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The Role of *Timket* Festival Celebration for Tourism
Development in the City of Gondar, Amhara Region,
Ethiopia

A Thesis Submitted to the School of Graduate Studies of Addis Ababa
University in Partial Fulfillment of the Requirements for the Degree of
Master of Art in Tourism and Development

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This is to certify that the thesis prepared by Melese Kebede, entitled: **“The Role of *Timket* Festival Celebration for Tourism Development in the City of Gondar, Amhara Region, Ethiopia”** is submitted in partial fulfillment of the requirements for the Degree of Master of Arts (Tourism and Development) complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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Abstract

In this study the researcher has chosen to focus upon the multiple ways by which *Timket* has playing for the tourism development of the region. A descriptive method with both quantitative and qualitative research approaches were used to undertake the research. Through the help of various mechanisms an attempt is made to collect the necessary data from tourism businesses, officials, local communities, tourists and also from the churches found in the city. To analyze the already collected data, the researcher used SPSS (Statistical Package for Social Sciences) to describe frequency distribution, percentage, and paired *t* test of the quantitative data whereas the qualitative data was first grouped into the category they belong and thus narrated according to the meaning it bears. The findings of this study revealed out that indeed *Timket* in the city of Gondar has all-round contribution, i.e. image making, economic benefit, place marketing, and socio-cultural values, for the development of the city's tourism. However it could be stated that, currently, the centre's potential in attracting an increased number of domestic and international tourists has not been realised. Therefore, problems of marketing and promotion, a clash of interest priority, lack of co-ordination among stakeholders, accommodation, service pricing and others are all inside the destination. For the sake of sustainability, this finding also cautioned that an inclusive approach involving key stakeholders of the destination is urgent.

Key words: culture; tourism; cultural tourism; festival and festival tourism

Abbreviations and Acronyms

CNN	Cable News Network
CSA	Central Statistical Agency
EC	Ethiopian Calendar
EMDA	East Midlands Development Agency
EOTC	Ethiopian Orthodox <i>Tewahido</i> Church
ETO	Ethiopian Tourist Organization
GC	Gregorian calendar
GCCTD	Gondar City Culture and Tourism Department
GCIDB	Gondar City Investment and Development Bureau
GCMCB	Gondar City Media and Communication Bureau
KI	Key Informant
m	Meter
Km	Kilo meter
NGHS	North Gondar <i>Hagere Sibket</i>
NGTCO	North Gondar Tourism and Culture Organization
TA	Tourism Accommodation
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization

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Chapter One

1.1 Introduction

In the postmodern society, culture becomes the main agenda for development. At the same time various methods are also used as a vehicle to foster the culture–development relationship. In this regard, the development of sustainable cultural tourism is believed as one of the tools which will accelerate the mainstreaming of culture into development.

Despite the initiation to link one another's development is a relatively recent phenomenon, culture and tourism had very long years of salutation. However, the main point of departure comes during the second half of the 20th century when the combination of the two terms which is cultural tourism began to be recognized as a distinct product category (Mbaiwa, 2011). As Richards (2005) pointed out that, this does not mean that cultural tourism is a completely recent phenomenon. "What has changed is the extent of cultural tourism consumption, and the forms of culture being consumed by cultural tourists" (p.26).

According to a research by Richards (2005), from its rise till this day cultural tourism deserves priority in tourism policy making process all over European countries. Currently, cultural tourism is among the world's fastest growing sector with a 15% of an annual growth rate (UNESCO, 2012). As indispensable features of culture, festivals and special events are also increasingly considered as tourism attractions (Hinch & Delamere, 1993). There is a growing demand among the developed countries for tourist attraction centers of native themes. As the multifaceted contribution of festivals get escalated recognition, several governments in the developed countries sought to provide their people with manuals clarifying on the effective practice of festivals and special events (Chacko & Schaffer, 1993). Thus, festival organizers are using the historical and cultural themes of their society to develop annual festivals and to attract visitors (Raj, 2003).

According to the UNESCO report of 2012, cultural tourism among the developing countries of Africa is considered as a lucrative market, given their cultural heritage and substantial labour force.

1.2 Statement of the Problem

In the fierce competition of today's travel and tourism, the importance of local festivals in promoting tourism goes to the extent, Felsenstein and Fleischer (2003: 285), while in some instances "time-honored existing local cultural or religious events have been revived or repackaged as tourism events, in other cases new festivals have been invented for the singular purpose of drawing new visitors to a city or region." The main reasons for the popularity of festivals as a tourism promotional tool are that festivals can help a place to get on the tourism map through positive image building, it can expand the tourism season and tourists' length of stay and economic impact generators (Felsenstein & Fleischer, 2003; Raj, 2003; Reid, 2006). Therefore, festivals are considered as best examples of sustainable tourism practice (McKercher, Mei, & Tse, 2006).

In spite of the presence of events and festivals both monthly and annually in the unique calendar of (mainly religious festivals) Ethiopia, very little effort is done to introduce festivals into the tourism market. These celebrations in the country can provide a wide array of alternative tourist attractions so that it can be the main tourist attraction centers for those areas where there is no other tourism destination center or as a means to diversify the tourism attractions in the already touristic areas. But the problem is, as Getz (2008) noted, in most cases there is no relationship established between festivals and tourism so that most festivals remain to be isolated and appear less for their tourism appeal.

There have been some attempts to study festivals and special events of Ethiopia in general and the EOTC's celebrations in particular (Bantalem, 2010; Walelign, 2007; Kaplan, 2008). But there is insignificant attempt in the areas of linking these festivals with tourism. For example, Bantalem (2010) clearly showed the time when the major annual celebrations of the EOTC falls and in its explanation, it resembles to a guide book. In a similar fashion, the works of Walelign (2007) and Kaplan (2008) revolves around the socio-cultural and political significances of the festivities. These people take the case of the two major EOTC festivals of *Timket* and *Mesqel* to showcase the relationship of the festivals and the socio-cultural and political aspects of the country. Hence, still these studies did not clearly indicate the contribution of the festivals in promoting tourism of the country. By considering this gap,

therefore, this study has tried to investigate the overall tourism contribution of the *Timket* festival celebration in the city of Gondar.

1.3 Objective of the Study

The overall objective of the study is to investigate the contribution of *Timket* festival celebration in attracting and promoting tourism with specific reference to the city of Gondar.

Specific objectives:

In line with the major objective, the study aims at:

- ❖ Identifying how the *Timket* festival can help to improve the image of the destination.
- ❖ Identifying the main economic and social impacts of the festival on the community.
- ❖ Examining how the *Timket* festival can promote tourism of the city.
- ❖ Demonstrating the perceptions of different stakeholders towards tourism development through *Timket* festival in Gondar.

1.4 Research Questions

This research study aims at answering the following research questions:

- What do participants/tourists think of the *Timket* festival?
- What aspects of the festival can encourage tourists to come and visit?
- Is there any mechanism used to get the benefits of the festival and if yes, does it really function in a better way?
- What do the different stakeholders think about the festival and what can they do?
- How can this festival boost tourism of the hosting community?

1.5 Significance of the Study

Understanding different mechanisms, which can boost tourism of a certain area, is one of high importance to tourism entrepreneurs and to local governments as well. Therefore, inevitably the outcome of this research will have multi-dimensional significances both to the people involving in the tourism sector and to the government of the country. In addition, the outcome

of the research can serve as a spotlight to scholars who want to conduct further in-depth studies on festival tourism or related issues in the area.

1.6 Scope of the Study

This study is limited to the contribution of *Timket* festival celebration in developing tourism in the city of Gondar. Obviously, *Timket* is a nationwide celebration among the Orthodox Christian communities of the country, but the scope of this study is limited in particular reference with the city of Gondar. Moreover, the researcher tried to include concrete ideas and suggestions on how to properly utilize this resource.

1.7 Limitation of the Study

Despite its much significance, the researcher by no means believed that this study is comprehensive. In the economic value of *Timket*, multiplier and induced economic effects are not included because these issues need a deep analytical discussion by themselves. As a result, the economic value of *Timket* in this study is confined to those businesses injected with the initial spending of tourists.

1.8 Ethical Considerations

All research participants who were involved in the study were upon their willingness and consent. Participants either to survey questionnaire or interview were informed about the objective of the research prior to their actual participation. Regarding the right to privacy, the researcher denied to give the right name of the participants. In all cases, names are kept confidential thus collective names like “one of the higher officials” “informants” and “participants from tourism businesses” were used in the study.

1.9 Organization of the Study

This study is divided into five chapters. The first chapter deals with introduction of the study, statement of the problem, objectives of the study, scope, significance and limitation of the study. The second chapter presents review of related literature from various journals, books, thesis, and other documents and studies conducted. It also contains the conceptual framework

of the study. The third chapter is about the background to the study and research methodology used in this study. Chapter four deals with data presentation, results and discussion. The final chapter, chapter five, presents conclusion and recommendations of the study.

1.10 Operational Definition of Key Terms

Culture: though difficult to define, culture is a way of life of people including their skills, attitudes and way of expressions such as celebrations (either religious or secular) and festivals.

Tourism: is a short term travel by tourists outside the place where they normally live and work to a tourist attraction sites and the activities during their stay.

Cultural tourism: implies for the consumption of both tangible and intangible cultural heritages by people outside of that particular cultural setting. This will include a visit to cultural sites, buildings, artifacts, art, religious centers, festivals and ceremonies by tourists.

Festival: in this study festivals are defined as religious celebrations celebrated by a particular society that the festival is in due attention.

Festival tourism: defined here as a visit conducted by tourists to a destination outside of their locale and with an intention to participate in a festival.

Chapter Two

Review of Related Literature

The review of related literature part of the study focuses on theories and concepts on culture and cultural tourism, festivals, festivals in Africa and Ethiopia, and other related variables which will affect and relate with this topic.

Over the last few years scholars from different parts of the world have dealt with the above issues from different perspectives. In this review an attempt has been made to analyze such issues and in addition to this the assessment also has tried to describe the operational definitions of key terms used in the study.

2.1 Definitions and Conceptual Considerations of Culture

Following the outburst in the use of cultural celebrations for tourism in the last three decades, the literature on cultural tourism also proliferated. Furthermore, the need to assess the multi-dimensional influence of culture on postmodern society attracts scholars drawn from anthropology, economics, sociology and other fields of study.

But before defining cultural tourism we have to see the meaning of the term culture. The term culture is always controversial concept among scholars. Scholars from different fields of specialization treated culture differently. As a result, there is no single common agreed definition upon culture and different scholars define it differently. In *the Impact of Festivals on Cultural Tourism* Raj (2003) studied that despite the increasing importance of culture over the last two decades there is no commonly agreed upon definition on it. The question that troubles these scholars is to what extent the definition should be wide enough to embrace the vast scope of the term. One may need to ponder on Ayoade's claim that "often, people trivialize the limitless scope of the term with definitions of culture as simply music, singing and dancing. To them, the goal of culture is nothing but entertainment" (in Mbakogu, 2004: 37).

Perhaps an all embracing definition, Andah define it as:

Culture embraces all the material and non-material expressions of a people as well as the processes with which the expressions are communicated. It has to do with all the social, ethical, intellectual, scientific, artistic, and technological expressions and processes of a people usually ethnically and/ or nationally or supra-nationally related, and usually living in a geographically contiguous area; what they pass on to their successors and how these are passed on. (ibid)

In this definition of culture, it is not difficult to understand how culture is so large with complexity. Mbakogu (2004) emphasized “whatever culture is, it definitely regulates our lives by unconsciously shaping our attitudes, values, goals behavior or personality. From all indication, man is definitely nothing without culture” (p.37). In short, culture is beyond a way of life and it is also beyond entertainment. Even, as Dabaghian cited in Mbakogu (2004: 37) stressed, “...the pride of any society lies in its culture since no society in the world could be considered great without reference to its tradition and culture.”

2.2 Culture in the Postmodern Society and the Development of Cultural Tourism

Currently, academicians identified two basic concepts of culture: culture as a process and culture as a product. Culture as a process is the anthropological perspectives of culture, “which regards culture as codes of conduct embedded in a specific social group” (Richards, 2005: 22). Whereas the culture as a process emanates from the tourism perspectives of culture. Through tourism, culture is transformed from being a process to culture as a product (ibid).

Cultural motives for travel purpose existed since the very past but it was considered as exclusive privilege for small numbers of the noble society (Richards, 2005). This trend also continues up until the rise of mass tourism mainly in the 1940s when tourists began to be attracted by package holidays and excursions (Edensor, 2009).

However, the second half of the 20th century is a milestone period in the history of cultural tourism development. Toffler argued that the 1960s and 1970s is a period of ‘cultural explosion’ by which dramatic growth in the diversity and availability of cultural products were witnessed (in Richards, 2005: 14). In this period, many cultural institutions including the

UNESCO were established to create a link between culture and development. A large number of conference leaders also began to stress on culture. For example, in 1970 in the Intergovernmental Conference on the Administrative and Financial aspects of Cultural Policies in Venice, Rene Maheu, the then UNESCO Director-General's message to the world was:

Man is the means and the end of development; he is not the one dimensional abstraction of homo economicus, but a living reality, a human person, in the infinite variety of his needs, his potentials and his aspirations... in the concept of development the centre of gravity has thus shifted from the economic to the social, and we have reached a point where this shift begins to approach the cultural. (Mbakogu, 2004: 40-41)

Following Maheu's speech, many conferences were held around the world. The main theme of these conferences revolves around the mainstreaming of culture into development agenda. Furthermore, to strengthen the relationship between culture and development the World Decade for Cultural Development was initiated and celebrated between 1988-1997 (ibid).

The development of cultural products for one's economic and social development is further realized through tourism since recent periods. To define, "cultural tourism is a problematic concept, however, because it consists of two elements, 'culture' and 'tourism', which are in themselves difficult to define" (Richards, 2005: 21). McKercher and Du Cros, questioned, what is cultural tourism? This seemingly simple question is actually very difficult to answer because there are almost as many definitions of cultural tourism as there are cultural Tourists (in Csapó, n.d.).

However, the UNWTO have created a narrower and more practical definition of cultural tourism, which refers to the "movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages." In a similar vein, Silberberg defined it as a "visit by persons from outside the host community motivated wholly or in part by interest in the historical, artistic, and scientific or lifestyle/heritage offerings of a community, region, group or institution" (1994: 2). Cultural tourism comprises a travel to festivals, carnivals, religious events and to other theatrical productions (Getz, 2008; Okech, 2000; Mbaiwa, 2011).

As stated earlier, the convergence of culture and tourism is not accidental rather it is brought by the gradual change in the social and economic phenomenon of the modern or postmodern era (Richards, 2005). The phenomenon on the boom of cultural tourism was as a result of changes rooted both from the supply side and the demand side of tourism. As Hughes (2010) has observed in the 1960s and 1970s different cities of Europe and the West were busy in making strategies of city visions, city boosterism, city marketing, amenity improvements, conservation and greening. These cities were striving to coin an epithets that enable them to get on the map and so as to attract investors and new sources of private wealth and both business and leisure tourists.

First and foremost, the city marketing groundswell of the late 20th century brought a paradigm shift of local authorities—from managerialism to entrepreneurialism (Harvey, in Hughes, 2010: 121). This paradigm shift marked, Hughes continue, the inclusion of pleasure as a central motivation for a wide range of social activities in the professionalized discourses of city management. The fierce competition among cities and the inclusion of pleasure further advanced to include the “economically underexploited” temporal periods [festive times]. This is mainly the feature of what Hughes called the “leisure revolution” (120).

On the other hand, from the demand side, the tourism consumption pattern was changed with the rise of Special Interest Tourism (SIT). Now tourists wander to find educational advancement, aesthetic judgment, improvement of self and society, facilitated by higher levels of disposable income, a lower retirement age and better levels of health amongst older age groups (Richards, 2005). There were also “compelling political arguments too for the development of cultural tourism. The development of cultural tourism strategy has been closely linked to the establishment of national identity” (ibid, 212).

Consequently, culture in the contemporary societies is seen as a transformative power of development. Spectacles and festivals are no longer “discrete and isolated events but are rationally produced and scientifically managed by bureaucratic organizations for instrumental purposes, especially tourism-oriented revitalization” (Gotham, 2005). Thus, culture in the postmodern day is primarily promoted for economic, rather than cultural ends (Richards, 2005; Raj, 2003).

2.3 Facts and Figures on Cultural Tourism

Though the period immediately after the Second World War was characterized with the boom in the development of mass tourism, yet much consideration was given to the sun, sea and sand tourism. However, as stated in the previous topic, the dramatic changes that arise later in the 1980s marked for the boom of cultural events. In this period, both the tourists and the destination organizers wanted the development of new destinations based on cultural possessions. For instance, in 1982 and 1992 the *Travel and Leisure Magazine* conducted a research that will assert the developing nature and changing patterns of culture through time as important motivator of travel and according to the survey research carried out:

Respondents were asked in 1982 and again in 1992 “what is very important when planning trips?” In the 1980’s cultural, historical or archaeological treasures were important to 27% of frequent travelers compared with 50% in the 1990s. Understanding culture was important to 48% in the 1980s compared with 88% in the 1990s ...this is reflected in data showing the dramatically increased importance of culture as a travel motivator. (Silberberg, 1994: 7)

Moreover, Garrison Keillor’s (1995), the then United States Director for tourism, speech to the White House Conference on Travel & Tourism further strengthens the idea that the increasing importance of culture in the current time is not in question:

We need to think about cultural tourism because really there is no other kind of tourism. It's what tourism is...People don't come to America for our airports, people don't come to America for our hotels, or the recreation facilities....They come for our culture: high culture, low culture, middle culture, right, left, real or imagined --- they come here to see America.
http://www.nasaa-arts.org/artworks/ct_contents.shtml

Despite its apparent promise, it was not usual to use the term “event tourism”, by which the festival tourism is the subset of it, until 1987 a time when The New Zealand Tourist and Publicity Department reported: “Event tourism is an important and rapidly growing segment of international tourism...” (as cited in Getz, 2008: 405). On the other hand, in academic areas the term “event studies” first coined by Getz in the Sydney’s Events Beyond conference in 2000. However, there were many professional associations even before 2000 such as; the

International Association of Fairs and Expositions (IAFE) which is formed in 1885, the International Association for Exhibition Management which is formed in 1928, The International Festivals and Events Association which is formed in 1955, Meeting Professionals International (MPI) which is formed in 1972, The International Special Events Society (ISES) which also formed in 1987 and others which deal about carnivals and many arts and sports-specific associations (Getz, 2008).

Currently, according to the UNESCO report of 2012, cultural tourism that relies on tangible and intangible cultural assets accounts for 40% of world tourism revenues and is a growing sector, rising by 15% every year, three times more than the average growth in tourism as a whole (5%). Festivals, as indispensable features of culture, boost the rapid development of cultural tourism to host communities (Raj, 2003). It is unique tourist attractions (Gursoy, Kim & Uysal, 2004). Festivals and other events such as business and sport events are a new wave of alternative tourism and it is described as “emerging giant” (Getz & Frisby as cited in O’Sullivan & Jackson; 2002: 326) or as “growing force in the tourism industry” (Chacko & Schaffer, 1993: 475).

2.4 Festivals: Meaning and Nature

Festivals are an occasion “celebrating community values, identity, ideologies and continuity” (Getz, 2010: 2; Getz, Andersson & Carlsen, 2010: 31). O’Sullivan and Jackson (2002) pointed out that festivals are celebrations related with the social wellbeing and survival of a community. These celebrations are occasions for a community for showcasing who they are. Falassi illustrated this idea that festivals are a program of display for ‘what a community is all about’ (in O’Sullivan & Jackson, 2002:327).

In their scope, however, to Pieper festivals are only religious ceremonies and rituals (in Getz, 2010). Turner (1975) preferred to use the term ritual instead of festival for religious celebrations. But in contrast to this, Getz (2005) has demonstrated that there is no widely accepted typology of a festival and he defined them as “themed, public celebrations” (p.21).

In the context of Ethiopia, Walelign (2007) found that terms like festival, ritual and ceremony are ambiguous to distinguish and more importantly the term ritual is non-existent either in the

r in the Ethiopian Orthodox *Tewahido* Church. According to his assertion, the people to use the word *be'al* or *amet be'al* which is equivalent with terms like ceremony and festival. Consequently, to give recognition of the Ethiopian Orthodox *Tewahido* Church understanding of the terms and as a possessor of the festival under study the researcher used these terms interchangeably. Thus, as the working definitions of this paper the term “festival” or “ceremony” is confined to religious sacred celebrations.

Getz (1991) has forwarded that festivals and public celebrations are held starting from the ancient time of human life and Duffy (2009), most of their foundation is the pagan and religious faith of ancient communities.

Despite the origins of most festivals traced back to the early periods of human societies, the use of these festivals as a vehicle for tourism development and promotion is a recent phenomenon. As discussed above, the transformative process involves a combination of reasons. Uniqueness is the nucleus of festivals for tourism attraction. “Much of the appeal of events [or festivals] is that they are never the same, and you have to ‘be there’ to enjoy the unique experience fully; if you miss it, it’s a lost opportunity” (Getz, 2008: 404). Festivals and spectacles, Duffy (2009), are different from everyday activities in formalizing its own space, time and behavior. As Getz stated, the special appeal of festivals is from the innate uniqueness of each event in showcasing the destination’s rich cultural heritage, local traditions, ethnic backgrounds and cultural landscapes (in McKercher et al., 2006). For that reason, festivals nowadays are important opportunities to a destination in its tourism related contributions of image building, economic impact generators, tourist attractions, overcoming seasonality, contributing to the development of local communities and businesses, and supporting key industrial sectors (Raj, 2003).

2.5 Conflicting Interests and Controversies over Festival Tourism

The use of public spectacles and celebrations for tourism resulted in a conflictual panacea. This situation is more severe in cases of religious festivals. In fact, festivals confirm Pearce’s (1991) definition of tourism attraction as “a named site with a specific human or natural feature which is the focus of visitor and management attention” (p.46) and scholars have no

reservation over it. However, starting from the term “festival tourism” to the details of its contribution, there are many, if not most, controversies among scholars.

As the definition of culture depends mainly on context, the anthropological definition of culture is quite different from those of the economists and planners of development. From the anthropologist perspective, for instance, Greenwood (1977) has argued, “culture in its very essence is something that people believe in implicitly” (137). Therefore, to these scholars, a local culture is something incredibly possessed by that particular society. He further argued that the anthropological definition of culture instructs us “to understand why the commoditization of local culture in the tourism industry is so fundamentally destructive” (ibid: 131).

In contrast, undoubtedly and increasingly, intellectuals from economics and tourism perspective emphasize on the multipurpose of festivals and culture is seen as a product which is ready to be sold. Thus, festivals are continuously promoted to attract tourists, to boost local economy, catalyst for existing business, to build images and the social wellbeing of a community (e.g. Getz, 2008; O’Sullivan & Jackson, 2002; Raj, 2003; Duffy, 2009; Hinch & Delamere, 1993). The public celebrations are taken as lucrative markets of the “natural resource or as part of the come-on” (Greenwood, 1977). Contemporary economists and planners dealing with tourism regarded local festivals and celebrations as the exact place:

Providing the tourist the opportunity to see how the local communities celebrate their culture and how this effects the community development, it also helps the visitors to interact with the host community and help people to enjoy and meet their leisure needs. (Raj; 2003: para. 11)

However, MacClancy strongly decried the proponents of the above quotation that “the introduction of tourism [to local ways of living] may have a positive effect, however, because local people will realise the significance of selling culture to tourists” (in Mamadi, 2004: 10). Greenwood (1977) takes this statement further:

It is not clear that when activities of the host culture are treated as part of the “come-on” without their consent and are invaded by tourists who do not reimburse them for their “service.” In this case, their activities are taken advantage of for profit, but they do not profit,

culturally. The onlookers [tourists] often alter the meaning of the activities being carried on by local people. Under these circumstances, local culture is in effect being expropriated, and local people are being exploited. (Pp.130-131)

It means that commoditization of local culture for the mere purpose of tourism would destroy their intrinsic values to that particular community and changed it from being intrinsic to being extrinsic value. The debasement of culture by tourism is particularly worse in public celebrations related with religion and Sacred rituals. MacCannell argued that presenting local culture to tourism purpose creates what he called “staged authenticity” so as to lose its meaning (as cited in Mbaiwa, 2011: 292). Though there is varied definition of authenticity from different perspective, Cohen argued that “staged authenticity undermines genuineness or authentic cultural products since it succumb to tourists tastes which may not necessarily reflect the authentic culture” (ibid).

The controversy seems non stoppable as long as culture is continued to be regarded as lucrative market of the tourism. However, to assure the sustainable growth of the tourism sector and to minimize the negative effects of tourism on culture, scholars stressed on effective planning and management. Moreover, the tourism should be participatory and interactive. According to Wall, if tourism is to contribute to sustainable development, then it must be economically viable, ecologically sensitive and culturally appropriate (in Mbaiwa, 2011). This can be achieved through, Mbaiwa (2011), “the adoption of stakeholder approach that integrates all the ideals of the stakeholders in the [destination] area” (299).

2.6 Festivals and Tourism in Africa

Tourism by itself is the most underdeveloped industry in Africa and according to Ishii (2009) Africa receives only 3.2% of international tourism receipts in 2008. Of this North Africa’s share is 52%. The travel and tourism industry accounts for 3.3% of the total GDP. In terms of Country, Africa’s main tourism destinations namely Egypt, South Africa, Morocco and Tunisia attract 75% of the tourism receipts of the continent in the same year. Africa’s tourism receipt is mainly collected from Safari and beach tourism. In addition, its tourism is mainly imprisoned to the conventional 3s (sun, sea and sand) tourism destinations. The share of

African culture in the tourism development of the continent is just like a drop in the ocean (Mamadi, 2004; Mbaiwa, 2011; Akama, 2000).

However, Ishii (2009) Africa, unlike the substantial market and delivery challenges, is a resource-rich continent. In terms of cultural resources, Africa is endowed with authentic and distinctive culture in order to draw tourists from major tourist generating countries. The ATLAS (the European Association for Tourism and Leisure Education) Africa international conference which is held in December 2000, Mombasa, Kenya, evidently portrays new tourism potential strategies for the African communities through cultural tourism development. According to this conference the cultural resources of the continent, probably, is the most important resource it possesses in the absence of large industries and other manufacturing. Most African countries possessed a heterogeneous population by which, Nyakaana (2000) argued that cultural difference, in which diversity is harmoniously integrated, is then praised for the variety and color it adds to an otherwise bland scene. Also “cultural diversity forms part of the tourism industry’s primary assets and arguably, is what many tourists travel to find...” (235).

Currently, according to the UNESCO report of 2012, cultural tourism in Africa is rapidly expanding with an annual a growth rate of 13.9%. The worldwide organization of the WTO (World Tourism Organization) and UNESCO in collaboration with governments of the respective countries are launching a project to develop cultural tourism in Africa. The case in point is the Slave Trade route of Western Africa (Christie & Crompton, 2001). There are also countries like Botswana that launched the development and diversification of tourism through the traditional religious practices of its people (Mbaiwa, 2011).

2.7 Festivals and Tourism in Ethiopian Context

Culture as a travel motivation had long years of existence in Ethiopia also. As an assertion we can take the very point made by Donald Levine in *Greater Ethiopia* that “the very inclination to go on pilgrimage is notable pan-Ethiopian trait” (1974: 50), thus Axum Tsion, Kulubi Gebriel, Lalibela, Gondar, Dire Sheikh Husen, Debre Libanos are among the notable religious pilgrimage centers in Ethiopia. Pankhurst (1994) takes this idea further that “pilgrimages are important features in many Ethiopian societies” (933). The pilgrimage to these shrine places is

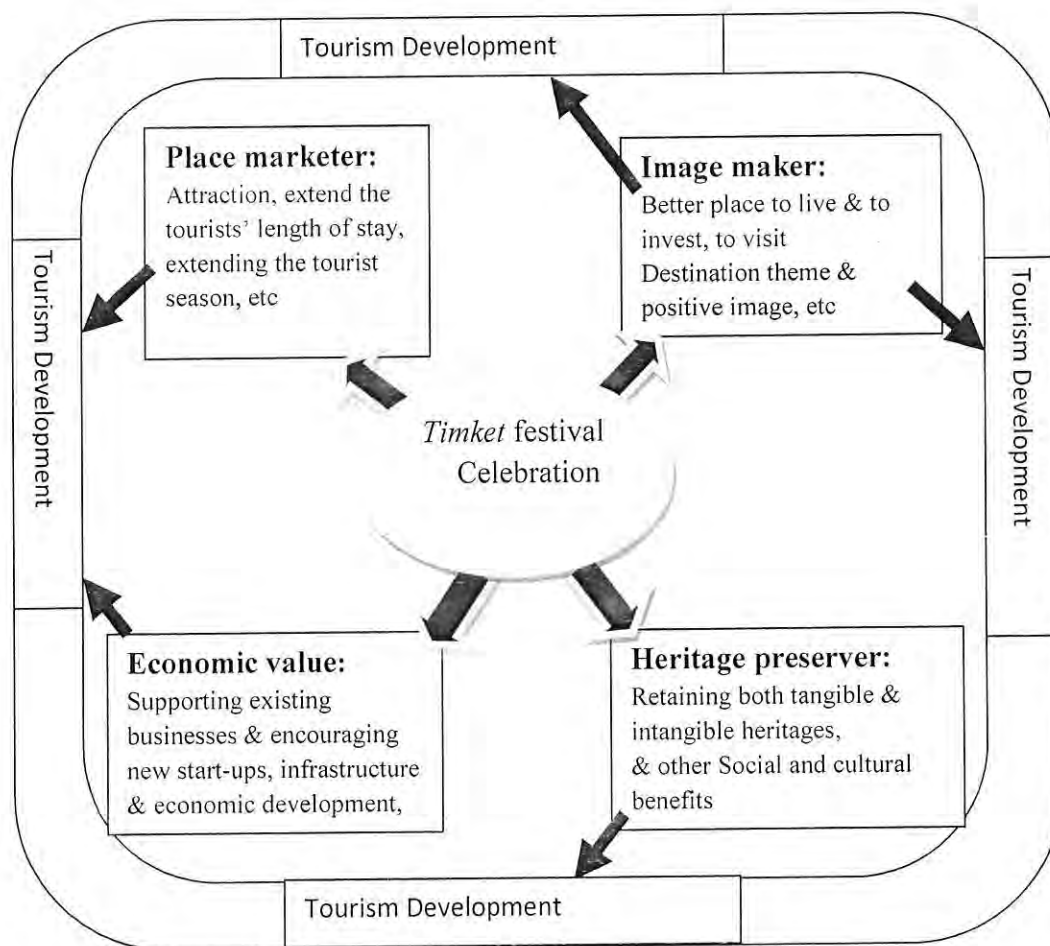
made on prescribed occasions of the Saint's day. However, until the current time the idea to link tourism and these religious festivals is very limited. In fact, a very large numbers of pilgrims and tourists came to visit these festivals. But it is very difficult to know the share of these festivals in the tourism development of the country.

The tourism sector is confined to a certain region where either natural or built up attraction sites are found. For instance, Bantalem (2010) wrote the various intangible cultural festivals of the Ethiopian Orthodox Tewahido Church. However, his book gave much emphasis for the time when these festivals fall and the meaning and symbolic representations of these festivals in the church. Similarly, Walelign (2007) also pointed out the social value of *Mesqel* and *Timket* religious celebrations.

2.3 Conceptual Framework of the Study

Image building, being an alternative tourism attraction, supporting existing tourism businesses and encouraging new start-ups, geographical distribution of tourism are among the tourism related roles of festivals (Raj, 2003). Thus, the conceptual framework of this study gave due attention for these contributions. Consequently, the contributions are grouped into four major roles of the festival. As *Timket* is the nucleus of the process, it is preferred to locate at the center of the framework. *Timket* then would furnish its contribution to reach the tourism development found in the outer sphere of the framework through the attributes mentioned in the boxes.

Figure 1. Conceptual Framework of the study



Source: Adapted from Raj, 2003

Chapter Three

Research Methodology

3.1 Description of the study

3.1.1 A Geographical outline

Gondar is found in the northwestern part of Ethiopia with 748km road distance from the capital Addis Ababa and 182km road distance from Bahir Dar, the capital of Amhara Regional State. The city of Gondar lies with latitude and longitude of 12°36'N 37°28'E. It has an altitude of 2,200m above sea level with a temperate climate. According to the data obtained from GCMCB, the average annual rain fall of the city is 1,172mm and it has an average annual temperature of 29⁰c. Currently the city has more than 300,000 populations with an annual growth rate of 5.2%. The city is divided among 12 city administrative *kebels* and 10 suburbs. In terms of size, Gondar is the third largest city in Ethiopia following Addis Ababa and Dire Dawa (*Wazema* promotion, 2013).

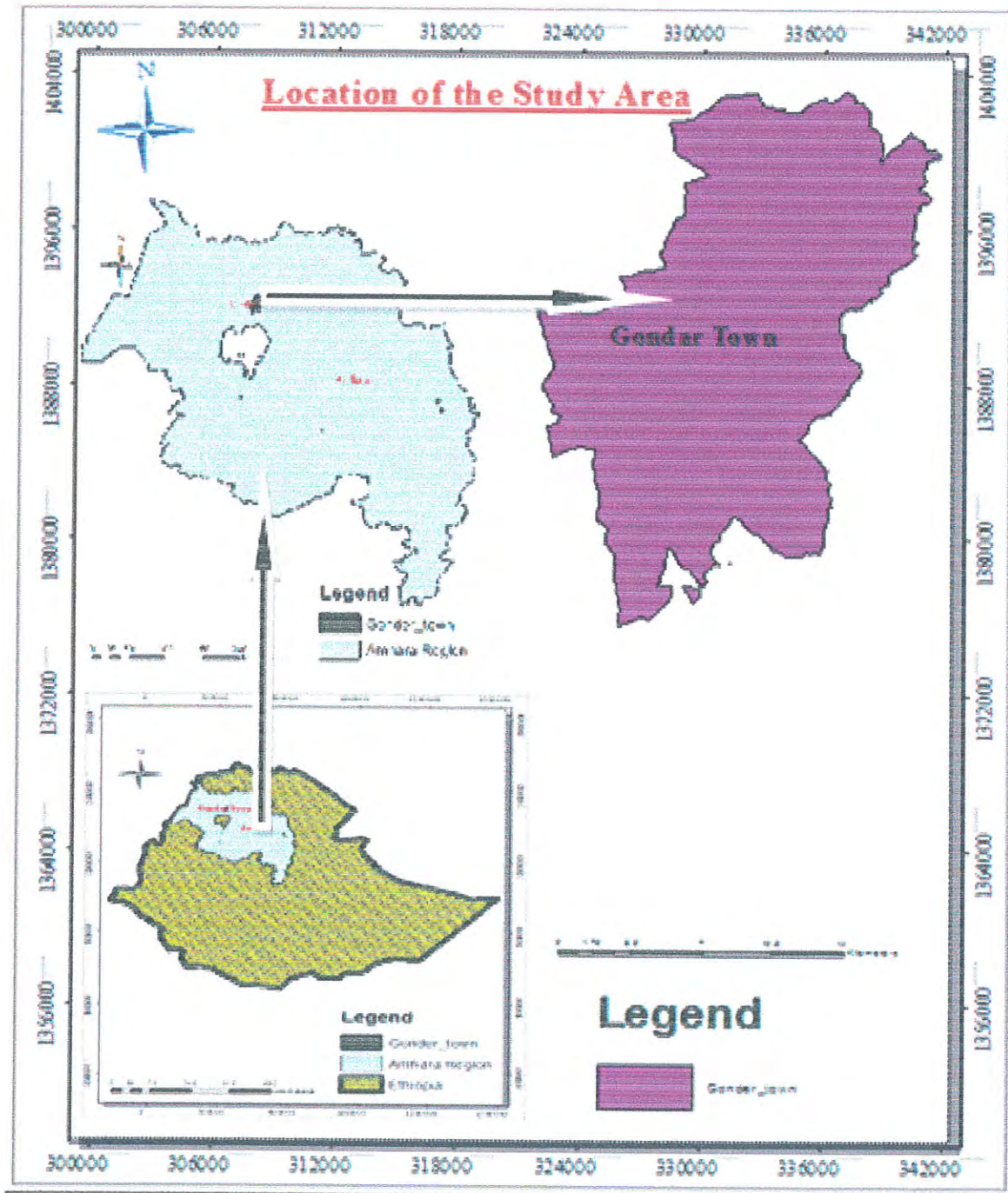
The city is situated between Angereb River in the east and Qeha River in the west. Gondar is surrounded by seven hills to the north and west and opens to the fertile Dembya plains that border Lake Tana's northeastern shore (NGTCO, n.d.).

3.1.2 The City of Gondar-A Historical Overview

Though the history of Gondar as a capital of Ethiopia started with the coming of Emperor Fasilades (1632-1667) to power, the name Gondar dates back to the date of Emperor Amda Tsion (1314-1344) which is some three hundred years before the reign of Emperor Fasilades (GCCTD, 2013). In his book, *A History of the City of Gondar*, Solomon (2005) has also pointed out the various assumptions which are related with the reason why Emperor Fasilades chose Gondar for capital-a place that was insignificant before his time. Emperor Fasilades established a permanent capital at Gondar for his country by cracking the phenomenon of roving capitals that dominate the history of medieval Ethiopia. Since the coming of Emperor

Fasilades. Gondar experienced many developments. Art, architecture, trade and commerce were the most prominent developments of the city (ibid).

Figure 2. Map of the city of Gondar from the Amhara Regional State of Ethiopia.



Source: CSA (2007) Population and Census Map

Emperor Fasilades and his successors built many churches and Castles which brought a new “center stage” to the development of art and architecture in the country (ETO, n.d.: 16). The period of Castle building in Gondar lasted in the 1760s. However, since the period of their construction, the Castles and churches with their magnificent architecture gave Gondar to what Solomon said “an air of grandeur” (2005: 5) and continues to be the main tourist attraction centers. As a Bulletin published by the ETO in the 1960s explained, the beauty of its landscape, its ancient monuments, its contemporary life and its fabulous history all are the motives behind a tourist to travel Gondar. The easily accessible and closely situated monuments of the city are one of the largest groupings in the continent of Africa and as a result the city got the reputedly name “African Camelot” by the UNESCO.

Apart from the built up attractions of churches and Castles, the city is also known for its wealthy intangible living culture of the society.

3.1.3 *Timket* in the Ethiopian Orthodox *Tewahido* Church

The EOTC is endowed with innumerable heritages that have both tangible and intangible elements. For several hundred years the EOTC is the custodian of the physical and spiritual heritage of the society (Bantalem, 2010). It conserves many treasures that have not only religious elements but also secular objects such as memorandums and costumes of influential personalities. Besides its physical attractions, the church is also known for fascinating annual religious celebrations which typify the calendar of the country. *Timket* is considered as the highest and greatest of all these religious celebrations. According to the EOTC, the word *Timket* is derived from the *Ge'ez* word *Astrayo* which is to mean “reveal” (ibid).

According to the teaching of EOTC, in Ethiopia the celebration of *Timket* might have dated back to the time of King Gebre Mesqel in the 6th century A.D (in Walelign, 2007). To explain the various developments of *Timket* in different time frame, he pointed out that:

Until the reign of Yukuno Amlak (1270-1285) the feast of *Timket* was a single day affair...during the reign of Yukuno Amlak, Abune Tekle Haimanot (the then Abune of the Ethiopian Orthodox church) ordered every church in the country to celebrate the

festival of baptism by taking *tabots* from the church and pass the night in baptismal places with prayers and songs. (ibid: 48)

The EOTC celebrated *Timket* as a mark of commemoration to the baptism of Jesus Christ by John the Baptist in the river Jordan. Today, *Timket* is a three day festivity by which it falls on January 18th, 19th and 20th (*Tir* 10, 11 and 12 of Ethiopian calendar) of every year. On the first day of the festival, early in the afternoon, the *Tabot* (replica of the Ark of the Covenant) from each church is carried out and taken to a nearby river, lake or manmade dame. In *Timket* celebration it is rare to see when a *Tabot* spends these days alone rather all nearby *Tabots* gathered so that to spend the night (two nights for the Archangel Michael *Tabot*) in a tent based at the shore of a river or the prepared water body.

This first day of the festivity is called *ketera*, taken from the Amharic word, '*ketere*' which is to mean making a dam as it is usual to make a pond in some places where there is no enough river water for the celebration of *Timket* (Bantalem, 2010). On this day, but in the coming two days also, the colorfully garbed priests, shaded by parasols and followed by huge throngs, are seen bearing the *Tabots* through the streets. The older folk of the parish join the solemn procession, while the young people play the game of *gugs*¹ on horses. Other wait by the river to where the *Tabots* are taken, singing, dancing, or playing *genna*² (ETO, n.d.).

The religious dogma call believers to spend their night time with the *Tabots*. People from each church's *sebeka*³ come to celebrate the night with the *Tabots*. For these people it is mandatory to bring food and drinks called *Yetabot Erat*⁴. The night of *Timket* is therefore leaved behind when some sit together, others pray for overnight vigil while the priests are on *kidassie* (the Mass service).

¹ *Gugs*- is a horse galloping game.

² *Genna*- is a game for male adults and boys and played in a field consisting of two teams. It is played in a stick like hockey.

³ *Sebeka*- it is a church administrative system specifying to which particular church a follower belongs. This is not sect division rather the followers are allocated for each church for the purpose of church administration.

⁴ *Yetabot Erat*- is a dinner taken and eaten at the time of *Timket*, thus for the collective. Anyone who does not bring *Yetabot Erat*, most probably, follows a social punishment.

Early in the morning of *Timket*, which is the second day of the festivity, the water body is surrounded by the priests, thus offering their praise to God in accordance with the religious doctrine. The Patriarch (or mostly a priest) gives a blessing to the water through a big Cross as a preparation for sprinkling over the heads of the congregation which is considered as the climax of the *Timket* celebration. Now the water is sanctified and opened to everyone! The priests began to hand out the holy water over the heads of the believers while the entourages move towards the water body to receive a splash and others immerse their body into the water. Thus, the followers renew their Christian vows.

At about ten or eleven of the morning of that day the *Tabots*, except to the *Tabot* of Archangel Michael began their journey back to their respective churches. The faithful escorted the *Tabots* in a more colorful ceremony with a variety of traditional and religious songs (see also Bantalem, 2010: 83). The *Tabots* while they come back to their homes, take a break at a very few considerable places and these places are common for the coming year as a breaking point for the *Tabots*. The entrance of these *Tabots* to their respective church does not mean that it is the end of the ceremony rather there remains one more day called *Kana zegelila*. The day is dedicated to the Archangel Michael so that in terms of crowd it is not less than the previous two days. The *Tabot* to the Archangel Michael is believed to spend one more night in the absence of its counterparts and two days out of its own church. Once blessed in the earlier day, the priests and the followers who had been accompanying their parish *Tabots* now came to the turn of Archangel Michael and escorted to the respective church. When the *Tabot* of the Archangel Michael knocks the door of the church to get into the Holy of Holies, the end of the *Timket* celebration among the followers of the EOTC came to an end, thus waiting its rotation in the coming year. But still this does not mean that the celebration ends as soon as the *Tabot*'s entrance rather continues even to the evening of that day.

To say a little about what is interesting either for tourists or pilgrims, it would be important to quote what the ETO had said:

Many ingredients of the Ethiopian Coptic ceremonies have been taken over from the Old Testament rituals. Also, the religion has for the most part, developed in isolation from other influences, except that of the church in Alexandria. The ritual is thus

unique in the Christian world. Indeed, *Timket* is a “must” for those who would like to see how Ethiopians celebrate a major festival, for those who are keen to observe the various dances and songs and learn how Ethiopians really enjoy themselves, and for those who would study in general the various colorful traditions and habits which set Ethiopian apart from the rest of the world (n.d.: 2).

The key concept of the quotation is therefore uniqueness. The *Tabot*, the church’s musical instruments such as the *Tsenatsil*, the *Kebero* and many other belongings of the church are distinctively unique to Ethiopia in accompanying church ceremonies. In addition, it is marvelous to see the *Turunba* when heralding the beginning of *Timket* festivity, the *Kale Egziabher*⁵ by which the priests give their praise to God is also solely owned by the Ethiopian Orthodox *Tewahido* Church, emanated from the teachings of Saint Yared.

3.1.4 *Timket* in the City of Gondar

Despite the festival being celebrated throughout the whole parts of the country, *Timket* in Gondar has a higher status. The strong faith observed among the communities of Gondar, the presence of many *Tabots* (literally called forty-four *Tabots*) and the emblematic Emperor Fasilades bathroom all contribute to make *Timket* especial in Gondar. Unlike to other areas in Ethiopia, the *Tabots* in Gondar are taken to the pool of the 17th century Emperor Fasilades bathroom that serves as the *Timkete Bahir* (Baptismal Sea) during the celebration of *Timket*.

The bathroom was built during the olden times of Emperor Fasilades (r. 1632-1667). According to different sources, the Emperor built the pool as an effort to restore the Orthodox faith and to rebaptize those who were converted into Catholicism by his father, Emperor Suseneyos (Bantalem, 2010; ETO, n.d.). The bathroom is found nearly two kilometers far from the Imperial Palace. A beautiful wide ranged garden surrounds the pool. An ancient ground plus one building is also found to the other sides of the rectangular bathroom. The building connects to the shore by a dual-arched bridge. According to the ETO, the pool has a 70m length and 40m width (n.d.). A short wall which has carved doors in all of the four sides

⁵ *Kale Egziabher*- is the liturgical service of the EOTC to be performed at the time of church service.

surrounds the pool and there is a stage that framed the edge of the bathroom. At this day, most of the time the pool is dry and it is during the annual celebration of *Timket* that the bath is filled with water diverted from the nearby Qaha River.

Figure 3. A photo showing the celebration of *Timket* at the pool of Emperor Fasilades in Gondar.



Source: From facebook social media.

Nevertheless, the proudly people of Gondar coin an epithet to their city as the “city of forty-four *Tabots*”, it is only a few numbers of the *Tabots* that come out to celebrate the three day *Timket* celebration⁶. According to an informant from NGHS, the reason why is as a result of miraculous elements followed when these *Tabots* leave their church compound (KI-1, 2013, 16th April). Therefore, the *Tabots* in charge of the *Timket* celebration are only eight. To name these churches:

⁶ According to an interview with NGHS, currently there are around fifty-two churches in the city alone.

1. Menbere Mengist Medihanialem
2. Debre Genet Atatami Kidus Michael
3. Debre Tsibha Elifign Giorgis
4. Debre Hiruan Abba Jalie Tekle Haymanot
5. Debre Selam Fit Michael
6. Metimke Meleket Yohanes
7. Debre Sibhat Qaha Eyesus
8. Kidus Fasilades

The first five of the *Tabots* are found in the surrounding of the Imperial Palace which is the center of the city. Whereas the last three are a little far from the other and relatively nearer to the bathroom of Emperor Fasilades. Kidus Fasilades *Tabot* is currently found in the church of Debre Sibhat Qaha Eyesus. Based on the information obtained from GCCTD and EOTC North Gondar *Hagere Sibket*, the building that is found at the center of the pool currently serving as a home for the *Tabots* during the celebration was originally a church building for Saint Fasilades (NGCTB, n.d.). To save the *Tabot* from burning, during the invasion of the Dervishes of the Mahdi's Sudan (in 1888) that the church Fathers took the *Tabot* of Saint Fasilades and sent it to the nearby Qaha Eyesus church and still remains there.

3.1.5 The Justification for the Selection of the Study

Tourists from every corner come to see the faithful Gondar people while the people are in religious emotions. As a result of the large numbers of tourists now *Timket* in Gondar resembles to be called as "*Timket* tourism". As stated from the outset, though *Timket* is celebrated all over Ethiopia, it is more celebratory in Gondar in a way that is unusual to other places. Starting from a few days before the eve of *Timket*, the city of Gondar becomes populated by tourists and religiously motivated pilgrims. Sometimes, even it might be an illusion for most late comers to get a bedroom for their stay.

To sum up, *Timket* in Gondar left an imprinted lasting impression in the minds of *Timket*-goers and remains for the nostalgia. All this privileged circumstance is as a result of the city's affluence of culture. Thus, the arrival of a large number of tourists is the researcher's background to choose studying *Timket* in the city of Gondar. In addition, the recently initiated

effort made by GCCTD to use the potentials of *Timket* for tourism development of the city further stimulates the researcher to undertake this study.

3.2 Research Design and Methodology

Relevant and necessary data is needed for any research to reach to the final conclusion and to answer the research questions. The research was designed to employ a descriptive method with both quantitative and qualitative approach. To collect the necessary and relevant data the researcher used various methods.

3.2.1 Study Area, Population and Sampling

The central focus of this research study is *Timket* festival celebration in the city of Gondar, Northwest of Addis Ababa with 748km road distance from the Capital.

Based on the information obtained from Gondar tourism office, the number of tourists gathered in the festival is difficult to determine as the festival is free to everyone and since it is a religious celebration. However, based on their assumption, tourists would number around 40,000-45,000.

Therefore, according to O'Leary's (2004) calculation, the sample size is 381 at a confidence interval of 0.05. However, as the nature of the qualitative data limits the size of the sample, the researcher took 184 sample sizes to be collected through survey questionnaire. That is, the researcher considers the remaining sample size of the population was addressed through the qualitative data gathering procedures.

So if this is the case, both purposeful and availability sampling were used so that the researcher can get the necessary data about the study. Here, the purposeful sampling procedure was used to collect data from tourism officials, tourism related businesses, and church Fathers whereas the availability sampling was used for tourists. In addition, snow ball sampling was also used at a minimal level in the case of the local community.

3.2.2 Sources of Data

The study used both primary and secondary data. Thus, the primary sources were the locals, tourists (both non-residence Ethiopians who live outside of Gondar and foreigners), tourism

entrepreneurs including hoteliers, restaurant owners, supermarkets, photo shops, transport service providers, tour guides in the town, travel agencies and tour operators as well as government bodies (e.g. tourism offices at local level), cultural houses including night clubs, souvenir shops, and Church Fathers. When the data was collected from these informants, due consideration was given to include informants who have a different societal status.

3.3 Methods of Data Collection

3.3.1 Questionnaire

From the outset in the proposal part of the research, the researcher had a plan to administer a survey questionnaire for both domestic and international tourists. However, as a result of the international tourists' willingness, the researcher was obliged to convert the already prepared survey questionnaire for international tourists into a form of interview. But a separate structured survey questionnaire was administered for domestic tourists as it was intended through availability sampling technique. The questionnaire for the domestic tourists was administered in Amharic version.

3.3.2 Key Informant Interview

The researcher developed in-depth interview of semi-structured questions to be conducted with the local community, foreign tourists, tourism businesses, and government institutions. The interviewees were selected purposively by which the informants are assumed to be responsible. But in the case of international tourists, the researcher approached randomly based on their availability. In addition, in order to reach the sample and address the data needed that cannot be addressed through questionnaire, in-depth interview was conducted with domestic tourists.

3.3.3 Participant Observation

Beside the information obtained from the participants in various mechanisms above, the researcher made participant observation throughout the festival and had field notes. The researcher spent the night times of *Timket* with the believers in the pool.

3.3.4 Document Analysis

The researcher also conducted necessary and reliable information by reviewing the available documents and made a link between different variables on the contribution of festivals for tourism. This method then helped the researcher to cross check and triangulate the data obtained through interview and questionnaire. In this case, data available in the form of recordings, files, photographs and official reports were used.

3.4 Methods of Data Analysis and Interpretation

After collecting the necessary data, the next step was to analyze and interpret the data that has been obtained through the various mechanisms. In analyzing and interpreting the data obtained through survey questionnaire, the researcher used version 16 of statistical package for social sciences (SPSS). Descriptive statistical analysis (i.e. frequency and percentage) and inferential statistics (paired *t* test) were used.

For the data obtained through qualitative methods, first the researcher sorted out the information or the raw data into the category they belong and give meaning to those data obtained from primary and secondary sources through thematic organization and triangulation.

Chapter Four

Data Presentation, Results and Discussion

4.1 Demographic Profile of Sample Respondents

The questionnaire survey was administered for domestic tourists at the time of the three day festivity in the city of Gondar. To get tourists willingness and attention, this survey was conducted in hotels where tourists were accommodated and at a time when they sat for coffee or tea. Every evening of the three days *Timket* festival, the researcher was traveling around hotels, restaurants, traditional coffee houses and cultural night clubs and others for observation, interview and distributing questionnaire when appropriate. Furthermore, as a “must see” for many first timers, a few numbers of questionnaires and interview data were collected in the Imperial Palace of the Gondarine kings. In addition, the researcher also spent the night times of the festivity in the pool for observation and interview. The researcher approached tourists randomly and first asked them if they were willing to participate in the survey. Accordingly, two days after the closing celebration on January 22nd, 184 questionnaires were collected. The exclusion of 33 questionnaires resulted in 151 final usable responses for data analysis. The researcher decided to throw out these surveys as invalid when three consecutive questions, out of the first five items, were left blank and others were not filled out by respondents.

Table1 below shows the demographic information of sample respondents. Demographic profile of sample respondents is very imperative for cultural tourism so that the tourism sector seeks to target and important to know who demands these cultural attractions (Silberberg, 1994; Alzua, O’Leary & Morrison, 1998).

Consequently, the researcher tried to present a brief clarification of those respondents. 99 (65.6%) of the sample respondents are males, showing a significant sex difference from female respondents, 52 (34.4%). In the case of *Timket*, men tend to be culturally-oriented than women. However, this is not consistent to what Silberberg (1994) demonstrated in a research conducted in Europe and North America, most of the cultural tourists are females. Although, Silberberg (1994) pointed out that most cultural tourists tend to be older (above 50 years old),

the *Ontario Cultural and Heritage Tourism Product Research* (2009) has presented as “cultural tourists can be of any age” (p.10). In the case of *Timket* the largest age category is those found between 21-30 (47%), followed by those aged between 31-40 (27.2%). Thus, in case of *Timket* a large number of domestic tourists are youngsters. In addition, to look at the educational background of the sample respondents, 82 (54%) of the respondents are Bachelor degree holders followed by 34 (23%) of the respondents as above Bachelor degree. This profile of *Timket* tourists also fit the assumption that relatively cultural tourists have a higher level of educational attainment than other tourists and are usually inclined to visit cultural attractions (Silberberg, 1994; *Ontario Cultural and Heritage Tourism Product Research*, 2009). To elaborate the reason why the cultural tourists are more culturally oriented, Akama (2000) pointed out that these types of tourists are usually sought a unique experience from the conventional mass tourism of sun, sea and sand through deeper and enriched educational experience. Consequently, the provision of appropriate cultural attractions and adequate interpretation services would be very crucial to provide enriching cultural experience for these enlightened tourists (ibid). Furthermore, regarding the monthly income level of sample domestic tourists on *Timket* festival, 61 (40.7%) of the respondents responded as they gain more than 3,000ETB per month, 42 (28%) between 2,001-3,000ETB. Thus, the data further strengthens the idea that cultural tourists earn more money and spend more money at a destination (ibid), but if the product offered is significantly better than that of competitors (Buhalis, 2000).

Generally, this profile of sample respondent tourists is important in case of marketing and promotion of the festival. This socio-demographic profile of respondents should be kept in mind when viewing the remainder of the results section.

Table 1. Demographic profile of sample questionnaire respondents.

Demographics	Value	Frequency	%
Sex	Male	99	65.6
	Female	52	34.4
Age	18-20	5	3.3
	21-30	71	47
	31-40	41	27.2
	41-50	22	14.6
	Over 50	12	8
Marital status	Single	83	55
	Married	63	42
	Divorced	5	3
	Widowed	0	-
Educational background	No formal education	0	-
	University Student	12	8
	College Diploma	23	15
	BA Degree	82	54
	Above BA Degree	34	23
Type of employment	Unemployed/house wife	11	7.3
	Self-employed	20	13.3
	Private sector	50	33
	Public sector	70	46.4
	Retired	0	-
Monthly income	Below 1000 ETB*	4	2.7
	1000-1500 ETB	4	2.7
	1501-2000 ETB	28	18.5
	2001-3000 ETB	42	28
	More than 3000 ETB	61	40.4
Type of accommodation used	Hotel	109	72.2
	Tent	0	-
	Guest house	0	-
	VFR (visiting friends' and relatives' home)	42	27.8
Frequency of visit	Repeat visitor	43	28.5
	First time visitor	108	71.5

Source: The researcher's survey, 2012/2013.

Note: * in the table implies for Ethiopian birr.

4.2 The Contribution of *Timket* for Tourism Development in Gondar

As discussed earlier in the literature part of the study, at the current time festivals have multi-dimensional significances both from the supply and demand side of tourism destinations. But in the case of this paper, a focus is given for the supply side (or from the host community's perspective) as the study is to assess the festival's contribution in developing tourism. First to say a little as a spring board, much has been said about the contribution of festivals and special events. Despite its multitude advantage, what is most visible to policy makers or event organizers is the economic value. Hall (in Raj, 2003) stressed, "economic analysis of events provides one aspect of why events are held and the effects that they have on a region. However, while many of the economic impacts of events are quite tangible many of the social are not" (para. 17). Hinch and Delamere (1993: 131) take this idea further, "the economic implications associated with them [festivals] are substantial, yet their social implications may be even more profound." Therefore to avoid such discrepancy, the researcher tried to discuss the most noticeable significances of festivals in specific reference to *Timket*: the image building value, economic value, place marketing value and other social and cultural values. Thus, in the following section data presentation and discussion of these values of *Timket* festival will be provided by twisting the data gathered through various mechanisms.

4.2.1 Image Building Value

Yuan and Chong (2007) have described a country or a city image as the "public's overall sensation and comprehensive impression of [the country] or the city, involving each aspect of the society, culture, economy, environment and so on" (p.256).

In the contemporary world where cities are increasingly compete for inward investment and tourism, those cities with either low visibility or a poor image will not even be considered (Reid, 2006; Prentice & Andersen, 2003). To get on the map, as Harvey stated, the cities are expected to express their personality, enhance their status and advertise their position on a global stage. In this regard, festivals and special events provide cities with the best opportunities of image building (in Reid, 2006). In the process of image building, special events and festivals, in theory, are important not only for the short-term rise in tourism volume but also for improving a destination's image and building a destination's brand for

sustainable development. According to Yuan and Chong (2007), hosting festivals and special events causes “the people to subconsciously form a kind of cognition transformation between “the event” and “the city” and to correspond the host city to the special events” (p.256).

According to Yabibal (2010), as a result of disastrous drought and famine, Ethiopian tourism industry in general is suffering from bad image of the destination or the country among international tourists. It is common to hear tourists being surprised by the clear difference between the negative image they had and their actual experience.

Thus, hosting festivals and special events can be important tool to scratch out bad public impression of a place, which is considered as obstacle for the social, economic and cultural development of that particular place (Silvestre, 2009). Therefore, *Timket* can be the best opportunity in showcasing that Ethiopia has much more than poverty. A more positive endorsement from a foreign tourist when explaining about his experience in *Timket* said:

I recommend people in America to come to Ethiopia-it is not like 1985 people died on the street like most people still think of Ethiopia, that is, the famine left stigmatized Ethiopia. So that is the big message. It is not anything what you think it looks like-the mountains, the fields, the countryside, the peoples' culture like *Timket* all are totally different and anticipating. (KI-4, 20013, 20th January)

In addition to this idea, another foreigner who came to visit *Timket* in Gondar for the second time and Ethiopia for his tenth time also said the following when explaining the clear discrepancy between the negative impressions he had previously and actual experiences he got:

...I really, really love your country! That is why I did book and visited again and again. Ethiopia is known to the outside world by war and famine. But the reality is not for the bad images the media give us in Europe. The bad country which is unfortunately. (KI-5, 2013, 20th January)

From this, one can easily understand that tourists who get the opportunity to visit the city are never tired of admiring it. After visitation, the tourists develop a kind of positive image over the destination.

In addition, as a religious festival, *Timket* in Ethiopia is becoming a special brand for Gondar. A domestic tourist who came to visit *Timket* in Gondar explained:

I came from Axum. Starting from my childhood, I heard about *Timket* celebration in Gondar as it is magnificent! I heard from my families, and also from media such as television and radio. All magnifies the beauty of the festival with a thrilling speech. The nature of the celebration is astonishing not only to Gondarine but also to others who came to visit the festival. In Gondar *Timket* you can get what you do not get everywhere in Ethiopia. (KI-1, 2013, 19th January)

From this quotation, we can understand that tourists are clearly attaching the celebration of the festival to this city as unique. Despite the festival is celebrated throughout Ethiopia in the same day, *Timket* in Gondar is something special. To explain this unique feature of *Timket* in Gondar other than other parts of the country, a group of tourists demonstrated that:

Timket is marvelous in Gondar to see devotee from Ethiopian Orthodox church, strong faith and belief, to see the meaning of *Timket* when people swim in Emperor Fasilades's bathroom. It is also astounding to see the many *Tabots* in the parade to the pool. (KI-2, 2013, 19th January)

Here, what should not be left is also that most tourists assumed Gondar as home for many *Tabots* (replica of the Arc of the Covenant) and the community as a model of Orthodox Christians. Regardless of their religion, most domestic tourist who came to Gondar at this time relates the epitome of *Timket* with age-old devotion of the community in and around the city. The tourists consider this trip as an opportunity to see *Timket insitu*. When asserting this impression, a group of domestic tourists stated the following:

The main reason to come here is to celebrate the *Timket* religious festival at the right time and in the right place where Gondar is assumed to be the place for many *Tabots* and center of Christianity. We are both Catholics and Orthodox Christian, so as a Christian it is this time that gave us the best opportunity to see this Christian tradition. We came here not due to the lack of *Timket* in our dwelling but we are keen to know this celebration from its source. (KI-3, 2013, 20th January)

Therefore, *Timket* is undoubtedly important for the town to raise, Silvestre (2009:6) the “city profile, acquire prestige and enhance its status”.

In addition, the data obtained through questionnaires also supports the assumption obtained through the qualitative data.

Table 2. Image building value of *Timket* festival in Gondar.

Variable	Value	Frequency	Percent
Public facts about <i>Timket</i> festival in Gondar.	strongly disagree	6	4
	Disagree	4	2.6
	Neutral	12	8
	Agree	82	54.3
	Strongly agree	47	31.1
	Total	151	100.0

Source: Researcher’s survey, 2012/2013.

As it can be viewed from the above table 2, 82 (54.3%) of domestic respondents “agreed” that their relatives and /or friends told them good facts about *Timket* festival in Gondar. 47 (31.1%) of them chose “strongly agree”.

In addition, respondents were also asked if they know other people who have a good opinion on the festival though these persons are not the sources of their information. Consequently, only 6 respondents (4%) answered as most people he/she knows did not have good opinion on the festivity. Whereas the rest, 49 (32.5%) and 78 (51.6%) answered “agree” and “strongly agree” to the question respectively. As a five likert scale, though there were “neutral” and “disagree” values, no one responded to these values. On the other hand, out of the 151 sample respondents, it is only 139 of the respondents that provided their answers to this question whereas the rest 18 (12%) respondents were taken as missing value. These tourists either know people who have good opinions on the festival or their families and relatives told them good facts about *Timket*. Therefore, from this we can understand the festival’s capacity in building the city’s image to domestic tourists.

Thus, undoubtedly, *Timket* is going-all out to develop the image of the city of Gondar. The image of the religious festival is so strong that outside the city of Gondar, even internationally, now Gondar is known for *Timket*. In nowadays, *Timket* heightens the perception of the domestic people to genuinely speak as “*Timketin kasalefu ayker begondar new enji!*” Consequently, all these helped for the good word of mouth as an important tool of marketing and promotion.

4.2.2 Place Marketing Value

Ashworth and Voogd (2000) have demonstrated that place or city marketing as “a place product, and then proposed to develop and promote it to appeal and meet the needs of identified customers, such as tourists, investors and new immigrants, and maximize the efficient social and economic function of the area concerned, in accordance with whatever goals have been established” (in Yuan & Chong, 2007: 255). In order to market a place, the image is fundamental to it.

Festivals and special events are tourist attraction in their own stand. Getz (2008) has argued “events are an important motivator of tourism, and figure prominently in the development and marketing plans of most destinations” (p.403). A festival can serve as a tourism attraction to extend the tourists’ length of stay, extend the tourist season, distribute tourism geographically and it is also important in promoting a place as better to live, to work and invest (Raj, 2003). In addition, festivals are important marketing opportunities (CNN, 2010).

First to discuss the level of tourism attraction of *Timket*, as shown in table 3 below, only 5 (3.3%) respondents rated the festival as “none or insignificant reason for trip” to Gondar. Whereas, 32 (21%) and 92 (61%) of the respondents rated the festival as “important reason for trip” and “main reason for trip” respectively.

Table 3. *Timket* festival as tourist attraction.

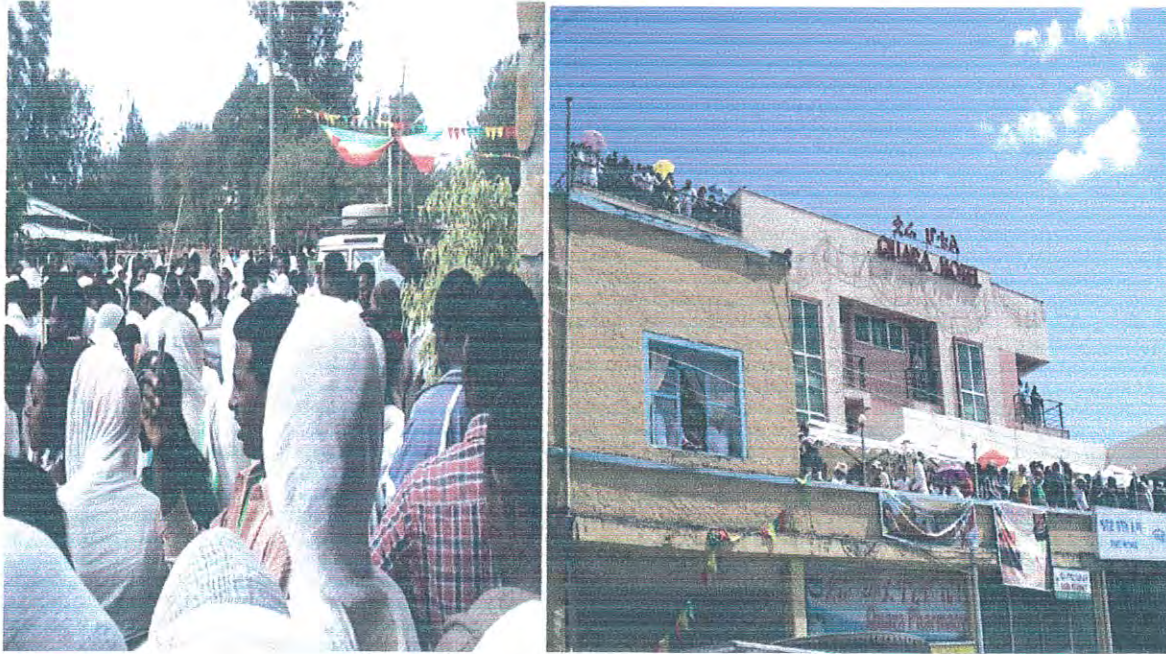
Variable	Value	Frequency	Percent
Importance of the <i>Timket</i> festival for visiting Gondar.	none or insignificance reason for trip	5	3.3
	some reason for trip	17	11.3
	important reason for trip	32	21
	main reason for trip	92	61
	Total	146	96.6
	Missing	5	3.3
	Total	151	100

Source: The researcher's survey, 2012/2013.

Therefore, from this one can realize that *Timket* is an attraction in its own right by enticing people to come and visit it in the city of Gondar. *Timket* forms an intrinsic part of the tourists' trip and a major motivator for selecting the destination. Apart from the domestic tourists and pilgrims, tourists are attracted to *Timket* as far as America, Europe, Korea, Japan, china, and Australia. Hence, as long as *Timket* appealed to non-local visitors to come and visit, it is considered as tourism attraction in its own right.

January 18, 2013, early in the afternoon, the first day people have been awaiting for had finally arrived! With no word to say the crowd, there were enormous people on the main streets of the town. Some of the crowd singing and dancing had started moving to the main square, Mesqel Square, where five of the Tabots meet and others still running for a space in the bathroom. But still there was also another crowd who were watching the breathtaking Timket crowds paraded with the Tabots via window spots and on top of buildings and towers. Transport service was totally closed. After finishing it's nearly two kilometer journey when the evening falls, the Tabots finally arrived to its seclusive tower. Now the noisy crowd awaits its turn in the morrow and was replaced by overnight vigil. At about 2:00pm folks began to fill the pool compound again. This crowd was not ended until the third day of the festivity. (The researcher's observation)

Figure 4. A photo showing the crowds of both pilgrims and tourists attending *Timket* celebration.



Source: A photo taken by the researcher, 2012/2013.

Of course, the GCCTD has no concrete data that shows the number of tourists coming to visit *Timket* each year. As a religious ceremony, participation in the festivity is free and this makes difficult to calculate the exact number of tourists. The Royal Enclosure is a “must see” attraction for many first-time visitors and what the office did is simply presenting the number of tourists who came to visit the Royal Enclosure during the month of January as the accurate number of visitors to *Timket* festival in the city.

Table 4. Number of tourists who visit the Imperial Palace (Fasil Ginb) in 2012 (2004EC) and the received income in cash.

No.	Month of the year	Number of foreign tourists	Income in ETB	Number of domestic tourists	Income in ETB	Number of free visitors
1.	September	1,777	2,082,644.00	2,623	1,054,446.00	-
2.	October	3,403	3,988,316.00	2,579	1,036,758.00	-
3.	November	2,845	3,334,340.00	2224	894,048.00	-
4.	December	2,489	2,917,108.00	19,099	1,096,878.00	15,700
5.	January**	3,480	4,078,560.00	26,190	1,511,367.00	20,000
6.	February	2,985	3,242,924.00	4,942	1,287,867.00	-
7.	March	1,674	1,909,188.00	3,776	1,517,952.00	-
8.	April	1,974	2,313,528.00	5,478	2,385,456.00	-
9.	May*	812	951,664	5,378	830,934.00	-

Source: Annual report of GCCTD, 2012.

Note: * in the table shows the month for a relatively low number of international tourist arrival and the income obtained from them whereas the month of January - the double star indicates the highest number of tourist arrivals and also the highest received income which is a total of more than 5,589,927.00 ETB. In addition, it was also in this month that the highest number of free visitors (20,000) was registered. Here there should not be regret for the free visitors, though they did not pay entrance fee to the site we should not forget that as long as these tourists are in the city, they are served in a hotel, restaurant, local transport and also might go for shopping.

Similarly, in the month of January, 2013 (2005EC) the Palace experienced the highest number of both international and domestic tourists (3,447 international tourists and an approximate of 7,300 domestic tourists). This number, although a bit less than the previous year, is the highest number compared to the number of tourist arrival witnessed in the months of the same year. Therefore, the presence of *Timket* in the month of January increased the volume of tourism to the city of Gondar and tourists spent more.

Another quality of a festival is that tourists are passionate to visit other nearby touristic areas in the time before and after the festival. Festivals are a powerful way of spreading travelers across the destination, moving them out of the gateway cities and into further places and pockets of interest (CNN, 2010).

Table 5. Geographical distribution of tourists.

Variable	Value	Frequency	Percent
Have you been to other destinations around Gondar these days?	Yes	120	80
	No	31	20
	Total	151	100

Source: The researcher's survey, 2012/2013.

From table 5 above, it is clear to see 120 (80%) of the respondents respond "yes" whereas 31 (20%) of the total respondents respond "no". From this, obviously, one can recognize most of the tourists who come to visit *Timket* in Gondar also visits other tourist attractions found in the city and its environs as adjunct/secondary destination. Based on this information, the Royal Enclosure of Gondarine kings, Churches of Debre Birhan Sillasje and the Qusquam complex in the city are the most crowds in hosting tourists coming to visit *Timket*. These sites are considered as a "must see" for many first-timers to the city. The 2012/2013 (2004EC) report of the GCCTD also confirmed that 75% of the foreign tourists and 40% of the domestic tourists who came to visit *Timket* also visit these sites. Accordingly, from January 17-21, 2012 alone the Royal Enclosure tourist site was visited by an average of 500 tourists per day. In addition, the Felasha village, and the Lake Tana shore of Gorgora are also the most frequently visited co-occurrence destinations. The tourists, though their main purpose is to be in Gondar for *Timket*, also visited these attraction sites through walk-in or as excursionist.

The *Timket* celebration in Gondar is also known for circulating tourists to nationwide tourist outlets. For example, two friends as a foreign tourist demonstrate that "our main reason to come Ethiopia is for *Timket* holiday, for vacation. Before we get into Gondar, we visited Dire Dawa, Harar, Semera, Dessie, Lalibela, Addis Ababa, and Bahir Dar" (KI-6, 2013, 20th January). So, tourists who came to celebrate *Timket* in Gondar also introduces with other

destinations of the country. The location of the city being on the legendary historic route and its geographical proximity to main tourist destinations of the country such as to Axum, Bahir Dar, Lalibela and to Semein Mountains further helped the tourist dissemination effect.

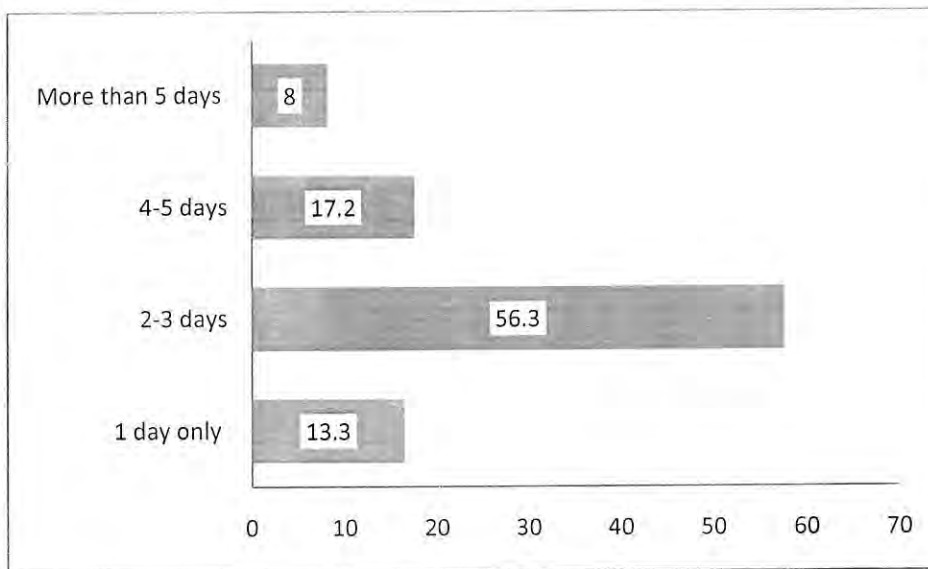
Figure 5. A photo showing the crowds of Debre Birhan *Sillasie* by tourists who came to attend *Timket* in Gondar.



Source: A photo taken by the researcher, 2012/2103.

Another advantage of festivals and special events is their capacity to increase the tourists' length of stay because they bring in new money. According to the data obtained from GCCTD, at a normal period the average tourists' length of stay is two days. As shown in figure 6 below, 20 (13.3%) domestic tourists respond "only one day", 85 (56.3%) domestic tourists respond "2-3 days", 26 (17.2%) of the respondents respond "4-5 days" and 12 (8%) of the respondents respond "more than 5 days". Therefore, there is no significant difference between the towns' average length of stay at the normal period and average length of stay during the time of *Timket*. Another study which was conducted last year also revealed out that despite its plenty and diversified attractions, the big number of tourists stay short periods of time in the city (Biruk, 2012).

Figure 6. Tourists' length of stay (in percent)



Source: The researcher's survey, 2012/2013.

However, this may be due to the information that the domestic tourists obtain before their departure from home. 133 (88%) of the domestic tourists answered "yes" whereas only 18 (12%) of them answered "no" when asked "Do you have information about the festival before departure at home?" Therefore, the pre-hand information helped these tourists to plan their full itinerary earlier at home and as a result they are less interested to spend more days out of their plan. Nevertheless, this is not consistent in the case of many international tourists. A couple as a foreign tourist said:

We came here mainly for the Semen Mountains. We heard about the place from one of our friends who came here about ten years ago. Based on his recommendation we spent five days and four nights in the Semen Mountains. But *Timket* in Gondar is accidental here to stay in the town of Gondar. It is coincidence. For other four or five days we are in the town of Gondar but these days are planned here after we arrive at Gondar. Because we did not have enough information about *Timket* in Gondar at home so we planned to stay these days here. (KI-7, 2013, 18th January)

From the above quotation, it is clear to understand as a result of the lack of information at home tourists are obliged to reshuffle their schedule again and stay longer to attend the festival. Most of the time these tourists either do not get information at home or if they get information by luck, it is unsatisfactory. For example, a tourist explained:

Of course I had information about *Timket* from France that is also from guide book but it is not as such satisfactory. But after I came here in Ethiopia, I ask local people about when *Timket* is and where it is more celebratory and finally I get Gondar. (KI-8, 2013, 19th January)

Table 6. Future plan of tourists for return visit.

Variable	Value	Frequency	Percent
I will definitely visit the festival again.	strongly disagree	3	2
	Disagree	5	3.3
	Neutral	18	12
	Agree	59	39
	strongly agree	66	43.7
	Total	151	100

Source: The researcher's survey, 2012/2013.

In table 6 above, 59 (39%) respondents respond “agree” and 66 (43.7%) of them respond “strongly agree”. Therefore, from this we can be aware that there is a good futurity for the market trends of *Timket* festival in the city. Furthermore, one respondent among the domestic tourists replied:

Whatever the cost increases, I give my vow not to miss even one of the forthcoming of *Timket* in Gondar. It is a *silet*⁷ until God let me to have the age to live, I spend *Timket* here in Gondar because it is by His [God] willing I am living. (KI-1, 2013, 19th January)

⁷ *Silet*- a votive pledged to a higher power for seeking something fulfilled and in this context it is a votive promised not to miss the future of *Timket* in Gondar.

However, there should be a cautioned that there are also others who did not have the intention to visit this festival again particularly among the foreign tourists. For them, this impression is not due to the dissatisfaction they experience in their actual visit rather they had other routines. For instance, to support this idea one foreign tourist asserted that, “probably we may not come back to this place again because we never go to the same place twice and because there are so many places to see” (KI-9, 2013, 20th January). Though these tourists said this, probably what is romantic to the future of the city is their determined commitment to recommend their country’s people, friends and relatives. One foreign respondent stated that:

I am not sure to come back quickly to *Timket* festival again because it is a very long, long trip for us but I would have no hesitation to tell my friends and relatives to come and to be here for the festival. Because the people are peaceful and friendly and the festival’s processions, the young people’s dancing, singing, and walking all are incredible. (KI-10, 2013, 19th January)

This idea is not the limited to one respondent rather almost all of my informant asserted that they would have no any reservation to recommend their families and friends and even some of the informants have a future plan to come with their girl friends, with their children and family as a whole.

Table 7. Tourists as place promoters.

Variable	Value	Frequency	Percent
I would strongly recommend a visit to <i>Timket</i> in Gondar to my friends and relatives/ families	Neutral	11	7.3
	Agree	83	55
	Strongly agree	52	34.4
	Total	146	96.7
	Missing	5	3.3
	Total	151	100.0

Source: The researcher’s survey, 2012/2013.

As it can be seen in the above table 7, it is found that only 11 (7.3%) respondents who respond as “neutral” whereas the rest 135 (89.4%) of the respondents rated from “agree” to “strongly agree”. 5 (3.3%) of the respondents left it blank. Thus, the tourists are important as advocators of *Timket* in Gondar in recommending their families and friends as a “must” place to visit. This state of affair is highly important in the absence of well organized marketing promotion strategies from the side of the stakeholders of the destination.

4.2.3 Socio-Cultural Value

Most of the time data on social and cultural issues are difficult to estimate empirically and as a result the researcher tries to explain this topic based on the data gathered through interview, observation and secondary data.

In *Time for Culture*, EMDA write that “fostering an environment that both enhances and supports the region’s cultural and historical assets is fundamental to developing sustainable and creative communities, as well as a better quality of life” (in Maughan & Bianchini, 2004: 42). A festival can develop the arts and cultural life of local communities and in turn the tourism benefited much. According to Teodori and Luloff “community involvement, including support for a festival, is an important factor in predicting the strength of a person’s attachment to a community or place” (as cited in Derrett, 2003: 50). Through *Timket* the people signify their sense and the sense of their place. For most Gondarine Orthodox Christians, *Timket* is their favorite holiday, because they can have fun, go to the pool of Emperor Fasilades with friends and families and to commemorate what God did in River Jordan through a splash of water. As it is only religion that feeds the spiritual hunger of man, *Timket* offers the believers a time to pray, ritualize, to make sacrifices and offerings including vows, dedication, trust in God and other religious exercises (Okech, 2000). The festival governs their attention that at that time the local communities due attention is to the darling *Timket*. Therefore, the religious festival of *Timket* celebrates, as what Okech (2000) said, the life of the people. And the festival further increases community spirit and pride, activating social cohesion, exchange of ideas, and increased knowledge about the culture of the area (Delamere & Hinch, 2004; Gursoy. Kim & Uysal, 2004). In addition, due to the growing nature of self-esteem over their culture and festivity, one cannot ask a Gondarine, “*What do you do on this festival?*” because for them it is already known- *Timket* and their religion.

However, sometimes it would be difficult to conclude that attendants are wholly motivated by spiritual fulfillment since there are also people who consider their actual participation of *Timket* as important mark of identity.

Literature also suggests that community festivals are important to reinforce community ties and social bonds (ibid). In a similar fashion, the Orthodox Christians in Gondar spent the whole days of *Timket* together with their families, friends and neighbors. As to their religion, *Timket* in Gondar is an occasion that provides a specific time and place within which families can show their commitment to the religion. It is also time for emotion and shared memories of communal life. By participating directly in the festival, every member of the Orthodox Christian follower demonstrates their commitment to being an active member of the Orthodox Christian church. Every follower of this church becomes ready for how to spend the celebration- *tella* and *teji* are brewed and slaughter a fattened sheep or a goat for family togetherness. This allows families to develop strong relationships with other families. Therefore, by spending money on festivals, families can also involve other families in a mutually enjoyable, associational activity that builds trust and sense of obligation (Gursoy, Kim and Uysal, 2003).

Figure 7. A photo showing friends and families when drinking beer and coke at a time of *Timket* in Gondar.



Source: A photo taken by the researcher, 2012/2013.

One value of religion is religion as a means of communication (Okech, 2000). Because of religion people are able to understand one another, despite other differences. Levine (1974) considered pilgrimage as an integrative force of Ethiopians across ethnic and religious boundaries. In *Timket* people meet together for a common purpose such as to pray together and to celebrate the ritual together. The followers of the church bind together and spend the whole times of the three days along their *Tabots*. Furthermore, non-orthodox Christians did not have any difficulties to participate in the festival. For instance, during the course of conversation the researcher found one Muslim, four Catholics and many Protestant religious followers. As a result, this would play a paramount role in the social cohesion of the communities.

Timket assembles families, friends and relatives from different areas to share the special breathing space. For instance, an Ethiopian who lives abroad stated that:

I am living in America. My families are living here in Gondar. So, every year at the time of *Timket* I came here to ask my families. In our culture, it is difficult to spend a festive time alone and also considered as a taboo to be far apart from families at that occasion. For that reason, I come here and I spend it with my families and even it is also at this time that I am capable of introducing my relatives whom I do not know before. (KI-11, 2013, 17th January)

Thus, as the informant emphasized *Timket* is important for socialization. People meet their friends, families and relatives by waiting for significant celebrations like *Timket*.

On the other hand, tourists' travel to *Timket* in Gondar can be taken as a social activity particularly among the domestic tourists. As observed in table 8 below, 38 (25%) of the respondents came to the festival with their "families", 110 (73%) of the respondents with "friends/relatives" and only 3 (2%) respondent with "family and tour operator". According to this data, no domestic tourist comes to attend the festival "alone". Therefore, the festival is taken as a social activity to make a trip of groups, families and friends. This in turn will have a paramount role for the development of domestic tourism in the country.

Table 8. *Timket* as a social activity.

Variable	Value	Frequency	Percent
With whom did you come to the festival?	Family	38	25
	Friends/relatives	110	73
	Families and tour operator	3	2
	Total	151	100.0

Source: The researcher's survey, 2012/2013.

4.2.4 Economic Value

As a religious festival, *Timket* is free to everyone who wants to attend the festivity and as a result *Timket* does not have anything to do with direct income in the form of entrance fee. However, economically, tourism related services, which include travel, accommodation, restaurants, shopping are the major beneficiaries. Moreover, *Timket* is also important to other tourism sites of the town that collect money in the form of entrance fee. This is also one of the GCCTD's objectives, maximizing local profitability by rising great interest and notable public attendance of the festival.

A. Impacts on Local Businesses

The study also gathered the views of a selected of tourism related businesses. They are in favor of the festival due to the fact it can represent income and bring a peak season. As shown in table 9 below, the hoteliers put a remarkable change in the price of their bedrooms during *Timket*. Though difficult to conclude without considering the total expenditure incurred in providing services, the interviewees have no reservation about the economic significance of *Timket* to their businesses. Because according to an informants from the hoteliers, during the three day *Timket* celebration and as a peak season, charge a higher seasonal room rate (sometimes the rate goes to more than three times of the rack rate⁸ as shown TA4 of table 9 below), the restaurant and bar room facilities of hotels served tourists beyond their capacity. The three days *Timket* celebration is the furthest peak season that enables those tourism businesses to collect money for buying uniforms for their workers, pay tax for government and to balance the cost-profit of their budget (KI-12, 2013, 22nd January).

⁸ Rack rate- is the standard rate of a particular type of room before any discount is given (Tewari, 2009).

Table 9. Comparison of room rates during the festival and at a normal time.

Sample hotels, Lodges and pensions	Type of bedrooms	Price per room	
		Normal rate*	Seasonal rate during <i>Timket</i>
TA1	Single	350 ETB for locals and \$30 for foreigners	
	Double	450 ETB for locals and \$40 for non-Ethiopian	
	Twin	500ETB for locals and \$65 for non-Ethiopian	
	Triple	600 ETB (up on negotiation) for locals and \$65 for non-Ethiopian	
TA2	Single	565.25 ETB for locals \$59 for non-Ethiopian but 15% discount	No price change for locals and on each price at least a \$10 increase for non-Ethiopian
	Double (king size)	850 ETB for locals \$105 for non-Ethiopian but 15% discount	
	Twin	626.50 ETB for locals \$73 for non-Ethiopian but 15% discount	
	Executive sweet	1200 ETB for locals \$159 for non-Ethiopian but 15% discount	
TA3	Single	\$60 for all customers	\$120 for all customers
	Double/Twin	\$70 for all customers	\$140 for all customers
	Junior sweet	\$75 for all customers	\$150 for all customers
	Sweet	\$85 for all customers	\$170 for all customers
TA4	Single	121 ETB for locals and 200 ETB for non-Ethiopian	\$ 40 for all customers
	Double	165 ETB for local and 300 ETB for non-Ethiopian	\$50 for all customers

Note: * The normal rate in this context is the room rate charged at a normal tourist season and it does not include the low tourist season rate.

TA: in the table above implies for tourism accommodation.

Source: The researcher's survey, 2012/2013.

As shown in table 9 above, there is a remarkable growth in the price of bedrooms during the time of *Timket*. But since it is difficult to say anything about the level of significance through observing the data, a paired *t* test statistical analysis is made to check whether there is a

significant price difference between the pre-*Timket* tourism season of Gondar and during the time of *Timket*. The analysis is presented as follows:

Table 10. A *t* test examination of comparison of bedroom price difference.

Price of beds	Mean	SD	<i>t</i>	sig.
Pre- <i>Timket</i>	65.23	38.92	-3.308	0.006
During <i>Timket</i>	94.69	48.11		

Source: The researcher's proof.

As it can be seen in table 10 above, it is found that pre-*Timket* mean price of beds is 65.23 with standard deviation 38.92 before *Timket*. But mean price of beds during *Timket* is 94.69 with standard deviation 48.11. A two-tailed *t*-test for statistical difference between means indicate that the difference between pre and during *Timket* price of beds was highly significant at alpha 0.05 level ($dt = 13, t = -3.308, sig = 0.006$).

Due to the absence of bedrooms in the city a very large numbers of tourists also put their tents on the gardens of pensions and hotels. It is not only the hotels but also local transport services, photo shops, traditional and modern night clubs, supermarkets and other tourism related businesses all have something to share from the economics of *Timket* based on their capacity. According to an informant from a photo shop, *Timket* brings them a good market share because local communities and tourists are eager to have a picture at a time when the *Tabot* from each church descends to the pool and when the *Tabots* are carried back to their respective churches. During *Timket*, people want to have a photo when they are with their families and friends so they take a picture in the bathroom, in the Royal Enclosure, on the Emperor Tewodros's statue and on the main roads of the town. Moreover, cameramen around the town of Gondar take a lot of pictures more than any other time and they come to the city in order to print it out (KI-13, 2013, 21st January).

Regarding local transport, though Gondar host a very large number of tourists during *Timket*, according to the information from GCCTD they did not need additional transport services to

bring from other area for that moment and even it did not allow the locals to work their full time since the main roads of the town are closed during the time of the celebration (KI-14, 2013, 24th January). However, according to a Bajaj driver:

During the time of the festivity there is a good market. At this time we can work day and night and at any other time we get 300-350birr per day but during *Timket* we work from 700-800birr per day and this is our three days of work if it was during the normal time but during *Timket* we get it in a day. (KI-15, 2013, 20th January)

Thus, the informant is stressing on the additional work time brought by the festivity and though roads are closed during the day times, the service providers' emphasized on the night time of their work.

Generally, according to the 2004 E.C report of the GCCTD, the economic value of *Timket* to tourism businesses of the city can be summarized in a table as follows:

Table 11. The economic benefits of *Timket* to tourist service providers in the city.

No.	List of service providers	Income received in cash as a result of their service		
		ETB	cents	Remark
1.	Hotels & Pensions (bedroom, food and drinks)	6,500,000	00	
2.	Restaurants	320,000	00	
3.	Traditional Night clubs	67,500	00	
4.	Super Markets	25,500	00	
5.	Cafes	55,000	00	
6.	Souvenir shops	40,000	00	
7.	Shoe shines	18,000	00	
8.	Photo shops	270,000	00	
9.	Tour Operators and travel agents	580,000	00	
10.	Transport service providers within the city	1,500,000	00	
11.	Modern Night clubs	300,000	00	
12.	Small and medium enterprises that buy stand from GCCTD	105,000	00	
13.	The city's tourist destination centers	2,000,000	00	
14.	Ethiopian Air Transport	6,000,000	00	Out of the city
15.	Transport providers from <i>woredas</i> , Regions and from the heartland of the country to Gondar	3,000,000	00	Out of the city
16.	Travel operators that do not have office out of Gondar but who did participate in the festival	12,000,000	00	
17.	Those who provide tourist service around the city of Gondar during <i>Timket</i>	400,000	00	
18.	For promotional and media enterprises	485,000	00	

Source: 2011/2012 (2004 EC) report of GCCTD.

The report further explains that from the preparation to the end of the festival 174,652,085.00 ETB was transacted in and out of the city. For the city of Gondar the festival creates 13,085,000 ETB economic sources and 11,085,000 ETB was generated out of the city. And

out of the total income of the festival 4,273,359.60ETB goes to the government in the form of taxation. Moreover, the festival motivates the local economy through wise handling and valuable financial transaction system.

Furthermore, in this year during the time of *Timket* 404,154.00 Ethiopian birr was collected to the government only from the Fasilades Palace tourist site.

B. Employment Generation

Another significance of festival tourism in particular and tourism in general is its ability to create job opportunities. For the festival houses kept clean, roads are decorated, repairing of stages was all conducted. According to the 2012 year report of the GCCTD, in the same year *Timket* creates 321 job opportunities and this is in the form of housekeeping, event facilitation, service provision along the main roads of the city and others who were participating in the festival. In a similar vein, this year there were 37 daily workers participating only in diverting the water of Qaha River to the pool of Emperor Fasilades where the festivity is held, repairing the stage and the pool. These are temporary workers who were hired for a month due to preparation for *Timket* celebrity. Outside the pool, there were 50 both female and male youngsters who were participating for ticket selling in the bazaar and trade fair conducted some days before *Timket*, more than 15 sanitation workers who were paid on day bases and they worked for a week. These are directly hired by the tourism office. However, for example, in this year there were around 215 small and medium enterprises that by a stand from the office with a 50 birr payment each and in turn these enterprises also hire an employee under their own businesses.

In addition, according to an interview, in art show more than 600 youngsters from 22 clubs and associations were at work because they were showing the art and culture of the local communities; for this activity GCCTD allocated more than 150,000 birr from their budget (KI-16, 2013 17th January).

The businesses in the tourism field found in the city were also obliged to employ temporary workers. For example, according to an informant from the hoteliers, due to the over capacity and work load brought by the festival each year their business hired temporary workers. As a

result, in last year they employed fifteen workers and for this year, eight temporary workers; two for kitchen, two for catering, two for housekeeping and two for laundry service. These workers were hired for two weeks (KI-17, 2013 25th January). Apart from this, for permanent employees their employers paid a holiday bonus and most of the time with overtime. Out of the ten interviewed hotel businesses, nine (90%) of them responded that their employees are paid a holiday bonus and an overtime based on the Ethiopian civil servant law. Most of the time the bonus extends from 100-250 birr irrespective of their administrative status in the hotel. Based on these informants the overtime is two types: the first is if a one shift employee is asked to spend his/her full time, then that employee will get extra hour fee and the second one is because *Timket* (on January 18) is a national holiday and the employee served that particular day with an extra fee.

C. Economic Benefits for Churches

According to the data obtained through interview, *Timket* is the livelihood of the priests particularly to those found in Debre Birhan Sillase church and Qusquam Mariam church. According to the head administrator of the Qusquam Mariam church, at any time the revenue of the church obtained from tourists is not more than five and sometimes six thousand birr per month but always during the month of *Timket* the amount of revenue increases alarmingly and to this year from December 18, 2005 E.C to January 18, 2005 E.C the church collects 51,198.00 Ethiopian birr. Those three and four consecutive days, he continues, before and after *Timket* are the crucial time for this income (KI-18, 2013, 25th January). On the other hand, during the month of *Timket* (January) Debre Birhan Sillase church receives 91,000 Ethiopian birr in cash. But the church's income in the other seasons is not more than around 50,000 or 60,000 ETB (KI-19, 2013, 27th January).

D. Level of Investment

In attracting investors and promoting Gondar as better place to live and work, still *Timket* is playing a paramount role in the city. According to GCIDB, from time to time the volume of tourism and hotel investment in the city is increasing. The number of investors who get permission from the office in the period from 2000 E.C.-2005 E.C alone reached 56 in number. Of these tourism businesses, 31 of them are still in operation. The financial capital

for these investors is more than 387,435,000 Ethiopian birr. For these investors, the office said, the recent development in the volume of tourist flow especially the one witnessed in the month of January is the main charm to invest in tourism (KI-20, 2013, 10th April). Thus, *Timket* is promoting and marketing Gondar as better place to invest, to work and to live.

Generally to summarize what has been said yet, image of a destination, tourism attraction of a destination, the economic and socio-cultural value of a destination are the ideals for the development of a sustainable tourism. Primarily, *Timket* is important for positive image of the place and because it helps the destination to be on the tourist map as festival quarters. *Timket* entices tourists to come and visit in the city. Similarly, it is an instrument to revitalize the image of the city. Economically, the festival is viable in supporting the existing businesses and encouraging new start ups.

As discussed earlier, in the growth of cultural tourism, it is those people who possessed rich cultural attractions that benefited from the blow up. And in turn the people had determination for the revival and preservation of their cultural identity because the culture becomes the source of proud, dignity and also money. Hence, the celebration of *Timket* is also a way of preserving the unique cultural heritages of the society. As a result, *Timket* in Gondar is an important motivator of the tourism sector in the city by doing what has been mentioned above.

4.3 The way forward

According to local informants, the tourists came to Gondar by *Timket's* distinguished attraction in its own right without any effort made by the stakeholders. *Timket* has a great potential for the development of cultural tourism so that it has enormous appeal both to domestic and international tourists. However it could be stated that, currently, the centre's potential in attracting an increased number of domestic and international tourists has not been realised.

Based on the collected data, it can be said that one of the main shortfalls in the development of cultural tourism through *Timket* is the absence of a clearly defined systematic framework for the development, packaging and marketing of the product. The researcher has tried to discuss the details of some of these problems as follows.

4.3.1 Marketing and Promotion

One of the challenges for festivals has to do with the fact that they are active for only a short time. The practice of effective marketing is thus a necessity for events and festivals. As one of the determinants of tourism development of a destination, promotion entices potential visitors to make travel and in addition, it is also important to raise destinations' competitiveness. Marketing and promotion is important for tourists in enhancing their awareness and information about a destination's product and attraction (Boopen, 2010).

According to Tim cited in Boz (2011: 467), destination marketing and promotion involve the following steps:

- Identifying target markets
- Analyzing motivational factors of target visitor markets
- Developing a marketing plan with promotional goals
- Developing an advertising campaign with a well focused theme aimed at target markets

The central point of this idea is therefore marketing does not mean only media coverage rather it needs to go through the above listed points. In addition, Buhalis (2000), understanding destination types and characteristics is of paramount importance for its marketing. Each destination can only match certain types of demand and hence tourism marketers need to appreciate travel motivations in order to develop appropriate offerings and brand destinations for the right target markets. As a religious ceremony, the city of Gondar can focus on the unique religious rituals and cultural traditions of *Timket*. A market research therefore is important to identify who are interested in religious tourism. Based on the data gathered from GCCTD, there is no marketing strategy and it is without knowing their target market that they are making a promotion. Because despite *Timket* being a religious festivity, not everyone in a festival is festival-goers rather there are also ancillary reasons contributing for the visitor to be on the festival (Saleh & Ryan, 1993).

The promotion made by the tourism office has a problem by itself. For instance, most of the promotional activities are home promotions which are mainly confined in the city where the festivity is held causing the information not to attain potential visitors internationally. Thus,

apart from the promotional activities done by the office, still word of mouth continued to be the main source of information either to international or domestic tourists. As Figure 8 below shows that 101 (66.8%) of the domestic tourist respondents respond their source of information as “friends and relatives”, 28 (18.5%) of the respondents respond “media (radio and television)” whereas 19 (12.6%) of the respondents respond “printed materials (books, articles and newspapers)”. It is only 3 (2%) domestic tourist respondent who answered “travel agent”. Hence, this significance difference between the “friends and relatives” and the other sources of information show the lack of effective promotion and marketing.

Yet, despite the office’s effort to establish partnerships (such as with *visitethiopia* promotional organization), in a similar fashion with the domestic tourists, as an informant from foreign tourists stated the word of mouth remains to be the sources of information for many international tourists:

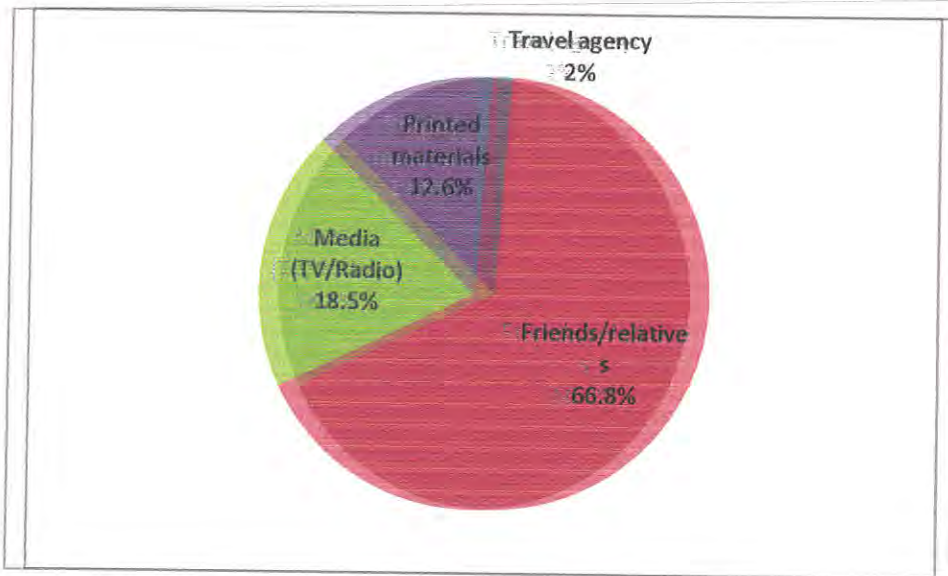
I do not know Gondar before and I actually do not know anything about other than Addis Ababa in Ethiopia. I came here because I work for a woman who is an Italian and she was born and raised in Ethiopia and in the course of our conversation she said to me one day you need to go to Ethiopia. Then when I research different information for my journey I got books on the historic route and after arrival the local people briefed me. (KI-21, 2013, 19th January)

And other respondents from the foreign tourists responded as:

We came here for *Timket* from Israel! We meet some friends in Uganda, they were here in Gondar in one of the previous celebrations of *Timket*. And they told us to celebrate *Timket* in Gondar and in addition, when we have been in Bahir Dar, someone told us that the biggest celebration is in Gondar. (KI-22, 2013, 20th January)

Thus, also for international tourists’ word of mouth is continued to be the main source of information.

Figure 8. Domestic tourists' sources of information



Source: The researcher's survey, 2012/2013.

Marketing and promotional methods should be diversified. As an informant from tourism businesses said, announcing two or three times at domestic level through the Ethiopian television do not be a guarantee rather brochures, newspapers should be distributed and above all promotion at international level are very important (KI-23, 2013, 21st January). According to a research by Boopen (2010), 75% of the populations of the developed nations have internet access from their home and 94% of the internet users arranged their trip by using the web. Though a webpage was activated last year, it is not functioning at present day and *Timket* currently have no its own website.

On the other hand, before the end of the festival it is common to see tourists when hurried to go either to other parts of the country or to their home country. Most tourists take the sprinkling of the water in the pool as the end of *Timket* and even as the researcher observed these tourists are not informed by their tour guides and tour operators. A large number of the tourists are unaware of the existence of various types of attractions in the city. Lack of awareness about the destination made tourists to stay short and for example, according to an informant from souvenir shops the tourists did not buy paraphernalia as a result of very short length of stay in the city. The time available for the tourists did not allow even to see what is

in the shop (KI-24, 2013 24th January). The data gathered in this study also shared this idea that the tourists average length of stay is from two to three days. The problem is not lack of attractions rather absence of well organized promotional activities for a city that possessed many more tourist magnets and as a result the city is not benefiting compared to the spending venues of tourists owned by the city (ibid).

The other problem related with marketing and promotion is lack of expanding the tourist generating countries. In an interview with GCCTD, most international tourists came from Europe and North America. However, as one of my informants from tour operators explained when these countries became prone to economic crisis, the people refrain from traveling and the case in point is the Spanish tourists. Therefore, it would be important to expand the base to the Middle East and Asian countries.

4.3.2 A Clash of Interest Priority

Greenwood (1977) has demonstrated how hasty tourism planners changed the religious value of the Alarde in Fuenterrabia, Northern Spain to public performances for money. When describing the final fate of the festival, he said “the ritual has become a performance for money. The meaning has gone” (p.135). Commoditizing public celebrations that are highly interwoven with the life of its community, on top of all religious festivals, are highly sensitive which needs the consensus of the community as an owner. Perhaps the commoditization seems simple which could be done by anyone unilaterally, but, Greenwood (1977: 137), “once set in motion, the process seems irreversible” awaiting the culture to lose its meaning.

Since 2011, following the action of GCCTD, *Timket* in Gondar becomes a bone of contention. The frequently independent actions taken by the tourism office including the festivals attachment to odd traditions of “carnival” and to this year “festival” cannot match to the beliefs and faith of the EOTC. Based on an interview with GCCTD, the reason to do so is in order to increase the destination’s competitiveness as a result of rising tourist flow and extending their length of stay. In addition, my informant continues, in order to get the attention of international tourists, it is important to coin a name that the tourist can easily familiarize with (KI-25, 2013, 16th January).

According to Buhalis (2000), however, a compromise within all stakeholder groups is essential where a destination wants to retain its competitiveness and sustainable position. While one of the officials in the GCCTD said deep discussions were held with both the local EOTC followers and the church itself (KI-26, 2013, 18th January), my informant from the local community, priests and even from north Gondar *Hagere Sibket*⁹ clearly portray the one-sided actions taken by government bodies and mainly by GCCTD. A priest serving one of the churches in the city explained that “tourism is just like *gimja* bet [ware house] that preserves our heritages to our children but the independent actions taken by the GCCTD is indifferent of devastation. They are too greedy worrying how to collect money” (KI-27, 2013, 18th January). Thus, except the non-participatory measures taken by the tourism office, the priest is emphasizing on the importance of tourism for the local community. Similarly, an informant from the local community asserted that:

Definitely we have to support the flow of tourists to the town. As far as the tourists celebrate our culture and as far as they do not pollute it, tourism helps us to introduce our town worldwide and if it is already on the tourist map, the tourism brings further development. However, the name brought by the tourism office—either “festival” or “carnival” is just pollution. Why we are supposed to borrow and inherit the language of others, what is the problem if we put it as it is. (KI-28, 2013, 18th January)

This informant is describing his frustration that the names brought by the tourism office would replace the name *Timket* in the long run and asks “how do we transfer a strange word to our children in the place of *Timket*?” For the EOTC followers using these strange words meant an outright betrayal and disregard of their religion which their ancestors handed down to them (ibid). In the case of carnival, in essence, carnival is strongly associated with Catholic Church’s calendar and mainly it is a secular activity (Duffy, 2009). Nowadays, it is a road show of public performance which is known for its entertaining spot. However, *Timket* is a

⁹*Hagere Sibket*- Head administration of the *zone*’s (administrative hierarchy which is below region) church.

religious festival for the EOTC, a clearly separate sect of Christianity. What unites the secular carnivalisue show with *Timket*- the most sacred religious ritual?

After two years of controversial carnival celebration in 2011 and 2012, currently GCCTD brought a name called “festival”. In this transition most of the activities taken places during the carnival time were left and the “festival” in this year was held from 16-18 January 2013 with a slogan “Meet Ethiopia in Gondar”. Accordingly, the former experience of celebrating a “carnival” parallel with the days of *Timket* was now avoided as the “festival” this year was celebrated until the eve of *Timket*. In addition, after a prolonged debate GCCTD agreed to use the term “festival” in the place of “carnival”. According to Buhalis (2000), tourism development strategies and actions taken in a destination should respect the wishes of all stakeholders. However, as of my informants when GCCTD denied the participation of local communities and the church in the planning of *Timket* for tourism attraction, a rumor comes from the church not to descend any of the *Tabots* to the bathroom as a final solution. It was as a result of this decision that the office agreed not to tap any of the days of *Timket* with its independent plans. But yet neither the church nor its followers accept even the term “festival”. For them though the concept of festival includes religious celebrations, their irritation relies on the resemblance of *Timket* to contemporary profane festivals. As a result they insisted that tourism development does not mean coining an odd name to degrade the authentic culture that was already named before about three hundred years (KI-29, 2013, 16th April). As my informant from tourism businesses explained, to the genuine *Timket*, bringing a fake name in the absence of efforts to extend the tourists’ length of stay could outweigh the negative impacts than the positives. Nothing could be added as a result of the fake name alone rather it is not less than as a swift reaction to create a worthless celebration (KI-30, 2013, 22nd January).

In the first place, the tourism office should remember that it is the beauty and richness of the local community’s religious celebration that attracts visitors and should ask questions such as; to whom the festivity should be in the priority?, Is it for carnival or *Timket* does tourists enthusiastic enough? Does tourism development achieve through disregarding our own and by seeking the others cultural paradigm? Why the office is interested in imbibing all that is western and making the *Timket* religious aspiration conforms to this alien way of life?

(Mbakogu, 2004). This is evident in their quest for “carnival” or “festival” a more western ideals and values. After all *Timket* is a religious festival that can be found nowhere else in the world. In the current state of affair GCCTD, therefore, is exploiting this resource for short-term benefits or seeking to enhance its benefit at the expense of the followers of EOTC which eventually might lead to the dearth of *Timket* celebration.

As an informant from the tour guides and tourists replied, without the participation of the church and the communities, it is not important to add something odd and subtract what was already there long years ago for the mere purpose of tourism. As a religious ceremony, it is for the people because it is their religion and their belief. But it is a great opportunity to attract tourists and to improve tourism of the area. It does not need to be tourism rather the people and tourism comes after (KI-31, 2013, 21st January; KI-32, 2013, 23rd January). The development of tourism should not be a burden to the local community rather it should contribute to the preservation of cultural heritages by increasing the awareness of both locals and visitors and by providing funds for the conservation and regeneration of resources (Buhalis, 2000).

The swimming pool of Emperor Fasilades where served/serves as the *Timkete Bahir* (Baptismal Sea) during the celebration of *Timket* is another area of controversy between GCCTD and the churches in Gondar. Based on the information obtained from GCCTD and EOTC North Gondar *Hagere Sibket*, the building that is found at the center of the pool currently serving as a home for the *Tabots* during the celebration was originally a church building for Saint Fasilades. Apart from the two bodies, there are also written evidences that showed once upon a time as this building was home of Saint Fasilades *Tabot* (NGTCO, n.d.)

To save the *Tabot* from burning, during the invasion of the Dervishes of the Mahdi’s Sudan (in 1888) that the church Fathers took the *Tabot* of Saint Fasilades and sent it to the nearby Qeha Eyesus church. However, by unknown reasons the *Tabot* yet did not return to its original church. Nowadays, it is during the annual celebration of *Timket* that the *Tabot* for Saint Fasilades descends to meet and to spend the night there in its original building (KI-33, 2013, 17th January; KI-34, 2013, 11th April).

According to the priests and Church Fathers in the city, the current obstacle for the return of Saint Fasilades *Tabot* to its original church building is the government bodies and particularly GCCTO. At this time Saint Fasilades's church compound is possessed under GCCTD and it is visited by tourists along with the main compound of the Royal Enclosure some two kilometers far from it. Tourists' entrance fee is totally goes to GCCTD and the office restore the pool annually during the celebration. It is a puzzle why the office let the *Tabot* of Saint Fasilades to return to its original residence (KI-34, 2013, 11th April).

4.3.3 Lack of Co-ordination among Stakeholders

According to Goeldner and Ritchie as cited in Konečnik (2004: 1769), destination stakeholders include public sector and governments, residents, tourism industry sector, destination management organization, and other different groups (environmental/culture/heritage/social/health/education). Therefore, for these stakeholders, cooperation and collaboration is essential at the local and regional levels to ensure quality tourism that can compete effectively at the global level (Crouch and Ritchie, 1999).

This cooperation, according to Konečnik (2004), could involve a partnership between the public and private sectors, or the close co-operation between all local suppliers. In the city of Gondar, stakeholders of the tourism sector seems running their own businesses and they are independent of each other. According to an informant from the tourism businesses, the tourism businesses providing similar services are seen each other as opponent. The managers of the business put their individual interest over that of the business so that if there is no loves lost between two managers, after all the two businesses seen each other with envy (KI-35, 2013, 26th January). Local suppliers at a destination should co-operate rather than compete. "They should join forces and pool resources to develop and implement comprehensive marketing strategies which enable them to compete with other destinations" (Buhalis, 2000: 21).

Moreover, the stakeholders particularly the tourism service providers seem to attach the marketing and promotion of *Timket* as the exclusive task of GCCTD and tour and travel agents. The tourism businesses of hotels, restaurants, pensions and transport providers all are not active in the promotional activities. The hotels, for example, have an association called

Gondar city Hotels association. But unlike their undisputed benefits, from year-to-year they are not active to do in collaboration. When describing their role, an informant from the business said “as one of the stakeholders, we are not working what can we do and still now, our desire is only how to exploit the self-motivated tourists after their arrival” (KI-35, 2013, 26th January). When established, one of the main objectives of the hotel association in the city was to promote the tourist attraction centers of the city.

Here, what is an exception is the contribution of the local communities. The local communities are doing all what they can-the way they dress, the way they dance (even secular dancing styles) and their hair styles observed both on the male and female adults of the community are typical to them as they were before and never colonized by globalization. According to an interview obtained from boutique for modern clothing, the festival of *Timket* did not create an exceptional market for their business because the local communities do not buy a modern dress for *Timket* rather the locals are more interested to wear locally made costumes (KI-36, 2013, 26th January).

Furthermore, as a priest explained, especially since some four and three years, the youngsters in the city accentuated to their religion. Their creativity is so amazing in the process of displaying what Jesus Christ did when He was on earth (KI-27, 2013, 18th January).

4.3.4 Accommodation Problems

For the sake of clarification, the researcher tried to analyze the collected data on accommodation problems in the following three parts. Tourists coming to visit *Timket* are always moaning and groaning in reference to at least by one of these problems.

A. Number of Hotels and Caterings

Accommodation is the focal point for the hosting of guests and visitors, where a guest may pay a fee in return for a specified service such as food and beverages (Page, 2003). According to research by Silberberg (1994), cultural tourists are more likely to spend their time in hotels or motels.

At this time there are 94 hotels, 35 pensions and 60 restaurants providing their service for the tourists and local communities. In addition, 31 hotels, pensions and restaurants are under construction and will come soon. But this might contradict that according to a pamphlet produced for the third “Meet Ethiopia in Gondar” cultural festival, the hotels numbered around 103, pensions 22 and the restaurants are 45 (2013).

Nonetheless, all of these suppliers are overcrowded at the time of *Timket*. For the January celebration, most reservations are sold out on September and October and it is by international tourists. Thus most of the time, though not always, the victims are domestic tourists because domestic tourists have no the experience of traveling and booking prior to their arrival. But after their arrival, as shown in table 12 below, more tourists are liable to stay in hotels. 109 (72.2%) domestic respondents responded as they were served in “hotel accommodations” and 42 (27.8%) of them responded in “visiting friends’ and relatives’ home”. Though the respondents were provided with options of “tent” and “guest house”, no respondent replied either of the two.

Table 12. The level of domestic tourists served by hotels.

Variable	Value	Frequency	Percent
Accommodation used at the time of the festival	Hotel	109	72.2
	VFR (visiting friends' and relatives' home)	42	27.8
	Total	151	100.0

Source: The researcher’s survey, 2012/2013

A foreign tourist complaining the scarcity of hotel accommodation stated:

...for hotels you need to have a few levels of accommodation because we now sleep in a tent and we found it by luck with the possibility of a low budget. Thus, we do not think that this is a rare case as there are many visitors in need of hotel room accommodations. (KI-22, 2013, 20th January)

Quality and sanitation of hotels is another burning issue in the city. Most of the hotels did not repair the rooms' bulb, toilet flashes and bathrooms.

B. Price

There are two major issues while explaining price of accommodations in the city of Gondar. The first one is the prevalence of price discrimination based on the color and nationality of tourists and the second is overcharging.

While he writes his experience in Ethiopia, Graham (2010) pointed out the subjection of foreigners to various forms of strange behaviors simply because they are *ferenge*. According to him, scams related with prices for provisions of any services are the prominent. Similarly, more often than not, most hotels, restaurants, and other tourism related businesses are in favor of the price discrimination. But the problem is worse in the case of hotels and restaurants. To make more vivid the idea it would be important to quote one of my informants from the foreign tourists said:

Regarding the cost, in Ethiopia or in Gondar a lot of people that sell service to us, they take us higher price because *ferenge* not *habesha* and that part is not very nice because sometime it makes you feel bad. It makes you feel not good, not pleasant.
(ibid)

Another respondent reacted to the situation as:

What I want to recommend to Gondar or to Ethiopia as a whole is that, I recognize that Ethiopia is inexpensive destination. However, some organizations have also recognized that they [Ethiopians] can charge a tourist twenty times more than they charge other [domestic] people. In other places, for example in the United States, we do not charge foreigners anymore than we charge the Americans and if you come there you pay the same prices we pay. If you go to the churches like Debre Birhan, we have to pay 100Ethiopian birr which is ten times more than what you pay! The same is true for hotel accommodation! I understand but I like to know the reason to pay and to where they collect this money? (KI-14, 2013, 20th January)

As a consequence, the informants are crying out on the presence of price discrimination in tourist sites and hotel accommodations. Some of the hotels and restaurants take the price discrimination officially true and prepared two different menus for food and beverage price descriptions: one for *habeshas* and the other for the *ferenges*. The menu prepared for the *ferenges* is always in higher price than the *habeshas*. In an interview with GCCTD, they conduct supervision against what they called “illegal price strategy”. The office recognizes the availability of price discrimination on tourist sites but they are highly against of the tourism related business price strategies but the problem seems rampant.

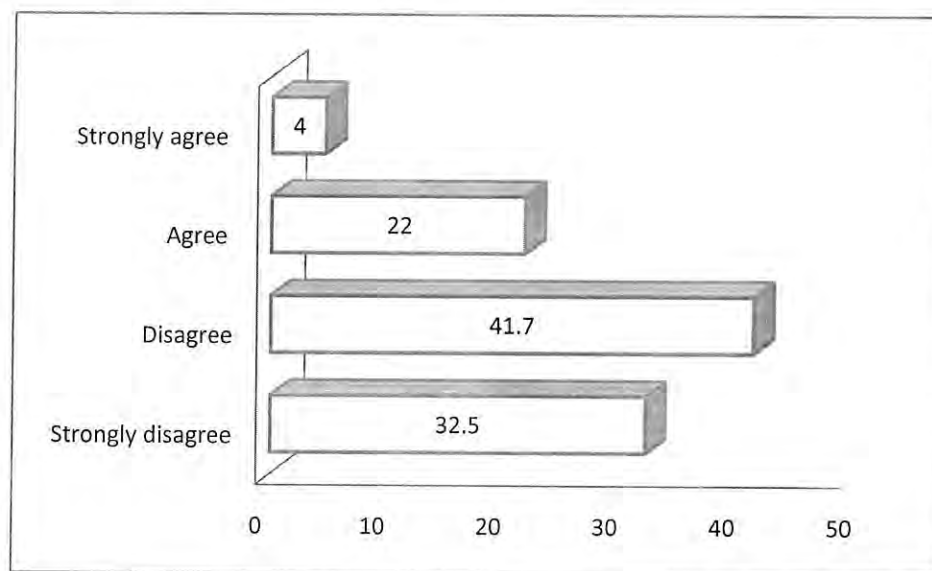
Table 13. Sample food and beverage menu specifying the price for *Habeshas* and *Ferenges* (foreigners).

Type of service provided	Price of services as per the type of tourists (with 15% VAT)	
	For <i>habesha</i>	For <i>ferenge</i>
Coffee	7ETB	15ETB
Beer (Dashen)	12ETB	18ETB
<i>Siga firfir</i>	35ETB	45ETB
<i>Tibs</i>	43ETB	65ETB
Buffee food	80ETB	100ETB
Burger	41ETB	69ETB

Source: one of the hotel accommodations in Gondar.

The other problem related with price is overcharging. As a result of fierce competition among destinations worldwide, tourists are increasingly prepared to pay less for getting more (Buhalis, 2000). As shown in figure 9 below, 49 (32.5%) of the domestic respondents replied “strongly disagree” when asked about the inexpensiveness of the destination, 63 (41.7%) of them responded “disagree”, 33 (22%) responded “agree” and 6 (4%) as “strongly agree”. Thus, most of the domestic tourists are complaining about the destination’s expensiveness. Evidently, from the researcher’s own reference a pension selling its bedroom six times more than the rack rate can be a good illustration to assert the case.

Figure 9. Cost of the destination (in percent).



Source: The researcher’s survey, 2012/2013.

Like the domestic tourists, the problem of overcharging at the time of *Timket* is also a key criticism to international tourists.

Regarding the cost, it is really more than expensive and that will be an assignment for you for the future because people are complaining about the price of rooms and I am afraid that it will kill the tourism in Ethiopia. Food and everything is good but the rooms’ rates in hotels are too high. (KI-5, 2013, 20th January)

Another international tourist who groans against the cost of hotel reservations that made him to spend *Timket* in a tent argued that:

During *Timket* the hotels ask you several hundreds of birr but with some of my friends we found out that a camping ground in one of the hotels and we put our tents. I prefer camping because hotel room is too expensive and in most hotels there is no place actually. I heard about some hotels as there is a room but it is \$60 per night which is too expensive for me! (KI-36, 2013, 21st January)

4.3.5 Other Tourist Facilities and Services

A. Signage

According to the Victoria Roads (2009), signage plays an important communications role in cities that are center of commerce, tourism and entertainment and other activities. A signage is important to:

- orient residents and visitors so they can easily identify places and landmarks.
- provides clear directions to pedestrians and drivers.
- helps define where the city starts and ends.
- contributes to roads and pedestrians safety e.g. by avoiding traffic congestion.
- encourages walking.

The tourist signs by itself are a tool for tourism development and promotion. This signage can be gateway or introductory signs, intersection signs, position signs, route markers, temporary signs, services signs and others.

What is common to the city of Gondar is position signage but difficult to find the other types of a signage in the city. To explain the problems, it might be appropriate to quote what a group of tourists said in the course of our conversation:

We were in need of spending the night of *Timket* in the Fasilades's bathroom but the problem is that we did not know how to go there and how can we go there. To handle this problem, we want to go to Fasilades's bath through the help of directional services but there is no direction indicating where it is. If you get directional signs by luck it is in Amharic language. To take a tour guide, it is too expensive for us and because you cannot take them to each city tour because of cost. The other option we have is using a map and again, each city we got to [in Ethiopia], they did not have a map to give us. We came to a new city and we want to go around the city but we did not have a map. So, it is difficult to travel in Ethiopia because of absence of directions one and other absence of city attraction sites map. (KI-22, 2013, 20th January)

So, these informants are emphasizing the importance of signage and city map for tourists. The city map is important in displaying tourist attraction sites and main accommodation centers in and around the city. As opposed to the above informant's implication, there is a tourist information center in the city providing tourists with a tourist map of the city and brochure. But the big problem is that despite the presence of tourist information center, it was not open on 19th January 2013 and tourists when recommending the significance of tourist information center said:

What we want to recommend is that first of all the tourist office must be opened because they are crucial for tourists, they can point out a lot of things for direction. For example, we ask about ten different people about when do people come here [to the center of the city] from the bath and other? But no, all the time we got different answers so we did not know exactly what is going on about the festival. So, tourist information is crucial for tourism especially in the high season. (ibid)

Apart from this implication, those who had the chance to get a map also have other idea about the city map, "we get a map from the tourist information center to tour the city but it is not good and not readable. It is very confusing!" (KI-10, 2013, 19th January). Indeed the city map, as the researcher gets the chance to see, given by the tourist information center is not good with difficulties of identifying where important tourist sites and accommodation centers are found.

But what is striking to other tourists is also that how to get the appropriate information even from the office. This circumstance is further explained by an international tourist:

I am in Gondar before *Timket* for room reservation and also to know exactly at what date the festival starts and I go to the tourism office and they gave me not the exact date. One week before they told me, it begins 17th and goes to 18th and 19th but when I return five or six days later, they said, oh, no, it is not 17th, it is 18th, 19th and 20th. Also as a tourism office they do not know which date it start. Due to their problem I lost one day and I could stay a little longer in Axum and I must go quickly to Axum. (KI-37, 2013, 20th January)

As Pearce (1991: 50) stated “visitors need to be informed, by whatever means, of the content, theme and significance of the attraction.” Generally, almost all of the informants were equally quick to criticize the provision of signage and information.

B. Interpretation Problem

As a ritual performance, symbolic representations and signs are observed at the celebration of *Timket* to symbolize the events occurred during Christ’s baptism or at other times. The baptism, the feast accompanied by *Tabots*’, the splash of water during the procession, the congregation and other symbolic representations all have their own interpretations in the EOTC faith (Bantalem, 2010). Thus, symbols are the central part of the society by which the festival is under attention because through symbols men can enrich their knowledge of communication and perpetuation. In the anthropological definition, Turner (1975) has argued that like wax and gold symbols are “multivocal” or “polysemic” lending itself to different meanings. According to Geertz, these multivocal symbolic representations are like cultural “text” which had to be read over the shoulders of social actors (in Walelign, 2007: 21). Thus, different interpretative mechanisms should be set to make it clear for the on-lookers.

In addition, as it has been discussed in the beginning of the chapter since they have a higher level of educational attainment, cultural tourists tend to focus on the interpretative value of their experience (Akama, 2000). In the case of *Timket*, as the researcher observed there is no interpretation mechanism set on the destination. Most international tourists felt that more background information about the symbolic displays and their interpretation should be provided to create a clear understanding. The tourists face difficulties to understand what is going on and feel vaguely (KI-22, 2013, 20th January). The acts, the festival itself, and the displaying of sacred objects all need to be interpreted to their conception. It is also difficult to say that the tour guides have the knowledge to interpret each and every symbolic representations of the festival. Furthermore, cultural interpretation should not be simply instruction and telling rather it should be revelation based on information (Akama, 2000).

C. Internet Services

Nowadays, communication technologies become indispensable features for tourists to make a travel. In it they can keep contact with their families, friends and relatives. Furthermore, as discussed in the marketing and promotion section above, internet to this day is becoming the main source of information for tourists to travel. But the internet service, as explained by a foreign tourist, in Gondar is a little problematic. My informant said:

...the other one is all of us are traveling and living in the world of internet. And the internet here is bland sucks! It is terrible! It is the worst internet service I have found anywhere on the planet! Because people when they travel still need to remain connected to their families and sometimes, for example, I have a sick family member right now but I have not had any contact with my family for five days so I do not know whether that person is well or not well because I am just completely out of touch. I am not saying I live on the internet but they have it that five days is a little challenging. (KI-14, 2013, 20th January)

4.4 Conclusion and Recommendations

4.4.1 Conclusion

Tourism growth is most often measured through increases in international arrivals, length of stay, bed occupancy and tourism expenditures. Festivals and special events are the most important opportunities to achieve these specified goals of tourism.

The finding of this study clearly portrayed that *Timket* festival has contributed in the development of tourism in Gondar city. The image building value of the festival helped the city in raising its profile so that tourists prefer to spend *Timket* in the city. In addition, the role of the festival in shifting perceptions of the city was seen here with tourists arguing that *Timket* surprised them that out of their expectation of Gondar as a sleepy and old city towards that of a city of vibrant culture.

During the month of January in general and the three days *Timket* festival in particular, the number of tourist arrivals to the city is very high and probably the highest number of tourist flows of the year is registered. Apart from the domestic tourists, many tourists came as far as America, from most parts of Europe, and Asia, thus *Timket* is serving as tourism attraction and becomes the theme of the city. In addition, the geographical distribution of tourists who came to visit *Timket* in Gondar to other tourism attraction areas is also very high. Consequently, this study found that, the Lake Tana shore of Gorgora, the Felasha village, the churches of Debre Birhan Sillasia and the Qusquam complex are the most frequently visited destinations by *Timket*-goers.

As far as the social benefit of the festival is concerned, as a religious festival, *Timket* has much contribution. It celebrates the life of the believers and in *Timket* festival people pray together, sang and performs the festival together which is important as a means of understanding each other and for social solidarity. *Timket* is therefore an important common good that preserves the value of the community.

Economically, the government and the tourism related service providers are the major beneficiaries. For example, last year the government earned 4,273,359.60ETB from taxation. For the tourism related business, their market is almost beyond their capacity. Rooms of

hotels, restaurants, bars, shops and other sale centers of these businesses are fully occupied by customers. The paired *t* test analysis of hotel room price shows as there is a significant level of difference between the normal time bedroom rate and the price of beds during *Timket*.

However, there are also problems that are considered as obstacles for the *Timket* tourism development. According to the finding, absence of marketing and promotion, the conflict of interest, lack of co-ordination among stake holders, shortage of hotel accommodations, price and signage problems are among the prominent one.

4.4.2 Recommendations

Based on the findings and conclusions, the study recommends the following tip and brief points which the researcher thinks necessary to be addressed in the future.

To the Tourism office:

- In the first place, as a religious festival, *Timket* should not be visitor-oriented. The followers of this church and church Fathers should get a prior attention and tourism can develop parallel with the festival. The office should refrain from its unilateral actions taken as a result of little understanding of the consequences. Various modifications should not be added with the mere purpose of tourism. Moreover, it would also be important if the office did not interfere in the possessions of the church. The case in point is Emperor Fasilades's bathroom. Both the office and the church agreed that once it was a church compound for Saint Fasilades but now despite much moaning and groaning from the side of the church, the pool is owned by the office.
- The identification of *Timket* tourism as a growth market in Gondar should be based more on assertion than hard information. Every year GCCTD magnified the number of tourists coming to visit *Timket* without any concrete data at hand. A market research is important for the segmentation and identification of who are interested in religious festivals, in what age groups these potential tourists are found, and from where to find these tourists because this would provide a bedrock for the marketing and promotion of *Timket* at an international market.

- Signage development should be applied to provide tourists with appropriate information. The signage is a promotional tool by itself and it has the power to reduce hassling of tourists.
- Important to create awareness programs for tourist service providers to scratch any kind of tourist annoyance related with overcharging and price discrimination.

To the Tourism related businesses:

- They should have to co-ordinate with the tourism office in marketing and promotion of future tourism development on *Timket*. These stakeholders should also co-ordinate rather than competing one another for a destination to develop.
- Should charge tourists in an appropriate price with their services. The businesses should be conscious that the more they charge tourists inappropriately; the more they kill the development of tourism in the city by which their business relies on.

To church Fathers:

- It is important to find ways how to present tourists with the meaning of each and every symbolic representations of the procession. This might be realized through training of tour guides about the symbolic representations of the festival.

To the local community:

- It is important to strength their current concerted efforts in celebrating *Timket* through their local white-dresses, hair style, traditional dancing and other cultural emotion showed at the time.

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Appendices

Appendix I- Survey questionnaire for international tourists.

Addis Ababa University
College of Development Studies
Program of Tourism and Development

Dear sir/madam,

The purpose of this research is to investigate the contribution of *Timket* festival celebration in the town of Gondar for the tourism development of the area in particular and Ethiopia in general. It is entitled as **“The Role of *Timket* Festival Celebration for Tourism Development in the City of Gondar, Amhara Region, Ethiopia.”** The study is an independent study as a thesis submitted to the Addis Ababa University School of Graduate studies in partial fulfillment of the requirements for the degree of Master of Arts in Tourism and Development. Accordingly, the data obtained from you is very essential for the success of this research and you are kindly requested to fill the following questions.

- ✓ All survey data will be kept strictly confidential.
- ✓ Participant's name is not needed in the survey.
- ✓ Participation in the survey is voluntary.

Thank You for your participation!

Part I –Background Information

Are you living in the town of Gondar? (Filter question)

Yes

No

Sex:

M

F

Age: 18-20 21-30 31-40 41-50 Over
 50

Religion: _____

Marital status: Single Married Divorced Widowed

Educational background: No formal education Student College Diploma
 BA Degree above BA degree

Type of employment: Unemployed/house wife self-employed private sector
 Public sector Retired

Place of residence: _____

Monthly income level: Below \$1000 \$1000-1500 \$1501-2000
 \$2001-3000 more than \$3000

Frequency of visit: Repeat visitor First time visitor

Accommodation used at the time of the festival: Hotel Tent
 Guest house VFR (visiting friends' and relatives' home)

Do you come with: Family Friends/relatives Friends/relatives and tour
 Group Family and tour group Alone
Tour group

Other, please specify _____

How did you get to know the *Timket* (Epiphany) festival in Gondar?

Through travel agency Through friends/ relatives
 Through Media (TV, radio, newspaper) Catalogues/books/articles
 Brochures Internet Travel guides

Other, please specify _____

Part II- The following statements ask you various reasons to come to the festival. Put a mark sign (√) in the box found in front of the answer that best reflects your opinion on that reason.

1. Did you know Gondar before?

Yes

No

2. Did you have information about the festival before departure from home?

Yes

No

3. If your answer for question number 2 is “yes”, what was your decision to visit the festival prior to your departure from home?

Totally not interested

Not interested

Somewhat interested

Highly interested

Extremely interested

4. If you receive information from relatives, friends and/or acquaintances about *Timket* in Gondar , please indicate your opinion about the information that you have received from relatives, friends and/or acquaintances:

Information item	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
My relatives and/or friends recommended me to visit the festival					
Most people I know have a good opinion of the festival					

5. If you use other sources of information, please indicate the sources that you have used in the past to find out more about *Timket* festival in Gondar and indicate if the received information was positive or negative:

Source of information	Very negative	Negative	Not a good impression	Positive	Very positive
Advertisements (TV, press, radio)					
Travel Agents					
Internet/blog/virtual tour					
Books/Articles/Broshures					
Travel Guides					
Other: _____					

6. How do you level the importance of the festival to pass decision to visit Gondar?

- None or insignificant reason for trip
- Some reason for trip
- Important reason for trip
- Main reason for trip

7. Have you been to other destination around Gondar this year?

- Yes
- No

8. If your answer in the above question is "yes", what other festivals/places you visit?

9. For how many days you plan to spend for your trip?

- Less than a day
- 1 day only
- 2-3 days
- 4-5 days
- More than 5 days

10. Did you extend your stay in Gondar to attend the *timket* festival?

- Yes
- No

Part-III: assessment of the overall satisfaction.

15. To what level do you rate the satisfaction level of your trip to the festival?

Overall satisfaction	Strongly disagree	Disagree	undecided	Agree	Strongly agree
I will definitely visit the festival again					
An inexpensive destination					
There is provision of adequate interpretive services					
Information was easy to access in the area					
There are services and facilities nearby (shopping, toilets, transport, rest areas/shelter, etc)					
All of what I was interested in was perfectly organized for tourists					
Service personnel are professional					
I would strongly recommend a visit/vacation to <i>Timket</i> in Gondar to my friends and relatives/families					

16. Given your experience and the information about *Timket* in Gondar, please indicate your opinion about what you observe as potential for future development of the festival?

17. What do you want to comment to the whole stakeholders of tourism (to local people, tourism offices, travel agencies and tour guides, and even to Church Fathers)?

ሃይማኖት: _____

የጋብቻ ሁኔታ:-

ያላገባ/ች ያገባ/ች የፈታ/ች የሞተችበት/የሞተባት

የትምህርት ደረጃ:

ግባብነት ያለው ትምህርት ያላገኘ ተማሪ የኮሌጅ ዲፕሎማ
 የመጀመሪያ ዲግሪ ከመጀመሪያ ዲግሪ በላይ

የስራ ሁኔታ:-

ስራ አጥ/የቤት እመቤት ራስን በራስ አስተዳዳሪ
 የግል ድርጅት ሠራተኛ የመንግስት ሠራተኛ

በአሁኑ ሰአት የሚኖሩበት ቦታ: _____

የሚያገኙት ወርሀዊ ገቢ መጠን:-

ከ 1000 ብር በታች ከ 1000-1500 ብር 1501-2000 ብር
 ከ 2001-3000 ብር ከ 3000 ብር በላይ

ይህንን በአል ሲጎበኙ:-

ለመጀመሪያ ጊዜ ነው በተደጋጋሚ ጎብኝቻለሁ

በበአሉ ጊዜ የሚጠቀሙት የመስተንግዶ አይነት:-

ሆቴል የእነግዶች ማረፊያ የዘመድ/ቤተሠብ ወይም
 የጓደኛ ቤት ካምፕ/ ድንኳን

ወደ በአሉ ከማን ጋር ነው የመጡት፡-

ከቤተሠብ

ጎደኛ/ ከዘመድ

ከቤተሠብ እና ከጉዞ ወኪሎች ጋር

ብቻዬን

ስለጎንደር የጥምቀት በአል አከባቢ ከማን/ከምን ልትሰማ/ሚ ቻልክ/ሽ?

ከጉዞ ወኪል

ከጎደኛና ቤተ-ዘመድ

ከተለያዩ መገናኛ ብዙሀን (ቴሌቭዥን፣ ሬዲዮ፣ ጋዜጣ)

ከተለያዩ መፅሀፍቶች

ክፍል 2፡ ለሚከተሉት ጥያቄዎች መልስዎን በሳጥኑ ውስጥ ቲክ (✓) በማድረግ ይመልሱ።

1. የጎንደር ከተማን ከዚህ በፊት ያቋቋል?

አቃታልሁ

አላቃትም

2. ከቤትዎ ከመነሳተዎ በፊት ስለዚህ በአል አከባቢ የመየቁት ነገር ነበር

ነበር

አልነበረም

3. ከላይ በጥያቄ ቁጥር 2 መልስዎ ነበር ከሆነ ጉዞ ሲጀምሩ በበአሉ ላይ ለመሳተፍ የነበረዎት

ፍላጎት ምን ነበር?

ፈፅሞ ፍላጎት አልነበረኝም

ፍላጎት አልነበረኝም

የተወሰነ ፍላጎት ነበረኝ

ፍላጎት ነበረኝ

በከፍተኛ ሁኔታ ፍላጎት ነበረኝ

4. ከቤተሰብ/ወዳጅ ዘመድ ስለጎንደር የጥምቀት በአል አከባባር መረጃ ተቀብለው ከሆነ እባክዎ የተቀበሉት መረጃ ምን እንደሚመስል በሚከተለው ሠንጠረዥ ያመልክቱ።

የመረጃው ምንጭ	ሙሉ በሙሉ አልሰማም	አልሰማም	ገለልተኛ ነኝ	እስማማለሁ	ሙሉ በሙሉ እስማማለሁ
ቤተሠብ/ወዳጅ በአሉን እንደጎበኝ አጥብቀው መክረውኛል					
ብዙ እማቃቸው ሰዎች ስለዚህ በአል ጥሩ አመለካከት አላቸው					

5. ከላይኛው በተጨማሪ ሌላ የመረጃ መረብ ተጠቅመው ከሆነ እባክዎ ያገኙትን መረጃ ጥሩነትና መጥፎነት በሚከተለው ሠንጠረዥ ያመልክቱ።

የመረጃ ምንጭ	በጣም መጥፎ	መጥፎ	ሣቢ ያልሆነ	ጥሩ	በጣም ጥሩ
የተለያዩ ማስታዎቂያዎች (ቴሌቭዥን፣ ሬድዮ፣ ጋዜጣ)					
በራሪ ወረቀቶች					
የጉዞ ወኪል					
ኢንተርኔት					
የተለያዩ መፅሀፈቶች					
ሌሎች:					

6. ጎንደርን ለመጎብኘት ሲወስኑ በአሉ ለርስዎ ምን ያክል አስፈላጊ ምክንያት ሆኖታል?

የማይረባ ነው

የተወሰነ ምክንያት ሆኖኛል

አስፈላጊ ምክንያት ሆኖኛል

በጣም አስፈላጊ ምክንያት ሆኖኛል

7. ሠሞኑን ከዚህ እንደመጡ ጎንደርና አካባቢዎን ጎብኝተዋል?

ጎብኝቻለሁ

አልጎበኘሁም

8. ከላይ በጥያቄ ቁጥር 7 መልስዎ ጎብኝቻለሁ ከሆነ የት የት አካባቢን ጎብኙ?

9. ወደበአሉ ሲመጡ ስንት ቀን ለማሳለፍ አስበው ነበር?

1 ቀን ያልሞላ

5 ቀን በላይ

ለ 1 ቀን

ከ2-3 ቀናቶች

ከ4-5 ቀናቶች

10. የጥምቀትን በአል በጎንደር ለማሳለፍ የጊዜ ቆይታዎን አራዝመዋል?

አራዝሜያለሁ

አላራዝምኩም

11. በጥያቄ ቁጥር 10 መልስዎ አራዝሜያልሁ ከሆነ ቆይታዎን ለስንት ቀን አራዝመው ነው በበአአሉ የተሳተፉት?

- 1-3 ቀናቶች
- ከ4-5ቀናቶች
- ከ6-7ቀናቶች
- ከ8-10ቀናቶች
- ከ10ቀናቶች በላይ

12. ከዚህ ከመምጣትዎ በፊት ስለዚህ ቦታ የነበረዎት ግንዛቤ ምን ይመስል ነበር?

- ምንም አስቤው አላቅም
- ሙሉ በሙሉ መጥፎ ነበር
- በተወሰነ ደረጃ መጥፎ ነበር
- ጥሩ የሆነ አመለካከት ነበርኝ
- ሙሉ በሙሉ ትሩ ነበር

13. በቦታው ላይ ሆነው ከጠበቁቁት ጋር እንደት አገኙት?

- ሙሉ በሙሉ ከጠበኩት የተለየ ነው
- በተወሰነ ደረጃ ይለያያል
- ከጠበኩት ጋር በጣም ተመሳሳይ ነው
- ሙሉ በሙሉ ተመሳሳይ ነው

14. ጥምቀትን ከጎበኙ በኋላ ምን አይነት አመለካከት በቦታው ላይ አደረብዎ?

ክፍል 3:- አጠቃላይ የእርካታ መጠን

15. የሚከተሉት ጥያቄዎች በጎንደር የጥምቀት በአል ላይ ያገኙትን እርካታ ይጠይቅዎታል።

በሠንጠረዥ ውስጥ ምርጫውን ቲክ (✓) በማስቀመጥ ይመልሱ።

ዝርዝር ሁኔታ	ሙሉ በሙሉ አልሰማም	አልሰማም	ገለልተኛ ነኝ	እሰማለሁ	ሙሉ በሙሉ እሰማለሁ
በእርግጠኝነት በአሉን በዲጋሚ አጎበኛለሁ					
ያሉት ነገሮች በወጭ ደረጃ ውድ አይደሉም					
ሁሉን አቀፍና በቂ የሆነ መረጃ የሰጣል					
መረጃዎችን በቀላሉ ታገኛለህ					
የተለያዩ አገልግሎቶችን በቀላሉ መግኘት ይቻላል (ሽንት ቤት፤ መጓጓዣ ደገ፤ አንተርኔት አገልግሎት)					
ሁሉም ነገር በትክክል ለቱሪስት የተዘጋጀ ነው					
አገልግሎት የሚሰጡ ሠዎች በሙሉ ጥሩ ባለሙያዎች ናቸው					
ሁሉን ነገር ስላየሁ ስለጎንደር ብዙ ጥሩ ነገር የምናገረው አለ					

16. በዚህ በጎንደር የጥምቀት በአል አከባቢ ላይ አርስዎ ከገኙት ልምድና መረጃ በመነሳት ለወደፊት የቱሪዝሙን ስፋትና ጥልቀት ለማሳደግ ምን መሰራት አለብዎት ይላሉ?

ለአካባቢው መሀበረሰብና ለቤተ-ክረስቲያኒቱ፤ ለቱሪዝም ቢሮው፤ እንድሁም ለቱር ጋይዶቹና ለጉዞ ወኪሎች ባጠቃላይ ምን ለማለት ይፈልጋሉ?

Appendix II- Interview Questionnaires

Interview questions for Tourists:

1. Why did you come here?
2. What can you say about your expenses?
3. How did you get tour operators, magazines, guide books and brochures promoting the festival?
4. How did you get tourist facilities and services?
5. What other places you visit nearby and do you know these places before, if not how do you get to know?
6. How did you get the diversity of activities in the festival for your experience and satisfaction?
7. What is your suggestion to stakeholders for future development of the festival?

Interview questions for local community:

1. What do you get from participating in the festival?
2. Do you think that the festival is attracting large number of tourists?
3. Do you think that the community life is in any way affected by tourism of the festival?
4. What have you benefited from this tourism, either economically or socially?
5. How do you participate in the planning of the festival for tourism attraction?
6. How do you see the current understanding of the festival for tourism development?
7. What do you want to suggest to other stakeholders?

Interview questions for the Church Fathers:

1. How do the churches benefit from the tourists coming to visit the festival?
2. Do you think that this tourism has a positive and negative side both on the church and community?
3. How the church personnel participate in the planning of the festival?
4. What would be the role of the church for further tourism development?

Interview questions for tourism office in the town of Gondar:

1. How is the flow of tourists to the town?
2. What is the importance of the presence of the festival in this town and how do you integrate the festival with other tourism destinations?
3. What is the estimated tourists' average length of stay in the town at ordinary tourist season and while comparing it with the time of the festival?
4. Do you think that there are enough facilities like hotels and transportation for tourists in the town?
5. What improvements do you observe from year to year in the festival?
6. To what extent do you level the economic, social, place and image building value of the festival to your town?
7. How do you promote this festival, if at all?
8. How your office is diligent in providing trainings to stakeholders?
9. How do you participate the local community and other stakeholders in the planning process of the festival for tourism?
10. How do the residents benefited from the tourism of the festival?
11. Do you think that the town is fully utilizing this resource as a tourist attraction?
12. What is the plan of your office and what do you suggest for further tourism development of the festival?

Interview questions for Tourism Businesses (hotels, restaurants, local coffee and cultural houses, transport services and others like supermarkets and photo shops):

1. How long have you been in this business?
2. What motivates you to operate this business?
3. When are the peak and low seasons for your business?
4. What is the contribution of this festival to your business?
5. Do you employ additional people during this occasion?
6. Do you think that the town is fully operating the festival as a tourist destination?
7. What do you suggest to government officials, tourism businesses, churches, tour guides and travel operators for development of tourism through the festival?

Interview questions for local tour guides:

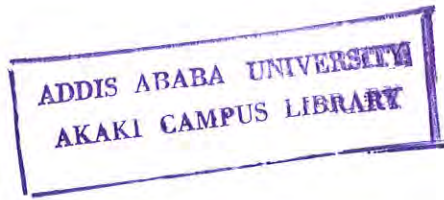
1. How long have you been in this business?
2. What is the contribution of this festival for your business?
3. How do you promote the festival?
4. How details do you explain to tourists about the festival?
5. How much are you trained in this area?
6. Do you think that the town of Gondar is fully utilizing this festival for tourism development?
7. What do you recommend to stakeholders to develop the festival into a better tourism destination center?

Interview questions for travel agencies and tour operators:

1. How long have you been in this business?
2. What type of travel and tour services you provide? (religious, cultural, pleasure, or what other?)
3. Based on the type of travel you organize so far, who are the dominant tourists (cultural tourists, nature tourists, or pleasure tourists, and their origin; frequency).
4. Do you think that the town of Gondar is fully utilizing this festival for tourism development?
5. What do you recommend to stakeholders to develop the festival into a tourism destination center?

Interview questions for souvenir shops:

1. How long have you been in this business?
2. When are the low and peak seasons for your business?
3. Where from do you bring your products?
4. How important the festival is for your business?



Declaration

I, the undersigned, declare that this thesis is my original work and that all sources of materials used for the thesis have been duly acknowledged.

Name: Melese Kebede

Signature: _____

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

Dr. J. Thirubhuvan(Associate Professor)

Date