



**Addis Ababa University**  
**College of Business and Economics**  
**Department of Public Administration and Development**  
**Management**

**The Contribution of Pilgrimage Center to Community  
Development through Ecotourism Activities at Local level  
in Ethiopia: The case of Faraqassa Pilgrimage Center**

**By**  
**Rahma Yohannes Teshome**

**Advisor**  
**Shumey Berhie Teshome (phD)**

A thesis submitted to the Department of Public Administration and Development Management of Addis Ababa University in partial fulfillment of the requirements for the Degree of Masters in Public Management and Policy (MPMP)

May 2020

Addis Ababa, Ethiopia

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This is to certify that the thesis prepared by Rahma Yohannes Teshome entitled the contribution of pilgrimage center to community development through ecotourism activities at the local level in Ethiopia: the case of pilgrimage center, which is submitted in partial fulfillment of the requirements for the Degree of Master in Public Management and Policy (MPMP), complies with the regulations of the University and meets the accepted standards with respect to originality and quality.

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## **Acknowledgment**

First of all, I am delighted to thank my dear God for his invaluable power to get me through it all.

I would like to pay my special regards to Shumey Berhie (Ph.D.) for his unlimited professional support and guide throughout the entire process of my thesis.

I wish to show my deepest gratitude to Agernesh NurAhmed who happened to be one of my respondents from the Faraqassa pilgrimage center, and who also made my data collection successful through providing broad and rich information about the entire center.

I am indebted to express my deepest gratitude to Yoseph Fiseha for his regardless of support on the accomplishment of my thesis.

Finally, I would love to appreciate all the people whose assistance was a milestone in the completion of this thesis.

## **Acronyms**

**UN-** United Nation

**UNWT** -United Nation's World Tourism day

**GDP-** Gross domestic product

**MCT-** Ministry of Culture and Tourism

**USD-**United States dollar

**PASDEP-** Plan for accelerated and sustained development to end poverty

## ***Abstract***

*The objective of this study was to analyze the contribution of pilgrimage center to community development through ecotourism activities at local level in Ethiopia looking at the practices of Faraqassa pilgrimage. In order to achieve the objectives of the study, a descriptive research design was used, and mixed data were collected. As for the sources used, both primary and secondary data were used for the completion of the intended study. A total of 80 study samples were selected, out of which 70 were selected at the household level and 10 key informants were selected from the pilgrimage center and kebele administration offices through a purposive and convenience sampling method. During data collections, 66 open and closed-ended questionnaires were used in combination with 10 semi-structured interviews, and Regarding the results, the study revealed the direct and indirect contributions of the pilgrimage center to the local community in economic, social and cultural aspects by creating business opportunities related to the flow of pilgrims, arbitration of conflicts, funding the construction of schools and pavement road facilities, etc. The study also revealed about problems that hinder the ecotourism development and the contribution the local community gets from the pilgrimage including problems like Awareness gaps towards tourism business, lack of capital and technical support, less concern to the hospitality-related investments, theft and robbery on the pilgrimage center and its pilgrims, lack of electricity infrastructure, illegal dwelling. There the researcher put recommendations for the problems like narrowing awareness gaps, facilitating betterment of technical support and credits provision for potential investors, prevention of thefts and robberies was also recommended and all stakeholders to give attention and focus for the tourism and hospitality investment opportunities that benefit the local community.*

***Key terms: Pilgrimage, Ecotourism, Community development and contribution***

# Table of Contents

Acknowledgment .....	i
Acronyms .....	ii
Abstract .....	iii
1. Introduction .....	1
1.1. Background of the study .....	1
1.2. Background of the Faraqassa pilgrimage center .....	7
1.3 Statement of the problem .....	9
1.4 Research questions .....	10
1.5 Research objectives .....	11
1.5.1 General objective .....	11
1.5.2. Specific objectives .....	11
1.6 Scope of the Study .....	11
1.7 Significance of the Study .....	11
1.8 Limitations of the study .....	12
CHAPTER TWO: LITERATURE REVIEW .....	13
2.1 Theoretical Background .....	13
2.1.1 Functionalist Perspective .....	13
2.1.2 Therapeutic Perspective .....	13
2.2 Empirical background .....	14
2.2.1 Defining Ecotourism .....	14
2.2.2.1 Attributes of ecotourism .....	15
2.2.2.2 Ecotourism and community development .....	16
2.2.2.3 Ecotourism and local community engagement .....	16
2.2.2.4 The positive and negative impact of ecotourism in the local community .....	18
2.2.3 Community Development .....	18
2.2.3.1 Principles of community development .....	18

2.2.3.2	Characteristics of community development.....	19
2.2.4	Community Empowerment.....	19
2.2.4.1	Factors of community empowerment .....	19
2.2.4.2	Economic Empowerment.....	20
2.2.4.3	Social Empowerment.....	20
2.2.4.4	Psychological Empowerment.....	20
2.2.4.5	Political Empowerment.....	21
2.2.4.6	Ecological Empowerment.....	21
2.2.4.7	Visitor Empowerment.....	21
2.2.5	Tourism planning and development.....	22
2.2.5.1	Type of tourism offered by Ethiopia.....	22
2.2.5.2	Challenges of Ethiopian tourism.....	23
2.2.6	Overview of Pilgrimage Practices in Ethiopia.....	24
2.2.7	Characteristics of pilgrimage .....	25
2.2.7.1	The Difference between Pilgrims and Tourists .....	25
2.2.7.2	Classifications of Pilgrimage .....	25
2.2.8	Background of the Faraqassa pilgrimage center.....	26
2.2.9	Definition of Ritual and its Practices .....	28
2.3	Conceptual framework.....	30
CHAPTER THREE .....		31
3.	RESEARCH METHODOLOGY .....	31
3.1	Introduction.....	31
3.3	Data collection instruments.....	32
3.4	Procedures in developing instruments .....	32
3.5	Data Analysis Method.....	32
CHAPTER FOUR.....		34
4	DATA PRESENTATION, ANALYSIS AND INTERPRETATION .....	34

4.3	Socio-demographic characteristics of respondents .....	34
4.4	Ecotourism activities and event that attract pilgrim to Faraqassa pilgrimage center	36
4.4.1	Prayers (Dua'a) .....	36
4.4.2	The Coffee ceremonies .....	37
4.4.3	Tsabal (Holy Water) .....	37
4.5	Contribution of Faraqassa pilgrimage center to the community .....	39
4.5.1	Economic contribution of the pilgrimage center for local People .....	40
4.5.1.1	Bridge and road facility .....	41
4.5.1.2	Primary education facility .....	43
4.5.2	Social contribution of the pilgrimage center to the local people .....	48
4.6	Level of tourism business in Faraqassa kebele .....	49
4.7	Challenges for the low level of tourism investments in Faraqassa kebele .....	49
4.7.1	Awareness gaps.....	50
4.7.2	Less concern on the tourism sector .....	50
4.7.3	Shortage of capital and skill gaps .....	50
4.7.4	Theft and robbery on the pilgrimage center and its pilgrims.....	50
4.7.5	Lack of Clean Water supply and Electricity Infrastructure .....	51
4.7.6	Inadequate Sanitary facilities .....	51
4.7.7	Illegal dwelling on the pilgrimage center's legal land property .....	52
5.	CONCLUSIONS AND RECOMMENDATIONS .....	53
5.1.	Conclusion.....	53
5.2.	Recommendations .....	54
5.2.1	Ensuring the pilgrimage center's access to the safety and security of pilgrims and the center:.....	54
5.2.2	Creating access to electricity and clean water supply .....	54
5.2.3	Equipping the pilgrimage center with well-engineered, modern sanitation facility	55
5.2.4	providing legal protection for the pilgrimage center's land ownership.....	55

5.2.5	Narrowing awareness gaps towards tourism investments .....	55
5.2.6	Creating access to technical and financial support .....	56
	Reference bibliography .....	57

### **List of figures**

Fig 4.1 A Pilgrim fetching Tsabal from the Homba valley .....	38
Fig4.2 A 17 km pavement road that connects Abomsa town to Faraqassa kebele .....	42
Fig4.3 The bride that connects Abomsa town to Faraqassa kebele, .....	43
Fig4.4 Faraqassa primary school, Faraqassa kebele, built-in 1957 E.C .....	44

### **List of tables**

Table 4. 1 Response rate of the study .....	34
Table 4. 2Socio-demographic profile of respondents .....	35
Table 4. 3 Perception of respondents towards the overall contribution of the pilgrimage center to the local people .....	39
Table 4. 4Economic contribution of the pilgrimage center for local People .....	40
Table 4. 5Income status of respondents .....	44
Table 4. 6. Income status of respondents continued .....	45
Table 4. 9Social contribution of the pilgrimage center for local People .....	48
Table 4. 8 Average cash earned through annual events held at Faraqassa pilgrimage center .	47
Table 4. 7Economic gains by the local people during the annual gatherings held at Faraqassa pilgrimage center .....	46

# Chapter one: Introduction

## 1. Introduction

### 1.1. Background of the study

Tourism represents the movement of people from one place to another for an economic, social, and cultural phenomenon. It is a temporary movement of people to an outside destination or place (Hole, Khedkar, & Pawar, 2019).

In the discussion of Derera(2015), tourism is one of the leading and fastest-growing industries in the world. According to UNWTO (2017), it is one of the largest and fastest-growing economic sectors in the world with an estimated number of 1,235million international tourist arrivals in 2016, with a growth of 3.3% in the year 2016. It is generating \$7.6 trillion worldwide which is 10.2% of GDP and the largest employment provider worldwide with 292 million jobs created in 2016 and with 1 in 11 jobs in the service industry arena. As mentioned, in(UN, 2001), with a growing interest to spend leisure time in nature and increasing awareness of environmentalism, ecotourism has become one of the fastest-growing segments of the tourism industry. According to (Sefrin, 2012; Ambelu, 2012) Ethiopia, is investing greatly in sustainable forms of tourism, and especially in ecotourism as a potential and reliable economic sector. As discussed on (Ministry of Culture and Tourism Office, 2006) Ethiopia is endowed with unique cultural heritage and attractive natural resources that attract many tourists. The churches, castles, archeological sites, caves are some of the rich cultural resources of Ethiopia. There is also a high diversity of plants and animals in Ethiopia. In addition to these, there are impressive features such as high mountains, rivers, and lakes in Ethiopia. The favorable diversity of climate is the other factor that makes Ethiopia able to attract tourists. Addis Ababa as venue and seat for the Organization of African Unity and United Nations Economic Commission for Africa is another feature, which attracts people to Ethiopia (Dagnachewu, Mulugeta, Alubel, Engdu & Weldesenbet, 2019).

In Ethiopia, tourism is one of the focal sectors of the five-year development plan. The long-term vision of the government is to make Ethiopia is as one of the top 10 tourist destinations in Africa by the year 2020 (GTP 2010). As explained by (World Bank, 2006) the direct receipts from tourists to the Ethiopian economy in 2005 were estimated to be USD 130 million making tourism one of the top export sectors. According to (PASDEP, 2006-2010)

with an emphasis on minimizing the poverty-reducing impacts of tourism, the importance of involving different stakeholders in tourism development was receiving more benefits. Furthermore (Mason, 2003) There was growing recognition that for tourism to achieve major development impact, volumes of tourists and levels of tourist spending need to increase and that to ensure tourism growth brings the desired development impact or benefit, industry structure must be created and stronger linkage to the local community must be established. He also argued that involving local communities in tourism development is crucial for sustainable tourism development. He further commented that tourism must involve local communities in terms of economic benefits and decision making. The involvement of local communities in tourism development may enhance the social acceptance of policies so that implementation and development may be easier to affect. He also proposed that tourism should be in a position to share profits fairly with the local communities (Dagnachew, 2013).

The definition of ecotourism is far from straightforward. The literature identifies a variety of key elements depending on where, when, and by whom the term ecotourism is applied. Since the publication of the first definition of ecotourism nearly 25 years ago, there is still little consensus among experts about its definition (Bjork, 2000). Thus, ecotourism is currently defined differently by different academics and organizations whose various interests and objectives impact the meaning they bestow on it (Phanthavong, 2009).

As defined (Ceballos-Lascurain, 1987 as cited in Oram, 1995) ecotourism as "Travelling to relatively undisturbed or uncontaminated area with the specific objective of studying, admiring, and enjoying the scenery and its wild plants and animals, as well as existing cultural manifestation (both past and present) found in these areas" (p. 4). Subsequently, the definition was developed by different academics and researchers. One concrete example is Ziffer's (1989) perspective, which encompassed the key elements of promoting the economic well-being of the local population; encouraging a local, appropriate marketing and contribution to community development. She viewed ecotourism as: A form of tourism inspired primarily by the natural history of an area, including its indigenous cultures. The eco tourist visits relatively underdeveloped areas in the spirit of appreciation, participation and sensitivity. The eco tourist practices a non-consumptive use of wildlife and nature resources and contributes to the visited area through labour or financial means aimed at directly benefiting the conservation of the site and the economic well-being of the local residents. The visit should strengthen the ecotourist's appreciation and dedication to conservation issues in general, and to the specific needs of the local (kreiner, 2010).

As stated by (Koens, Dieperink, & Miranda, 2009; Swarbrooke, 1999; Weaver, 2006) ecotourism has emerged within the umbrella of alternative tourism development in the 1980s. The detrimental impacts of conventional tourism since the 1960s brought several ideas of alternative development to tourism such as nature tourism, soft tourism, responsible tourism, sustainable tourism, and ecotourism. As (Diamantis, 1999; Mckercher, 2010; Weaver & Lawton, 2007; Wight, 1993) mentioned the bottom lines of academic discourses that surround the topic of alternative tourism were to introduce eco-friendly tourism that prevents the adverse impacts of mass tourism but increases the positive environmental, economic and socio-cultural outcomes of the tourism sector. Among the various types of alternative tourism development concepts, the notion of ecotourism has gained popularity quickly and championed as a tool to achieve the dual aims of conservation and sustainable development from the academic community, furthermore (Björk, 2000; Donohoe & Needham, 2006; Hawkins & Khan, 1998; Page & Dowling, 2002; Prosser, 1994; Raju, 2009; Walter, 2011, 2013) the global tourism market and practitioners alike (Amare, 2017).

Ecotourism, a concept embedded in sustainable tourism, has continued to be an important topic of research since its introduction. (Mckercher, 2010) explained numerous destinations and regions continue to develop eco-friendly and nature inclined products and the global appeal for ecotourism soared. (Björk, 2000; Donohoe & Needham, 2006; Hawkins & Khan, 1998; Page & Dowling, 2002; Raju, 2009; Walter, 2013) stated that Meanwhile, the exact meaning of ecotourism continues to dominate debate among researchers. The absence of a common understanding of the fundamental dimensions that define ecotourism creates a significant problem in operationalizing ecotourism. In cognizant of this, many researchers conducted a review on several definitions and have tried to explore the themes that are integrated across various explanations (Amare, 2017).

For example, Fennell's (2001) review of ecotourism definitions discovered that conservation, ethics, sustainability, education and community were concepts shared across definitions. Similarly, Donohoe and Needham (2006) identified a set of recurring themes among definitions such as nature-based, conservation, education, sustainability and ethics/responsibility/awareness (Amare, 2017).

According to (Nicolaidis, 2015), discussed around the world, ecotourism has been hailed as a panacea: a way to fund conservation and scientific research, protect fragile ecosystems, benefit communities, as (Honey, 1999; Nelson, 2004), mentioned promote development in

poor countries, instill environmental awareness and social conscience in the travel industry, satisfy and educate discriminating tourists, and, some claim, foster world peace. Furthermore (World Tourism Organization and United Nations Environmental Protection, 2002) It offers a great opportunity for Africa, whereby African countries can base their tourism development on exploiting their natural assets on the condition that the rules of sustainable development form the basis of ecotourism and are respected, especially when involving communities living within and adjacent to the assets (Dagnachew, et al, 2019).

As (UNWTO, 2008; Kiss, 2014) explained ecotourism is now one of the key global engines of development. Africa's natural resources, landscapes, wildlife and protected areas must be established as the very basis of its growing tourism sector. It has long attracted travelers from developed countries who are interested in seeing tropical landscapes, wildlife, and indigenous people's culture, unspoiled nature and pleasant climate (Ibid).

As explained by (Nicolaidis, 2015) community-based ecotourism development takes the social dimensions of ecotourism to a higher stage. It, however, requires an understanding, and where possible it will strengthen the legal rights and responsibilities of the communities over land issues, resources and development. This should apply to the tenure of community held lands and rights over-tourism, conservation and other uses of lands, enabling the community to influence activity and earn income from tourism. Furthermore (Denman, 2001; Wagnaw, 2013) discussed It should also seek to participate in land use planning and development control over private property (Ibid).

According to (Allendorf, 2010; George, Nedelea, & Antony, 2007; Liu et al., 2014; Mbaiwa, 2015; Seba, 2012; Tosun, 1999; Rossberg, 2013; Ruhanen, 2013) Local communities are one of the most salient ecotourism stakeholders since they are the first to bear the costs of the development. (Brandon, 2001; Jamal & Stronza, 2009; Liu et al., 2014; Mehta & Heinen, 2001; Nault & Stapleton, 2011; Newmark & Hough, 2000; Scheyvens, 1999) discussed subsequently, the literature strongly suggests the significance of genuine community participation in the overall ecotourism development process. (Cooper & Hall, 2016) added that community participation rests at the heart of planning and managing contemporary sustainable destinations. As a result, guaranteeing holistic and genuine local community participation is not only important to benefit residents from the development of ecotourism, but also it is a prerequisite for successful ecotourism development. A study by Bott, Grabowski, and Wearing (2011) in Papua New Guinea in this regard evidenced that locals possess high levels of power, legitimacy, urgency and proximity in which their substantial involvement appeared too central in determining the success of a World Heritage Project.

Bott et al (2011), further explain that although in many instances' communities may seem less educated, their involvement is so critical since they do possess local knowledge and the ability to influence the progress of any project, and even the power to veto undesired projects (Amare, 2017).

Ecotourism helps in community development by providing the alternate source of livelihood to the local community which is more sustainable. It aims to conserve resources, especially biological diversities, and maintain sustainable use of resources, which can bring ecological experience to travelers, conserve the ecological environment and gain economic benefit. However, achieving the aim in ecotourism depends on whether they are environmentally and ecologically sustainable and economically applicable. Ecotourism helps in involving the local community for the conservation of the ecology and biodiversity of the area that biodiversity in return provides the economic incentives to the local community. Ecotourism contributes to the conservation of biodiversity; sustains the well-being of local people; involves responsible action on the part of tourist and tourism industry; promotes small and medium tourism enterprises; ownership, and business opportunities, particularly for rural people; and above all includes the learning experiences (Kiper, 2013).

Pilgrimage, one of the religious and cultural phenomena best known to human society, is an important feature of the world's major religions: Buddhism, Hinduism, Islam, Judaism, and Christianity. A pilgrimage has been defined as "A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding" (Barber, 1993, p. 1). Today, The phenomenon is currently experiencing resurgence throughout the world, as longstanding shrines still act as magnets to those in search of spiritual fulfillment (Digance, 2003). Pilgrimage is one type of "circulation," which is a form of population mobility. The concept of mobility encompasses large-scale movements of people, objects, capital, and information throughout the world, as well as more local processes of daily transportation, movement through public space, and the movement of material things in everyday life. (as cited on kreiner, 2010).

Pilgrimages have been presented in mankind's history from ancient times up to our days. According to (Encyclopedia Britannica) usually, they are a special type of journey undertaken for the religious motive with pilgrims seeking a certain place which has been sanctified being connected to the drive Divine or a saint. By going on the journey pilgrims hope to become part of something bigger than them and to be able to communicate with a

higher spiritual sphere. Although pilgrimages can be found in and are practiced by all world religions, they cannot be reduced to religious journeys only. In the past, the research for miracles of divine origin might have been the driving force for pilgrims, yet today it has become much more important to find oneself, one's own path in life so that parallel to the outer physical journey there is an inner journey towards the soul (Mihaly, 2015).

Pilgrimage as a form of the journey provides an opportunity for the people to visit sacred places and is a feature common to more or less all societies (Ashfaq and Parveen, 2015).

There are various definitions and explanations given for the concept of community development *as stated on* (Head, 1979,p. 101) by different scholars and researchers at different times. However, the core essence of all approaches is the improvement of communities and its members. Community Development is a process designed to create conditions of economic and social progress for the whole community with its active participation and fullest possible reliance upon the community's initiative (Winkler and Zimmerman2014).

There are many pilgrimage centers in the world from what we always remember or practice there is Mecca in the Muslim religion and Jerusalem on orthodox religion.In Ethiopia, there is Sheik Hussein, Sofumer, Negash mosque, Lalibela Aksum Tsion, Faraqassaand etc.But what make the Faraqassa pilgrimage center is its unique characteristics of being open to both Christian and Muslim, to anyone from every ethnic background, any language speaker, and also anyone from whichever country There are several examples of regions that obtained great economic benefits from religious tourism. One example is Saudi Arabia, where annually around 3 million take the Hajj, the Islamic pilgrimage to Mecca. Religious tourism is, besides oil, one of the major motors of its local economies (Rotherham, 2007; Saayman *et al.*, 2013). In the United Kingdom, the small village of Epworth benefits from religious tourism due to it being the birthplace of John Wesley, the founder of Methodism. The hundreds of thousands of tourists visiting the village were an importantsource of income while the region was in economic decline. Another example from the United Kingdom is York; the tourism economy of the city is worth £250 million per year and supports 9,000 jobs, partly thanks to York Minster Cathedral which receives 1.6-2.2 million visitors per year (Rotherham, 2007). As stated on (Terzidou *et al.*, 2008) Lourdes, in France, has a growing population ever since it started receiving pilgrims in 1858. This population growth did not occur in the other cities of this area of the Pyrenees that were no particular place for

pilgrimage. In Czestochowa, Poland, there has been a clear improvement of infrastructure since it started being visited by pilgrims (as cited in Elisabeth j.e, 2017). Ethiopian Orthodox Tewahido Church's heritages have economic contribution both for local communities and government via tourism and, also it increase numbers of tourists from time to time. Thus, local communities were benefited from these church heritages. Through by given that accommodation, transportation, facilities, auxiliary, tour guide and shopping services and by providing supplies for these service providers and being an employee of them and heritage plan especially on celebrating of Epiphany. In addition, Ethiopian Orthodox Tewahido Church heritages have socio cultural positive impacts on communities. Because Gondar city Ethiopian Orthodox Tewahido Church potential heritages are witnesses of Ethiopian civilization and distinctive cultural traditions of earlier period generations which are source of identity or symbols like wearing style and different festivals. In addition to this, the church in Gondar contribute to solve various conflict issues among the local residents on meeting, Mehaber and Tsiwa Members also participate on decreasing of climate change by forestation (as cited in Melese, 2015).

## **1.2. Background of the Faraqassa pilgrimage center**

Sitti Momina, a highly venerated Muslim holy woman born to a Christian family in Santa (Wollo), is well-known for her spiritual powers. Faraqassa, situated in Arsi, southeastern Ethiopia, where her *qubba* (mausoleum) is found today, is regarded as a magical place in itself, and is a pilgrimage center for both Muslims and Christians .... (M.Ishihara, 2010).

According to Pankhurst (1994), he discussed among these pilgrimage centers, a group of Muslim shrines, belonging to the "Faraqassa connection" are unique in the sense that religious, as well as ethnic, linguistic, and political boundaries, are transcended. The distinctive feature of the shrine is that they are pilgrimage centers for both Muslims and Christian pilgrims take part in the same rituals and are not treated differently by the guardians of the shrines. Religious coexistence is a silent feature of the pilgrimage to Faraqassa, and the shrines of the "Faraqassa connection," in spite of the fact that the founder, SittiMumina (d. 1929) and her successors were and are Muslims, are not regarded as sacred places exclusively for Muslims. (Desplate and Ostebo, 2013).SittiMumina was born at Sanqa (Wollo) to a Christian Yejju family, her original name being Shibashyimer. Her father, Yimerwoldu, was a Christian saintly person, with a close relationship with Emperor Tewodros (r. 1855-1868).When Shibash grew up to her early teens, she married a Christian noble named

Grazmach WoldeGiyorgis, a close relative to Emperor Yohannes IV (r. 1872-1889). When Yohannes IV died, many of his followers surrendered to his rival, Emperor Minilik II (r. 1889-1913), as did Grazmach WoldeGiyorgis. Accompanied by his wife, Shibash and their newborn daughter, Beyyenech, Grazmach WoldeGiyorgis followed Ras Mekonnen, a cousin of Menelik II, to Harar, when Ras Mekonnen succeeded in conquering the city and Hararge, the area around the city (Desplate and Ostebo, 2013).

It was established towards the end of the first quarter of the twentieth century by the woman named Momina the Arsi Oromo affectionately call Ayyoo (mother) Momina. She originated from the northern part of Ethiopia, served a famous Sheikh in Hararge in eastern Ethiopia, traveled and established shrines in different parts of the country before finally settling in the Faraqassa where she established the most famous of all shrines she had previously established (Gemechu, 2013).

The manner in which the followers and descendants treated her life history was quite different from the afore-mentioned *awliya* cults. The original version of her life history, *The Munaqib*, written in Amharic by a convert and ex-clergyman on *berhanna* (sheepskin), disappeared during the Dergue era (1974–1991). The local administration under the Mengistu regime of that time exercised radical means against the cult of Sitti Momina and sacrilegiously the sacred area at Faraqassa by allowing the local residence to rob the private property of the descendants (M. Ishihara, 2010).

This act was part of an effort by the administration to prevent people from gathering for religious purposes considered ‘anti-revolutionary’ by the regime. The then representative of Faraqassa, who was himself a *wali*, Hajj Nur Ahmad (or Qennyazmach Taye) was arrested for groundless reasons and *The Munaqib* of Sitti Momina was robbed by a local officer and its whereabouts are still unknown (Ibid).

According to contemporaries, in Hajj Nur Ahmad’s days, *The Munaqib* was recited at *hadra* gatherings and the contents were copied on paper by elders frequenting Faraqassa. After the collapse of the Dergue regime, Hajj Siraj, one of the sons of Nur Ahmad, became the guardian of the tomb and took on the responsibility in reconstructing the ritual and its paraphernalia, virtually suspended during the Dergue regime. *The Munaqib* that is now recited at *hadra* gatherings is a recovered version of one of the transcriptions made during the former gatherings. Although *the Munaqib* is not the original version, it is safely kept in the northern corner of the *hadra* hall, where most of the ritual paraphernalia are stored. Thus, the sacredness attributed to *The Munaqib* owes not only to the use of the manuscript at *hadras*

but also to the spiritual power the manuscript is believed to have in itself. Because of the belief in its mystical significance at *hadras*, my request to photocopy *The Munaqib* was politely turned down and I was only permitted to listen to *The Munaqib* and then given an explanation on her miraculous deeds (Ibid).

This study focused on what ecotourism activities are how it contributed to the lively hood of the local community challenges that happened in the pilgrimage center and out of the pilgrimage, to the local community center because of pilgrims. It also will be assessing how many times pilgrims go to the Faraqassa pilgrimage center and what they exercise there and to what extent and in what way they contributed to the local community and the drawbacks of the local community because of the pilgrim's arrival on the Faraqassa pilgrimage center.

### **1.3 Statement of the problem**

As evidenced by reports, Ethiopia is not getting sufficient income from tourists so this study is looking into ecotourism relating it to pilgrimage to know if that can be the cause of lack of sufficient income.

Ethiopia possesses excellent preservation of humanity landmarks such as: ruins of the city of Aksum- the heart of ancient Ethiopia, Fasil Ghebbi the residence of the Ethiopian emperors during the 16th and 17th century, Harar Jugol- 82 mosques, 102 shrines, and unique interior design in the townhouses, Lalibela- holy site encompassing eleven medieval stone carved churches from the 13th century, Konso Cultural Landscape (containing 55 kilometers of stonewalled terraces and fortified settlements), Lower Valley of the Awash-where humanity made his first steps and where was found the Eve of all mankind- the Lucy fossils, the Lower Valley of the Omo also containing fragments pertaining to early humanity development and the fossils of Homo Gracilis. It is also noted that all these were recognized as being of world significance and registered as UNESCO World heritage monuments (World Bank, 2016). Ethiopia also has new prominent landmarks such as the Sheik Hussein, religious, cultural and historical site; Melka Kunture, a Paleolithic site in the upper Awash Valley; the Gedeo Cultural and Natural Landscape; the Bale Mountains National Park; Sof Omar Cave, the longest cave in Ethiopia at 15.1 kilometers long and the longest system of caves in Africa, and sacred for Islam and for the local Oromo population (World Bank, 2016) (as cited in Fanta, 2017)

There is also Faraqassa pilgrimage centre which has various tourism potential that are not well studied and examined, and whose role of benefiting the local community of Faraqassa kebele has now been studied in relation to the attraction of tourists. As Faraqassa pilgrimage center has related places or shrines in other locations in Ethiopia so this study might be the core point of figuring it out and as other researchers have not done many research on the other places that were established by the same successors then it will be a great start to open eyes for other researchers. And also, as this study is about a contribution to the livelihood of the local people and as the contribution is seen in many ways this study looked at it from the perspective of economy, culture, and environment.

As the researcher was looking through literature written on ecotourism activities and pilgrimage centers the researcher found out that most of the researches were done on a macro level of ecotourism activities and most of the researches did not assess the contribution of pilgrimage centers specifically the Faraqassa pilgrimage center to the livelihood of the local community. And also, even if there are some researches like Gemechu (2007) and M. Ishihara (2010) who described the notion that Faraqassa pilgrimage centre is a destination visited by many who are from different ethnic and religious backgrounds, the pilgrimage center's contribution for the local people has not been addressed and assessed. In relation to this, unlike other researches it is the motive of the researcher to study whether the pilgrimage center has a contribution for the local community and in what aspect and to what extent it contributes to the community since the existence of any pilgrimage centre is expected to benefit not only it's pilgrims but others living around the pilgrimage centre.

#### **1.4 Research questions**

1. What are the potentials of ecotourism activities in the Faraqassa pilgrimage center?
2. What contributions does the Faraqassa pilgrimage center have to the livelihood of the local community?
3. How does the Faraqassa pilgrimage center affect cultural and environmental setting through ecotourism activities?
4. What are the challenges for the development of eco-tourism business in Faraqassa kebele and for Faraqassa pilgrimage center?

## **1.5 Research objectives**

### **1.5.1 General objective**

To assess the contribution of pilgrimage center to community development through ecotourism activities at the local level in Ethiopia in the case of Faraqassa pilgrimage center

### **1.5.2. Specific objectives**

To identify the potentials of ecotourism activities in the Faraqassa pilgrimage center.

To assess the contribution of the Faraqassa pilgrimage center has to the livelihood of the local community.

To assess how the Faraqassa pilgrimage center affects cultural and environmental setting through ecotourism activities.

To identify challenges for the development of tourism eco-tourism business in Faraqassa kebele and for Faraqassa pilgrimage center and

## **1.6 Scope of the Study**

The proposed research has made an effort to study the contribution of pilgrimage center to community development through ecotourism activities at local level and it has focused light on the scope of Faraqassa pilgrimage center in Faraqassa Jawi kebele. It focused on the contribution of the pilgrimage center to the local community. The study was carried out mainly on the economical and socio-cultural contributions of Faraqassa pilgrimage center, being limited to the residents of Faraqassa jawi Keble, it involved different groups which included Local Ordinary Residents, people who manage the pilgrimage center, Officials from Kebele and school administrations, Elderlies from the pilgrimage center and from the Society

## **1.7 Significance of the Study**

The significance or purpose of this study as understandable from the title is to assess the contribution of pilgrimage center to community development through ecotourism activities at a local level in Ethiopia in the case of the Faraqassa pilgrimage center. Therefore, the finding of this study will be helpful for this understandings and knowledge of the Faraqassa pilgrimage center and will be useful for the pilgrims, the local people and also the country in the possibility of opening eyes of many tourists in this pilgrimage center and as a pilgrimage

center is one of the development reasons and also for other researchers to explore more on this center or other relating centers with the Faraqassa pilgrimage center to enrich the information about the center.

### **1.8 Limitations of the study**

The study faced some challenges to conduct this thesis, especially during gathering of information and finding of necessary sources which were sufficient, updated and reliable on the issue under study. There was also a limitation of time, lack of available literatures on the study area and budget constraints

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1 Theoretical Background**

To address the study objectives and better understand and explain the research problems, the current study integrates stakeholder theory of the faraqassa pilgrimage center, kebele administration and the local community collaboration theory the local community the kebele administration and the faraqassa pilgrimage center and the concept of triple bottom line into a single framework. As discussed by (Marzuki & Hay, 2016) and further elaborated by Freeman (1983) Stakeholder theory is introduced for the first time by the Stanford Research Institute in 1963.

According to (Mitchell, Agle, & Wood, 1997; Savage et al., 2010; Yodsuwan & Butcher, 2012), stakeholder theory is used to identify pertinent stakeholders and desirable management strategies while collaboration theory is employed to understand and measure the effectiveness of collaborative frameworks. The concept of triple bottom line (TBL) on the other hand is vital to capture crucial attributes including ecological sustainability and social justice where the other two theories in this study overlook due to their major focus on economic aspects. (Amare Wondirad, 2017).

#### **2.1.1 Functionalist Perspective**

‘Religion’ can be divided into belief and ritual practice. ‘Belief’ refers to what can be verbalized, i.e., the sum of a religious community’s mystical and historical traditions, including their systematizing and rational elaborations in dogma and law. Ritual, on the other hand, is the area that cannot be reduced to words, although they are a contributing factor. It is here that non-verbal actions play a variable but indispensable role. Pilgrimages are an element of ritual practice, which does not exclude the fact that they imply, evoke, and reinforce religious ideas, and interact with them in various ways, but on the contrary, includes it. What has been said about religion, in general, applies also to its sub-domains of ritual practice and here, in turn, to pilgrimages. The latter is explained from a functionalist perspective as production sites of human cohesion (Bodrogi and Schlee, 2005).

#### **2.1.2 Therapeutic Perspective**

Gesler (2003) and Foley’s (2010) study health geographers describe settings like holy wells as therapeutic landscapes where established reputations for healing are central to the production and maintenance of place (as cited in Foley, 2013).

## **2.2 Empirical background**

### **2.2.1 Defining Ecotourism**

A form of tourism inspired primarily by the natural history of an area, including its indigenous cultures. Ecotourism, a concept embedded in sustainable tourism, has continued to be an important topic of research since its introduction. (Mckercher, 2010) explained numerous destinations and regions continue to develop eco-friendly and nature inclined products and the global appeal for ecotourism soared. (Björk, 2000; Donohoe & Needham, 2006; Hawkins & Khan, 1998; Page & Dowling, 2002; Raju, 2009; Walter, 2013) stated that Meanwhile, the exact meaning of ecotourism continues to dominate debate among researchers. The absence of a common understanding of the fundamental dimensions that define ecotourism creates a significant problem in operationalizing ecotourism. In cognizant of this, many researchers conducted a review on several definitions and have tried to explore the themes that are integral across various explanations (Amare, 2017).

For example, Fennell's (2001) review of ecotourism definitions discovered that conservation, ethics, sustainability, education and community were concepts shared across definitions. Similarly, Donohoe and Needham (2006), identified a set of recurring themes among definitions such as nature-based, conservation, education, sustainability and ethics/responsibility/awareness (Ibid).

According to (WTO, 2006), In Africa tourist arrivals have increased from 28 million to 40 million between 2000 and 2003 an average growth of 5.6 percent compared to a worldwide 3.1 Percent doubling the financial value from 10.6 billion to 21.3 billion USD. African countries have begun to mainstream tourism into their poverty reduction strategy. As mentioned by (Rogerson, 2004) this is because of the regulation of its -pro-poor benefits. As (WTO 2006) reported the world tourism estimate that 625 million tourists traveled worldwide which generated USD 445 billion excluding transport; out of this Africa re When the paradigm of Sustainable Development took shape at the end of the last millennium it was picked up by the tourism industry to form a new age of tourism. The term 'ecotourism' was coined to express tourism's new idea to meet the needs of sustainability. However, the sustainability debate grew bigger and the requirements to meet 'true' sustainability became very complex just as the new 'green' tourism industry. More and more forms of sustainable tourism mushroomed doubting the unchallenged claim of 'ecotourism' to be the only pathway to fulfill the new development paradigm. As a result, the overarching term

‘sustainable tourism’ was born and became a large pool where all these approaches gathered and ‘ecotourism’ melted together with all the other forms of new tourisms such as agrotourism, community-based tourism, cultural or ethnic tourism, farm tourism, green tourism, indigenous tourism, life-seeing tourism, nature tourism, par tourism, responsible tourism, rural tourism, sensible tourism, small scale tourism, soft tourism to name just a small selection (Sefrin, 2012).

Nowadays, international organizations like the UN World Tourism Organization (UNWTO) talking of all these forms as ‘sustainable tourism’ describing ‘ecotourism’ as one of its sub-forms. But from the genesis of the two terms, both they can also be treated as overarching terminologies. However, other organizations do not make this strict division using both terms synonymously. (Sefrin, 2012) explains about 8 percent of the global tourist trips, or 25 million arrivals (Dagnachew, 2013).

The eco-tourists visit relatively underdeveloped areas in the spirit of appreciation, participation and sensitivity. The eco-tourist practices a non-consumptive use of wildlife and natural resources and contributes to the visited area through labor or financial means aimed at directly benefiting the conservation of the site and the economic well-being of local residents. The visit should strengthen the eco tourist’s appreciation and dedication to conservation issues in general, and to the specific needs of local. Ecotourism also implies a managed approach by the host country or region which commits itself to establishing and maintaining the site with the participation of local residents, marketing them appropriately, enforcing regulations, and using the proceeds of the enterprise to fund the area’s land management as well as community development (Phanthavong, 2009).

Ecotourism is a natural-based tourism form that should enhance the understanding by visitors of nature through education and interpretation programmes; directly and indirectly contribute to conservation effort and sustainable development, with the active involvement by local community. Ecotourism is a sustainable form of natural resource-based tourism that focuses primarily on experiencing and learning about nature, and which is ethically managed to be low-impact, non-consumptive, and locally oriented. It typically occurs in natural areas and should contribute to the conservation or preservation of such areas (Ibid).

#### **2.2.2.1 Attributes of ecotourism**

As discussed by Honey (2008) mentions seven characteristics for ‘real ecotourism’, which can be seen as a stricter version of the above-mentioned definition: Travel to natural

destinations; Impact minimization on the environment as well as on local culture; Environmental awareness building for locals and tourists; Direct financial benefit for conservation through ecotourism; Financial benefit and empowerment for locals should be provided if ecotourism is seen as a tool for community development; Respect for local culture as in learning local customs and accepting certain cultural differences; Human rights support and encouragement of democratic movements(as cited in Winkler and Zimmerman, 2014).

#### **2.2.2.2 Ecotourism and community development**

According to (Sâmboțin et al., 2011; Bansal & Kumar, 2011) Ecotourism is a component of sustainable tourism. In many ways, sustainable tourism exemplifies the relationship between ecotourism and sustainable development Sustainable tourism will focus on three areas on the resource found by Quality – valuable experience for visitors and increased life quality for host Communities through cultural identity, poverty reduction and environmental quality; Continuity– exploitation is made at the optimum level that allows the preservation and regeneration of natural resources; The balance between the needs of the tourism industry, environmental protection, and local communities by an equitable distribution of benefits among stakeholders (as cited on Kipper 2013).

#### **2.2.2.3 Ecotourism and local community engagement**

According to (Allendorf, 2010; George, Nedelea, & Antony, 2007; Liu et al., 2014; Mbaiwa, 2015; Seba, 2012; Tosun, 1999; Rossberg, 2013; Ruhanen, 2013) Local communities are one of the most salient ecotourism stakeholders since they are the first to bear the costs of the development. (Brandon, 2001; Jamal & Stronza, 2009; Liu et al., 2014; Mehta & Heinen, 2001; Nault & Stapleton, 2011; Newmark & Hough, 2000; Scheyvens, 1999) discussed subsequently, the literature strongly suggests the significance of genuine community participation in the overall ecotourism development process. (Cooper & Hall, 2016) added that Community participation rests at the heart of planning and managing contemporary sustainable destinations. As a result, guaranteeing holistic and genuine local community participation is not only important to benefit residents from the development of ecotourism, but also it is a prerequisite for successful ecotourism development. A study by Bott, Grabowski, and Wearing (2011) in Papua New Guinea in this regard evidenced that locals possess high levels of power, legitimacy, urgency and proximity in which their substantial involvement appeared too central in determining the success of a World Heritage Project. Bott et al. (2011), further explain that although in many instances' communities may seem

less educated, their involvement is so critical since they do possess local knowledge and the ability to influence the progress of any project, and even the power to veto undesired projects (Amare, 2017).

According to Havel (1996), mentioned in Aref et al, (2009) local communities are basic elements of modern tourism development. They have got a key role in tourism development as they are crucial in providing a good environmental condition for tourists. However, it had been recognized that many tourism policies develop from central governments with less local involvement and fail to cater to the sensibilities and aspirations of the community tourist's visit (Dagnachewu, 2013).

In Ethiopia, tourism is one of the focal sectors of five years development plan. The long-term vision of the government is to make Ethiopia is as one of the top 10 tourist destinations in Africa by the year 2020 (GTP 2010). As explained by World Trade Organization (UNWTO, 2017), the direct receipts from tourists to the Ethiopian economy in 2017 was estimated to be USD 2.5 billion, making tourism one of the major revenue generating sectors which contributed for 9.4% of the total economy.

According to (PASDEP, 2006-2010) with an emphasis on minimizing the poverty-reducing impacts of tourism, the importance of involving different stakeholders in tourism development was receiving more benefits. Furthermore (Mason, 2003) There was growing recognition that for tourism to achieve major development impact, volumes of tourists and levels of tourist spending need to increase and that to ensure tourism growth brings the desired development impact or benefit, industry structure must be created and stronger linkage to the local community must be established. He also argued that involving local communities in tourism development is crucial for sustainable tourism development. He further commented that tourism must involve local communities in terms of economic benefits and decision making. The involvement of local communities in tourism development may enhance the social acceptance of policies so that implementation and development may be easier to affect. He also proposed that tourism should be in a position to share profits fairly with the local communities (Dagnachew, 2013).

#### 2.2.2.4 The positive and negative impact of ecotourism in the local community

According to (Phanthavong, 2009) the positive and negative impact of ecotourism on the local community are described below on the table

No	Impacts of ecotourism on local community	Economic impacts	Environmental impacts	Social impacts
1.	Positive impacts	Local revenue from eco-tourists and stimulates the peripheral rural economy	Encouragement to care for environment, eco tourist's assistance with habitat enhancement and education in protected areas	Aesthetic/spiritual experiences and foster awareness among residents and eco tourists
2.	Negative impacts	Cost in progress chare, doubtful revenue and damage to crops by wildlife	Accomplishment rapid growth, tourism causes damage and stress and financial value on nature	Intrusion on local culture, cultural influence and displacement of local culture due to parks

#### 2.2.3 Community Development

According to (head, 1979, p.101) community development is a process designed to create conditions of economic and social progress for the whole community with its activity participation and fullest possible reliance upon the community's initiative (as cited in Winkler and Zimmerman, 2014).

As mentioned on (Community Development Foundation, 2011) characterizing a community is a difficult task as the community is always self-defining. (Merriam Webster, 2012) states Community has several meanings but in our understanding a community is a group of people with the same interests (social, economic, ecological, and political) and characteristics (history, culture, political) living together in the same region within a bigger society (Ibid).

##### 2.2.3.1 Principles of community development

According to (Community Development Exchange, 2011b) in the center of this approach are several core principles of community development such as equality, anti-discrimination,

collective action, working and learning, social justice and community empowerment (as cited in Winkler and Zimmerman, 2014).

### **2.2.3.2 Characteristics of community development**

Community development combines six characteristics according to (Friedmann, 1992; Scheyvens, 1999) One main characteristic is a (1) common cause which is shared by community members and can lead to (2) more cooperation. Furthermore, (3) building strengths and independence of community groups as well as (4) building equity and inclusiveness amongst community members are cornerstones of community development (Head, 1979). (5) Participation and the way to (6) empower people are very important characteristics of community development and it can be argued, that these two influences somehow include the other four characteristics (Ibid).

### **2.2.4 Community Empowerment**

Community empowerment is not just one part of the core elements of community development, but also one of the key factors of this paper. Therefore, a definition of this term will be more complex than ordinary definitions offered by community development organizations. In summary, there are two important factors in community development and empowerment - external and internal factors. On one side there are development workers and organizations that bring financial input and knowledge transfer and on the other side there are individual community members who need to take action in their own hands and start the process of community development (Ibid).

#### **2.2.4.1 Factors of community empowerment**

In the below paragraphs there will be six empowerment factors of community (as cited in Winkler and Zimmerman, 2014).

As mentioned before, in addition to the four empowerment factors of Friedmann and Scheyvens two more factors, which are vital in dealing with ecotourism projects. As explained by (Gössling, 1999) First, an ecological empowerment factor should not be forgotten especially considering the (positive) effect that ecotourism can have on biodiversity conservation. In a best-case scenario ecotourism projects have to protect the environment and preserve biodiversity as well as to teach tourists about the destination and the local customs. Second, visitor empowerment includes the tourist as another key element to the framework.

The tourist is a key element in ecotourism projects and influences the empowerment of communities, which highly depends on the attitude of the tourists.

#### **2.2.4.2 Economic Empowerment**

Economic empowerment refers to Scheyvens' (1999) work on poverty eradication based on the work of Friedmann (1992). In a very broad sense, economic empowerment is not just about gaining profits from ecotourism projects, but also about a long-term solution to unemployment and development of the whole area including a variety of stakeholders.

#### **2.2.4.3 Social Empowerment**

According to (Scheyvens, 1999, p. 248) stated "social empowerment refers to a situation in which a community's sense of cohesion and integrity has been confirmed or strengthened by an activity such as ecotourism". as mentioned by (Jafari and Ritchie, 1981) Social empowerment is concentrated towards knowledge, participation in organizations, information and resources Tourism, in its original function, should bring outsiders to a new surrounding in a new area and satisfy their needs for recreation and exploration. Conventional tourism, or mass tourism, is not able to fulfill these needs any longer as there is hardly any contact between locals and the tourists. Ecotourism enables the tourist to explore foreign cultures, costumes and environments. As (Tisdell and Wilson, 2005, p. 292) stated "Educational activity is necessary to provide meanings and relationships to people about the places they visit and about the things they see and do there". This new knowledge about a people and communities will form a connection between the tourist and the community, which can boost the awareness of certain problems in a region.

#### **2.2.4.4 Psychological Empowerment**

As stated in (Friedmann, 1992, p. 33) explained Psychological power can be seen as self-confidence and "as an individual sense of potency". It results from successful political, social and economic actions. The self-esteem of locals rises through the recognition of their culture and psychological empowerment and can also lead to an increase in the self-respect of traditionally low-status groups such as youth and women. According to (Scheyvens, 1999) Anyhow, ecotourism projects can also result in psychological disempowerment and frustration if the tourists interfere with local customs or disturb the relationship between natives and nature.

#### **2.2.4.5 Political Empowerment**

According to Friedman (1992), political power has to give the opportunity of decision making for the future of a community. Therefore, it is the power to participate in collective action and decision processes in the community. Political empowerment of the community's results from an equal right for everyone to have a say in the ecotourism project and to bring in personal ideas and suggestions.

#### **2.2.4.6 Ecological Empowerment**

The four empowerment factors mentioned above do not address all the core principles of ecotourism and therefore, two more factors were necessary. either Friedmann nor Scheyvens included an ecologic parameter in their frameworks even though all the, so far mentioned empowerment factors somehow depend on a functioning environment. Biodiversity conservation and environmental protection is essential for human survival in the long-term. Especially we have to consider that many ecosystem services are not yet fully understood or even discovered by humans. It could be observed that biodiversity conservation leads to positive trade-offs for humans and that sustainable use of resources creates synergies with different needs in society. (Dullo et al., 2005) mentioned however, very often a lack of necessary funds resulted in not establishing protected areas or reserves. (Schloegel, 2007) stated One of the biggest problems of biodiversity protection is the different measurements and indicators in calculating biodiversity such as species-diversity, -richness, or -uniqueness. A clear definition of the value of species and life itself is missing (which is not negative). Therefore, it is impossible to calculate biodiversity loss ethically. In this paper indicators for ecologic empowerment focus on an increase or decrease in environmental awareness within the community, protection of the environment and biodiversity statistics (if available). Signs of ecological disempowerment are negative effects of the ecotourism project on the environment such as more car traffic within a region because of a higher number of visitors.

#### **2.2.4.7 Visitor Empowerment**

Visitor empowerment contains many elements of the other empowerment factors specifically dealing with the tourist. As the tourist is the most important stakeholder of tourism projects it is necessary to include him/her in a community empowerment framework even though visitor empowerment is not officially recognized in the existing literature. In order to measure visitor empowerment, it is necessary to find out tourists' expectations, characteristics, time of visit,

etc. A rise in visitor empowerment in communities can result from an appreciation of local culture and religion by visitors (which is closely connected to psychological empowerment). The biggest danger in visitor empowerment is the wrong behavior of the tourist such as showing their wealth and treating locals as of minor value. The emotional connection between the tourist and the locals is very important and can either lead to a boost in self-esteem or to disillusion and frustration. If tourists and locals respect each other and each other's culture and customs visitor empowerment can lead to a two-way education between tourists and community members. However, there are many highly subjective influences that can change tourists' expectations such as bad weather, illnesses, etc.

When people move out of their houses in pilgrimage it triggers a host of economic activities right from their doorsteps. Travel agencies, hotel chains, restaurants, sales of religious artifacts, handicrafts, floriculture activities, health sector and shops selling travel kits etc get activated (rajesh raina, 2001).

### **2.2.5 Tourism planning and development**

As stated by Jamal and Camargo (2014), it is significant to develop strategies that would enhance the quality of service in tourism. In addition, the researchers stated that tourism organizations, transportation, physical environment, services and information, and promotional activities need to be integrated for effective planning and development of tourism in any particular region. On the other hand, Smith, (2015) argued that a sustainable development plan is also required for managing the environmental issues associated with tourism. It has also been considered that there is a significant need for safeguarding cultural and historical places due to their heritage uniqueness and efforts need to be taken to prevent any physical destruction in order to facilitate effective maintenance of the various sites. Hence, it is imperative to preserve the cultural heritage along with environmental protection (as cited in Hole, Khedkar, Pawar,2019).

#### **2.2.5.1 Type of tourism offered by Ethiopia**

Ethiopia's wealth of varied attractions gives it a great potential for cultural and educational tourism, photo safaris, hunting safaris, bird watching, water sports including river rafting, desert trekking, mountain camping and other forms of eco-tourism. Health tourism, on account of the cool climate of most regions of the country and the numerous hot springs in many volcanic areas, is an additional type of tourism with great potential (Ali, 2016).

### **2.2.5.2 Challenges of Ethiopian tourism**

Observably in most developed countries, the smokeless industry has the lion's share in the overall economic growth and development of a country. The tourism sector has now become a major source of income for various stakeholders engaged in the sector. In this regard, despite Ethiopia's endowment with various natural and manmade heritages, it had not benefited much from the sector for years due to various factors. Currently, Ethiopia's tourism sector is booming in line with its fast-economic growth. It is also basking under stable peace and security as compared with other African countries. And that is why Ethiopia enjoyed the limelight as this year's 'Top Destination in the World for Tourists' by the European Council on Tourism and Trade (ECTT) because of the excellent preservation of humanity landmarks. However, in the eyes of actors in the service sector and lessons got during the last five years, this sector has its own prospects and challenges (Ali, 2016).

Tourism sector have the characteristics mentioned below: -Heritages of the country have not been adequately protected, developed and used as a tourist attraction. The other one is there is a serious shortage in the number and type of tourist facilities. Moreover, the quality of service is poor and unsatisfactory for tourists, performing arts, entertainment services and other local creative products, which could have helped to lengthen the stay of visitors, are not offered insufficient variety. There is a shortage of trained manpower that is crucial to the development of the sector. And weak mutual support and coordination among tourism stakeholders, Ethiopia's image on the international scene is widely associated with drought, famine and war. The horn of Africa is regarded as a region of instability and terrorism. Under the coverage of community benefits, the sector suffers from unreasonable interference in most tourist destination areas by the local hotels, tour guides and the like. As compared to other African countries, travelling to tourist destinations proves a very costly adventure discouraging tourists from coming to Ethiopia. In some places, local residents want to sponge on tourists. Hence, the government, especially the Ministry of Culture and Tourism, should seriously take the responsibility of creating awareness among the community. Moreover, the number of graduates is increasing both from public and private institutions; there is still a shortage of skilled and capable human power. Thus, the Ministry needs to offer ultramodern training to professionals and practical policy. (as cited in Ali, 2016)

### **2.2.6 Overview of Pilgrimage Practices in Ethiopia**

Pilgrimages have been presented in mankind's history from ancient times up to our days. According to (Encyclopedia Britannica) usually they are a special type of journey undertaken for the religious motive with pilgrims seeking a certain place which has been sanctified being connected to the drive Divine or a saint. By going on the journey pilgrims hope to become part of something bigger than them, and to be able to communicate with higher spiritual sphere. Although pilgrimages can be found in and are practiced by all world religions, they cannot be reduced to religious journeys only. In the past the research for miracles of divine origin might have been the driving force for pilgrims, yet today it has become much more important to find oneself, one's own path in life, so that parallel to the outer physical journey there is an inner journey towards the soul (Mihaly, 2015).

A pilgrimage entails a journey from one place to another, from one aspect of one's life to another. As a result of this movement, many people experience pilgrimage as a transformation. Religious pilgrimage, in particular, can be viewed as a movement from the profane to the sacred, from everyday life to an encounter with the divine, or from local, conventional religion to a radiant religion experienced in a far-off place (Higgins and Hamilton, 2015).

Pilgrimage as a form of journey provide an opportunity for the people to visit sacred places and is a feature common to more or less all societies (Ashfaq and Parveen, 2015).

Pilgrimage is a ritual journey for visiting heritage sites in order to attain peace. It is a place where transformation takes place and each step associated with it has significant meaning. In addition, dhar, (2015) stated pilgrimage tourism has spiritual importance and falls under religious tourism.

(Nicolaidis, 2016) tells us that if there are deficits in marketing communication, poor infrastructure and other areas, this could deter the development of pilgrimage and religious tourism which is an enormous sector and niche market. (raj, 2007) stated changes will consistently arise from the need to meet and exceed the requirements of travelers to holy sites as valued consumers. Furthermore, the concern towards pilgrimage tourism for development in sustainable way is greatly needed (As cited in Hole et al 2019).

### **2.2.7 Characteristics of pilgrimage**

According to (Gesler 1998) there are at least five major characters of pilgrimages which can be useful to demarcate the topic under discussion. First, we are basically talking about a journey. The separation from the usual area of residence constitutes pilgrimages. Second, the journey should be to some specified point of destination. Pilgrimages cannot be mere wonderings without a specific place of arrival. The point of arrival may be a shrine, residence of a cult leader, natural bodies such as a mountain, a tree, or a lake. Third pilgrimage events involve a particular date, period, or time during which pilgrims and other people travel to the site. Therefore, we may not consider sacred places where people travel to give presentations and gifts at any unspecified period, time or date as pilgrimage centers. At Faraqassa, this fact was demonstrated by the fact that there are at least four major pilgrimage periods in year, which will be discussed later. The ceremony connected to pilgrimages may be a single day, a few days, a specific week, a month or even a specific year, but the period must be defined temporarily. Fourth, the journey to the sacred place is not, at least in theory, for most pilgrims, for material benefits such as for commerce and food, but deliberately for spiritual purposes. Fifth, pilgrims in most cases involve groups of people instead of individuals. Pilgrims may travel individually, or in groups of different sizes, but large numbers of pilgrims have to come together for the events. These gatherings can include hundreds or thousands of people. As a result, we came up with a notion of a journey by a group of pilgrims to a specific destination, at a particular period of time and primarily for spiritual causes (as cited in Gemechu, 2007).

#### **2.2.7.1 The Difference between Pilgrims and Tourists**

The time has come for the contemporary usage of terms (such as identifying “pilgrims” as religious travelers and “tourists” as vacationers) to allow broader interpretations in accordance with their Latin and Greek origins. The scale proposed here reinforces the emerging connection between the two mobility of tourism and pilgrimage discussed above. It is difficult to distinguish between pilgrimages of the past and today’s tourism: both phenomena may be motivated by a desire for an experience that will ultimately add more meaning to life (Kreiner, 2009).

#### **2.2.7.2 Classifications of Pilgrimage**

Following the Turners’ line of thought one can distinguish four types of pilgrimages, the first two of which occur in all the historical religions, with numbers three and four being specific

of Christianity

1. Prototypical pilgrimage was established by the founder of a historical religion or his first disciple; these are documented and are supported by some strong evidences provided by an authority
2. Archaic pilgrimage bears evident traces of syncretism with older religious beliefs and symbols
3. Medieval pilgrimages are perhaps the most popular ones nowadays, also best known through the literary works of the Christian world. They have their origin in the European Middle Ages and are influenced by the philosophical and theological trend of period
4. The modern that is post medieval pilgrimages, which appeared in the 19th and 20th centuries, begin with a vision and are kept alive by the belief that a miracle is sure to happen. Their tone is devotional and characterized by the personal piety of the believers. Although the adherents consider mass technology and science as a challenge to Christian world view, they make use of it (as cited in Mihaly, 2015).

### **2.2.8 Background of the Faraqassa pilgrimage center**

In the course of his field research at the pilgrim center of Faraqassa, a small town located far from the road network in the Arsi region of Oromo in Ethiopia, Sven Nicolas observed that the place was sacred for Christians and Muslims alike. Both the traditional Christian and the corresponding Muslim practices may well be based on older rites and religious beliefs, with mutual observation and imitation as probable contributing factors. Hence, those who conjure up the popular image of Ethiopia as a stronghold of Christianity in the face of Islam and as the site of religious rivalries will be amazed at the similarity in the pilgrimage practices of the different denominations (Bodrogi and Schlee, 2005, P. 9).

As (King, 1993) discussed Faraqassa indigenous pilgrimage center was established by a certain woman affectionately called *Ayyo Momina* by her followers. The establishment of this and other pilgrimages by Momina is an interesting phenomenon in Ethiopian history, as women did not play a significant role as founders and leaders of religious belief even today, let alone more than a century ago. This trend of the minimal involvement of women as founders and leaders of religious activities is not only limited to the Ethiopian case but it seems a general trend in other areas as well. Since time immemorial, women have been actively engaged with various religious practices and beliefs. However, they very rarely have assumed institutional leadership in world religions even if there are many women in ancient and present times who have acquired great position and prestige in their community as a result of their tremendous moral and spiritual authority (Gemechu, 2007).

There are many pilgrimage centers in the world from what we always remember or practice there is Mecca in the Muslim religion and Jerusalem on orthodox religion. In Ethiopia there is Sheik Hussein, Sofumer, Negash mosque, Lalibela Aksum Tsion, Faraqassa and etc.

Most pilgrimage centers are either Christian or Muslims. Christian pilgrimage sites are centered in churches, and pilgrimage is conducted annually on a specific holiday according to the Ethiopian Orthodox Church (EOC) calendar. On the other hand, Muslims pilgrimage centers are generally similar shrines or places related to saintly persons (Desplat and Ostebo, 2013).

According to Pankhurst (1994) discussed among these pilgrimage centers, a group of Muslim shrines, belonging to the “Faraqassa connection” are unique in the sense that religious, as well as ethnic, linguistic, and political boundaries are transcended. The distinctive feature of the shrines is that they are pilgrimage centers for both Muslims and Christians. Muslim and Christian pilgrims take part in the same rituals and are not treated differentially by the guardians of the shrines. Religious coexistence is a salient feature of the pilgrimage to Faraqassa, and the shrines of the “Faraqassa connection,” in spite of the fact that the founder, Sitti Mumina (d. 1929) and her successors were and are Muslims, are not regarded as sacred places exclusively for Muslims. Interestingly, Pankhurst attempts to explain the trans-religious and trans-ethnic feature of the pilgrimage to Faraqassa by referring to “a syncretic cult,” which “emerged by merging elements of several religious traditions”, but does not comprehend the description of how the “cult” was formed and how it works (As cited in Desplate and Ostebo, 2013).

Faraqassa, located in southeast Ethiopia, is the place where the mausoleum of Sitti Mumina is built, and is the center of the “Faraqassa connection,” a group of pilgrimage centers scattered in eastern Ethiopia, the northernmost of which is located in Sanqa (NorthernWollo), and the southernmost in Berbera (Bale). These centers share a common feature in the ritual paraphernalia, structural composition of institutions, and the fact that they are places where Sitti Mumina took up temporary residence in her lifetime (Ibid).

The sacred site of Faraqassa can be divided into two, the northern part having its center at the Qubba (Sitti Mumina’s grave) (figure 4.9), and the southern part with Segennet<sup>16</sup> at its center. The two centers are located on hilltops, a ravine lying in between. Beside the Qubba, there is a house where votive offerings (*silet* or *nazr*) are accepted (Ibid).

Muslims and Christians are equally welcome to join the pilgrimage to Faraqassa and participate in the rituals conducted inside the sacred places.

The annual schedule of pilgrimage to Faraqassa does not follow the *hijra* calendar, and pilgrimage to Faraqassa is annually conducted on three occasions (in the months of Gimbot, Tiqimt, and Tahsas) on the day of St. Gabriel (the 19th day) according to the EOC calendar.<sup>28</sup> Although the sacred places of the “Faraqassa connection” are regarded as Muslim, the mosque is marginal and the *azan* (summoning call for obligatory prayer) is barely heard. What is heard, instead, is “*hareebu*,” the invitation calls for coffee services at the *hadra bet* (Ibid).

The boundaries between different religions are temporarily shifted or transcended at sacred places related to the “Faraqassa connection.” This trans-religious aspect was personified in the life of Sitti Mumina who was socially a Christian (even after her conversion to Islam) and spiritually a Muslim (even before her conversion to Islam). The duality in her religious personality is associated with her ability to communicate with spirits, Muslim, Christian or others (Ibid).

What is at stake here at the sacred sites of “Faraqassa connection” is the coexistence not only of people of different ethnicity and religious belonging, but also of human and spiritual beings. Ethnic and religious boundaries are not important here. Boundaries, in the sense that it serves to differentiate “us” from the “other” is negligible in terms of religion and ethnicity. The choice of Amharic (instead of Oromo) as language for conducting the rituals is based on a matter of convenience: most people of Ethiopia are accustomed to the language. In view of the current political tendency in Ethiopia, which pronounces ethnicity at any scene, Faraqassa, situated in the Oromia National Regional State, and a considerable part of the pilgrims being Oromo, could have been rendered into an exclusive pilgrimage center for the Oromo. But this did not happen. Ethnically, Faraqassa and its related sites are open to anyone (Ibid).

### **2.2.9 Definition of Ritual and its Practices**

Rituals: The costly and observable activity that religious members engage in can be interpreted as social rituals. We show that cohesive and non-cohesive religious organizations in terms of the level of rituals and the size of their membership. Cohesive religions are generally smaller in size and more demanding in the level of rituals they impose on members (Levy and Razin, 2006).

Cultural concepts and ritual practices that indicate similar attitudes on the part of Muslims and Christians to fundamental religious questions irrespective of denomination: these include shared or even universal notions in relation to prophecy, ecstasy, revelation, charisma, and blessing, as well as the expression of common social values such as seniority and the family. Overlapping concepts which combine the first two points: ritual practices and Faraqassa-related narratives are often identical up to a point, from which they branch out into differing variations. An example of this is the universal honoring of local springs as holy waters. Their ritual use as healing water and in sacred ablutions is also identical. However, while Muslims consider all holy water reservoirs which are to be found here to be zezem, akin to the desert source of Prophet Mohammed; Christians associate at least 14 different types of tsabal water with angels and saints, which are honored accordingly (Bodrogi and Schlee, 2005).

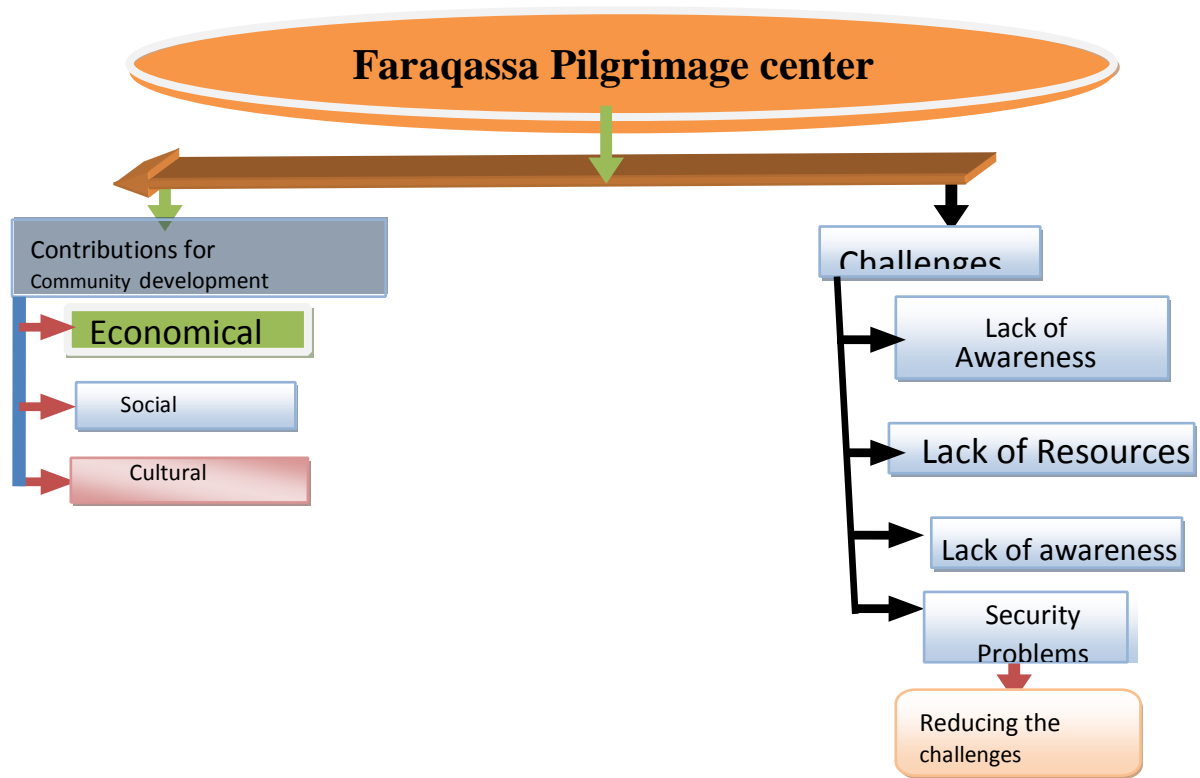
Hadra gatherings at pilgrimage centers are conducted in the hadra halls. At these hadra gatherings, participants chant dhikrs as well as manzumas in praise of Sitti Momina (and Nur Ahmad). Specifically composed by Sitti Momina and her contemporaries when she was at Guna (in Arussi), these dhikrs are either in Amharic, Oromo or Arabic, and are chanted only at nocturnal hadras led by the core members of the cult of Sitti Momina. These core members consist of close followers living around the pilgrimage centers, or descendants and close relatives, mostly living in Addis Ababa and Nazareth, and some living abroad, who customarily gather at Faraqassa to attend this hadra (M. Ishihara, 2010).

Zikri is a devotional activity characterized by singing hymns with lyrics praising Allah, the Prophet Mohammed and the saints. According to (Tarsitani, 2008) the wide repertoire of texts written in the local languages, the sung melodies and their rhythmic accompaniment, the ritual and social function of their performance developed interesting peculiarities. a source of aid (as cited in M.Ishihara, 2010).

Besides such written material and oral traditions, manzumas are also capable media for transmitting historical facts about the life of the wali. However, as was the case with manzumas made among the followers of Al-Faki, manzumas composed by admirers in praise of Sitti Momina seem to function more as a vehicle for expressing the composers' own experiences than a medium to preserve historical facts about the life of the wali. These manzumas are chanted by unrelated admirers and pilgrims gathering at Faraqassa. Pilgrimage pertaining to the cult of Sitti Momina is conducted on four occasions a year, the 19th (the day dedicated to St. Gabriel) of Tikimt (2nd month), Tahsas (4th month), Gimbot (9th month) and

the whole month of Pagumen(13th month). On these occasions, admirers of Sitti Momina and people having trouble in their lives gather at local centers of the cult, among which the major center is located at Faraqassa. Pilgrimage to Faraqassa and attendance at hadras in particular, were reckoned to be means of resolving personal trouble (M.Ishihara, 2010).

### 2.3 Conceptual framework



Source: (Melese, 2015): Modified by the researcher

The schematic diagram indicated above shows that the conceptual framework is the overall activities, challenges, contribution of Faraqassa pilgrims center to the local community in terms of economic and socio-cultural aspects related to the flow of pilgrims and tourists. In addition to that it also tries to illustrate the challenges faced to the tourism business in the kebele, faced by the tourists and the pilgrimage center.

## **CHAPTER THREE**

### **3. RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter deals with the research design and methodology of the study. Research design and approach, sources of data, sample size and sampling techniques, data collection instruments, and data analysis are discussed below.

#### **3.2 Research design and approach**

As it is a single-case study, (YIN 2014) stated the researcher chose to conduct it for a case study is used to gain an understanding of the issue in real life settings and recommended to answer how and why or less frequently what research questions (Johanna Gustafsson, 2017). The reason for specifically studying Faraqassa pilgrimage center is because it is a specially renowned religious destination for pilgrims of different ethnic, religious, cultural and ecological backgrounds, hence reflecting a diversity in differences and having a reputation of unifying institution (Gemechu, 2010), and it is selected out of the 14 shrines for it is the final destination of the establisher SittiMomina, where her tomb is found, it is the permanent settlement of her successors and descendants, making it the center for all annual gatherings and most visited of all the 14 shrines established by Momina. The study has applied a mixed approach research method and used a descriptive method to analyze and interpret the findings. The descriptive analysis approach was employed to explain the overall primary data collected from the respondents using closed and open-ended questionnaires. The research also used a mix of both qualitative and quantitative research to analyze the findings based on the data collected from the respective sources through the questionnaires, semi-structured interviews, and observations and taking still pictures, out of which the qualitative part was expressed in terms of textual form and the quantitative form was represented as Frequency and percentage tables.

This was accomplished by 70 questionnaires at household levels and face to face interviews held with 10 key informants were selected from the local community, the pilgrimage center, and the FaraqassaJawi kebele administrative office considered in the study. Due to the reason the houses are located highly scattered in the kebele and a portion of them located into the farthest into the woods, and the pilgrimage center's remote existence from the scattered houses away, the researcher considered taking all the 70 households reachable in the area, therefore from non-probability sampling method purposive and convenience method was

applied Face to face interviews were used because of their flexibility, possibility of high response rate and also allowing new questions to be brought up during interviews. In addition, as part of the qualitative approach, this study employed document analysis. The study reviewed such documents as published books and thesis papers published in the subject under study. Because of lack of information on the sample size from the kebele administrator the researcher only took sample from the areas which are reachable.

### **3.3 Data collection instruments**

Employing multiple data collection instruments was favored by the researcher in order to improve the quality of data. As a result; various collection tools were employed, namely: open and closed ended questionnaires, semi-structured interviews, taking photographs, observations and reviews of secondary sources were used to collect the relevant data.

### **3.4 Procedures in developing instruments**

Research papers in similar areas of this study were reviewed. With the help of hints from the studies and other related literature, both the questionnaires and interview questions were developed in English language. The questionnaires and interview questions were given to the advisor of this study to take constructive corrections. Modifications were made according to the corrections given.

a) Questionnaire: A questionnaire consisting of closed and open-ended questions for the survey was prepared. The questionnaires were distributed for all the sample respondents. In general, the questions revolved the contribution of the pilgrimage center to the local community.

b) Interview: Unstructured and semi-structured questions were prepared for the in-depth interview. The questions highlighted in various areas such as problems related to economy, security, further on its contributions. Etc.

### **3.5 Data Analysis Method**

Data analysis is the process of developing answers to questions through the examination and interpretation of data. Here, the researcher first identified the data and then interpreting them based on the central idea of the collected data. Data collected through interview were analyzed systematically and based on the techniques of listening and transcription, reduction

to units of relevant meaning putting them in a textual form for summarization. Data collected through field observation were analyzed in the form of text. Data collected in order to analyze the contents of documentary materials such as books and journals and primary data like the contents of interviews, and personal observation the researcher used descriptive methods of analysis and the total collected data from all sources was finally put into a tabular form and further textual presentation and interpretation was given.

## CHAPTER FOUR

### 4 DATA PRESENTATION, ANALYSIS AND INTERPRETATION

This chapter provides information on the findings and analysis of the data collected for the study. The responses from the respondents are presented and the interpretations of their analysis are put. The main research tools used to gather data from the respondents were closed and open-ended questionnaires, semi-structured interviews, participant observations, taking photographs and document reviews, Frequency tables were used in analyzing the data gathered from the respondents

**Table 4. 1 Response rate of the study**

	Planned	Achieved	
	Frequency	Frequency	Percentage
Questionnaire respondents	70	66	95%
Interview respondents	10	10	100%
<b>Total study participants</b>	<b>80</b>	<b>76</b>	<b>97.5%</b>

*Source: (Field Survey, 2020)*

The above table shows that the researcher was able to collect data from 66 respondents using questionnaires, which holds about 95% of the planned questionnaire data to be collected and has collected data from all the selected interview respondents, achieving 100% of the total interview approach plan. This resulted in a total 97.5% response rate.

#### 4.3 Socio-demographic characteristics of respondents

The characteristics of respondents' (sex, age category, place of birth, religion and marital status) are presented in this part. Based on the sampling technique and method described in chapter three the demographic characteristics of respondents were analyzed individually into frequencies and percentages.

**Table 4. 2Socio-demographic profile of respondents**

No	Socio-demographic feature	Basic information	Frequency	Percentage
1	sex ratio of respondents	Male	32	42%
		Female	44	58%
		<b>Total</b>	<b>76</b>	<b>100%</b>
2	Age Category	15-30	8	26%
		31-45	26	37%
		46-60	33	24%
		>60	9	13%
		<b>Total</b>	<b>76</b>	<b>100 %</b>
3	Place of birth	Faraqassa	72	95%
		Other than Faraqassa	4	5%
		<b>Total</b>	<b>76</b>	<b>100%</b>
4	Respondent's religion	OrthodoxChristian	33	43%
		Catholic Christian	0	-
		Protestant Christian	2	3%
		Muslim	39	51%
		<b>Total</b>	<b>76</b>	<b>100%</b>
5	Marital status	Married	63	83
		Unmarried	9	12%
		Divorced	0	-
		Widowed	4	5%
		<b>Total</b>	<b>76</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

The sex distribution shows that both male and female respondents were represented in the study, and out of the total 76 involved, 44 (58%) of them are female and the rest 32(42%) are male. This distribution shows that a greater number of respondents represented in the study are female. Which indicates that they are highly benefited from the existence of the pilgrimage center in their neighborhood.

According to the outcomes of their age range distribution, out of a total 76 respondents, 33 (34%) of them are the most represented in the study, being between age 46 and 60, while those between age 31 and 45 are the second most dominant in the number being 26 (34%). 9 of them above age 60, accounting about 12% of the total 76, and the rest 8 (11%) are in the range between ages 15 and 30. This outcome shows that the more than two `third of the 89% of the respondents are above age 30, falling into the middle and late adulthood age group.

#### **4.4 Ecotourism activities and event that attract pilgrim to Faraqassa pilgrimage center**

As the Faraqassa pilgrimage center serves as a destination from both across the nation and overseas, the pilgrims, attend and participate in many different kinds of events, gatherings and activities held at the center

##### **4.4.1 Prayers (Dua'a)**

As informed by interviewees, the activity as “since prayers are the keys to the peace, health, security and wellbeing of us, the pilgrimage center has a continuous prayers service year to year with the gatherings that include the pilgrims, local residents and the religious leaders and elderly from the center. The purpose of the gatherings is not only for the prayers but aside to that during the gatherings, the long-standing tradition that shaped the empathic connection among all those who know the pilgrimage center has put a positive connection in a sense where all participant in the gatherings willingly help, care for and see each other and share all thy have like brothers and sisters. Those who are well support and give psychological support to the sick ones who attend the prayers service for healings, the poor ones get foods, clothing and other resources from the people who wish to give such. The above reply shows that the center has a tradition that motivates love and positive relations among people regardless of whom they are and where they are from.

The pilgrimage center has resting places for all pilgrims unless all spaces are fully occupied. To the traditions of the pilgrimage center, those who have conflicts between

them cannot attend the prayers unless they talk over, solve or peacefully settle their problems, resulting in hundreds or even thousands to develop brotherhood/ sisterhood by compensating and forgiving each other.

#### **4.4.2 The Coffee ceremonies**

The coffee ceremony held at Faraqassa pilgrimage center which is joined by the local people and the pilgrims coming to the Faraqassa pilgrimage center is held every day so that pilgrims and local people gather and have coffee and feasts are served. The people who boil the coffee, when it gets ready, go some steps to the open spaces, and say “Arhibu” by slightly raising their voice. The term Arhibu has been informed to as having a meaning, “come inside or come gather”. After hearing this call, the locals and pilgrims gather, have coffee, share their problems if they are facing any, with the gathering (jema’a), receive blessings and good wishes, and further ask the jema’a to be on their side with prayers for a good future. Key informants from the pilgrimage center further explained that the motive of the coffee apart from enjoying its’s normal aroma taste, is that one of the remedial healing methods at Faraqassa pilgrimage center for sick people who come to the center seeking healings.

#### **4.4.3 Tsabal (Holy Water)**

Research informants claimed that the Tabal is one of the major motives for most pilgrims to come to the pilgrimage center. As observed by the researcher, the holy water of Faraqassa pilgrimage center springs is situated in a twenty-minute walk down into a steep valley called Homba. Further observation revealed pilgrims whether Muslims or Christians, shower their bodies with and drink the Tsabal to alleviate and cure many illnesses.

**Fig 4.1 A Pilgrim fetching Tsabal from the Homba valley**



*Photo by the researcher: Taken Jan 2020*

#### 4.5 Contribution of Faraqassa pilgrimage center to the community

**Table 4. 3 Perception of respondents towards the overall contribution of the pilgrimage center to the local people**

No	Question item		
6	Do you think that the Faraqassa pilgrimage center has any benefit or contribution to the community?		
	Response Outcomes	Frequency	Percentage
A	Yes, it has a contribution	59	89%
B	No, it has no contribution	7	11%
	<b>Total</b>	<b>66</b>	100%
7	If your answer to question 6, is yes, how do you grade (evaluate) the contribution of the pilgrimage center to the community?		
	Response Outcomes	Frequency	Percentage
A	It has low contribution	3	5%
B	It has some contribution	4	7%
C	It has high contribution	52	88%
	<b>Total</b>	<b>59</b>	100%

*Source: (Field Survey, 2020)*

As can be reflected by the responses above, 59 (89%) of respondents replied that the Faraqassa pilgrimage center has a contribution to the local community, and the rest 11% has replied as the center has no contribution to the local community. Out of those 59 who agreed that the pilgrimage center has a contribution to the local community, 52 (88%) of them gave a reflection that the contribution of the center to the community is at a high level which is a good pointing hint to show that majority of the residents in the neighborhood are benefited by the existence of the center, and 7% said that it has some moderate contribution. 3(5%) of them informed that the pilgrimage center has a low

contribution to the community. The above response ratios are reflective that the pilgrimage center has a contribution to the community.

#### 4.5.1 Economic contribution of the pilgrimage center for local People

**Table 4. 4Economic contribution of the pilgrimage center for local People**

No	Question item		
8	What economic benefits does the community get related to the existence of the pilgrimage center? (you can give more than one answer)		
	Response Outcomes	Frequency	Percentage
A	It creates job opportunities	>3, 7	12%
B	Creation of retail centers	> 2, 49	83%
C	Income increase and enhanced quality of life	3, 3	5%
D	Others	-	-
	<b>Total</b>	<b>59</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

According to the above responses given regarding the economic benefit of the pilgrimage center for the local community, the majority 49 (83%) have given a reply that it has two of the above contributions namely creation of job opportunities and income increase and enhanced quality of life, 7 (12%) chose all the above-listed contributions including others like the opportunity to develop the culture of saving. The rest 3 (5%) replied that the center contributed to them in through an increase of income and enhanced quality of life.

According to the interview informants, there is a long-standing, significant contribution that the pilgrimage center has spiritual, socio-cultural and economic benefits to the local community, resulting in the pilgrimage center to be called ‘Home’ by the community.

Regarding the pilgrimage center’s economic contribution to the locals, as explained by an interview respondent from Faraqassa kebele administration office, the flow of an enormous number of pilgrims to the center every year from all over Ethiopia and from

abroad results in trade transactions in which the pilgrims buy and consume various goods and services produced and/or sold by the local residents.

Out of those locals who benefit from trade, many families run mini shops to earn their livings, others sell foods and beverages to the pilgrims, and others give transportation services all year long with motorbikes and mini ‘bajajs’ for the pilgrims, enabling them to secure a sustainable source of income, afford to send their children for higher education to other cities, improve their living standards through the betterment of their residences, and plan a better future for themselves and their families.

Mrs. Agernesh Nur Ahmed, the daughter of the pilgrimage center’s leader replied that in addition to the regular flow of visitors, during the annual pilgrimage celebrations, especially on the one celebrated on October 19, the number of pilgrims flowing to the center every year reaches an average of around Birr 200,000 on the annual gathering week.

Interviewees reflected that during this annual event the consumption need of the pilgrims greatly exceeds the local peoples’ serving capacity that other people from neighboring Kebeles come to the pilgrimage center to sell their goods and services, especially, rental of temporary tents for the pilgrims and food and beverage sales. Poor who can’t support themselves financially go to the pilgrimage center where they can find a place to settle, also food and psychological support until they sustain themselves. It was reflected that the leader’s daughter picks women who need financial assistance from among the community and provides them with cash, materials and other resources in order to enable them to start businesses they prefer to do like baking and selling enjera, bread and other food materials, opening their shops, start their own farming activities, etc...

#### **4.5.1.1 Bridge and road facility**

As evidenced by interviewees, and the construction of a 17 km pavement roads that benefited the local community in a way that, local farmers transport their harvests to the market with no delays and losses, sick people and laboring mothers easily reach nearby health care facilities for medical supports and gave smooth access to those who provide transportation services to farther villages into the kebele.

**Fig4.2 A 17 km pavement road that connects Abomsa town to Faraqassa kebele**



*Photo by the researcher: taken march 2020*

It was further evidence that the Faraqassa pilgrimage center contributed its social part for it played a significant by funding the construction of a wooden slabbridge with a steel frame. The bridge connects the roads from Faraqassa kebele to Abomasa town.

**Fig4.3 The bride that connects Abomsa town to Faraqassa kebele,**



*Photo by the researcher: taken march 2020*

#### **4.5.1.2 Primary education facility**

According to an interview participant from Faraqassa primary school, which is one of the two primary schools that currently provide service to the community in Faraqassa Kebele, it was informed that the school was built and handed over to the community by the request of the pilgrimage center's religious leader Seyid Nur Ahmed, who gave the land for the construction and funded the cost to construct, furnish and start the academic service, by representing Faraqassa pilgrimage center in 1957 EC.

As further detailed by interviewees, since its establishment, the school has been providing primary education to the local children which started with six classrooms, benefiting around 1500 students per year with different class shifts summing up to a total of 56 years of educational service until the current date. Furthermore, the participants informed that the schooling process created job opportunities for 20 people who work as teachers, librarians, security guards, administrative bodies, and has 800 students as of the current year.

**Fig4.4 Faraqassa primary school, Faraqassa kebele, built-in 1957 E.C**



*Photo by the researcher taken March 2020*

**Table 4. 5 Income status of respondents**

No	Question item		
10	Do you have any source of income to earn for your livelihood?		
	Response Outcomes	Frequency	Percentage
A	Yes, I have	62	94%
B	No, I don't have	4	6%
	<b>Total</b>	<b>66</b>	<b>100%</b>
11	Is your source of income related to the sell or provision of products, goods and/or services to the local people and pilgrims visiting the Faraqassa pilgrimage center?		
	Response Outcomes	Frequency	Percentage
A	Yes, it does involve	52	83%
B	No, it does not involve	10	17%
	<b>Total</b>	<b>62</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

Out of those 66 participants, 62(94%) of them replied that they have a source of income to earn for their livelihood. This shows that the majority of the participants engage in activities that generate returns to support themselves and/or their families. Out of 52

respondents who replied that their business is related to selling or provision of goods and/services to pilgrims coming to Faraqassa pilgrimage center, 52(83%) of them reflected that their products or services are consumed by pilgrims coming to the pilgrimage center and the rest 10 (17%) have informed that their products/services are marketed by the pilgrims who pay a visit to the center. This shows that the regular year-round flow has created a sustainable environment in which local people can market or sell their goods and services to the pilgrims of Faraqassa center, hence enabling them to have a sustained business.

**Table 4. 6. Income status of respondents continued**

No	Question item		
12	What is the source of your income? (You can give more than one answer)		
	<b>Response Outcomes</b>	<b>Frequency</b>	<b>Percentage</b>
A	Agriculture	6	10%
B	Giving transportation service	AB8 + 4	19%
C	Own mini retail shop	AC22	36%
D	Selling food and beverages	AD14 +3	29%
E	Others	5	6
	<b>Total</b>	<b>62</b>	<b>100%</b>
13	If your answer is yes to question12, how often are your products and/or services used or consumed by pilgrims visiting the pilgrimage center?		
	<b>Response Outcomes</b>	<b>Frequency</b>	<b>Percentage</b>
A	They always buy (consume) my products/services on a regular basis	43	83%
B	They buy(consume) my goods/services only sometimes	9	17%
C	They don't use (consume) my products/services at all	0	-
	<b>Total</b>	<b>52</b>	<b>100%</b>
14	On average, how much do you earn per month from your business?		
	<b>Response Outcomes</b>	<b>Frequency</b>	<b>Percentage</b>
A	<1,000 birr	2	4%
B	1.000 – 3,000 birrs	35	67%
C	3,000 – 5,000 birrs	12	23%
D	> 5,000 birrs	3	6%
	<b>Total</b>	<b>52</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

As to the above outcomes, 26(42%) out of those 62 respondents who have a source of business to earn for their livelihood, gave replies that they run more than one business. The common business that runs among those 26 respondents is agriculture. Out of those

62 who have their own business, 22(36%) replied that they own and run mini retail shops in addition to the agriculture, the second most represented to have an additional business in addition to the agriculture are those who sell food and beverages, amounting for 17(29%) of the respondents.

The third most represented to have more than one business are those who are engaged in the provision of transportation service in addition to agriculture. This shows that most people in the community-run additional businesses to their farming business.

Regarding the average monthly income of those who sell their goods and services to pilgrims and visitors of Faraqassa pilgrimage center, 35(67%) out of the 52 earn an income in the range between 1,000-3,000 during the gathering week, being the most represented in the study, 12(23%) of them earn an average income of 3,000-5000 birr per month, and 3(6%) replied that they earn more than 5000 Birr a month. The rest 4% reflected that they earn less than 1,000 birr per month. The above replies show that out of those who 52 with the mentioned ranges of income, 90% of them earn an average between 1,000 and 5,000. It is the rest 5(10%) who get between 1,000 and above 5,000 birrs.

**Table 4. 7Economic gains by the local people during the annual gatherings held at Faraqassa pilgrimage center**

No	Question item		
15	Do use a business opportunity to sell/serve any goods or services on any annual occasions held at Faraqassa pilgrimage center?		
	<b>Response Outcomes</b>	<b>Frequency</b>	<b>Percentage</b>
A	Yes, I do;	61	92%
B	No, I don't	5	8%
	<b>Total</b>	<b>66</b>	<b>100%</b>
16	If your answer to question 15 is yes, what business activities do you engage in during the annual events held at the pilgrimage center?		
	<b>Response Outcomes</b>	<b>Frequency</b>	<b>Percentage</b>
A	Selling foods and beverages	24	39%
B	Transportation service	6	10%
C	Retail sell of goods and/or services	17	28%
D	Selling chat	12	20%
E	Others	2	3%
	<b>Total</b>	<b>61</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

61 (92%) of participants replied that they use the annual events held at Faraqassa pilgrimage centers to engage in different business activities to gain cash returns. This shows that, apart from the regular days' contribution that the pilgrimage center has for the creation of income sources, also the annual events and rituals held at the center serve as good timings for the local people to use them to earn money during the times. Out of those 61 who use business opportunities during annual events that take place at Faraqassa pilgrimage center, 24 (39%) of them replied that they engage in the sales of foods and beverages, 17 (28%) sell retail goods and give carious services to the pilgrims and visitors, 6 (10%) give transportation services in the area, 12 (20%) sell chat engage in selling chat and the rest 2(3%) provide rentals of temporary resting tents for the pilgrims and visitors staying for the events around the pilgrimage center.

**Table 4. 8 Average cash earned through annual events held at Faraqassa pilgrimage center**

Amount gained within the annual event week	Tikimt 19 (October 30)		Tahisas 19 (January 30)		Ginbot 19 (May 27)	
	#	%	#	%	#	%
<500 birr	-	-	-	-	-	-
500-1000 birr	-	-	-	-	-	-
1000-2000 birr	-	-				
2000-3000 birr	-	-	6	10%		
3000-5000 birr	5	8%	8	13%	10	16%
>5000 birr	56	92%	47	77%	51	84%
<b>Total</b>	<b>61</b>	<b>100%</b>	<b>61</b>	<b>100%</b>	<b>61</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

Regarding the replies given related to the gained by those who do business activities during annual events at the Faraqassa pilgrimage center, during the Tikimt 19 (October 30) annual gathering of pilgrims, 56(92%) of the local people earn more than 5,000, and

the rest 8% get between 3,000 and 5,000 birr on that gathering week. As of the Tahisas 19 (October 19) gathering majority of the local people earn above birr 5,000 from their business activities, being the most represented as 47 (77%) In this category, 8 (13%) make between 3,000 and 5,000 birr, and the rest 6 (10%) make between 2,000 and 3,000 birr. Regarding the third annual gathering event held at Ginbot 19 (May 27) 51 (84%) of them get above birr 5,000 from their business and the rest 10 (16%) make between 3,000 and 5,000. The outcome from all the above respondents indicate that more than 77% of the local residents engaged in business activities during the annual gathering above birr 5,000 within each annual event, and also shows that they are benefited from various seasonal gatherings through business activities apart from the regular day to day business engagements.

#### 4.5.2 Social contribution of the pilgrimage center to the local people

As the Faraqassa pilgrimage center serves as a destination from both across the nation and overseas, the pilgrims, attend and participate in many different kinds of events, gatherings and activities held at the center.

**Table 4. 9 Social contribution of the pilgrimage center for local People**

9	What Social contributions does the pilgrimage center have for the resident of the neighborhood? (you can give more than one answer)	Frequency	Percentage
	<b>Response Outcomes</b>		
A	Improvement of rural transportation system	>3, 47	80%
B	Increased social interaction among local residents and with the pilgrims	>2, 9	15%
C	Reduction of social conflicts in the neighborhood	1, 3	5%
D	Other	-	-
	<b>Total</b>	<b>59</b>	<b>100%</b>

*Source: (Field Survey, 2020)*

As to further see Faraqassa pilgrimage center's contribution to the community from different aspects, all the 59 respondents who agreed on its contribution, regarding its social contribution, the majority 47 (80%) out of those who replied that the center's existence in the neighborhood has given the chance for the improvement of their rural transportation system, increased their social interaction within among themselves and with the pilgrims, and also enabled the reduction of social conflicts in the area. 9 (15%) mentioned the center's social contributions from the view that it improved the transportation system and helped to reduce social conflicts in the neighborhood. The rest 5% replied that the pilgrimage center has contributed to the community in the reduction of conflicts in the community. The above different reflections from the respondents show that the Faraqassa pilgrimage center plays a significant role in the peaceful resolution of conflicts and settling of disputes among the residents, which in other ways opens a way for a smooth and undisturbed way of life.

#### **4.6 Level of tourism business in Faraqassa kebele**

As to the information from key respondent from the Faraqassa kebele administrative office, the kebele does not have hospitality facilities. It was further explained that there are no hotels and dining facilities that give services to consumers on a well-organized and standardized basis, except for the presence of many miniature cafes that sell a limited variety of foods and beverages, and no availability of good quality rooms at which guests, tourists or any potential users stay. In addition to this, the research observation reveals that there is no availability of necessary hospitality facilities like hotels, lodges, recreational areas and other service giving sectors in the tourism business. It has been reported that there is a single reported or known tour operation firm or office working in the kebele. This shows that the hotel and tour operators and other related investments in the sector are a very low level in the kebele.

#### **4.7 Challenges for the low level of tourism investments in Faraqassa kebele**

Resulting from the reflected information from the key informants, the explanations on the low level of investment in the tourism and hospitality-related businesses are reported to be caused by awareness gaps about the business, high capital to start and fear of losing the business, lack of promoting the tourism potentials in Faraqassa area by the kebele and Woreda offices.

#### **4.7.1 Awareness gaps**

As has been reported for the insufficient number of hospitality Facilities in Faraqassa kebele, informants mentioned the local residents are not mostly not well aware about the need of standard class hotels, tourism and tour facilities and the role they could play for generating a good profit for those who invest in the areas. Furthermore, the officials from the kebele responded that as the majority of the people in the kebele are raised through the farming and agriculture, retail and other low capital requiring businesses, limiting them from engaging into the hospitality sectors.

#### **4.7.2 Less concern on the tourism sector**

As to the information from the kebele officials, even though Faraqassa kebele welcomes potential investors who are willing to engage in hotel and tourism business whether from the locals or other areas, the administrative office gives more focus to the creation of businesses that address the majority of the local people like organizing the people into a certain number of groups and giving them loans to start businesses related to agriculture, animal farming and other related businesses.

#### **4.7.3 Shortage of capital and skill gaps**

Informants from among the community have given an information as “hotels need too much money to construct and start the business”. In addition to this, they expressed as “people are afraid that they might not profit from such businesses because consumers might not be willing to pay for expensive foods, drinks and rooms.” Out of repeated reflection from the respondents, it can be seen that most people from the locals have trust issues on the profitability of getting into such businesses and also shows their perception that they don’t have the financial capacity to stand alone on starting the business by themselves.

As to the information from interviewees, even though Faraqassa pilgrimage center is a destination for many pilgrims, there are several problems that the center is facing while managing the center;

#### **4.7.4 Theft and robbery on the pilgrimage center and its pilgrims**

Most interviewees agreed that a number of pilgrims, while they were traveling to the center, get robbed and threatened by bandits who ambush in the forest’s sides of the way to

Faraqassa pilgrimage center and rob people passing by. Some pilgrims reach the center empty-handed, and even some reported that they escaped fatal attacks from those bandits. In addition to the regular visits and travels, during the main Pilgrimage travels where thousands gather, many pilgrims staying at the center report that their properties get stolen by thieves who sneak into them into the crowd of pilgrims. The respondents addressed that “the thieves also steal properties that belong to the pilgrimage center.” This shows that there is a gap shown at the Woreda administration towards strengthening the security and safety of the pilgrimage center and its pilgrims to a sufficient level.

#### **4.7.5 Lack of Clean Water supply and Electricity Infrastructure**

An interviewed respondent replied “The pilgrimage center used to have a miniature turbine generator that works by water force delivering electricity to the center before Seyid Nur Ahmed’s children took the responsibility to manage the pilgrimage center. Through time the Machine got old and some of its parts were stolen by thieves, since then, the pilgrimage center uses Diesel generators to serve its electricity needs.”

The interviewees further reply as; “The pilgrimage center ever since its establishment, uses a stream in the valley as a source of water, the center is always challenged that the stream is never enough to serve the need of thousands of pilgrims and the people in the center at the same time. In addition to that, most people are challenged to climb deep down into the steep valley to fetch water for it is a long and tiresome journey for the elderly, the disabled, for those who are sick and the children.”

This shows that Woreda administration is expected to show more participation and cooperation in facilitating the expansion and distribution of these infrastructures in Freezes Kebele and into the pilgrimage premises.

#### **4.7.6 Inadequate Sanitary facilities**

A respondent replied as; “despite the fact that the pilgrimage center uses its capacity to equip the center’s premise with toilets and latrine facilities for the pilgrims, it’s a challenge that the number of latrines is not sufficient to the enormous number of pilgrims who use those toilets. Also, the landscape surrounding the pilgrimage is not suitable for the center to construct well-engineered and larger sanitary facilities by itself.” The replies reflect that the pilgrimage center’s effort to construct a sufficient number of modern sanitation facilities needs to be strengthened with assistance from the kebele and Woreda offices for the sake of facilitating the sanitation service to a sufficient level of expansion and modernity.

#### **4.7.7 Illegal dwelling on the pilgrimage center's legal land property**

As to the explanation of interview participants, even though they are few in number, some outlaw people cross into the pilgrimage center's legally bounded boundary and try to make their homage on the center's property which is used for a temporary camping place for pilgrims and also a playing grounds for the children around the pilgrimage center.

## CHAPTER FIVE

### 5. CONCLUSIONS AND RECOMMENDATIONS

#### 5.1. Conclusion

Generally, the researcher tried to assess the contribution of the Faraqassa pilgrimage center to the local people, and the outcomes of the findings showed that the pilgrimage center has a great socio-economic essence to the community, which can be graded as a high contribution. In the study, it was shown in many forms that the pilgrimage center has a contribution in their lives.

The existence of the Faraqassa pilgrimage center has created several opportunities in which the continuous flow of pilgrims to the center has resulted in the creation of many business opportunities, improvement of the local peoples' income, living standards and betterment of their facilities. The pilgrimage center has played a good role by securing a bridge and funding the improvement of road infrastructures which has a high impact on the facilitation of the community's housing standards, access to use better transportation services and expansion of products and/or services into farthest rural areas. Even though the majority of the residents in the neighborhood are engaged in agriculture since the farming business has a seasonal income flow by its nature, majority of the local residents use the flow of pilgrims to the pilgrimage center as a good opportunity to start various small businesses that enable them to secure an additional source of income by opening mini retail shops, food and beverage services, giving transportation services etc. in addition to the regular flow of pilgrims,

The pilgrimage center has various ecotourism potentials that attract pilgrims from various parts of the country. The coffee ceremony attended by locals, pilgrims and people inside the ceremony which is followed by delivering feasts to eat, a blessing from the gathering and prayers, and therapeutic purpose. The other is the tabal or holy water in which pilgrims and locals come to fetch, shower their bodies and drink to alleviate and cure their illnesses. Additionally, the prayers or Dua's session in which pilgrims gather and pray for health, wealth and peace is also one of the potentials for pilgrims.

Faraqassa pilgrimage center is facing some challenges which may affect the flow of pilgrims and religious tourists to the center which in turn affects the livelihood of several local community beneficiaries whose business is related to the flow of pilgrims to the center.

Among some challenges, theft and robbery is one of the challenges faced by the pilgrimage center. As pilgrimages got robbed while they travel to the FaraqassaJawi pilgrimage center, robbers ambushing on the way to the pilgrimage center are reported to rob and sometimes hurt and inflict attacks to the pilgrims. Theft of materials from the pilgrimage center is also found to be a challenge identified from the study results. The absence of electric service and clean water supply is the other major problem the pilgrimage center is facing and reported to be a vital input whose shortage is affecting pilgrims during their stay at the center. The challenge most prominently affecting the pilgrims staying at the center is a lack of well-designed and standardized toilet and trine facilities. It has been reported that during the most annual gathering events at the center, the problem is found to deteriorate due to the high flow of pilgrims. additionally, results showed that some pilgrims and visitors challenge the pilgrimage center as they perform or bring shisha and some people from other areas bring and sell alcohol drinks which are not supported by both the pilgrimage center and the local community and contradict with the locally accepted customs and traditions.

## **5.2. Recommendations**

The study shows the contribution of Faraqassa pilgrimage center to the local community through ecotourism activities, and the challenges faced by the center and its pilgrims during their journeys and stays at the center.

### **5.2.1 Ensuring the pilgrimage center's access to the safety and security of pilgrims and the center:**

The local security administration office should strengthen the security of the kebele by assigning security forces to prevent pilgrims and the center from theft, robbery, and injuries of any sort. By working hand to hand with the community, the security office can prevent the threats to that the center can manage secure its properties without threats and pilgrims can enjoy their stays and attend what they came for without frustration. This indirectly will save the local people from endangering their businesses with which they earn for their livelihood related to the flow of pilgrims.

### **5.2.2 Creating access to electricity and clean water supply**

The water and electricity supply authorities at the kebele and Woreda level should cooperate to cooperate on the facilitation of the area with clean water and electric power supply. Since the access to clean water supply is a major concern of health and survival, and as the two

supplies require the permission and high involvement of the administrative offices, authorities should give a fast reply and solution to that the local people and pilgrims visiting the center, elderly, children, the sick and those who are disabled will not suffer traveling too far to fetch water. The electricity facility, too, is very important for the people since they use various appliances that require electric energy, starting with their mobile phones with which they exchange information with others and other essential services.

### **5.2.3 Equipping the pilgrimage center with well-engineered, modern sanitation facility**

As constructing a highly modern sanitation system regardless of the number of people using it in a lasting manner at the edge of a cliffy landscape and having in mind the pilgrimage center is visited by an enormous number of tourists throughout the year and the landscape the concerned government body should coordinate and with Faraqassa pilgrimage center to construct a standardized and well-designed latrine and sanitation system so that the pilgrims coming to the centers will not suffer the shortage of such facilities.

### **5.2.4 providing legal protection for the pilgrimage center's land ownership**

Since the pilgrimage center's land is considered as to be the property for all its pilgrims and the property for the local people who use it for various purposes, the security and law enforcement bodies of FaraqassaJawi kebele and Merti Woreda should take the necessary measures against the outlaws who try to hold the land for their private purposes.

### **5.2.5 Narrowing awareness gaps towards tourism investments**

The kebele and Woreda offices should work towards changing the people's attitude towards the business sector by coordinating activities like, hosting business experts to the areas and enabling the sharing of experiences on how other tourist attraction sites have succeeded on benefiting their local communities through the creation of job opportunities, the further attraction of more investors to the area and promotion of their local culture through them. As Faraqassa pilgrimage center has the potential to attract tourists, all the stakeholders starting from the community volunteers up to the Federal Ministry of Culture and Tourism (MOCT) should work hand to hand to change the unused potential of investment into a tangible success of fruit to be used by the local people by using the tourist flow potentials of Faraqassa pilgrimage center.

### **5.2.6 Creating access to technical and financial support**

since the expansion of eco-tourism investments at Faraqassa pilgrimage centers can highly benefit society, it is essential to show exemplary works that not all businesses require intensive capital to start. Saying this, all responsible bodies should collaborate to widen the opportunity for the locals to get pieces of training and credits to engage in technically planned tourism business.

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## ANNEXES

### ANNEX 1

#### Questionnaire prepared for local people in the Faraqassa kebele

Dear respondents! My name is Rahma Yohannes. I am carrying out this study titled the contribution of pilgrimage center to community development through ecotourism activities at local level in Ethiopia, in the case of the Faraqassa pilgrimage center. The study is part of the requirements for completion of the degree of Masters of public management and policy at Addis Ababa University. This questionnaire includes questions related to your socio-demographic background, impacts of the pilgrims, and impacts of the center. To achieve the objectives of this research, your genuine responses are highly important. I would like to assure you that the information you provide will be kept confidential. I thank you so much in advance for sacrificing your precious time to complete this questionnaire.

❖ **Dear respondent, there is no need to tell your name.**

Date: \_\_\_\_\_

Respondent code: \_\_\_\_\_

#### Section 1: Socio- demographic background

1. Sex: - Male  Female
2. Age: - 18-30  31-45  45-60  > 60
3. Place of birth: - Faraqassa  other than Faraqassa
4. Religion: - Orthodox Christian  Catholic Christian   
Protestant Christian  Muslim
5. Marital status: -  Married  Unmarried  Divorced  Widowed

**Section 2: Contribution of the Faraqassa pilgrimage center to the livelihood of the local community**

6. Do you think that Faraqassa pilgrimage center has any benefit or contribution to the community?

Yes, it has a contribution  No, it has no contribution

7. If your answer to question 6 is yes, how do you grade (evaluate) the contribution of the pilgrimage center to the community?

A. It has low contribution

B. B. It has some contribution

C. C. It has high contribution

**Section 3: Socio Economic Contribution of the pilgrimage Center to the local community**

8. What Social contributions does the pilgrimage center have for the resident the neighborhood? (you can give more than one answer)

A. Improvement of rural transportation system

B. Increased social interaction among local residents and with the pilgrims

C. Reduction of social conflicts in the neighborhood

D. Other, please specify, \_\_\_\_\_

\_\_\_\_\_

9. What economic benefits does the community get related to the existence of the pilgrimage center?

(you can give more than one answer)

A. creates job opportunities

B. creation of commercial and retail centers

C. Income increase and enhanced quality of life

D. Other, please specify,

**Section 4: Income status of respondents**

10. Do you have any source of income to earn your livelihood?

A. Yes, I have  B. No, I don't have

11. If your answer is yes to question 11, is your source of income related to the sell or provision of products, goods and/or services to the local people and pilgrims visiting Faraqassa pilgrimage center?

A. Yes  B. No

12. What is the source of your income? (You can give more than one answer)

A. Agriculture  C. Own mini retail shops

B. Transportation service  D. Selling food and beverages

E. Other, please specify,

13. If your answer is yes to question, how often are your products and/or services used or consumed by pilgrims visiting the pilgrimage center?

A. They always buy (consume) my products/services on a regular basis

B. They buy(consume) my goods/services only sometimes

C. They don't use (consume) my products/services at all

14. On average, how much do you earn per month from your business?

A. <1,000-birr  C. 3,000 – 5,000 birrs

B. 1.000 – 3,000-birr  D. > 5,000 birrs

#### **Section 5: Business opportunities at annual events held at Faraqassa pilgrimage center**

15. Do use a business opportunity to sell/serve any goods or services on any annual occasions held at Faraqassa pilgrimage center?

A. Yes , I do  B. No, I don't

16. If your answer to question is yes, what business activities do you engage in during the annual events held at the pilgrimage center?

A. Selling foods and beverages

B. Transportation service

C. Retail sell of goods and/or services

D. Temporary tent rentals

E. Others

17. On average, how much do you make on the following specific annual ceremony times at Faraqassa pilgrimage centers

Cash amount gained within the annual event week	Tikimt 19 (October 30)		Tahisas 19 (January 30)		Ginbot 19 (May 27)	
	#	%	#	%	#	%
<500						
500-1000 birr						
1000-2000 birr						
2000-3000 birr						
3000-5000 birr						
>5000 birr						
<b>Total</b>						

## ANNEX 2

### Interview questions for selected Faraqassa kebele officials:

Dear participant the purpose of this interview is to gather information from the knowledgeable person about the contribution of ecotourism activities to community development through ecotourism activities in Faraqassa Jawi kebele and produce the information you will give to the thesis. The information you are going to give is going to make the thesis rich.

**Dear respondent, it is not a must to mention your name.**

Participant code\_\_\_\_\_

Date\_\_\_\_\_

Gender\_\_\_\_\_

### Interview questions:

1. How do you explain the extent to which the local community benefits from the flow pilgrims to Faraqassa pilgrimage center?

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2. Please specify the sufficiency level of hospitality facilities (food and beverages, travel and tour agents, lodging and hotels, recreation) in the relation to the flow of pilgrims and tourists?

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3. what are the reasons that hinder the sufficient facilitation of those hospitality facilities in the kebele? (if there are any)

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4. If there is any other thing you would like to add, you are welcome

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**Thank you for your time!!**

### ANNEX 3

#### **Interview questions for selected participants of Faraqassa pilgrimage center**

Dear participant the purpose of this interview is to gather information from the knowledgeable person about the contribution of ecotourism activities to community development through ecotourism activities in Faraqassa jawi kebele and produce the information you will give to the thesis. The information you are going to give is going to make the thesis rich.

**Dear respondent, it is not a must to mention your name.**

Participant code

Date

Gender\_\_\_\_

#### **Interview questions:**

1. What contributions does Faraqassa pilgrimage center to the local community?

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2. Do you think Faraqassa pilgrimage center can be a tourist attraction site? (please specify your answer).

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3. What are the eco-tourism potentials at Faraqassa pilgrimage center (if there any)?

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4. What are the challenges Faraqassa pilgrimage center faces currently? (if there are any?) in relation to its routine activities?

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5. If there is anything you would like to add, you are welcome.

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**Thank you for your time!!**