

TOURISM AS FACTOR FOR THE PRESENCE AND CONTINUATION OF HARM FULL TRADITIONAL PRACTICES IN HAMER COMMUNITY, ETHIOPIA

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ABSTRACT: *The main objective of this research is to examine whether tourism is key factor for the presence and continuation of HTP in Hamer. In order to collect necessary data, structural interview survey with local people, informant in-depth interview and focus group discussion were conducted. Data collected from local people through interview was entered into SPSS version 20 and then analyzed using descriptive statistics, correlation analysis, chi-square test and binomial tests. Data collected through focus group discussion and in depth interview were analyzed using descriptive, explanatory and narrative methods of qualitative data analysis techniques. The finding shows that out of the three most prevalent HTP, Whipping of women (as part of the bull jumping ceremony) was found to be directly influenced by tourism. Chi-square analysis shows that there was no significance difference between the supporter and opponent of continuation of the practice of whipping among Hamers. Local peoples, local government, local associations, private hospitality and tourism sectors have gained economic benefit from tourism. Majority of local people constituting 90 percent practiced bull jumping and evangadi dance primarily for non-tourism related purpose. 67.5 percent local people believed that tourist could visit their village in the absence of bull jumping and evangadi dance. Informant and deductive analysis shows tourism is factor for the continuation and practice of whipping in Hamer community. Therefore, special attention should be given to whipping besides to teaching females of the community.*

KEYWORDS: *tourism, harmful traditional practice, Hamer, impact*

INTRODUCTION

BACKGROUND INFORMATION AND JUSTIFICATION

Tourism is one of the leading industries that make significant contribution for economic development at global scale (UNWTO, 2013). People living in and around tourism destination gain greater opportunity from tourism; such as, in demonstrating their culture proudly (Kreage, 2001; Etiosa, 2012; Budeanu, 2005), engaging in cultural exchanges with tourists participating in educational opportunities and improving their local economy (Sigala and Leslie, 2005; Xiaoya, 2013). On contrary, they are also subject to a number of negative impacts of tourism such as,

cultural commoditization or commodification (Robinson, 2001; Roland, 2010), loss of identity and commercialization (Csapó, 2012) are possible negative consequences of cultural tourism in destination (Zaei and Zaei, 2013). Therefore, tourism has brought both benefit and cost for local community, thus destination managers/government need to maximize the benefit while reducing the costs.

Traditional practices are practices shared by family, community or society that may have social, cultural and recreational values. Robinson (2001) noted that the term tradition connotes unfashioned passed which is coined due to modernity. As many researchers noted, traditional practices are cultural tourism resources and attractions (Smith, 2006; Reisinger and Turner, 2003; Smith and Robinson, 2006; Robinson, 2001; UNESCO, 1999). Dances, ritual practices, wedding ceremonies and old practices are considered as traditional practices. Among such traditional practices, those that have negative effect (harm or damage) to human body and psychology are called Harmful traditional practices. Harmful traditional practices are form of violence against women and children which are defended on the basis of tradition, culture, religion and belief They are indicators and signs for the presence of gender inequality ... Female genital mutilation (Berhane Raswork, 2006; Maleche and Day, 2011), early marriage, milk teeth extraction etc. are some of the most prevalent harmful traditional practices in developing countries that affects girls and children (WHO, 2015; UNECA, 2009). Such practices are also promoted in tourism as exotic and authentic cultural tourism attractions where tourists' travel motive is on the 'unique experiences' promised. The negative impacts associated with these practices, which are often disregarded and exploited for tourism brings a question on the role of tourism on these harmful traditional practices.

The National constitution, Criminal and Family law's, Education, Health, Population and Cultural policies of Ethiopia included articles that directly or indirectly combat HTPs but implementation is very poor (Kahsu G/Kristos *et al.*, 2014). Ethiopian Government has identified and declared as harmful certain traditional practices with determinate effects on social wellbeing. Correspondingly different awareness raising campaigns are underway with the view of curbing the expansion of these harmful traditional practices. On the contrary, the promotional campaign by travel intermediaries shows how tourism is capitalizing on HTP as chief tourism attractions of tourism products in South Omo. Ayalew Sisay (2009) and Mulugeta Feseha (2012) noted that vast majority of tourist visiting southern parts of Ethiopia are motivated by intact traditional cultural practices.

Hamer ethnic group is one of the sixteen ethnic groups in South Omo zone who is famous for fabulous evangadi dances and bull jumping and is the most visited by tourist. Tourism in Hamer is now lucrative business for some members, to the local government, and to travel intermediaries in which their business is entirely dependent. This implies tourism now makes an important part of the livelihood where its absence entail significant economic losses in the area. This heightens the importance of examining tourism as a currently inevitable practice and source of livelihood

and its impacts on traditional cultural practices. Some research findings shows that Hamar people will continue to practice certain traditional activities although recognizing these as harmful (Dawit Assefa *et al.*, 2005; ATEM Consultancy Service, 2011). Most of the traditional practices visited by tourist every year have harmful traditional practice component. Most researches carried out on HTP indicated that lack of knowledge and strong tie of the community with their culture as main factor for the failure of efforts made against HTP in areas where HTP is prevalent (Dawit *et al.*, 2005; Jeppsson, Tesfu, and Persson, 2003; Berhane Raswork, 2006).

Though Hamar is preferred research site among social scientists (Strecker, 1970; Lydall and Strecker, 1979; Lydall, 1994), with a research center, and number of research projects in Jinka (SORC News, 2012), yet the topic of tourism and its impact on harmful traditional practices remains to be an under researched theme. In many of researches undertaken on harmful traditional practices, the role of tourism as a key factor has not been explored (WHO, 2013; BoSPSNNP, 2005). This study presupposes that tourism has a major role in the continued presence and further promotion of HTP, despite efforts made in curbing the expansion of these practices by both government and non-governmental organizations. Hence, the main aim of this research was to investigate whether tourism is the main cause for failure of efforts made to stop HTP in Hamar. Specifically this research aim at: identifying HTPs that are most prevalent and have direct relation with tourism; assessing tourism's economic roles for different stakeholders including locals; and evaluating tourism's role as a factor for the presence and continuation of HTP in Hamar community.

METHODOLOGY

SITE DESCRIPTION

This study was conducted in Hamer Woreda, South Omo Zone of Southern People, Nation and Nationalities regional state (see fig. 1). Hamer Ethnic Group is one of the sixteen ethnic groups living in South Omo Zone. The district is located at 650 km south and 130 km north of Addis Ababa, capital city of Ethiopia and Jinka, capital of South Omo zone respectively. The ethnic group is pastoralist and agro-pastoralist with many traditional practices. Hamer district gains ... Dimeka and Turmi are small towns where tourist facilities and services are found. It is from Turmi whereby many tourist uses as hub to visit Omo Ratie, Arbore and Karo. To reach Turmi road infrastructure is relatively well developed. According to district informant every kebeles in hamer are connected to the main road by gravel road types.

The name Hamer uses for two purposes; one is the name given to the people and the other the name given to the administration unit called district which comprises three different ethnic groups. Hamer district has 35 kebeles (PA), the smallest administration structure or unit. Hamer community inhabited in 26 kebeles, Erborie in four kebeles and Kara in three kebeles and the rest

two kebeles belongs to Tsema community. Of the total kebeles where Hamer people live, 15 kebeles community were agro-pastoralist and the rest eleven were pastoralist.

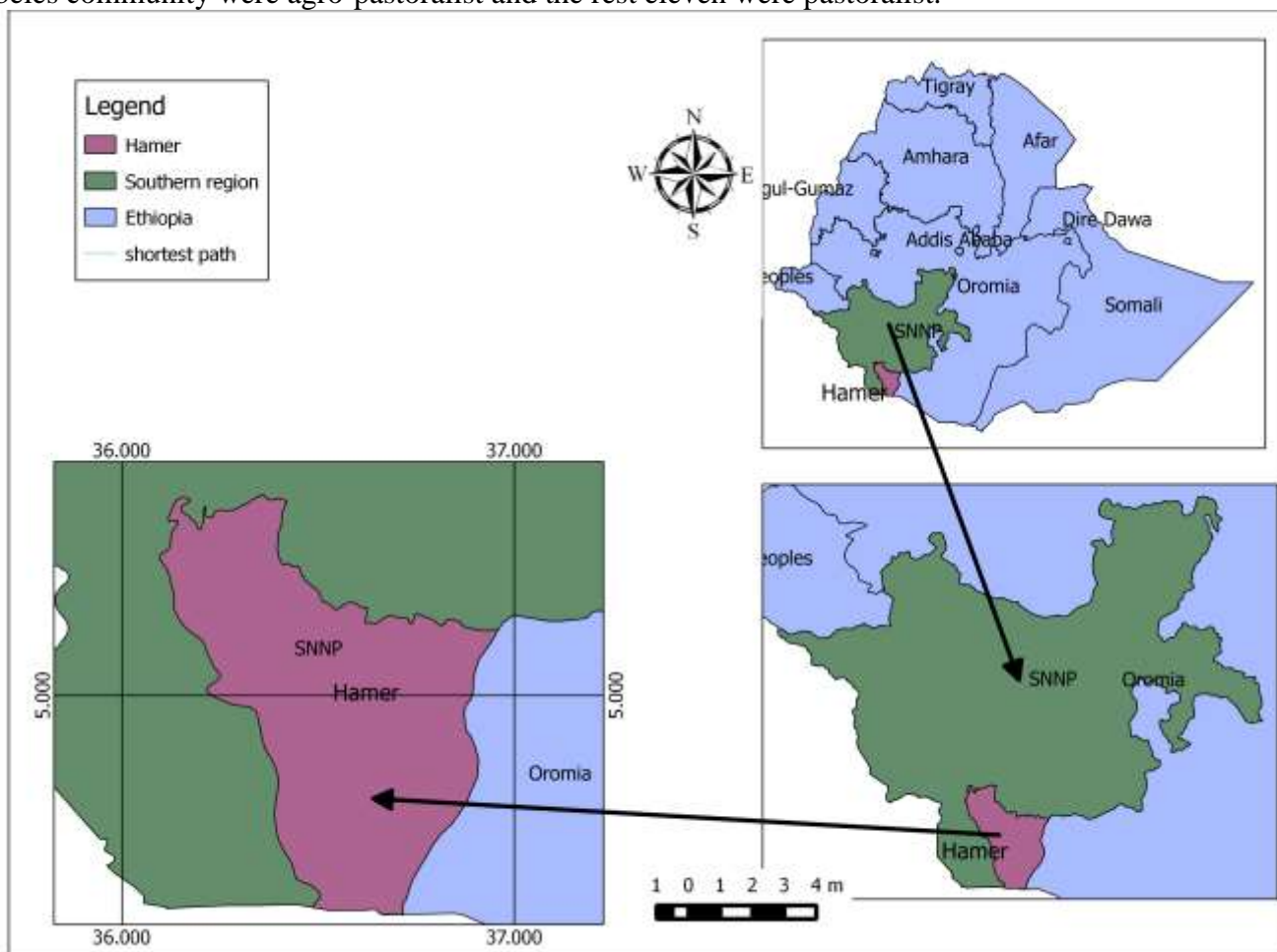


Figure 1: Geographic location map of Hamer

RESEARCH DESIGNS

Both quantitative and qualitative research designs were used in carrying out this research. Quantitative research design was used in order to collect and analyze data gathered from local residents. Qualitative design was used to collect and analyzed data obtained from key informants and focus groups.

DATA COLLECTION INSTRUMENTS

Household Survey: Structural interview survey was made to gather data regarding local people attitude towards tourism, HTP and their relationship; the survey was made with support of interpreter. However Hamer community is pastoralist and agro-pastoralist which of-course affect the survey, it was at least be managed to have it. Both open ended and close ended questions

were first prepared and then tested prior to actual data collection (survey). From the test result few/little adjustment was made. And then the actual survey was carried out in two different seasons; February and April, 2015. The face to face interview was made by researchers as shown in figure 2 below with the help of translator and local guide.



Figure 2: Structural Interview survey with local people in Hamer

In-depth Key Informant Interview: Siedman (2006) noted that interviewing is important to understand the living experiences of different informants (knowledgeable persons). He also noted: “interviewing provides access to the context of people’s behavior and thereby provides a way for the researcher to understand the meaning of that behavior.” (p. 10). Therefore in-depth key informant interview was used to understand and analyze informants experiences on what they have been doing, what challenges they have been facing, whether they think that tourism might be the challenge in fighting against HTP etc.. In depth interview was thus made with three NGO representatives based in Hamer district, three from different government offices representatives and four from zonal different government sectorial organizations. In addition to this, three local guides who were member of Evangadi local guide association (local guide association found in Turmi, the center of Hamer Woreda) were also interviewed in order to have their experience and attitude about tourism and harmful traditional practice in Hamer.

Focus Group Discussions: Marczyk, DeMatteo and Festinger (2005) noted that FGD is helpful in obtaining individuals’ concern and in providing an open and fairly unrestricted opportunity for individuals to discuss thoughts and clarify each others’ attitude. Taking the importance into account, two FGD were made with local community of different sex separately and carried out in tinshu (small) Wognarki village, frequently visited village by tourist. This mean one group was males and the other was females’ in order to make females freely discuss their views and ideas without the influence of males. Each focus group discussion had six purposely selected

individuals that were thought to represent different members of the community. The first FGD was carried out for about more than 1 and half hours (4:00-5:30 pm) with males comprising elder, youths, politically active members of the village and other (figure 3, right picture). The second FGD was made with females who have different age, responsibility and status in the community for about an hour and ten minutes (5:35-6:45 pm). Hence one young lady, two old aged, one politically active and model pastoralist and two inactive women were selected purposely for the FGD (figure 3, left picture). Points of discussion were similar but different approach was used. Discussion questions were the following: What cultural practice exists in Hamar? How tourism is understood by the local people? Do you get benefit from tourism? How is the level of contact with tourist? How is dependency level of local people on tourism? Is there a link between HTP and tourism?



Figure 3: Focus group discussion with females (left photo) and males (right photo)

Secondary Data Review: written documents such as annual government plan, report, research papers, brochures and flyers, and non-written materials such as movies, documentary shows and others were used as an input to this research. Since South Omo is one of the famous research areas for anthropologist, lots of publications and collections are found in South Omo Research Center, the only Social research center in the country. Many materials thus were reviewed and used for this research.

SAMPLING DESIGN

In order to collect data from local people non-random sampling technique was employed. In selecting kebeles, convenient sampling technique was employed by taking the following considerations into account; the kebeles should be free from conflict area, accessible through road, not too far from the main road to reach on foot, has low seasonality constraint which affects access, time availability and homogeneous nature of the community. Snowball method of sampling was used at market places with the help of local guide and translators. At village individuals were asked to voluntarily participate in the survey. Within kebeles, villages were

chosen purposely based on the above considerations. In selecting local respondents accidental and availability sampling technique was also used. Since locals are pastoralists they are not available anytime in their home unlike farmers and urban dwellers. Therefore, taking this in to consideration, interview was usually conducted early morning and late afternoon where we found many locals in their village.

Hence, Structural interview with local was made in 8 kebeles of Hamer Woreda at 19 villages and one market place called Turmi. The kebeles divided in to two purposely based on their accessibility to tourism and inaccessibility, in order to compare and see whether there is difference between those who have contact with tourist and those who don't have. Accordingly from the kebeles where samples took, 7 were visited and 6 none and rarely visited kebeles. Of the total 123 individuals 67 participants were from 15 visited villages and the rest 56 were from 14 rarely and none visited villages (table 1). Majority of the respondents were from often and very often visited villages 54.5% and the other 45.5% were from sometimes and never visited sites. Chi-square analysis reveals that there was no significance difference between visited and non-visited villages number of respondents.

Table 1: Visited and none visited kebeles

<i>Kebele</i>	<i>Visited Village</i>	<i>None visited Village</i>	<i>Number of respondents</i>
<i>Angudie</i>	Boriya, Debo, Denbo, Wognarki and Yetelie	-	23
<i>Zelzageta</i>	Baida & Delbeyno	-	4
<i>Kolakeja</i>	Lojira	-	18
<i>Kolakeja-olla</i>	Gebo	-	5
<i>Menogelti</i>	Dorre	-	1
<i>Mirsha Bitegelfa</i>	Bitagelefa	-	1
<i>Wongabayno</i>	Kasha	-	1
<i>Dega Keja Kolle</i>	Arkala (1)	Kurkura, Erkerro & Kele	5
<i>Dega Keja Alla</i>	Lebela (1)	Alla (1) & Gelgina	3
<i>Genbela</i>	-	Genbela, Tekersie & Tunie	21
<i>Mirsha Kuluma</i>	-	Gelema, Kuluma & Mirsha	10
<i>Besheda</i>	-	Argudie & Dhita	13
<i>Denbaytie</i>	Denbaytie	Denbaytie number 2	18
Total	15 villages	14 villages	123

DATA ANALYSIS

Data gathered from local community through structural interview was entered in Statistical data analysis tool called SPSS version 20 and then analyzed and interpreted. Frequency distribution,

mean, chi-square test, correlation, cross-tabulation, and other statistical measurements were used to test the hypothesis and to show respondents opinion. Excel was also used in order to prepare and compute some numeric calculation. Apart from quantitative data analysis method, qualitative data analysis method such as descriptive and explanatory was also used to analyze data gathered from informants and focus group discussion. Thus, were described and explained in text with the support of picture and literature.

1. RESULT AND DISCUSSION

1.1. RESPONDENT CHARACTERISTICS

Table 2: Respondents characteristics

<i>Respondent Characteristics</i>		<i>Percent</i>	<i>One sample binomial test</i>
<i>Sex (n=123)</i>	Male	57	0.149*
	Female	43	
<i>Age group (n=123)</i>	Youth	42.3	.000
	Adult	45.5	
	Old	12.2	
	Never been at school	91.9	
<i>Educational background (n=123)</i>	Primary education	8.1	.000
	secondary education	0	
	Public worker	1.6	
<i>Occupation (n=123)</i>	Private organization worker	1.6	.000
	Pastoralist	65	
	Looking for job	2.5	
	No job	5.7	
	Home based	23.6	
<i>Marital status (n=123)</i>	Married	80.4	.000
	Single	13.8	
	Widow	2.5	
	Other	3.3	

As shown in the above table 1, majority of respondents were Adult and Young representing 45% and 42% respectively. This means more than 85% are active and have knowledge about the subject matter under study. In terms of respondents' educational background, vast majority of respondents were illiterate comprising 92% and very few which comprises 8% individuals have gone to school. Those who went school were males. This means there was no female enrolment in school. This finding is consistence with that of ATEM consultancy (2011) which was of course considered as the main challenge for the fight against HTP in Hamar. In terms of their marital

status 80.4% were married, 13.8% single, 3.3% engaged and 2.5% widow. This means more than 86% of respondents have an experience of whipping and know the bull jumping. Even though, it is known that vast majority of Hamer community is pastoralist an interview with local people revealed that few constituting 35% were engaged in other activities such as home based activity (housewives) (23%). Those who said they didn't have job were old aged who cannot work if job is provided for them. Those who said that they work in house were all females whom responsibility is in house. Indeed, there were some females that said their work is looking after cattle. Those who said they were employed were employed in organizations such as NGOs and kebeles offices.

PREVALENT HARMFUL TRADITIONAL PRACTICES

Hamer district health office identifies seven HTP: female genital mutilation (Arborie), teeth extraction, forced abortion, Mingi, polygamy, inheritance marriage, and whipping. Of the seven HTP, Forced abortion, Mingi and Whipping were the most prevalent harmful traditional practices in Hamer district which ofcourse have been practiced among Hamer community. Forced abortion have been practiced by massaging heavily the abdomen of pregnant woman. These reasons include: If a woman delivers before marriage she will not get a husband or will be made an outcast; If the woman or girl gets pregnant from other than her fiancée. This HTP has a serious effect on the lives and reproductive health status of women and girls such as infections of the uterus, excessive bleeding and death. This practice has never been shown to tourists visiting the area (informant interview, 2014). Hence the influence of tourism on this HTP was insignificance.

Mingi was identified as the most prevalent harmful traditional practice to Hamer community. It is one of deadly and harmful traditional practice that affects women, children (infants) and female cattles. As identified by Hamer woreda Women affair office, there were more than ten different reasons to consider children, women and cattles as Mingi. According to informants and FGD, victims of Mingi have only two choices; either to be thrown or murdered (the most horofic cultural decision). Majority of respondents constituting 90% consider Mingi as HTP and said *"there is no more practice of Mingi in our village"* (informant interview, 2015).

Two possible reasons can be drawn why Mingi is being reduced in Hamer. First possible reason could be the presence of an international NGO that specifically works on taking care of children considered to be Mingi. This NGO opened sanctuary (camp) around Keskie since 2012. According to project coordinator of the NGO, a child is now not being thrown rather brought to the office. He additionally said *"apart from saving the life of those victims, we are being creating awareness among the community. Our presence here in Hamer is to reduce and avoid such harmful traditional practices"*. The second possible reason could be because local elders and clan leaders are aware and convinced of stopping mingi and forced abortion. An informant from Hamer women affair said *"Mingi and forced abortion are the only two harmful traditional practices that local elders has agreed to stop practicing with government"*.

Whipping women during cattle jumping and even at dance was the most prevalent top priority HTP by Hamar. This practice have been shown to tourists visiting Hamar. In Hamar before a man gets marriage, he must jump bull as a Hamar boy (Strecker, 1970). In concurrence with the jumping the whipping of the women will proceed till the strong men got exhausted whipping them and the back of the women gets wounded and spits blood. Besides to this, woman who refuse to dance with a man or a boy who asks for dance are also whipped at dance (Lydall, 1994). Moreover, women are also whipped and beaten by men after they got married by their husband. All married male and female respondents confessed that whipping a wife is common and is cultural practice. Lydall (1994) noted that women and girl in Hamar lives with whipping and beating. Wound infection, transmission of HIV from whipping a number of women in turn, excessive bleeding and physiological problems are the major harmful effects (see figure 3 shown below).



Figure 4: Photo that shows whipped women whose back is wounded and hurt while attending bull jumping ceremony (photo by Ermias Kifle, February, 2015)

This study found that majority of respondent constituting 52 percent had knowledge about harmful traditional practice. Most of them mentioned mingi as HTP, but very few mentioned whipping as HTP. This finding is consistence with that of ATEM Consultancy's finding. According to study conducted by a consultancy about 57.9% of the respondents consider whipping as harmful traditional practice (ATEM Consultancy, 2011). Though there has been efforts to educate the community on the harmful effect of this tradition, there has been resistance to stop it. There were incidences that community members clashed with the police with attempts to stop while the whipping was taking place (Observation, 2015).

Table 3: Opinion of local community towards whipping

<i>Questions</i>	<i>Response</i>	<i>Count</i>	<i>Percent</i>	<i>Chi-square</i>
<i>Do you want stop practicing whipping</i>	Yes	67	54.5	0.984*
	No	56	45.5	
<i>Why do you want stop practicing whipping?</i>	Government ordered us not to practice	8	12.0	.000
	It is harmful or bad	45	67.2	
	Elders told us not to do	7	10.4	
	Other positive reasons	7	10.4	
	Total	67	100.0	
<i>Why don't you want stop practicing whipping?</i>	Other negative reasons	26	48.2	.000
	It is our culture	28	51.8	
	Total	54	100.0	

*significant at .05

Structural interview result shows that majority of locals constituting 53.6 % wanted to stop practicing whipping whereas 45.5 % want to see the continuation of the practice. This finding is also agreed with that of ATEM Consultancy, 57.1% support eradication (attitude) and 54.6% promised not to do it in the future (intention) (ATEM Consultancy, 2011). As depicted in table 2 above, different reasons were identified and rated by locals; vast majority of them constituting 67.2 percent said “the practice is harmful and bad”. In supporting this saying a woman whom we interviewed said “I know cases where a woman has reached to the point that she was going to die”. Another woman said “there was a woman who became unconscious because of the whipping”. Every woman in Hamer has a wound (tebasa) at their back. For us it seems an identity mark for women of Hamer. In addition to this 12 percent of them said “government ordered us to stop”, 10.4 percent of them were told and ordered by elders to stop practicing and the other 10.4 of the respondents mentioned different other reasons such as they have already passed the age and become old. This means a total of 32 percent of respondents are yet to support the practice of whipping in their village. Because we found their reason as it is forced decision (weak stand) and FGD with male group shows that all participants want the practice but recognizes how bad the practice is. Compared with men, all female participants argued that whipping is part of their life being in Hamer.

Those who want to see continuation of whipping as part and component of bull jumping mentioned the following different reasons; to express their happiness and their gratitude (15%),

a) showing their love for their brother or close relative (40%), To get recognition (10%), If not slashed for the sake of their brother, they are considered as cowards (17%), and the men cannot marry without jumping and in the process if no one is slashed it is considered that he does not have relatives (12%). FikreMarkos Desta (1993, 1997 and 1999) mentioned in his anthropological novel works that every girls or womens of the community are subject to whipping during bull jumping to express their love to their relative or brother. In his novel work he also showed how Hamer were very strong in respecting their culture.

There was a difference between male and female respondents in terms of their interest in stopping the practice of whipping. The cross tabulation analysis result shows that majority of female respondents constituting 62 percent didn't want to stop practicing whipping in Hamer but majority of male respondents constituting 60 percent want stop practice of whipping. Thus from this result, it is the male respondent that wants stop practicing whipping than female respondents. Female focus group discussant argue that they want the practice to see in their village because they think and believe it is this practice that make feel them "we are hamer". Male focus group discussant on the other hand said that they did want to see whipping with condition which they mention as a reason for them to broke their promise i.e an insist from women or girl to whip them during bull jumping. One of the discussant mentioned his experience by saying "I was asked by a woman to beat her while preparing the bull jumping with my friend; I said her no I can't. Do you know what she said taking up archume (the thin stick) she said slash me or I slashed you. Then I become angry and whipped her. This is why we are whipping our girls and women."

Therefore there is a difference between male and female respondents in terms of interest in stopping whipping.

An informant interview with different informants revealed that there have been difficulties in reducing the practice of HTP in Hamer woreda. One of the local guides whom we interviewed said *"it is difficult to change and teach local people especially in stopping HTP"*. He also said *"we have been trying to reduce HTP, but the problem and the difficulty in reducing these harmful traditional practices remains usually there"* (interview, April, 2015). *"Despite efforts we made in empowering women economically for example by establishing soap producing and milk producing associations and souvenir product seller association, the change is very discouraging and alarming."* answered an informant to the question what efforts her department have been made (interview, April, 2015). An informant from the department finally argue that though fighting against HTP require coordinated efforts of government and nongovernmental organization, such efforts were not yet observed in South Omo. Moreover the informant also suggested that the fight requires higher financial budget and greater attention from government.

TOURISM ECONOMIC ROLES IN HAMER

Tourism can be flourished and then be developed if host community accepts it as it is important (Tichaawa and Mhalanga, 2015). Many authors argue that having positive attitude of host community is a prerequisite for sustainable tourism development in one area (Andereck,

Valentine, Knopf and Vogt, 2005). Wang, Bickle and Harill (2009) found that local community said that they wanted to see tourist and have tourism development in their area because they think that tourism provide them an economic reward. However on the contrary cited in Andereck *et al.* (2005) concluded that local community cannot support any tourism development if they perceive that it affects their culture or if it brought social negative impacts such as prostitution drug abuse and other in their area. In communities where there is a strong tie with culture the impact of tourism might sometimes see and noticed easily as we see and easily notice on other type of destination. Hamer had been visited by tourists since 1950s yet the culture is still kept as it was many years back.

There were different stakeholders whose economy was directly dependent on tourism. Local residents, local guide association, tour operators and travel agents and hospitality sectors as well as local government were some of the primary stakeholders of tourism development in Hamer. More than 20 local guides were from Hamer community who desperately need to see tourist in Hamer every day. Local guide association called Evangadi was established in 2001 in Turmi, Hamer. All members receive 200 birr per-diem from a group or individual of tourist visiting Hamer. Of the 200 birr they are obliged to pay 100 birr for the association. Without local guide tourist are not advised to enter and visit any Hamer villages. Thus both tourists and backpackers usually uses local guide.

Turmi is a small town whereby more than 2500 people live, four lodges and more than 10 hotels and pensions are found. As town mayor told us the town's economy is highly dependent on tourism. Electricity power was generated and some hospitality sector investment observed because tourism is here in Hamer. As long as tourism is being existed here the growth of Turmi will continue to develop. Tourism has been attracting investors to the town (interview, April, 2015).

All tour operators sell Hamer to tourists within their southern Ethiopia route. They promote the bull jumping and evangadi dance under their website and brochure. This obviously created expectation in tourist mind. As they promised these tour operators have been bringing tourist to Hamer. One tour manager whom we interviewed at Hamer told us: *"I came here with tourists to show them the real (authentic) cultural ceremonies and live of Hamer. I took them to Keskie to show them how bull jumping ceremony is celebrated among Hamer."* to the question why she took tourist to Hamer. She also replied to the subsequent question that stated as *"what would happen if whipping is not to be part of bull jumping ceremony?"* as follow:

From the beginning my company wouldn't promote it and look for other. We can skip the whipping part. But my concern is how whipping is avoided? What would happen to bull jumping? Would it continue as it was before or not? These questions are important to consider before intervention. (Interview, April, 2015)

Of the total respondents that were interviewed from visited villages 86.5% said that they obtain benefit from tourism. And 32 respondents of which were from never visited village obtained

benefit from tourism. They obtained the benefit while they were attending bull jumping ceremony. Thus a total of 73% respondents obtained economic benefit from tourism. Most of the respondents that had never obtained benefit were from never visited villages. Statistically, we can conclude that there was no significance difference between number of respondent who obtain benefit in terms of obtaining benefit from tourism regardless of the type of village from where respondent belongs and are.

76.7% respondents said that they received certain amount of money from tourists while 23.3% received money, soap and sweet and sometimes cloths. Most of the respondents said that they received 200 ETB from an individual tourist attending bull jumping. This means an individual father of the boy who jumps bulls will receive more than a 1000 ETB if only five tourists are to attend in the ceremony. Apart from this tourist visiting village are expected to pay more than 10 ETB for taking picture of a girl or a kid. To the question how often they get money, most of the respondent said that they get money when tourist visit their village or attend bull jumping (this is only once in life benefit to the father of the bull jumper). Other said “the benefit is not frequent, it is sometimes”. All respondent said that they didn’t depend on tourism rather they depended on cattle herding. Even though they obtain in adequate and unevenly distributed benefit, they want to see more tourists in their village.

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Table 4: Tourism products offered to tourists

WHAT DO YOU OFFER TO TOURISTS WHEN THEY COME TO YOUR VILLAGE?	COUNT	PERCENT
<i>Attend evangadi</i>	10	10.2
<i>Village visit</i>	19	19.4
<i>Body decoration</i>	1	1.0
<i>Coffee ceremony</i>	14	14.3
<i>Try to experience our lifestyle</i>	25	25.5
<i>Attend bull jumping event</i>	10	10.2
<i>Mixed of above</i>	10	10.2
<i>Other: hand craft</i>	9	9.2
<i>Total</i>	98	100.0

Source: Survey, 2015

To the questions what tourist do when they come to their village, they said that tourist attend evangadi dance, visit village, try to experience their lifestyle, attend bull jumping, attend coffee

ceremony and other; such as body decoration, buying handcraft and take photo of girls and kids (see table 3). Of the many villages of Hamer, local guides only take their customers to eight villages that are near to Turmi and accessible through vehicle (Interview, February, 2015). There were four areas of tourist interest according to informant for which guides take them, these were; village visit, attend Evangadi dance show, Attend bull jumping ceremony (see figure 4a) and or visit market places at either Dimeka or at Turmi.

Henrique and Custadio (n.d) found that folk dances were more important for tourists than for local communities in terms of folk dances cultural or aspiration value in Portugal. They also found that local were economically beneficiary of folk dance through cultural tourism development in their environment. Thus from this premises we can of course suggest and say that evangadi dance is important for locals in generating economic benefit from tourist.



Figure 5: Bull jumping (left photo) and House of Hamer (right photo)

Nonetheless they the four tourism products are important, Bull jumping and evangadi dance were found to have HTP component called Whipping. We believe bull jumping and dance are not harmful but the practice of whipping. Thus asked the following questions: whether they can be practiced without whipping? Can't girls refuse dancing with the boy they don't like?"

Table 5: Local people response to questions whether they think tourist would visit their village in the absence of bull jumping and whipping and their reasons for their response

<i>Questions</i>	<i>Answers</i>	<i>Count</i>	<i>Percent</i>
<i>Do you think tourists would come to your village in the absence of bull jumping with whipping practice?</i>	Yes	80	67.5
	No	33	32.5
	I don't know	10	8.1
	Total	123	100.0
<i>What do you think is the reason that tourist could come in the absence of such practices?</i>	We have other cultural resources that we can show to tourists	80	100.0
<i>Why do you think that tourist wouldn't come to your village?</i>	Our village has never been visited yet	27	67.5
	Tourist come for it	3	7.5
	Other	10	25.0

As shown in table 5 above, 83 (67.5%) of respondents believed that tourist would come to their village in the absence of bull jumping with practice of whipping women because they all think that there are other cultural practices that they can show to tourists. But 24.4 percent of respondents didn't believe that tourist would come to their village in the absence of bull jumping and whipping because they believed that tourist has never visited their village yet and tourist come for it. Therefore from this result it can be concluded that local people believe that they have other cultural practices to show tourists as a substitute to bull jumping and evangadi.

Table 6: Reasons why local people want to continue practice cultural activities

<i>What is your reason for the continuation of cultural practices shows that you have been showing to tourist in their absence?</i>	<i>Frequency</i>	<i>Percent</i>
We practice primarily for us not for tourist	79	64.2
We have been practicing them in the absence of tourism	42	34.1
Other	2	1.7
Total	123	100

Source: Survey, 2015

As depicted in table 6 above, all respondents believed that they wouldn't stop practicing any cultural practices such as bull jumping and dancing that have been shown to tourists for two major reasons. The first reason that was given by 64 percent of the respondent is that "we have been practicing primarily not for tourist but for us. We had never practiced bull jumping for tourist for example". The second reason that was mentioned by 35 percent of respondent was "*we have been practiced them in the absence of tourist*". Indeed, the first reason was given from villages where there has been tourist flow whereas; the second reason was given from villages that had no and very little visitation by tourist. Therefore from this it can be concluded that local people practices bull jumping and evangadi dance with whipping in the absence of tourism which means local people does not practice for tourists.

But if we look at the two other prevalent HTPs such as *Mingi* and forced abortion for instance, they both show a decline but not whipping. It is possible to draw that different factor such as culture, knowledge and awareness might have significance influence on the fight against all the three HTPs.

However, an informant interview made with district and zonal tourism offices representatives and some local guide revealed that tourism has to some extent an impact on the practice. Mr. Tesfaye Cultural studies expert at the zone said; "*wedding is being increased and has been taken place frequently in Hamer especially when tourist visit is increased*". He additionally said;

"The wedding ceremony has been taken place at wrong time just for the sake of benefit from tourists. Bull jumping takes place during harvesting period but what we have seen was different. Bull jumping is now being takes places at any time those people like guide like. Some tour guides have shown artificial or stage bull ceremony for the sake of money" (interview, 2015).

Wedding ceremony is practiced every year when there is production i.e. there is more practice on September-November every year. But what we have observed confirms that Mr. Tesfaye saying was true. We went to Hamer on April, 2015 when production is low but we found more than three bull jumping ceremonies in Keskia within just a week.

Mr. Ashebir the head of the department on the other hand said that some local guide associations encouraged for the practice of HTP in these two weredas. He said;

Tourist wants to see whipping. This is another challenge for the fight against HTP. Despite all these challenges there are some positive changes at least in minimizing HIV transmission that was caused from beating more than one woman with the same thin stick (Archume). We are able to inform Hamers to beat women with different sticks. We are working in building capacities of our guide who are unethical and have lack of knowledge and awareness through training and supervision. (Interview, April 2015). Local guides witnessed that they have got different training opportunities from different organizations about tourism, epidemic disease and other (interview, 2015). Another local guide said that they wanted to have more training opportunity that improve, enhance and change their knowledge, skill and attitude about tour guiding, HTP and tourism.

An informant from women affair department said;

“We provided training to tourism sector professional and local guides of our zone but they themselves cannot bring any positive change that contributes something to reduce HTP in these two Woreda. For instance the tourism department of the zone has published a magazine that encourages and have message for practice of HTP. As soon as we notice what the office was doing we immediately tried to stop such thing and advised for future.” (Interview, April, 2015)

The health extension worker (informant) in Hamer district said that tourism has a negative impact on the fight against HTP. He believed that tourism was encouraging HTP in Hamer and said that in areas where there is tourist the practice of HTP is higher than in areas where there is no tourist visit. For instance, he said that HTP is not reducing in around Turmi. He recommended that local guide and even tour managers need to get training about HTP. According to the head hamer health office, in kebeles (PA) such as Sinbele, Besheda and Denbale as well as Dimeka, practice of HTP was reducing compared to other kebeles where Hamer communities live. The informant said; *“We trained guides but failed to monitor the outcome of the training. Guides know everything but lack commitment. There is positive change in reducing Mingy but not in Whipping.”*

As finding revealed, tourism has been inevitably playing an economic and social role. Trying to stop the practice of bull jumping and evangadi dance because they have HTP component would cause an obvious negative consequences. But as many informants and even locals suggested, it is possible to have bull jumping ceremony and evangadi dance event in the absence of whipping.

CONCLUSION AND RECOMMENDATION

Three most prevalent HTPs were identified in Hamer. Of these whipping women during bull jumping ceremony and dance is the most shown HTP to tourists. Majority of married Hamers practiced it for different reasons. There was no significant difference between the supporter and opponent of continuation of whipping in Hamer. This tells there is a need to create awareness... Finding revealed that though majority of respondents obtained little benefit from tourism, but they wanted to see more tourists in their village in order to get more benefit from tourism. All respondents confessed that their livelihood was not dependent on tourism. But observation and informant interview revealed that tourism was playing major economic role among different stakeholders. Local people believe that tourism has nothing to do with the continuation of HTP in their village. In contrary, experts and politicians whom we interviewed argued that tourism is a cause and an agent for the presence of HTP in Hamer. However neither sees tourism as a means for eradication of HTP if used.

Even though all locals confessed that they have practiced bull jumping for the sake of culture, evidence shows that there are some members of the community who practiced seeking money from tourists. Besides occurrence of bull jumping event in uncommon period of time could also took as evidence that locals perhaps are forced by tourism unknowingly or unintentionally. In

terms of the intention to stop whipping, finding shows that lower level of interest of females than male respondents. This could perhaps directly link with their level of knowledge. Thus breaking the culture of not sending female to school and other challenge yet to be reduced and solved. Therefore, in order to eradicate harmful traditional practice especially whipping from Hamar, using tourism as a tool can be one alternative means besides to creating awareness. Here is the explanation how tourism is used as a tool;

Concerned government body should first identify bull jumping areas and let designate them as cultural show center where there is strong control over the practice resides. Then train local guides as well as some commuted individuals who ... Choi and Sirakaya (2005) suggested that if there is a need for successful tourism development, then making resident focal point of the development should be there.

Further study on the attitude of tourist visiting Hamar should be undertaken in order to develop better option by considering their opinion.

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