations in tourism practices from power, control and inequality at the household and community level. Ryan (1991) also states that the tourism sector brings new roles for women, as it impacts the traditional male-female relations in the family and the community at large.

Aberash, head of Kibish primary and secondary school also stated that in Suri there are different age groups that directly or indirectly engage in the activity of tourism. Were as children and youth being more interested in engaging in tourism it brings effects on their school performance and attendance. This situation of out-of-school children is most pronounced in areas related with tourism activity present opportunities for children to make money by performing a wide range of roles, such as giving tours and selling traditional objects by following tourists. In a context where children, youth, and women and their families face difficulties making a living, these opportunities are attractive to them at the expense of schooling opportunities (interview, 11th of

April 2019, in Kibish). However, tourism has affected many children, youth and women to drop their daily activities this could not help them do anything meaningful, but make them idle and prevent them from engaging in their usual activities like keeping cattle, goats, calves and fetching water for their family and attending school. Suri as tourist's destination site, like most other tourist attractions in various tourist sites in the world, tourist destination areas are often a place that is also demand by beggars and various characteristics of begging appear in various activity but in here Chagi he explains in following:

In Suri culture asking or begging gust to give some money or/materials is immoral among the Suri. But increase the number of tourists to the area bring a different type of behavior which can profoundly transform local social habits by removing and upsetting the basic and long established norms for example, some local in the town and villages they ask tourists for small objects such as razor blades, hat, shoes and clothes and children also, following tourists for long distances to selling goods by forcing and following tourists wherever, or the characteristics of begging by displaying other art that often perform with the minimal ability. However, the presence of beggars will certainly reduce the value

I also observed some of the individuals who got money from photos and use for drinking of alcohol. If it grows up as habit and on the other day if they don't get the chance, it will lead them to beg and sell their cow, goat, to cover for the cost of alcohol.

According to my key informants from (FGDs and governments employees) indicates that the interaction of Suri and tourists is affects some essentials of traditional practices, in Suri culture, children and young people are likely to respect their fathers and mothers as well as the elders in over-all. But now the interrelation of elders and young people are weakened due to associated with young interaction with tourists, tour guide, and started working as tour guides, entering school and introduction of religion to the area led to disrespect toward elder, tradition, custom and value of the community in the area. As Komoru said the new generation are going to school learning new thing wearing modern (western cloths) and their language, hire style are change even they are not willingness to listen elders to follows the previous ritual, norms and traditions because of the external contacts. Commonly, in the community culture respecting elders, be

willingness is dignity among the Suri, but now the interaction with external contacts are creates a gap between youths and elders by disrespecting elders in the community this kind of situation are affects the loss of former culture and tradition in the community (interview, 5th July 2019, in Gogu village).

Matheison and Wall (2006) point to divergent views between younger and older generations, where the former want to be assimilated into western lifestyles while the latter dedicate themselves to maintain old ways of life and traditional values. Pertaining to this, elders and educated Suri elaborated that certain cultural elements are changed by the young people who live in towns and nearby villages. The creation of a new job opportunity associated with tourism also strained the relationships between young and old generations. As a result, elders expressed their worry about their children's and young people's unwillingness to imitate, learn and practice rituals and performances of their ancestors cultural practices. Instead, they imitate tourists, tour guides and drivers' behavior and styles. The youth also tend to consider tourists as modern, better and role model in several ways. For the elderly, such individuals are not perceived as 'real' representatives of the Suri custom.

But the researcher argue that, tourism has positive contributing to change in value system, individual behavior, life style, safety level, moral conduct, interpersonal relationship at the area. These effect direct and indirect association with tourists by purchasing some goods or services from the Suri, tourist and Suri people find themselves side by side, face to face with the object of exchanging information and ideas is more important for international understandings.

Suri men and women FGDs participants and male elders and youth in the interview described that encountering tourist and Suri in the area people are adopt tourist's money and create new behaviors of demanding of money youth are robbing the tourists to get money and valuable items (e.g. camera, bags cloths and sun glass....etc.) by threaten with gun. Other things which make community to change in their behavior is cheating by tour guide and local guides if community ask sum amount of money for village entrance fee, some cultural events (for instance, male ceremonial dueling (donga), taking blood from living cows to drinks....etc.) tour guide and local guides asking tourists more or double times of money from tourists and give less to the community by doing this community become very irritated and aggressive in tour guides and tourists(30th of July 2019, in Kibish).

5.4. Role of Tourism activity on the Suri Community

Tourism as a significant form of human activity can have major effects it can be beneficial or detrimental these are very visible in the destination region, where tourists interact with the local environment, economy, culture and society. Whether effects are perceived as positive or negative depends on the value position and judgment of the observer of the effects.

The tourism role in the community has both advantage and disadvantage. A 53-year-old male tourist from France explain that, the main advantage of tourism for the Suri are improving daily livelihood receiving from tourists earning, sharing cultural experience idea, knowledge by understanding different culture of the world wide in their interaction with the tourists, job creation by tourists is found because of the direct and indirect involvement activities on the tourism employment in the tour guides, selling crafts, cultural materials, goat and the others (interview, 15th of June 2019, in Tulgit). As the same time Mason (2008:48) also mentioned that the advantage of tourism has contributes to foreign exchange earnings, contributes to government revenues, generation of employment and regional and local development. Many writers also agree with these ideas the main visible advantage of tourism is economic and job creation plays the leading role for the host community. Similarly, Nabiley said:

Before the coming of tourists to Suri, young people engaged in gold mining, collects honey from bush, selling their cattle in market and daily agro-pastoral activities in their life. Now days the attendance of Suri children in school and coming of tourists to the area is create employments opportunity for children, women and youth to involvement in tourism related activities as a means of income generation (conversation, 3rd of August 2019, in Regeya village).

The opportunities for the local people in the villages from tourism are performing culture for tourists (initiations for some events, dances), exhibiting their villages to tourists, posing for photographs, creation and selling of Suri traditional objects is alternative way to earn income from tourist for the Suri people, both for those who live near to Tulgit and Kibish towns and also, for those who live further. The money paid for photos range from 5 to 30 ETB, rarely reaching up to 50 ETB, village entrance fee from 200 to 500 ETB. Tourists take photos and video when they attend rituals ceremonies events like male ceremonial dueling (donga) paid is 6000 up to 18000 ETB. The sharing of the money obtained from these rituals and performances is not at a

fixed rate. In honestly tourism bring a good opportunity for local people to get money from tourists flow to the area (Discussion held with FGDs in Kibish at primary school on March 20, 2019). As tourism has obviously brought employment opportunities for local community in the area such as Suri educated youth local tour guides who live in and around Tulgit and Kibish town and some local peoples who works unskilled works (tour guards).

Besides to these, tourism can provide many advantages for Suri working in tourism activities it creates the chance to sharing cultural values of other people such knowledge has been improved as a result of Suri interaction with tourists in the area. A 41-year-old-women tourist from Netherland said tourism bring opportunity for both tourists and Suri community to share cultural experience and understand different peoples in the world wide (interview, 10th of June 2019, in Kibish). As a Roy A. Cook explained it, in addition to economic gains, tourism can provide many social and cultural benefits by bringing people from a wide variety of places and couture's together, visitors and locals learn about each other, their differences and their similarities. On my observation also I have seen it when the tourists practice as a local community painted on their cheeks and chest by natural ink by copying what the local people do and some of male tourists dress as locals and play male ceremonial dueling (donga), drinking blood from living cow and tied jewelry at their hand. Although there are observable and invisible cultures that both the clients and the host community exchange each other.

Similarly, the other key informant who is head of the Woreda Culture and Tourism Office also expressed that:

Tourists appreciate improvements of social service providing infrastructural development in health care and education; and thus, some started supporting individuals and institutions in that aspect. In education, for example, tourism facilitated financial, technical, material and moral support of tourists made either for individual students or for schools. Tourists have also assisted health centers with simple medical equipments and medicine as well as financial and moral support, including transporting patients from villages to health centers.

On the contrary, FGD participants of Suri man described that disadvantage it is obvious that the flows of tourists to the area are seasonal so, this issue effects on the local tour guides and local community those who sell their hand craft, performing culture for the tourists and posing for photographs are become idle during off season (informal conversation, 7th of July 2019, in Tulgit). Some writers put that the weak side of the tourism sector are seasonal because during off season some of the tour guides and migrants of tourist's site lose their job. Meethan (2001:147) explain as it is one of the negative effects of tourism is employment is often part time and can also; involve migrant workers in the informal unregulated sector of the economy. Therefore, during off season those who get employment opportunity from tourism they become idle. And also, a 37-year-old male informant Bartu complained, the disadvantage of tourism in the area are prepare fake cultural materialism and male ceremonial dueling (donga) for the tourist sake of getting money. Other factors are that coming of tourists bring behavioral change in local community interaction in elder and youth based on their interest to perform ritual cultural performance activities (interview, 8th of May, in Tulgit).

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1. Conclusion

Tourism in Ethiopia has a long history and it can be related to the beginning of travel of people within and outside Ethiopia, following surplus production of agriculture, the commencement of trade and monotheistic religions. However, the development of modern tourism has come into the scene mainly after the 1960s due to the interest of the Imperial Regime to reformulate the tourism industry and benefit from it. While during the Derg Regime (1974-1991), opposing the interests of western countries' -tourism declined, the number of tourists travelling to Ethiopia and South Omo in general and Suri in Bench-Maji zone particular has increased significantly since the 1990s following the change of government. For the increasing flow of tourists to Ethiopia, peace and stability have also played important roles. Improvement in infrastructures and the materialization of new policies and strategies of tourism have contributed for the increase of tourist flows to the country.

Ethiopia is potentially rich with various types of tourist attractions, including historical sites, cultural and ethnic diversity, unique natural attractions and recreational places. Ethnic tourism as a search for 'exotic' people is most common in the southern parts of Ethiopia. Owing to this, ethnic groups in South Omo and Bench-Maji Zone have become especially attractive for tourists. These groups have been advertised as exotic and untouched, by different media outlets such as internet blogs, travel guides/photo books, and documentary films. These sources have shaped the tourists' perceptions of the Suri and their culture even before their visit to the area, especially through cultural practices such as male ceremony dueling (donga), body painting, ear and lips piercing, cattle comp and drinking of blood from living cows and to visit villages particularly as the frontier of exotic people.

I extended the proposition of the theory to analyze the interaction of tourists and the Suri by considering their respective. It explained the meanings attached to forms of address like respect and status in different circumstances and socio-cultural relationships. Social exchange theory, tourist-host interrelationship and socio-cultural impact of tourism theory are used mainly to explain exchanges of rewards and resources between tourist and Suri strive to maximize benefits and minimize costs in their interactions. In this research, it is used to analyze data related to

buying and selling of Suri objects, gaining money from being photographed, and performance of Suri culture to tourists and visits to villages. In most literature, social exchange theory has predominantly been applied to explain the effects of tourism on the host communities. However, in this study, it was used for explaining the socio-cultural effects of tourism for the Suri people.

Accordingly, the study found that with the increase number of tourists, in the last decades emerged in Suri are mostly influences by their pre-visit opinion and image of the Suri's culture are exotic. Most of the tourists and Suri interviewed for this research said that they were motivated to visit Suri based on information they obtained from websites or tour operators. After arrival, they learn more about the Suri socio-cultural practice mainly through, observing, asking and taking part in villages and cultural events. In somehow regard their experiences in interaction with Suri as good of hospitality. But some difficult where find it in their interaction creates new behavior strike the Suri as most characteristic of the tourists taking photographs all the time is a quintessential activity or posture of a tourist. The Suri are irritation at cameras and photographing they think their soul or well-being is taken way, as a result, scorn and disdain are becoming the dominant feelings toward foreigners. The interaction of Suri and tourists has create some gaps, Suri do not behave the tourists frame of reference expects them to behave, and translation problems and uncertain interpretation of gestures, the interaction of Suri and tourists violence is produced in symbolic because of imposition and power difference and physical pushing and hitting, stealing of property and threats, sometimes at gunpoint, begging, aggressiveness and culture shock, problems related to sanitation and hygiene, road and transport were some of the challenges during their interaction and the tourists in their visit to Suri were despite positive experiences.

The findings of this study show that increase the involvement of tourism in the area brought the local populations demonstrate and supply various cultural performances, rituals and objects to tourists for the sake of earning money. The exoticism of the Suri is also entertaining for the majority of the tourists that visit the area, and the nature of their interaction with the hosts has demonstrably been economically beneficial for certain sections of the locals. On the other hand, it induced commercialization of culture through persistent and pervasive display of innovative dressing styles, performances, and rituals as well as modified or improved objects especially male ceremonial dueling (donga), body painting and material objects made for earning

better payment from tourists. These changes are followed by changes in community relations especially changes in different activities and traditional values in various tourism related activities. There was also a change of behavior among the youth toward elders of the Suri including young people's abandoning of traditional skills, knowledge and works at villages. This is mainly related to the jobs created because of tourism, the selling of Suri objects, fake performing cultural values for tourist and un-willingness to elder such situations have strained the relationship between the youth and elders of the Suri.

The study also indicated that the increase number of tourists in Suri has brought both positive and negative contribution in the community. On the positive side, tourism enabled some Suri earning money from tourism by performing their culture for tourists (initiations for some events, dances), exhibiting their villages to tourists, posing for photographs, creation and selling of Suri traditional objects is alternative way to earn income from the tourist. Form the Suri community that gained relatively better benefit from tourism is the youth, working as local tour guides earned better payment from tourists has helped them some to buy cattle, goats, or to attend school and supported their parents. The tourists also appreciate improvements of social service in health care and education; and thus, some started supporting individuals and institutions in that aspect. In education, for example, tourism facilitated financial, technical, material and moral support of tourists made either for individual students or for schools. Tourists have also assisted health centers with simple medical equipments, machine and medicine as well as financial and moral support, including transporting patients from villages to health centers. As well as they have some negative contribution for the local tour guides and local community those who sell their hand craft, performing culture for the tourists and posing for photographs are become idle during off season.

6.2. Recommendation

Based on the research finding and conclusion, the researcher recommended in the following:

- Government have to improve the sustainability of tourism in lower level in infrastructure development and support the local community based on giving training and supporting in financial issue as well as develop comfortable facilities service can help to reduce seasonality of the tourist in the area in order to ensure employment throughout the year in Suri community for those who sell cultural materials and performing cultural show for

the tourists without change cultural manner /norms of the community and for those who serve as local tour guides.

- Woreda culture and tourism office have to applying the standardized codes of conduct recommended by the Ethiopia Ministry of culture and tourism office to ensure the ethics of tourism in the area to minimize negative contribution of tourism on the Suri. It also need better communication and coordination among tour operators and local guides to ensure tourists satisfaction with follows of cultural performing procedures and material shows in good manner without ordering local to perform fake cultural shows for the satisfaction tourist interest.
- Concerned body made awareness creation in Suri community through discussion making to keep their cultural identity in material objects or symbols to keep their own design and styles without modifying colors, shape and size as a result they will protect their cultural identity from tourism influence on Suri people likes modifying body painting, material objects, changes of behavior and traditional Values.
- Giving training for local tour guides and local community to create awareness about positive and negative side of tourism in the area to balance tourist's interest and cultural benefit in community without preparing fake cultural performance for the tourists.
- Improving covert resistance as a first, covert resistance is not direct defiance or an organized form of protest, but rather a subtle but clear message to the tourists of host community behavior and also Suri people might not challenge tourists directly, but may be sullen or impolite towards them. The local may gossip about or ridicule the tourist to express their feelings of discomfort or hostility.
- Further studies should be done and the findings should also present as a community service involvement for local community.

From the finding researcher suggest that socio-cultural consequences of tourism on Suri, measure should be taken by concerning body (Suri woreda culture and tourism office, women and children office, religious organization, Suri community) before social and culture is endangered. The activities which showed by local community change behavior in related to asking tourists material objects, treated tourists with gun to take money and valuable items, postulated negative image of Suri in international image affects on tourists satisfaction, likelihood of revisit and likelihood of favorable recommendation on Suri community. Therefore,

local community and concerning bodies have to minimizing the negative contribution that exist in between the interaction of tourists and host community and improving positive side of tourism for the community in the area.

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Appendixes

Appendix-I

Interview Questions for the Local Tour Guides

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the Informant and Basic Information

1. Age Range: 18-25 26-30 31-35 36-40 41-45 46-50 51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Educational background: illiterate, Elementary, Secondary school,
12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4, If you have more _____

5. Occupation: _____

6. Date of Interview: _____

7. Place of Interview: _____

8. Name of Informant: _____

II. Interview Questions

1. How tourists perceive Ethiopia in general and Suri in particular?
2. What is your perception about tourists?
3. Do you tell me the motives of tourists to visit Ethiopia and Suri?
4. Do you describe how tourists have an effect on your life?
5. What is the outcome of tourism on education?

6. What are the ideas you mostly share with most tourists?
8. How did you see the interaction of tourists from with Suri?
9. Do you list to me some of the Suri cultural practices that attract tourists?
10. How do you describe the perception of the Suri towards the tourists?
11. How do the Suri perceive the tour guides and tourists in general?
12. What are the changes you have observed among the Suri due to tourism?
13. What benefits do the Suri get from tourists or tourism?

Appendix- II

Interview Questions for the Local Community towards Tourists

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the Informant and Basic Information

1. Age Range: 18-25 26-30 31-35 36-40 41-45 46-50 51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Educational background: illiterate, Elementary, Secondary school,
12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4, If you have more _____

5. Occupation: _____

6. Date of Interview: _____

7. Place of Interview: _____

8. Name of Informant: _____

II. Interview Questions

1. What you know about tourists?
2. How do you perceive tourists and local tour guides?
3. What are the positive and negative economic benefits of tourism for you and local community?
4. What do you think the socio-cultural consequence of tourism upon the Suri community and their cultural practices?
5. What experiences and lessons did you get from your interaction with tourists?
6. How do you explain tourism effects on the livelihood of people involved in tourism?
7. Can you tell me the main advantages of tourism do you think have for the local people in your village?
8. What consequence tourism has on your social and personal life?
9. In what ways does the consequence of tourism have changed your lifestyle?
10. What are the most of Suri socio-culture performs for the tourist?
11. What do you think to be the major effects of tourists on the traditional values of your community?
12. What are the tourism effects on cultural practices such as rituals, performances and life styles?
13. What are the major benefits of tourism in your village for the local community?

Appendix- III

Interview Questions for the Tourists towards on the Suri and their Culture

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the Informant and Basic Information

1. Age Range: 18-25 26-30 31-35 36-40 41-45 46-50 51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Educational background: illiterate, Elementary, Secondary school,
12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4, If you have more _____

5. Occupation: _____

6. Date of Interview: _____

7. Place of Interview: _____

8. Name of Informant: _____

II. Interview Questions

1. What motivates you to visit Suri?

2. What is/are your source/s of information about Ethiopia?

3. What is your perception about the Suri?

4. How do you see the activities performed by the Suri for the tourists (like male ceremonial dueling (donga), body painting and material objects etc...)?

5. Did your expectation match with your perception?

6. What is/are your interaction with the Suri?

7. What are the major benefits of tourism for the Suri?

8. What are the disadvantages of tourism for the community?

9. If you have anything that you want to add?

Appendix- IV

Interview Questions for the Local Government Officials and Expertise of Culture and Tourism

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the Informant and Basic Information

1. Age Range: 18-25 26-30 31-35 36-40 41-45 46-50 51-55 56-60

2. Nationality: _____

3. Sex: M F

4. Educational background: illiterate, Elementary, Secondary school, 12+1/10+1, 12+2/10+2, 12+3/10+3, 12+4, If you have more _____

5. Occupation: _____

6. Date of Interview: _____

7. Place of Interview: _____

8. Name of Informant: _____

II. Interview Questions

1. Do you think socio-cultural consequences of tourism at a local level were taken into consideration concerning with increase the number tourists?
2. What benefits local people have earned from tourism?
3. How do you evaluate the implementation of national tourism polices at the local level?
4. How can the local community participation in tourism be improved?
5. What are your views about tourism consequences in your Zone/Wereda and local community?

6. How do you explain the role of tourism in Suri?
7. What are the obstacles for the local community involvement in tourism?
8. What are the obstacles for the tourists in your Zone/Woreda?
9. What would be the solution for question 8 & 9?

Annex-V

Focus group Discussions Checklist Questions for the Local Community

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the group discussants

Participants	Age	Sex	Marital Status	Monthly Income	Occupation	remark
P-1						
P-2						
P-3						
P-4						
P-5						
P-6						

II. Discussion Questions

1. What you know about tourists?
2. How do you perceive tourists and local tour guides?
3. What are the positive and negative economic benefits of tourism for you and local community?

4. What do you think the socio-cultural consequence of tourism upon the Suri community and their cultural practices?
5. What experiences and lessons did you get from your interaction with tourists?
6. How do you explain tourism effects on the livelihood of people involved in tourism?
7. Can you tell me the main advantages of tourism do you think have for the local people in your village?
8. What consequence tourism has on your social and personal life?
9. In what ways does the consequence of tourism have changed your lifestyle?
10. What are the most of Suri socio-culture performs for the tourist?
11. What do you think to be the major effects of tourists on the traditional values of your community?
12. What are the tourism consequences on cultural practices such as rituals, performances and life styles?
13. What are the major benefits of tourism in your village for the local community?

Annex-VI

Focus Group Discussions Checklist Questions for the Local Tour Guides

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the Group Discussants

Participants	Age	Sex	Marital Status	Monthly Income	Occupation	remark
P-1						
P-2						
P-3						

P-4						
P-5						
P-6						

II. Discussion Questions

1. How tourists perceive Ethiopia in general and Suri in particular?
2. What is your perception about tourists?
3. Do you tell me the motives of tourists to visit Ethiopia and Suri?
4. Do you describe how tourists have an effect on your life?
5. What is the outcome of tourism on education?
6. What are the ideas you mostly share with most tourists?
8. How did you see the interaction of tourists from with Suri?
9. Do you list to me some of the Suri cultural practices that attract tourists?
10. How do you describe the perception of the Suri towards the tourists?
11. How do the Suri perceive the tour guides and tourists in general?
12. What are the changes you have observed among the Suri due to tourism?
13. What benefits do the Suri get from tourists or tourism?

Annex-VII

Focus Group Discussions Checklist Questions for the Local Government Officials and Expertise of Culture and Tourism

A dear participant, my name is Bardula Olekibo I am a MA candidate at Addis Ababa University in the Department of Tourism Development and Management. Currently, I am doing my thesis on “Socio-Cultural Consequences of Tourism on Suri People.” The answers given by the informants for this interview will be kept confidentially and only used for the purpose of this study. Therefore, I kindly request you to give relevant information that would help me extract

real and actual data on tourism in Suri people. Without your response to these questions, it is impossible to achieve the main objectives of the research.

I. Profile of the Group Discussants

Participants	Age	Sex	Marital Status	Monthly Income	Occupation	remark
P-1						
P-2						
P-3						
P-4						
P-5						
P-6						

II. Discussion Questions

1. What benefits local people have earned from tourism?
2. Do you think socio-cultural consequences of tourism at a local level were taken into consideration concerning with increase the number of tourists?
3. How do you evaluate the implementation of national tourism polices at the local level?
4. How can the local community participation in tourism be improved?
5. What are your views about tourism consequences in the local community?
6. How do you explain the role of tourism in Suri?
7. What are the obstacles for the tourists in your Zone/Woreda?
8. What would be the solution for question 8 & 9?