



Addis Ababa University

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Tourism Development and Management Program

**ASSESSING THE ROLE OF DOMESTIC RELIGIOUS TOURISM
ASSOCIATIONS FOR PEACE BUILDING IN ETHIOPIA: THE CASE OF
HAWIRE HIWOT PILGRIMAGES**

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APRIL, 2021

ADDIS ABABA, ETHIOPIA

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**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
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I declare that the thesis entitled “Assessing the Role of Domestic Religious Tourism associations for Peace Building in Ethiopia: The Case of Hawire Hiwot Pilgrimages” is my original work and has not been presented for any degree in this university or any other University or College, as well as all reference materials, used for this thesis have been duly acknowledged.

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To

My Beloved Father In The Heaven Ato TILAHUN DEBELA

Rest in Peace, you soul is always in my strength

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Abbreviations and Acronyms

DID	Department for International Development
GPI	Global Peace Index
HH	Hawire Hiwot
IIPT	International Institute for Peace through Tourism
MoCTCA	Ministry of Culture, Tourism and Civil Aviation
MOFED	Ministry of Finance and Economic Development
NDP	Netherland Development organization
OECD	Organization for Economic Co-operation and Development
READ	Rural Education and Development
TRPAP	Tourism for Rural Poverty Alleviation Programme
TVET	Technical Vocational Educational Training
TP	Tourism Product
TFP	Tourism For Peace
VFR	Visual Flight Rules
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organization
UNFP	United Nations World Food Programme
UN-WTO	United Nations World Tourism Organization
WMO	World Meteorological Organization
WTTC	World Travel And Tourism Council

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Abstract

The general objective of the study was to investigate the missing link between domestic religious tourism associations and peace building in Ethiopia. Due to its appropriateness and relevance descriptive were employed. Population of the study comprised of travel organizers, center coordinators, preachers, Hawire Hiwot pilgrims travel in different sites from Addis Ababa head office of Mahebere Kedusan and stakeholder. For this research, purposive sampling was used to pick the sample from travel managers, travel planners, and preachers who had huge experience of involving in Hawire Hiwot travel packages and staffs who directly and indirectly take part in managing the travel and stakeholder in the field. Out of 20,000 pilgrims travelled on per a single trip, the researcher selected travelers who made trip more than 3 times to get plenty information since participant observation was not possible due to Covid 19. And 200 of them had track record of travelling more than 3 times as pilgrims in different religious sites. The primary data were collected through questionnaire and semi-structured interview. Secondary data were collected from both published and unpublished sources such as books, journals, unpublished reports and internet sources. Core findings of the study are domestic religious tourism associations have roles in peace building of a country by promoting tolerance, acceptance and resolving conflicts in peaceful manner. In relation to building peace at the destination areas the research revealed that Hawire Hiwot has low impact on the peace building process of the destination area. Therefore, it is recommended that the association should enlarge its focus areas of work using religion as the means to social transformation and the plat forms for engaging need to be so interactive. The association has to involve in all sorts of peace-building activities, including advocacy, education, inter-faith and intra-faith dialogue, mediation, observation and transitional justice actors.

Key Words: *Hawire Hiwot, Tourism, Domestic Tourism, Religious Tourism, Socio-Cultural Value, Peace, Peace Building, Ethiopia*

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

Tourism has been growing more rapidly in developing countries, and its contribution to the peace building including social justice, economic equity, sustainable development, and broad based democracy remained equivocal (Honey, 2008). The nexuses of tourism and peace can be viewed from two perspectives, namely, socio-cultural and political (Kunwar, 2010). A typical socio-cultural perspective is embodied in comments such as:

"Tourism has been recognized to be an instrument of social and cultural understanding by the opportunity offered to bring different people in contact and to provide facilities of acquisition and exchange of information about the way of life, cultures, language and other social and economic endowments of the people as well as a change for making friendships and achieving goodwill" (Kunwar, 2010).

From domestic tourism, religious tourism (often also referred to as spiritual and faith tourism) is one of the fastest growing types of tourism in the world. The UNWTO estimates that 300-330 million tourists pay visit to the world's major religious sites each year. Religious tourism includes a range of activities, such as pilgrimages, missionary travel, monastery, faith-based camps/events, religious conference and gatherings (Renata Tomljenovic and Larisa Dukic, 2017).

Religious Tourism can be one of the factors that can significantly contribute to a more peaceful society, bringing series of positive changes into a society and fostering harmony among people. Tourism has become a means of culture exchange as tourists come across different cultures whilst they travel, which builds harmony among people with different cultural backgrounds, leaves behind the chances of conflicts and creates ground to resolve possible conflicts peacefully (Khristov, 2005).

There have been deep religious tourism travels and practices in Ethiopia Orthodox Church although there have been very shallow evidences presented on it. The prevalence of religious sites such as Axum Tsion Mariam, Lalibela and Gishen Mariam make pilgrimages and domestic tourism practices more attractive in the country. It has been argued that most of the followers of Ethiopian Orthodox Church are suspected to travel at least once in their lifetimes to these sites. Added to these, the presence of over 337 heritage clubs and travel associations in Addis Ababa, most of them dealing with religious travel (Addis Ababa Culture, Art and Tourism Bureau evaluated Annual plan, 2020) calls for carrying out to undertake an investigation link between domestic religious tourism and peace building in Ethiopia. In this respect, Hawire Hiwot religious pilgrimages coordinated by Mahibre Kidusan takes its major role in creating an exposure of travel for more than 20,000 believers in one trip (Hawire Hiwot annual report, 2016).

Cognizant of the above facts and driven with the importance of documenting on the role of pilgrimages in peace building, this research focuses on assessing the role of domestic religious tourism on peace building by considering the case of Hawire Hiwot religious pilgrims in Ethiopia.

1.2. Statement of the problem

The role of tourism and peace can be viewed from two perspectives, namely, socio-cultural and political (Kunwar, 2010). Tourism has become a mean of culture exchange as tourists come across different cultures whilst they travel, which builds harmony among people with different cultural backgrounds, leaves behind the chances of conflicts and creates ground to resolve possible conflicts peacefully (Burtner, 2010). Why are these killings of each other observed now on the “democratization” of those basic religion values rather than on an older times seen religion as state machine? Are religion institutions works on promoting unity and plurality?

And is there any priority given by the institutions in peace building among the travelers? The holy bible preaches about peace in every pages. So how are religious travel association get themselves on the works of peace? Peace is not lack or absence of war,

peace is within the minds of the people and religion is more of works and creation of the mind. So how far religious travel association like HH is works on the peace building process of the travelers? Religious travel associations works on the peace building process of different parts of the globe in a country like Pakistan Thailand and other parts of the nation so how are the travel associations like HH works on peace building among the travelers needs deeper investigation that the thesis tried to pursue. Religious tourism has the potential to expand emotional experience based on image-spectacular and artistic information, disclose the possibility of personal affirmation, to enrich the informal social networks of participants of a tourist route. To make a tourist during his journey experience a maximum of positive emotions, correctly perceive the information and develop new positive psychological and aesthetic experience, impressions, it is necessary to build a harmonious route like a "cultural text", meaningful and valuable for a particular tourist. So that domestic religious tourism associations possible potentials for peace building of a country is identified as a research gap.

Different studies were conducted in relation to domestic tourism, religion and peace in Ethiopia. For example, Ephrem (2012) conducted a study on enhancing domestic tourism development in Aksum. The researcher discovered that domestic tourism in the area has religious nature and its development is constrained by both demand and supply related factors. Getahun (2019) proves, religion can also provide a powerful resource for peace and transformation of conflict in society. Moreover, Tarekegn (2008) gives an insight about main elements and issues that should be considered by domestic religious tourism associations for peace building on a country. Furthermore, the study shows Ethiopia can use domestic religious tourism association like Hawire Hiwot as one of the major means for building peace in the country. Although the above studies provide crucial inputs for the present study, none of them could replace it due to differences in conceptual, geographical and methodological scopes.

1.3. Research questions

1. What are the roles of Hawire Hiwot in peace building process in Ethiopia?

2. What is the place of domestic religious tourism association for solidarity and peaceful coexistence?
3. How does the management of Hawire Hiwot domestic pilgrimage look like?

1.4 Objectives of the study

1.4.1 General objectives of the study

The general objective of the study was to assess the link between peace building, solidarity, peaceful existence and domestic religious tourism association in Ethiopia.

1.4.2 Specific objectives

1. To identify the role which the domestic religious tourism associations contribute to the peace building in Ethiopia.
2. To assess the place of domestic religious tourism association for solidarity and peaceful coexistence.
3. To study the management of Hawire Hiwot domestic pilgrimage.

1.5 Significance of the study

Religious tourism forms patience, tolerance and more adequate understanding of life, i.e. solves worldview and moral tasks. The cultural landscape where a religious monument is situated keeps traces of different historical and cultural eras. In this regard, the mutual search by the state and the church of common goals and tasks in tourism development, formation of sociocultural standards of religious tourism and creation of joint projects for their achievement becomes the main principle. Domestic tourism is one of the major tourism divisions that play a major role in economic, social and environmental developments of a given country. This study showed the role of domestic religious tourism association in contributing towards desired level and nature of peace. For this reason, policymakers can take into account for finding ways to engage the community to practice on how peace and harmony as would be created through domestic pilgrimages in Ethiopia. It also call for government bodies to work in collaboration with domestic religious tourism associations by showing the significant roles and potentials.

This study had significance for Hawire Hiwot to improve their work by providing relevant recommendations.

Besides, the study had academic significance on providing necessary information about the contribution of domestic religious tourism associations for building sustainable peace. Moreover the issue was one of the overlooked facets in a society to call up on researchers, practitioners, and policy makers to conduct further researchers on the thematic area.

1.6 Scope of the study

Conceptually, the scope of the study had been delimited to examine the domestic religious tourism association, the case of Hawire Hiwot pilgrimages of Mahibere Kedusan located in Addis Ababa. The travel association is selected because as it is mentioned above there are over 337 heritage clubs and travel associations in Addis Ababa, most of them works on religious travel in Orthodox Church, and from these associations Hawire Hiwot organizes travel for more than 20,000 pilgrims in one package. And it is expected that it has major impacts on facilitating socio-cultural interactions. The association had different kinds of works done in relation to religious aspects but the research focuses on works done in relation to peace building process through fostering social interaction. And it covered travelers who had travelled more than 3 times due to their experience in forwarding viable information and currently the peace situations of the country and Covid 19 hampers the works of the travelling association.

1.7 Limitation of the Study

During the process of conducting this study the researcher encountered the following problems which contribute to the limitation of this study: Lack of relevant study materials on the subject under study. Shortage of relevant information from government offices regard to the follow-up and status inspection reports on religious travel institutions. Access of research participants was also hampered by Covid 19 pandemic to the smooth functions of the research process so that the researcher was obliged to had phone interview rather than face to face interview, collect data using another means of

communications like internet are the main challenges. Even though face to face interviews and participants observation can provide rich information for the study COVID 19 hinder the researcher from applying both on the study. This research applied purposive sampling to collect data from the pilgrims' side so that more research is recommended to investigate the role of Hawire Hiwot in peace building using other sampling methods and from residents' side of the destination areas selected. In addition, this research selected one religion and one religious tourism association for the case study which may be difficult to generalize the role of domestic religious tourism association on peace building since other religions of the country are not included.

1.8 Definition of Terms

Tourism: It comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes (UNWTO, 1905).

Domestic tourism: Domestic tourism comprises the activities of a resident visitor within the country of reference, either as part of a domestic tourism trip or part of an outbound tourism trip (IRTS 2008, 2.39).

Religious Tourism: religious tourism acts as a unique kind of cognitive tourism since it satisfies ideological interest of travelers and tourists, giving them the opportunity to observe, live through a religious cult process, ceremonies and rituals, to purchase religious attributes, souvenirs (WTTC,2011).

Peace: it is mostly defined as the absence of war, is a more complicated matter than just that (CBI, 2016)

Peace building: it can be considered as a term which declines or remove the situation that leads to violence.

1.9 Organization of the study

The Study is organized into five chapters. The first chapter contains background of the study, statement of the problem, basic research questions, objective of the study, significance of the study, scope of the study, limitations of the study, definitions of operational terms and organization of the thesis. The second chapter presents review of related literature. The third chapter deals with the methodology of the research. The fourth chapter is designed to set the context for the presentation, analysis and interpretation of results. The fifth chapter finally deals with the major findings, conclusion and recommendation. At the end, references and annexes are attached.

CHAPTER TWO

LITERATURE REVIEW

2.1 Historical View of Tourism and Peace building

Tourism according to Farmaki (2017:528) is a phenomenon ‘entrenched in social structures, networks and behaviours’. The complex relationship between tourism and peace has been a subject of discussion from the 1920s. Wohmulther and Wintersteiner (2014) note that the idea that tourism could be used to underpin and harness peace was raised principally in the aftermath of the Great War. At the opening of the International Congress of Official Associations, for Tourist Propaganda at The Hague in 1925 tourism was encouraged to help people better understand each other in order to achieve the aspiration of peace (Ibid).

It is now widely accepted that tourism is a major driver of peace in societies transitioning from conflict. This is based on the ‘contact hypothesis’, the premise of which is that increased contact between and across peoples can foster cross-cultural understanding and diminish hostilities. Nevertheless, despite the common-sense appeal of the contact hypothesis, Salazar (2006: 330) notes that ‘[P]eace-through-tourism ideas seem sustained more by the sweet dreams and rhetoric from the industry representatives than by fine-grained empirical research and academic theories’. Mouffakir and Kelly (2010: xxv) likewise lament the existence of a field of study which is limited, ‘hypothetical and opinion based’. It is accepted that more fine grained empirical analysis is required to understand the precise relationship between tourism and peace (Wohmulther and Wintersteiner 2014). Bourdieu (1984) has written at length about the importance of networking to strengthen economic and social capital that is so often depleted in the aftermath of conflict. Fostering and nurturing global networks through tourism is a key component of this, as tourist visits create relationships across continents and share knowledge and experiences when they return home.

According to D'Amore (1998:153) tourism operates at the most basic level of 'track-two diplomacy' in spreading information about 'personalities, beliefs, perspectives, cultures and politics of one country to the citizens of another'. He continues: 'if properly designed and developed' tourism has the capacity to 'bridge the psychological and cultural distances that separate people of diverse races, colours, religions and stages of social and economic development'. The World Tourism Organisation (WTO) and the EU have long upheld the idea that tourism such as it is wedded to social structures and behaviours plays a formidable role in nurturing and encouraging peace.

Moreover, Kelly's (2012) work outlined four areas where tourism could potentially try to intersect with peacemaking: 1. Intergroup contact 2. Ethical concerns (respect for the environment and human rights) 3. Positive impact of tourism on the negative aspects of globalization (poverty eradication) 4. Awareness raising among suppliers and consumers by codes of conduct, peace parks, and tourism educators (cited in Wintersteiner and Wohulther 2014, 44). In the Handbook for Peace and Tourism, Wintersteiner and Wohulther (2014: 53) advocate for a 'peace-sensitive' approach to tourism which should be focused on: 1. Conceptualising tourism as an experience of the 'other', and of otherness in general. This may open the minds of people and teach them that the world has more to offer than just one model of living. This represents a critically revised and limited version of the contact hypothesis; 2. Incorporating mutual cross-border tourism to pay attention to the narratives of the other side, and eventually overcome their strict opposition; 3. Using peace tourism to learn from the history of war and the history of important peacemakers.

2.2 A broader view of tourism

It is a well-appreciated fact that tourism promotes development. Apart from the economic contribution, tourism also contributes promoting development of other sectors such as hospitality services, tour operators, low cost airlines, sports and recreational activities, better water and sewage system, and improved health services. These essentials of tourism obviously help tourism growth as well as make impacts on the local business and market at the same time. As a result, an intermingling point is created. For example,

airports and highways constructed in order to promote tourism make local markets accessible to everyone. Although difficult to measure, there is a relationship between tourism and evolving skilled manpower (Petrova, 2009). Tourism, providing opportunities to everyone, motivates people to equip themselves with skills required to meet those opportunities.

Somehow, tourism contributes in generating productive manpower. The more productive manpower a society has, the faster it develops and peace is very likely to be present in developed societies. Therefore, tourism has a clear role in leading societies towards development and peace (Theobald, 1998).

2.3 Benefits of tourism

As is known, religious tourism acts as a unique kind of cognitive tourism since it satisfies ideological interest of travelers and tourists, giving them the opportunity to observe, live through a religious cult process, ceremonies and rituals, to purchase religious attributes, souvenirs. Such tourism has a number of peculiar features which are reflected in peculiarities of route building, choice and visit of objects of display, organization of excursions and transportation services and depend on educational level and age structure of participants, duration of trips and many other moments. Religious tourism frameworks usually presuppose visiting religious centers, functioning cult and memorable ones, and also museums and exhibition. Trips there can be made due to cult acts, holidays, and festivals taking place in a certain season. Definitely, the rise of tourism would not have taken such a magnificent speed without carrying positive aspects and potentials. All the advantages of tourism are difficult to be scripted; the sociocultural benefits will be discussed in the following sub-paragraphs (WTTC 2011).

2.3.1 Tourism and Socio-Cultural Benefits

Development of the tourism industry can be a good way to preserve and manage cultures sustainably. Subsequently, cultures are preserved for and through tourism which are not only economically worthy but also of civic pride (Satani, 2003).

In order to allow for the advancement of domestic tourism, governments must have existing information on how the industry has grown so far. Yet, while the importance of domestic tourism has been widely acknowledged, significant research and information on the current role of domestic tourism is still lacking. This is a major constraint to the growth of domestic tourism, and this gap stems from the fact that most developing countries view domestic tourism as secondary to attracting the international market, which brings in badly needed foreign currency. As a result, there are very few records of domestic tourism initiatives; “as the dominant official concept of tourism in developing countries focuses on receiving wealthy foreign visitors...most governments have put significant effort into promoting international tourism”, and tend to find domestic tourism particularly in developing countries, to be less important (Ghimire, 2001 cited in Mazimhaka,2006). This is a continuing trend in developing countries and hinders the progress of a viable domestic tourism industry.

Furthermore, tourism creates a space where cultures are exchanged, understood and respected among hosts and guests. It enhances harmonious relations, prosperity and reduces their preconception of other cultures. Leastwise, the chances of conflict become fewer, because mutual respect is constituted and parties with conflicts go for a peaceful solution. Hence, preserving culture, tourism at the same time creates a fertile ground for friendly relationships among people which is definitely a creditworthy role of tourism in establishing peace (Satani, 2003).

From the domestic tourism Religious tourism (often also referred to as spiritual and faith tourism) is one of the fastest growing types of tourism in the world. The UNWTO estimates that 300-330 million tourists visit the world’s major religious sites each year, which approximately 600 million national and international religious journeys are added to. Religious tourism includes a range of activities, such as pilgrimages, missionary travel, monastery / abbey retreats, faith-based camps / events, religious conferences and gatherings (CBI, 2016). Religious tourists travel in order to meet both their religious and spiritual needs. Closely related to religious tourism is spiritual tourism that can be, but not necessarily, a part of religious tourism. Spiritual tourism is defined as “secular travel

which purposely or inadvertently includes an experience, beyond the norm for the individual traveler, which impacts that individual's belief system" (Chesworth in Rogers, 2007). Therefore, we can define a spiritual tourist as someone who travels outside the place of his / her permanent residence in order to achieve spiritual growth (which can be religious, nonreligious, sacred or experiential in nature) (Haq & Jackson in Rogers, 2007). In a survey released in November 2006, the Travel Industry Association found that a quarter of all respondents in a representative sample of 1500 adults said they were interested in spiritual vacations (The Sacred Journey, 2017).

2.4 Underpinning peace - peace foundations

Underpinning peace simply means supporting peace from beneath or making a foundation. Foundation is the first support to anything that is going to be built on it; a strong house must have a strong foundation. Likewise, a peaceful environment can only stand on human friendly foundations. The simplest possible foundations can be the best sometimes; it is just a matter of usage. Similarly, a peaceful society can also be built up on simple peace foundations like fair play, protection of fundamental human rights and so forth. A region with an ongoing violence is referred to having the absence of peace. Therefore, the absence of war must be present in order to strengthen the foundation of peace. Equality among people harmonizes society. Equality in this context has to do with justice. Every war ends up taking lives, destroying infrastructures and violating the minds of people. Thus, the contribution of wars to peace can rarely be seen, as the process involves injustice despite the good stance it may have carried. Although some wars are fought for justice and equality, the beginning of the journey to peace starts only after the war is ended (Anderson, 1999). However, just the end of wars in all cases would not establish peace. Peace is a more complex and fickle element which otherwise becomes fragile if all necessary conditions are addressed. Peace is more a process; the more it is cultured, the more strongly it can be stabilized. Education can be one of the most important elements through which the culture of peace can be transmitted. Furthermore, the presence of highly qualified elites is equally important to transform the culture of peace. Such elites help promoting justice and liberty by exercising moral authority over

the societies, and contributing to state development as well. Therefore, peace to be underpinned preliminarily requires some basic elements such as education, and over time when it becomes a culture it reaches a stable state (Murray & Lacey, 2009).

2.5 The making of peace

Nothing on earth is big in itself; the composition of small particles makes every big thing look big. Similarly, peace-building is regarded as something massive, but in fact it is not. Peace is just a simple composition of essential elements, the absence of war, and the presence of equality, justice and harmony. Making the world a more peaceful place is a process, and things that assist the process can be considered as the contributors to peace. Peaceful relations between the nations must be present if the world is to be made a more peaceful place. Internal issues of any country can be best solved when international relationships are harmonious and cooperative. Then comes the system the country is ruled under, if social justice is fairly practiced or not, if everyone is entitled to similar opportunities or not, if everyone plays by the same rules or not, and if the distribution of resources within the country are fairly done or not. Additionally, the importance of a harmonious democracy is equally massive in building a peaceful society.

Another equally important contributor to peace, which cannot be kept separate, is education. No other thing like education can have a bigger influence on the peace building process as if students are educated about cooperative living, conflict resolving in a constructive way, so that they are prepared to make the society they live in peaceful and are for each other rather than against. Actually, the system under which a country will be ruled tomorrow depends on how students are educated today. One more thing to be considered, especially if the country has undergone civil wars or ethnic and religious conflicts, is reconciliation. Reconciliation investigates the happenings of conflict periods, brings the offenders to the court of justice and helps inflicted grieved parties forget the past. An example of South Africa can be taken which for years went through destructive disputes between Blacks and Whites, and transformed into a harmonious nation after the end of disputes.

The significance of reconciliation is massively appreciated harmonizing South Africa in the post war period. In addition to these things, many other things contribute to a more peaceful society, known but not practiced as much as they should have been (Morton, 2012). Tourism raises awareness among people at the same time. On the other hand, tourism has proven across the globe what it is capable of when it comes to building economies, as it is itself the most successful economic story. Tourism, thus, helps making societies harmonious, prosperous and economically strong, which leads to reduced conflicts, harmony and justice (Burtner, 2010).

2.6. Factors affecting Domestic Tourism

Developing countries often encounter several constraints that limit the growth of the industry. Domestic tourism initiatives have often been overshadowed by international tourism efforts, and this is reflected particularly in the lack of data regarding domestic tourism on a global scale. In addition, the survival of a domestic industry relies heavily on the existence of a tourism culture which allows for an enthusiastic approach to travel by the local population (Joan Mazimhaka,2006 P.35). In many developing nations, this culture is still absent. Policies regarding domestic tourism tend to be makeshift and informal and do not have long-term strategies in place, making sustainable growth impossible. Most tourism policies are generally biased towards the development of international tourism and this bias, termed the 'Northern Bias' by Ghimire (2001 cited in Mazimhaka,2006 P), is what deters the creation of possible domestic tourism initiatives. These constraints, discussed further below, highlight factors that need to be addressed before a country can achieve a successful domestic tourism industry.

In order to allow for the advancement of domestic tourism, governments must have existing information on how the industry has grown so far. Yet, while the importance of domestic tourism has been widely acknowledged, significant research and information on the current role of domestic tourism is still lacking. This is a major constraint to the growth of domestic tourism, and this gap stems from the fact that most developing countries view domestic tourism as secondary to attracting the international market, which brings in badly needed foreign currency. As a result, there are very few records of

domestic tourism initiatives; “as the dominant official concept of tourism in developing countries focuses on receiving wealthy foreign visitors...most governments have put significant effort into promoting international tourism”, and tend to find domestic tourism particularly in developing countries, to be less important (Ghimire, 2001, p.2 cited in Mazimhaka,2006 P.35). This is a continuing trend in developing countries and hinders the progress of a viable domestic tourism industry

2.7. Religious tourism and Peace in Ethiopia

The religious tourism in Ethiopia is not in the appropriate position of excavating its basic importance. There are several number of religious institutions in the country. However there were no any relevant and documented evidence on the works of the institutions in facilitating peace and harmony in different parts of the country. There were at least five major religious sites that from every corner of the nation are coming to celebrate these annual holidays. Rather than calculating their economic benefits there were no as such evidences on their impact on peace building of the nation. The pilgrims and travel association prefers to take people to pacified areas rather than taking the people to the areas that needs harmonious interactions. Even they don't have any objective mandate to work on peace building process except focus on working on the rehabilitation of the host churches.

What makes it questionable is if the religious institutions have no any visible work on peace building process when the nation demands most what should be their areas of work rather than aggressively works on peace. The holy bible preaches about peace in every page. So why is them detached from peace building work?

The study analyzed the bright sides of tourism reducing the risks of war escalation and for the elements of peace after the end of the war in different context. The stories presented in the literature part of this thesis were chosen in order to establish the overwhelming relationship between tourism and peace. The cases at national, regional and individual level were studied to prove the significance of tourism in transforming developing economies into peaceful societies, where peace is in a fragile state. Following will be the paragraphs revealing the method of the research work.

2.8. Policy review on Tourism and peace in Ethiopia

In the policy document of Ethiopia: One of the policy issues to deal with in the realization of Ethiopia's tourism development is the creation of conditions enabling inter-linkages between and coordination among the evidently fragmented activities of many entities participating in the development of the industry at all levels. As is known, the main actors in tourism development are government bodies at different levels, the private sector, civil societies directly related to the tourism sector, local communities and the general public as well as visitors. It is essential to coordinate the development activities of these entities, eliminate redundant costs and unnecessary use of resources in order that their efforts can bring enhanced results. Strategies will therefore be applied to create ties and mutual support in many areas among these actors. Accordingly,

1. Entities operating independently in different areas of tourism will be encouraged to assemble and form associations for safeguarding their common rights and interests in the professional fields they are engaged in.
2. A national tourism council, the members of which will include the higher authorities in charge of tourism at federal and regional levels of government, religious institutions, the private sector and other stakeholders, will be established to help lead the growth and development of the sector.
3. The formation of appropriate ties and forums for cooperation among organizations pursuing similar institutional goals and objectives shall be encouraged and supported.

In the policy document published on 2009 it has 26 pages in every line of the paper there is no anything said about domestic tourism impacts particularly religious travel association impacts on peace building. and it has no any considerations about domestic tourism contributions in its appropriate weights for the country which has more than 100 million people. When situations like Covid 19 pandemic raises concern over the globe, what would be the solution for the country economic problems supported by tourism. What would be the share of the tourism? In other aspects tourism is a means for socio-cultural interactions, especially for a country which has 80 nation and nationalities how

must policy document treat this facts? Respect for pluralism is one preamble of the document but there was no any strategy developed for it.

2.9. Empirical Studies on peace and Tourism

2.9.1 Relationship between Peace and Tourism

Relationship between peace and tourism can be considered as a term which declines or remove the situation that leads to violence. This concept increases the belief that these circumstances can be avoided through channels of tourism (Kelly, 2006). In other words, peace and tourism proposition stands on the belief that cultural understanding can promote attitude and can facilitate peace (Dovido et al., 2002). Further, the relation between tourism and peace is symbiotic. Tourism plays a vital role in promoting peace. Peace is a condition that not only indicates the absence of violence but also sustains peaceful relationships among all levels of society. It was also found to have a direct relationship with tourism (Bhattari and Dahal, 2007; Grandon, 2007; Upadhayaya, 2009).

Tourism can surpass government boundaries by bringing people together through the understanding of different cultures, heritages and beliefs. In fact, it is potentially one of the most important vehicles for promoting peace among the people of the world (Minho Cho, 2006). It was generally considered that tourism and peace were inseparable. The forces unleashed by tourism are so powerful that they change apparently situations and bring about settlement where none was considered possible (Frangialli, 2004).

The scope of peace and tourism initiatives contribute to international understanding and cooperation, an approved quality of environment, the preservation of heritage, and these initiatives help to bring about a peaceful and sustainable world. Besides this, tourism refers to the virtue of travelling and promoting international understanding and infused by culture in its various dimensions, and influenced throughout by relationships of power. Further, D'Amore (1988) viewed that tourists can take part by explaining the premise of two tracks of diplomacy. Track one referred to government to government interactions whereas track two refers people to people relations. Tourism works at the track two diplomacy level, creating the opportunities for tourists to get extremely immature to

believe that these contacts automatically lead to a refuse of injustices, a new, more liberal world view and better understanding each other. Peace through Tourism is precisely the reduction and hopeful elimination of the conditions that lead to social creation which deals with the many desires of people of the modern industrialized world. Besides this, tourism is a ground in which many individuals interact and discuss with one-another which creates a sense of brotherhood (ibid. 329).

Tourism according to Farmaki (2017) is a phenomenon ‘entrenched in social structures, networks and behaviors’. The complex relationship between tourism and peace has been a subject of discussion from the 1920s. Wohmulther and Wintersteiner (2014) note that the idea that tourism could be used to underpin and harness peace was raised principally in the aftermath of the Great War. At the opening of the International Congress of Official Associations, for Tourist Propaganda at The Hague in 1925 tourism was encouraged to help people better understand each other in order to achieve the aspiration of peace (Ibid). It is now widely accepted that tourism is a major driver of peace in societies transitioning from conflict. This is based on the ‘contact hypothesis’, the premise of which is that increased contact between and across peoples can foster cross-cultural understanding and diminish hostilities. Nevertheless, despite the common-sense appeal of the contact hypothesis, Salazar (2006) notes that ‘Peace-through-tourism ideas seem sustained more by the sweet dreams and rhetoric from the industry representatives than by fine-grained empirical research and academic theories’.

Mouffakir and Kelly (2010) likewise lament the existence of a field of study which is limited, ‘According to D’Amore (1997) tourism operates at the most basic level of ‘track-two diplomacy’ in spreading information about ‘personalities, beliefs, perspectives, cultures and politics of one country to the citizens of another’. He continues: ‘if properly designed and developed’ tourism has the capacity to ‘bridge the psychological and cultural distances that separate people of diverse races, colours, religions and stages of social and economic development’.

Table 2.1 WTO Statements mentoring link between Tourism and Peace

Year	Place	Document	Citation
1980	Manila, Philippines	Declarations on World Tourism	(tourism as a) vital force for peace and international understanding
1985	Sofia, Bulgaria	Tourism Bill rights and Tourist code	(tourism contribution to) improving mutual understanding ,bringing people closer together and consequently strengthening international cooperation
1999	Santiago, Chile	Global code of ethics for tourism	Through the direct, spontaneous and non-mediatised contacts it engenders b/n men and women of different cultures and life styles, tourism presents a vital force for peace and contactor of friendship and understanding among the people of the world.

Source: (Salazar, 2006)

The World Tourism Organization (WTO) and the EU have long upheld the idea that tourism such as it is wedded to social structures and behaviors plays a formidable role in nurturing and encouraging peace. Kelly's (2012) work outlined four areas where tourism could potentially try to intersect with peacemaking: 1. intergroup contact 2. Ethical concerns (respect for the environment and human rights) 3. Positive impact of tourism on

the negative aspects of globalization (poverty eradication) 4. Awareness raising among suppliers and consumers by codes of conduct, peace parks, and tourism educators (Wintersteiner and Wohulther, 2014).

Tourism plays a vital role in developing and promoting peace through cultural exchange, beliefs, lifestyles etc. and by exploring cuisines, traditions, monuments, hospitality and diversity of various places. It is not only a contributor of peace, but there is a symbiotic relationship between each other. Tourism provides opportunities for promoting and understanding the way of life, intercultural relations, and resolution and thus encouraging participatory peace (Causecie, 2010 ; maoz, 2010 ; shin, 2010). Tourism helps to develop the better interaction between the visitors and locals and becomes a peace building process. Peace can be considered as the presence of desirable qualities such as freedom, equal opportunity, and justice and the absence of undesirable qualities such as violence, terrorism and battle (D' Amore, 1988; Litvin, 1998; Muller, 2003).

In the Handbook for Peace and Tourism, advocate for a 'peace-sensitive' approach to tourism which should be focused on: 1. conceptualizing tourism as an experience of the 'other', and of otherness in general. This may open the minds of people and teach them that the world has more to offer than just one model of living. This represents a critically revised and limited version of the contact hypothesis; 2. Incorporating mutual cross-border tourism to pay attention to the narratives of the other side, and eventually overcome their strict opposition; 3. Using peace tourism to learn from the history of war and the history of important peacemakers (Wintersteiner and Wohulther, 2014).

Tourism for Peace (TFP) brings hosts and guests together - those living in a particular country and those visiting it, together learn about peace by understanding different culture, art, cuisines, spiritual ceremonies, and by linking with nature. (Chauhan, V., and Khanna, S., 2007) attempt to examine the satisfaction of the tourist's in relation to tourist infrastructure that includes accessibility lodgings, contact, and civic amenities available in the Jammu and Kashmir. They suggested measures to improve the available infrastructure in order to enhance the tourist satisfaction. However, community forms a major portion for tourism development. As tourism is a beneficiary of peace and peace

conveys hope for travel boom, tourism reciprocally has a key role in peace building by transforming itself in sustainable and participatory forms (Upreti and Upadhayaya, 2010). Tourism is a medium for trust and goodwill. Cultural considerate can transform attitudes and build peace. Tourism's role in peace building is also enacted through its involvement to poverty alleviation, cultural preservation and environmental conservation. Tourism involves cross-cultural interface among people of different nations and hence helps in building better understanding and peaceful relations. As a universal phenomenon and integral part of globalization, tourism seeks peace, stability, and tranquillity for its development and prosperity (Mihalic, 1996; Tarlow, 2006).

2.9.2 Religious Tourism as a catalyst for peace

Religious travel is not a new phenomenon. Religion has long been an integral motive for undertaking journeys and is usually considered the oldest form of non-economic travel (Jackowski and Smith, 1992). Every year millions of people travel to major pilgrimage destinations around the world, both ancient and modern in origin. Jackowski (2000) estimates that approximately 240 million people a year go on pilgrimages, the majority being Christians, Muslims, and Hindus. Religiously or spiritually motivated travel has become widespread and popularized in recent decades, occupying an important segment of international tourism, having grown substantially in recent years both in proportional and absolute terms. A continued increase in this market segment seems to be a foreseeable trend in the future as well (Bywater, 1994; Holmberg, 1993; Olsen and Timothy, 1999; Post *et al.* 1998; Russell, 1999; San Filippo, 2001; Singh, 1998). Increases in spiritually motivated travel have coincided with the growth of tourism in the modern era (Lloyd, 1998), and even though the industry and its “associated practices interact with religious life and the institutions of religion in virtually every corner of the world” (Bremer, 2005), religious tourism is one of the most understudied areas in tourism research (Vukonić, 1998). This is particularly so when compared to other aspects of the tourism system and their associated markets. This is surprising because religion has played a key role in the development of leisure over the centuries and has influenced how people utilize their leisure time (Kelly, 1982). As such, modern travel patterns and

activities cannot be fully understood unless religion is also considered (Mattila *et al.* 2001).

Studies conducted in Ethiopia that shows domestic tourism religious sites and religious tourism can act as catalyst for peace. Sefie (2019), stated in his research that there are number of resources in monasteries of Ethiopia which are not used at expected level especially in Abba Gerima monastery. He also claims that the local communities are not benefited from these resources. Here, one can understand that absence of mutual benefit will lead to conflict. For this reason, wise use of this tourism resources by promoting mutual benefits can initiate peace in a given tourism site. In addition he also states that these sites are symbols for coexistence and tolerance. Tarekegn (2019), studied the issue of tour operators' social responsibility. Here, in his study even though the social responsibility of tour operators is labeled as less he tried to identify that the more tour operators' social responsibility increased the more the tourism industry initiates peace in the community. Another prior study in Ethiopia conducted in Axum by Ephrem. He acknowledged the religious site (Aksum) has many opportunities which can be benefited from domestic tourism Ephrem (2012). But the development was hindered by demand and supply related factors; in addition, less attention for domestic tourism compared to international tourism and seasonality are mentioned as the most challenge in Aksum. Bear in mind these, if the challenges mentioned are improved and if it is worked on firming the opportunities the religious site can be a catalyst of peace for domestic tourism.

Only recently have scholars, governments, and tourism agencies taken notice of the increasing numbers of religiously motivated travelers, or at least the increase in visitation to sacred sites in conjunction with the general growth of cultural and heritage tourism. This public interest has arisen mainly owing to the economic potential of religious tourists. As a result, venerated places are now being seen as tourism resources that can be commodified for travelers interested in cultural and historic sites. Mosques, churches, cathedrals, pilgrimage paths, sacred architecture, and the lure of the metaphysical are used prominently in tourism promotional literature, as evidenced in the recent marketing

efforts surrounding the year 2000 and its millennial religious connotations (Olsen and Timothy, 1999).

As a result of marketing and a growing general interest in cultural tourism, religious sites are being frequented more by curious tourists than by spiritual pilgrims, and are thus commodified and packaged for a tourism audience (Vukonić, 1996; Shoval, 2000; Shackley, 2001; Olsen, 2003). Researchers from a variety of disciplines have considered different aspects of the relationships between religion and tourism (e.g. Turner and Turner 1978; Morinis 1992; Vukonić 1996; Stoddard and Morinis 1997; Olsen and Timothy 1999, 2002; Schelhe 1999; Swatos and Tomasi 2002; Timothy and Boyd 2003). These and other observers have tended to focus on a number of theoretical and practical concerns, including critiquing the paradigms, theories, definitions, and characteristics of religious travel, the planning of pilgrimages, the management and interpretation of sacred sites, and the training of tour guides (Kaszowski 2000).

Bremer (2005) notes three broader approaches in which researchers have considered the intersections of religion and tourism: the spatial approach (pilgrims and other tourists occupying the same space with different spatial behaviors), the historical approach (the relationship between religious forms of travel and tourism), and the cultural approach (pilgrimage and tourism as modern practices in a (post) modern world). The only attempt to date to examine religion and tourism in a holistic manner has been by Vukonić (1996) in his book *Tourism and Religion*. However, he mainly documented his observations and reflections on the topic rather than critically evaluating the existing literature within any of the theoretical or paradigmatic frameworks that have guided most research on tourism and religion. Messenger (1999) investigated early Methodist theologies of leisure at Ocean Grove, a religious seaside resort in nineteenth-century America.

More recently, Swatos and Tomasi (2002) compiled a collection of essays focusing on the shift from medieval penitential pilgrimage to modern tourism, a special issue of *Tourism Recreation Research* (2002) was dedicated to spiritual journeys, the Religious Tourism and Pilgrimage Research Group of the European Association for Tourism and Leisure Education (ATLAS) has published a book based on papers presented at its first expert meeting (Fernandes *et al.* 2003), and Badone and Roseman (2004) edited a volume

discussing the intersections of religion and tourism from an anthropological perspective. As well, there are a number of journal articles and book chapters that relate to various aspects of religion and tourism (e.g. Cohen 1999; Tweed 2000; Cai *et al.* 2001; Epstein and Kheimets 2001; Jacobs 2001; Joseph and Kavoori 2001; Mattila *et al.* 2001; Shackley 2001b; Tilson 2001; CollinsKreiner and Kliot 2000; Collins Kreiner 2002; Koskansky 2002; Bar and Cohen-Hattab 2003; Digance 2003; McNeill 2003; Poria *et al.* 2003; Coleman and Eade 2004; Schramm 2004). However, the literature is still fragmented and lacks synthesis and holistic conceptualization.

The early decades of the 21st century have introduced the world with surprising inventions and amazing developments, such as sophisticated electronic devices, high-speed internet and advanced medical technologies. Such inventions represent the track of modernization one part of our world is walking on. In 2010, while some parts of the world experienced the best technological inventions, some other parts witnessed the deaths of 21,000 children due to hunger, according to the United Nations World Food Programme (UNWFP). Reading the fact, the chasm between the two parts of the globe, developed and developing, can be evidently seen. The highest number of infant mortality rate was observed in the poorest economies. Therefore, the need of money flow from economies that are relatively rich into developing economies is extremely urgent. While identifying the means that transport money from rich economies down to the poor ones, tourism can also be considered as one of the fastest and most convenient means (UNWFP, 2011).

The Oxford dictionary defines catalyst as “a substance that increases the rate of a chemical reaction without itself undergoing any permanent chemical change”. (The Oxford English Dictionary, 2013.) Tourism does exactly the same; it acts as a substance that fosters cross cultural understanding, mutual respect and economic development, strengthens and promotes identities of communities, and opens doors to opportunities for everyone, and remains as a never ending process. Tourism also encourages international cooperation, which reduces the risks of tension and conflicts. These elements are the requisites of peace, between and inside nations. Since it affirms harmonious relations between and inside nations, tourism can be said to have the special catalytic nature which

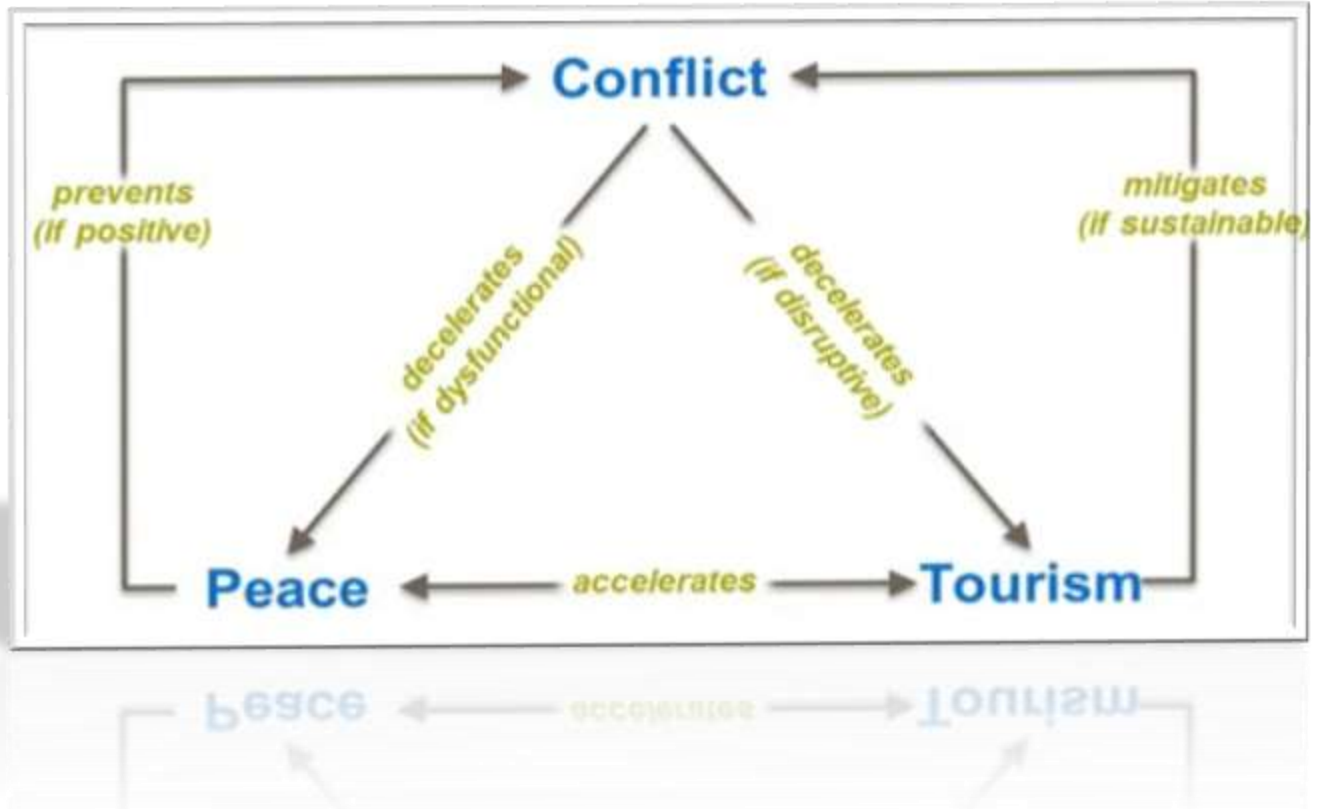
promotes peace. The vital role of tourism in international relations and world peace has been accounted by organizations like the WTO, and the positive impacts of tourism in reducing prejudice and tension have been witnessed in many countries. (George, Mair & Reid, 2009).

Tourism can help support peace by putting pressure on governments to cease fighting or establish harmonious relationships between citizens in order to attract tourists. This is particularly important if tourism is an important sector for the economy. Examples of this dynamic have been seen in Guatemala, where a tourism boycott ‘pressured the military government to desist its violation of human rights’.; in Kashmir, where cross-border tourism is a significant factor in reducing friction between India and Pakistan in the disputed territory; in Rwanda, where efforts to clear land mines were in part driven by increasing gorilla tourism (Alluri, 2007); and in Panama, where tourism was a driving force for the demilitarization of the country.

2.10. Conceptual Framework of the study

The key point of this research is to show how peace and tourism influence one another by investigate the role of domestic religious tourism associations on peace building the case of Hawire Hiwot pilgrimages. The diagram below shows how peace, conflict and tourism are interconnected one another. Whenever peace is sustained in a given country it boosted tourism and vise versa. In addition the level of conflict occurrence will decrease. But if conflict increases in a given country peace and tourism will decline. In the case of tourism it will facilitate peace and alleviates conflict

Fig: 2.1 conceptual framework



Adapted From: Upadhayaya, 2008, 'Role of Tourism In Conflict Mitigation And Peace Building: A Case Study of Nepal'

CHAPTER THREE

RESEARCH METHODOLOGY

In this part of the research setting, the research design, population, sampling, data collection tools, methods of analysis and ethical considerations of the research are explained.

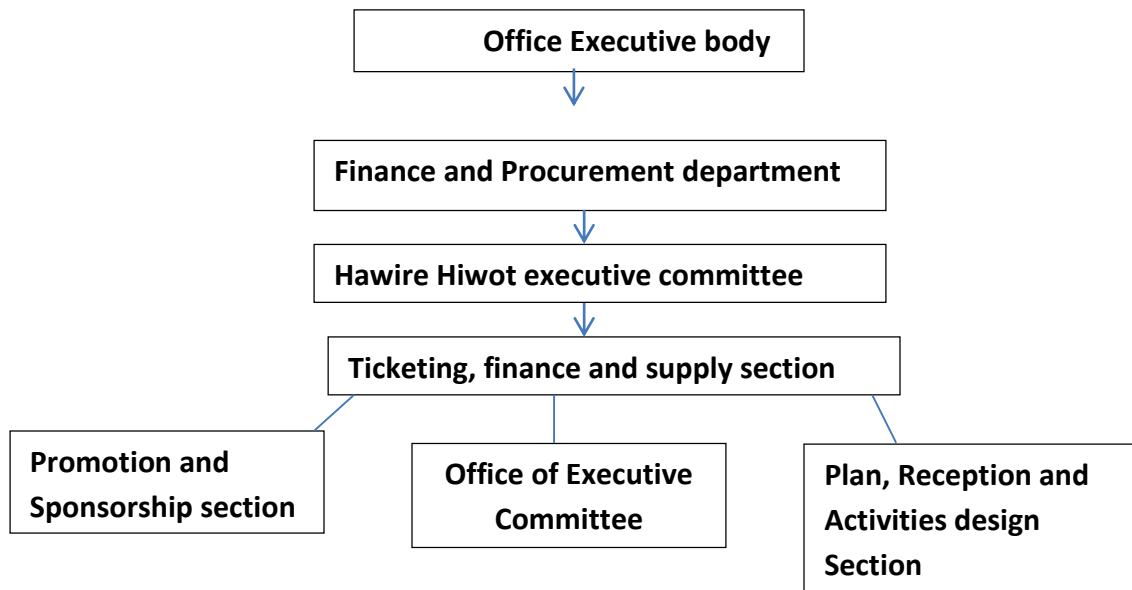
3.1 The Research Setting

Hawire Hiwot Association is formed by Mahebere Kedusan on the willing of Kidus synods with the basic objectives of addressing preaching service of Ethiopian Orthodox Church basic dogmas and rationalities to the followers. The Association uses the name "Hawire Hiwot" formed to be symbolic for the rest of religious associations that prepares tours and it was formed before nine years. And the phrase Hawire Hiwot is originally from geez language implies “journey of life” and it is preparing platforms that pilgrims have learned the basic whatness of the Orthodox Church basics.

Objective of the Associations

- To Address the followers and pilgrims the basic principles of orthodox church
- To participate the followers the blessing of churches and monastery's
- To make pilgrims part and parcel of the objectives of the associations.

Fig 3.1 Hawire Hiwot Management Roles and coordination



These two pictures under shows how organized the pilgrimages programmes were performed in the destination area.



Fig 3.2 Hawire Hiwot pilgrimage programme in the destination area

Source: <https://m.facebook.com/profile.php?id=100009277056590>



Fig 3.3 Hawire Hiwot lunch time in the destination area

Source: <https://m.facebook.com/profile.php?id=100009277056590>

3.2 Study design and approach

The objective of this study was to assess the role of Hawire Hiwot pilgrimages in peace building process of Ethiopia. Due to rationality and objectivity specified above this research employed case study research design. Research designs are procedures for collecting, analyzing, and reporting research in quantitative and qualitative research (Creswell, 2012). The research uses triangulation that combines both qualitative and quantitative methods to achieve research objectives. Advocates of case study encourage the use of both quantitative and qualitative methods within their designs adding further obscurity to the question of methodology (Stake, 1995; Stewart, 2014; Yin, 2014). For this reason the research employed mixed method.

3.3 Population of the study

Population of the study comprised of travel organizer, center coordinators, preachers, and HH pilgrimages participants travelling from Addis Ababa to different areas for more than three times since participants observation was not employed due to Covid 19.

3.4 Sampling Technique and Sample size

For this research purposive sampling was used to pick the sample from travel managers, travel planner, and preachers who have better experiences involved in the HH travel packages, staffs who directly and indirectly in managing the travel and stakeholder in the field (Addis Ababa City Administration Culture and Tourism Bureau) were part of the research. Purposive sampling is a widely used sampling method which allows a researcher to get information from a sample of the population that one thinks knows most about the subject matter. In this type of sampling, the choice of the sample items depends exclusively on the judgment of the investigator. Purposive sampling techniques include hand picking of the subject cases that the researcher thinks that possesses rich information to accomplish the researchers' objective. To select pilgrims participants the researcher used both purposive and lottery sampling techniques.

3.4.1 Sample size

Sample size means the number sampling units selected from the population for investigation. The size of sample directly related to standard of accuracy, time, cost and administration of investigation. The study participants were individuals who participate in the pilgrimages of Hawire Hiwot. The researcher tried to get list of travelers from the association and a maximum number of 20,000 peoples/pilgrims are travelled in one package in the last travel. Out of 20,000 pilgrims travelled on one package the researcher selects travelers who have traveled more than 3 times including the time scope of the research. To select those travelers the researcher found lists of travelers and found 200 of them have track record of travelling more than 3 times as pilgrims in different religious sites. Out of the 200 the researcher screened pilgrims who had phone number and other communications means to contact. And 140 of them have appropriate address to contact and to use as the research sample. Management groups in Mahebere Kidusan and government bodies' people who work in Addis Ababa culture, Art and tourism bureau and other stake holders that work in the tourism sector were used as participants of the study especially for Interview purposes.

3.5. Tools for Data Collection

To conduct this research and collect required data, both primary and secondary sources of data was employed. The primary sources of data were collected through questionnaire, semi-structured interview from participants. Secondary data was collected from both published and unpublished sources such as books, journals, unpublished reports and internet sources.

3.5.1 Questionnaire

A survey questionnaire was used as a method of data collection. The questionnaire was constructed from components of specific objectives that had significant impact on the general objective of the study. The questionnaire has three sections with the first one captures general instruction, the second section addresses personal background of the respondents, and the last part captures the main issues of the study (religious tourism and peace building). The questionnaire was developed to give different responses based on the content of the questions.

3.5.2 Interview

Semi structured interviews were conducted with two HH travel coordinators who were males, technical member (one) , and government officials in Culture, Art and Tourism Bureau (Two)(team leader of domestic tourism and senior expert in the area). A total 5 of interview participants were used for collected and analyzed the data.

3.6. Analysis and Interpretation

Qualitative analysis process applied to the fundamental data acquired through personal interview with the participants under study, and from documents, and audio visual materials recorded in different occasions. In order to analyze quantitative data gathered via questionnaire descriptive statistics (such as frequency and percentage) was employed. The data collected from the respondents were organized and statistical computation made to find actual works on peace building process of HH. Hence, the data tabulated and frequency distribution and percentages used. The issues of the analysis followed the concepts and ideas that were elaborated in the literature review section and the

conceptual framework that was resulted from the conceptual and theoretical synthesis that was made in the literature review. Finally the result interpreted whose finding lead to conclusion and suggestion.

3.7 Ethical consideration

Before starting data collection, support letter was obtained from Addis Ababa University department of Tourism Development and Management. The researcher took utmost care to ensure privacy, confidentiality and anonymity of participants. Settings for interviews was as private as possible so that participants could feel at liberty to express their thoughts and their information could be kept confidential for some interviews which was face to face. The findings of the study, which were free of any indication of the personality of the respondents, might used for any academic or publication purposes. Explanations was given to participants that they have the right to decide to participate or not, and they was informed in detail about the content and purpose of the research before beginning responding the interview and questionnaires. By this, the researcher was make sure that participants take part in the study based on their free will.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

This chapter consists of the presentation and analysis of data gathered through structured questionnaire. This chapter is a detailed presentation of the results of the study. The data covering various subthemes which are presented analyzed and discussed. It includes the profile of respondents, in Hawire Hiwot frequency and percentages were conducted. Through the fieldwork, 140 questionnaires were distributed to the respondents and out of these questionnaires 125 (response rate of 89.3%) Of them were completely responded to use for the data analysis session.

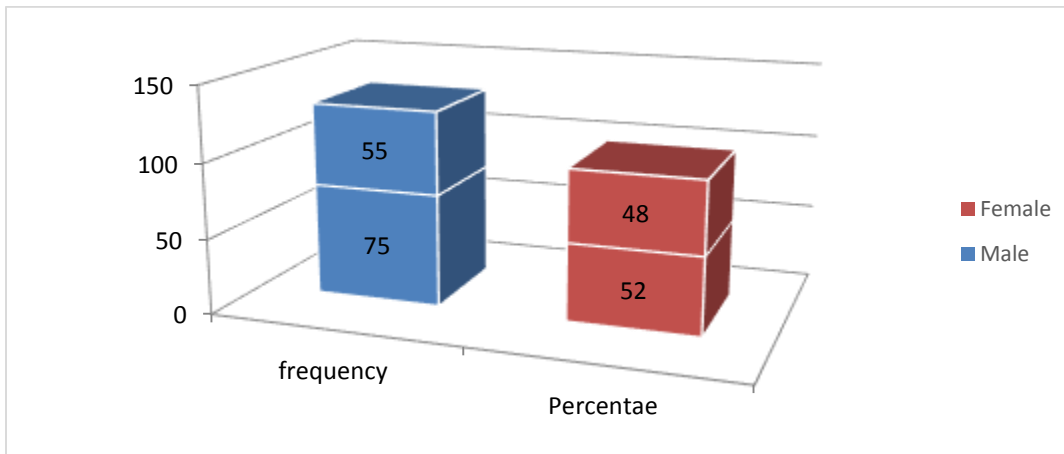
4.1 Study participants Background Information

As indicated, the main respondents of the survey were travelers who had experienced with the Hawire Hiwot tours. In all a total of one hundred forty (140) travelers, only 125 successfully completed the questionnaire. The response rate was then of 89.3%. The tables and figures below present the demographic profile of these clients.

4.1.1 Sex of the Respondents

As the pie chart below depicts, out of 125 respondents, 52% (75) were males and the remaining 48% (55) were females (Figure 4.1). This means that the majority of the respondents were males which shows that females involvement in the pilgrimages is less than males. This requires HH to recognize and work on the encouraging female pilgrims to participate in religious tours.

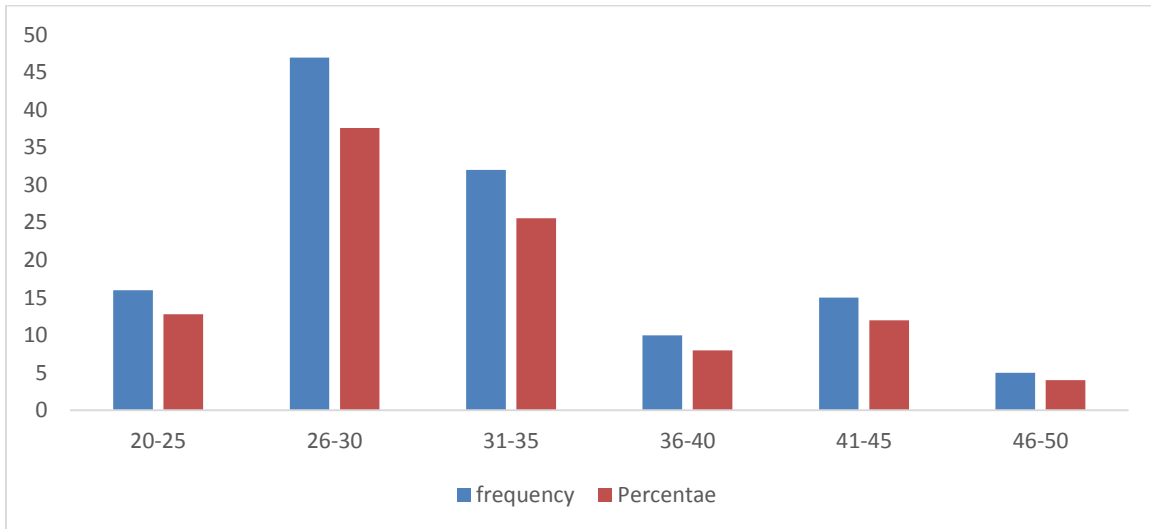
Fig 4.1 Percentage distribution of respondents sex



4.1.2 Age of the Respondents

Regarding the age of the respondents , 12.8 % (16) of respondents were found in the range of 20 to 25 years old, 37.6%(47) were in the range 26 to 30 years old, 25.6% (32) of the respondent fall within the age group of 31-35 years and 8% (10) were found between 36-40 12% of the respondents were found between 41-45 ; 4% of the respondent were found between 46-50 and 0.8% of them were more than 55years old (Figure 4.2). From this we can say that most of HH clients were found between the ages of 20-35. Thus these three groups account for 75% of the travelers in terms of age. This picture might very possibly be the general situation of the nation, because majority of Ethiopia's population are shared among these age brackets. It is also the case that most of these are among the active segments of the population. And it shows if the associations' works on the peace building it would be very helpful to pacify the nation as this age group is one of problematic age group to spark fire on the harmonious interaction of the nation.

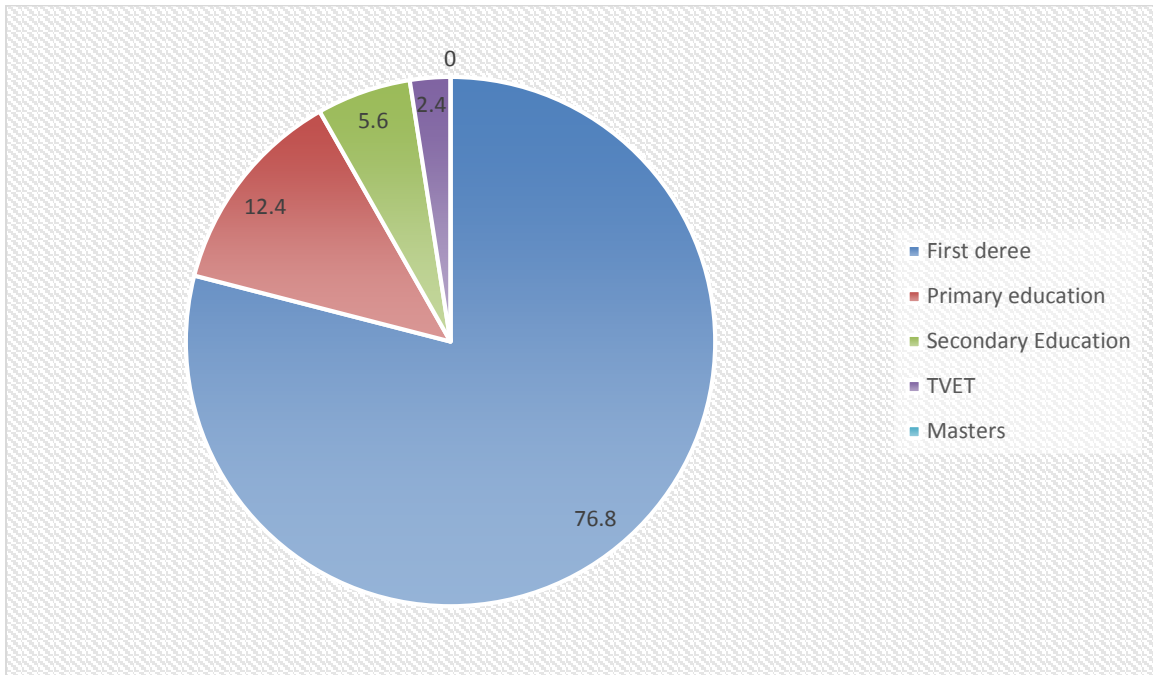
Fig 4.2 Percentage distribution of respondents' age



4.1.3 Educational status of respondents

Concerning the educational level, the majority of the respondents (76.8%) had first degree whereas 5.6% of them have secondary education. Besides 2.4 % respondents had completed TVET. And 12.4 had primary education, Small proportion of respondents (0.8%) had attained the master's degree (Figure 4.3). With regards to their educational background, surprisingly those with Bachelors happened to be the dominant group, followed by primary education. These points to the fact that, the majority of the respondents are educated. This implies the more educated are the travelers it would be very simple to disseminate and create ideas that could change the society at large. Which means it doesn't ask for HH to exert a lot of effort to promote peace in the country if they used wisely these educated pilgrims.

Fig 4.3 Percentage distribution of respondents' educational status



In assessing the role of travelers in HH the above table 49.6 % of the respondents had role at the Hawire Hiwot. And 63 or 50% of the respondents were just travelers at Hawire Hiwot association. This shows the relation and the status of the respondents was quite balanced to analyze the status of the association.

In marital status of the respondents 45.6% of them were married and 46.4% of they were not married. And HH as one of the plat forms for discussion and interaction.

The concept of travel helps people to gain a better understanding towards human values, common respect as long as economic growth and prosperity and religious tourism has been playing a deceive role for unifying humanity and bringing development in social scales and to build and reconstruct humans and human personality.

4.2 Hawire Hiwot and socio-cultural functions

Tourism has been hailed as “the global peace industry,” and, it is frequently implied, there is a natural link between tourism and peace. Religious travel is not a new phenomenon. Religion has long been an integral motive for undertaking journeys and is usually considered the oldest form of non-economic travel (Jackowski and Smith, 1992). Every year millions of people travel to major pilgrimage destinations around the world, both ancient and modern in origin. Jackowski (2000) estimates that approximately 240 million people in a year go on pilgrimages, and the majority being Christians, Muslims, and Hindus. Religiously or spiritually motivated travel has become widespread and popularized in recent decades, occupying an important segment of international tourism, having grown substantially in recent years both in proportional and absolute terms.

In relation to involvement majority of the respondents 123 or 98.4% claims that the HH was one of the travelers association making and interaction among the travelers. In spiritual journeys has the power to interwoven travelers with no border of fear and being naïve. Nowadays, the concept of religious tourism include a journey for making a strong relationship with others with like mind and strengthening and improving relationship and beliefs in a sophisticated way (Wong et al., 2013).

4.3 Hawire Hiwot and its efforts to create National Feeling

National feeling and proud came from anyone who accepts who they are and accepts their country with full heart and mind. A table below explains these issues:

Table 4.1 Quantitative descriptions of Hawire Hiwot on national issues

Question	Response	Frequency	Percent
Does domestic religious tourism increase national feeling?	Yes	119	95.2
	No	6	4.8
	Total	125	100
Is there any Ethnic conflict in your tour?	Yes	4	3.2
	No	121	96.8
	Total	125	100

Source: Survey data (November, 2020)

The above table 4.1 in relation to ethnic conflict happened in the tour most of the respondents were responded "No" shown by 96% of the respondents and insignificant number of the respondents or 3.2% of them said yes. In relation to national feeling and domestic religious tourism aspects majority of the respondents which is 95% of them confirmed that domestic religious tourism have its own role in raising awareness for national feeling. Ethiopian Orthodox church has the lion share of keeping the country from foreign invasion.

In one of the Prime minster Abiy Ahmed speech on the New Year he claimed that Ethiopian Orthodox Church was the religion that shows firm stands on time of crises and invasions. And followers of the church never separate Ethiopia from elements of the church, it is the church that has originality and its own code of conduct. And national feeling of the believers are originated from the basic thesis of the church and the history of fore fathers and martyrs who showed us the unseparatedness of the church and country.

Table 4.2 Quantitative descriptions of Hawire Hiwot pilgrims personal interaction

	Response	Frequency	Percent
Interactional experiences on your tour?	Yes	125	100
	Total	125	100
If yes What were the major themes of the interactions?	Religious Issues	101	80.1
	Country Issues	24	19.2
	Total	100	125
Which time was suitable for the interaction?	At Starting Point	18	14.4
	From termination to Starting	6	4.8
	In all places	24	19.2
	From starting to termination?	12	9.6
	Termination place	65	52
	Total	125	100
HH creates long lasting relation with each other?	Yes	105	84.0
	No	2	1.6
	missing	18	14.4
	total	125	100

Source: Survey data (November, 2020)

Pilgrims were asked about the security issues whether they feel secured or not on HH pilgrimages majority of the respondents' 117(93.6%) forwards that feel secured and very few number of the respondents says they do not feel secured. Moreover As it is depicted on the above table in assessing the interactional experience of the tour all the respondents claimed yes we have the experiences and there was an interaction shown by 125 or 100% of the respondents. In the above table in relation to assessing themes of discussion during travel majority of the respondents discussed about religion and country issues shown by 80.8% and 19.2% of the respondents respectively. In assessing what was the themes of the discussion like issues of Christos, about St. Marry, Christian ethics and about the church and about the saints were the major issues. Moreover respondents mentioned they also discussed about the issues of the destination area, personal experience sharing, and history of the area, Orthodox Church dogmas and traditions and spiritual duties and responsibilities. In relation to the appropriate time for discussion majority of the respondents 52% of them confirms at termination place, 19.2% in all places and 14.4% of the respondents prefers at starting point.

The pilgrimages create interaction with each other was the other question and most of them respond yes there is long lasting relation igniting by HH and it is depicted by 84% of the respondents and 14.4% of them were lingering to decide either yes or no responses. In addition to this, one coordinator of HH responded about the extent to which the interaction goes that started in HH was:

The interaction that we started here in the HH goes to long even if areas of our travel revolves around 80 km and it is one day travel the spirit of the situation facilitates to know each other and to have other meetings. And some of the travelers start business together and others consult each other in time of need. Most of the interaction lasts for so many times as it builds from spiritual area, trust and brotherhood nurtures the relationship highly (HH coordinator phone interviewed in November 12/2020)

Travel institutions have role in facilitating peace increasing in spiritually motivated travel have coincided with the growth of tourism in the modern era (Lloyd, 1998), and even though the industry and its “associated practices interact with religious life and the institutions of religion in virtually every corner of the world” (Bremer, 2005).

Table 4.3 Impact of Hawire Hiwot on sociocultural interaction of pilgrims

Questions	Response	Frequency	Percent
HH Have gave an opportunity to discover culture and traditions of the host area?	Yes	68	54.4
	NO	57	45.6
	Total	125	100
Do you have any information that HH create an opportunity to get marital partner?	Yes	52	41.6
	No	73	58.4
	Total	100	125
Do you think that HH create an opportunity to get partner?	Yes	78	62.4
	No	25	22
	Total	103	82.4
	missing	22	17.6

Source: Survey data (November, 2020)

Prior studies suggest that the desire to come into contact with other people is one of the important motivations for travelling (de Rojas and Camarero, 2008; Pearce, 2005). In relation to the opportunity created by HH 54.4% of the respondents claimed that there was an access of getting involved into discovering the culture, traditions and customs of the host nations. And 45.6% of the respondents were not quite sure in accessing the culture and traditions of the destination areas. In this issues the association lacks works near to half of the respondents don't have any access to share the cultural experience of

the host area. However peace building process need to participate travelers to each other, travelers with the host area and travelers to share their experience to others found around them. So it lacks triangulation of participation in the case of HH to make the peace building process participatory. In relation to the opportunity for accessing marital partner in HH 58.4% of the respondents' forwarded no and 41.6% of the respondents forwards yes. Most of Christians who believes church as the spiritual area strongly wants to get their partner from church, because they assume that relationship starts here is under the will of God and it is God given to nurture and respect. Regarding to the opportunity created by HH in facilitating partnership 62.4% of the respondents claimed yes it created the opportunity in the contrary 20% of the respondents were forwarded no. An interview were forwarded to why the partnership started in Spiritual tour differ from other kind of partnership

Partnership started here has strong cemetery values. One of the basic ground of this values are strong code of religious ethics and it is totally different from partnership ignited through simple sight love and emotions, because partners believe getting partners in the house of God paves the way of obstacles and basically they started from understanding the objective of marriage. Moreover, there is respect between partners respecting to the place where they meet each other. And also the marriage will be rounded from religious knowhow and objectives (HH Tour Coordinator, interviewed on Nov, 2020)

Table 4.4 Descriptive statistics on Hawire Hiwot's role in promoting peace

	Response	Frequency	Percent
HH and related travel associations have role in promoting peace in the country	Yes	125	100
	NO	-	-
	Total	125	100
HH travellers share similar kind of emotion in peace building process of the country	Yes	48	38.4
	No	65	52
	Total	113	90.4
	missing	12	9.6
	Total	125	100
HH have role in building peace at destinations areas	Yes	83	66.4
	No	24	19.4
	Total	107	85.6
	missing	18	14.4
	Total	125	100

Source: Survey data (November, 2020)

In relation to HH pilgrimages' role in facilitating peace and harmony in the country 100% of the respondents forward yes it has role. Spiritual tour preaches brotherhood and how to create peace and harmony with others. From the very nature of Holly Bible it preaches love other as you love yourself. And from the basic objective of the association, it works to make the travelers to be under the commands of God and the words of God had the power to change the evil to holly. It should be noted that both religions and tourism share the same cultural heritage. Hence it is necessary to be interested in maintaining closest

relations between heritage, religiousness, culture and tourism, aimed at higher development of spirituality and humanity. During phone interview with HH coordinator forwarded:

Hawire Hiwot is not far from the basic foundation of Christian principles and values and holly bible as the sward of the game and preaching travelers to be free from religious and ethnic fundamentalism. And they preach about to live with others having religious differences and they preached about how to be rational in arguing and accepting facts and from all this the first thing preaching our travelers are "fearing of God is the beginning of wisdom." Religious preaching focus on respectfulness, building tolerance - as a factor reducing social tension. Acquaintance with the diversity of cultures and religions, their co-existence and cooperation extends comprehension of the world and man's place in it simplifies the process of self-identification and eliminates aggressive behavior. God created every one equally, unity, tolerance love your enemy as you love yourself. On the contrary it condemns ethnocentrism, hatred, disfranchised and division. So if religious travel like HH is given high concern it will be good solution for the country which is always on crises due to ethnic and religious radicalism (HH Coordinator)

Social bases of any religion are directly connected with real conditions of human life, physical and spiritual life in which contradictions between desire and reality, freedom and debt are inevitable. In religion freedom is always in the context of a moral act and is necessarily paired with responsibility. Therefore the purpose of religion becomes the uniting of people on the basis of understanding moral responsibility, permanency of eternal values and display of a way to spiritual self-improvement through love, understanding, selfless mutual help and non-violence. Unfortunately, numerous fanatics, seeking to impose to everyone the exclusiveness and universality of only their own concepts, often forget about it. And it cannot but come out in a peculiar psychological

and physical pressure and violence, and also in outrage and iniquity (Kurmanaliyeva et al., 2014).

The relationship between religion and peace has also been endorsed by a number of institutions. Such initiatives highlight the co-relation and causal relationship between tourism and peace, and support the theory that tourism can be helpful in mitigating conflict and accelerating peace. In the above table related to travelers sharing of similar kind of emotion there was disparity of response shown by 52% forwards no and 38.4% of them claimed yes there was similarity of emotions. One of the problems that the coordinators mentioned during an interview was differences in religiosity level of the travelers that leads to differences of understanding the objective of the associations. Nowadays the main means of formation of a perfect civil society is a continuous process of learning which helps a person to form his attitude towards eternal values and on this basis to develop a complete worldview and world understanding. That is why there is such a growing interest of people, particularly citizens of our republic, in the contiguity with their historical roots, religions, sacred and memorable places, religious practices and rituals. The religious purposes of pilgrimages are a natural attempt of a person to comprehend religious experience and to compare it with his own idea of the universe and essence of physical and spiritual life.

In relation to the contribution of HH has impact on building peace at the destination areas 66.4% of the respondents forwards yes it has impact and 19.2% of the respondents' forwards no it doesn't have any impact on the peace building process at the destination areas. Thus sociocultural planning in the sphere of religious tourism can be provided through a complex mechanism of negotiations, dialogue of ideas and concepts of representatives of religions and the state, experts both in tourism sphere and in culture, local community. And the result of this dialogue will be a reasonable compromise from which all participants of negotiation process will only benefit. As was noted by N.A.Nazarbayev: "... the state and religious communities have two spheres of cooperation: sermon of peace, civil consent and culture revival" (Khristov T. T., 2005).

Research participants' were asked if they took religious educations, 100% of the respondents' forwards yes. And If their response is 'yes" they are asked does it have any role in peace building process? all the respondents forwards "yes" it have role shown by 100% of the respondents. Religious education focus on peace education social life, religious, patriotism. Here it should be considered that Ethiopian history of tolerance respectfulness, helpfulness all these are the content of religious education which are the blood and flesh of peace in the nation.

4.4. Issue of Ethnicity in Hawire Hiwot

Tourism creates a space where cultures are exchanged, understood and respected among hosts and guests. It enhances harmonious relations, prosperity and reduces their preconception of other cultures. Likewise, in pilgrimage tours the chances of conflict become fewer, because mutual respect is constituted and parties with conflicts go for a peaceful solution. Hence, preserving culture, tourism at the same time creates a fertile ground for friendly relationships among people which is definitely a creditworthy role of tourism in establishing peace (Satani, 2003).

Table 4.5 Stastical descriptions on pilgrims' attitude towards ethnicity

	Response	Frequency	Percent
Does religious tours organized by HH in settings that are victims of conflicts	Yes	28	22.4
	NO	97	77.6
	Total		
The importance of existence of different ethnic backgrounds on the level of peace building in the country?	Very High	65	52.0
	High	32	25.6
	Low	22	17.6
	No differences	6	4.8
	Total		
Preference of attendance on religious tourism with peoples who have similar ethnic backgrounds with you?	YES	99	79.2
	NO	26	20.8

Source: Survey data (November, 2020)

Regarding to preparing tours on conflict settings areas majority of the respondents were forwarded no depicted by 77.6% of the respondents and Yes it was prepared on conflict areas depicted by 22.4% of the respondents. In addition to this during informal interview with the respondents they highly condemned the religious site selection of the association is in similar areas rather than in different areas of the country. Even if the guideline of the HH stipulates tour is within 80km radius but they had never prepare tour in the west side of the country as indicated by respondents. More focus is given for religious aspects rather than the host areas status. In relation to travelers' preference to travel with people similar to their ethnic 79.2% of them respond no and 20.8% accepts similarity in background of the travelers.

The existence of different ethnic and religious background is an asset if it used wisely. And it is a means and ends of conflict if it works on differences rather than similarities. In relation to this fact majority of respondents believes ethnic diversity has positive impact depicted by 82% and it has low role in the peace building process of the country shown by 22% and insignificant number of them forwards it has no differences shown by 4.8% of the respondents. Ethnicity and religion are often given much of the blame for Africa's problem and conflicts. Neither are by definition contentious, but they can be swiftly mobilized in unstable situations. Leaders capitalize on ethnic and religious loyalties in their Struggle for power. Religions can lead to conflicts but it can also make an invaluable contributions to increasing tolerance and resolving conflicts. In Africa Christianity and Islam each have enormous social influence both growing fast and in some regions this creating potential for religion tension (Mohammed Etal.,2005).

Table 4.6 Descriptive statistics on Hawire Hiwot travelers’ religiosity level

	Response	Frequency	Percent
How do you rate your level of religiosity?	Very Strong	12	9.6
	Strong	50	40.0
	Minimum	63	50.4
	Total		
Religious tour activities have impact on peace building process of the area	Yes	111	88.8
	No	14	11.2
	Total	125	100

Source: Survey data (November, 2020)

In assessing the religiosity level of the travelers, 40% of the respondents were strong, and 50.4 % of them were at minimum and 9.6% of them put them at very strong level of religiosity. In relation to religious tour works have impact on peace building, 88.8% of the respondents’ forwards yes and 11.2% of the respondents claimed no Religion can considered a powerful constituents of cultural norm and values deeply implicated in individual and social conception of peace because it addresses some of the most profound existential issues of human life, such as freedom/inevitability, fear/security, right /wrong and sacred/profound. Gopin (2000) remarks that it is probably true for all religions that religion has developed laws and ideas that provide civilization with cultural peace-related values, including empathy an openness to and even love for strangers the suppression of unbridled ego and acquisitiveness, human rights unilateral gestures of forgiveness and humility, interpersonal repentance and the acceptance of responsibility past errors as a means of reconciliation and the drive for social justice.

4.5. Technologies and their support for the peace building process

Table 4.7 Quantitative descriptions of technology access level and its impact on pilgrims

Question	Response	Frequency	Percent
Do you use technologies in your day to day activities?	Yes	93	74.4
	NO	30	24.0
	Missing	2	1.6
	Total	125	100
Technologies affects people's level of integration with their religion?	Yes	93	74.4
	NO	30	24.0
	Missing	2	1.6
	Total	125	100
Do you have access for internet?	Yes	77	61.6
	No	46	36.8
	Total	123	98.4
	Missing	2	1.6
	Total	125	100
Do you think internet access affects the level of participation?	Yes	18	14.4
	NO	105	84.0
	Total	123	100

Source: Survey data (November, 2020)

Mostly people utilize communication technologies for a range of reasons along these convenience, permitting fast updating, exploring and sharing persistently huge information, considering day by day life, building up and keeping up unconstrained social contacts and connections, sustaining casual learning rephrases with cooperation and correspondence and encouraging conveyance of instructions are the main ones. In relation to access of internet 61.1% of the respondents' forwards yes and 36.8% of the respondents responded no. In relation to impact of availability of internet in their level of participation they confirmed that the internet access didn't affect their participation shown by 84% of the respondent. Technologies are the means that facilitates communication and easy transfer of data and in relation to its availability for respondents 74.4% of them forwarded yes and 24.0% of them said no there was no it is not available. The most usually used technologies used in the tour was tape recorder, drone, mobile phone and video camera. Supporting this Lockyer et al (2008) also demonstrated that clients can impart their own data to the assistance of their profile page, interface with difference utilizations, tag and split multimedia content that they have produced association with others to an assortment of available contents, begin or join subgroups of frequent concern groups.

4.6. Actors of Religious Tours and Their Relevance

The actors of tour and traveling are the basic aspects of the religious tourism. In relation to actors and their relevance to the HH traveling association the following question were raised and the respondents' reactions were also incorporated.

Table 4.8 Travel coordinators and their management

Question	Response	Frequency	Percent
Number of management groups and coordinators are proportional to tourists?	Yes	99	79.2
	NO	26	20.8
	Missing	2	1.6
Are there guest from another religion who attend programs that are prepared in the destinations?	Yes	107	85.6
	NO	6	4.8
	Missing	12	9.6
	Total	125	100
If yes, do you think the tour is appropriate for them?	Yes	99	79.2
	No	8	6.4
	Total	123	98.4
	Missing	18	14.4
	Total	125	100

Source: Survey data (November, 2020)

Regarding to management group's proportionality relative to the travelers 79.2% of the respondents yes they are proportional and 20.8% of the respondents claimed no. Since the number of pilgrims are large there need to be strong management group who can manage the whole process of the pilgrimage.

In inviting travelers from other religious followers 85.6% of the respondents confirmed that they have inviting any interested group who want to participate in the tour irrespective of their religious background. Regarding to appropriateness of the tour for other religious followers 107 responded and 99 of them or 79.2% of the respondents forwards yes it is appropriate and 6.4% of them said no. In relation to travelers birth place and residential areas influence to participate in the pilgrimages majority of the respondents forwards yes depicted by 88.8% of the respondents and 6.4% of the respondents forwards no their residential area didn't affect. In assessing the communication among travelers majority of the respondents were forwarded very good

shown by 79.2% and the communication among them is good depicted by 20.8% of the respondents.

4.7. Hawire Hiwot's management effectiveness and cooperation to arrange religious tours

Religion is something that one follows with no intent of imposition. It depends on free will rather than coercion. HH as one domestic religious tourism association its function is free from an intimidation and pressure from any government bodies. As it can be seen in the structure of HH there is no any relational function with government bodies such security, fire and other necessary bodies that can help the real successfulness of the travelers and the association. This can raised questions like; Could it make a difference if religious institutions doubled in a year, If they are not working on saving the nation from religious factions and divisions? What is the necessity of religious institutions, if they are not working on preserving and transmitting basic fundamental values of the society/followers? Moreover, there is anything that is expressed on HH objectives about peace building through fostering interactions among the travelers and host areas. During interview with AACATB domestic tourism team leader has forwarded the following information in relation to the management and function of Religious travel Associations he forwarded:

Most religious travel association performs their task on their own with no interference of the government institutions. We have tried a lot to incorporate them in the system that tries to help them in their tourism related activities. And there is no any regulation that enforced them to take competence certificate and forced them to renew their licenses as travel associations. Due to this they are not under the vigilance of the government. And they move as they want, there is no cooperation between us (AACATB Domestic Tourism team leader).

Moreover in their report it expressed that most of the time the association stick on rehabilitating religious sites based on the objective mandate on their guidelines and problems related to coordination observed on every travel they participated.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1 Conclusions

The objective of the research was to assess the role of HH association in peace building. In relation to sense of the belongingness of the travelers in relation to involvement majority of the respondents 123 or 98.4% claims that the HH was one of the travelers' association making and interaction among the travelers. In spiritual journeys has the power to interwoven travelers with no border of fear and being naïve. Nowadays, the concept of religious tourism include a journey for making a strong relationship with others with like mind and strengthening and improving relationship and beliefs in a sophisticated way (Wong et al., 2013).

In relation to national feeling and domestic religious aspects majority of the respondents they confirmed that 95% of the respondents had accepted that domestic religious tourism have its own role in raising awareness for national feeling. Here take in to consideration that, Ethiopian Orthodox church has the lion share of keeping the country from foreign invasion. And national feeling can begin and raise from individuals caring and loving to each other because nation is made from individuals.

To assess the place of domestic religious tourism association for solidarity and peaceful coexistence: the inspiration behind naming the thesis “HH as religious Tourism association and peace building” was the belief the researcher had that the positivity of tourism goes far beyond economic benefits. Commenced in the thesis was the relationship between tourism and peace. Therefore, the aim of the thesis was to establish the fact that tourism fosters peace on the ground that it brings people together, promotes mutual respect and understanding, creates a base for culture exchange, offers social benefits and even reduces the chances of possible tension. The bright sides of tourism were described in the theoretical framework and evidences that support the theoretical concept were brought up to be the part of the research work. Tourism may not change

things, but certainly is the cautious factor of change. The positive changes tourism has brought in Ethiopia have been analyzed in the study.

However, this study has not covered everything tourism has successfully promoted or helped promoting peace. Only the most appropriate cases were chosen to be analyzed for the research work to link the theoretical concept with the aim of the thesis. The focus has been made on how significantly tourism promotes peace. Tourism can remedy some of the significant challenges our world is facing today. One of such challenges is that people do not find it safe enough or uncomfortable working with people from different cultural backgrounds, which shows that there is a lot to be understood about each other. That is because of prejudices and misperceptions. Tourism could be a force to improve and restore relations. Improving relations among people and between nations is what is needed to make the world a more peaceful place to live in.

The existence of different ethnic and religious background is an asset if it used wisely. And it is a means and ends of conflict if it works on differences rather than similarities. In relation to this fact majority of respondents believes it has positive impact depicted by 82% and it has low role in the peace building process of the country shown by 22% and insignificant number of them forwards it has no differences shown by 4.8% of the respondents. Ethnicity and religion are often given much of the blame for Africa's problem and conflicts. Neither are by definition contentious, but they can be swiftly mobilized in unstable situations. Leaders capitalize on ethnic and religious loyalties in their Struggle for power. Religions can lead to conflicts but it can also make invaluable contributions to increasing tolerance and resolving conflicts. In Africa Christianity and Islam each have enormous social influence both growing fast and in some regions this creating potential for religion tension (Mohammed Etal.,2005).

In relation to building peace at the destination areas 66.4% of the respondents forwarded that it has impact and 19.2% of the respondents' forwarded the reverse on the peace building process at the destination areas. Thus sociocultural planning in the sphere of religious tourism can be provided through a complex mechanism of negotiations, dialogue of ideas and concepts of representatives of religions and the state, experts both

in tourism sphere and in culture, local community. And the result of this dialogue will be a reasonable compromise from which all participants of negotiation process will only benefit. As was noted by N.A.Nazarbayev: "... the state and religious communities have two spheres of cooperation: sermon of peace, civil consent and culture revival" (Khristov T. T., 2005).

All nations must be peaceful if the world is to be made a more peaceful place. The definition of peace may vary from person to person and situation to situation but the fact that peace is regarded as just the mere absence of war can hardly be accepted. Peace requires not only the absence of war, but also peaceful relationships between groups or communities, between individuals, and between people and nature. Tourism is, as was defined in this thesis as a special movement of people beyond cultural boundaries, an experience which brings substantial changes in destinations. Therefore, also in the long run, tourism is very likely to be the cause of positive change, by building and stabilizing peace.

According to HH establishment the structure of HH Association is organized in Addis Ababa, level with one functional body named as executive body depicted in their organogram. The Association in each section level was run by the Executive body. HH as one religious association its function is free from an intimidation and pressure from any government bodies. the structural function of the association is very loose and it has no any formal relational function with government bodies such as security, fire and other necessary bodies that can help the real successfulness of the travelers and the association. There is no any visible thing observed from the organogram of the association that monitors, regulates and evaluates its function.

The objective of this research was to assess the role of Hawire Hiwot in peace building process among the travelers and to assess the place of domestic religious tourism association for solidarity and peaceful coexistence and to study the management of domestic religious pilgrimages in Hawire Hiwot. From the data collected analyzed the following conclusion and recommendations were forwarded. Hawire Hiwot travel

association organized tours for more than 20,000 people in one trip and the impact of the association in facilitation of interaction among the travelers was quite promising.

The study showed that the association doesn't have any track record of preparing tours on conflict victim areas. Travel sites selection on religious / spiritual tourism really can foster both personal and societal transformation, mainly through the emphasis on the spirituality, or through providing experiences that make tourist reflect on their lives and their worldviews. The association usually selects sites based on committee preferences rather than conducting an assessment on the context driven social problems happened on different areas.

Regarding religious education the research revealed that travelers' religious education background shows that all the participants had religious education background and believes this facilitates the peace building process of the association. The researcher has conclude that travelers mission and sharing of similar kind of emotion in their destination areas was not targeted to one goal and different travelers has different mission and emotion.

The moral and spiritual legitimacy of faith based actors often provides them with a certain leverage to disseminate ideas among their constituents. The deep understanding that they usually have of religious texts , values and principles as well as the role of religion in conflict and peace place them in a position to share ideas on religion human rights, justice, development and peace-building. In relation to HH travel associations' role in facilitating peace and harmony in the country most of the respondents' forwards yes. Spiritual tour preaches brotherhood and how to create peace and harmony with others.

In terms of peace building activities, focus on mediation and dialogue, bringing different parties together to resolve their differences and reach settlement. In relation to building peace at the destination areas have any impact on the peace building process at the destination areas. When and where the community intervenes is not arranged by prescribed set of intervention criteria usually one or more stakeholders in the conflict invite the community to facilitate and mediation in the peace process. Even the

community carefully considers whether it is able to contribute anything to the peace. And there was low involvement of host areas community.

Unfortunately it has to be remarked that the number of conflicts fought in the name of religion has not decreased but increased. At the same time representatives of religions and convictions could play a role in conflict prevention and conflict resolution. In religious-orientated conflict the involvement of religions might well lead to conflict resolution. In relation to preparing tours on conflict victim areas the association lacks intervention.

Regarding the association works multi-Ethnicity and multi religious are often given much of the blame for Africa's problems and conflicts. Neither are by definition contentious, but they can be swiftly mobilized in unstable situations. Leaders capitalize on ethnic and religious loyalties in their struggle for power. Religion can lead to conflict, but it can also make an invaluable contribution to increasing tolerance and resolving conflicts. The existence of different ethnic and religious background is an asset if it used wisely. And it is a means and ends of conflict if it works on differences rather than similarities. The association works on participating diversified ethnicity was not found in promising manner.

The study's overall aim was to highlight the peace-building work of faith-based actors to peace-building potential. In assessing Hawire Hiwot works on Peace-building works in/on conflict situations it was found not in appropriate situations to tackle problems related to conflict ignited due to religious differences. This preliminary study attempts to shed more light on the interrelationship between religion and peace-building.

Internet is clearly on the way to becoming an integral tool of business, communication, and popular culture in many parts of the world. Computer Mediated Communications has a wide range of supporters and detractors. Some individuals argue the Internet will revolutionize social interactions, where others argue that the Internet will lead to loss of privacy, impersonal communications and isolation. There are also those who argue that the Internet is also being presented as a pedagogical tool for changing how public education is delivered. The researcher believed that the Internet is a neutral social

structural tool with several positive possibilities. In relation to internet access at Hawire Hiwot confirmed that the internet access didn't affect their level of attendance shown by the respondent. Technologies are the means that facilitates communication and easy transfer of data and in relation to its availability of the respondents technologies used in the tour was tape recorder, drone, mobile phone and video camera.

The travel association has limited participation of multilingual preaching that encompasses different medium of instructions. The association lack of focus on multi perspectival teachings that can make participants peace building process functional. Lack of language interpreter that fully addresses the interest and aspiration of the host areas were the finding of the research.

5.2 Recommendations

From the data collected and analyzed the following recommendations were forwarded:

For Hawire Hiwot

- Hawire Hiwot needs to engage in long-term peace-building work before, during and after conflict in areas prone to conflicts. (By considering and involving local actors);
- HH should diversify their area of travel sites in order to address all and to be inclusive.
- Niche to mobilize religious communities for peace. Faith-based actors tend to have the networks, contacts and trust to mobilize large numbers of people;
- Lack of professionalism compared to other peace-building organizations, because most faith-based actors seem to engage in peace-building because their religious mandate urges them to do so, and not because their specific skills and experiences necessarily enable them to do so. That means it recommended that if the management and coordinators of HH are professionals the peace building process in the country will be facilitated and boosted;
- HH has to involve in all sorts of peace-building activities, including advocacy, education, inter-faith and intra-faith dialogue, mediation, observation and transitional justice;
- Hawire Hiwot should disseminate ideas on peace, peace-building, justice and development among communities in their tour to different sites of the country since it has acceptance by pilgrims;
- The management structure of the association shows there is no space left for other organizations to involve so it needs to restructure in way to create relation to other similar organization in order to share experiences and fill gaps one another ;

- The association relation with government structure on peace and security situations didn't have any element shown in the structure and must be improved to bring change on peace building of the country by making formal relations from the government.

For government

- The government should facilitate the work of domestic religious tourism associations for building peace in the country by including in its short, medium and long term plans in order to sustain the peace building process.
- The government has to give special attention for domestic religious tourism since domestic tourism is one of the overlooked type of tourism but has significant impact in a given country.
- It should acknowledge the peace building process of such domestic religious tourism associations since they can get more acceptance by the religion followers.

For policy makers

- Policy makers should have consider the roles and potentials of domestic religious tourism associations and incorporate in the country tourism policy.
- The policy making of the country for tourism development should involve these associations because they have the ability to identify the major elements which should be included in the policy with regard to domestic religious tourism.

For Church

- The church should work on building peace between individuals and groups which lead to building peace in the country.
- The church have to work hard on conflict prevention and conflict resolution since the number of conflicts occurring by the name of religion is increasing from time to time.
- It should also control and evaluate pilgrimages' associations since religious tourism associations by the name of the church are a lot in number so the church will be accountable for inconveniences caused by these associations.

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Appendices

ውድ የመጠይቁ ተሳታፊ

የዚህ መጠየቅ ዋና ዓላማ የሃዊረ ህይወት የጉዞ ማህበር እንደ አንድ የሀገር ውስጥ ሃይማኖታዊ ቱሪዝም ምእመናን የተለያዩ ሃይማኖታዊ ቦታዎችን በማስጎጠኝት እግረ መንገዱን ለሰላም ግንባታ የእያደረገ ያለውን አስተዋጽኦ ጥናት በማካሄድና በጥናቱ ውጤት የታዩ ችግሮችን በማረም የጉዞ ማህበሩ ለተሻለ ሰላም ግንባታ የሚያደርገውን አስተዋጽኦ ለማሳለጥ ነው። የጥናቱ ውጤት ለትምህርት ዓላማ ብቻ የሚውል በመሆኑ በመጠየቁ በመሳትፍዎ ምንም ዓይነት ችግር ሊደርስበዎት አይችልም። መጠይቁን በሚሞሉበት ወቅት ግልፅ ቀጥተኛና እውነተኛ እንዲሆኑ እጠይቃለሁ።

ጥያቄ ወይም አስተያይቅ ካለዎት ከታች በተቀመጠው አድርሻ ማቅረብ ይችላሉ።

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ውድ ጊዜዎን ሰውተው ጥያቄዎቹን ስለሚመልሱ በቅድሚያ ከልብ አመስግናለሁ!

ለጥያቄዎቹ መልስ በሚሰጡት ጊዜ ከፊት ለፊት ሳጥኖች ያላቸው ጥያቄዎች በሳጥኑ ላይ ምልክት ያድርጉ።

ክፍል አንድ

አጠቃላይ መረጃ

<u>ተ.ቁ</u>	ጥያቄ	አማራጭ			
		ወንድ	ሴት		
1	ፆታ				
2	ዕድሜ				
<u>3</u>	የትውልድ ቦታ				
<u>4</u>	አሁን የሚኖሩበት የመኖሪያ አካባቢዎ				
<u>5</u>	የትምህርት ደረጃ	ማንበብ እና መጻፍ ብቻ	ሁለተኛ ደረጃ ትምህርት	ዲግሪ	ፒኤችዲ
		የመጀመሪያ ደረጃ ትምህርት	ቴክኒክና ሙያ	ማስተርስ	
<u>6</u>	መስሪያ ቤት				
<u>7</u>	የሥራ ድርሻ				
8	የጋብቻ ሁኔታ	ያላገባ/ች	ያገባ/ች	የፈታ/ች	የፈታ/ች

ክፍል ሁለት

የጉዞ ማህበሩን ለሰላም ግንባታ ያላቸውን አስተዋፆ የሚመለከቱ ጥያቄዎች

1	ከሐዋሪ ህይወት ጋር ምን ያህል ጊዜ ተገዝዋል ?			
2	በሐዋሪ ህይወት የጉዞ ማህበር የሥራ ድርሻ አለዎት ?	አዎ	አይ	
3	መልሶ አዎ ከሆነ የሥራ ድርሻዎን ቢገልፁ			
4	እርስዎ በጉዞ መሳትፈዎ የአብሮነት ስሜትን ለማዳበር / ለማሳደግ ይረዳል ብለው ያስባሉ?	አዎ	አይ	
5	የሐዋሪ ሕይወት ጉዞ ሀገራዊ ስሜትዎን ይጨምራል ብለው ያስባሉ?	አዎ	አይ	
6	በጉብኝትዎ ውስጥ የብሄር አለመግባባት አጋጥሞዎት ያውቃል?	አዎ	አይ	
7	መልሶ አዎ ከሆነ, አለመግባባት እንዲቆም ያደረገው/ የፈታው አካል ማን ነው?	ራሳችን	የሀይማኖት አባቶች	
		አስተባባሪዎች	ህግ አስከባሪዎች	
8	ከሌሎች አስጎብኚ ደርጅቶች ይልቅ በሐዋሪ ሕይወት አማካኝነት የሚያደርጉት የሀገር ውስጥ የሃይማኖታዊ ጉብኝት ደህንነት ሁኔታ	በጣም ደህንነት ይሰማኛል	ምንም ለውጥ የለውም	ደህንነት አይሰማኝም
		ደህንነት ይሰማኛል		ዝቅተኛ ደህንነት ይሰማኛል

9	በጉብኝት ላይ በአለምት መስተጋብር ጠቃሚ ልምዶች/ተሞክሮዎች እግኝተዋል ብለው ያስባሉ?	አዎ	አይ
10	መልስዎ አዎ ከሆነ የውይይቶቹ ጭብጦች ምን ነበሩ?	ሀይማኖታዊ	ፖለቲካ
		ባህላዊ	ሀገራዊ
			ሌላ

11. ከላይ ለመረጡት ጭብጥ ዋና ዋና ርዕሶችን ይግለጹ-----

12	ለውይይቶቹ የትኛው ጊዜ ተስማሚ ነበር?	መነሻ ቦታ	ከመዳረሻ ወደ መነሻ	ሁሉም
		ከመነሻ መዳረሻ	ወደ መድረሻ ቦታ	

13. ለምን?-----

14	የጉዞ ማህበሩ ዘላቂ ንደኝነት ለማስፈን አመቺ ነው ብለው ያስባሉ?	አዎ	አይ
15	ሐዊረ ህይወት የሚሄዱበትን አካባቢ ባህልና ወግ ለማወቅ ፣ ለመማር አመቺ ነው ብለው ያስባሉ?	አዎ	አይ
16	በሀገር ውስጥ ሃይማኖታዊ ጉዞ (በሐዊረ ሕይወት) ላይ በመሳተፉ	አዎ	አይ

	ምክንያት ማህበራዊ ትስስር/ደጋብቻ አጣማሪውን የማግኘት እድሉን የያገኝ ሰው ያውቃል?		
17	በእንደዚህ ዓይነት ሃይማኖታዊ ጉብኝቶች ምክንያቶች የሚፈጠሩ ጋብቻዎች ከሌሎች ጋብቻዎች የተሻለ ጠንካራ ነው ብለው ያስባሉ?	አዎ	አይ

መልስዎ አዎ ከሆነ , ለምን? -----

18. እንደዚህ ያሉ ዕድሎች በሰላም ግንባታ ውስጥ ምን ይፈጥራሉ?

19	በሐዊረ ሕይወት ጉብኝት ተሳትፎዎ ምክንያት የሥራ አጋር /ጓደኛ አፍርተዋል ?	አዎ	አይ
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20. ግንኙነትዎ ምን ያህል ርቀት ተገብሏል?-----

21	በሐዊረ ሕይወት የሚሰጡ ስብከቶች እና ሌሎች መርሃ-ግብሮች በአገሪቱ ውስጥ የሰላም ግንባታን ለማሳደግ የመቻቻል ደረጃዎን ጨምሯል ብለው ያስባሉ?	አዎ	አይ
22	ዕድሜ ከሌሎች አባላት ጋር ባለው ተሳትፎ ላይ ተጽዕኖ አለው ብለው ያስባሉ?	አዎ	አይ
23	የሀገሪቱን ሰላም አስመልክቶ ከሌሎች	አዎ	አይ

	ተጓገሮች ጋር ተመሳሳይ ስሜት እጋራለው ብለው ያስባሉ?		
24	የሃይማኖት ትምህርቶች ተምረዋል?	አዎ	አይ
25	መልሶ አዎ ከሆነ፣ እነዚህ ትምህርቶች ለሰላም ግንባታ ያለውን እሴት ከፍ ለማድረግ ይረዳሉ ብለው ያስባሉ?	አዎ	አይ
26	ሐዊረ ሕይወት በሰላም ግንባታ ላይ የሚኖረውን አስተዋጽኦ የመዳረሻ አካባቢዎ ተፅዕኖ አለው ብለው ያስባሉ?	አዎ	አይ
27	ሃይማኖታዊ ጉብኝቶች የግጭቶች ሰለባ በሆኑ ቦታዎች ውስጥ ይዘጋጃሉ?	አዎ	አይ
28	መልሶ አዎ ከሆነ፣ ለሰላም ግንባታ አስተዋጽኦ አበርክተዋል?	አዎ በምን መልኩ?	
		አይ	
29	በሐዊረ ሕይወት ጉብኝት ላይ ከእርስዎ ጋር ተመሳሳይ ብሄር ካላቸው ሰዎች ጋር ለመሳተፍ ይመርጣሉ?	አዎ	አይ
30	የተለያዩ ብሄር/ጎሳ አይነቶች በአገሪቱ መኖራቸው ለሰላም ግንባታ ያላቸው ጠቀሜታ	በጣም ከፍተኛ	ከፍተኛ
		ዝቅተኛ	ምንም ልዩነት የለውም
31	የሃይማኖትኝነት ደረጃዎን የት ቦታ ያስቀምጡታል?	በጣም ጠንካራ	ጠንካራ
		መጠነኛ	ዝቅተኛ

32	በሃይማኖታዊ ጉብኝት ወቅት በሰላም ግንባታ ላይ ተጽዕኖ የሚያሳድሩ ስራዎች ይስራሉ ብለው ያስባሉ?	አዎ	አይ
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33. መልሶ አዎ ከሆነ፣ እንዴት ተፅዕኖ ሊያሳድር ይችላል?-----

34	በጉብኝት ወቅት የተለያዩ ቴክኖሎጂዎችን ይጠቀማሉ?	አዎ	አይ
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35. መልሶ አዎ ከሆነ፣ በአገር ውስጥ ሃይማኖታዊ ቱሪዝም ላይ በአብዛኛው የሚጠቀሙባቸውን ቴክኖሎጂዎች ይዘርዝሩ

36	ቴክኖሎጂ መጠቀምዎ ከሌሎች ተጓዦች ጋር ያላቸውን የውህደት ደረጃ ይጎዳል ብለው ያስባሉ?	አዎ	አይ
37	የኢንተርኔት አገልግሎት ያገኛሉ?	አዎ	አይ
38	የኢንተርኔት አገልግሎት የሚያገኙ ሰዎች ከሌሎች ይልቅ በፕሮግራሞቹ ይሳተፋሉ ብለው ያስባሉ?	አዎ	አይ

39. መልሶ አዎ ከሆነ፣ ለምን?-----

40. በጉዞ ወቅት ያጋጠሞት ዋና ዋና ተግዳሮቶች ምንድናቸው?

41. በተደጋጋሚ በመጓዝዎ ምክንያት ያገኙት ጠቀሜታ ምን ምን ናቸው ?

42	የጉዞው አስተዳደር ቡድኖች እና የአስተባባሪዎች ቁጥር ክቴሪሎች ብዛት ጋር የሚመጣጠን ነው ብለው ያስባሉ?	አዎ		አይ
43	በመርሃ ግብሮች ላይ የሚሳተፉ ክሌላ ሃይማኖት የመጡ እንግዳዎች አሉ?	አዎ		አይ
44	ክሌላ ሃይማኖት የመጡ ሰዎች በጉዞ ላይ ለመታደም ይፈቀድላቸዋል ብለው ያስባሉ?	አዎ		አይ
45	መልሶ አዎ ከሆነ ጉዞው ለእነዚህ ሰዎች አመቺ ነው?	አዎ		
46	የመኖሪያ ቦታዎ (ያደጉበትን ስፍራ) በዚህ ጉዞ ላይ ላሉት ተሳትፎ ያስባሉ? እንዴት?	አዎ		
		አይ		
47	እርስዎ ክሌሎች ተጓዦች ጋር የነበሩት ተግባራት እንዴት ይለኩታል?	በጣም ጥሩ	ጥሩ	
		መጥፎ	በጣም መጥፎ	

የአዲስ አበባ ዩኒቨርሲቲ
አዲስ አበባ ፣ ኢትዮጵያ



ADDIS ABABA UNIVERSITY
Addis Ababa, ETHIOPIA

Centre for Environment and Development Studies
College of Development Studies

Date 12/01/2020 2020
Ref. No: CEDS / 147 / 2012/2020

To: Mahere Kidusaw Hawire Hino+Pilgrimage A-A


Subject: - Request for Cooperation

BEZA TILAHUJ DERELA is one of our MA students in Tourism Development Management College of Development Studies at Addis Ababa University. He has finished his ^{under} course work and currently, he is conducting his MA thesis entitled

" ASSESSING THE ROLE OF DOMESTIC RELIGIOUS TOURISM ASSOCIATIONS FOR PEACE BUILDING IN ETHIOPIA - THE CASE OF HAWIRE HINOT PILGRIMAGES "

Therefore, I kindly request your esteemed office to provide him the necessary Support. We would like to thank in advance for all assistances rendered to him.

Best Regards,


Tamirat Tefera (PhD)
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አዲስ አበባ ፣ ኢትዮጵያ



ADDIS ABABA UNIVERSITY
Addis Ababa, ETHIOPIA

Centre for Environment and Development Studies
College of Development Studies

Date 12/01/2020
Ref. No: CEDS / 187/2012/2020

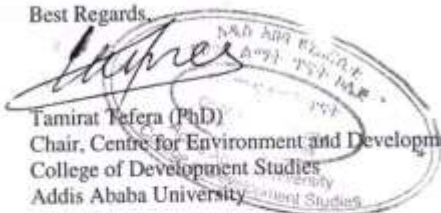
To: Addis Ababa Custom And Tourism Bureau

Subject: - Request for Cooperation

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