

## **Coffee Tourism in Ethiopia: Opportunities, Challenges, and Initiatives**



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# **Coffee Tourism in Ethiopia: Opportunities, Challenges, and Initiatives**

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to the University of Exeter as a thesis  
for the degree of Doctor of Philosophy in Geography  
January 2014

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## Abstract

This thesis explores the opportunities, challenges, and initiatives for coffee tourism in the context of Ethiopia. My research addresses five themes to achieve its research aims, which are as follows: arriving at prospective coffee tourism frameworks; addressing the reasons behind the underdevelopment of coffee tourism in Ethiopia; highlighting coffee tourism's opportunities and challenges in Ethiopia; identifying potential coffee tourists, and; initiating coffee tourism through local collaborations. The core research methodologies are: fieldwork in Ethiopia involving a series of interviews with key stakeholders and a detailed case study of one potential coffee tourism region; digital ethnography, and; knowledge transfer activities enabled by several conceptual approaches such as development in Africa, power relations, reformed orientalism, situated knowledge, self-other, emotional geographies, and participatory geographies. Through this research, I found that coffee tourism cannot simply be a combination of coffee and tourism; coffee tourism needs to be understood through various contexts in addition to that of tourism; coffee tourism can be a more practical tourism form and a new coffee marketing vehicle in Ethiopia, and; coffee tourism potentially brings more advantages to the coffee industry in coffee bean exporting countries with current sustainable coffee initiatives such as fair trade or other coffee certification projects. Coffee tourism is not widely discussed in academia, and I argue that this research addresses several gaps in the literature: suggestions for coffee tourism frameworks, coffee tourism research in the context of Ethiopia, coffee tourism research beyond simple analysis in terms of the tourism or coffee industries, and a new illumination on Ethiopian culture, tourism, and coffee culture. Raising the topic of South Korea's impact in Ethiopia as well as the East Asian role in coffee tourism is also an important contribution to academia. During my PhD tenure, I found a potential global partnership between coffee bean exporting countries and coffee bean importing countries through coffee. Ethiopia is an ideal place for coffee tourism, and it is my hope that coffee tourism could present an approach that brings to light Ethiopia's cultural wealth.

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## Acknowledgements

I do not consider my research experience at the University of Exeter as just a 4-year PhD project. Due to the lack of primary data on coffee tourism in Ethiopia and a secure coffee tourism definition, my research process was not easy. Over the course of my journey, I have studied in several countries and met many interesting people. The people I met on this journey, from whom I learned so much, were very supportive. I encountered many researchers, many development aid workers, and a large number of specialists on the coffee and tourism sectors in different locales. Moreover, I cannot forget the encouragement I received from my family and friends, even though I have been away from my homeland for a long time. Without their support, I could not finish this research project. I would like to express my gratitude to all of them.

I then must mention two key academic supporters for this research project. The first is my previous supervisor, Professor Shiro Kodamaya, from Hitotsubashi University in Tokyo, Japan. When I first suggested pursuing my then new research topic of *coffee tourism*, he was very enthusiastic and encouraging even though his research was not directly related to coffee, tourism, or Ethiopia. Had he not shown confidence in this research idea, I might be conducting a very different research topic now and might not even have come to the UK to pursue my PhD. The other is my primary PhD supervisor, Professor Paul Cloke, from the University of Exeter, UK. Even though I am an international student with a different academic background compared to many of the students in the Department of Geography, I was made welcome and managed to successfully integrate into the research environment in the UK far better than I anticipated. This is all thanks to his encouragement and support. His critical advice always led me to investigate new areas in a far wider, deeper, and harder approach and saw me through the completion of this project. I am very proud of my research achievement under his supervision for my PhD tenure. I must give thanks to both of my academic supporters once again.

Also, I must show appreciation to my financial supporters who helped me conduct my research. My department kindly funded my academic programme and

6 months of fieldwork in Ethiopia. The Funds for Women Graduates (*FfWG*) also kindly supported my PhD thesis write-up process financially during my final year.

Furthermore, I would like to thank the following people for all their support: Hassan Hejairi, Myungseop Lee, Keumjoo Park, Heekyu Jung and family, my Japanese host mother Satsuki Kinoshita, Professor Masayoshi Shigeta in Kyoto University, Japan, Shiratori Kiyoshi, Kurumi Kiyoshi, Tanaka Toshikazu, Ito Yoshimasa, Tomohiro Shitara, Yuka Kodama, Helen Pisarska, Andualem Kedir, Mr. Ashibr, Meraf Kebede in Chapter Ethiopia Tour, Dr. Terefe Degefa in Addis Ababa University, Ministry of Culture and Tourism in Ethiopia, Ministry of Agriculture in Ethiopia, Department of Culture and Tourism in Kaffa, Ethiopia, Keangnam Enterprises Ltd, Ethiopia and my friends Arapshow (Eo Hyo-Seon), Gi Jeong-Yi, Eunjin Yeom, Keehong Kim, Monk Soan, and Jeong Suk-Woo.

***For my parents***

## Abbreviations

AET	Authentic Ethiopia Tours P.L.C.
ANWTS	Australian National Wine Tourism Strategy
AOC	Appellation d'Origine Contrôlée
AU	African Union
AusAID	Australian Agency for International Development
CBT	Community-based Tourism
CCIT	Catering and Tourism Training Institute
CLU	Cupping and Liquoring Unit
CNN	The Cable News Network
CSCE	Coffee, Sugar and Cocoa Market
CV	Curriculum Vitae
EAFCA	Eastern African Fine Coffees Association
ECBP	Engineering Capacity Building Program in GIZ
ECDA	Coffee Plantation Development Association
ECEA	Ethiopian Coffee Exporters Association
ECFF	Ethiopian Coffee Forest Forum
ECGPEA	Ethiopian Coffee Growers, Producers and Exporters Association
ECMC	Ethiopian Coffee Marketing Corporation
ECX	Ethiopia Commodity Exchange
EPRDF	Ethiopian People Revolutionary Democratic Front
ERA	Ethiopian Road Authority
ETB	Ethiopian Birr
FDRE	Federal Democratic Republic of Ethiopia
FIFA	Fédération Internationale de Football Association (English: International Federation of Association Football)
FLO	Fairtrade International
FRG	Farmer Research Group Project in JICA
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit (English: German Society for International Cooperation)
GIZ-ECBP	Deutsche Gesellschaft für Internationale Zusammenarbeit - Engineering Capacity Building Program



GNP	Gross National Product
HDI	Human Development Index
HIV/AIDS	Human Immunodeficiency Virus Infection / Acquired Immunodeficiency Syndrome
IBC	Institute of Biodiversity Conservation
ICA	International Coffee Agreement
ICO	International Coffee Organization
IDE-JETRO	Institute of Developing Economies
IHO	Institute of Human Origins
IMF	International Monetary Fund
JAICAF	Japan Association for International Collaboration of Agriculture and Forestry
JANES	The Japan Association of Nile-Ethiopian Studies
JICA	Japan International Cooperation Agency
JICA-FRG	Japan International Cooperation Agency – Farmer Research Group
KBS	Korean Broadcasting System
KCIS	Korean Culture and Information Service
KDE	Korean Development Experience
KFCFCU	Kafa Forest Coffee Farmers Cooperative Union
KPAP	Kilimanjaro Porters Assistance Project
KOICA	Korea International Cooperation Agency
KOPIA	Korean Project of International Agriculture
KSUC	Korea Saemaul Undong Center
KUONI	Kuoni Travel
LIFFE	London International Financial Futures and Options Exchange
MAB	Man and the Biosphere Programme
MoFA	Ministry of Foreign Affairs
MoFED	Ministry of Finance and Economic Development
MoT	Ministry of Trade
NABU	The Naturschutzbund Deutschland ("Nature and Biodiversity Conservation Union ")
NGO	Non-governmental organizations
NZD	New Zealand Dollar

OCFCU	Oromia Coffee Farmers Cooperative Union
ODA	Official Development Assistance
OECD	Organization for Economic Co-operation and Development
OVOP	One Village, One Product
PAR	Participatory Action Research
P.O. Box	Post Office Box
RHWCD	Random House Kernerman Webster's College Dictionary
ROBERA	Robera Private Limited Company
SCFCU	Sidama Coffee Farmers Cooperative Union
SCAA	Specialty Coffee Association of America
SCAE	Speciality Coffee Association of Europe
SCAJ	Speciality Coffee Association of Japan
SNNPR	Southern Nations, Nationalities, and Peoples Region
STA	STA Travel
SZFEDD	Sidama Zone Finance and Economic Development Department
SZTPH	Sidama Zone Tourism, Parks and Hotels
TED	Technology Entertainment and Design
TICAD	Tokyo International Conference on African Development
UCC	UCC Ueshima Coffee Company
UCOTA	Uganda Community Tourism Association
UN	United Nations
UNDP	United Nations Development Programme
UNESCAP	The United Nations Economic and Social Commission for Asia and the Pacific
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNWTO	United Nations World Tourism Organization
USA	The United States of America
USAID	U.S. Agency for International Development
USAID-ATEP	U.S. Agency for International Development – Agribusiness and Trade Expansion Program
USAID-ESTA	U.S. Agency for International Development – Ethiopian Sustainable Tourism Alliance
USD	United States Dollar

WEF	World Economic Forums
WTM	World Travel Market
YCFCU	Yirgacheffe Coffee Farmers Cooperative Union
ZTTA	Zest Tour and Travel Agency

## Preface

### A Fascination with Coffee Tourism in Ethiopia

#### *Encountering Ethiopia in South Korea*

Over the course of my PhD tenure, many people asked me about what led me as a Korean to research Ethiopian coffee tourism in the UK by way of Japan. In response to these questions, I must begin by explaining my journey towards Ethiopia. I must also address my beginnings in researching coffee tourism and how this research progressed.

I was previously involved in a voluntary activity related to translating letters in a South Korean NGO (hereafter 'Korea' refers to South Korea in this thesis). The NGO sent me 30 letters every week in a large stamped envelope and my role was to translate those letters from English to Korean. I then sent back the translated letters by post to the NGO, which then proceeded to send the translated letters to its beneficiaries. At the time of my involvement, all letters received were from Ethiopian children. Honestly, I did not know where Ethiopia was in Africa before this voluntary experience. Ethiopia (officially known as the Federal Democratic Republic of Ethiopia for which I use just 'Ethiopia' in my thesis) is a landlocked country located in the Horn of Africa (see Figure 0.1). Its capital city is Addis Ababa.

Throughout the time leading to my involvement, I had little interaction with African countries, which I assume is mainly due to the Korean education system's emphasis on developed regions such as the USA, Western Europe or Japan, rather than on developing geographical regions such as Africa. My interest in Ethiopia and its culture began through those letters written by Ethiopian children.

My understanding of Ethiopia at the time was as undeveloped as my knowledge of Africa as a whole. I was not able to clearly distinguish Ethiopia's culture from the rest of Africa's. When I tried to find material on Ethiopia, I had to begin with Africa. One of my friends laughingly said to me, "What you are doing is almost

like studying Japan as if it represented all of Asia.” I was guilty of assuming that a single country could reflect an entire continent.

**Figure 0. 1 Location of Ethiopia**



*Source:* Author

However, I was limited to resources on Africa in order to at least initially understand Ethiopia. My earlier attempts in trying to better understand Ethiopia were difficult because I could not find much literature on Ethiopia – let alone Africa – in Seoul’s bookshops. The situation has still not drastically improved. Books available in Korean related to Africa were not even written by Koreans but translated from other languages. Due to the 2010 FIFA World Cup in South Africa, many books introducing the whole of Africa were published in Korea but these tended not to be aimed at adults. It became clear to me that there was a scarcity of resources related to Ethiopia available to the public in Korea. Recently, some books for adults on Ethiopia have been published in Korean but

most of those books' authors have had very short periods of actual interaction with Ethiopia (e.g. Park, 2009; Son, 2010).

One of my earliest impressions of Ethiopia was that it produced coffee and that the Ethiopians had an interesting cultural practice called the coffee ceremony (see Chapter 5 and 8). However, this was a minor footnote in comparison to the many negative images I had of Ethiopia. Ethiopia is not often presented in a positive light in the media (see Chapter 6). In 2011, a TV documentary on Ethiopia became popular in Korea. It focused on how some Ethiopian tribes that practice a 'primitive' lifestyle suffer from climate change and hunger (Jang and Han, 2011). In my opinion, the documentary ultimately did not help Koreans understand the *real* Ethiopia because it focused on the perceived stereotypical images of Africa (or Ethiopia) rather than on the real culture of Ethiopia. Through most available media sources, my knowledge was limited to learning that Ethiopia is a very poor country that suffers from famine, extreme poverty, political instability, and HIV/AIDS. This was between the years 2003 and 2004.

Between 2006 and 2007, I worked in a festival organisation in Hwacheon, a local government in Korea, as a promotion director. During my stay in Hwacheon, I learned that Hwacheon was planning its World Peace Bell Park project. The government of Hwacheon dispatched goodwill ambassadors to conflict zones or UN member states that were involved in the Korean War in 1950 so that the goodwill ambassadors would collect empty firearm cartridges and peace messages from each of their assigned places. The Hwacheon government tried to display this found material in a new memorial complex in the World Peace Bell Park and aimed to build a big peace bell made of all the empty cartridges. I knew that Ethiopia was among those designated countries: it was one of 16 UN member states in the Korean War and also had armed conflicts with neighbouring countries. Not too far from Hwacheon, in an area called Chuncheon, is a twin war memorial place with its sister site being located in Addis Ababa. After several visits with the county mayor, I was selected to go to Ethiopia as a goodwill ambassador. I was then able to visit different parts of Ethiopia over a course of three months and completed my tasks there. The World Peace Bell Park, which is a symbol of peace between South Korea and North Korea, was opened in 2009.

Despite the challenges of having little previous information on Ethiopia, I learned through my trip that Ethiopia has a rich culture and varied traditions. In fact, the Ethiopia I discovered was very different from that depicted by the media. It is clear that Ethiopia suffers from a conflict between its realities and its perceived image (see Chapter 6). The Korean government supports Ethiopia as a core aid recipient country because among the 16 UN member states that were involved in the Korean War, only Ethiopia still struggles with poverty (personal communication from a Korean diplomat in Addis Ababa). Many NGOs and missionaries were also involved in activities related to Ethiopia's development. I hoped that I would be able to support Ethiopia's development should the chance present itself. This was between 2006 and 2007.

### ***Masters Course on Coffee Tourism in Japan***

After completing my work with the festival in Hwacheon, I decided to pursue my Masters studies in Japan. Although I already held a Masters degree in Arts Administration from a university in Korea, I wanted to further study international development using cultural resources. I heard that several Japanese universities offered strong international development courses. Moreover, many African countries wish to learn from Asia's economic development experiences, and there are many Japanese researchers and development aid workers whose work is related to Ethiopia. Japan therefore became an attractive place for my Masters degree education.

According to my research, Japan is an important country both academically and practically for coffee (and for future coffee tourism practice) and for Ethiopian research (see Chapter 6, 7, and 9). Pankhurst (2006) also states that Japan is a significant country in Ethiopian research alongside others such as Germany, UK, France, Italy, and USA. When compared to Korea, Japan clearly seemed to provide a better environment for Ethiopian Studies. There are even academic and public associations specifically about Ethiopia such as *The Japan Association of Nile-Ethiopian Studies* [*Nihon Nairu-Echiopia Gakkai* in Japanese] (JANES, 2012) or *The Ethiopian Association of Japan* [*Nihon Echiopia Kyoukai* in Japanese] (EAJ, 2012). Obtaining research material specifically on Ethiopia in Japan was an exciting new experience for me. Due to this connection, I was

frequently able to meet Japanese researchers and development aid experts during my trips to Ethiopia.

My original proposed research theme for my Masters degree focused on the “Korean Village” development project. When I first visited Ethiopia for three months, I found that there is a small village called the Korean Village (or *Korea Safar* as it is known in Ethiopia) in Addis Ababa, which was built by Ethiopian veterans of the Korean War upon their return to Ethiopia. Around 30,000 residents including the veterans’ families still live there, according to an interview I conducted with a veteran’s son in 2006. During Ethiopia’s communist era, the veterans and their families suffered because they had fought against North Korea and its allies in the war, and they still suffer from poverty. This issue has as of yet not received significant academic attention. The bulk of my findings were in the form of a short Japanese article on the matter (Jyojima, 2007) and some Koreans articles written for the general public, among which are some of my own publications (i.e. Yun, 2007a). I wanted to do something for them with my knowledge. This was in the year 2007.

My research topic then gradually changed. I wanted to extend my research interest to other parts of Ethiopia. However, the core topic has not changed: Ethiopian culture. This is when I began studying the development of Ethiopian tourism. I have been continuously fascinated by Ethiopia’s cultural richness.

While I worked in Hwacheon, I realised that culture can considerably change society. Hwacheon’s people told me that they had only water, people, and a very weak infrastructure before starting the festival in which I was involved. Most Koreans did not know where Hwacheon was, so that in order for the people of Hwacheon to introduce their hometown they would resort to just explaining the nearest *big* city (people from small towns or small countries probably share similar experiences). Now Hwacheon is very famous for its festival – the Hwacheon Sancheoneo (or ‘Mountain Trout’) Ice Festival – which has since gone to become the number one winter festival in Korea and has been listed as one of seven wonders of winter by CNN and Lonely Planet (2011). Furthermore, its agricultural produce is sold for a high price due to the place’s perceived brand name. This experience led me to imagine experimenting with that



approach in Ethiopia, which also has abundant cultural resources despite its extremely weak infrastructure.

Much of my stay focused on cultural heritage sites while I visited Ethiopia. At the time, Ethiopia had eight world heritage sites designated by UNESCO, with one being a natural heritage site (a ninth heritage site has since been added by UNESCO in 2011). I had begun studying many cases of cultural heritage tourism (e.g. Silberberg, 1995; Du Cros, 2001; McKercher and Du Cros, 2002) and concluded that such a theme may be more helpful to Ethiopia than only studying the Korean Village development project. However, I had to change my plans after visiting Harar in Eastern Ethiopia (see Figure 3.1).

I visited Harar as part of my field research for my Masters thesis. The entire city of Harar was designated as a UNESCO cultural heritage site (see UNESCO, 2012d). Harar also produces high quality Mocha coffee, which is enjoyed by many coffee enthusiasts. Moreover, the French government was supporting development projects in the cultural sector because the famous French poet Arthur Rimbaud lived in Harar. I was very confident that this place had potential for future tourism development associated with several cultural resources. Curiously however, local people did not know about the UNESCO designation and its care for cultural heritage, or about foreign government support. Some even stated that such a designation does not bring much benefit to them. I was very disappointed by my field research findings and had to honestly report them – neglecting residents' attitudes towards tourism development - to my university department in Japan.

I did learn, however, an interesting and important detail during my field research: every Ethiopian – including the people of Harar – knows coffee very well and enjoys consuming coffee daily. This seemed logical considering Ethiopia's status as the birthplace of coffee. In fact, coffee is an integral part of Ethiopian life and plays a sizable role in Ethiopia's economy (see Chapter 4). It was this realisation that led me to think of the possibility of some kind of tourism associated with coffee in Ethiopia. Searching the Internet for the terms “coffee and tourism” and “coffee tourism”, I was not able to find any academic results, and

found only some promotional programmes in coffee plantations based in Central America.

I realised that this kind of tourism is not yet popular and I felt assured of the possibility of establishing coffee tourism in the birthplace of coffee, Ethiopia. My research focused on rural-based coffee tourism (see Chapter 2) with reference to other rural-based cultural tourism such as agro-tourism or wine tourism. I was particularly interested in the wine tourism system (e.g. Getz, 2000) and wine tourists' behaviours (Charters and Ali-Knight, 2002; Getz and Brown, 2006). Some wine tourism researchers' works (Hall et al., 1993; Hall and Mitchell, 2000; Hall et al., 2003; Mitchell and Hall, 2006; Getz, 2000; Getz and Brown, 2006; Charters and Ali-Knight, 2002) have helped me better understand the coffee tourism framework as an analogous tourism model, and to visualise structuring coffee tourism into destination development. Even with little field research experience prior to my research on coffee tourism in Ethiopia, I felt confident about the potential strengths of coffee tourism. I also found an academic research paper that made mention of coffee tourism's benefits and it encouraged me to continue the research.

*[t]he cooperative worked with the National Coffee Association to initiate a pilot **coffee tourism** project which attracts additional visitors to the community and will potentially increase the income of both members (through tour sales) and non-members who will have an expanded market for their artisan crafts and service sector, including newly built (and locally owned) hotels, restaurants, and internet cafes (Lyon, 2007a: 249).*

I then went on to complete my Masters dissertation, which is entitled *Coffee Tourism in Ethiopia: Its Cultural Uses and the Regeneration of Indigenous Resources for Rural Development* with the simple idea of combining coffee and tourism. This was in between 2008 and 2009.

### ***Cross-Cultural Research on Coffee and Tourism in the UK***

After I finished my Masters course in Japan, I continued my PhD course in Japan for six months. However, based on recommendations I began searching

for other academic institutes to develop my research interests and became interested in universities in locations unfamiliar to me. Furthermore, I wanted to develop my coffee tourism ideas more critically and in a different academic environment. I finally moved to my current University in the UK. I studied Philosophy for my Bachelors degree in Korea. My studies also led me to China for my individual interest in various Chinese ethnic groups' cultures. I studied Arts Administration and International Development studies in Korea and in Japan respectively. I then became a Human Geographer in the UK. A publisher in Korea was interested in my background and asked me to write a personal essay book (Yun, 2011b). I accepted the idea and worked on seeing my book published whenever I had time. Here in the UK, I managed to continue with my research topic: coffee tourism in Ethiopia. This was in 2009.

The UK academic environment was very new to me compared to that of East Asia. Most significantly, I found it interesting that the people I have met in the UK had different approaches to understanding my core research topics: coffee, tourism and Ethiopia. I began wondering about the significance of having been raised in a country with no history of colonising other locales. When I was in Japan, I felt that the Japanese education system generally tried to hide Japan's historical faults towards Korea. However, I did not make an issue out of this academically because my research field was not on Korea but Ethiopia. I have researched tourism in some South Asia countries in a colonial context (McTaggart, 1980; Picard, 1990; Azarya, 2004; Burns, 1999; Harrison, 2001) and began to link some findings to my research topics in the context of Ethiopia. I soon realised that no one mentioned to me the link between coffee and colonialism or post-colonialism (including my colleagues and my Japanese academic advisor) when I was in Japan.

Regarding this, the environment of the UK is clearly different from Japan or Korea. I felt that there is a sense of awareness about *guilt* because of its colonial history, and my research topics – coffee, tourism and Ethiopia – cannot sidestep this perceived sense of guilt. I had to rethink my research topic within this context (see Chapter 2 for more details). In the UK, coffee is not just a social or cultural beverage as it is in the cases of Korea or Japan. Although Japan has a colonial past, it was not involved in the coffee industry in its

colonies. My findings on the different understandings of coffee (see Chapter 7) and its implications added to my interest in some ethical consumption movements (see Blowfield, 2003; Barnett et al., 2005; Harrison et al., 2005; Opal and Nicholls, 2005; Lewis and Potter, 2012) such as fair trade coffee (see Raynolds et al., 2007; Jaffee, 2007; Cycon, 2007; Fridell, 2007; Hall, 2010a). Coffee may be seen as the representative product of the fair trade movement but I had originally overlooked making the link with this issue in my previous research including my Masters thesis. When I was in Japan, fair trade products were available in a limited number of places, and were often considerably more expensive than alternatives. While I was looking at the fair trade products including coffee in every shop in the UK, I began to think about the connection between ethical consumption and my research topic (see Chapter 2).

I believe that I have been fortunate as a researcher. Had I not come to the UK, I do not think that I would have experienced these sorts of intellectual debates. I have further developed my findings and made an effort to include them in my thesis while I develop my own coffee tourism ideas from my Masters thesis. The academic environment in the UK helped me to develop and discover new approaches to my research while allowing me to recognise that I am in a very special position and situation: three continents of understanding and a different academic background. When I was in Japan, I did not notice the significance of this and did not have any interest in cross-cultural research (see Chapter 2). Being in the UK afforded me the exploration of intellectual findings on some issues in a more critical and radical way. This, I believe, is a more developed and liberal approach; it is also a more conceptual approach. My primary supervisor always encouraged me to search for new findings and consider other potential intellectual avenues within the progress of my work. This has been a big change for me while allowing me to take a balanced approach without any cultural bias.

Also in the UK, I gradually found material related to coffee tourism research in academia. "***Coffee Culture, Destinations and Tourism***" (Jolliffe, 2010d) aided me in rethinking my initial coffee tourism framework and various coffee tourism approaches. Although the book did not focus on only coffee tourism, I was pleased when it was published and soon contacted the editor to receive

some useful advice on my research. I have published a book review on the book and its added implications to academia (Yun, 2012a). Aside from writing book reviews, I undertook knowledge transfer activities to share my understanding of coffee tourism with academics and non-academics. I presented a paper about the Ethiopian coffee ceremony at an international conference (Yun, 2010) and received much feedback from the audience at the conference. Through this chain of academic activities, I gained confidence in my progress in coffee tourism research. This was my experience between 2009 and 2011.

### ***Practical Coffee Tourism in Ethiopia***

In 2011, I completed six months of field research in Ethiopia. Retrospectively, I realise that I have visited Ethiopia from Korea, Japan and the UK. Preparations before going there were different each time and the reactions of the people I met along the way regarding my journeys to Ethiopia were also various. I think that these reactions reflect their understanding of Ethiopia.

Through my most recent experience in the field, I finally conducted research specifically addressing coffee tourism in Ethiopia to discover its opportunities, challenges, and initiatives. Before going to Ethiopia, I was very confident that coffee tourism could be a good development model for both sectors (i.e. coffee and tourism) in Ethiopia, but honestly also felt that it was a somewhat vague concept due to lack of primary data. In the earlier stages of my fieldwork, it was not easy for me to diverge intellectually from the agro-tourism concepts suggested by wine tourism or tea tourism researchers. However, when I became familiar with the topic of coffee tourism in the field vis-à-vis Ethiopia, I was finally on my way to better develop the concept of coffee tourism that had been eluding me for many years.

Being in the field also pointed me towards distinguishing between “tourism with coffee” and “coffee with tourism” (see Chapter 2). Although I could find no sound examples of successful coffee tourism practices, I was convinced that I could experiment with many possible elements for coffee tourism development in Ethiopia (see Chapter 7 and 8). Coffee, tourism, and Ethiopia: three topics

that gained a new conceptual aesthetic in my intellectual gaze after my field research in Ethiopia.

Compared to my previous visits to Ethiopia, my approach in 2011 became both broader and deeper. I thought that I would like to support Ethiopia not only academically but also practically through my research while I conducted fieldwork. Before going to Ethiopia, I did not expect that I could become an adviser in Ethiopia for different sectors although I was theoretically interested in *participatory research* (see Cornwall and Jewkes, 1995; Pain, 2004; Kemmis and McTaggart, 2005) and *public geographies* by Castree (2006) and Fuller (2008) (see Chapter 2 and 3 for more detail on the two topics). I had to act as a bridge between Koreans and Ethiopians, between Japanese and Koreans, between Japanese and Ethiopians, between Chinese and Ethiopians, and between Ethiopians and themselves. Moreover, I became a culture and tourism development adviser for the federal government of Ethiopia and several local governments in coffee growing areas. I also acted as a coffee tourism trainer for people involved in the tourism and hospitality industries. Many people who work in the coffee and tourism sectors wanted to learn new business ideas from me. My reactions to fieldwork experiences led me to also develop an interest in *emotional geographies* (see Anderson and Smith, 2002; Bondi et al., 2007) and the *ethnographic self* in the field as identified by Coffey (1999) (see Chapter 2, 3, and 9 for more details on the two topics).

Before leaving Ethiopia, the Ministry of Culture and Tourism invited me for a presentation on my research topic. I gave a presentation entitled “**Coffee Tourism Initiatives in Ethiopia**” to core players in cultural and tourism development activities from the Ministry and we had a discussion that lasted over an hour regarding the topic. All the people I met in Ethiopia were very friendly and showed me warm hospitality on the merit of my research, which I hope will be helpful for their country’s development. The federal government’s departments in Ethiopia such as the Ministry of Culture and Tourism and the Ministry of Agriculture provided documents encouraging people to support my research (see Appendix 1 for a sample of the documents). They accommodated me by expressing the view that coffee tourism is a new field and that I am the first researcher on Ethiopian coffee tourism (since no one else ever asked them

for documents associated with coffee tourism) and they await my final research results with anticipation. At this I would like to address another matter: although central and local government officers supported my field research in various ways, my PhD thesis is not a report intended to simply appease them. I hope that my research results in my thesis could push them to conduct coffee tourism widely in Ethiopia in hope that it would lead to positive change.

Through my fieldwork, I had the opportunity to reflect more deeply on coffee, tourism, and Ethiopia. Coffee is not merely seen in Ethiopia as an export product, which is unlike the case in other 'coffee bean exporting countries' (see Chapter 2 regarding the term). Coffee in Ethiopia is associated with the country's national identity (see Chapter 4). My understanding of coffee and coffee tourism clearly developed while in Ethiopia and I began to look at the relationship between post-colonial theory and my research topics: post-colonialism and coffee, post-colonialism and tourism, and post-colonialism and Ethiopia (see Chapter 2). Much of my understanding of post-colonialism is heavily informed by *Orientalism* (Said, 1979). Based on the *Orientalism* debate, I began developing the idea of an equivalent "**Africanism (or Reformed Orientalism)**" that seems to share a similar foundation (see Chapter 2 for more detail). A concept based on Orientalism, in my opinion, could be applied to Africa. Besides these intellectual findings, I also had to struggle with some conceptual topics when I was in Ethiopia such as "self—other", "here us—there them" and "image—reality" (see Cloke et al., 2005), which I contextualised while writing this thesis.

During my field research, my personal essay-book, entitled ***Study Nomad*** (Yun, 2011b) was published in Seoul, Korea. The monograph mostly explores my academic experiences in different countries for the past 10 years of my life, and I introduced Ethiopia and the concept of coffee tourism in the book. I hope that many Koreans could gain an understanding about Ethiopia and Ethiopian culture as well as coffee through my book.

Many Ethiopians asked me about my future plans in coffee tourism research and what I intend to do after finishing my field research, which led me to think about the responsibility of the researcher and my future contributions to

Ethiopia. Through my field research, I gained a better understanding of Ethiopia's culture, people, and realities alongside my own research topics. I am able to say that the six-month field trip became a turning point in my life as a researcher. This is my experience in 2011.

### ***PhD Thesis on Coffee Tourism in the UK Once Again***

My PhD thesis is based on nearly a decade of personal experiences with Ethiopia and related to my academic findings on coffee tourism. After completing my field research in Ethiopia, I understood the significance of my research both to academia and Ethiopia. I tried to expand on the overlooked or misunderstood gaps from my Masters thesis on coffee tourism. I also tried to strike a balance between the academic and realistic aspects of my work. There is some published research on coffee tourism (see Chapter 2) but the concept is still not clear. Moreover, it seems to focus more on the tourism side rather than on coffee or culture (which is also of great importance). After I returned to the UK from my fieldwork in Ethiopia, I attended my second international conference to present a paper on *coffee tourism potential in Ethiopia* (Yun, 2012d). I met many tourism specialists at that conference and had the chance to explain my research topic. Most interesting was that they all seemed to try to categorise coffee tourism as a new tourism form, and to look at it from only the tourism industry's standpoint while neglecting the coffee industry.

Many tourism definitions are evolving to arrive at clearer concepts. Wine tourism (e.g. Getz, 2000) or pilgrimage tourism (see Collins-Kreiner, 2010a; Collins-Kreiner, 2010c) are good examples. Needless to say, one cannot design a flawless a framework for understanding coffee tourism over the course of a few-year PhD project. However, I would like to establish a sounder framework for understanding coffee tourism that is easily accessible to my Ethiopian friends who are interested in my thesis (see Chapter 7). Moreover, I aim to write in a language that is easily understood by all. When I was in Ethiopia, many Ethiopians wanted me to submit my thesis as soon as possible and wanted to read my thesis. I hope stakeholders can read and understand this thesis without difficulty.

Although my research may become a small step towards coffee tourism research in academia, I hope that this research could become a key component



in policy development for coffee tourism in Ethiopia and other coffee bean exporting countries in the future. These are my experiences in 2012 and 2013.

# Chapter 1

## Introduction

### 1.1 What is Coffee Tourism?

Over the course of my PhD tenure, I was often asked questions concerning the definition of the *concept* of coffee tourism and my reasons for conducting research on Ethiopia as a student in the UK. Whenever I told anyone that my research topic was coffee tourism, they would ask me if this entailed picking coffee cherries in coffee farms. My response was that it does, but that this is only part of the equation. Some coffee tourism researchers (e.g. Jolliffe, 2010a) have stated that coffee tourism can be part of cultural and culinary tourism initiatives (see Chapter 2), while others suggest that “*current tourism theory shows that more can be done for coffee*” in reference to gastronomic tourism or cultural tourism in relation with coffee tourism (Johnston, 2010: 129). I agree with latter opinion regarding the motivation of tourists in coffee tourism, but both contextualisations offer only a limited definition of what coffee tourism is and can be. I essentially argue that the concept of coffee tourism needs to go beyond the mere *scope* of tourism and therefore that it is necessary to examine coffee tourism through a variety of approaches.

Can coffee tourism only be conducted in rural areas? Is it only for small groups of people? If a coffee expo is organised in a big city and many tourists visit there, is this excluded from the totality of coffee tourism? How about a coffee education course in *coffee bean exporting countries* or *coffee bean importing countries*? If someone takes a barista course in Brazil to open a coffee shop, can this be said to be an example of coffee tourism? I want to argue that coffee tourism could be used to describe all of these examples.

Although I submitted my Masters thesis based on the simple idea of the mixture of coffee and tourism, according to my research, coffee tourism cannot also be simply described as a combination between coffee and tourism: for coffee cannot conveniently (yet haphazardly) be attached to tourism. Coffee tourism is a new niche activity of varying scope. Nor is it just about tourism: rather it needs

to be understood as a complex hybrid of both the coffee industry, *and* the tourism industry. My approach in this thesis is to examine coffee tourism through the lens of both the coffee industry and the tourism industry in order to develop a framework for understanding coffee tourism, which takes both contexts seriously. For example, coffee tourism can be defined as a new marketing tool for the coffee industry or coffee destination. Yet coffee tourism is also seen as “a special interest tourism” such as adventure, sport and health tourism (Weiler and Hall, 1992) or a “niche tourism” (Robinson and Novelli, 2005) such as research tourism (Benson, 2005) or ethical tourism (Weeden, 2005) with coffee experiences from the tourism industry.

“**Coffee tourism**” is not an official term widely accepted by academia and the public as in the case of wine tourism but I will maintain the term “coffee tourism” in my thesis instead of *coffee with tourism*, *tourism with coffee*, *coffee related tourism*, *tourism related to coffee*, *coffee niche market* (see Jolliffe, 2010a; Jolliffe, 2010g; Harvey and Kelsay, 2010), or *coffee ecotourism* (Pendergrast, 2010b) In this thesis, I am especially interested in how coffee and tourism could be implemented in the context of Ethiopia and how various coffee tourism approaches can influence the understanding of coffee tourism in Ethiopia.

In my PhD thesis, I suggest the definition coffee tourism as follows:

*Coffee tourism can be defined as a form of commodity tourism that provides opportunities for tourists to engage in coffee experiences of all aspects in places that contain unique nature and/or culture associated with coffee. It is not simply a combination of coffee and tourism. Coffee tourism works as a development vehicle for people or countries involved in the coffee industry. It can be conducted in both rural and urban areas while providing benefits to coffee growers and coffee workers. Coffee tourism is situated between commercial and ethical dimensions.*

Regarding the definition of coffee tourism, I argue that each of the coffee bean exporting countries need to prepare their own national policy of coffee tourism

based on their own definition of coffee tourism. I have created the above definition for coffee tourism in the context of Ethiopia.

While Chapter 2 will provide a review of previous literatures associated with my research topics, sections 1.2 and 1.3 introduce my conceptual framework for this research project. I would like to identify the key strands of my arguments under two main thematic headings: *Understanding of the “Other”* and *Relations between the Researcher and the Researched*.

## **1.2 Understanding of the “Other”**

I would like to discuss how concepts have shaped my understanding of relating the Ethiopian other. Development theory gives me ideas about the trajectories of economic and social change, and how some countries are exploited by uneven global power relations such that they suffer the consequences of globalisation. These interrelations are often skewed by previous colonialism, and therefore my work needs to adopt a post-colonial posture in order to redress these skewed understandings of dominant and subaltern. I also draw on orientalism to understand the inherent tendency to assume and represent certain traits about distant others, and point to the need to understand other societies and communities in their own cultural terms. In this section, I focus further on issues related to my understanding of the Ethiopian other (e.g. power relations, post-colonialism, and orientalism) in regards to my research topics.

### **1.2.1 Power Relations**

Perhaps Foucault gives one of the best descriptions of the nature of power when he talked about how it (i.e. power) exists everywhere. I often reflected upon this particular observation while I was conducting research both in the field and at my desk. Examples of this would be the very nature of interaction I (as the researcher in the field) had with my research object, and how I (as the researcher at the desk) placed myself as a Korean involved in Western-style academia. I realised throughout my experiences that “power relations” do not only imply a hierarchical relation, but also include other complex dynamics. In Ethiopia, I also observed power relations based on age differences, the urban/rural

divide, multinational/national organisations, large coffee plantation/small coffee plantation relationships, donor/donation recipient relationship, and the interviewer/interviewee relationship. My sensitivity towards these issues related to power relations informed the nature of my conduct and how I was to proceed.

When I encountered issues related to power relations, I learned to observe them critically and to consider how such relations affect my work methodology in the field. I also learned that power relations have very practical impacts (as opposed to theoretical), which led me to ask whether power is always bad. In the field, I witnessed what I considered as being both good and bad uses of power. In the coffee tourism context, the interplay of power relations is complex because it includes different mechanisms such as globalised capitalism, the ever-present ghost of colonialism, socio-political elitism, and the urban centrality of power (see Chapter 7). My observations both in the field and from my desk-based research led me to conclude that my approach puts into account the complexities of power relations, and that such an approach is necessary to effectively arrive at a better understanding of coffee tourism in the context of Ethiopia.

### ***1.2.2 Post-Colonialism***

The key issues of Ethiopia, coffee, and tourism are all related to post-colonialism. For instance, since one of the central aspects of my research is culture and looking at Ethiopia and Africa through its scope, post-colonialism is very relevant. Some of the observations I noted related to this in the field could be the following: Ethiopians who work as drivers for companies run by Westerners seeing themselves as somehow superior to those who worked in companies run by locals, and Ethiopians who could speak Italian were given preference for working in one of the hotels in which I stayed. I was also surprised by the presence of Asians within Ethiopia, which I discuss in Chapter 9.

Post-colonialism affected my research in different ways. On a practical level, I even considered the presence of post-colonialism in some of the more banal issues: In my clothing and appearance, I was very careful about how I presented myself and how I spoke. I also became genuinely concerned with my position in the field, and I understood why rural areas seemed to treat foreigners

better than how they treated other Ethiopians. Being in the field taught me that an issue such as post-colonialism has a very practical manifestation which also led me to find a research approach that in which it was acknowledged. To put the impact of post-colonialism in perspective, I would like to remind the reader that my research observed post-colonialism in five different contexts: those of coffee, tourism, Ethiopia (idea of), coffee tourism, and in the field.

It must also be stated that this debate on the impact post-colonialism has on my research is also connected to my previous debate on power relations and orientalism (see Chapter 2 for more details). Again, I stress that although this research explores coffee tourism in the context of Ethiopia, an awareness of post-colonialism along the other issues of power relations and orientalism, are constructive in demonstrating approaches to coffee tourism in the context of other coffee bean exporting countries. I acknowledge that the context in which post-colonialism, power relations, and orientalism are discussed would yield different impacts on my approaches, and it is through such acknowledgements can effective methodologies be created (see Chapter 3).

### **1.2.3 Reformed Orientalism**

In Chapter 2, I will examine the idea of '*reformed orientalism*' and suggest the use of *Asian-Africanism* as a term to describe the Asian presence in Africa. With the prevalence of Asia as key economic and developmental players in Africa (see Chapter 9), I was surprised by the observations I made about the social, cultural, and political impacts Asia had in Africa. In order to explain such a situation, I referred to Said's Orientalism(1979) as a conceptual framework. However, extending the application of Said's Orientalism to look at Africa from a non-Western point of view is something I needed to arrive at in order to create an effective research methodology. My observations on the field emphasised this notion, and I believe that it helped develop my work.

*"Asian-Africanism"* is not an academic term but I argue that academia has to think about the part of Asia that does not have colonial experiences in Africa yet has a strong influence on Africa. As a framework, I suggest approaching an *Asian-Africanism* or a *reformed orientalism* theory (see Chapter 2 for more details).

## **1.3 Relations between the Researcher and the Researched**

The previous section examined my understanding of the Ethiopian other, which leads me to discuss relationship between the researcher and the researched in this section. Section 1.3 explores this relationship through the concepts of situated knowledge, self-other, participatory geographies and emotional geographies. Although at first glance those concepts may not seem directly related to my research topic, I must stress that they are of great importance to the entire approach. While I was in the field I realised that I was able to develop my research into a matter that went beyond simply coffee and tourism through those concepts.

### **1.3.1 Situated Knowledge**

Situated knowledge, as a concept, is introduced in the literature review (see Chapter 2). However, I would like to take the opportunity to connect the theoretical element to my research. As the reader may know, situated knowledge builds on one's theoretical and practical background. My own theoretical and practical background is enriched by my experiences as a Korean female researcher who has been conducting research on Ethiopia for nearly ten years. It is due to my own relevant situated knowledge that my own results and conclusions would differ from those of anyone else conducting the research in the same field. In the field, my situated knowledge affected many matters such as the way I conducted my interviews, how I observed the research objectives, and my participant observation process. My situated knowledge also reflected itself during the writing of this thesis as it continued to affect my overall stance on the scope of this research.

### **1.3.2 Self-Other**

The issue of the *Self-Other* is related to power relations, post-colonialism, and orientalism. In my own situation, I knew that even my own "self" was the "other" to those I encountered in the field – I was some sort of hybrid entity that contained both the self and other. That is to say that in the tourism research context, I thought I was the observer but realised that I was also the observed. Per-

haps this was because I was in a position in which I was “encouraging” the locals in their coffee-related activities and was in a way acting post-colonial without being aware of it.

As a researcher, the concept of self-other is both relevant and significant. However, the parameters that apply to me (as a female Asian researcher from a university in the UK conducting research in Ethiopia) are complex, making it difficult to create a simple two-way relationship between the self and other. I needed to create a methodology that creates a provision that goes beyond the self-other dichotomy by being able to also look at the self within selfdom (i.e. emotional geographies) and the other within otherness. Moreover, I also thought that the self-other debate needed to acknowledge the field in which it is discussed. In the case of Ethiopia, the field itself was diverse culturally and socially, making the basic parameters of studying the field far more complex than basic self-other debates seem to allow. That being said the self-other framework is a useful framework to begin with, yet its extension and development would also prove more fruitful.

### ***1.3.3 Participatory Geographies (or Public Geographies)***

I unexpectedly became an “active” researcher in the field rather than just a passive observer. Some of the most meaningful experiences I had were those of knowledge sharing (see Chapter 3 and 8): I shared what I know and others shared their knowledge with me and with each other. Some of the workshops I participated in and the people I interacted with gave me a more practical understanding (hence, position). In the field, I learned more about the Ethiopian coffee and tourism industries and what types of challenges they face than I had learned from my desk-based research. This was a true bridge between theory and practice.

However, I understand that there is a possibility that my involvement could have had a negative impact on those with whom I interacted. This was especially true when looking back at the case study of Kaffa (see Chapter 8). I thought that despite being in a male-dominant field, I realised that I was privileged in being in a powerful position at times through my knowledge and through sharing that knowledge. Moreover, I often tried to involve other organisations into my pro-



jects such as JICA or the lecturer from the Korean road construction company (see Chapter 8). On the latter point, I learned that the positive impact caused by including third parties would be great, and that any drawbacks they brought to their involvement would also result in a large negative impact. Yet I still believe that my involvement encouraged the people I interacted with in the field to be more proactive in their consideration of coffee tourism. I also believe that the PAR (Participatory Action Research) approach (see Whyte, 1991) allowed me to experiment with various coffee tourism initiatives in the field.

### ***1.3.4 Emotional Geographies***

Emotional geographies (see Chapter 2) are not widely discussed in academia despite the importance of the concept. It is difficult for me to explain the different emotions I went through in quantitative means but those emotions existed and were very influential to my research and time in the field. This is not only built on location, but also on my relationship with people especially when I needed to get meaningful results from my interviews. I had to be careful with people's backgrounds and their emotions. Emotional geographies are certainly connected with situated knowledge and the self-other debate.

Although emotional 'data' could not easily be quantified, I realised the importance of emotions in the field. Emotions influence many actions on the field such as how interviews are conducted or the timeliness of fieldwork schedules. Such emotions do not only depend on being alone, but also take place when I am in a group with other people. Whenever I faced unexpected circumstances or had to make significant decisions alone, emotions undoubtedly had an effect on my research activities. Although emotional geographies may not seem relevant to the study of coffee tourism, similar emotions may stir within other researchers and tourists in the context of coffee tourism. By being aware of the emotions by which I am confronted in the field, I believe that my research became more critical. Through this awareness, I also found that my research debates issues that go beyond the coffee industry or tourism. While in the field, I was concerned with maintaining my emotional health through the documentation of my emotional condition in my field notes.

Thus far I have examined the conceptual framework on my research. I would now like to present my research aims, research questions, and thesis summary in the following section.

## **1.4 Research Aims**

According to my research, coffee may be interpreted differently depending on the country in question—the accurate historical background of its introduction is of germane significance—and the meaning of coffee in Ethiopia is quite different from other countries. However, much academic material on coffee simply mentions that Ethiopia is (or might be) coffee's country of origin and does not elaborate on other positive matters related to Ethiopian coffee. Few researchers (i.e. Pankhurst, 1997; Shigeta, 2004b; Matsumura, 2007; Sereke-Brhan, 2010) have focused on Ethiopia's coffee consuming culture with its long history while others (e.g. Petit, 2007; Mayne et al., 2002) just focused on Ethiopia's coffee in economic or social terms, rather than cultural terms. The neglect of Ethiopia by academia is not only localised in the coffee sector. Ethiopia has nine world heritage sites designated by UNESCO (2012c), which is a case worthy of attention in the tourism context. However, despite this sort of potential, Ethiopia's tourism has not been given attention in the academic discourses of Western Europe and North America. These UNESCO heritage sites in Ethiopia are significant because they can be connected to future coffee tourism in Ethiopia.

It is clear that many important issues associated with coffee and tourism in the context of Ethiopia are underdeveloped both academically and more generally. This research is relevant in encouraging a better understanding of Ethiopia with regard to discovering its coffee tourism. Accordingly, I aim to introduce people to Ethiopia's coffee, Ethiopia's tourism, Ethiopia's culture, and Ethiopia's unique coffee culture through my research. For my PhD I have three reasons for conducting research on coffee tourism in the context of Ethiopia, which are as follows:

### **1. To establish a workable framework for understanding coffee tourism.**

Most researchers look at coffee tourism from a tourism-side perspective but such a framework for understanding coffee tourism cannot be accepted

without considering the coffee-side perspective. My research on coffee tourism forms part of wider sustainable coffee initiatives and seeks to take serious work of *coffee* and its implications. As I mentioned before, current coffee tourism researchers seem to be failing to recognise the significance of distinguishing between urban-based and rural-based coffee tourisms. At the same time, we must consider that coffee tourism can be conducted in coffee bean importing countries such as festivals, expositions and conferences. These multifaceted approaches lead to establish coffee tourism definition and frameworks in this thesis.

## **2. To investigate the opportunities and challenges for coffee tourism in Ethiopia.**

Although coffee tourism is not widely discussed in academia, I argue that coffee tourism has the potential to positively influence both the coffee and the tourism industries in Ethiopia. Under this premise, I would like to investigate the practical opportunities produced by coffee tourism. I would also like to examine the nature of problems associated with coffee tourism in Ethiopia. I then want to suggest alternative plans in this thesis relating to the challenges I found.

## **3. To work towards the introduction of coffee tourism in Ethiopia.**

I believe that coffee tourism can be both a sustainable coffee initiative for the coffee industry and a new tourism model for Ethiopia. Although I could not find any academic analysis of coffee tourism in Ethiopia, I would like to explore opportunities for the development of practical and well-structured ideas for coffee tourism in Ethiopia through my research. I would also like to introduce my experimental coffee tourism initiatives to a potential coffee tourism site in Ethiopia.

I hope that my research could lead to a new industry called “coffee tourism”, which has implications far beyond the simple expansion of the coffee and tourism industries in Ethiopia. I also would like to help the Ethiopian government to establish a policy for the development of coffee tourism through my research. Ethiopia has the most abundant coffee resources in the world, according to my research and fieldwork in Ethiopia. I would like to examine more opportunities

for coffee tourism from the coffee industry (see Chapter 4) as well as from the tourism industry (see Chapter 6). Sound coffee tourism models in Ethiopia also have the potential to influence various coffee tourism businesses in other coffee-growing areas in Africa and beyond Africa.

## **1.5 Research Questions**

In order to arrive at my research objectives, I need to prioritise my research questions effectively to arrive at meaningful results. I address five groups of research questions to achieve my research aims, which are as follows:

**1. How can coffee tourism be defined? How does the derived definition figure into a coffee tourism framework? How does this framework configure in present coffee and tourism contexts?**

This is a necessary question because coffee tourism has not been clearly defined by academics. The derived definition reflects my own practical observations in the field and theoretical background while putting into account existing knowledge and practice gaps. Ultimately, this question highlights the need to re-examine present coffee and tourism contexts within coffee tourism research.

**2. Why is the link between coffee and tourism in Ethiopia underdeveloped and what are challenges facing coffee and tourism industry respectively?**

This question is important in order to understand the conditions of the coffee industry and the tourism industry in Ethiopia in order to effectively link the two through coffee tourism. A practical and theoretical analysis of the coffee and tourism industries and challenges are necessary.

**3. What are the opportunities and challenges for conducting coffee tourism in Ethiopia? How can we implement coffee tourism with existing resources?**

This is connected one of the central research objectives, in which a truly practical discussion of the situation facing coffee tourism in Ethiopia could help in developing a coffee tourism designed specifically for Ethiopia. It is

necessary to understand existing resources to make full use of what Ethiopia in order to start coffee tourism.

#### **4. Who can be coffee tourists and how can we attract them?**

An understanding of potential coffee tourists, their activities, and purposes is necessary in order to direct coffee tourism activities and target coffee tourists to Ethiopia. Again this stresses the importance of understanding the real situation in the field and making practical suggestions. Furthermore, by understanding who the coffee tourists are, existing tourists could also possibly be steered into developing the coffee tourism industry.

#### **5. How can coffee tourism begin to forge participatory partnerships with people who do not have a concept of coffee tourism? What are the major obstacles in conducting coffee tourism?**

This question addresses how the activities of coffee tourists may overlap with other tourist activities, resulting in a growth in the coffee tourism industry. Through highlighting the major obstacles facing coffee tourism, practical solutions could be made.

## **1.6 Thesis Summary**

This thesis consists of a total of nine chapters with a preface and several appendices. The thesis layout is summarised as follows:

### ***Chapter 1 – Introduction***

This chapter frames the research by setting up the conceptual framework of this thesis to reflect the theoretical input. In Chapter 1, I introduce the basic concept of coffee tourism. I also introduce my conceptual framework and relate it to the main topics of coffee, tourism, and Ethiopia. This could lead to seeing coffee tourism practically and how coffee tourism is understood in academia. I show that coffee tourism in the context of Ethiopia cannot be discussed solely from the tourism scope or coffee scope. Three broad research aims and five more specific research questions are also introduced.

## ***Chapter 2 – Literature Review***

This chapter brings together existing research from subject areas such as development in Africa, post-colonialism, power relations, situated knowledge, self-other, tourism and poverty alleviation, the implications of tourism in Africa, and coffee tourism in the various contexts. This chapter then proceeds to connect these different concepts with each other.

## ***Chapter 3 – Methodology***

This chapter details and justifies my research methodology. The main portion of this section is about research methods. The core research methods are fieldwork in Ethiopia involving a series of interviews with key stakeholders and a detailed case study of one potential coffee tourism region, digital ethnography, and knowledge transfer activities. Methodological challenges and research ethics are also discussed here.

## ***Chapter 4 – Coffee: Production and Business***

This chapter focuses on the ‘production’ and ‘business’ side of coffee in the context of Ethiopia. It gives an overview of the coffee industry in Ethiopia. One of the highlights of this chapter is the challenge of accurately presenting the coffee industry in Ethiopia based on my fieldwork. Some of my critiques on Ethiopia’s coffee industry are also discussed.

## ***Chapter 5 – Coffee: Consumption Culture***

This chapter specifically looks at the cultures of coffee consumption in Ethiopia. One such example is the unique Ethiopian coffee ceremony and other various coffee cultures that are also introduced. By looking at domestic coffee consumption culture, a different angle of coffee tourism could be considered. Some of coffee tourism potential from the coffee industry are also suggested.

## ***Chapter 6 – Situating Tourism: The African and Ethiopia Context***

This chapter is about tourism in the context of Ethiopia. Ethiopia has abundant cultural, natural, and religious tourism resources with its over 3,000 year-long history. This chapter also explains current Ethiopian tourism opportunities through existing attractive tourism resources and their associated challenges.

Some of my critiques on Ethiopia's tourism industry based on my fieldwork are also discussed.

### ***Chapter 7 – Implementing Coffee Tourism in Ethiopia***

This chapter brings together the issues of implementing coffee tourism in Ethiopia, and builds towards a final coffee tourism framework. Regarding some of the challenges facing coffee tourism, I suggest alternative solutions. I also introduce my framework for understanding coffee tourism in the context of Ethiopia based on my fieldwork and previous job experiences.

### ***Chapter 8 – Case Study: Coffee Tourism Initiatives in Kaffa***

This chapter is a case study of coffee tourism initiatives in Kaffa, which is a potential coffee tourism site. I wanted to know how one could start coffee tourism with the people I encountered in Kaffa who are not familiar with coffee tourism. I tried various coffee tourism development initiatives in Kaffa and found some challenges of which I was first not aware. In this chapter, I emphasise both the opportunities and challenges of coffee tourism in the context of Kaffa. I also introduce my activities and their progress in this chapter.

### ***Chapter 9 – Conclusion***

While I end my journey on coffee tourism in Ethiopia for my PhD project, I respond to my research aims and research questions in this chapter. I also explain key contributions to academic research and practical approaches. The pathway in which coffee tourism might take in Ethiopia is discussed given the challenges I identified through my fieldwork. Given the research limitations, the achievability of coffee tourism framework in Ethiopia is also discussed.

# Chapter 2

## Towards a Theoretical Background

### 2.1 Theoretical Background

During my PhD tenure, I wondered how I could best arrive at my own research methodology and how to further develop my research while considering existing research that is relevant to my work. This chapter addresses this concern through reviewing and criticising previous research relevant to my own research topic. As I briefly explained in Chapter 1, in order to reflect the theoretical input to frame this research, I must begin by setting up the conceptual background of my research. This conceptual framework includes two subcategories, each of which have a different number of concepts that inform this research. The first subcategory highlights the idea of relating to the *Ethiopian Other*. The included concepts considered here are: development theory, power relations, post-colonialism, orientalism, and Africanism. The second subcategory highlights more intimate relations between myself (as the *researcher*) and the *researched*. This subcategory especially addresses concepts such as positionality, situated knowledge, self-other, participatory geographies, and emotional geographies (see Table 2.1). I will review key relevant resources on these two categories in 2.1 and 2.2.

**Table 2. 1 Conceptual Frameworks**

Category 1 <i>The Ethiopian Other</i>	Category 2 <i>The Researcher and the Researched</i>
<ul style="list-style-type: none"> <li>• Development theory</li> <li>• Power relations</li> <li>• Post-colonialism</li> <li>• Reformed orientalism</li> <li>• Africanism</li> </ul>	<ul style="list-style-type: none"> <li>• Positionality</li> <li>• Situated Knowledge</li> <li>• Reflexivity</li> <li>• Self-other</li> <li>• Participatory Geographies</li> <li>• Emotional Geographies</li> </ul>

Source: Author

The concepts falling under these two subcategories are the foundations of my discussions on my main topics of coffee, tourism, and Ethiopia. It is due to this



relationship between the conceptual framework and the main topics that all are discussed within relation to each other. Although this Chapter displays the concepts through a literature review, much of my stance on these concepts is based on my own observations and critiques (for example, I am interested in discussing development issues through the scope of Asian academia. The concepts I make use of are discussed within a focused scope in order to highlight significant aspects in relation to the research at hand. I strongly believe that by developing my own approach based on the consolidation of my theoretical background and practical experiences in the field to these concepts in relation to the main topics, I would be able to effectively frame this research.

After the review of the literatures regarding the two categories of my conceptual framework, the followings sections highlight the main topics of coffee, tourism, and Ethiopia. In the final section, I will review and critique current academic debate on coffee tourism. I must also stress that I do not only refer to academic materials such as journal articles and conference papers but also to development reports by government in different countries, development agencies such as the United Nations organisations and international NGOs, various media materials such as newspapers or broadcasting programmes, films and books written by reporters who were active in the global south including Africa for a long time. The approaches taken vary between tourism, geography, anthropology, culture, and development.

## **2.2 My Understanding of Relating to the *Ethiopian Other***

### **2.2.1 Development in “Africa”**

Definitions of “Development” are varied but it has been often used to describe “processes of becoming modern or ideas of progress” (Willis, 2005: 188). Development in academia reflects different understandings of this world and unequal power relations (Ibid). In this section, I would like to focus on the issues of development in the context of Africa. As Moyo (2009) claims, I also often think about why Africa has not developed despite its long experience in receiving aid and its involvement in development activity with entities from outside of Africa. After a long string of independences that happened in the 1960s, Africa suffered much hardship and civil strife. Although Asian countries also suffered from

difficulties under the colonial system, just as Africa did, Asia escaped many problems associated with post-colonial difficulties and has been reborn as being relevant on the global scale. Africa, however, has shown tottering steps towards development over the past half century. Most African countries' economic results are still troubling. Among Sub-Saharan African nations, the only countries with over USD \$10,000 of yearly GDP per capita are South Africa and Gabon (World\_Bank, 2010). Jeffrey Sachs (2008) points out technical problems and approaches in his book *The End of Poverty* while illuminating various debates surrounding Africa's development among scholars (e.g. Unwin, 2007). According to the scholars, there are many reasons for why Africa is still 'poor'. Paul Collier (2007a) points out that Africa lost the chance to shrink the gap of development because the 1980s was a good chance for developing countries to enter the world market as both continents' (i.e. Africa and Asia) gap of salary was large. However Africa was subsided by Asia, which built integrated economies in the manufacturing and service fields.

It is key to realise that many poor African countries do not have favourable geographical conditions for them to develop sustainably, although they may also have lost their paths to development through their history of being subjected to colonisation. Most African countries could not have their state structured prior to their independence, while most developed countries are based on national and cultural community formed historically. Scholars (e.g. Wesseling and Pomerans, 1996; Boddy-Evans, 2012; Chamberlain, 2014) point out that colonial powers divided the African continent into what could be seen as arbitrary, rather than on social, historical and geographical reasoning. For example, Burkina Faso is a land locked country that cannot trade without relying on Côte d'Ivoire. Chad and Cameroon are also in the same situation.

Africa's economy is fragile in the face of change in the global market because of these structures heavily relying on export of plantation cash crops, agriculture, and raw materials. If economies in developed countries shrivelled or consumers spent less money, Africans who produce many products such as palm oil, cacao and coffee will be affected by this. However, these days many countries in Africa are making a presence in the global market based on their natural resources and economic development.

### **2.2.2 Post-Colonial Postures: Dominant and Subaltern**

Gayatri Spivak (1988) famously asked “Can the subaltern speak?” while bringing up a different opinion of Western academia’s seeming recklessness on race and class. When I arrived in the UK, I associated with this question because this was my first experience to directly tackle Western academia. Whenever I hesitated with these feelings, my primary supervisor encouraged me to become more critical and radical in my opinions.

When I was an undergraduate university student in South Korea, I majored in philosophy, and ‘Western Philosophy’ was a compulsory subject to graduate from my department. I had to attend the course together with all of my colleagues in the same academic year. I had to learn English to read those textbooks and to understand those many unfamiliar terms. I never heard of Western students majoring in philosophy having to study Eastern philosophy as a compulsory subject and having to learn Chinese characters to understand Eastern philosophy’s textbooks. As Benjamin Disraeli states “*The East is a career,*” in his novel (Disraeli, 1871: 121), the West might also be a career for the people of the East.

When I arrived in the UK, I clearly felt the West and East are different, and not only superficially. I asked myself about how I could overcome these cultural barriers to express myself, and I saw this as another challenge during my PhD course. With this connection, I gradually became interested in the relationship between those two different worlds through the lens of *power*. I began by studying the power relationships between the West and the East, but then moved towards the works of Fanon (2008), Foucault (1980), Spivak (1999), Bhabha (1996), Rushdie (2010; 2012), Said (1979; 1994; Said and Viswanathan, 2004), Urry (2011), Kang Sang-jung (2007) and so on. It is true that power relationships are present between white and black, between West and East, between the West and Islam, between Japan and Korea (even Koreans in Japan and the Japanese). However, I would like to add to the discourse on the power relationship between the East and Africa based on my own findings.

### **2.2.3 Reformed Orientalism**

*Orientalism* (Said, 1979) begins with quotations from two different authors as follows:

*“They cannot represent themselves; they must be represented.”*

- Karl Marx

*“The East is a career.”*

- Benjamin Disraeli

I do not wish to critique these conservative frameworks towards the East. The above two citations clearly represent two natures of Orientalism – those of perception and practice – that Said critiques through his seminal work. ‘Orientalism’ represents the Western attitude towards Middle Eastern, Asian and North African societies. I argue that we can apply the concept of the East-West relationship to the ties between Asia and Africa. I suggest calling this phenomenon-reformed *orientalism*, while especially focusing on Asia-centric Africanism.

My use of the term *Africanism* in this thesis is different from other usages such as pan-Africanism (see Kanneh, 1998). Random House Kernerman Webster's College Dictionary (RHWCD, 2010) defines Africanism as follows:

1. Something that is characteristic of African culture or tradition.
2. A word, phrase, or linguistic feature adopted from an African language into a non-African language.
3. African culture, ideals, or advancement.

Levin (2003) explains the term *Africanism* analysing Alice Walker's texts. Alice Walker is an African-American writer and *The Color Purple* (2011a), *Possessing the Secret of Joy* (2011b) and *The Temple of My Familiar* (2011c) are her popular novels. The term Africanism has several meaning (Levin, 2003: 97) as follows:

1. Continuations of African traditions in the United States.

## 2. African-American's perspective on or interpretation of African culture *in situ*.

I would like to use the term Africanism as I explained earlier and suggest three different types of Africanism in my thesis as follows: American-Africanism, Euro-Africanism, and Asian-Africanism. The references on Africanism by the RHWCD and Levin (Ibid) are close to American-Africanism. Euro-Africanism resembles the "African version" of Eurocentric Orientalism.

Historically, and with a few minor exceptions, Asia does not have colonial experiences in Africa, while its recent activities (i.e. business, development aid, academic research, or tourism) seem freer of this historic placement compared to the West. However, I argue that Asia is rapidly colonising Africa through its industries such as electronics, cars, and infrastructural development projects. As Dowden (2009) suggests Africa cannot function economically if there are no Asians in Africa (in reference to cheap products made in China, cars made in Japan or Korea and mobile phones made in Korea). The Asian presence and power in Africa is rapidly growing. Africa is also considering its own relevance in the global market. Among many Asian countries, I have met Koreans, Japanese, Chinese, Indians, Filipinos, and Sri Lankans in Ethiopia. They were government officers, development aid workers (NGOs and ODA relates), researchers, businessmen, labourers in road construction companies, missionaries, and volunteers. The Sri Lankans I met worked in a foreign construction company and one of managers in the company brought them to Ethiopia due to their impressive work ethic.

Interestingly, many uneducated local people I met in Ethiopia did not know France or Britain (UK). Whenever I asked them about their familiarity with some Western countries names, they replied "*What* is France?" or "*What* is Britain?" However, they knew China, Korea, and Japan very well because of their mobile phones, cars on the streets, and the road construction projects taking place. I was surprised by my conclusion that it is due to the aforementioned reasons the three countries of East Asia are more famous than the USA or any other European countries in Ethiopia.

In fact, the representative countries of Asia with a strong presence in Africa are mainly China and India. The coffee market in East Asia is growing and their approach to coffee is as if it were a luxury good (see Chapter 7). Also, East Asians do not tend to associate coffee with colonialism – this is perhaps due to the difference in historical ties that Asia and the West have with Africa. Research material on the impact (the both negative and positive) of China (see Lewis, 2006; Davies, 2007; Alden et al., 2008; Brautigam, 2009; Moyo, 2009) or India (see Cheru and Obi, 2010; Mawdsley and McCann, 2011) on Africa is emerging but the case of Korea or Japan in Africa is generally overlooked. The cases of Japan (which has a colonial past within Asia) and Korea (which has experienced being colonised by Japan) will be interesting examples to explore the idea of reformed orientalism context.

I must admit that I previously did not think about why Korean people or the Korean media always takes into consideration the opinions of the West or of Japan. I feel that this idea requires some elaboration on my part. Informally, there are two generic ways in which foreign labourers are categorised in Korea: People who are ‘white’ and people who are ‘coloured’. Most Koreans categorise people with black skin as being ‘African’ regardless of where they are from, even if it was the United States or Europe. Moreover, many Koreans generally label coloured foreign labourers as ‘illegal immigrants’ regardless of their backgrounds, occupations, or legal positions. I did attempt to understand this phenomenon before I arrived in the UK, but did not attempt to link this to my research activity. I did rethink this when I met Koreans, Japanese, Chinese, Indians, Thais, and Vietnamese in Ethiopia. I was curious to know why all those from Asia whom I met in Ethiopia seemed to look down at Africa and Africans. I hypothesised that this might be a part of post-colonialism or ‘reformed *orientalism*’ reflected in Africa from the side of the Asians. I felt ashamed many times whenever I faced this kind of situation through my research and decided to ‘confess’ that here in my thesis. This issue influenced me to raise two other issues: the ethics of international development aid workers, and the researcher’s responsibility (see Chapter 9).

During my fieldwork in Ethiopia, I was also a visiting scholar in the College of Development Studies in Addis Ababa. The Dean was happy because I was the

only researcher from South Korea he had met so far. He tried to make some connections between Addis Ababa University and the Korean Government as they did between their University and JICA or the Japanese Government. I knew that many Japanese researchers are already involved in different schools or colleges in Addis Ababa University as visiting scholars or affiliated researchers. So I tried to set up an appointment between the Dean and the Korean Ambassador. However, a secretary in Korean Embassy wanted the head to call the Embassy directly. The reason is that the head's position is lower than the ambassador. I was so ashamed and asked the Dean to make an appointment with the Korean Ambassador's secretary in order to follow protocol.

I could see the same situations in the Japanese and Chinese in Ethiopia. The hotel I stayed in was one of the good meeting points for foreign visitors. I sometimes met Japanese and Chinese guests. All the Chinese I met there could not speak any English or Amharic. Sometimes I had to be an interpreter between some of the Chinese and locals. I felt that most Chinese are just there for their own business and do not care for the host country, Ethiopia in my case. I witnessed some Chinese becoming angry if somebody for any reason looks down at Chinese culture for its long history. In fact, Asians' behaviour in Africa I experienced was not different from what I imagined Europeans seem to do in Africa or in Asia, or as the Japanese did in Korea during its colonial period. Similar power relationships are shown in my research field – Ethiopia.

#### ***2.2.4 Power Relations***

My research is woven from various threads such as poverty reduction, image, seniority and so on. Among those threads, the approach to power relationships is one that pierces the entirety of this research. Power relationships are connected to many issues such as globalised capitalism, social-political elites, colonialism, and urban centrality of power (regarding these issues, see Chapter 7 for more detail).

Foucault is arguably the leading name in the research of power. According to him,

*“Power must be analysed as something which circulates, or rather as something which only functions in the form of a chain. It is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organisation. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its points of application.” (Foucault and Gordon, 1980: 98)*

Foucault did not define power or formulate it, but Foucault's concept of power has made a deep impact in academia (Alvesson and Skoldberg, 2009). Tourism studies are not exempt from this impact (see Cheong and Miller, 2000). The relationships of “tourism and body (Veijola and Jokinen, 1994)”, “tourist and gaze (Urry, 2002a)” or “tourism experience and authenticity (Wang, 1999)” have been examined as developments of Foucault's concept. The ‘gaze’ and ‘authenticity’ are not confined to the tourism discourse and extend into my other research topics: coffee and Ethiopia. My fundamental queries (“self—other”, “image—reality”, “here us—there them” and “host—guest”) are debated in the power relationship. My arguments of those hierarchical oppositions were developed when I revisited the works of Edward Said (1979; 1994; Said and Viswanathan, 2004) after I finished my fieldwork in Ethiopia. My research topic began with coffee tourism but the intellectual journey led me to extend my research into the power relationships between Asia and Africa to a point beyond current debate within academia (between the West and the East, between the West and the Africa, or between the West and the Middle East) and to think about the landscape of power in the context of Ethiopia (see Chapter 7). Furthermore, I tried to explore further the relationships between power and coffee tourism (see Chapter 7 and 9). The main point of interest I arrived at was how power can also work positively in the context of coffee tourism.



## 2.3 The Research and the Researched

### 2.3.1 *Situated Knowledge*

I have been aware of the concept of 'situated knowledge', 'positionality (social categories and experiences)' and 'reflexivity (her/his personal role)' (see Ekinsmyth, 2002; Cloke et al., 2005c) over the course of my research. The term 'situated knowledge' originated with "feminist geographers and their critiques of the process of knowledge production" (Ibid, 2005a: 478). According to feminist geographers, all knowledge is "social, relational and contextual, that is, situated, dependent on researcher, research subject(s), place, time" (Ekinsmyth, 2002: 184). Situated knowledge cannot be fully discussed without referencing the concept of *reflexivity* (Parr, 2005). The idea of employing techniques within situated knowledge that are "sensitive" (Ibid: 478) and "non-exploitative" (Ibid) while "embod[ying] encounters with a range of actors and agents in a variety of locations" (Ibid) was first pioneered by feminist research. Within this situated knowledge, the process of *reflexivity* is also contained. This process entails the "self conscious analytic scrutiny in order to avoid the god trick of the objective master gaze" (Ibid). While I was in the field, I often thought about the nature of my identity's boundaries, and how being aware of my own position and situation could enrich how I was conducting my research.

There is extensive research material associated with feminist geography or female geographers related to situated knowledge, yet I find that the experiences of Asian female researchers in Africa's context have not impacted academia much. Throughout the research process, I could not avoid the idea of situated knowledge affecting the entirety of my physical and emotional responses. I *had* to face it in all my research venues: desk-based research, cyberspace, emotions, and Ethiopia. The positionality I introduce to my research field is highly influenced by my personal experiences in Ethiopia and practical experiences in the cultural sector such as tourism, festival, and performing arts in different countries. Through those various experiences, I could offer responses to different people's requests in the field. It is my hope that this research could successfully demonstrate a process of reflexivity. By this, I refer to the possibility of

bringing positive change towards the structure of coffee tourism research after much reflection on my personal thoughts and findings regarding the issues.

### **2.3.2 Self-Other**

The concept of power relationships in 2.2.4 can be applied to various self-other issues. For instance, in 2.4.4, I raise the power-driven nature of the two terms: coffee growing countries and coffee consuming countries. I have been interested in the relationship between self and other based on power. In placing my research within the contexts of the “self-other” dialectic (Cloke, 2005), I realise that in essence tourism is a chance to explore a new ‘other’ or ‘authenticity’ (Madge, 1997). However, there is certainly a danger when one does consider the other as much as his or her own self.

Through this research, I had experienced the “researcher’s gaze” (Johnston, 2006) underwent as I conducted research in Ethiopia for different lengths of time over the last few years. As an “Asian” researcher in “Africa” - while also having experienced studying in South Korea, China, Japan, and the UK - I have observed how the nuances of being an outsider is constantly changing. Argyle (1974) categorised the *gaze* as having five patterns, yet in the field the *gaze* is not clear. Based on my experience in the field, I was not always able to be a neutral observer conducting research. I lived in Japan for three and a half years as a researcher during which I did not feel that I am a complete “other” (Cloke, 2005) in comparison to those I encountered. This might be because I am also an “Asian”. However, whenever I went to Ethiopia for my field research, I became the “other” by default from the moment I landed in the airport. In fact, I was a researcher but I sometimes could not distinguish between myself and the person I was researching (Crang and Cook, 2007). When I prepared for my field research while still in the UK, I thought that I would become an observer in Ethiopia, but I soon realised that I could not become a 100% pure observer. I was an observer but at the same time they became observers of me. We were both the ‘other’. One of my efforts in Ethiopia was to reduce this gap between both ‘others’. I was sensitive to this self-other issue during my course; I tried to develop these two relationships.

### **2.3.3 Emotional Geographies**

There is much research on emotions or feelings as objects of analysis (e.g. Lutz and White, 1986; Leavitt, 1996; Milton and Svasek, 2005) but emotions or feelings in fieldwork are often neglected as a methodology (Davies and Spencer, 2010). I argue that it is a very important part of fieldwork and is also connected to situated knowledge. Emotion does not occur without any preparation. Emotional responses (e.g. feelings and values) arise from the way I understand the situation. I found that I had similar experiences regarding emotional responses when I was in Ethiopia to those expressed by Nairn (2005). I could not have 'direct experience of others' and all responses came out through 'a socially constructed filter' inside me (Ibid, 2005). This is ultimately reflected in the discourse.

Regarding those emotions, I would like to explain the 'research gaze' as an experience I faced at all moments in all research spaces during my fieldwork (see Chapter 3 for more detail). The gaze definitely arises in the space of research activities between a researcher and researched subject (s). Although a part of my life in Ethiopia was as a coffee tourist, a major part of my life was being a researcher. Whenever I met people, I immediately had to acknowledge this research gaze; I looked at interviewees and reacted to them through my own 'socially constructed prism'. Of course, my research subject(s) also reacted via their own socially constructed filter. I met people in various places: cafés, restaurants, offices, hotel lobbies, coffee farms, bus stops, open markets, event locations, or in cars (see the section on 'Talking to People' in Chapter 3). I could feel my feelings change depending on the places and imagined how it must be similar for the interviewee(s).

Based on the previous research I mentioned above, I made a note of all this separately and began to record my feelings and conversations with myself every day. I sometimes sent excerpts of my 'fieldwork diary' (see Dowling, 2010: 31) or my personal 'feelings diary' as a researcher, a traveller, an Asian, or a Korean female geographer to my supervisor whenever I could access Internet in Ethiopia (see Box 2.1).

## **Box 2. 1 A Sample of Excerpt on Emotional Recordings**

Before I went to the South, I was very much worried. I moved to other places from Addis Ababa for my research by domestic airplane before. This was my first time to experience long-distance bus trips alone in Ethiopia. I have travelled many places by bus, including an over 40-hour journey when I was in China. However, it felt quite different here in Ethiopia even though it took less than 10 hours by bus. Most of all, I obviously don't appear to be from Ethiopia or even Africa. Before getting on the bus, I had to negotiate the fares with bus drivers or their assistants. They asked me for the fares of two people because of my big bag. Whenever I approached a bus, I had to put on a shrewd air for the locals. They seemed to enjoy my every action and every statement. Many people didn't speak Amharic or English and sometimes this made me feel exhausted.

*Source:* Author's Ethiopia Fieldwork Report (May 19, 2011)

Although it seems not directly related to my core research topics, I thought that these emotional challenges were very important for my whole research and tried to record as much as I could. I argue that I was a completely independent researcher when I was in Ethiopia and could develop my research when I was alone through communication with myself. I tried to record all my feelings during and after interviews.

### **2.3.4 Participatory Geographies (or Public Geographies)**

Before I went to Ethiopia, I thought that my role in Ethiopia was to simply be a researcher. However, when I actually stayed there, I had to take on many different roles in Ethiopia such as being a liaison and a tourism advisor. Ultimately, my role was related to knowledge transfer (see Chapter 3). However, I was not a one-way transferor and I managed to obtain useful research information and to develop my knowledge of Ethiopia through being involved in different activities in the field directly. Due to this, I also thought that my activities could have both a positive and negative impact on Ethiopia.

I have experience in providing consulting services on tourism for local governments in Korea and Japan but I hesitated to engage in this activity in Ethiopia at the beginning of my research. I thought that if I did so, I might lose sight of the objectivity of my research. However, there were many opportunities in which I could contribute and I found that the changes – which resulted from my involvement – seemed positive. My activities in the field can be understood in

terms of *participatory research* (see Cornwall and Jewkes, 1995; Pain, 2004; Kemmis and McTaggart, 2005) or *public geographies* (Castree, 2006; Fuller, 2008; Fuller and Askins, 2010) by Castree (2006) and Fuller (2008). The latter, public geographies, are a new field and Fuller is an active researcher on it. The main concept behind both approaches is that they involve research environments beyond the 'traditional' researcher's roles such as collecting or analysing data. I did not expect to attend a real coffee tourism project for 6 months but my interests in coffee tourism soon began to show signs of fruition in Kaffa. I think that I shared my knowledge with Kaffa and Ethiopia in various ways.

## **2.4 Coffee: Beyond Beverage**

Based on the conceptual framework suggested above, I now move on to connect it to the main topics of this research – starting with coffee being more than just a beverage. There are over 60 'coffee bean exporting countries' (ICO, 2012b) (regarding the terms of *coffee bean exporting countries* and *coffee bean importing countries*, refer to 2.4.4). Yet, why do most coffee bean exporting countries view coffee as just an export good? Even coffee bean importing countries have various developed coffee business models (see Chapter 7). The position of coffee farmers, who are the main coffee suppliers in the global south, is very weak compared to coffee suppliers (roasters or retailers) in the global north (Daviron and Ponte, 2005a). However, if they were to quit coffee farming, this would influence the coffee industry in the global north. Therefore, we need to consider more active encouragement methods for coffee farmers and coffee workers in coffee bean export countries that go beyond the current passive support system (i.e. development of quality or volume).

There is a seeming underdevelopment in relation to research conducted on the other functions of coffee. Although Ethiopians consume all by-products from coffee trees (Pankhurst, 1997; Shigeta, 2004a), most countries consider coffee beans as the most important by-product of the coffee plant. Some countries in the Red Sea area such as Yemen and Somalia consume and trade coffee husks (Perry, 1997) but most coffee bean exporting countries dispose all coffee plant by-product other than the beans. Some coffee bean importing countries try to recycle coffee grounds for aroma or compost but this is still a generally

limited activity. Sunshine Plata is a well-known Filipino coffee painter who uses coffee powder as a painting tool when she paints (Plata, 2012). Along with studying the medicinal functions of 'chat' (see Chapter 4), research on coffee's useful functions and potential as a source of income is conducted actively in Japan (JAICAF., 2008). For example, Ethiopia has over 5,000 varieties of coffee (UNESCO, 2010a) and its ingredients or essences extracted by technology can be functional food. Furthermore, there is also potential for the development of manufacturing products associated with the name of Ethiopian coffee such as coffee candy or coffee liqueur for domestic consumption or foreign tourists (JAICAF., 2008). In some countries, coffee is considered to be less of a beverage and more of a spice. In Korea and Japan, some people put instant coffee grains instead of ginger or garlic when cooking different meats because coffee has the ability to mask smells. A great deal of coffee is consumed in baking pastries, cakes, and cookies. Despite coffee's uses in cooking, it is still considered as a beverage. These kinds of various trials can be other potential for coffee. Coffee became a gourmet product due to the specialty coffee market's influence. It is now time to upgrade coffee's needs as for coffee tourism sources beyond food or beverage.

It is not easy to cover all issues regarding coffee in the following sections, but instead I will highlight several key issues on coffee in the global market and in Africa.

### ***2.4.1 Coffee in the Global Market***

Globalisation (Wills, 2005) has become an unavoidable issue in coffee bean exporting countries including Ethiopia. We need to consider the impact of globalised capitalism in those countries to initiate coffee tourism. Pendergrast (2010: 3)(2010a:3) uses the expression "coffee colonizes the world" while explaining the historical expansion of coffee around the world. Coffee has become a part of our lives even whether people drink coffee or not. Everyday over 2.25 billion cups of coffee are consumed in the world (Ponte, 2002b). Our life has become rapidly dependent on coffee. It is necessary to know who grows coffee and who drinks coffee.

Coffee is grown in a region between the Tropics of Cancer and Capricorn known as the 'Coffee Belt' (Nathanael Oakes et al., 2009) (see Figure 2.1). Due to recent climate change people who live beyond this coffee belt try to also cultivate coffee. However, most coffee is still grown within the coffee belt although most coffee is actually consumed in the global north. Currently, 45 countries export coffee (Proma-Consulting, 2011) and the top five coffee consuming countries are USA, Brazil, Germany, Japan, and Italy (Ibid). The majority of written material on coffee introduces the coffee belt map but does not focus on China as a coffee-growing country. China grows, produces, and consumes plenty of coffee (Sholer, 2010).

**Figure 2. 1 Coffee Belt**



Source: By Author

Commercially important coffee species are *Coffea Arabica* (simply known as “Arabica”) and *Coffea Canephora* (also known as Coffea Robusta, or simply “Robusta”) (Luttinger and Dicum, 2006). Most traded coffee is listed as a commodity in the New York Board of Trade through its Coffee, Sugar and Cocoa Market (CSCE) futures division alongside other futures markets in Le Havre, Hamburg, and the London International Financial Futures and Options Exchange (LIFFE) (Proma-Consulting, 2011). On a side note, Petit explains that ‘the Ethiopian government does not allow multinational companies (MNCs) to register as coffee exporters’ (Petit, 2007: 246), which is what I found to be the case even when I conducted research in Ethiopia through interviews. Daviron

and Ponte claim that ‘as a result of the absence of MNC competition at the auction level, the industry is much more locally controlled than elsewhere in Africa’ (Daviron and Ponte, 2005m: 108). In 2008, the ECX (see Chapter 4) replaced the previous coffee auction system, which resulted in changes to the export of coffee in Ethiopia. One of the challenges in quantifying the impact of this change is that as we do not know the nationalities of the landowners in Ethiopia, it is possible that MNCs gained more influence within the coffee trade industry by working through traders at the ECX branch level. Petit also explains that ‘ten roasters account for knowing that 60~65 per cent of all sales of processed coffee, most of which is sold under brand names’ (Ibid, 2007: 230). Some of the MNCs involved in roasting coffee referred to in this case are Nestle, Green Mountain Coffee, Smuckers, Kraft, Sara Lee, and Procter & Gamble. Due to the large involvement of the MNCs in the sale of coffee, the role played by MNCs cannot be overlooked in the case of Ethiopia.

As mentioned earlier, due to impact of globalisation, the listed price of coffee on the global market strongly influences the lives of coffee farmers. With the exception of a few locations such as Hawaii, most coffee bean exporting countries are categorised as being in the global south (see Figure 2.1: Coffee Belt). This shows that coffee farmers in Ethiopia, especially those of small-scale farms, are susceptible to many challenges such as the changing coffee prices in the global markets, government policy changes, and unexpected environmental problems that affect their crops. When looking at the key players in the buying chain, I would like to clarify that the buyers are: importers, distributors, wholesalers, roasters, and retailers (Daviron and Ponte, 2005m). As for the coffee distribution chain, coffee roasters and manufacturers represent the largest proportion of the market distribution. The reason behind the coffee roasters’ power is their ‘use of their brand power to limit price competition and, during the last 15 years, have adopted new technologies enabling them to use substitutes for coffee origins and qualities more easily’ (Daviron and Ponte, 2005m).

In response to all these challenges, the farmers themselves have very little say in the value of their crops and how they could be protected from all these different threats to their livelihoods. These challenges are particularly connected to what is known as the Coffee Crisis.



### **2.4.2 Coffee Crisis**

Many coffee farmers grow coffee for a living in rural areas. They are directly affected by global market prices and if these decrease their lives will be severely affected (Mayne et al., 2002). Many children living on coffee farms are involved in coffee processing and their priorities cannot be school but helping their families (Gresser and Tickell, 2002). Such children are involved in all stages of coffee production.

Between the 1960s and 1989, the International Coffee Organisation (ICO) was under the United Nations, and coffee supply was controlled and coffee prices were managed (Daviron and Ponte, 2005a). The International Coffee Agreement controlled supplies via a quota system that managed coffee prices and promoted coffee consumption (Ibid). However, in 1989 the United States of America exited this agreement, effectively causing the quota system to collapse (Ibid). Meanwhile, the IMF and World Bank encouraged coffee production in Vietnam (Daviron and Ponte, 2005a; Goodwin and Boekhold, 2010a; Ponte, 2002a). As soon as Vietnam's share of world coffee production increased, Brazil dealt with this through increasing its own production to maintain its dominance of the coffee market (Charveriat, 2001; Lindsey, 2004). Ultimately, coffee prices sharply declined and many coffee farmers in Africa and Central America faced bankruptcy and famine (Kodama, 2007a; Petit, 2007; Daviron and Ponte, 2005a). Coffee farmers are hypersensitive to changes in the global coffee market and this "coffee crisis" (Mayne et al., 2002) came to affect their lives in a major way, which is due to the deregulation of the coffee chain.

All in the while, coffee consumers' consumption patterns changed and the coffee market power balance shifted towards coffee roasters and multinational companies (Daviron and Ponte, 2005a). Coffee roasters and multinational companies have become more powerful within the coffee chain mainly because they are involved in a large portion of the value-added activities (Ibid). That being said, other players in the distribution chain have also had an impact on the coffee industry.

### 2.4.3 Sustainable Coffee Initiatives

In response to the coffee crisis, there emerged several ethical consumption movements (i.e. fair trade) and various sustainable coffee initiatives such as certified coffee programmes (refer to Figure 2.2 for their logos). Representative certified coffees are Organic, Fairtrade, Rainforest Alliance, Bird Friendly, UTZ certified, Starbucks C.A.F.E (which stands for Coffee and Farmer Equity) Practices, and 4C (Common Code for the Coffee Community or 4C Code of Conduct) Certification (see Lentijo and Hostetler, 2011).

Figure 2. 2 Logos of Certification Coffees



Source: Official homepage of each organisation

Table 2.2 shows the general criteria of representative certified coffee programmes and only Starbucks C.A.F.E and 4C have the criteria of quality standards.

Table 2. 2 General Criteria of Certified Coffees

Certification Seal	Environmental Criteria	Social Criteria	Economic Criteria	Quality Standards
Organic	○			
Fairtrade		⊙⊙	○	
Rainforest Alliance	⊙⊙	○		
Bird-friendly	⊙⊙			
UTZ Certified	○	○	○	
Starbucks C.A.F.E	○	○	○	⊙⊙
4C	○	⊙⊙	○	○
- ○: Moderate criteria - ⊙⊙: Very Strong criteria				

Source: (Lentijo and Hostetler, 2011)

Most movements imply the support of small-scale coffee farmers. Consumers' attitude toward wellbeing or social justice is making an impact in the coffee market stream of today (Ponte, 2002b; Ponte and Gibbon, 2005; Daviron and Ponte, 2005a). In a report (Oppenheim et al., 2007) by consultants McKinsey & Company, it is stressed that ethical consumers who consider companies' social reputations several times before deciding whether to purchase a product are increasing and companies have to watch out for this class of consumers.

However, despite their achievements, extremely poor coffee farmers cannot participate in these movements because of financial restraints or complicated registration procedures. I address the procedure of implementing current sustainable coffee initiative networks and other value-added activities (i.e. coffee tourism) in Chapter 7.

I now need to address the terms Fairtrade and Fair Trade because many people – including scholars – misuse them. “Fairtrade” in the case of “Fairtrade coffee” refers to the FLO Fairtrade certification. However, “Fair Trade” is defined as the broader social or ethical movement (see Nelson and Pound, 2009: 4). I use the term fair trade in my thesis except when I need to specifically refer to the Fairtrade certification.

#### **2.4.4 Inequality: Power-driven Terms**

I must also emphasise the need to discuss the two important terms of *coffee bean exporting country* (instead of *coffee-growing country*) and *coffee bean importing country* (instead of *coffee-consuming* or *coffee-producing country*) because I frequently use these two terms in my thesis. In fact, I have used these terms in the preface and the previous sections without any explanation. It is of importance to inquire who it is who actually grows coffee. Equally important is considering who it is who drinks (or consumes) coffee. One must ask whether coffee growers drink their coffee or not, and whether coffee drinkers do not grow their own coffee, too. Most material on coffee simply separates regions as either ‘coffee growing (producing) countries’ or ‘coffee consuming countries’ to divide coffee cultivating areas and mainly consuming areas. When I first tried categorising these two areas, I always felt that such generic categorisations are flawed in their scope. Upon weighing this issue, I was immediately drawn to de-

*velopment theory* and thought that it may provide some hints. According to development history, when explaining the global south, there are many terms—‘poorer’, ‘lower income’, ‘developing’, ‘underdeveloped’, ‘the South’, ‘Third World’, ‘non-viable economies’, ‘slow economies’ (see Mowforth and Munt, 2008: 5), or ‘have-nots’, ‘non-industrialized’, ‘les-developed’ (see Timothy, 2009: 4)—pointing to country categories based simply on numberings or index ranks such as the Human Development Index (HDI). Given that Ethiopia produces top-quality Arabica coffee, and that it cannot be overlooked by the rest of the world as far as coffee production is concerned, Ethiopia is ranked 174th out of 187 countries in the Human Development Index (UNDP., 2011). As Mowforth and Munt (Ibid) state, these terms do not reflect rapid economic changes today well while the meaning of development is also changing. The global south usually includes countries in the Southern Hemisphere and is poorer that are also in the process of growth. However, Australia and New Zealand are located in South and they are part of the Global North. I find this naming odd but for the sake of convenience and its wide acceptance, I use the terms of global south and its ‘opposite’ the global north in my thesis. However, it is clear that such classifications are flawed in their own right.

While pursuing my PhD, it was a curiosity to me that Western academia seems to divide the world into those categories. I began to think that embedded in such a distinction is a twofold gaze, that of the *self* and the *other* (see Cloke, 2005). On some level, this reminds me of how in East Asian philosophy one of the recurring concepts is that of the *Yin* (陰) and *Yang* (陽). These two elements demonstrate two opposing characteristics that create our universe and bring about its equilibrium. According to this theory, some examples would be: woman (Yin) and man (Yang), the moon (Yin) and the sun (Yang). There is no way to distinguish top and bottom or upper or lower. The interrelationships are mutual supplements not mutual contradictions. If there is no opposite, there can be no existence. The classification of our world in development theory is too much of a power-driven concept in my opinion. I do not try to divide the ‘West’ and the ‘East’, or one part of the world as being essentially ‘good’ while the other is ‘bad’. Perhaps such categorisations are created by visions that have not experienced life in the ‘other’ side.

On one occasion, I felt embarrassed when I was asked whether all Koreans speak Chinese as a mother tongue by one of my British colleagues. When I was in Japan, I felt the same sort of embarrassment when South Korea was discussed in a classroom by Japanese students in the same context of poor countries in South Asian countries in front of me. I was surprised when they did not seem to know what sort of a city Seoul is and what the Korean language is. They dismissed South Korea easily in their approach to classifying it and proceeded to discuss it without any sense of guilt regarding their own preconceptions of *self* and *other*.

Whenever I explain that Ethiopians regularly drink coffee and that they even have a unique coffee ritual known as the *coffee ceremony* (see Chapter 5 and 8), many people seem surprised. Perhaps they imagine that people of a *poor* country not drinking *our* beverage. I have found much material associated with coffee yet virtually none of it seems to be concerned with these power-driven words: coffee consuming *country* (and not *area*) and coffee growing *country*. In fact, half of Ethiopian coffee production is consumed *domestically* (Petit, 2007; Proma-Consulting, 2011). Columbia also has a coffee-consuming culture called '*Tinto*' (Cho, 2011). Just like Columbia, many coffee bean exporting countries in Latin America and Central America consume coffee domestically while also exporting their coffee produce. Korea does not grow coffee commercially but is categorised by as a coffee producing country because it exports instant coffee to other countries (Jang, 2009a). Italy is ranked the 7<sup>th</sup> largest coffee exporting country to China (Sholer, 2010). Germany and Switzerland do not grow coffee commercially but are categorised by as coffee producing countries. China is an interesting country in the context of coffee: it grows, exports, and consumes coffee in surprisingly large quantities (Sholer, 2010). Therefore, describing Ethiopia or Columbia as *just* a coffee growing country or describing Italy as *just* a coffee consuming country is not a proper classification. Due to this reason, in my thesis, I prefer using the term *coffee bean exporting countries* for countries growing coffee commercially and *coffee bean importing countries* for predominantly countries coffee consuming that do not grow coffee commercially.

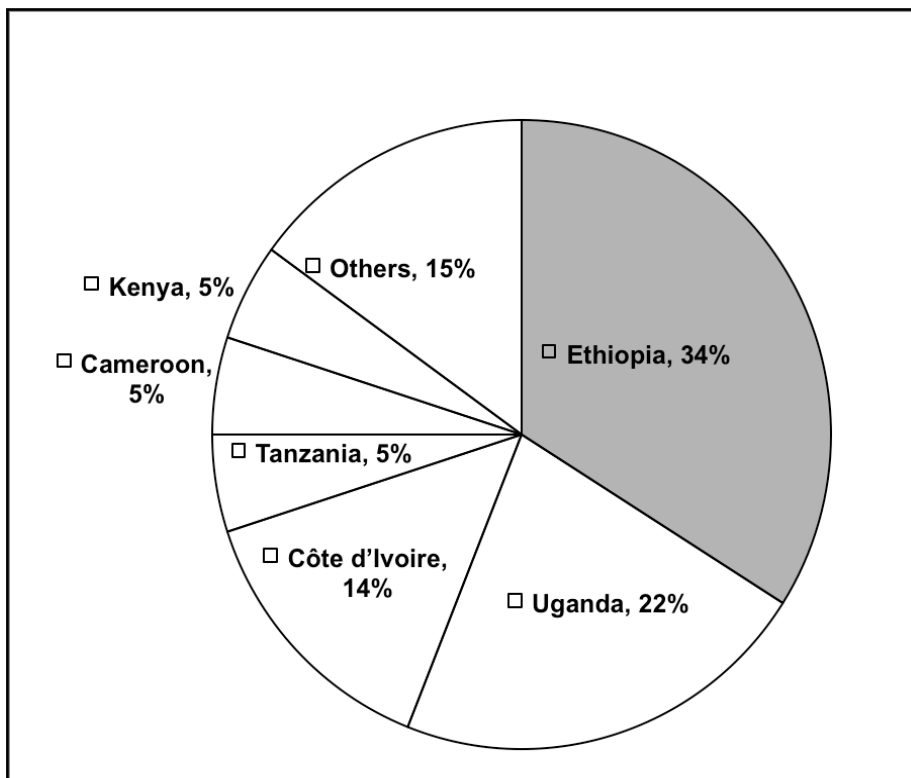
Paul Collier, author of *The Bottom Billion* (Collier, 2007b), mentions "commodity exporting countries" in a lecture (see TED, 2008) while explaining the concept

of the bottom billion – a billion-strong population desperately struggling with poverty, war, and hunger. I think my proposed terms will be considerable to express as current coffee bean exporting countries or coffee bean importing countries. I hope that both terms can be used widely in academia for coffee research and coffee tourism research.

### 2.4.5 Coffee in Africa

Half of the global coffee production happens in Brazil while Africa's share is at 11% of world coffee production (Proma-Consulting, 2011). There are 22 coffee bean exporting countries in Africa, and Ethiopia, Uganda, and Cote D'Ivoire represent 70% of African coffee production (Ibid). Some countries grow Robusta but they mainly produce Arabica coffee. In Africa, the country with the highest production country is Ethiopia at 34% of production in the continent (see Figure 2.3).

**Figure 2. 3 African Coffee Production Share by Country (2009/2010)**



Source: (ICO, 2012a)(ICO, 2012)

African coffee is mostly grown by small-scale coffee farmers. Their production generally goes to similar destinations as to those that Ethiopia exports such as

North America, Europe or Japan (Ibid). It is noteworthy that the importance of coffee export in African countries is gradually decreasing due to the emergence of other natural resources (Ibid). Recently, fewer countries in Africa rely mainly on coffee as the only foreign currency-earning source. Consumers in coffee bean importing countries might pay higher prices for African coffee in the future if Africa decreases its rate of coffee growing.

In an example that I think would have a major impact on Ethiopia's future trade activities, I must refer to the Grand Ethiopian Renaissance Dam Project (see Water-Technology, 2013), which will be the largest hydroelectric dam in Africa. It is expected to produce enough energy for Ethiopia to export to neighbouring countries. The exported energy will replace the position of coffee as the leading export from Ethiopia. Although the Dam is not expected to be ready until 2017, I imagine that one impact this would have on the coffee industry is that the coffee industry would need to adapt to changes in the market. This might mean that priorities for the types of coffee being grown (and for what purpose) may change just as examples from other parts of Africa suggest.

I argue that there are some positive images of Africa with coffee being one of them mainly because of their strong "brand power" (refer to Bong Na et al., 1999). This strong brand equity (Ibid) of coffee could promote coffee tourism since it familiarises potential coffee tourists with the given coffee tourism destination. These coffee growing locales benefit further through enriching their image by showing that they could be a unique coffee tourism destination. For example, places such as Tanzania and Kenya's coffee growing areas are known to distribute coffee tourism-related material to their visitors, albeit on a small scale (see Karlsson and Karlsson, 2009a; Goodwin and Boekhold, 2010a).

According to my field research, Kenyan and Ethiopian coffees are categorised as those of highest quality in supermarkets in Korea, Japan, the UK, and USA. I also argue that we need to explore the coffee industry's development beyond seeing it through the scope of coffee industry-related aid activities. Over the course of my fieldwork, I encountered many foreign coffee industry aid workers from Germany, Japan, and the USA who mainly focused on issues such as coffee production's volume, quality, or processing (see Chapter 4). Although sup-

porting these types of activities is important, I believe that further benefits could be witnessed if coffee is as being more than just a product for export.

That being said, image and perception of Africa in general, and Ethiopia in particular needs to be explored further. Although the tourism industry in Africa is generally growing, the continent of Africa still seems to be regarded as one unit as opposed to being made up of many countries. Although many people tend to have a negative image of Africa due to its various challenges, the image of African coffee is quite positive as exemplified by coffee enthusiasts and specialists, and by cafes around the world that display depictions of coffee farms around Africa and Ethiopia. Furthermore, specific brands of coffee (such as Ethiopian Harar or Yirgacheffe Coffee, or Kenyan AA Coffee) may entice coffee enthusiasts to visit these specific sites connected to a particular brand of coffee.

## **2.5 Tourism and Development**

In following sections, I would like to examine various issues on tourism and development in the context of global south and in the context of Africa. It is germane to take this angle because most coffee bean exporting countries are located in the global south, and because Ethiopia is discussed in the context of Africa. I also introduce key topics within the scope of tourism, which are historical changes, poverty reduction, post-colonialism, sustainability, and ethics.

### ***2.5.1 Historical Changes of Tourism***

Western scholars such as Shaw and Williams (1994) see tourism as being started by modern Western culture. Shaw points out that there is a widespread perception that tourism is essential to life and that “getting away” is a symbol of high socio-economic status in Western Europe and North America (Ibid). However, if we think of tourism as being travel for leisure or business purposes we can say that Arab trade caravans along the Silk Road can be an older form of tourism. Tourism-related records from the Roman era (see Towner and Wall, 1991) seem to suggest that there was an awareness of Arab caravans’ activities through the Silk Road, and Mongolian activities along the same path as well: perhaps these are early forms of tourism that have been overlooked. According to tourism history (Ibid), long distance tourism once belonged to the rich



or privileged in the past, but in modern times tourism is guaranteed as a human rights and this can be found in the UN's adoption of the Universal Declaration of Human Rights in 1948. Atsuko Hashimoto suggests tourism within the context of the Universal Declaration of Human Rights (Telfer and Sharpley, 2008).

Current tourism typologies take the 18<sup>th</sup> century industrial revolution as a point of time in which they were started (see Towner and Wall, 1991). The industrial revolution led to the division of labour and the growth of productivity as well as the leisure industry. Urbanisation led to a sudden appearance of 'spare time' and this helped form the huge leisure market (Walton, 2005). In addition to this development, it was the steam engines that finally led to the start of mass tourism (Towner and Wall, 1991). Moreover, development of mass media such as photography, telephones, telegraphy, magazines, and newspapers stimulated public's tourism desires (Ibid, 2005). At this time, tourism seems mediated and organised type toward tourists by tourism companies and then developed the huge tourism industry now. Mass tourism of an international scale was developed after World War II and it was made by Thomas Cook from the UK (Brendon, 1991). He made packaged products including all matters related to tourism such as transportation, accommodation and meals, and expanded this all around the world (Ibid, 1991). Through repeating these kinds of developments, tourism became accessible to people of different economic backgrounds and is now valued as one of the fastest growing industries.

### ***2.5.2 Tourism and Poverty Reduction***

Despite cultural, social and environmental negative impacts of tourism on host communities, many researchers also highlight its benefits (see Liu and Var, 1986; Brohman, 1996; Mitchell and Ashley, 2010). Tourism is widely promoted as an effective source of income and employment, particularly in rural areas where traditional agrarian industries have declined. Rural areas are typically populated by low-income families, with agriculture being the largest field of employment. According to Cloke (1992), rural places have traditionally been associated with specific rural functions such as agriculture. Smith (2003: 41) makes the following statement in regards to rural areas, "Many of the world's most economically and socially marginalized groups lie in such areas, and it is

necessary to consider how far tourism may be considered to be a positive development option.” Most coffee farmers also reside in rural areas.

As poverty reduction is highly related to rural areas and its people, it is important to find new approaches to improve living conditions in those areas. In order to earn cash, people from the rural areas have to sell their products or services. According to my field research, if there exists a heritage site in the area, foreign tourists may be able to interact with the local residents but their contributions to the development of the rural area are not significant. A typical scenario of spending habits among tourists is that they do not spend money in the places they visit; they simply look around the site and then leave, which makes it difficult for local communities being visited (see Chapter 6 and 7). Many governments in the global south chose tourism as a strategy for poverty reduction (Mitchell and Ashley, 2010) and tourism could be a good business model for rural development in global south and it might contribute to poverty reduction in rural areas.

Agro-tourism, ecotourism, and farm tourism are representative tourism activities in rural areas. Rural tourism has long been considered a means of achieving economic and social development and regeneration in rural areas (see Lane, 1994; see Butler et al., 1997; Sharpley and Sharpley, 1997). More recently, people are interested in how their food is produced. People want to know where their food is produced and meet the producers directly and talk with them about what goes into food production. On the other hand, rural residents are looking for new income sources.

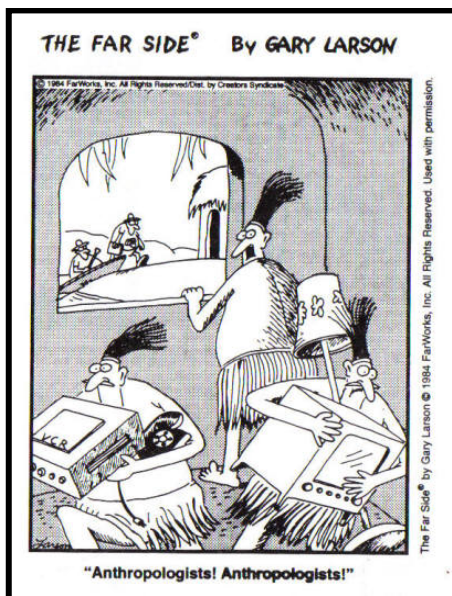
### ***2.5.3 Tourism and Post-Colonialism***

Despite the positive light in which it is sometimes portrayed, many critiques on tourism need to be addressed. Post-colonialism in the context of tourism (see Echtner and Prasad, 2003; d’Hautesserre, 2004) is an issue open for debate and is also related to the issue of inequality (Palacios, 2010). Post-colonialism as elaborated on by Edward Said (1979) provides an important critique of Western mechanisms of knowledge and power (d’Hautesserre, 2004). Since mid-20<sup>th</sup> century, mainstream cultural approaches have been criticised by postmodernism (e.g. Huyssen, 1986). The origin of mass tourism arrived at the same time in

which the colonisation of Africa and Asia began rising in earnest. Culture in the tourism destination was organised from a Western standpoint and many Non-Western tourism sites lost their own cultural identity, bringing rise to various problems related to cultural diversification (see Said, 1979; McTaggart, 1980; Huyssen, 1986; Picard, 1990; Said, 1994; Figure 2.4).

As in the case of tourism in Bali (Picard, 1990; Burns, 1999), mass tourism produced various problems that essentially resulted in a cultural colony, ruining cultural diversification, and destroying the ecosystem (Ibid). As a reconsideration of this, people have approached alternative forms of tourism for a solution of mass tourism and for reducing the abuse caused by mass tourism: due to this, the concept of 'sustainability' was introduced to tourism (Hunter, 1997) (see following section regarding 'sustainability' in tourism).

**Figure 2. 4 Authenticity of Culture**



Source: (Larson, 1984)

I argue that Said's framework in his works (see Said, 1979; Said, 1994) can be applied not only to the relationship between imperialism and colonialism, or between the global north and global south, or power-holding nations and powerless nations, but also between urban and rural areas in the context of tourism (see Chapter 7). The problem that powerless nations having to do something according to the power holders' will can always happen. This relationship can

apply to all issues related to ethics (see 2.5.5), as well as in seeking and providing aesthetic and geographical images (Ibid).

As several scholars (Olsen, 2002; Cohen, 1988; Taylor, 2001; Hughes, 1995; Pearce and Moscardo, 1986; MacCannell, 1973) explain, 'authenticity' has been a critical issue in tourism literatures. The tourism industry relies heavily on the idea of authenticity. Authenticity means that "something is genuine and original, that it can be certified by evidence, or remains true to a tradition" (Smith and Duffy, 2003: 114). MacCannell points out that tourism is seeking for this authenticity. Although the search for authenticity may not be enough to explain contemporary tourism (Urry, 2003), it is still useful for some tourism forms such as ethnic, historic or cultural tourism, which involve the representation of the 'other' or of the past (Smith and Duffy, 2003; Wang, 1999).

Recent emerging tourism tends to strongly pursue diversity and the adventurous spirit without considering seasons and placing first the regional characteristics of the tourism site. However, these types of new tourism such as ecotourism, sustainable tourism, community-based tourism, fair trade or ethical tourism, pro-poor tourism (Mowforth and Munt, 2008) started from reconsidering the disadvantages and problems caused by mass tourism. Perhaps this tension carries residues of the relationship between global north (some of which were colonisers) and previously colonised countries that are not 'forgotten'. Since tourism programmes in tourism places (global south or rural areas) are produced by powerful people (people who live in global north or urban areas), this problem cannot be sorted out easily and effectively. If the host community is not aware of its cultural identity and considers only the powerful people's preferences, then we will have more places suffering from the 'Bali syndrome' (see Minca, 2000) with the produced tourism programmes empty of any local identity.

#### **2.5.4 Tourism and Sustainability**

According to the UNWTO (2001), tourism is important as a source of bringing in foreign currency and generating employment in the global south. Tourism with unique resources could be a suitable tool for earning revenue without massive initial investment in infrastructure in global south. Several points must be

stressed in regards to tourism in its relation with development/aid (Varma, 2008):

- Tourism is one of the most dynamic economic sectors in global south.
- Tourist movements towards global south are growing faster than in the global north.
- Tourism in global south is one of the principal or the main source of foreign exchange earnings.

However, tourism still has its critics whose stance goes beyond the issues of post-colonialism or inequality. Behind the critique on tourism as an 'almighty solution' lie some serious problems. Tourism can leave negative impacts on local communities. To reduce these direct and indirect problems, the discourse on 'sustainability' emerged. Sustainability is not only an one-side consideration, and we need to consider its multifaceted sides such as ecological sustainability, social sustainability, cultural sustainability, and economic sustainability (Mowforth and Munt, 2008). This issue is especially important in the global south, as tourism may easily lead to giving rise to social pathology, such as prostitution or drug abuse (France, 1997). Incidentally, if a government's capacity is limited as tourist numbers increase then tourism as a positive driving factor cannot be fully exploited (Ibid, 1997).

Upon the relationship of tourism and sustainability, I argue that tourism development in global south or rural areas requires a different approach from that of poverty reduction: this is so because rural development can slow down once some degree of success (according to the used criteria, see Mowforth and Munt, 2008: 101) is reached. On the other hand, poverty reduction can stop at the very moment poverty is perceived to have ended.

### ***2.5.5 Tourism and Ethics***

Tourism underscores various ethical questions on encountering cultural variances in other lands and becoming a more 'cultured' individual (Smith and Duffy, 2003). Smith (2000: 7) mentions that the "discovery of moral issues by geographers may be linked to a broader normative turn in social theory". Moral dimensions have been distinctively examined in academia and general practice

in recent years. 'Fair' movements such as fair trade and ethical consumption could be seen as such examples. The main concept of these movements (i.e. fairness or ethics of consumption) in the tourism context are to provide more social, cultural, and economic benefits to host communities and to minimise tourism leakage (Mowforth and Munt, 2008). Smith and Duffy (2003: 10) emphasise that three values are in effect in the tourism context, which are economic values, ethical values, and aesthetic values. Those three values also have overlapping aspects within each other.

While the tourism industry grows, travel professionals and consumers are becoming aware of the importance of ethically based tourism types (see Figure 2.5). These types of tourism share similar concepts with each other such as minimising negative impacts, bringing economics benefits to host communities, and preserving the cultural and natural resources of the tourism destinations (see CREST, 2014). In reality, mass tourism tends to be overly commercialised toward 'profit maximisation and customer satisfaction' (Din, 1989).

**Figure 2. 5 Ethically based Tourism**

<b>Category</b>	<b>Definition</b>
<b>Ecotourism</b>	Responsible travel to natural areas that conserves the environment and improves the welfare of local people.
<b>Geotourism</b>	Tourism that sustains or enhances the geographical character of a place – its environment, heritage, aesthetics, and culture and the wellbeing of its residents.
<b>Pro-Poor Tourism</b>	Tourism that results in increased net benefits for poor people.
<b>Responsible Tourism</b>	Tourism that maximizes the benefits to local communities, minimizes negative social or environmental impacts, and helps local people conserve fragile cultures and habitats or species.
<b>Sustainable Tourism</b>	Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities. Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments.
<b>Ethical Tourism</b>	Tourism in a destination where ethical issues are the key driver, e.g. social injustice, human rights, animal welfare, or the environment.

Source: (CREST, 2014)

However, some 'purposeful types of tourism' such as pilgrimages (Ibid: 547) as well as the above ethically based tourism forms tend to discourage hedonic activities and focus more on ethical (or responsible) attitudes such as in the case of volunteer tourism (see Wearing, 2001) or backpacker tourism (see Scheyvens, 2002). The latter of the two examples provides 'authentic and meaningful experiences for the individual backpacker' (Ooi and Laing, 2010: 201).

### **2.5.6 Implications of Tourism in Africa**

Africa claims a very small share of the global tourism economy, although it – as a continent – has abundant cultural and natural tourism resources through its unique landscapes (TICAD., 2009). In lieu of this, I argue that there is coffee tourism potential in African coffee exporting countries such as Ethiopia. A form of coffee tourism takes place at the African Fine Coffee Conference & Exhibition (AFCA), held every year, which includes embedded coffee tourism programmes such as a coffee safari for conference participants who are also active players in the global coffee industry (See AFCA, 2013). Another interesting example is the activity of some small-scale coffee farms in Kenya conducting coffee tourism programmes with the help of co-operatives (see Karlsson and Karlsson, 2009d). In the case of Africa, I would like to discuss several issues relating to tourism, notably media perception, key tourism markets, potential, and challenges.

#### **2.5.6.1 African Tourism through Promotion Materials**

Mass media (such as television, film, radio, and social media) in tourism plays an important role for tourists to decide on their tourism destinations (see Crouch et al., 2005; Dann, 1996). Additionally, I also think that print media (such as newspaper, book, and pamphlet) in tourism have an impact on the perception of tourism destinations. As part of my research, I undertook a detailed study of brochures relating to tourism in Africa, and visited several different tour companies to ask them about how they sold these kinds of holidays. In particular I have reviewed five travel brochures offered by the following travel companies: The Adventure Company (TAC, 2012), STA travel (STA, 2012), KUONI (2012), Hayes & Jarvis (HJ, 2012) and Travelfinders (2012). What stands out immediately is that the photographic images of Africa in the brochures are usually not that different from other tourism resorts in the global north. Those brochures

tend to focus on nature and native animals and not on human beings or existing rich cultures found within Africa. If they show people in the pictures, they are not central to those pictures. Even if a black, African person was a main object of interest, it is just for the sake of attracting tourism.

This situation seems to vary relative to the media such as guidebooks, travel books, individual travel blogs and tourism companies' homepages (including those from Korea and Japan). At least within the tourism context, Africans are not portrayed as the subject of their own tourism promotion, while the brochures also seem to be empty of references to historic culture as a tourist attraction. We cannot easily find references to many African cultures being with long histories. Upon analysis of the promotion materials, I found that with the exception of Travelfinders (Ibid), no company I looked at introduces Ethiopia: although they deal with South Africa, Tanzania, and Kenya and represent them with beautiful photos.

Also interesting is that in most charities' promotion material such as pamphlets or official homepages images of African people are mainly used, which is an interesting contrast to what could be found in tourist brochures. This approach is all common among organisations from all over the world: ask for peoples' interest and money by using photos of poor African children and close-up portfolio pictures of exhausted African women. Such a bifocal approach toward portraying Africa may cause outsiders to perceive the region in a distorted manner. Due to these images, tourists in Africa may be placed as 'Others' (see Cloke, 2005) forever.

#### **2.5.6.2 Key Tourism Markets**

Although the primary vacation or leisure tourism sector is undeveloped and there are still many challenges to overcome for tourism development in Africa, there do seem to be many positive signals that point towards potential for growth in African tourism (TICAD., 2009). Lonely Planet, the travel guidebook, has launched its "hottest" destinations for 2011 in new English and French versions, with the greatest African presence ever: Cape Verde, Tanzania, Egypt and Morocco (AN, 2011). The stereotype for African tourism often conjures up safari tours or iconic adventurous pursuits such as climbing Mt. Kilimanjaro.



However the range of tourism experiences on offer is far more complex than this suggests. Table 2.3 presents an overview of African tourism market segments.

**Table 2. 3 Africa Tourism Market Segments**

<b>Segment</b>	<b>Regions of Africa</b>	<b>Experiences</b>
<b>Family Relaxers</b>	<ul style="list-style-type: none"> <li>• North Africa Mediterranean resorts</li> <li>• Red Sea resorts</li> <li>• Kenya coastal resorts</li> <li>• Mauritius</li> </ul>	<ul style="list-style-type: none"> <li>• Sun, sand and sea holiday</li> <li>• Value for money</li> <li>• Family activities/relaxation</li> <li>• Good food</li> </ul>
<b>Independent Relaxers</b>	<ul style="list-style-type: none"> <li>• Cape Town and Winelands</li> <li>• Morocco</li> <li>• Zanzibar</li> <li>• Mauritius</li> </ul>	<ul style="list-style-type: none"> <li>• City breaks</li> <li>• Rural escapes</li> <li>• Upmarket beach resorts</li> <li>• Good food, wine, music</li> </ul>
<b>Luxury Discoverers</b>	<ul style="list-style-type: none"> <li>• North Africa: luxury cruises Nile Mediterranean</li> <li>• East Africa: Tanzania, Kenya, Uganda, Rwanda, luxury safaris &amp; coastal islands</li> <li>• Indian Ocean islands: Seychelles, Mauritius</li> <li>• South and Southern Africa: round-trip tours: Victoria falls, Botswana, South Africa, Namibia</li> </ul>	<ul style="list-style-type: none"> <li>• Exclusive, exotic experiences</li> <li>• Fly-in safaris, island retreats, spa and wellness, luxury cruises</li> <li>• High quality services</li> </ul>
<b>Packaged Discoverers</b>	<ul style="list-style-type: none"> <li>• North Africa: desert tours, Nile cruises, culture tours</li> <li>• East Africa: Kenyan, Tanzania, Uganda packaged safaris; safari, culture and coast packages, etc</li> <li>• South and Southern Africa: round-trip tours; Victoria Falls, Botswana, South Africa, Namibia</li> </ul>	<ul style="list-style-type: none"> <li>• Packages inclusive guided tours</li> <li>• Value for money</li> <li>• Variety of sights and high lights</li> <li>• General interests</li> </ul>
<b>Mature Explorers</b>	<ul style="list-style-type: none"> <li>• North Africa culture and desert tours and treks</li> <li>• West Africa: cultural exploration of tribal regions; regional overland tours</li> <li>• East Africa: independent safaris, gorilla viewing, cultural tours (e.g. Ethiopia), mountaineering, etc.</li> <li>• Southern Africa: independent self-drive tours of Southern Africa regions and countries</li> </ul>	<ul style="list-style-type: none"> <li>• Culture and nature exploration</li> <li>• Interaction with communities</li> <li>• Special culture and nature phenomena</li> </ul>

Source: (TICAD., 2009: 37).

According to TICAD (Ibid), approximately 80% of tourism arrivals in Africa are from within Africa, while tourism from Europe and Asia is at just about 3%. Sub-Saharan Africa (often referred to as Black Africa) relies heavily on tourism from within Africa. Not much material about African tourism focuses on rural areas and their indigenous cultural resources. It may also be the case that linking urban areas in Africa to tourism is not easy either. This may be due to the fact that many challenges need to be overcome in African urban areas such as low level of accessibility, infrastructure, safety and other various negative images (see Sindiga, 1999; Shanka and Frost, 1999). Perhaps these factors may have created a vacuum in tourism development of rural Africa today.

### **2.5.6.3 Tourism Potential and Challenges in Africa**

There is much academic material related to tourism in the global south (or less developed countries or developing countries), but only some material deals with tourism in Africa. In the case of *Tourism and African development: change and challenge of tourism in Kenya* by Isaac Sindiga (1999), the main example used to discuss tourism is Kenya, yet Sindiga displays a useful outline of the potential and challenges facing tourism in other parts of Africa. The work was published over ten years ago and has been cited by scholars such as Peter Dieke (1998; 2000; 2003) in his writings on African tourism. However, it is largely the case that books and research material related to Africa tourism tend to focus on tourism in North or South Africa. As demonstrated in Table 2.3, most African tourism activities are conducted in the north or south of the African continent and commercial tourism companies focus specifically on those regions.

Many regions in Africa have abundant natural and cultural resources for tourism, but tourism activities seem to be focused within a few countries in the continent. Furthermore, those activities are not competitive in the global tourism market. The Tourism Competitiveness Index produced by the World Economic Forums measures the tourism competitiveness of 133 tourism countries (see WEF, 2010). According to this index, in 2009 Mauritius is ranked in as having the top tourism competitiveness in Africa but is ranked at just 40<sup>th</sup> in the global tourism market. Many tourism specialists point out negative image and poor infrastructure as the main challenges facing African tourism. I argue that they need to extend the scope of tourism destinations from northern or southern Af-

frican regions to other regions. Only four African countries (Mauritius (40<sup>th</sup>), Tunisia (44<sup>th</sup>), South Africa (61<sup>st</sup>) and Egypt (64<sup>th</sup>)) ranked within 70 tourism competitors in the WEF in 2009. However, there is reason to be positive about African tourism. I have attended a world tourism market event in 2013 (WTM, 2013) and was surprised by the range of available African tourism activities. It seemed to me that there is significant tourism potential in Africa.

Nature tourism and safaris are the most popular tourism programmes in Africa, representing around 60% of the total tourism market, while the rest are cultural tours, general tours, and special interest tours (TICAD., 2009). Emerging ethical tourism and community-based tourism conducted in various regions in Africa can be part of the special interest tourism models (see Table 2.4) and they can present opportunities for tourism in Africa. The basic concept of these different tourism models is that they minimise any negative impacts on the destinations, residents, and the environment, while being conducted in collaboration with the local communities as 2.5.5.

**Table 2. 4 Emerging Tourism in Africa**

Country	Supplier	Main Programme	Website
<b>Ethiopia</b>	Tourism in Ethiopia for Sustainable Future Alternatives	Community Tourism in the Ethiopian Highlands	www.community-tourism-ethiopia.com
<b>Kenya</b>	African Pro-poor Tourism Development Centre	Eco-friendly accommodation	www.propoortourism-kenya.org
<b>Rwanda</b>	Amahoro Tourism Association	Eco-friendly gorilla tour	www.amahoro-tours.com
<b>Tanzania</b>	Kilimanjaro Porters Assistance Project (KPAP)	Ethical trekking network	www.kiliporters.org
<b>Uganda</b>	Uganda Community Tourism Association (UCOTA)	Community tourism (small-scale tourism and handcraft enterprises)	www.ucota.or.ug
<b>Botswana</b>	Kaie Tours	Cultural tourism with rural communities	www.kaietours.com
<b>South Africa</b>	Daktari Bush School and Wildlife Orphanage	Volunteering experience	www.africanorphanage.com
<b>Ghana</b>	KASAPA Centre	Ghana traditions experience	www.kasapa.eu

Source: Adapted from (Kim, 2007)

## 2.6 Coffee Tourism in Academia

Interestingly, I have been able to find various coffee tourism activities in non-academic areas but was surprised to find a scarcity of academic research materials focused on coffee tourism. Academic writing has covered many issues associated with coffee such as festivals (e.g. Jolliffe et al., 2009), rituals (e.g. Roberts, 1989), events (e.g. White, 2010), coffee consumers' experiences in cafés (e.g. Weaver, 2010), destination development (e.g. Jolliffe et al., 2010), fair trade (e.g. Hall, 2010b) and so on. However, coffee tourism as a subject has not been discussed widely in academia and the concept of coffee tourism by scholars remains vague. So far, there is virtually no research that successfully defines coffee tourism although some researchers (e.g. Lyon, 2007a; Johnston, 2010; Shaw, 2010; Harvey and Kelsay, 2010) use the term "coffee tourism" in their work without defining it.

One of the key texts to which I have referred in order to grasp the existing concepts and patterns of coffee tourism is a monograph entitled "Coffee Culture, Destinations and Tourism" by Lee Jolliffe (2010d) – who is perhaps the leading coffee tourism scholar in the academic world. Some researchers (e.g. Murray, 2011) reviewed the book negatively, but I have argued that "this book is extremely useful for researchers who are interested in coffee tourism, coffee destination development and coffee culture. The diverse examples of coffee tourism in different parts of the world are also a good starting point for further research" (Yun, 2012a: 327). However, I found many elements in the book that left key questions unanswered, and I introduce my critiques here while explaining my coffee tourism approaches alongside findings from other materials. One of my critiques of the approach taken by Jolliffe is that she seems to deploy confusing terminology such as "tourism related to coffee", "coffee tourism niche", and "coffee related to tourism" (Jolliffe, 2010a: 226) that points to a rather vague conflation of 'coffee' and 'tourism'.

Upon my literature review, I would like to analyse seven key debates on understanding of coffee tourism, which are: coffee tourism as a cultural tourism or culinary tourism; coffee tourism as a commodity tourism; coffee tourism as an ethical tourism; coffee tourism vs. ecotourism; coffee tourism as a sustainable cof-

fee initiative; system of coffee tourism, and; conducting venues of coffee tourism.

### **2.6.1 Coffee Tourism as a Cultural Tourism or Culinary Tourism**

I want to examine the idea of coffee tourism as just a form of cultural tourism or culinary tourism as per the approach taken by Jolliffe (2010g). Johnston (2010) did not critique Jolliffe's ideas directly but he clearly argues that current tourism theory has room for coffee, comparing the coffee tourism industry with gastronomic tourism, culinary tourism, and cultural tourism. Robinson and Novelli (2005: 9) parallel rural tourism and cultural tourism to one another while putting wine tourism and gastronomy under rural tourism. Hall and Mitchell (2005: 74) unpack food tourism in more detail depending on their degree of motivation: such as gourmet tourism; gastronomic tourism or cuisine tourism; culinary tourism; rural or urban tourism; travel and tourism. According to them, Jolliffe's "coffee with tourism" is close to gourmet tourism because tourists' motivation will be high. Through said connection, Jolliffe's "tourism with coffee" may be regarded as gastronomic/cuisine tourism or culinary tourism. Gastronomic tourism is developing as a subset of cultural tourism (Santich, 2004) and gourmet items or cuisine in this tourism are the core element for tourists, but they will be a second motivation in culinary tourism (Johnston, 2010). I admit that coffee tourism shares a similar nature with cultural tourism (McKercher and du Cros, 2003; McKercher and Du Cros, 2002) or culinary tourism (Long, 2003; Horng and Tsai, 2010).

### **2.6.2 Coffee Tourism as a Commodity Tourism**

If coffee is categorised as a commodity product, I argue that we can look at coffee tourism within the scope of *commodity tourism*. In fact, there is no secure definition of *commodity tourism* although there is research available on tourism as commodity (e.g. Watson and Kopachevsky, 1994) or the definition of "commodity" in itself (see Cloke et al., 2005a; Gregory et al., 2009: 99-101; Cloke et al., 2005c). I would like to define commodity tourism as a form of tourism involving various experiences and events with the commodity such as *wine* in the wine tourism or *tea* in tea tourism. The term "wine tourism" is accepted in both academia and in the public (e.g. Charters and Ali-Knight, 2002; Boniface, 2003; Hall et al., 2003) but "tea tourism" is not yet widely accepted as a concept by

both academia and the public compared to wine tourism. Han (2007: 57) states clearly that “There is no official definition for tea tourism yet.” However, tea is produced in over 50 countries as a special commodity just like coffee (Jolliffe, 2007b) and tea tourism can share many similarities with coffee tourism as an analogous tourism model (see Jolliffe, 2007b).

Many researchers (e.g. Hjalager and Richards, 2002; Boniface, 2003; Long, 2003) consider food as a significant component in the tourism field. Hall and Mitchell (2005) elaborate on the relationship between the number of tourists and the motivation of ‘gourmet’ and ‘cuisine’ in the tourism context. Jolliffe (2010g) and Boniface (2003) understand coffee as an element of food and beverage tourism. Johnston (2010) also addresses coffee as a gourmet product in the coffee tourism context while describing coffee tourism history in Hawaii. However, I found a big difference among the aforementioned researchers in terms of defining coffee in their tourism contexts. The “coffee” of Jolliffe (Ibid) and Boniface (Ibid) is a *normal* beverage while the “coffee” of Johnston (Ibid) is a “decommodified” product. My approach to coffee is closer to Johnston’s coffee. This does not mean that my approach is about “not being a commodity” per se, but rather “something that goes beyond a beverage or an export product”.

I would also like to suggest that if we can look at coffee tourism as a commodity, coffee tourism can be considered as an industry in its own right. This approach may be made possible by taking account of both external and internal views of the *coffee tourism industry*.

### **2.6.3 Coffee Tourism as an Ethical Tourism**

I argue that coffee tourism cannot be discussed only within the context of commercial tourism as in the case of wine tourism because coffee is strongly connected to ethical consumption (Bird and Hughes, 2002; Blowfield, 2003; De Blasio, 2007). Many Western tourism researchers I met consider coffee tourism as a form of fair trade movement or having a connection with Fairtrade certification coffee. I encountered John Urry who is known for the concept of the ‘tourist gaze’ (Urry, 2002b) in an international conference and he immediately drew the connection between coffee tourism and fair trade coffee issues as soon as he heard about my research topic. According to my research, coffee tourism can

be discussed within the contexts of both commercial tourism and ethical tourism if we were to look at coffee tourism from the tourism industry.

As I mentioned earlier, coffee tourism shares the nature of both cultural tourism and culinary/gourmet/gastronomic tourism. Of course, there are 'incidental' (cultural) tourists (McKercher, 2002: 33) but if they are coffee enthusiasts, we can call them 'purposeful' tourists (Ibid: 32) or coffee tourist(s) (see Chapter 5). With this connection, I realised that the biggest difference between coffee tourism and other commodity tourism forms is the following matter: *Ethical behaviour*. Coffee tourism also has the nature of both current commercial tourism and ethical tourism such as sustainable tourism, responsible tourism, ecotourism and humane tourism. According to my research, purposeful coffee tourists tend to be ethical tourists compared to mass tourists (see Chapter 7 for more detail).

#### **2.6.4 Coffee Tourism vs. Ecotourism**

Coffee tourism can be discussed in the context of ecotourism. When I was in Ethiopia for my fieldwork, I often found that people accept my coffee tourism ideas as an ecotourism form. One of the coffee farmers cooperatives in Ethiopia was conducting a small-scale coffee experience programme for visitors and called it a *coffee ecotourism* programme (see Chapter 7). Pendergrast (2010b: 367-368) describes coffee farm visits during coffee-harvesting season as *coffee ecotourism* and he calls coffee tourists (as I define them in my thesis) "ecotourists".

According to my framework for understanding coffee tourism, those are rural-based coffee tourism (see 2.6.7). In addition, those can also look at as community-based tourism (CBT). Ecotourism is normally conducted in CBT form, which is defined as "a process of involving all relevant and interested parties (local government officials, local citizens, architects, developers, business people, and planners) in such a way that decision making is shared" (Haywood, 1988). My initiatives in Kaffa can be called community-based coffee tourism (see Chapter 8).

However, as Duffy argues (2008), the precise definition of ecotourism is still debatable. Ecotourism is a form of tourism inspired primarily by natural ecosys-

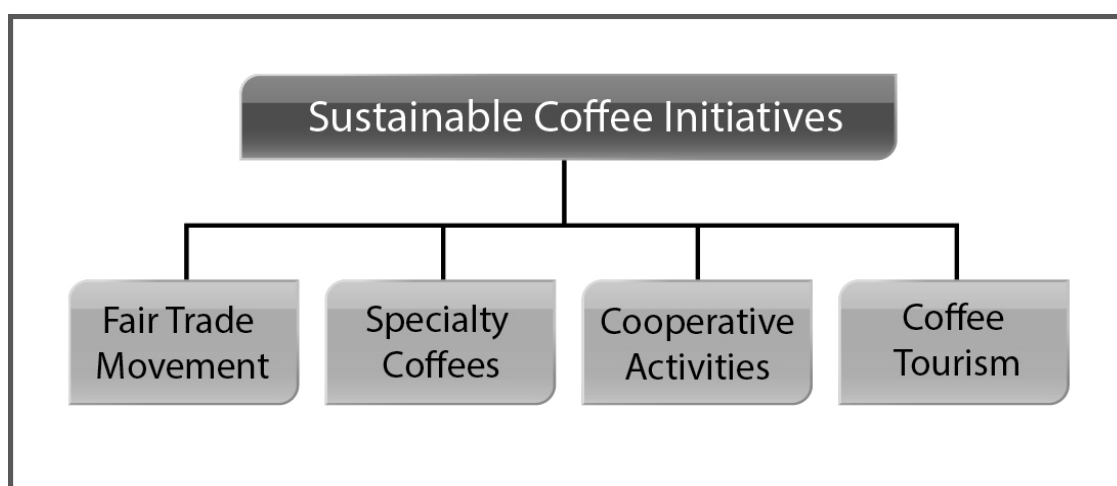
tems and associated cultural resources, observing, listening, understanding, and experiencing for individual tourists and small groups of tourists (Lindberg and Hawkins, 1998; Isaacs, 2000). The tourist visits relatively undeveloped and sensitive areas. Ecotourists practice a non-consumptive use of wildlife and natural resources and contributes to local area through labour or financial means aimed at directly benefiting the conservation of the site and the economic well-being of the local residents (Ibid, 2000).

Although coffee tourism conducting environments share similarities with ecotourism environments, ecotourism has been criticised for not always being environmentally or socially beneficial by several scholars (see Forsyth, 1997; Scheyvens, 1999). Within this context, we cannot say that coffee tourism could be always environmentally or socially beneficial. Moreover, encouraging locals to get involved with coffee tourism planning is very difficult to conduct CBT form.

### **2.6.5 Coffee Tourism as a Sustainable Coffee Initiative**

If we were to look at coffee tourism from the coffee industry standpoint, coffee tourism can be a new potential marketing tool and can become a sustainable coffee initiative (see Figure 2.6).

**Figure 2. 6 Coffee Tourism as a Sustainable Coffee Initiative**



Source: Author

Although sustainable certified coffee was started in Europe through the fair trade movement, various sustainable coffee initiatives were developed in the specialty coffee industry in North America (Daviron and Ponte, 2005a). There are currently various sustainable coffee initiatives such as fair trade, organic,



bird-friendly, and rainforest alliances among others as 2.4.3. Although most initiatives have challenges, cooperation between coffee and tourism businesses and related organisations could lead to a successful implementation of coffee tour activities (see Chapter 7).

As for coffee tourism within the scope of sustainable coffee initiatives, the boundary normally occupied by coffee (the commodity) is expanded. In the case of coffee tourism from the standpoint of the tourism industry, the paradigm is forced to fit within established tourism models, creating a rigid idea of coffee tourism. Furthermore, existing sustainable coffee initiatives do not place enough attention on coffee by-products such as its related culture. When coffee tourism is also experienced from the standpoint of sustainable coffee initiatives, special attention could be placed upon coffee, thus allowing it and its related cultures to be developed.

The existing sustainable coffee initiatives shown in Figure 2.6 support coffee farmers in coffee bean exporting countries in various ways (Kodama, 2007h; Kodama, 2009b; Lyon, 2007a) but they do not focus much on coffee workers. Moreover, current sustainable coffee initiatives do not place enough attention on coffee by-products such as its related culture. When coffee tourism is experienced from the standpoint of sustainable coffee initiatives, special attention could be placed upon coffee and coffee culture, especially in coffee bean exporting countries. Academia has not focused to coffee tourism as a sustainable coffee initiative, which I argue is actually quite feasible, only if coffee tourism businesses and related coffee industry organisations (such as certification coffee organisations, coffee quality control organisations for coffee export, or coffee farmers cooperative unions) cooperate to conduct coffee tourism activities (see Chapter 7 for more details).

### ***2.6.6 System of Coffee Tourism***

As Van Harsel (Van Harsel, 1994: 3) states, it is difficult to define tourism due to 'the complexity of tourist activity' and many scholars (Mill and Morrison, 1985; Laws, 1991; Poon, 1993; Burns and Holden, 1995) previously tried to look at tourism with a more systemic approach. I wanted to know how they understand tourism and how they approach (Harrison et al.) tourism systems to obtain

some lessons from those scholars. The elements comprising the tourism system differ depending on the scholars (Gunn, 1988; Jafari, 1989; Leiper, 1995). Gunn (1988) defines five elements: information and direction, tourists, transport, attractions, and services and facilities. However, primary elements of tourism are agreed upon by researchers as being four: travel demand, tourism intermediaries, destination influences, and a range of impacts (Burns, 1999).

Beyond the academic issue of coffee as a core element in coffee tourism, I argue that Jolliffe looks at coffee tourism only from the consumers' side according to her understanding on coffee tourism, defining coffee tourism as follows:

*[b]eing related to the consumption of the coffee, history, traditions, products and culture of a destination (Jolliffe, 2010g: 9).*

In fact, she suggest a definition on tea tourism in a very similar way, which is as follows:

*[t]ourism that is motivated by an interest in the history, traditions and consumption of tea (Jolliffe, 2007a: 9).*

I find that both of her definitions share a strong connection with some definitions of wine tourism, such as:

*[v]isitation to vineyards, wineries, wine festivals and wine shows for which grape wine tasting and/or experiencing the attributes of a grape wine region are the prime motivating factors for visitors (Hall and Macionis, 1998).*

*[v]isitation to wineries and wine regions to experience the unique qualities of contemporary Australian lifestyle associated with the enjoyment of wine at its source – including wine & food, landscape and cultural activities (ANWTS in Getz, 2000).*

Getz (Ibid) criticises both definitions because they only take notice of the consumer perspective of the three major players in wine tourism: producers, tour-

ism agencies, and consumers (just as Jolliffe seems to have done). He then defines wine tourism as follows:

*[w]ine tourism is travel related to the appeal of wineries and wine country, a form of niche marketing and destination development, and an opportunity for direct sales and marketing on the part of the wine industry (Getz, 2000: 4).*

This definition of wine tourism considers each of the three different groups: the consumers, the destinations and the suppliers. From Getz, I adopt this multifaceted approach for understanding of coffee tourism, which are:

- Coffee destinations: coffee growing areas, cafés and so on
- Product or service suppliers: tourism or coffee industry
- Product or service consumers: coffee tourist(s)

Over the course of my research, I could find no material on the coffee tourism system although I tried to grasp it from a general tourism system view. My vision of coffee tourism builds on the three above scopes.

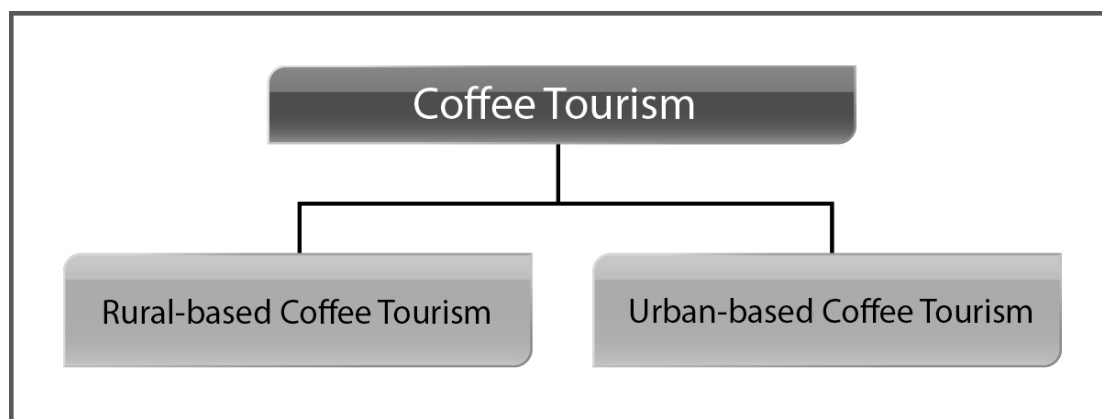
### **2.6.7 Conducting Venues for Coffee Tourism**

Where can one encounter coffee tourism? Many people I had interviewed considered coffee tourism as just a form of rural tourism. Even coffee tourism researchers (see Jolliffe, 2010d) seem to be failing to recognise the significance of distinguishing between urban-based and rural-based coffee tourisms. Although coffee tourism would mostly be undertaken in coffee growing areas and representative venues of coffee tourism may be coffee growing farms, coffee tourism is not only conducted in rural areas.

I argue that we need to consider both rural and urban forms of coffee tourism. While many researchers focus on rural based coffee tourism, current coffee tourism forms (e.g. coffee plantation or coffee farm tours) are mainly conducted in rural areas. However, coffee tourism can be conducted in urban areas in coffee bean exporting countries and even coffee bean importing countries such as coffee expos or coffee festivals. Regarding this argument, I will analyse it in

Chapter 7 in more detail. For instance, capital cities in coffee growing areas tend to be where coffee is mostly traded. These places have to be included in the coffee tourism itinerary and can play a supporting role in coffee tourism. Therefore, I argue that we have to consider both rural and urban forms of coffee tourism (Figure 2.7).

**Figure 2. 7 Coffee Tourism from the Destination’s Aspect**



Source: Author

Some researchers (i.e. Weaver, 2010) conducted research on cafés (or coffee house) culture for destination development. I think this can be a form of coffee tourism although these researchers consider the café as a tool for destination development. Café culture or café development can be a coffee tourism form from the destination aspect.

**Table 2. 5 Coffee Events in Coffee Bean Importing Countries**

Date	Event	Venue	Website
<b>17 September, 2012</b>	3rd Moscow International Coffee Forum	Moscow, Russia	<a href="http://www.coffeetea.ru">www.coffeetea.ru</a>
<b>21 - 23 September, 2012</b>	Coffee Fest Seattle	Seattle, USA	<a href="http://www.coffeefest.com/">http://www.coffeefest.com/</a>
<b>17 - 20 October, 2012</b>	Golden Bean Roaster Competition and Conference	Caloundra, Australia	<a href="http://www.cafeculture.com/golden-bean-info">www.cafeculture.com/golden-bean-info</a>
<b>21 - 22 November, 2012</b>	European Coffee Symposium	Amsterdam, The Netherlands	<a href="http://www.europeancoffeesymposium.com/">www.europeancoffeesymposium.com/</a>
<b>20 - 23 March, 2013</b>	Tea & Coffee World Cup Asia	Singapore	<a href="http://www.tcworldcup.com/">http://www.tcworldcup.com/</a>

Source: (ICO, 2012b)

Moreover, with exception to these forms, we also have to consider that coffee tourism can be conducted in coffee bean importing countries in other ways such as festivals, Expo, or conferences. Table 2.5 shows various coffee events in coffee bean importing countries. All listed venues do not actually grow any coffee commercially.

### **2.6.8 Power and Coffee Tourism**

In the previous sections, I reviewed power relations, tourism development, and coffee tourism as currently demonstrated in academia. Coffee tourism is still debated in the tourism scope and the relationship between power and coffee tourism is not discussed in academia yet. However, this topic cannot be neglected and would like to introduce my concept briefly for further discussion in next chapters.

During my fieldwork, many Ethiopians I met expressed their interest in coffee tourism. Although I am a researcher, I actively tried to support them as much as I could. At the time of writing this thesis, it has been two years since I completed my fieldwork in Ethiopia, yet many Ethiopians I met continue to contact me to discuss coffee tourism initiatives. I provided them with various types of coffee tourism programmes they could easily start via phone or email correspondences. However, I have not as of yet heard of any organisations (both from the government and private sectors) that have initiated any type of coffee tourism we discussed so far. Moreover, in an international tourism expo I visited in London that took place in 2013, no participating Ethiopian organisations promoted any commercial coffee tourism programmes. This led me to weigh the problems that prevent the initiation of coffee tourism. In this chapter, I discuss one of the potential reasons behind this. Interesting enough, I have arrived at a concept that is in reality important for practically conducting coffee tourism and to conduct academic research on coffee tourism. This is the sphere of *power*.

The breadth of my research includes an examination and analysis of Ethiopian coffee tourism's opportunities, challenges, and initiatives based on my own field research in Ethiopia. During my work in the field, I became aware of various conceptual issues, some of which are directly related to coffee tourism. These

findings were introduced in previous chapters. I would like to explore the power relationships between what may be categorised as relative matters such as white/black or West/East.

Throughout my PhD tenure, I looked at my research objects through cross-cultural approaches (see Howitt and Stevens, 2010) informed by my own background. One analogy is this: I encountered Chinese people in Korea, Japan, the UK, Ethiopia, and in China. Although we can generally claim that they are all Chinese, the impressions I was left in based on the circumstances were continuously different, which drives me to believe that I cannot categorise them (the Chinese people that is) as being the *same*. I have visited Ethiopia from Japan, Korea, and the UK and people's reactions to my visits were also different. I sometimes reflected on upon reactions in the context of post-colonialism. I also met many Koreans in different countries. Due to these cross-cultural approaches, I could find that people have different understandings of coffee in relation to different scopes such as those of time, space, geography, or culture. Coffee is a part of life for Ethiopians and it is their economic backbone (see Chapter 4). However, coffee is dealt with as being more of a social and cultural beverage in Japan and Korea. As for the coffee matter, I would like to raise the issue on power in this chapter based on my fieldwork and my own cross-cultural approaches. I would also like to raise a debate on *reformed orientalism* in the context of Africa and the power landscape of Ethiopia here. These power relations might negatively and/or positively influence Ethiopian coffee tourism.

Before presenting my stance on the different examples I mention above, I would like to raise a matter related to Asia within Africa. Perhaps this type of a relationship could be seen as a form of the *other* among *others*, which is an important topic currently within academia. Also, since Asia's impact on Africa has been growing over the recent years, I believe that this is a topic that deserves some attention.

## **2.7 Summary**

Coffee tourism is not yet widely accepted in academia and in general. In order to frame the background of this thesis, this chapter presented a review of vari-

ous literatures regarding my research topics: my two categories of conceptual frameworks, coffee, tourism and coffee tourism. Some of the subjects this chapter addressed benefit from a wealth of previously researched material but in the case of some of the others, my research seems to be the first of its kind. I tried to maintain a critical and analytical approach towards those materials and to develop new ideas such as reformed orientalism, Asian-Africanism, power relations in the context coffee tourism.

This chapter aimed to make the key conceptual/theoretical drivers of my research more explicit, which were first presented in Table 2.1. Throughout the chapter, these drivers were further explored, and now I would like to show a table that attempts to present a summary of the framework suggested in the review.

**Table 2. 6 Relating Conceptual Frameworks with Research**

<b>Category 1</b> <i>The Ethiopian Other</i>		<b>Category 2</b> <i>The Researcher and the Researched</i>	
<b>Development Theory</b>	<ul style="list-style-type: none"> <li>• Development in Africa</li> <li>• Tourism development in global south</li> <li>• Ethics and tourism</li> <li>• Asian impact in Africa</li> </ul>	<b>Situated Knowledge, Positionality, Reflexivity</b>	<ul style="list-style-type: none"> <li>• Feminist geography</li> <li>• Asian researcher in Africa</li> <li>• Culture and tourism specialist</li> <li>• Coffee tourism researcher</li> <li>• Multicultural background</li> </ul>
<b>Power Relations</b>	<ul style="list-style-type: none"> <li>• Role of trade</li> <li>• Cultural identity</li> <li>• Power landscape in Ethiopia</li> </ul>	<b>Self-Other</b>	<ul style="list-style-type: none"> <li>• Researcher - researched</li> <li>• Image - reality</li> <li>• Here us - there them</li> <li>• Host - guest</li> </ul>
<b>Post-Colonialism</b>	<ul style="list-style-type: none"> <li>• Dominant and subaltern</li> </ul>	<b>Participatory Geographies (or Public Geography)</b>	<ul style="list-style-type: none"> <li>• Knowledge transfer</li> <li>• Roles of researcher in the field</li> </ul>
<b>Reformed Orientalism/ Africanism</b>	<ul style="list-style-type: none"> <li>• Colonial legacies</li> <li>• Asian Initiatives in Africa</li> <li>• Asia-centric Africanism</li> </ul>	<b>Emotional Geographies</b>	<ul style="list-style-type: none"> <li>• Emotions or feelings as objects of analysis</li> </ul>

Source: Author

This chapter also presented a discussion on seven key debates related to coffee tourism in academia, which are:

- Coffee tourism as a cultural tourism or culinary tourism
- Coffee tourism as a commodity tourism
- Coffee tourism as an ethical tourism
- Coffee tourism versus ecotourism
- Coffee tourism as a sustainable coffee initiative
- System of coffee tourism
- Conducting venues of coffee tourism

The following chapter addresses my research methodology. I will introduce 'what' I did, 'why' I did it, and 'when' I did it. I also introduce how my approach to conducting this research project developed through my experiences both in and out of the field.



## **Chapter 3**

### **Methodology**

#### **3.1 Methodology Overview**

For my PhD thesis, I focus on coffee tourism from the standpoints of the coffee industry and the tourism industry, and how these industries compliment each other in Ethiopia. Based on qualitative research techniques used in various fields such as human geography (see Cloke et al., 2004a; Hope, 2009; Phillips and Johns, 2012), development (see Chambers, 1983; Scott et al., 2006; Binns, 2006), anthropology (see Rynkiewich and Spradley, 1976; Burns, 1999) , and tourism studies (see Vasiliki, 2000; Hall, 2011), I arrived at a hybrid research methodology that is a qualitative research approach. Section 3.2 further discusses the qualitative research techniques, and why they consist the bulk of my core methodology. As Chapter 1 and 2 explained, the conceptual background of this thesis is divided into two sections: my understanding of relating to the *Ethiopian other* in regards to my three research topics – coffee, tourism, and Ethiopia, and intimate relations between the researcher and the researched. Since fieldwork (in Ethiopia and in cyberspace) represents a significant part in this research project, data collection methods in the field will be introduced in 3.3. This chapter also highlights methodological challenges, methodological limitations, and research ethics related to my research.

#### **3.2 Justification of Methods**

Admittedly, there is little quantitative research on coffee tourism (see Jolliffe et al., 2010; Goodwin and Boekhold, 2010d). In order to understand ‘why’ I undertook the particular methodology used in this research, I must explain the importance of my fieldwork along with why I chose my particular methods: When looking at the existing quantitative approaches to coffee tourism, I found that they were incompatible with my attempts to establish a sound framework for research on coffee tourism and to investigate the opportunities and challenges for coffee tourism in Ethiopia. Another challenge facing quantitative methods for

this research is the lack of cases in which coffee tourism is conducted, let alone those within the context of Ethiopia. Moreover, there is little primary data relevant to coffee tourism such as coffee farmer cooperatives, which further complicates the process of analysis. Therefore, quantitative research methods are less useful for the purposes of my research. Previous approaches have tended to focus on tourism perspectives, and have used questionnaires to ask questions of larger sample groups. Hence, for my research methodology, I decided that qualitative methods for conducting my research and collecting data would be ideal. This qualitative approach was designed around my key research themes: coffee, tourism and Ethiopia. My primary research methods involve conducting interviews as well as participation and observation-based fieldwork in Ethiopia (see below 3.4 Method for Data Collection). These methodologies are justified since it is not easy to obtain primary data associated with coffee tourism in Ethiopia, and I needed to *listen* to the voices of various stakeholders in my research fields. Moreover, I needed to be careful in designing my research in order to conduct effective fieldwork in Ethiopia. There are inherent problems in qualitative research such as reductionism and tunnel vision (see Verschuren, 2003), which may potentially arise from only looking at one part of a possible population. Nevertheless, with my methodologies, I could reach my research goals: exploring coffee tourism's opportunities, challenges and initiatives in Ethiopia.

Despite all potentially unrepresentative natures of a qualitative case study, participatory research is an effective form of qualitative research (Merriam, 2009). I needed to focus on actually existing tourism environments in Ethiopia and so I chose to become a backpacker. As suggested by Errington and Gewertz (1989; 37-54), the activities of scholars (e.g. anthropologists) show similarities to tourists, and I saw myself as both a tourist who was looking for coffee tourism attractions and a researcher who was looking for coffee tourism in general. While in the field, I learned that there was no proper commercial coffee tourism programme in which I could participate, and that there are no any aid projects I could become involved in promptly so I decided to become a backpacker. Backpacking, showing a propensity for being both pragmatic and strategic, proved to be flexible and it allowed me to act quickly upon often-unexpected situations in the field. I stayed in inexpensive hotels (some receptions did not

provide services in English) and used public transport for inner capital city travel and long distances.

Just to clarify 'when' my fieldwork actually took place, although my fieldwork specifically related to this research occurred between April and September 2011, I have visited the field to research coffee tourism and Ethiopia in general at different points since 2006.

The remainder of this section will further discuss 'what' it is I actually did in the field. Generally, the main research targets were the coffee and tourism sectors while the main research regions were divided into two areas: Addis Ababa and rural coffee growing areas. As part of a six-month period of fieldwork I established a rhythm for my research. After conducting research in rural areas for one or two months, I usually stayed in Addis Ababa for one or two weeks. During this stay, I visited research organisations associated with my research field and had interviews with various people who were involved in my research topic. All coffee growing areas are located in rural areas placed over several hundred kilometres from Addis Ababa and it was difficult to obtain updated information. Furthermore, most headquarters of organisations associated with coffee and commercial tourism offices are located in Addis Ababa.

More specifically, I would like to explain what I did in the field, which does only mean 'Ethiopia' per se, but also included desk-based research and the digital realm. First, with regard to the interviews, I was interviewing a range of organisations involved in development and aid, tourism and the coffee industry, as well as coffee farmers and tourists. Second, I also visited travel agencies in Korea, Japan, the UK, and Ethiopia (see Table 3.1). Third, some data from overseas tourism companies and travellers was collected via email. Secondary data resources were also used. The analysis of secondary data was conducted mainly through crosschecking the facts they state against what I found in the field. One of the surprising findings I encountered in Ethiopia is that several people I interviewed stated that they are more inclined to believe reports by international organisations such as the UN or the World Bank than reports produced by the local and federal governments. I tried to utilise my cultural and academic background for my research and tried to reflect my situated knowledge

(see 2.3) through those elements because not all individuals experience the same events or places in the same ways (2010: 7). Fourth, with regard to my research activities in the field, I planned to research tourism resources, and residents' attitudes toward coffee tourism in the coffee growing areas I would visit. If there were any NGOs or development aid agencies to support the coffee or tourism sector such as UNESCO in SNNPR and NABU in Kaffa, they also became my research objects. Fifth, in the case of there being any sites or events associated with coffee, for example coffee museums or coffee festivals, they were also researched. Sixth, with regard to my research of the coffee sector, I selected representative coffee growing areas (see Figure 4.3) and coffee industrial organisations as research objects. Finally, I attempted to find potential coffee tourism attractions in coffee growing areas or coffee industrial organisations instead of popular tourism attractions such as UNESCO world heritage sites. Ethiopia has abundant coffee culture resources compared to other coffee growing countries (see Chapter 3, 4, and 8), and I attempted to evaluate the potential for developing coffee resources for coffee tourism while I visited its coffee growing areas.

I have conducted six months of fieldwork but spent the majority of my PhD programme at *the desk*. I explored materials on coffee, tourism, and Ethiopia through published books (both academic and non-academic), reports published by governments and development agencies, academic research papers, various promotional materials (brochures and pamphlets), and critical reviews on websites associated with my research topics. Since coffee and tourism are very popular topics among the public, I even studied novels, biographies, films, and music regarding those topics. According to much of the existing literature, Ethiopia tends to be viewed through a mainly negative discourse and often associated with having an acute poverty problem. I wanted to represent Ethiopia in a different context: a context that spans both coffee and tourism (see Chapter 4, 5, and 6). During my programme, I encountered more than one cul-de-sac due to the lack of an established coffee tourism framework while enjoying the process of exploring other tourism forms to apply them to the proposed coffee tourism forms.

Additionally, I referred to coffee tourism research and practices in other coffee bean exporting and importing countries through the Internet, by visiting venues, or by connecting with people via email. To conceptualise my research, I referred to many theories (see Chapter 2). I made great efforts to collect as much data as possible for coffee tourism in Ethiopia through various methods.

### **3.3 Justification of Style**

At this point, I must justify why this thesis is written in the first-person voice, and explain how this is the ideal presentation mode based on the theoretical perspectives related to this research. After discussing this very matter with my academic advisor, looking at what is the “norm” (or whether such a matter exists) in Human Geography research in general, and due the lack of academic references related particularly to coffee tourism, I made a conscious decision to write this thesis in the first-person voice. While developing this research, I noticed that by using the first-person voice, the emphasis of the research is often shifted towards me, which specifically connects with “Category 2” of my conceptual framework (see Table 2.1). Category 2 (which includes situated knowledge, positionality, reflexivity, self-other, participatory geography, and emotional geographies) is effectively related to the *self*. That being said, the development of research around “Category 1” (which includes development theory, power relations, post-colonialism, and reformed-orientalism/Africanism) is a direct result of specifically observing the self within the field, hence connected to the style in which I chose to write this thesis. The use of “I” also afforded me the ability to stress the *centrality of my fieldwork to the outcome of this research*, which is important as there is virtually no primary data related to coffee tourism in Ethiopia. The use of first-person narrative allowed me to clarify ‘what’ I did, ‘why’ I did it, and ‘when’ I did it (see 3.2), making this research more transparent and understandable. Ultimately, I wanted to ensure that the style in which I presented this research reflects *my* voice rather than the voice of others.

### **3.4 Methods for Data Collection**

The major methods for data collection are: 1) fieldwork in Ethiopia; 2) digital ethnography; and, 3) knowledge transfer activities enabled by the aforementioned conceptual approaches. Detailed data collection methods are as follows:

#### ***3.4.1 Fieldwork in Ethiopia***

To explain why conducting fieldwork was necessary for this thesis, it is important to be away of academic discourse on the issue. For many graduate students, fieldwork is a major task to complete their studies (Hall, 2011). Fieldwork in Ethiopia is a core element of my PhD project because my research on coffee tourism had to be conducted in the context of Ethiopia regarding its opportunities and challenges. As Ryan (2011) states, fieldwork does not work according to our prewritten checklist and all researchers have to judge at each moment what is meaningful. I also faced many unexpected situations during which I was unable to contact my academic advisor for feedback due to unstable telecommunication connections and had to decide my course of action on my own. I think that I was able to handle well some of the situations, while other more difficult situations required me to be more flexible in my approach. I fully agree that “fieldwork is a creative process” (Patton, 1980: 159). For example, I applied this to my fieldwork in situations that suddenly arose to prevent me from some of my planned activities such as times in which I faced health problems or there was a last minute schedule or location change by the interviewees. Another example in which this creative process also applies to conducting interviews in that I had to make minor corrections to the content or order of the questions I asked. I tried to read many travel stories written by women who travelled to unknown worlds without any escorts such as Isabella Bird (e.g. Bishop, 2005), Isak Dinesen (e.g. Dinesen, 1972), Freya Stark (e.g. Stark, 1948), and the famous anthropologist Margaret Mead (e.g. Mead and Metraux, 1974). Their experiences were very helpful to conduct fieldwork in male-dominant research environments although I did not expect it at first (see 3.7.2 in this Chapter). I was interested in their articulation on their emotions, approaches, and experiences considering that they were frontiers in their fields and often thought about how their experiences related to what I was going through at the time. In one of the more interesting examples, Isak Dinesen (i.e. pen name used by Baroness Karen von Blixen-Finecke) famously wrote about running a coffee plantation in

Kenya in her semibiographical novel *Out of Africa*. Some of her descriptions and observations relate to my own observations in Ethiopia, and I sometimes referred to her writings during my stay in Ethiopia. Other academic material for fieldwork in the global south (e.g. Robson and Willis, 1994; Binns, 2006) were also useful to conduct fieldwork in Ethiopia. The latter point helped me also put into account the importance of research ethics in the context of fieldwork in the global south. Ethics is of particular importance to my designed methodology and I strongly believed in the necessity for being ethically responsible.

#### **3.4.1.1 Fieldwork Route in Ethiopia**

Most researchers focus on one or two issues in a few fixed areas for fieldwork but I could not decide on those one or two places for my field research in Ethiopia. Moreover, due to various unexpected circumstances and I had to be flexible and to change my plans quickly in the field. I aimed to explore various locations within Ethiopia rather than just one specific place in order to conduct research on coffee tourism's opportunities and challenges. Due to obtaining various primary data on coffee tourism in Ethiopia, I wanted to visit many relevant places and meet as many concerned people as I possibly could.

The main research targets were the coffee and tourism sectors while the main research regions were divided into two areas: Addis Ababa and different coffee growing areas as demonstrated in Figure 3.1. The two reasons behind why I had to include Addis Ababa as a research field although it is not a coffee growing area, are the dominant research resources on tourism and coffee in Addis Ababa, and the possibility for a coffee tourism research at different venues (urban and rural areas). I realised that there were no travel companies in local areas. Visitors cannot rent cars from tourism companies and it is not easy to obtain proper tourism services or tourism information in all local areas, even at local government offices. This all occurs in Addis Ababa.

Upon reading a report (Mitchell and Coles, 2009) on the high concentration of tourism target areas and commercial tourism activities in Addis Ababa, I assumed that this is because those regions are not tourism attractions to begin with.

**Figure 3. 1 Fieldwork Route in Ethiopia**



*Source:* Author

When I came back to Addis Ababa from fieldwork in rural areas, I realised that virtually all international tourists arrive in Addis Ababa and start their journeys from the capital city. Due to this reason, all tour companies are unsurprisingly located in Addis Ababa. All headquarters of international development agencies and coffee organisations including coffee cooperative unions are also in Addis Ababa. I do not think other coffee bean exporting countries have much different environments with Ethiopia and like me, other coffee tourism researchers would have to conduct research in both areas: the capital city and coffee growing areas.

There are paved roads from Addis Ababa to Harar, from Addis Ababa to Jimma, and from Addis Ababa to Yirga Cheffe (locally 'Chafe'). Thanks to Starbucks's coffee brand, many people know Yirgacheffe as the name of a place in Ethiopia, but I do not use term Yirgachaffee but Yirga Chaffe as a name of place of coffee growing area in my thesis. I travelled between most of these places by regular transportation except while travelling to Harar. To reach Harar, one must



transit in Dire Dawa (the second largest city in Ethiopia), which is usually an overnight trip under most circumstances. During my last visit, Ethiopian Airlines was conducting a promotional activity in which both foreigners and Ethiopians would pay the same fares – this meant that as a foreigner I was able to pay nearly half of what I would normally pay. The Yirga Cheffe and Sidamo coffee varieties are more well-known than Dilla coffee in overseas markets. However, there are many high quality coffee productions from the areas between Dilla and Yirga Cheffe. A Korean coffee trader launched a coffee with the same name of this area according to a personal communication from a coffee specialist. However, I am not sure whether the specialist paid the Intellectual Property fee as Starbucks did (see Chapter 4). Other areas between famous coffee productions were also seemingly the same. Hence, I stopped by many coffee farming places to meet people and to explore the potential of coffee tourism landscapes regardless of the areas' global popularity.

Additionally, I must admit that there were several unforeseen circumstances that required adapting to while I was out in the field. In some places, I had to return after just seeing the landscape without meeting anybody despite spending money and time: these experiences were meaningful as I could collect valuable intellectual findings and emotional data associated with my research topic. Prior to my trip to Ethiopia, I thought that six months in the field is a long time, but I soon realised that it would not be enough time to fully truly grasp the opportunities and challenges of coffee tourism in Ethiopia. However, despite the various limitations, I made various findings and attempt to analyse them in this thesis.

#### **3.4.1.2 Talking to People**

Interviewing is an essential part of qualitative research (see Cloke et al., 2004b; Dunn, 2010). To use this methodology, we need to carefully consider the entire process, which includes interview design, practice, transcription, data analysis, and presentation (Ibid, 2010). My main research materials were from interviews (via email, phone, and face-to-face meetings) with over 500 people in different sectors (see Table 3.1 for an extract) during my stay in Ethiopia. Some were very formal and others were informal. I tried to meet people to obtain answers related to my research questions and could collect plenty of research materials

and more understanding of my research topics in Ethiopia. Many people willingly provided important materials such as the Ethiopia coffee-buying manual for coffee importers (Boot, 2011), the coffee education manual for coffee class students (CLU., 2009), and coffee production manuals for coffee plantation owners (Mekonnen, 2005). Despite these sorts of support, the process of talking to people for research in Ethiopia was very complicated and tricky. I sometimes found that my credentials did not ‘work’ in certain places in Ethiopia, especially in rural areas. Therefore, I decided to receive other recommendation letters written in local languages from the federal government and local governments. Fortunately, most people I met in Ethiopia were very supportive because they considered my research as being important for their country despite its many challenges.

I conducted my interviews in Ethiopia within the scope of four different categories: The coffee industry, the tourism industry, development, Ethiopia (idea of) and policy-making, particularly in regards to coffee, culture, tourism, and development.

**Table 3. 1 Interview Participant List**

	<b>Name</b>	<b>Job Description</b>	<b>Interview Purpose</b>	<b>Date of Interview</b>
1	<b>Tomohiro Shitara</b>	JICA Consultant	Urban development	06 April 2011
2	<b>Mahlet Tefere</b>	College Student in Tourism	Tourism course in CCIT	06 April 2011
3	<b>Aweke Tenaw</b>	Head of Ministry of Culture and Tourism Department, Ethiopia	Culture and tourism policy	11 April 2011
4	<b>Samson Guma</b>	Coffee Plantation owner & exporter	Coffee export process	14 April 2011
5	<b>Kiyoshi Shiratori</b>	JICA Expert	General experiences in Ethiopia	15 April 2011

*Source:* Extract from Appendix 4 on Interview Participant List

While undertaking my field research in Ethiopia, my research was mainly divided between two locations. In Addis Ababa, I met government officers, coffee union people, development partnership specialists, travel operators, and tour-

ists. I focused on collecting data about coffee, tourism, development, and official policies. Many hotels and tour operators are located in the Piazza and Bole area in Addis Ababa. I stayed in the same hotel in the Piazza area during my staying in Addis Ababa and visited the Bole area often to get information. I also visited a range of hotels since they are representative of hospitality organisations.

The interview questions (see Appendix 5 and 8 for examples of interviews designed for different organisations and persons) were prepared prior to departure for Ethiopia. The questions were later amended based on previous interviews. Most interviews were one-on-one, direct interviews (see Appendix 5 for a sample of a face-to face interview). It is important for me to say that these one-on-one interviews are strongly connected to my methodology and to the purposes of my research because of the lack of primary data with which to begin. By listening directly to the people involved in the activities selected such as coffee, tourism, development, or Ethiopia (i.e., the *idea of Ethiopia*), I managed to collect information that reflects practical opinions and experiences. I must admit that several of these interviews took place with very little notice, during which I had to rapidly build my rapport with the interviewees. In many cases, these impromptu interviews introduced into my methodology the snowball sampling technique, in which an interview would introduce other potential interviewees who he/she deemed useful sources of knowledge for my research.

The interview given as an example in Appendix 5 reflects how I sometimes needed to be flexible with my semi-structured questions so that I could readjust the focus based on the interviewee. The reason I conducted this example interview is because I wanted to know more about how tourism is taught in higher education institutions. I had originally prepared a few simple questions because the interview took place on short notice, yet as I conducted the interview the questions became more complex in response to questions I was receiving. This interview in particular demonstrates one of the more extreme cases in which I needed to readjust my questions as the interview proceeded.

I also conducted several group interviews in Kaffa while conducting workshops related to tourism or Kaffa development issues (see Chapter 8). Accessing tour-

ists was not difficult, especially in Addis Ababa. Interviews with tourists were informal and semi-structured in nature, although I had to keep in mind the main questions I wanted to ask them. I collected comparative information between Ethiopia and other parts of Africa from tourists who came from other African countries (see Chapter 2). In regards to interviewing the farmers and local communities, I could meet them through the government officers' efforts. In some cases, I needed interpreters to accompany me, especially in regions that are not Amharic nor English-speaking, and this was sorted out through government officers. However, it is important to consider that one must be careful when working with interpreters who have plenty of experience dealing with foreign researchers or development workers. This is because there is a possibility that they would perhaps change the nuances of some questions or answers in order to present things in a better light. In order to obtain research permission and to have interviews with them, I had to visit local government offices and had to explain my research purpose to the government officers. All government officers in culture, tourism, coffee, agriculture, and development sectors warmly welcomed me and willingly became my interpreters free of charge. Some government officers required buying mobile credits or asked me to use my mobile for calling interviewees, which I happily accepted.

I have been an overseas correspondent for some organisations (governmental and private media) since 2006. Due to this role, I am experienced in conducting interviews in different countries. In Japan, I had to mostly contact interviewees one month before the interview by email or phone. On the day before the interview, I confirmed that I would visit tomorrow and finally meet them to have the interview. I did not need to show them several recommendation letters and spend time to identify me and worry about them maybe cancelling without any notice as I did in Ethiopia. Regarding the interview process, making appointments in Ethiopia was not easy.

Email mostly did not work and most Ethiopians did not bother keeping their appointments. Many interviewees I wanted to meet casually cancelled our appointments for funny reasons and spoke ambiguously while simply reasoning that this is Ethiopia or Africa. One of interesting things on this interview appointment issue was that they always kept lunch time and leaving their office

time exactly but required me to respect their culturally acceptable punctuality problem (including last minute cancellation of appointments). Occasionally, I was visibly upset due to this seemingly unreasonable situation, and was oddly always reminded of a poem entitled “*Something there is...*” by Australian poet Barbara Nicholson (see Box 3. 1)

**Box 3. 1 Poem Excerpt: *Something There Is...* (by Barbara Nicholson)**

...that doesn't like an anthropologist.  
You go to a university  
and get a bit of paper  
that says you are qualified.  
Does it also say that you  
have unlimited rights  
to invade my space?  
It seems that you believe your bit of paper  
is both passport and visa to my place,  
that henceforth you have the right  
to scrutinise the bits and pieces  
of me.

*Source:* (Howitt and Stevens, 2010: 43-45).

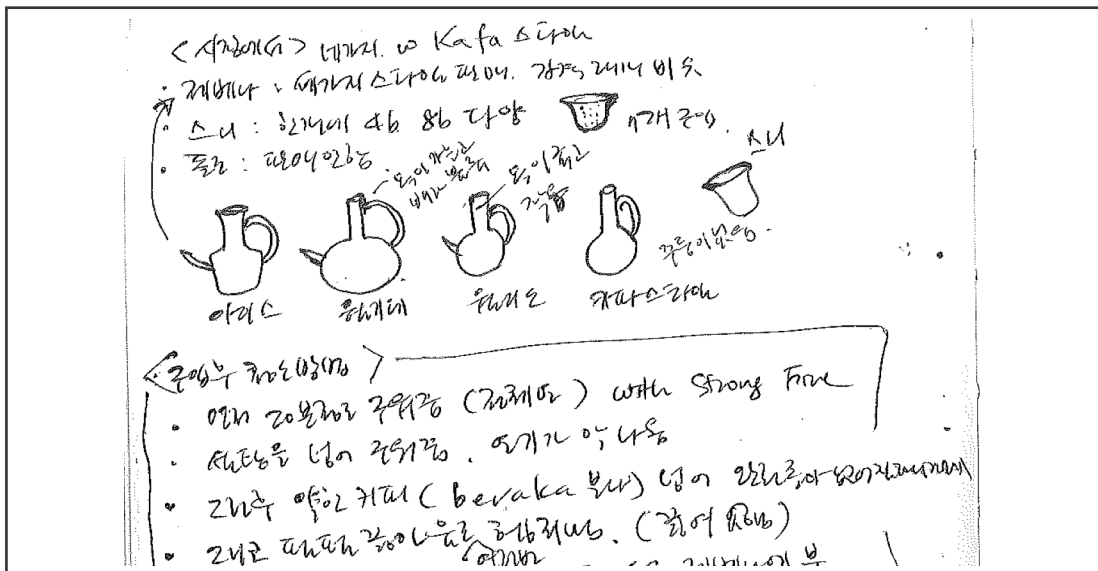
The poem made me think about whether I can take their time and space or make them bear some burden due to just my research. Some of my questions might seem silly to them. Therefore, I had to carefully consider the interview environments so as to not trouble the interviewees. Due to this reason, I sometimes had to meet several people on the same day to minimise their costs.

**3.4.1.3 Listening and Note-taking**

My research has elements of active and participatory approaches and much of my time in Ethiopia went into interviewing. When I was with the interviewees, I tried not to induce their answers to fit my desired results. Most of them were people whom I was meeting for the first time and it was not always possible to expect a good rapport at the beginning of each interview.

However, I could not avoid the gaze of unequal power relationships originating from my appearance, knowledge or unintended behaviours. In fact, I was very aware of the relationship between interviewee(s) and me. In a sense, this is somewhat reminiscent of the medical gaze in the clinic by Foucault (1975) or the tourist gaze by Urry (2002b). Therefore, I want to call this interactive ‘research gaze’ aroused between a researcher and research subject(s). I might seem to them as the *other* or *them* from *there* to examine them, even though this was not my intention (see Cloke, 2005). This relationship might have disturbed our conversation without us noticing. I tried my best to give them information that I am keenly interested in bettering Ethiopia and that they do not need to feel that I am the “other”.

**Figure 3. 2 A Sample of Research Memo Note in Ethiopia**



Source: Author’s Research Diary (19 August, 2011)

I had to explain the significance of my research sincerely and showed them that I am a good listener during my interviews. I did not usually use a voice recorder, and tried to write down all key points in my notebook instead (see Figure 3.2). When taking notes, I was cautious not to disturb the interviewee(s) in front of me, and did not show them what I was writing down. I thought that my notes might change their answer directions should they have seen what I was writing. Sometimes I took photos or filmed but the majority of the time I recorded research information as written research notes as in Figure 3.2. This came about because when I took out a camera, environments were immediately changing

before my very eyes. It was not easy to establish a sound rapport to reach face-to-face interviews at first and I did not want to damage them. Some people asked me to take pictures and I had to stop recording memo notes. From my six-month experience in Ethiopia, I feel that I have enough material for several academic monographs!

#### **3.4.1.4 Participant Observation**

I have explained participatory geographies as one of my conceptual approaches in Chapter 1 and 2. I would like to explain here how I collected data through that approach. Participation and observation are key parts of ethnographical research (Crang and Cook, 2007), which is conducted in the field. Before going to Ethiopia, I made a list of coffee organisations in Ethiopia including some coffee farmers' cooperative unions and the Ethiopia Commodity Exchange (ECX, 2010). As a result of my field research in Ethiopia, I came to the strong view that Ethiopia really *is* a coffee producing country and coffee's origin. I tried to visit many places related to coffee as often as I could over those six months but could not visit all of them. I was surprised to find that there were more organisations and places related to coffee in Ethiopia than I originally thought. Although it was not the peak coffee-harvesting season when I was in Ethiopia, I could see coffee export proceeding in many coffee export factories in Addis Ababa and Dire Dawa of Eastern Ethiopia (see Figure 3.1). My prior view that these places could become coffee tourism attractions, if only a few problems could be addressed, was confirmed when I actually visited those places.

According to my research, coffee cannot be separated from a normal Ethiopian's daily life. As they have a long history of coffee production, their coffee consuming history is also long although this is not well-known outside of Ethiopia. I witnessed their extensive coffee preparation process and associated utensils in different places in Ethiopia (see Chapter 8). I had to have several cups of coffee in one place every day whenever I visited anywhere for my research. I was moved by experiencing real hospitality—one that is not commercial in nature—related to coffee in Ethiopia. While consumers in coffee bean importing countries buy coffee in indoor shops, people in Ethiopia buy coffee in more open markets. Even though tourists can buy coffee easily in outdoor markets or small shops (or kiosks), they cannot buy high (1st) grade coffee due to coffee regula-

tions by the government (see Chapter 4). However, direct buying of coffee in the market might offer various experiences to the foreign tourists and it can become one sort of coffee tourism activity.

Through participant observation, I obtained various intangible research materials on coffee tourism's opportunities and challenges, as well as other intellectual findings.

#### **3.4.1.5 Case Study in a Potential Coffee Tourism Region**

Research has often demonstrated the positive functions of the case study as a research method (see Gerring, 2004). Baxter (2010: 95) states that the case study is a powerful research method “1) to understand the concrete and practical aspects of a phenomenon or place, and 2) to develop the theory”. I chose to design a case study to know how can we start coffee tourism among people who have no concept of coffee tourism during my fieldwork period. Upon conducting the case study, I came to experiment with various initiatives on coffee tourism in a potential coffee tourism region. In order to successfully address this case study's purpose (starting coffee tourism with people), I had to find a fixed place to conduct research. Fortunately, I found an ideal place for my case study: Kaffa (see Figure 8.1). Kaffa Zone Administration office hosted me and I went there to conduct an intensive fieldwork – case study.

The main purpose was to obtain information on how we can begin coffee tourism with people. Although coffee tourism can be conducted in urban areas, I was more interested in rural-based coffee tourism with local people. I attempted to research the opportunities and challenges of coffee tourism in Kaffa as I did with regard to Ethiopia in general. I also wanted to advance my knowledge of both the coffee and tourism industries in Kaffa and to apply my findings to other coffee growing areas. I tried not to forget the “how” and “why” (Yin, 2003) behind conducting *the research* during the case study procedure. There were many challenges (e.g. cultural differences, cooperation with stakeholders, transportation, weather, and rise and fall of emotions, see Chapter 9 for more details) when I was in Kaffa but I found some potential for coffee tourism there. Despite various personal challenges, I did my best to help improve Kaffa and have been receiving progress reports from a government officer from Kaffa



even since I left Ethiopia. I explain my research activities associated with coffee tourism's development with the help of the Kaffa people in Chapter 8 in more detail.

At this point, I would like to mention an interesting point related to the Kaffa case study. I met a Korean group by chance in a restaurant in Jimma town that was constructing roads from Jimma to Mizan (over 200 km in total). These sites were part of my prospective research areas because people can see forest coffee production systems only in this area inside of Ethiopia and experience diverse coffee and coffee cultures along the way. Kengnam, the Korean construction company that employed the people I met, has worked in Ethiopia to build mainly roads for over 15 years. I have read many articles on Chinese workers in Africa but never expected to see Korean workers in Ethiopia. I actually am curious about their lives and their activities as people involved in Ethiopian development. With this sudden meeting, they were really supportive in various ways until I finished my research in Ethiopia. When I went to conduct field research in Kaffa and the car I took could not move on the roads due to mud and heavy rain, the site owner sent a trailer car to pull us out. If somebody who works in this company found me walking within this section because of the lack of transportation, they would willingly drive me to my destination. I held interviews with workers (both Koreans and non-Koreans) formally and informally about Ethiopia, Ethiopian people and those areas whenever I had chance. This experience with them gave me an opportunity to think about the realities of "development in Africa" (see Chapter 2). According to them, they have met Korean tourists in other work sites in Ethiopia but never met any Korean researchers like me. Through this connection, I invited Mr. Ahn (a site manager) to give a lecture regarding the Korean development story to Kaffa's people (see Chapter 8).

### ***3.4.2 Practicing Digital Ethnography***

It can also be said that there are elements of digital ethnography in my research methods. In my thesis, fieldwork not only means conducting research in Ethiopia but also means conducting research in the digital field. This method goes beyond researching digital achieves such as cyber libraries or Internet search engines (e.g. Google or Yahoo) and can be said to be a form of "experimental ethnography" (Warner, 2009). I found that various digital sources—digital ar-

chives, travellers' blogs, social network services (e.g. Twitter), institutes' official websites, community websites were very useful when seeking to understand contemporary tourism types, development tendencies, tourists' interests and destination marketing strategies even when I could not physically visit tourism sites.

Before starting to use this technique as a methodology, I wondered whether all this would work or not without "real fieldwork" in Ethiopia. Fortunately, I could visit Ethiopia for my field research, although I initially had to assume that I might not go to Ethiopia for my fieldwork due to various restraints such as those of a financial nature. Under those assumptions, I started to research coffee, tourism and Ethiopia through digital sources. I was confident that it *could* be a methodology for coffee tourism and that I could find many academic resources in which digital fieldwork was used as a research method (e.g. Fox and Roberts, 1999; Dicks and Mason, 1999) although it has been given different names such as cyber fieldwork, cyber ethnography, digital ethnography, online ethnography, cyber-research or web experiments (see Hine, 2005). Upon reading the book *The Chrysanthemum and the Sword: Patterns of Japanese Culture* written by Ruth Benedict (1967) I wanted to research some of the topics she addressed without visiting the actual venues. She never visited Japan but her understanding of Japanese culture is incredible in my opinion. When she was conducting research for the book, the Internet was not yet available. I was able to visit many places far from the comfort of my current place through this research method and to grasp the nature of coffee tourism beyond Ethiopia.

I also referred to many visual materials related to coffee, coffee plantation tours or various tourism forms from YouTube (2012). Some documentary films such as *Black Gold* (Francis and Francis, 2006) and *After the Harvest* (Kimmel, 2010) were also studied (see Chapter 4). I obtained information on Ethiopia Commodity Exchange (see Chapter 4) through *TED* (see TEDGlobal, 2007). *TED* (Technology Entertainment and Design) is a non-profit organisation in the USA that deals with a plethora of fields such as technology, arts, education, and poverty. Additionally, various TV programmes associated with coffee in Korea where the coffee industry is rapidly increasing, were very helpful in understanding the Asian coffee market in coffee bean importing countries (e.g. Lim, 2011a;

KBS, 2009). Upon reflection, I realise that the filmic information I observed before going to the field helped me to prepare for my travel to the Ethiopia. The filmic information also set some of my expectations regarding the situation in the field, although I do realise that the point of views of the filmic reference are limited in terms of what they present. I believe that visual information is of importance alongside written resources, and I think that the same importance could be given to information gathered from cyberspace to aid me in my research. It is due to the importance I give to those examples that I categorise digital ethnography as a valid methodology that has contributed to my work.

However, I had to consider some ethical issues that could be raised by this research method (2009). I referred to blogs written by travellers whose primary motives for their journeys were either coffee or Ethiopia. Yet, I faced some problems while pursuing that avenue. Most bloggers rely on their impressions from short-term stays. Official reports published by development agencies are also often built on short-term stays. Such stays were usually short term per project and did not always demonstrate a deep understanding of the field due to the lack of time. Regarding the short-term approach on development in Africa, research demonstrates just this (i.e. Tsey, 2011). Using digital content can also potentially create a copyright infringement problem. Regarding travellers blogs, I also noticed that some bloggers do not list or link to their sources.

Finally, I would like to add a note on my results from digital ethnography. One of the results is that it allowed me to understand coffee tourism practices in other parts of the world through the digital domain. I also can say that through the help of the digital domain, I often felt as if I had actually *been* to other coffee tourism destinations as opposed to just seeing or hearing about them. Comparisons with other coffee destinations informed this thesis through allowing me to consider what is lacking in Ethiopia and how Ethiopia could develop while keeping in mind the difference in context. This helped me in gaining a broad scope of vision regarding the nature of the global coffee tourism practice. Despite the lack of academic material *per se*, other material such as blogs or coffee tourism videos in different places certainly added to my knowledge.

### **3.4.3 Knowledge Exchange and its Impacts**

When I was in Ethiopia, I was an agent of knowledge transfer although I was not aware of my roles at the beginning of my fieldwork. Knowledge exchange and its impacts is a significant method for data collection in my thesis. Knowledge transfer activities have become a main concern for higher education organisations (e.g. universities) and research institutions (see Santoro and Gopalakrishnan, 2000; Argote and Ingram, 2000; Jacobson et al., 2004) and it is true that both organisations (funding bodies and funded organisations) are more interested in visible outcomes (see Santoro and Gopalakrishnan, 2000). After I first arrived in the UK to pursue my PhD, I submitted several funding proposals to different organisations. All organisations asked me how I would contribute to a community or society with my research. I never filled out that section just for the sake of the application. I tried to involve various social activities such as translation letters for a NGO, volunteering as an interpreter for foreign tourists in Korea, or teaching Korean to foreign labourers. These activities were not to enhance my CV (Curriculum Vitae) as I have been genuinely interested in social work since I was an undergraduate university student. Whenever I finish projects, I published my experiences through books, magazines, academic journals, or newspapers. I believe that I have a responsibility to share my knowledge not only within academic circles but also with end-users and the public. To date, I have published over fifty articles about Ethiopian culture in South Korean publications. Therefore, it was not a novel idea to accept becoming an advisor for culture and tourism in Kaffa.

I have to admit that I did not transfer my knowledge or experiences to Ethiopians one-sidedly. I could gain many lessons through my activities and from people I met in Ethiopia. An expert I met in Ethiopia asked me, "What can we learn from Africa? Do you think that there is anything we could learn here in Africa?" I was very saddened by that question but I now can say that there are abundant invisible heritages we have to transfer to future generations and wisdoms we can learn from the Ethiopians. I hope that Ethiopians I met did not look at my knowledge transfer activities as colonial legacies by people from the global north.

Furthermore, I must add that being considered an “expert” both helps and hinders any attempts to access new information in the development field. First, referring to the expert I mentioned who asked me about lessons we could learn from Africa, I learned that I must not always trust opinions that reflect a lack of awareness (in the case I presented above, Ethiopia). The other “expert” I allude to is myself as a foreign doctorate student visiting Ethiopia. Perhaps the way I was seen by those I met in Ethiopia was that of an expert, yet I was there to collect information and develop my research further. In essence, being an “expert” could be positive in ways such as making it easier to access information and to meet relevant people who could provide access to useful information, while it could be negative in the sense that it might bring rise to false expectations among those one encounters in the field. Ultimately, an “expert” (especially in the development field) needs to make clear his or her position and capabilities before giving anyone any untrue expectations. I also think that even if one should be seen as an expert, he or she must not expect to by default be treated favourably or that he or she automatically gains the trust of all the people encountered in the field.

### **3.5 Methodological Challenges**

I had to face many visible and invisible challenges while conducting my PhD project. During my stay in the field, I contacted my supervisor in the UK but due to the lack of steady Internet access and telecommunication problems, I was not able to contact him as frequently as I planned. I conducted research independently for 6 months and it naturally became a self-designed research plan adopted for Ethiopia. At times, I had to change some plans under unexpected circumstances and to choose alternative options. This was not easy while at the same time, I felt extremely comfortable whenever I managed to solve some problems. I could overcome some easily but others were not easy to sort out. I would like to raise several issues among those challenges, which are as follows:

#### ***3.5.1 Finding Research Targets***

Selecting research targets (e.g. research partners, stakeholders, or target organisations) was difficult due to lack of previous research materials. When I was

in the UK, I had to choose interview participants and visiting originations in the coffee and tourism sectors of Ethiopia, but it was not easy to judge their significance for future coffee tourism. Before leaving the UK, I tried to contact various key stakeholders via email or phone but could not reach them effectively. Hence, my fieldwork for coffee tourism in Ethiopia had to start at a somewhat unstable stage.

Infrequently updated Internet information associated with my research topics and the P.O. Box system for addresses in Ethiopia represented further challenges for doing field research. Ethiopia has many examples in which they do not use road or building names when referring to their physical addresses. For example, the address of the Ministry of Culture and Tourism in Ethiopia is P.O. Box 1907. Of course, they call the Ministry by a different name in Amharic. Even though I succeeded in finding the correct name in Amharic, through the P.O. Box number, it was still difficult to reach the place because I had to take local transportation instead of taxis in Addis Ababa. When I visited my target organisations, many of them had closed their offices or already quit their projects. Therefore, I had to ask people who work in close organisations about the names of organisations in English and Amharic, the exact location and their local names. For example, although it was still closed, I found an office with a sign of Starbucks thanks to a deputy of an international NGO in coffee sector. While visiting a coffee cooperative union, I accidentally visited the Nestlé Equatorial African Region office in Addis Ababa. I did my best to find the right research partners, stakeholders, or target organisations for six months and the above Table 3.1 is the result of my efforts.

### ***3.5.2 Research Environments***

Before going to Ethiopia, I designed a general research plan but had to change it repeatedly due to unexpected situations. I had to change interviewees, interview places, interview dates or times immediately because my fieldwork time was fixed and I did not wish to spend my time on the street. In fact, these uncomfortable physical and emotional situations used to influence the next interviewee(s). For example, at times I felt that conducting research in Ethiopia was a struggle because I was completely alone in the field and often found that it

was not easy to receive cooperation from other parties I encountered. Transportation and weather were one of biggest challenges I faced in Ethiopia.

I was in Ethiopia during the heavy rainy seasons and I had to stay indoors whenever I met the pouring rain. Researchers and development aid workers tend to avoid the rainy seasons in Ethiopia, but I was glad that I learned what Ethiopians do during that time of year because I went during that time.

Regarding the issue of resource limitations, my fieldwork budget was limited and I could not rent a car to go to coffee growing areas. I always had to use normal means of transport with local residents. Although long distance buses did not represent any security problems for foreign female tourists (compared to other African countries), many coffee growing areas are located far from main roads and all roads leading to them were unpaved. I very often had to return from my destinations only a few kilometres away due to the bad road conditions, lack of transportation, or the approaching night. I sometimes felt jealous of development aid workers who work in Ethiopia because they usually had 4x4 vehicles while I had to struggle without cars while trying to reach coffee farming areas. I thought that I could have visited more coffee growing areas and met more people in coffee growing areas if I had had a car.

### **3.5.3 Language**

Language and communication are indispensable parts of qualitative research (Hennink, 2010). I referred not only to material presented in the English language but also that written in Korean and Japanese due to my grasp of those languages. Of course, there are other reasons since both countries (Japan and Korea) are involved in development projects in various countries in the African continent, and some of their publications are of great importance.

Before going to Ethiopia, I planned to hire interpreters or mediators in local areas in Ethiopia. However, I did not need to hire anybody to communicate from foreign languages. The main communication language was English, but when I spoke to Koreans, Japanese and Chinese, I spoke in their respective languages. I do not fluently speak Amharic, which is the Ethiopian official language, but I could communicate with people with basic proficiency. When I ar-

rived in coffee growing areas, I always visited local government offices, especially the tourism department and the agricultural department because I needed to get research permission and to have interviews with them related to coffee tourism. All government officers in both departments warmly welcomed me and willingly became my interpreters. I often stayed in places for more than a week and government officers introduced me to many places and many people during those stays.

Through those activities, I could obtain research information and they could get tourism information and Korea's development history from me. However, if I could have spoken Ethiopia's local languages (including Amharic) fluently, I would not have needed to be with interpreters (or government officers) when I wanted to visit somewhere and to talk to somebody related to my research. I might have arrived at a better research outcome through deeper conversations.

As many coffee specialists or researchers (e.g. Lim, 2011b; Cycon, 2007) express, most coffee farming areas are remote areas and most coffee farmers do not speak the official language of their countries, let alone English. Due to this reason, I needed to learn other local languages even for very short periods not only for research but also to survive there. Regarding Amharic, I started to learn written Amharic seriously as soon as I arrived in Ethiopia. I could not order any food in local restaurants easily when I arrived in Southern Ethiopia because they did not provide any English menus and spoke no Amharic nor English. When I visited Nekempt, I was with two other Ethiopians but we could not find any concierges who spoke English or Amharic – even in the most expensive hotels in Nikempt. Therefore, I begun to learn Amharic more and many people were supportive to my learning Amharic in Ethiopia. I also thought that I could get more practical tourism information in coffee growing areas if I could speak the local languages fluently. Speaking a few simple phrases in the local language is a good method to build a good rapport when I visited local areas. When I spoke in their language, the environment easily opened up and due to this, I tried to introduce myself in several Ethiopian ethnic languages (e.g. Oromiya, Gedeofa, Kafinono, and so on). When I spoke their languages, they became happy and were easy to work with.



### **3.6 Methodological Limitations**

In Chapter 9, I go on to explain the general limitations of this research. However, I would now like to reflect on one issue related to the limitations of my methodology. As explained in 3.2, qualitative research techniques are justified for this research project. However, I also have reason to believe that there maybe have been some limitations in the research methodology. One of the key issues that I keep going back to is the importance of residents' attitudes, which I believe is necessary to effectively start a project such as coffee tourism. For example, although most of the people I interviewed in Ethiopia (who were mainly involved in either the coffee or tourism industries) and talked to about coffee tourism seemed very enthusiastic about the idea, I was not able to fully conclude all Ethiopians' attitude towards coffee tourism as being positive. Upon reflection, I was reminded of an experience I had in Tsukumi City (Oita Prefecture), Japan in 2007. In Tsukumi, while I was a visiting researcher on tourism development, I noticed that the local government had been conducting a survey regarding the residents' attitudes towards tourism development, which was surprisingly against such activities (mainly because they liked their town's quietness). This survey was useful to the local government in order to reassess their position based on these findings. As for an example from within Ethiopia, as I explained in the preface chapter, is when I visited Harar and noticed that there was very little awareness of the importance of UNESCO-designated world heritage sites. Perhaps had I been able to conduct a survey on the local residents' attitude towards those sites, I would have been able to find other issues I may have overlooked. These two examples suggest that it is important to consider residents' attitudes towards tourism development, which was difficult at times to arrive at through the limitations of my methodological research.

### **3.7 Research Ethics**

Upon the completion of my past research projects, I tried to provide feedback to the organisations of industrials with which I had collaborated. I strongly believe in the importance of preserving my integrity as a researcher, and did not misrepresent collected data to suit my requirements. I was a human geographer, an anthropologist, an ethnographer and a backpacking tourist but did not forget

my main aims although there are “*hidden similarities*” (Abbink, 2000) between a researcher and a traveller. All the research methods I chose involved ethical considerations directly or indirectly (Dowling, 2010). I followed my University Research Ethics Regulations (Exeter., 2011) and also referred to various ethical codes and conducts for development aid workers in the global south such as KOICA (2009) or JICA (2007). The four ethical issues considered regarding this research are as follows:

### **3.7.1 Informed Consent**

Whenever I had an interview, I always had to show several supporting letters: a recommendation letter and a letter to request an interview from my supervisor, supporting documents (English and Amharic versions) from the Ministry of Culture and Tourism, and from the Ministry of Agriculture of the federal government, Ethiopia. When visiting rural localities, I asked for more letters to be issued written in the local languages or English from the local governments (refer to Appendix 2 for a sample) and showed those documents to people related to research my objectives and my identities. This was very hard process but I respected their systems for researchers although there is no fixed regulation.

While showing the letters, I introduced myself and explained what I was doing in Ethiopia and the significance of my research in Ethiopia. Before beginning my interviews, I always informed people of how I would use this information in my thesis after the interview and always obtained verbal agreements. This is to introduce my position as a researcher and the nature of my research (Dowling, 2010). Most of them willingly provided their contact details in my small research notes as evidence instead of written agreements. Ethiopian interviewees were very kind and warm but the preparation process was very complicated because I was not aware of any standard protocol. Although they did not mind, I clearly informed them that I would use this interview result in my thesis. Most of them were friendly and nobody demanded that their interview contents remain confidential. Even though they did not sign on any printed documents regarding my interviews, I will maintain their privacy and confidentiality for their own future safety. Some of the Ethiopian coffee specialists I met showed that they are very familiar with foreign researchers and interview procedures. Although they were very supportive when I was in Ethiopia, I can say that I was completely *inde-*

*pendent* from them for my research and will not try to present the results to seem as if I have only positive things to say.

### **3.7.2 Cultural Understanding**

According to Shaw (2010: 152), “[T]he boundary between coffee researcher and traveller/tourist is blurred.” If someone were to start researching coffee, I would imagine that he/she had already become involved in coffee tourism and could become a coffee tourist. When I was in Ethiopia I felt that I had become a coffee tourist as well as a researcher. I devoted much time to understanding Ethiopian culture alongside my own research on coffee tourism. Moreover, I tried not to look down at the people of rural localities and respected their indigenous cultures.

As I explained in the preface, this was not my first time visiting Ethiopia and my understanding of Ethiopian culture had developed from my previous visits. However, I must stress that my interviewees consisted of people from different classes and were predominantly males. Some research on a female researcher in the field or a female researcher in male-dominant research environments (e.g. Gurney, 1985; Gurney, 1991; Green et al., 1993) was helpful to prepare for my field research. Most interviews in Ethiopia were conducted within male-dominant research settings. I stayed in Kaffa, over 460 km from Addis Ababa, without any companions for two months and most interviewees in Kaffa were also males. Under these circumstances, I did not wear any ‘gender-specific clothing’ (Barnes and Eicher, 1993) and was aware of my roles in the field as a female researcher (see Easterday et al., 1977) during my stay in Ethiopia. While conducting interviews, I was careful that my interviewees did not misread my behaviours into other matters (which could have led to sexual harassment or hustling) beyond the scope of my research. I heard from a Japanese female researcher that Ethiopia is a male-dominant society and some tend to look down at female researchers in the field, especially in more rural areas. Fortunately, I did not experience the sense of being looked down upon in both the rural and urban areas in Ethiopia.

My field research was a journey to find the ‘golden mean’ within the *Doctrine of the Mean*, in reference to an important text by Confucius (e.g. Kim, 2011). In

essence, I tried my best not make any of those I met feel alienated because of any apparent differences between them and myself. In considering the 'self-other' dichotomy, as Cloke (2005) states, I was sensitive to cultural relativity and difference. I mainly was a welcomed guest but was also somewhat of an alien with whom they could not really mix. I, of course, tried not to force them to respect my mores. I was careful when taking photos or filming local environments, and conducted interviews with local people only after making sure that I did not endanger them in any way by doing so.

### ***3.7.3 Business Information***

As Humphreys (1975) states, the ethics of fieldwork might be more situational in the social science field. Although I am not a student in the business field, I had to deal with some of those 'situational ethics' due to unanticipated business information. I met many people related to coffee, tourism, and the development aid sector during my stay in Ethiopia. I obtained much research information but sometimes unintentionally came to know some business information through those meetings. I met higher ranked government officers and various people from different countries involved in huge businesses in Ethiopia. Some information related to the coffee industry, tourism investments, or development aid must be kept confidential due to its commercially sensitive nature. I decided to keep confidential their business information and dealt with the portion of the information directly related to my research.

### ***3.7.4 Significance of Position***

I think that whether it is intended for or not, one is categorised as being of a certain character by others when away from home. In some occasions, one might be tempted to do something bad because nobody knows who he or she is or remembers this person upon departure. One may become a non-official diplomat unintentionally placed there. As I expected, many people I met in Ethiopia used to introduce me to others as a PhD student from the UK or a 'South' Korean female researcher. A 'PhD student' or a 'South Korean female' became a representative characteristic for me when I was in Ethiopia. No one provided any fixed positions for me but I was reminded that I am a PhD student from the University of Exeter, UK and a female researcher from 'South' Korea. I did not want to provide any negative images to the people I met there and conducted

research sincerely that reminded me of my position. I think that I considered myself as being an ambassador for myself, my country, and my university in the UK.

Although the process was challenging at many times, I feel that my work is meaningful because it seemed like I was a frontier in the work I was conducting. For instance, I felt that I was finding my path to address some serious gaps in academic knowledge such as the absence of a clear definition for coffee tourism and the lack of primary data. Also, as a female Korean researcher, I also faced some other challenges mainly because there are very few experienced female Korean researchers in the context of Ethiopia or coffee tourism. However, one of the potential downfalls of my methodology was that I may have been too judgmental towards the others I encountered on the field, and that I may have overlooked some sources of primary data because I am one of the first to conduct this type of research. In future research activities, it is my intention to reflect these lessons so that I am able to produce more meaningful academic contributions.

### **3.8 Summary**

Chapter 3 highlighted the nature of the methodology I used in conducting this research project. I chose to mainly depend on qualitative research methods while justifying why such techniques are effective and also why quantitative research methods are less helpful. I ultimately created my own methodology that is informed by existing academic literature and by my own practical experiences in the field. I used different techniques to collect data. A major aspect of my methodology was built around fieldwork, both in Ethiopia and virtually through the Internet and other visual material. In Ethiopia, I conducted interviews with a wide range of stakeholders such as representatives from the coffee industry, tourism industry, and the development field both on the public and private levels. Despite methodological challenges, I believe that I successfully reflected various issues of importance through my approach to methodology. Ultimately, the methodology I used to conduct research aimed at achieving my research goals (see Chapter 1). I also mentioned that the concepts and the resulting methodology were influenced by the importance I give to ethics in my activity.

This approach to ethics was mainly focused on business and cultural sensitivity while gauging my own position as a visiting researcher in Ethiopia.

## Chapter 4

### Production and Business Sides of Coffee in Ethiopia

#### 4.1 Coffee Industry Overview in Ethiopia

This chapter explores the production and business sides of Ethiopia's coffee industry. I would like to introduce an overview of the coffee industry in Ethiopia in the following section. Highlights of the overview include the history of the coffee industry in Ethiopia, the relationship between Ethiopia and coffee, coffee production systems, major coffee growing areas, coffee exporting performances, coffee industrial organisations, coffee aid organisations, sustainable coffee initiatives existing in Ethiopia, and challenges facing the coffee industry of Ethiopia.

##### *4.1.1 Historical Transformations in the Coffee Industry*

Mengistu Haile Mariam, the communist leader, engineered the dethroning of Haile Selassie, who was the last emperor of Ethiopia. This political change effectively abolished the monarchy system in 1975, and Ethiopia came under Soviet control, which resulted in the worsening of its relationship with the United States. Famine was rampant in the country and over one million people died due to this in the mid-1980s (Vivó, 1978; Tiruneh, 1995). After the collapse of the Mengistu regime (or Derg regime) in 1991, the Ethiopian government changed in its form. In 1995, Ethiopia witnessed its first multiparty general elections. Since then most private companies including coffee exporters became free from government authority (Luxner, 2001).

Since 1990, and due to its economic liberation policies (Daviron and Ponte, 2005a; Petit, 2007; Kodama, 2007n), the Ethiopian economy became affected by opening up to the world economy; Ethiopia's coffee production was not exempted from having to face this new challenge. For the four years following 1994, the world coffee price crash seriously affected the entirety of Ethiopia's coffee industry (Kodama, 2007n). This situation continues to challenge the coffee industry in Ethiopia. As a solution to this challenge, higher "value-added" activities such as organic coffee and fair trade coffee have emerged in Ethiopia

(Kodama, 2009a; Kodama, 2007k). Globalisation's secondary effects constantly bring new challenges to Ethiopian coffee farmers. In order to overcome this current situation, a more customised solution needs to be approached.

### **4.1.2 Ethiopia and Coffee**

Petit (Petit, 2007: 225) states that *“Ethiopia has not yet fully exploited its position as the producer of some of the best coffees in the world.”* The documentary film “Black Gold” begins with a coffee cupper employed by Starbucks giving Harar coffee (see Figure 3.1) the thumbs up for being the best after a blind tasting test (Francis and Francis, 2006). Noteworthy is Ethiopia's various cultural heritages related to coffee in comparison to other coffee bean exporting countries, yet those heritages are underdeveloped. Ethiopians I interviewed over the course of my past fieldwork experiences in Ethiopia said that coffee is their life and identity. I was surprised to find a commonly used Ethiopian expression in which it is said that even the skin of an Ethiopian has the colour of coffee. The pride an outsider could immediately sense among Ethiopians in regards to their heritage attached to coffee is curiously palpable. I would like to examine the relationship between Ethiopia and coffee before analysing the coffee industry in the context of Ethiopia.

#### **4.1.2.1 Economic Backbone**

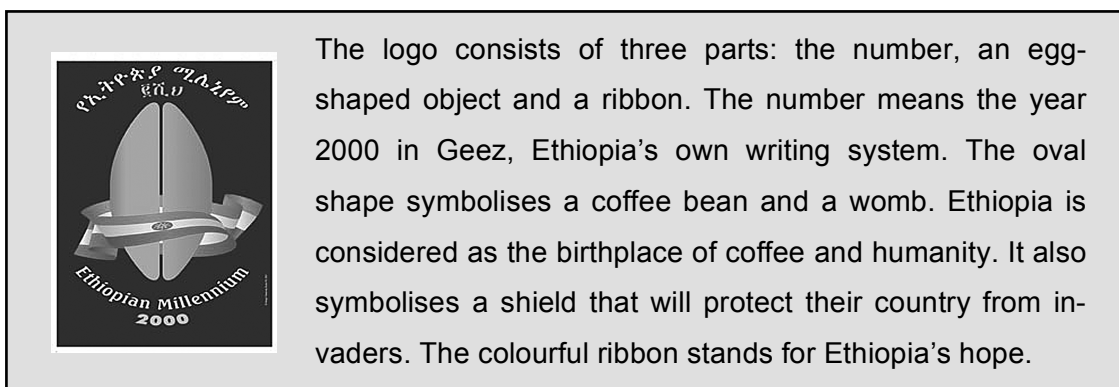
The Ethiopian economy is heavily dependent on agriculture (Gebreselassie and Ludi, 2007), relying primarily on cash crops. Researchers who have conducted research on Ethiopian coffee could immediately deduce that coffee plays a significant role in the Ethiopian economy (Daviron and Ponte, 2005a; Petit, 2007; Kodama, 2007a) and plays a sizable role in the average Ethiopian's life. More than ten million Ethiopians are engaged in businesses related either directly or indirectly to various forms of coffee industries (Mayne et al., 2002; Petit, 2007; Arslan and Reicher, 2010). Most Ethiopians involved in coffee production are small-scale farmers who are consequently strongly affected by fluctuations in the price of coffee on the global market (Mayne et al., 2002; Kodama, 2007a). In effect, the Ethiopian coffee industry is shackled to the global coffee market and its inherent mechanisms.



#### 4.1.2.2 National Image

According to my research, I realised that people attach different authenticity and social meaning to coffee. Coffee is considered as a social or cultural beverage in Korea and Japan. I also felt that coffee has a colonial legacy and people actively try to support coffee bean exporting countries through ethical movements in the UK. However, coffee is one of Ethiopia's strongest symbols. According to my research, coffee functions as a symbol of national identity rather than just a beverage in Ethiopia. The following case might be a good example.

**Figure 4. 1 Ethiopia's Millennium Logo**



*Sources:* Official homepage and an interview with an officer at the MoFA

The Ethiopian government used coffee as a logo in the Millennium event in September 12, 2007 to September 11, 2008 (see Figure 4.1). The picture in Figure 3.3 is taken from the Millennium Official Website. The logo introduction is by the author based on an interview with an officer at the Ministry of Foreign Affairs, Ethiopia.

#### 4.1.2.3 Part of Ethiopian Life

Coffee in Ethiopia is abundant and is also a familiar agricultural product to all. Ethiopia is both the oldest coffee producers and one of the top coffee exporters in the world (Petit 2007). Due to this connection, Ethiopia has various coffee consuming rituals that are relatively unknown to much of the world (Engida, 1994; Matsumura, 2007; Pankhurst, 1997; Shigeta, 2004b). During my fieldwork, I clearly understood that Ethiopians cannot avoid coffee consumption and that coffee is a part of their lives. During my experience in the field, I could smell coffee being roasted even in the most remote areas I visited at least three times per day. The coffee production record by the ICO (ICO, 2012b) shows how

much Ethiopians consume coffee. According to the ICO homepage statistics, Ethiopia's coffee per capita consumption is 2.4 kg in 2011 (Ibid, 2012). In the same year, the UK consumed 2.8 kg of coffee per capita (Ibid). Half of Ethiopia's coffee production is consumed domestically, which is quite a difference from other coffee bean exporting countries in Africa (Ibid). Since coffee farmers in those other areas do not have coffee consuming cultures, most of their coffee is exported overseas. Hence, we need to avoid the terms coffee growing countries and coffee consuming countries. According to such categorisations, Ethiopia would be reduced to just a coffee growing country while exempting it from also being a coffee consuming country. It is due to this complex relation that Ethiopia has with coffee that it cannot be seen as other coffee-exporting countries in Africa.

### **4.1.3 Coffee Production**

#### **4.1.3.1 Coffee Production System**

There are no specified standards on Ethiopian coffee production systems (Proma-Consulting, 2011) but many written materials categorise four types of coffee production systems: forest coffee, semi-forest coffee, garden coffee, and (semi-modern) plantation coffee (see Figure 4.2).

Forest coffee accounts for 10% of coffee production in Ethiopia, semi-forest coffee and garden coffee account for about 70% of Ethiopia's total coffee production, and state-owned plantations and semi-modern plantations by well-managed smallholder coffee farms are at 20% (Ibid). Most coffee farmers do not use agricultural chemicals and only plantations use chemical fertilizers and herbicides.

- **Forest Coffee**

This type of coffee is grown mainly in the rainforest areas of south western Ethiopia without human interference. Productivity is very low and it averages 50 to 150kg/ha (Proma-Consulting, 2011). Ethiopians usually call it "*chaka* coffee" or "*chaka bunna*" because the word *chaka* means forest in Amharic (see upper left image in Figure 4.2. Taken in Kaffa.).

- **Semi-forest Coffee**

Local coffee farmers said it is difficult to distinguish between forest coffee and semi-forest coffee. This type of coffee is grown in light forest areas near main roads, rural towns or near farmers' villages. It is also found in the south western Ethiopia (see upper right image in Figure 4.2. Taken in Tepi.). This type of coffee is owned by small-scale coffee farmers or plantations owners. I have visited several huge coffee plantations and could see semi-forest coffee there. When I visited wild forest coffee areas, I have seen small sized semi-forest coffee areas. Those were owned by people who lived around the area.

**Figure 4. 2 Four Coffee Production Systems in Ethiopia**



Source: Author

- **Garden Coffee**

This type of coffee is seen in all coffee growing areas in Ethiopia. Just as people grow flowers or edible plants in their gardens outside of Ethiopia, Ethiopian coffee farmers grow coffee with annual or perennial crops (e.g. corn) around their houses (see bottom left image in Figure 4.2. Taken in

Sidama.). According to my interviews, most garden coffee is consumed in the homes of the coffee growers. When they farm coffee, they use their own coffee varieties. It is due to this, we can find diverse coffee varieties in garden coffee areas.

- **Plantation Coffee**

This type of coffee is grown in government-owned plantations or small-scale coffee farms. Many Ethiopian coffee-related documents say that this amounts to around 5% of coffee production in Ethiopia but it is increasing and is currently at around 20%. When I conducted fieldwork in September 2011, two state-owned coffee plantations in Bebaka and Tepi were handed over to private companies (see bottom right image in Figure 4.2. Taken in Bebaka.).

Ethiopia does not grow Robusta coffee and all exported Ethiopian coffee is Arabica. Many coffee bean exporting countries have one their own processing methods of either washed (i.e. Colombia) or dried (i.e. Haiti) (Boot, 2011) but Ethiopia has three types of coffee processing: dried coffee, semi-washed coffee and washed coffee (Proma-Consulting, 2011). Generally the flowering period for coffee is between December and April, and the coffee harvesting period is between August and January.

#### **4.1.3.2 Major Coffee Growing Areas**

The representative coffee growing areas are Sidama, Harar, Nekempt, Limu, and Yirga Cheffe (see Figure 4.3). Several regions' names are currently used as coffee brands among export coffees: Yirgacheffe, Sidamo, and Harar. There are also other coffee growing regions such as Tepi, Illubabor and Bebaka, which are known for their low acidity but better body (Verdeaux and Roussel, 2007). Many coffee roasters like Ethiopian coffee and they consider Ethiopian coffee as a key character in blended coffees (Francis and Francis, 2006; Petit, 2007). There are species of coffee with commercially important origins that are used for special blends.

Diverse coffee species in various coffee productions can produce new possibilities for the coffee industry. Not unlike a “vintage” of wine, coffee vintage could

be produced through various coffee strains. Some terminology associated with coffee testing is from wine testing (Daviron and Ponte, 2005), which reveals more previously unaddressed potential.

**Figure 4. 3 Major Coffee Growing Sites in Ethiopia**



*Source:* Author

According to Ethiopian cultural policy (FDRE., Undated), language is a very important element of Ethiopian culture. However, the government (at the federal, regional, or zone level) has no regulations on English translations from local languages such as Amharic or Oromic according to my personal interviews. As Boot (2011) states, it is very complicated for foreigners to visit coffee growing areas in Ethiopia for trips or coffee trade. Kafa, Kaffa, Keffa are in common use and even documents issued by governments frequently mix up the spelling of the same area. As a recommendation, I introduced several representative place names in coffee growing areas in Box 4.1. I was actually confused between Nekempt and Lekempt and between Jimma and Djmmah before I visited there.

I did not think both were the same places. All names indicate the same places in Box 4.1.

#### Box 4. 1 Representative Coffee Production Names in Ethiopia

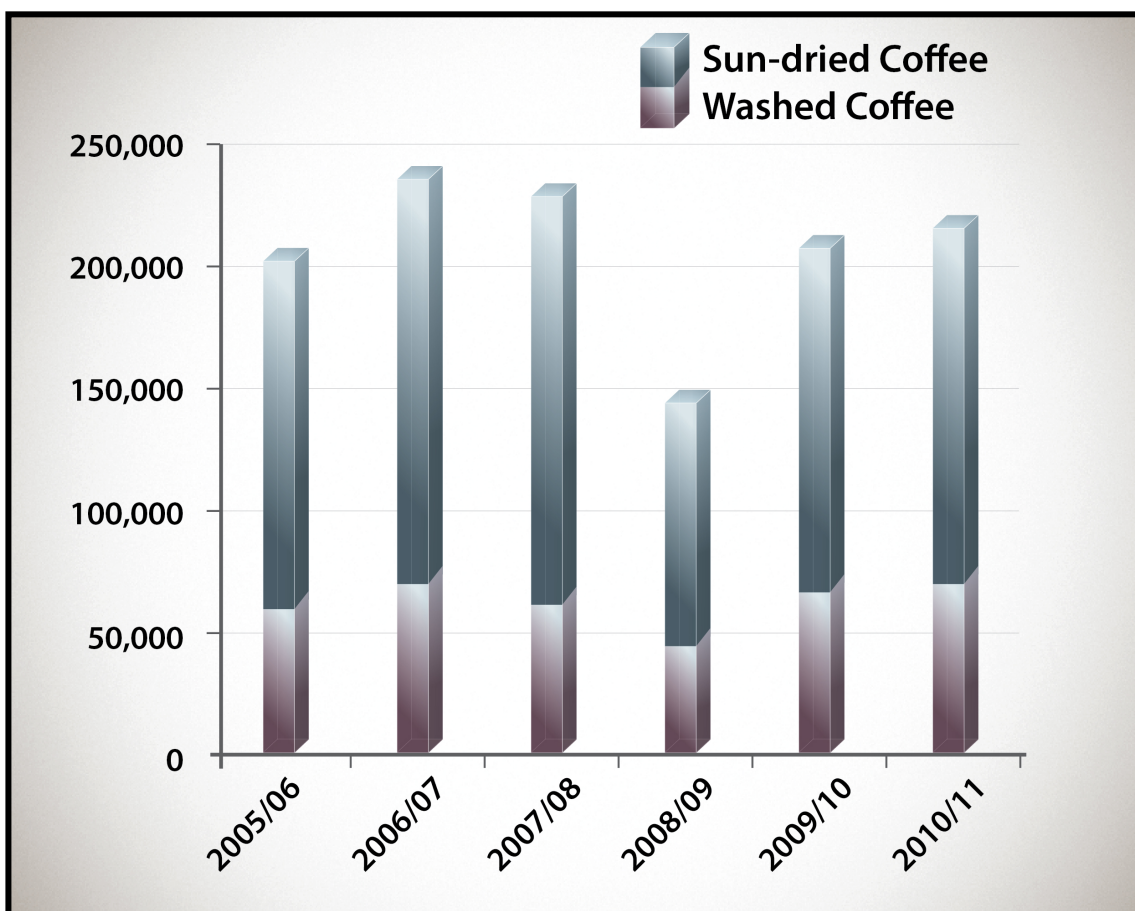
- Harrar/Harar: Eastern Ethiopia
- Jimma/Jima/Djimma/Djimmah: South Western Ethiopia
- Sidama/Sidamo: Southern Ethiopia
- Irgachefe/Irgachafe/Yirgachefe/Yirgachafe/Yirgachaffee/Yirga Cheffe: Southern Ethiopia
- Nekempti / Nekempt / Lekempti / Lekempt: Western Ethiopia
- Kafa / Kaffa / Keffa / Kefa: South Western Ethiopia

Source: Author

#### 4.1.3.3 Production Volume

Although the coffee production of 2008/2009 decreased, general coffee production is increasing (see Figure 4.4).

Figure 4. 4 Coffee Production Volumes



Source: (MoT, 2012)

One of the reasons behind the decrease was the price control by the government in 2008 (Nathanael Oakes et al., 2009). Beyond these regulatory issues, there are two additional challenges for Ethiopian coffee. The first is that two major production areas (Sidamo and Gedeo) had struggled with drought and the second is that Japan had banned the importing of Ethiopian coffee due to pesticides found in the packaging (Ibid). However, the annual average growth rate is 1.05% (natural sun-dried coffee accounts for 0.2% and washed coffee for 3%) (MoT, 2012). As I mentioned earlier, half of Ethiopia's coffee production is consumed domestically.

#### ***4.1.4 Coffee Exporting Performance***

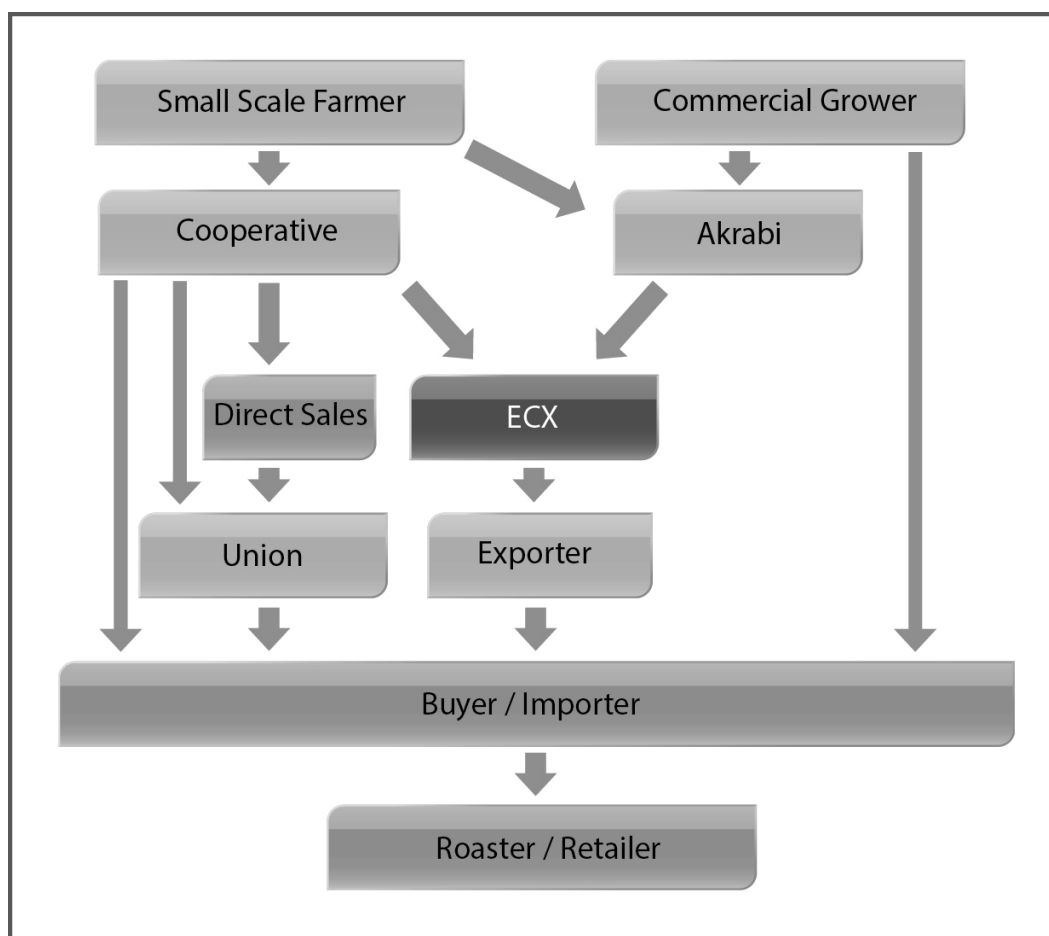
##### **4.1.4.1 An Ethiopian Coffee Bean's Journey**

There are historical changes that have occurred to the coffee chains in Ethiopia. In the Derg regime era (1974–1991), coffee was mainly traded by the Ethiopian Coffee Marketing Corporation (ECMC) (Kodama, 2003). Upon the collapse of the Derg regime in 1991, the Ethiopian People Revolutionary Democratic Front (EPRDF) proceeded to open the country's coffee industry for free trade in the world market as a result of their economic liberation policy (Ibid). As the price of coffee became subjugated to free trade, price changes in the global market (and the resulting fall in the price of coffee) became a burden to coffee suppliers in Ethiopia (Ibid). However, the original auction system has since been maintained. Prior to the cooperative societies' proclamation announcement in 1998, all exporters had to proceed through the installed auction system to buy coffee (Kodama, 2003). After the proclamation announcement, individuals have been able to organise co-operatives and participate in the 'free economy' market. According to Kodama (Ibid), up until 1998 the four big multinational companies of Kraft, Nestlé, Proctor & Gamble, and Sara Lee occupied the global coffee market yet they could not directly buy Ethiopian coffee by evading the country's auction system because the Ethiopian government strictly stood against their involvement. As per my personal interviews, those companies do not conduct business under their own names in Ethiopia, but rather do their business with Ethiopian partners whenever they bought coffee plantations or other activities related to coffee.

According to my research, if Ethiopians can run a certain type of business, the Ethiopian government would not allow these businesses to be run by foreigners. For example, there are three Korean restaurants in Addis Ababa but the Korean owners are allowed to run these particular businesses under their Korean names because this type of restaurant can only be run by Koreans. In another example, there is a big supermarket in Addis Ababa which deals with foreign products. People told me that the real owner of this supermarket is from Switzerland but the owner – on paper – is an Ethiopian.

However, the auction system brought many problems such as unfairness, misrepresentation and price manipulation of coffee (Boot, 2011). Hence, Ethiopia introduced the Ethiopia Commodity Exchange (ECX, 2010) for trading agricultural products and the government also applied this system to coffee trade (see the following section for more details.)

**Figure 4. 5 Ethiopian Coffee Journey**



Source: ECX in Bonga Site



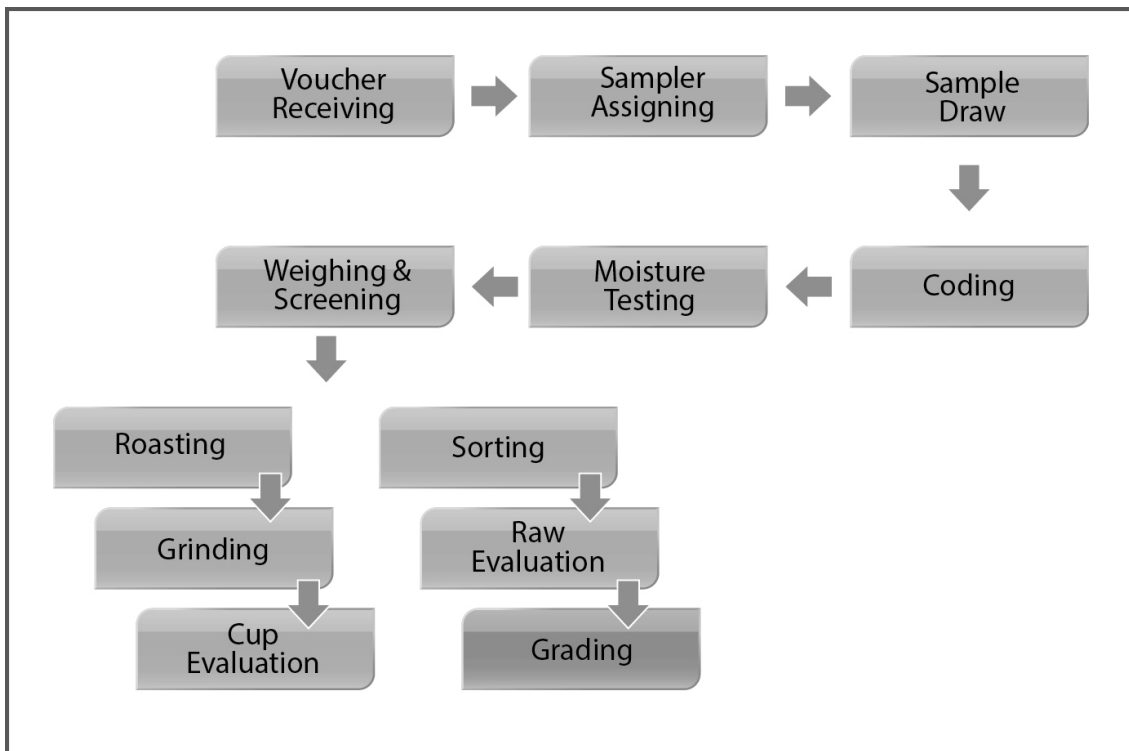
Figure 4.5 shows the Ethiopian coffee journey. According to the Figure 4.5, at least several links within a process chain are needed in order to reach the consumable cup of Ethiopian coffee. Coffee is first brought from the producer. The coffee then arrives at the cooperatives or Akrabi (coffee suppliers) from the coffee farmers. Under this system, if small-scale coffee farmers did not join cooperatives, it becomes impossible to export coffee to overseas directly. All coffee from producers has to go through the ECX or Unions in order to be exported. It is only after these several stages that the coffee finally reaches the consumer.

#### **4.1.4.2 Ethiopia Commodity Exchange (ECX)**

There are two major coffee transaction centres in Ethiopia; one is the Primary Level Coffee Transaction Centres (PLCTC), which is a place where coffee farmers and suppliers trade coffee. PLCTCs are located near coffee farms, with approximately 979 PLCTCs in Ethiopia as of 2012 (MoT, 2012). The other type of transaction takes place in the Ethiopian Commodity Exchange (ECX), which is the secondary level to where coffee trades in Ethiopia. Currently there are 8 ECX warehouses in Ethiopia: Addis Ababa, Awasa (Sidamo A and B), Dilla (Yirga Cheffe), Soddo (Sidamo C), Jimma (Jimma, Tepi, and Limu), Bedele (Jimma B), Gimbi (Nekempt), Bonga (Kaffa) and Dire Dawa (Harar).

I have conducted research on the grading system of export coffee bean by ECX in Bonga town (see Figure 4.6) and the deputy said that all flows are the same in other ECX warehouses. Basically, ECX warehouses provide several services such as quality certification by grading, inventory management, and updated global coffee market information. All coffees are gathered in ECX warehouses and are graded. The ECX warehouses separate washed and unwashed coffee. Although this system might be good for small scale coffee farmers, international buyers who prefer coffee from specific regions in Ethiopia cannot trade directly in their selected coffee's places of origin. Within the ECX system, coffee graded 1 or 2 is categorised as "specialty", and commercial graded coffees (washed/unwashed) are decided between 3 and 9. Depending on geographical categories, it is re-designed as A, B, C, D or E. For example, coffees from Aleta Wendo, Dale, Chiko and Dara will be categorised as Sidama B (Boot, 2011). Hence, international buyers have to buy Sidama B instead of Dale or Chiko coffee. Due to this problem, the Direct Specialty Trade (DST) emerged.

**Figure 4. 6 Export Bean Grading System**



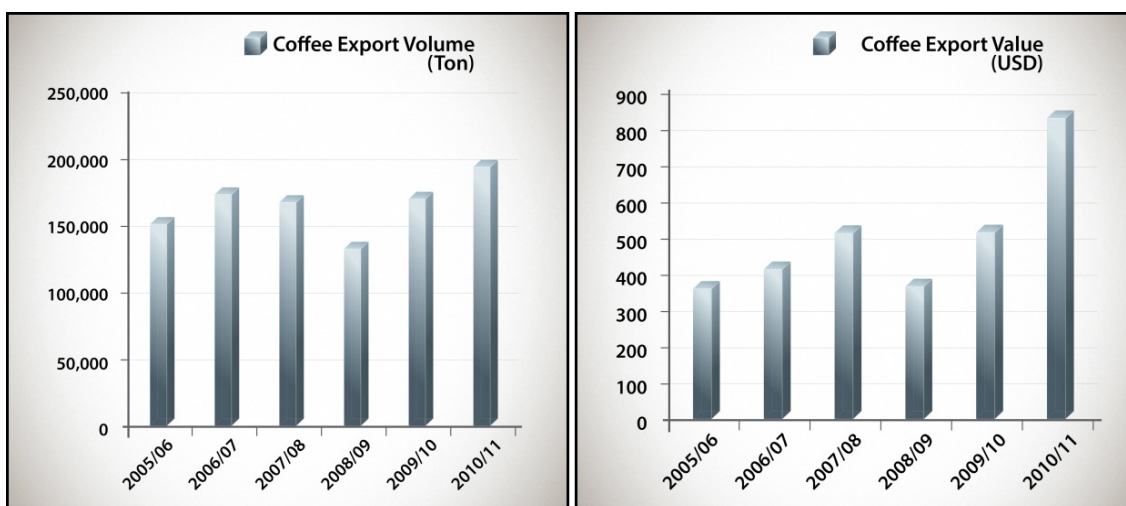
Source: ECX Bonga

As Figure 4.5 suggests, coffee Unions or licenced commercial coffee growers can export their coffees to importers/buyers directly without going through the DST under ECX system.

#### **4.1.4.3 Coffee Export Volume**

Coffee is the second most traded global export commodity after petroleum. Many Global South regions rely on coffee as their source of foreign currency. Currently, coffee is Ethiopia's top ranking export product and it occupies around 40% of its trade volume (Kodama, 2003; Kodama, 2007a). It is also noteworthy that the largest coffee producing country is Brazil followed by Vietnam (Daviron and Ponte, 2005a; Petit, 2007). Ethiopia is ranked eighth among the largest coffee exporting countries, while the volume of Ethiopian coffee only occupies 3% of the world coffee market (Kodama, 2007a) and more than 30% of the total production is from Sub-Saharan Africa (ICO, 2010). Similar to coffee production, coffee export volume and value are also increasing (see Figure 4.7).

**Figure 4. 7 Coffee Export Volume and Value**



Source: (MoT, 2012)

#### 4.1.4.4 Coffee Export Destinations

So who likes Ethiopian coffee? Table 4.1 shows the top 15 Ethiopian coffee importing countries. According to the material by the Ministry of Trade in 2012 (MoT, 2012), Germany is ranked the highest coffee bean importing country. Mostly, the importing countries are European countries, while Japan and Korea are within the top 15 importing countries. Perhaps the main coffee export destinations could also give hints at potential target markets for coffee tourists (see Chapter 7).

**Table 4. 1 Coffee Export Destinations**

No	Country	Share (%)	No	Country	Share (%)
1	Germany	32.61	9	UK	3.01
2	USA	11.43	10	Sudan	1.95
3	Saudi Arabia	11.38	11	Korea	1.34
4	Belgium	7.81	12	Australia	1.25
5	Italy	6.69	13	Canada	0.95
6	France	5.10	14	Spain	0.89
7	Sweden	4.78	15	Russia	0.88
8	Japan	4.07	16	Other 38 countries	5.86

Source: (MoT, 2012)

## 4.2 Coffee Industrial Organisations

When I conducted fieldwork in Ethiopia, I realised many times that Ethiopia is the birthplace of coffee. One of the cases was when I found coffee industrial organisations in Ethiopia. I tried to visit all of them but this proved difficult. Table 4.2 shows a list of organisations I visited and interviews with concerned people during my fieldwork. Through visiting these organisations, I began to picture the opportunities and challenges related to the coffee industry in Ethiopia. One of the surprising findings was that they did not seem to share their knowledge and information with each other although one of their purposes is associated with their own coffee industry development. In Chapter 6, I examine how these organisations could support coffee tourism development by cooperating with each other.

**Table 4. 2 Coffee Industrial Organisations in Ethiopia**

Level	Organisations
<b>Government level</b>	Ministry of Agriculture, Ministry of Trade, Intellectual Property Office, Ethiopia Commodity Exchange (ECX), Coffee Liquoring Unit (CLU.), Coffee & Grain Development Association, Coffee Processing and Warehouse Enterprise
<b>International Level</b>	TecnoServe in Addis Ababa, Nestlé in Addis Ababa, Fairtrade Liaison office, GIZ in Addis Ababa, USAID-ESTA in Addis Ababa, JICA Jimma office, NABU
<b>Local Level</b>	Agriculture Departments in coffee growing areas
<b>Private Level</b>	Coffee Growers, Producers and Exporters Association (CGPEA), 4 Coffee Farmers Cooperatives Unions (OCFCU, SCFCU, YCFCU and KFCFCU), Coffee Plantation Development Association (ECDA), Coffee export factories in Addis Ababa and Dire Dawa, Coffee shops (i.e. Tomoca and Kaldi's coffee shop)
<b>Research/Education</b>	Ethiopian Institute of Agricultural Research, Coffee Research Centre in Jimma, Jimma Agricultural University

*Source:* Author

## 4.3 Coffee Aid Organisations

In Table 4.2, the organisations operating at the international level are associated with coffee aid activities. I visited TecnoServe, Fairtrade Liaison office, GIZ, USAID-ESTA, JICA, NABU and others.

- **TecnoServe:** USA-based NGO. It conducts various coffee initiatives such as new wet mills construction, coffee farmers' education, and coffee quality improvement activities in Ethiopia.
- **Fairtrade Liaison office:** There is no official branch of Fairtrade but this liaison office deals with Fairtrade promotion and education activities in Ethiopia.
- **GIZ:** The German Society for International Cooperation. They focus on education, sustainable economic development, and sustainable land management in Ethiopia. They also support the coffee sector in Ethiopia.
- **USAID:** United States Agency for International Development. They support establishing cupping laboratories and training professional coffee tasters. Due to their support, Ethiopia became the first African country to establish modern cupping laboratories staffed by professional cuppers.
- **JICA:** Japan International Cooperation Agency. They focus on agriculture and rural development, private sector development, infrastructure development, and education in Ethiopia. They have supported coffee farmers in Belete-Gera region for a Participatory Forest Management project. During the project, they succeeded in a certificate coffee project, Rainforest Alliance coffee.
- **NABU:** One of the oldest and largest environment associations in Germany. They conduct some projects on conservation of primary forests and climate change in the Kaffa Biosphere Reserve areas. They also plan to conduct tourism projects in the area.
- **ACDI/VOCA:** USA-based NGO. They support value chain development such as specialty crops - cocoa, coffee, spice, cereals, etc.
- **Africa Rikai Project:** Japanese NGO. They support craft development by Ethiopian women. They have published a book on Ethiopian coffee in Japanese and in English (ARP, 2009).

- **Oxfam:** There are various Oxfam organisations such as Oxfam UK, Oxfam Spain, Oxfam International and so on. They focused on the coffee industry in Ethiopia previously but have currently halted all projects on coffee. When I interviewed a deputy of Oxfam International in Addis Ababa, she said that they focus on disaster issues but there is potential to support the coffee sector if necessary.

Based on my observations in the field, I found that USAID, Africa Rikai Project, NABU, JICA, and TecnoServe all run semi-structured coffee tourism projects. Although these coffee aid organisations did not clearly realise this, they are in fact developing their own models of coffee tourism. For example, USAID opens its programmes not only to coffee industry specialists for its “Coffee Cupping Caravan” programme, but to coffee farmers as well (see Chapter 7). Perhaps coffee tourism organisers could develop some ideas on how to create coffee tourism programmes of their own, or maybe even collaborate somehow with some of these coffee aid organisations. In the case of the Africa Rikai Project (2013), there is support for women’s groups to produce souvenirs using coffee as a material. This could also be another model connected conducting coffee tourism in Ethiopia (see Chapter 7). I believe that such organisations could be potential coffee tourism partners and could develop their current activities into supporting coffee tourism based on their own capacities in ways such as developing coffee education programs, coffee processing tours, and helping different communities create new products using coffee as a raw material. In Chapter 7, I explore the activities of the aforementioned coffee aid organisations.

#### **4.4 Sustainable Coffee Initiatives**

During the world coffee crisis, Ethiopia’s coffee-export earnings dropped from \$330 million (70% of GDP) to just \$165 million (35% of GDP) between 1999 and 2004 (Jaffee, 2007). The coffee crisis affected around 15 million Ethiopian coffee farmers’ lives and nearly one third of them were severely affected by this as they faced famine (Gole, 2007a). To overcome the coffee crisis, various coffee initiatives emerged in Ethiopia and I would like to introduce several initiatives as shown in the following sections.

#### **4.4.1 Coffee Cooperatives**

Ethiopia had cooperatives under the previous communist system but due to governmental interference those cooperatives tended to be stigmatised. However, despite the past failures of cooperatives, their role has been re-evaluated by many scholars (see Kodama, 2007c; Dempsey, 2006). There are six coffee farmers cooperative unions in Ethiopia (Kodama, 2007h) and the major co-operative unions are: Oromia Coffee Farmers Co-operative Union(OCFCU), with 254,052 members and consisting of 274 co-operatives; Sidama Coffee Farmers' Co-operative Union(SCFCU), with 82,275 members and consisting of 46 co-operatives; Yirgacheffe Coffee Farmers Co-operative Union(YCFCU), with 43,794 members and consisting of 23 co-operatives, and; Kaffa Forest Coffee Co-operative Union(KFCFCU), with 6,036 members and 26 co-operative unions in 2011. These four co-operative unions incorporate the majority of Ethiopian coffee growers. Besides the four Unions, there are more two Unions: Tepi Coffee Farmers Cooperative Union and Bench Maji Forest Coffee Producers Farmers' Cooperative Union.

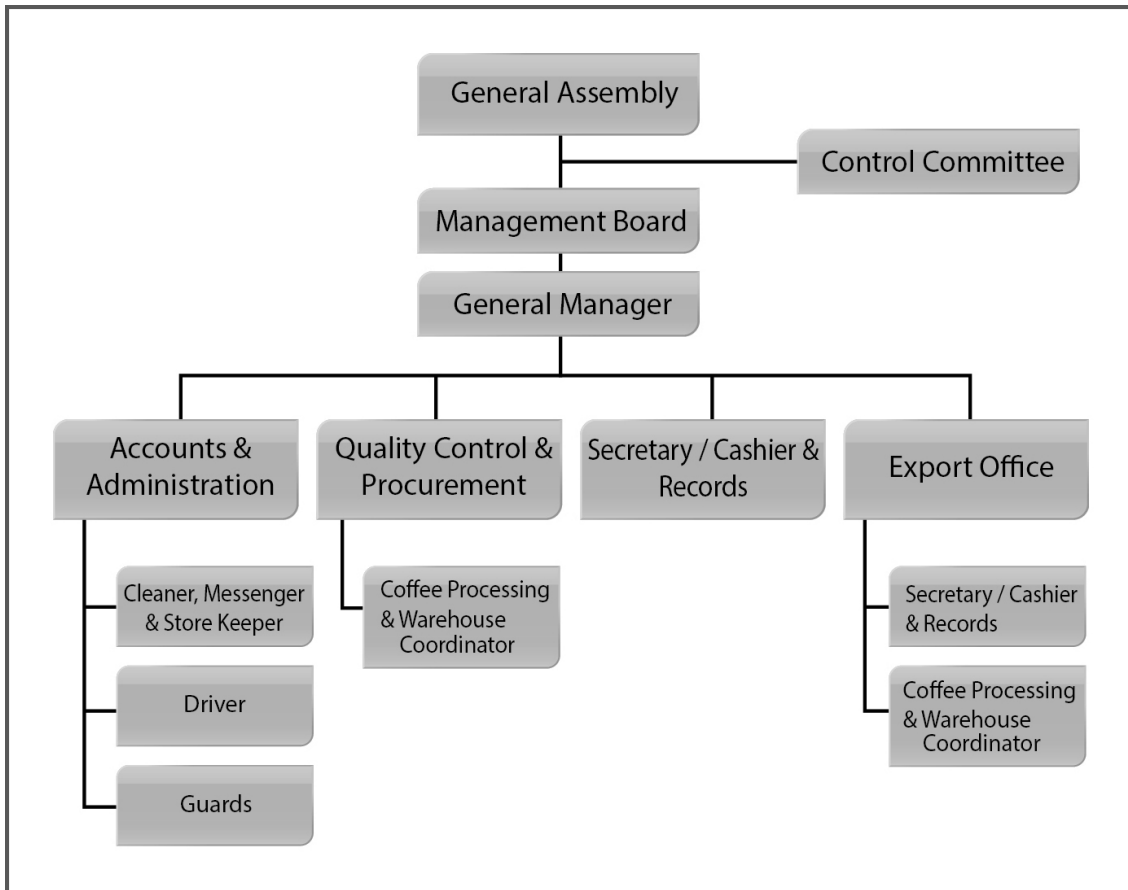
The establishment of many coffee cooperatives is due to the cooperatives' coffee marketing routes becoming shorter compared to the conventional routes for marketing coffee (see Figure 4.5). In the case of the establishment of the first three coffee unions (OCFCU, SCFCU, and YCFCU), there was government and donor support, while the other three received no such support (Kodama, 2007b). The first three cooperatives' headquarters are located in Addis Ababa.

Since cooperatives encourage their members and the members are satisfied with their fixed dividends, it seems that the cooperative system will continue for the unforeseeable future. After the introduction of the ECX system, all agricultural products have to go through the ECX system for overseas export but co-operatives unions still can export their coffee directly without having to go through the ECX process (see Figure 4.5).

Among the six coffee farmers cooperative unions, I would like to highlight KFCFCU. The headquarters of the KFCFCU is located in Bonga town instead of Addis Ababa. According to the KFCFCU, they estimate that Kaffa harvests over

9,000 tons of green forest coffee beans annually. Figure 4.8 shows the organisational structure of the KFCFCU. The Union was established in 2004 by 17 member primary cooperatives with 4,267 coffee farmers.

**Figure 4. 8 Organisational Structure of the KFCFCU**



Source: KFCFCU

Prior to my visit to Ethiopia, I found a section in the OCFCU website related specifically to coffee tourism. Also, while I was preparing for my trip to Ethiopia, I learned that several tour companies in the USA and Australia provided coffee tourism programmes in Ethiopia in collaboration with the OCFCU. However, while conducting my fieldwork in Ethiopia, I noticed that the section on coffee tourism on the OCFCU website had been removed. When I interviewed the manager of the OCFCU, I asked him why the section on coffee tourism had been removed from the organisation's website. He said that more preparation was necessary before they could re-launch the coffee tourism initiative. He also stressed that they were in fact interested in conducting more coffee tourism projects in the future, and that he was especially interested in promoting the coffee culture within the frame of the overall culture of the Oromiya people. I noticed



that the documentary film “Black Gold” (Francis and Francis, 2006), in which the manager himself was the narrator, helped promote coffee of the Oromiya region and has also helped the expansion of the OCFCU facilities. According to my observations, I noticed that perhaps the OCFCU was more interested in the direct sale of coffee rather than creating new paradigms.

In another example related to coffee co-operatives, I found out that one of the co-operatives under the umbrella of the SCFCU regularly conducted a tourism programme. Although the programme was called the “Ecotourism Programme” (see Chapter 2 on the differences between “ecotourism” and “coffee tourism”), I found this to be a basic form of coffee tourism. In their programme, they showed the coffee production process, local culture, and experiencing the coffee ceremony. It must be understood that small-scale farmers cannot possibly run such types of tourism models as I mentioned above, while co-operatives are able to do so. I discuss this in further detail in Chapter 7.

#### **4.4.2 Certification Coffees**

There are several certified coffees in Ethiopia, which are Fairtrade, organic, Utz Kapeh, Bird-Friendly, and Rainforest Alliance. The representative high value-added activities in Ethiopia are organic and Fairtrade coffee. According to Murray and Reynolds (2007), fair trade market participation can offer a variety of potential benefits to producers, including ‘higher prices, stable market access, organisational capacity building, market information, and access to credit’. However, there are several key limitations to fair trade markets. Lyon (2007d) illustrates that “debt burdens, insufficient compensation, the potential for growing inequality, and a lack of cooperative member participation in the fair trade movement’s international decision making and agenda setting” are some of those limitations.

Although coffee farmers living in poverty do not have access to fertilisers for coffee growing, the Ethiopian government has recently been encouraging coffee farmers to grow coffee organically and promoting Ethiopian organic coffee to the global market (Bacon, 2005; Petit, 2007; JAICAF., 2008; Kodama, 2007k). Due to this existing environment, in order for a farmer to gain an organic coffee certification in Ethiopia, the cost involved is only in the process while it

does not need any other special costs or efforts in preparations for the farming itself (Kodama, 2007k). Further government activities indicate a direction towards positive reforms supporting coffee varieties. According to research, there are a few thousand coffee varieties in Ethiopia (e.g. Sylvain, 1958; JAICAF., 2008; Sereke-Brhan, 2010). Organic coffee is sold at higher prices in the market. It is now widely conceived as having value in Ethiopia not only because of its better price in the market but also for maintaining biodiversity for the next generation (Perfecto et al., 1996; Perfecto et al., 2005). However, the Ethiopian government does not seem to pay as much attention to these certifications (i.e. Bird-Friendly, and Rainforest Alliances) compared to organic coffee (Chikyuu no kokoro, 2010).

Boot (2011) raises taste and complexity as challenges of Fairtrade coffee. He argues that floor price of Fairtrade varies from country to country and Fairtrade coffee does not guarantee quality. I must mention one more challenge. This is related to the issue of the lack of a certification coffee market. If certified coffees regardless of whether they were Fairtrade or organic could not find proper markets, they would have to go to domestic markets instead of being exported. Several foreign experts in the coffee aid field have even asked me to find importers in Korea to sort out their certified coffees in storage.

Based on my fieldwork and observations on different coffee farmers around Ethiopia, I believe that it is not necessary to give special preference to Fair Trade (or any other certification) farmers when it comes to creating coffee tourism programmes. I am more interested in encouraging coffee tourists to visit coffee growing regions and farmers that are connected to coffee unions or co-operatives instead of individual farms, regardless of whether or not these farmers produce Fair Trade coffee. The reason I say this is because dealing through unions and co-operatives would be more organised and would possibly interfere less with the work of individual farmers. Also, it is very difficult to track all coffee farmers around Ethiopia because not a large number of them are officially registered with unions, even if they produce high-quality coffee. Also, language barriers may also exist between tourists and coffee farmers, while dealing through unions for example would at least address this issue on some level.

### **4.4.3 Intellectual Property**

The idea of a 'single origin coffee' (Ponte, 2002), i.e. coffee from one specific growing region, is of prevalence in the coffee market. Hawaiian Kona, Guatemalan Antigua, and Ethiopia Yirgacheffe are some such examples. Estate coffee is from one single farm, micro-lot is from one field on a specific farm (Talk and Coffee, 2010). A varietal coffee is from one variety of a coffee plant. In fact, even in the case of coffee attached with the Fairtrade label, producers tend to write the coffee bean exporting countries' name without the actual coffee ratios, and consumers may buy it only after being relieved to see the Fairtrade label.

I have researched coffee blends manufactured by multinational companies in several supermarkets in Korea, Japan, the UK and the USA. Most coffee available for sale did not specify the portions of coffee mixtures although there are the countries' names listed on the side of the package. Even if the coffee has a Fairtrade label, and looking at it from the consumer's position, the source of the coffee generally tends to be unknown. The extension of the 'single origin' coffee market can have an impact on both coffee growers and consumers. In addition to this, Ethiopia has been successful in trademarking the words "Yirgacheffe," "Sidamo," "Harrar," and "Harar" with Ethiopia owning the patent rights to use these words in the USA (Arslan and Reicher, 2010) and many European countries. Ethiopia is actively pursuing licensing agreements for the use of those terms in other countries. I interviewed the deputy in the Intellectual Property Office in Addis Ababa. I asked the deputy on actual benefits through the activities to coffee farmers but he said they do not have detailed data but this activity really affects Ethiopian coffee promotion outside of Ethiopia. I argue that the Ethiopian government needs to open the finance flow from the trademarking and run intellectual properties on coffee with transparency.

This issue of intellectual property can be connected to coffee tourism in various ways. Prior to the intellectual property rights on the origin of the coffee was registered, only coffee specialists knew of these regions. Recently, thanks to this registration and through people's familiarisation with these particular registered "brands", many people around the world have become familiar with them. During my visit to Yirgacheffe, I noticed that the region had no suitable hotels or amenities for foreign tourists who mainly work in the coffee industry. Yet despite

these challenges, I encountered a surprisingly large number of tourists in this region mainly because of their interest in the coffee produced in the region. Also, although both Grade 1 and Grade 2 types of coffee are not available for consumption in Yirgacheffe (instead, they are all exported), these tourists went there nevertheless. I believe such an example reflects the potential importance of Intellectual property rights to coffee tourism.

## **4.5 Challenges of Coffee Industry**

Despite high quality coffee production, the Ethiopian coffee industry has serious problems: poor processing practices, low yields, high local market prices, illegal trading, access to credit and export logistics (TechnoServe, 2011). I would like to raise some challenges of coffee industry in Ethiopia as shown in the following sections.

### ***4.5.1 Poor Processing***

Many coffee exporters and specialists I met in Ethiopia raised the issue of poor processing. One of the foreign coffee exporters living in Addis Ababa said that all Ethiopian coffees have to be categorised as specialty coffees and the problems is processing. As I mentioned earlier, Ethiopia has more processing methods than other coffee bean exporting countries. Washed coffees require large amount of water and complicated infrastructures. For example, Harar, which has a shortage of water, cannot produce washed coffee although washed coffee is traded at a higher price than sun-dried coffee in the global market.

### ***4.5.2 Waiver of Specialty Coffee Market***

Based on the ECX system, the Ethiopian government seems to focus on more commodity coffee markets than specialty coffee markets. Sometimes, certified coffees go to commodity coffee markets or domestic coffee markets. The ECX system might seem to give more benefits to small scale coffee farmers but the Ethiopian government has also to focus on the specialty coffee market with Ethiopian coffee's own merits.

### **4.5.3 Marketing**

Coffee experts in coffee aid sectors claimed that it is difficult to find proper export markets even though they have certified the high quality Ethiopian coffees. They conclude that it is because of the lack of marketing of Ethiopia coffee. I have attended a world travel market in London (WTM, 2013). Many African countries including Ethiopia were actively promoting their tourisms. Ethiopian booths showed the coffee ceremony arranged by private tour companies but there was nothing further on coffee. I also visited the Columbian booths. Two staff members made Columbian coffee and provided them to visitors. Near the booths, tour operators from Columbia promoted coffee tour programmes to visitors. I argue that Ethiopia (both at the government and private level) has more coffee cultural resources than Columbia and they have to promote their coffee to non-Ethiopians actively.

### **4.5.4 New Cash Crop**

*Chat* (*catha edulis*, also known as qat, qaat, quat, gat, jaad, chad, chaad and miraa) is a plant with green leaves, cultivated throughout Eastern Africa including Ethiopia and parts of the Arabian Peninsula (Getahun and Krikorian, 1973; Gozábez and Cebrián, 2002). It contains two alkaloids that produce effects similar to those of amphetamine sulfate (Ibid, 2002). Income sources for farmers in rural areas are limited as farmers rely mainly on selling their products or services. Many coffee farmers in Ethiopia have recently transitioned their production into *chat*, perhaps similar to coffee farmers in Columbia farming *marijuana* due to coffee's low price on the global market (Gresser and Tickell, 2002). Incidentally, the soils used for producing coffee are also suitable for chat (Kodama, 2007a) and marijuana agriculture, which adds to this ethical challenge.

In Ethiopia, coffee farmers cannot choose their own agricultural products nor simply move to another place (see Ito, 2008). They are forced to cultivate fixed crops in fixed plots of land allocated by the government (Ibid, 2008). Coffee farmers therefore plant intervals of chat among coffee trees. In the movie *Black Gold* (Francis and Francis, 2006), the narrator said that if coffee farmers were lucky, they would be able to sell coffee for ETB 2 birr per kilogram while they can sell chat for ETB 35 to 30 birr per 20 branches. However, according to my

fieldwork in 2011, the chat price in Harar and Dire Dawa increased by over four to five times from before (only for the summer season). Moreover, they can harvest chat twice a year, adding to the reasoning behind it being such a lucrative crop. Due to the lucrative *chat trade* (summer season: ETB120 to ETB150 per kg, winter season: up to ETB 1,200 per kg), all prices in Harar and Dire Dawa were much more expensive than the other parts of Ethiopia I visited. Even young beggars would ask foreigners, “Give me 100 birr!” instead of one birr (ETB 1). Many coffee farmers in Harar have been changing their farming activities from coffee into *chat*, even though the price of coffee per kg was more expensive by ETB 20 to 30 than in other coffee growing areas. According to coffee sellers in open markets, the reason why Harar coffee is much more expensive than other coffee growing areas is the falling of production. I easily found *garden chat* areas instead of *garden coffee* areas in Harar.

However, *chat* needs to be sold fresh for it to have any value, which might pose a problem. It would have been difficult to earn cash through *chat*, especially for farmers in remote areas. Another alarming issue is that *chat* brings damage to the soil. However, *chat* export currently is one of top foreign currency income sources in Ethiopia economy (see Figure 6.1). Essentially, and until today, coffee is the best product for farmers in Ethiopia (Kodama, 2007a). According to available research, *chat* is normally considered to be a narcotic drug with many negative impacts. *Chat* in Yemen became a serious social problem. However, *chat* has recently been included under the heading of ‘medicinal crops in Ethiopia’ by academics in Japan, even though the plant is illegal in the country (JAICAF., 2008). In the future, perhaps people may consume *chat* as people consume coffee. This is curious when considering that there were episodes in history during which people could not legally obtain coffee in several parts of the world (see Pendergrast, 2010). I would also like to add that perhaps coffee tourism could help farmers forgo *chat* production since coffee tourism activities could provide more financial benefits. The *chat* farmers would probably realise the benefit of coffee tourism – and would switch over to coffee production – once coffee farmers make more income from selling coffee and by conducting coffee tourism activities. Also, in the case of Harar, the increase in the production of coffee would help lower the price of coffee, which in turn lowers the household expenditure related to an everyday commodity such as coffee. Such

a change would also achieve some level of socio-cultural benefit alongside economic benefits.

## **4.6 Summary**

So far, I have examined coffee in the context of the global market, of Africa, and of Ethiopia. I briefly introduced who grows coffee within the coffee belt and the coffee issues that are debated such as the coffee crisis and sustainable coffee initiatives (e.g. certification coffees). Although the number of African countries whose economies rely heavily on coffee is decreasing, African coffee has strong brand recognition in the global market that can also develop its potential through other means such as coffee tourism. Coffee plays the role of economic backbone and national image, alongside being an important part of people's lives in Ethiopia. On a final point, the discussion in this chapter suggests that the production geographies of coffee in Ethiopia render themselves open to potential benefits of coffee tourism initiatives.

The following chapter addresses Ethiopia's unique culture, which can become coffee tourism attractions if Ethiopia conducts coffee tourism commercially.

## Chapter 5

### Cultures of Coffee Consumption in Ethiopia

#### 5.1 Coffee Culture in Ethiopia

This chapter explores the culture of coffee consumption in Ethiopia. It is important to state that coffee tourism is not only based on visiting coffee growing landscapes, but also around the cultural paraphernalia that has developed over the centuries in Ethiopia relating to the consumption of coffee. Ethiopia as the birthplace of Arabica coffee has an abundant coffee culture, parts of which I would like to introduce. Aside from contemporary coffee culture in Ethiopia such as Western-style cafés and street coffee shops, one of the key cultural practices in Ethiopia related to coffee consumption is the coffee ceremony. Some of the written materials such as tourist guidebooks introduce the Ethiopian coffee ceremony as a unique part of Ethiopian coffee culture (see Carillet et al., 2009; Briggs and Blatt, 2009). However their explanations merely introduce the process and oversimplify important aspects of the ceremony, which led me to devote a significant amount of time during my fieldwork to properly document different aspects of the ceremony such as the terminology, processes, and utensil names. Other elements of coffee culture that extend beyond the coffee ceremony will also be introduced. Discussing the consumption culture of coffee in Ethiopia is necessary in order to transform it into tourist experiences in the context of coffee tourism in Ethiopia.

##### 5.1.1 Coffee Ceremony or Buna Ceremony

On my previous visits to Ethiopia before my fieldwork in 2011, I had many opportunities to experience the coffee ceremony. Each of those experiences left a lasting impression on me. It is due to these impressions that I became interested in coffee culture in Ethiopia. I first encountered the coffee ceremony in a *buna bet* (*buna* means coffee and *bet* means house in Amharic) in Addis Ababa. I was surprised by the way in which coffee was prepared and served to customers or guests. They actually called the method of presenting their coffee “coffee ceremony” or *buna* ceremony. On another occasion in Ethiopia, I was invited to the house of a middle-class family in Addis Ababa. When I arrived in



the house, I was surprised to find that the coffee was prepared and served just as how I had experienced in the *buna bet*. On a third occasion, while I was riding a bus in Addis Ababa, I quickly became friends with a little girl seated next to me. She explained that she had something to show me, and my curiosity led me to follow her. We arrived at her older sister's house, and once her sister saw me, she immediately changed into her finest clothes – as custom requires for the coffee ceremony – despite having never met me before. She soon began to prepare a personal coffee ceremony for me. The way in which the coffee was served and prepared was identical to my previous experiences with the Ethiopian coffee ceremony.

The last example I provided was one of the most moving experiences I had in all my visits to Ethiopia. Coffee is currently very closely linked to hospitality in home or commercial settings (Jolliffe, 2010g) and I argue that Ethiopian coffee can be discussed in the context of hospitality rather than just in the context of economics or trade. During my fieldwork, I was keenly interested in conducting research on the coffee ceremony.

Several researchers (e.g. Pankhurst, 1997; Mjaaland and UiB, 2004; Shigeta, 2004b; Matsumura, 2007; Brinkerhoff, 2011; Palmer, 2010; Sereke-Brhan, 2010) have published articles on the Ethiopian coffee ceremony. Shigeta (2004b) and Matsumura (2007) introduce the expected conduct of guests in the coffee ceremony, Sereke-Brhan (2010) focuses on the setting of coffee ceremonies and Pankhurst (1997) explains the history, utensil names, procedures, and terminology of preparation in more detail than any of the others. However, the abovementioned scholars do not discuss the difference of utensils or terminology associated with the coffee ceremony that actually varies depending on geographic location. Even the recently published “Coffee Story: Ethiopia” (Burhardt et al., 2011), which is about Ethiopian coffee, simply introduces the coffee ceremony in general and without highlighting any regional differences.

The coffee ceremony in Ethiopia truly is an integral part of Ethiopian culture. Regardless of class, Ethiopians conduct coffee ceremonies or drink coffee at least three times a day. Whenever they conduct a coffee ceremony, good manners lead them to drink three or four cups of coffee (according to coffee cere-

mony rules), which means that they drink at least nine cups of coffee per day. Because of these nuances and gaps, the coffee ceremony became of particular interest to me. I did not recognise this when I visited Ethiopia before the field-work in 2011. In Ethiopia, coffee ceremonies could be experienced even in hotels, coffee shops in urban areas, or restaurants around tourism attractions. Coffee ceremonies may also be seen in official diplomatic events outside of Ethiopia as an Ethiopian cultural symbol. I have attended several events organised by the Ethiopian Embassy in Tokyo and they always provided the coffee ceremony to visitors as one of Ethiopian cultural programmes.

**Figure 5. 1 Coffee Ceremony Setting**



Source: Author

Many sources (e.g. Pankhurst, 1997; Mjaaland and UiB, 2004; Shigeta, 2004b; Matsumura, 2007; Brinkerhoff, 2011; Palmer, 2010; Sereke-Brhan, 2010) mention that the coffee ceremony typically begins with a woman dressed in a traditional white costume. Therefore it could be generalised that women normally conduct the Ethiopian coffee ceremony but coffee ceremonies in Arab regions are conducted by men. Regarding this issue, I interviewed several students

from the Arab region at the Institute of Arab and Islamic Studies (IAIS) at the University of Exeter. They were from Syria, Jordan, Yemen, Bahrain and Morocco and they all agreed to this and they added that even tea “ceremonies” so to say in the Arab region are conducted by men. Although there is no written rule per se in Ethiopia stating that only women can conduct the coffee ceremony yet it seems to have become a custom. As Figure 5.1 demonstrates, the setting of the coffee ceremony is personified by a seated woman dressed traditionally in white who conducts the ceremony. In my opinion this could be significant for any coffee tourism development as it shows that women also have an active role to play in future coffee tourism activities in Ethiopia. The involvement of women in coffee ceremonies is one example of how they may participate in coffee tourism.

The place in which the ceremony occurs is first filled with olibanum smoke (frankincense) and the entire process of coffee making is conducted in front of the eyes of the guests. The coffee ceremony process does not differ greatly between Ethiopia’s regions. Previous research did not pay attention to the coffee ceremony’s setting but I argue that the general setting of the coffee ceremony is important. I presented a paper entitled “Coffee Culture in the Red Sea: About the Coffee Ceremony in Ethiopia” at an international conference (Yun, 2010) and discussed coffee culture and the different coffee ceremonies in Red Sea regions. The specialists in the audience supported my argument on the importance of setting for the coffee ceremony.

Moreover, some of the researchers said that in some places outside of Ethiopia such as Eritrea and parts of Sudan and Djibouti have their own coffee ceremony cultures. I assumed that this is the case due to historical and geographical connections with Ethiopia. In regards to the ceremony itself however, most available research focuses on the custom of drinking three cups, the role of women in conducting the ceremony, or the *jebena*, which is a black clay kettle. Other aspects of the coffee ceremony seem to be overlooked. I argue that coffee ceremony will be a good coffee tourism attraction in Ethiopia and I will introduce it more detail in this thesis.

Figure 5.1 is a typical coffee ceremony setting. In the photo, her dress and hair-style are representative of the Amhara people. The *jebena* she holds is also used in the Amhara region (see Chapter 8 about the different styles of *jebena* from different regions). I took this photo in a hotel in Addis Ababa where the majority of the staff members, including the hotel owner, were from the Tigray region in Northern Ethiopia.

### **Box 5. 1 Coffee Ceremony Process**

Firstly, the woman preparing the coffee washes the coffee beans then roasts them on a flat pan (Northern Ethiopians use a ladle-type tool for roasting coffee) made of steel (or clay) over a small charcoal stove. Next, the woman would make the guest(s) inhale the coffee's aromatic scent. At this point, all guests are to express their agreement with the roasted beans' aroma out of politeness. She then puts the roasted beans in a mortar and starts to pound them with a wooden pestle. After grinding the coffee, she put the ground coffee into a clay pot called a *jebena*, which is a handled coffee pot that is rounded at the bottom and has a long, thin neck. After the sinking of the ground coffee in the *jebena*, the woman pours the coffee into small china cups called *sini*. The coffee is then finally served to the guests. Coffee usually is served three times to guests. Of course, guests can refuse the second or third coffee. Guests can add sugar or salt to their coffee according to their preferences. It takes half an hour to two hours to fully experience the pleasure of the coffee ceremony. After drinking coffee, some participate in fortune-telling with the remaining ground coffee left at the bottom of the cups.

*Source:* Author

When I asked her, "Are you come from the Amhara region?" and she replied in surprise, "How did you know that I am from there?" She was pleased that I could distinguish her own ethnic culture from the Tigray and allowed me to take photos as she explained all setting tools in the Amharic language. The process was not greatly different from coffee ceremonies in other regions according to her. I would like to introduce a typical Ethiopian coffee ceremony process in Box 5.1.

In the following section, I will introduce the history of coffee ceremony and changes introduced to the contemporary Ethiopian coffee ceremony.

### **5.1.2 History of Coffee Ceremony**

When I told the above coffee stories associated with the coffee ceremony to some of my friends from Middle Eastern countries such as Bahrain, Jordan, and Saudi Arabia, they said that there still remains the same coffee culture in their countries and their mothers or grandmothers used to conduct coffee ceremonies for their guests although they do not call it a coffee ceremony per se. Hence, I started researching the relationship between Ethiopia and the Arab-speaking world regarding coffee traditions from various media sources such as books, and video clips on Internet.

In most written material on the coffee ceremony, little emphasis is placed on explaining its history or origin (Pankhurst, 1997). The coffee ceremony is merely introduced as being unique to Ethiopia's culture. The Ethiopia and Eritrea edition of Lonely Planet (Carillet et al., 2009), a famous travel guidebook, recommends the coffee ceremony in Ethiopia as a tourism attraction. Although the book includes both Ethiopia and Eritrea, in the segment on Eritrea there is no mention of coffee or the coffee ceremony in Eritrea although it and Ethiopia were once united and it too has its own coffee ceremony very similar to Ethiopia's. Tourism publications such as Lonely Planet point out the coffee ceremony in Ethiopia while scarce academic publications exist dealing with the history or origins of the coffee ceremony in Ethiopia.

On exploring the coffee ceremony in Ethiopia, "The coffee ceremony and the history of coffee consumption in Ethiopia" by Pankhurst (Ibid) remains an important source. Pankhurst (Ibid) expresses that the coffee ceremony reflects a multi-religious influence such as that of Christian or Islamic traditions. She also curiously points out that the coffee ceremony as it is known today only appeared in urban areas in the 1880s. The Arab-Islamic influence on the terminology associated with the coffee ceremony and its associated utensils is especially evident (Ibid). I would like to introduce some coffee ceremony connections between Ethiopia and the Red Sea region. I have presented my findings in an international conference associated with Red Sea research (Yun, 2010).

Coffee ceremonies occurring in neighbouring countries such as Eritrea and in ethnic groups such as the Beja tribe, and Eastern Sudanese Arab tribes tend to be similar in practice despite the language and ethnic barriers (Haberlah, 2009). A similarity may be found in Bedouin hospitality traditions of the Arabian Peninsula. Perhaps the Ethiopian coffee cup fortune-telling is influenced by traditions from the Middle East or Turkish coffee culture. This phenomenon cannot be explained without acknowledging the role played by the Red Sea and the connectivities between its human and physical geographies. Even though the coffee ceremony is a very symbolic part of Ethiopia's culture, there is reason to believe that it is not purely a product of Ethiopia's local cultures. Evidence shows that the Ethiopian coffee ceremony is the result of influence from around the Red Sea area, especially from the Arabian Peninsula. I would like to highlight several similarities such as the process of preparing the coffee and the expected customs from guests when drinking coffee.

The earliest records of drinking roasted coffee beans in Ethiopia date to the late 18th century (Pankhurst, 1997), which is quite recent in comparison to the long history of coffee in Ethiopia. According to Pankhurst (Ibid), the way in which coffee is prepared in Ethiopia today, i.e. by roasting the coffee beans, is an influence from the Arabian Peninsula. The way of conducting the coffee ceremony – especially the process and the three servings – is very similar to Bedouin coffee rituals although the main conductor is male in Bedouin traditions. As I mentioned earlier, coffee is strongly related to the idea of hospitality. This does not only hold true to Ethiopia, but is the case all over the Red Sea region, including the Arabian Peninsula, although academia has not yet given much notice to the coffee culture in the area (Yun, 2012a).

What I find most interesting in the Ethiopian coffee ceremony is the terminology that is used. Most of the terms related to the coffee ceremony in Ethiopia are in fact Arabic in nature. The term 'buna' in Amharic, meaning coffee, is similar to bun in Arabic, which means the same thing. The Kaffa region in Ethiopia and the Arabic word 'Qahwa' show a strong similarity. Even the symbolic *jebena*, or coffee pot, in the Ethiopian coffee ceremony is an Arabic word meaning 'pot'. The cups used for drinking the coffee, *sini* – or in the case of the Eritrean coffee ceremony, *finjal* – are also Arabic in nature. *Sini* generally means china, which

is the material traditionally used to make the cups. Also, in the coffee ceremony, the three servings typically offered to the guest have Arabic namings. The first cup, *awal* or *arbol*, means first in Arabic. The second cup is called, *thani* or *tona*, meaning second. As for the third and final cup, it is called *baraka*, meaning blessing in Arabic. The Arabic linguistic origin of the servings is a very curious aspect of the Ethiopian coffee ceremony. As far as terminology is concerned, many participants who have conducted their field research in the Red Sea regions in the conference (Yun, 2010) supported my argument on this issue. As for the materials used in the Ethiopian coffee ceremony, they do not differ much from the materials used in coffee preparations in other parts of the Red Sea. The girdle used to roast the coffee beans is a common tool used around the Red Sea. So are the mortar and pestle for grinding the coffee beans. It is also interesting to note that there are strong similarities in the types of coffee cups and pots used in the Red Sea area.

## **5.2 Evolving Coffee Ceremony**

Existing material on Ethiopian coffee mentions the coffee ceremony when there is a need to explain the Ethiopian coffee industry. However, such material does not usually extend the topic of coffee tourism to other issues such as the difference of terms or utensils that change with each the region. As I mentioned earlier, a few of the researchers (i.e. Pankhurst, 1997; Shigeta, 2004b; Matsumura, 2007; Sereke-Brhan, 2010) conducted this type of research while others just repeatedly cited these researches. I have been interested in the Ethiopian coffee ceremony, especially terms and utensils, since I started coffee tourism research. I therefore wanted to research it seriously if I were to visit Ethiopia.

I would now like to introduce some of my field-based findings on coffee tourism. Much of what I learned from the field related to coffee tourism has not been documented in academic publications. However, there is plenty of written material on the coffee ceremony preparation methods for both academia and non-academia although there are some variations depending on the regions (see Chapter 8 for more details). The text in the box is what I introduced in Box 5.1 earlier on the Ethiopian coffee ceremony, and I explain the differences I found

during my fieldwork in Ethiopia under the box. Readers can distinguish between the general coffee ceremony and the evolving coffee ceremony in Ethiopia.

The coffee ceremony typically begins with a woman dressed in a traditional white costume.

When people conduct coffee ceremonies, they do not always wear traditional dresses but wear normal dresses. It has become a part of their daily life and they seem to have lost that element in the ritual. However, when they conduct a coffee ceremony for their guests or on holidays, they normally wear white dresses or their own traditional dresses. It is said that Ethiopia has over 80 ethnic groups, so the variation one could find is rich.

The place in which the ceremony occurs is first filled with olibanum smoke (frankincense), and the entire process of coffee making is conducted in front of the eyes of the guests.

Before burning the frankincense, they spread grass on the ground. Grass is spread on the floor not only for the coffee ceremony but also on special occasions such as New Year's Day. People used to buy the grass in markets. Hosts also typically prepare snacks (popcorn, Ethiopian bread, chocolate, or roasted cereals depending on their economic conditions).

The coffee ceremony process does not differ greatly between regions in Ethiopia.

Although the process was very similar regardless of region, the type of *jebena*, terminology, and utensils used differ between Addis Ababa and other areas (see Chapter 8).

After the sinking of the ground coffee in the *jebena*, the woman pours the coffee into small china cups called *sini*.

*Sini* means 'china' in Arabic. Ethiopians might have started using teacups from China for their coffee ceremony from old times but ironically they still use teacups *made in China* for their coffee ceremonies. However, in Kaffa, they still use *dolo* for cups rather than *sini* and are made of bamboo (see Chapter 8).



Japanese researchers used to mention the Japanese tea ceremony as an analogy to show a similarity with Ethiopian culture but the Japanese tea ceremony seems very different from the Ethiopian coffee ceremony according to my research. Japanese teacups look big bowls unlike other East Asian teacups in their tea ceremonies such as China and Korea. Moreover, the Japanese tea ceremony has very strict rules while Ethiopian coffee ceremony is conducted in a very comfortable environment that contributes to social integration. In my opinion, the Ethiopian coffee ceremony looks more like the Korean or Chinese tea ceremonies when comparing its relaxed circumstances, tools, and its contribution to social integration.

The coffee is then finally served to the guests. The host usually serves coffee three times to the guests.

The process of the coffee ceremony is nearly the same. Many Ethiopian women recently do not use a *jebena* as a coffee pot but rather a steel kettle instead. The women I interviewed said that using a *jebena* as a coffee pot gives a better taste but they use the steel kettle due to its convenience. I found that several coffee shops and coffee processing factories in Addis Ababa sell coffee grounds to public. In the future, Ethiopians might buy coffee grounds from shops or supermarkets. After making coffee, many women keep it in thermos flasks. In larger cities, those women take the bottles outside and sell their coffee on the streets. They sell their coffee without preparing a coffee ceremony - even if the coffee might have been prepared through a coffee ceremony process (washing, roasting, grinding and brewing) because they do not have special facilities for making coffee in their homes.

Guests can add sugar (or salt, butter and so on) to their coffee according to their preferences.

There are various commonly added materials depending on the region: salt, chilli peppers, butter, and other spices (i.e. Rue herb).

It takes half an hour to two hours (or more) to fully experience the coffee ceremony. After drinking coffee, some participate in fortune telling with the remaining ground coffee left at the bottom of the cups.

I have heard this from many people but I have never seen it anywhere in Ethiopia. In fact, it is said that this is taken from Turkish traditions and I have seen several examples of this through Youtube.com. They do it even in the cafes in Turkey.

The coffee ceremony is not just a way of drinking coffee, but an integral part of Ethiopian social and cultural life. There is no distinction between the rich and poor, high and low class, Orthodox Christians and Muslims, or male and female when Ethiopians hold their coffee ceremony.

This is true. It became a cultural trend in Ethiopia and many people (normally women) conduct this three times per day. Some people said that Ethiopian women enjoy the coffee ceremony to avoid their hard work because during the coffee ceremony, they can *officially* take a break.

In Addis Ababa, many hotels use coffee ceremonies to attract people. I have seen some hotels or cultural restaurants selling the coffee ceremony for more expensive prices than normal (i.e. YodAbyssinia, 2012). I wonder how Ethiopians develop coffee ceremonies as a commercial service product in the future. I assume that the coffee ceremony would play a key role within coffee tourism in Ethiopia because it is unique compared to other coffee bean exporting countries.

In the following section, I explain the impact of commercialisation of the coffee ceremony both domestically among Ethiopians, and foreign visitors.

### **5.3 On the Commercialisation of the Coffee Ceremony**

At this point, it is important to discuss the impact of the commercialisation of the Ethiopian coffee ceremony in relation to coffee tourism. The reason this is necessary to observe is due to the centrality of the coffee ceremony to the activities of coffee tourism. In comparison to other coffee growing countries, Ethiopia has a rich coffee consuming culture, which adds a different dimension in which coffee tourism could be experienced. As mentioned in 5.1.2, Pankhurst (1997) critiques the common mentioning of the coffee ceremony in travel guidebooks

(see Carillet et al., 2009; Briggs and Blatt, 2009) because the ceremony is actually an invented tradition that only appeared in urban areas in the late 19<sup>th</sup> century. However, I argue that as the coffee ceremony has gained prevalence throughout Ethiopia and plays a major part in contemporary coffee culture in Ethiopia, it is of great relevance. According to my own interviews with people who had visited Ethiopia as tourists previously, the coffee ceremony itself is one of the most impressive memories they had in Ethiopia along with visiting the World Heritage designated sites.

To tackle the impact of commercialisation on the coffee ceremony, three angles need to be considered: the commercialised coffee ceremony and Ethiopians, the commercialised coffee ceremony and foreigners, and the conceptual relationship the commercialised coffee ceremony has with the “*self-other*” (see Cloke, 2005) debate. In the previous section, I mentioned the different ways in which the coffee ceremony has become commercialised. One may also have noticed that there is a clear distinction between commercialised coffee ceremonies aimed at Ethiopians (mainly in restaurants and cafes) and coffee ceremonies aimed at foreign visitors (mainly in airports, hotels, and tourist attraction sites).

The commercialisation of domestically targeted coffee ceremonies, I argue, has both positive and negative impacts. This commercialisation, I realise, requires some form of standardisation of its tools, process and general presentation. One main reason for concern in regards to this standardisation is that as the context and conditions of the coffee ceremony change, its symbolisation of Ethiopian hospitality is eroded. However, such standardisation also encourages commercial coffee ceremony providers to show more individuality and variation in some of the ceremony’s more flexible aspects such as some of the sweets served with coffee, an element of the service itself, or perhaps the durational length of the ceremony. Perhaps at first the aim of these variations is the argument for different was to price a particular commercialised coffee ceremony, however this might lead to some new innovations in the practice. However, due the coffee ceremony’s strong integration into the Ethiopians’ daily life, I noticed while I was in the field the hesitation among many of them to accept this commercialisation. This commercialisation, however, did not seem to prevent hotels

or other venues with foreign guests from capitalising on the coffee ceremony for financial gain.

As for the commercialisation of the coffee ceremony and its relation with foreigners (either those visiting Ethiopia or those outside of Ethiopia), there are also associated positive and negative advantages. Perhaps the recommendation made by travel guidebooks (see Carillet et al., 2009; Briggs and Blatt, 2009) on Ethiopia makes the coffee ceremony one of the most promoted activities in which foreign visitors could participate. The foreign tourists, when “purchasing” access to the coffee ceremony do not only pay for the coffee, but to other aspects such as trying out traditional outfits used for the ceremony and to learn how to use the tools. This may also encourage them to purchase the coffee ceremony tools as souvenirs. I must also add that coffee tourism aimed at foreigners is not only held inside of Ethiopia. In my personal travels and in the travels of people I know, I have observed and heard of commercialised coffee ceremonies held in Ethiopian restaurants or in events related to Ethiopia, in major cities around the world such as London, Tokyo, Seoul, Vancouver, Amsterdam and Los Angeles. Another interesting development is learning that a small café in Seoul (run by Koreans) conducts the Ethiopian coffee ceremony, in which customers are also taught how to conduct the ceremony. This perhaps hints at the future of commoditisation of the coffee ceremony, which is why I argue that coffee tourism can be studied through the scope of commodity tourism (see Chapter 2). Despite the financial gain that the providers of this commercialised coffee ceremony make, I often reflect on the exoticisation of the coffee ceremony (as a symbol of Ethiopian culture) and how this is related to the “*self-other*” (see Cloke, 2005) debate.

The reason I believe that the commercialised coffee ceremony could be seen as an exoticisation is because of the context in which it is presented. The ceremony is originally conducted in Ethiopian homes, usually when guests or relatives visit. However, in the context of the commercialised coffee ceremony aimed at foreigners, especially since the ceremony itself could potentially last between one to two hours, who might see woman conducting the ceremony (all dressed in white) as something exotic. I myself, as a researcher and tourist, often took photos every time I attended a coffee ceremony. Although I asked for

permission to take photos every time I did so, I could not help but feel that on some level what I was doing was wrong. To my knowledge, I have not seen a debate on the ethicality of taking photos and observing the coffee ceremony conductors' and their opinions on the issue. The "self-other" dialectic (see Chapter 1 and 2) will continue to grow as an issue as the coffee ceremony becomes more prevalent among tourists. Although this research aims to encourage Ethiopians to make full use of their cultural resources such as the coffee ceremony, I am also aware of the sensitivity of exoticising this element of Ethiopian culture simply for financial gain.

One question that may arise out of these differences between the available commercialised coffee ceremonies is whether such a division between the ceremonies aimed at Ethiopians and those aimed at foreigners could cause the coffee ceremony and coffee tourism to not be promoted widely. My response to the coffee ceremony not being more widely promoted, is mainly because the ceremony is still not generally accepted as a commodity but is more of an act of hospitality. Perhaps this also reflects why coffee tourism in general has not been promoted in the past: I do not mean to stereotype but perhaps coffee culture in Ethiopia is so engrained into the culture that it is virtually unthinkable among Ethiopians to use their own "hospitality" for financial gain.

## **5.4 Other Aspects of Coffee Culture**

Aside from the coffee ceremony, Ethiopia has various coffee having manners. I would like to introduce other interesting elements of coffee culture in this section.

### **5.4.1 Traditional Coffee Culture**

The following examples of traditional coffee culture are based on my field research in coffee growing areas.

- **Buna Quala:** The Oromo people make small butter balls with coffee powder and eat them for lunch when they travel. OCFCU actively promotes this as their unique coffee culture.

- **Coffee Culture in Kaffa:** When they have coffee, they put butter in boiling water at the last stage of coffee making. Salt and sugar are also used for flavouring. Some people add Rue herb as a spice in their cup of coffee (see Hidden Coffee Stories in Kaffa in Chapter 8).
- **Coffee Porridge:** some regions in highland Ethiopia have coffee as a porridge-type food. They add chili peppers to the meal.
- **Butter Coffee in Harar:** Harar butter coffee is different from that of Kaffa. They boil together dried coffee cherries, butter, and sugar. Some people use coffee husks instead of dried coffee cherries. Harar has a tea culture with coffee husks just as they do in Yemen. Coffee husks are traded in open markets in Harar.

#### ***5.4.2 Contemporary Coffee Culture***

Due to rapid urbanisation and modernisation activities, there are many places under construction in big cities in Ethiopia. The city's territory has expanded since my last visit and many tall buildings could be seen here and there. The most impressive thing I have noticed was that many Western-style cafés have started sprouting around and that most costumers there are males. Kaldi's coffee shops, a Starbucks-style coffee shop chain in Addis Ababa increased its branches to 8 in 2011. When I was in Addis Ababa in 2008, I saw only two branches there. All prices in the menu have increased by 2 to 3 times.

Ethiopians enjoy coffee in the places, which are as follows:

- Western style coffee shops
- Street coffee shops (women preparing a small coffee table set and sells coffee)
- Coffee shops in outdoor markets
- Simple coffee shops (with coffee ceremony sets) in front of other shops
- Hotel gardens or yards (hotels without restaurant staff sell coffee to guests)

- Coffee peddlers on long distance bus rides (before leaving the bus, many hawkers get on the bus to sell mangos, bananas and coffee)
- With the exception of coffee sold in Western style coffee shops (ETB 5 to 10), all street coffee (in rural areas and in Addis Ababa) was sold for ETB 2 per small *sini* in 2011
- Cafés in gas stations or rest stops

We can see traditional cafés or street coffee shops even in rural areas in Ethiopia. They serve coffee while omitting the coffee ceremony process. Due to the lack of electricity and espresso coffee machines, we can only have a decoction-style coffee and people call it just *arbol buna* (meaning “first cup” of the coffee ceremony and it has a much stronger taste than the second and third cups of the coffee ceremony).

During my time in the field, I often thought about the contrast between the coffee ceremony, traditional cafés, and street coffee shops in relation to matter of authenticity (see Chapter 2). Pankhurst (1997) states that the earliest record of an Ethiopian coffee ceremony is from as late as the nineteenth century, which is surprisingly recent given that Ethiopia’s coffee culture predates the reported time by several millennia. However, tourism guidebooks to Ethiopia always include the Ethiopian coffee ceremony as a “tradition” that must be experienced by all visitors to Ethiopia. Although the coffee ceremony in itself may not be a tradition that has been practiced for a long time, it has become a symbol of coffee culture in Ethiopia. Urry (1994: 233-238) suggests that the consumption of signs is central to tourism, and that tourists essentially consume signs and symbols that highlight the “other” in relation to the “self”. Post-tourists (Ibid: 236) are aware of the fact that much of what they experience as tourists is staged and taken out of context in order to please them, yet I still think that something such as the coffee ceremony, traditional cafés, and even street cafes have an “authenticity” to them that would pique the interest of many tourists. Coffee tourism therefore inevitably also makes use of play on authenticity, as do many other forms of tourism, as a consumption of signs.

It is my hope that Ethiopians could explore its own diverse coffee culture and use their coffee resources for commercial coffee tourism programmes.

## **5.5 Coffee Tourism Potential in Coffee Industry**

In previous sections, I analysed the relationship between coffee and Ethiopia, and the coffee industry and coffee culture in the context of Ethiopia. I would like to raise the potential of coffee tourism from merely being part of the coffee industry in Ethiopia. As a value-added activity for the coffee industry, coffee tourism cannot be accepted without considering the coffee-side of it. If we can look at coffee tourism from the coffee industry standpoint, coffee tourism can become a new marketing tool and a sustainable coffee initiative. A coffee tourist's purpose in joining this programme would be more focused on the coffee sector rather than tourism. I examine the potential of coffee tourism from the coffee industry standpoint in Ethiopia as follows:

### **5.5.1 Brand Equity**

In an article by Lassar et al. (1995), brand equity, which is *“conceptualized from the perspective of the individual consumer and customer-based brand equity occurs when the consumer is familiar with the brand and holds some favorable, strong, and unique brand associations in the memory”* (Kamakura and Rusell, 1991), is shown as having both financial and customer-based properties. Although this generally applies to the study of marketing, I believe that this could also be relevant to coffee tourism in Ethiopia. Customer-based brand equity is of particular interest to us as it is the *“differential effect of brand knowledge on consumer response to the marketing of the brand”* (Ibid, 1991). This is all relevant to coffee tourism in Ethiopia by means of how a positive image of Ethiopian coffee could lead to a brand extension (Ibid, 1995), i.e., consumers of Ethiopian coffee deciding to become coffee tourists in Ethiopia because of their positive association with the Ethiopian coffee brand equity.

In my past experiences, I have lived in and regularly visited Korea and Japan. I observed the coffee culture and the coffee industry in both countries and their relationship with Ethiopian coffee in particular. It is for this, I think that citing examples of my experiences related to Ethiopian coffee in Korea and Japan would be helpful in debating the issue of “Brand Equity”. Recently, many coffee shops in Korea have begun serving Ethiopian coffees from Sidamo, Yirgacheff, or Ha-



rar. Surprisingly, all coffees from Ethiopia are sold with the *Ethiopia premium* and are more expensive than other coffees. At the very least, Ethiopia is respected as a high quality coffee producing country in Korea even though people do not necessarily know about the historical connection between Korean and Ethiopia. Japan is ranked third among coffee importing countries in terms of volume in 2010 (Proma-Consulting, 2011). Japan had previously purchased around 20% of Ethiopia's coffee export annually and it was the second largest market for Ethiopian coffee after Germany before 2008 (Ibid). However, it became the 6th market for Ethiopian coffee in 2010 after decreasing coffee import due to issues with the unusual levels of pesticide residue on Ethiopian coffee in Japan in 2008 (Ibid). However, the brand value of Ethiopian coffee in Japan is still high and high quality Ethiopian coffee is traded at high prices in Japan. This brand power of coffee can attract coffee tourists to Ethiopia and it can lead to differentiated coffee tourism forms compare to other coffee bean exporting countries. Due to this reason, I argue that Ethiopia could become a leading country in the coffee tourism context.

### **5.5.2 Rich Coffee Culture**

Out of over 45 coffee bean exporting countries, only Ethiopia has true claim to the narrative of the legend of coffee's discovery. I will introduce more interesting information related to the coffee legend in its place of origin in Chapter 8. Aside from coffee narratives, Ethiopia has various coffees-having rituals such as the coffee ceremony and its rich coffee consumption culture as I examined earlier. Commercial usages of coffee culture or coffee resources are underdeveloped in Ethiopia but some of the cultural restaurants sell coffee ceremonies as a cultural product (YodAbyssinia, 2012). However, the potential of commercial coffee tourism needs to be explored more.

I argue that the value of coffee needs to be redefined from simply its status as an import/export good into an additive value product by those concerned with coffee. This is especially important when focusing on the cultural value of coffee. Coffee culture in coffee bean exporting countries can be realised through coffee tourism. Such an approach would deem coffee resources richer than they are currently.

### **5.5.3 Existence and Knowledge**

Regardless of the presence of a world heritage site in a rural area, as per my experiences in Harar, I learned that it is quite common to find that some locals did not seem to know about their city's designation as a site of World Heritage. Consequently and despite the locals' knowledge about their World Heritage site(s), many do not realise the potential of development through their indigenous tourism site(s). However, most Ethiopians have knowledge about coffee and they deal with coffee based on their rich traditions and culture although they need to know about specialty coffee standards for coffee consumers in coffee bean importing countries. They know how to make use of the entire range of coffee by-products. They may also possess knowledge of other benefits from coffee. Although some Ethiopians may not know the value of World Heritages or National Parks, they do have a unique collection of knowledge regarding coffee; where coffee is grown, how it is raised, and how it can be used as a beverage or a source of food. This will be a big matter to conduct coffee tourism.

### **5.5.4 Establishing Coffee Tourism Demand**

Although this is explained in further detail in the implementation portion of this research (see Chapter 7), I would like to give a brief allusion to how demand for coffee tourism is established. We must first understand the demographics of visitors to Ethiopia. According to my own observations in the field, there are two segments of visitors to Ethiopia. The first segment, those mainly visiting Ethiopia for purposes *other* than coffee, generally includes: Development aid workers, traders, travellers, politicians, researchers, families that adopt Ethiopian children, missionaries, overseas students, and construction workers. The other segment is made up of those who go to Ethiopia specifically for coffee, which includes: coffee traders, coffee enthusiasts, coffee importers, coffee plantation owners, coffee roasters, Fairtrade and other certification coffee practitioners, members of coffee industry organisations, coffee aid workers, and other coffee-related travellers. I believe that both segments of travellers cannot avoid being introduced to Ethiopia's rich coffee culture. Additionally, I think that there is also potential for coffee enthusiasts and those interested in Ethiopia/Africa in general to become a base for additional coffee tourism demand. However, an awareness of coffee tourism in Ethiopia will require time and promotion to occur. Also,

a deeper understanding of those non-targeted segments of potential coffee tourists needs to be made. This is explained in further in Chapter 7.

## **5.6 Summary**

This chapter makes four contributions relevant to the remainder of this thesis: first, a deeper look at the coffee ceremony that goes beyond much of the documentation available on the matter and how it transforms over time; second, a sample of how to investigate a tourism resource to conduct a new form of tourism such as coffee tourism; third, this chapter demonstrates how a coffee tourism resource could be explored in order to transform it into a tourist experience, and; this chapter emphasises the richness of coffee culture in Ethiopia, which could contribute to the development of coffee tourism.

In regards to the coffee ceremony, it is evolving and is moving from being a symbol of Ethiopian hospitality to a commercial tourism resource. However, the creation of commercialised cultural practices such as the coffee ceremony has an impact that requires careful attention. Such a commercialisation of a symbolic cultural practice can potentially have two different impacts: one that could in a sense help retain cultural identity if it becomes a large part of higher volumes of tourism, and another that would reduce it to a pastiche of culture that is “performed” out of context. There are many international development agents in the Ethiopian coffee sector and I wish that they could add Ethiopian coffee tourism projects to their activities through the use of Ethiopian culture resources. Furthermore, I also think that academia could benefit by focusing on cultural resources of Ethiopia in order to look into other venues for development of the tourism and coffee industries.

In the following chapter, I will address situating coffee tourism within the Ethiopian context.

## **Chapter 6**

### **Situating Coffee Tourism in Ethiopia**

#### **6.1 Tourism Industry Overview in Ethiopia**

The main focus of this chapter is to place the potential for coffee tourism in Ethiopia. In Chapter 2, I reviewed academic sources related to historical changes of tourism in Ethiopia, and the relation between Ethiopia and tourism (which includes a discussion on the tourism position of Ethiopia, the struggle facing a negative national image, and bridging the gap between image and reality). In this section, I give a tourism industry overview of Ethiopia (giving special attention to tourism attractions, tourism performance, the tourism market, tourism development activities, and challenges facing the tourism industry). This overview is given in regards to coffee tourism potential from the tourism industry standpoint.

##### ***6.1.1 Historical Changes of Tourism***

The tourism history of Ethiopia is that of rise and fall depending on political regimes and international relations. Haile Selassie I who was the last emperor of Ethiopia (1892–1975) took charge of the policy of attracting foreign capital and personally oversaw promotional activities for Ethiopia. During the rule of Haile Selassie I, many foreign investors, tourists and researchers took interest in Ethiopia. There still remain Ethiopia and Ethiopia tourism promotion materials during Haile Selassie I' era in the Institute of Ethiopian Studies in Addis Ababa University. Most old hotels in Ethiopia were built during this time.

On the other hand, during the era of the Derg regime (1974–1991), the tourism industry had difficulty in gaining access to Ethiopia and the number of tourists decreased. However, since the late 1990s after the collapse of the socialist Derg regime in Ethiopia, the World Heritage sites have been attracting many tourists again. Although Ethiopia's weak infrastructure remains a constraint on tourism development, the revenue generated by the growing tourism sector with World Heritage sites is contributing to the current economic development in Ethiopia (TICAD., 2009: 55).

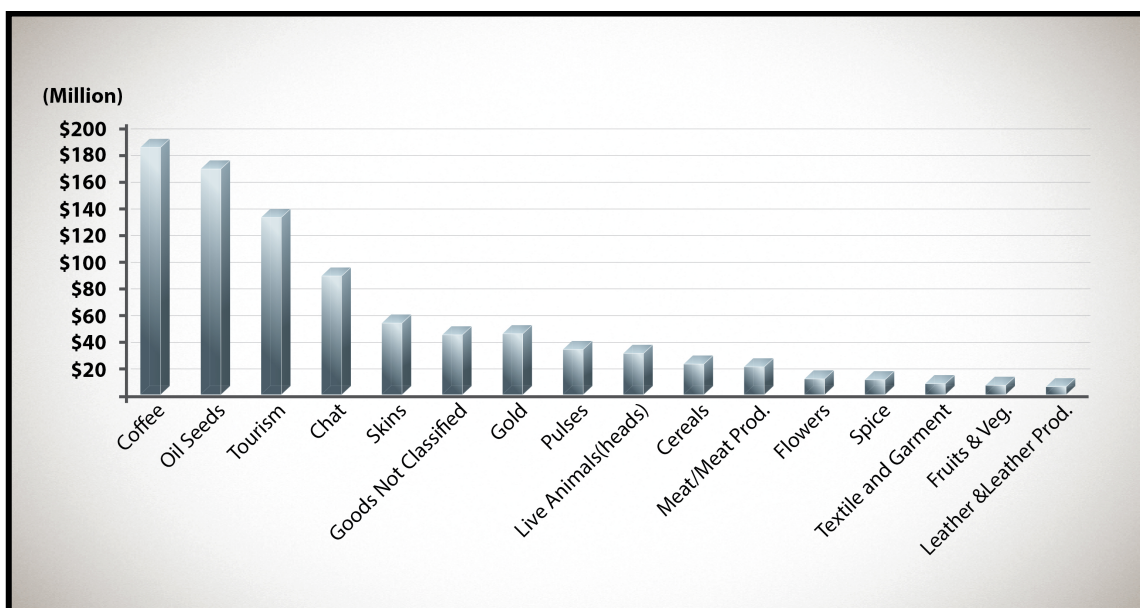
## 6.1.2 Ethiopia and Tourism

I analysed the relationship between Ethiopia and coffee in the previous chapter. This led me to asking what precisely is the position of tourism among Ethiopia's major industries. Also, I wonder whether Ethiopia has any competitive advantages in tourism compared to other African regions. At this, I would like to examine Ethiopia and tourism. The origin of negative national images of Ethiopia is also discussed in this section.

### 6.1.2.1 Tourism Position

Tourism is the third biggest foreign currency earning industry after coffee and oil seeds in Ethiopia as shown in Figure 6.1. Coffee is ranked first in among Ethiopia's export products yet it does not seem to be used as a tourism resource. Despite tourism's potential (see following section for more on this), the competitiveness of Ethiopian tourism is very low (Mitchell and Coles, 2009). According to the WEF in 2009 (WEF, 2010), travel and tourism competitiveness of Ethiopia is ranked 21<sup>st</sup> among African countries and 123<sup>rd</sup> among 133 countries in the global tourism market.

**Figure 6. 1 Tourism Relative to Ethiopia's Top 15 Exports**



Source: (World\_Bank, 2009)

### **6.1.2.2 Negative National Images**

Gill (2010: 1) states that “Ethiopia is one of the richest countries on earth—in its civilization, history, and culture.” In fact, it is difficult to find this kind of positive description on Ethiopia except in tourism materials. Despite the long history, rich culture, significant position in Africa continents, Ethiopia seems poorly evaluated. The African Union (AU) is located in Addis Ababa. The AU’s role is to unite Africa. One example of an interesting aspect of Ethiopian identity is Lucy (Australopithecus), whose was deemed human beings’ origin, was discovered at 1974 in Ethiopia (IHO, Undated). Also, the flag of Ethiopia has a blue disk with a yellow star in its centre based on three colours: green, yellow and red. These three colours are known as the Pan-Africa colour (Yun, 2006b). People may remember these colours in 2010 FIFA World Cup in South Africa. These colours’ origin is actually from Ethiopia. Ethiopia has a long history without being colonised by Western power and independent countries in Africa tend to adapt these colours for their flags to commemorate this. Guinea, Benin, Cameroon, Ghana, Mali, Senegal, and Togo also use those colours on their flags (Ibid, 2006). I argue that Ethiopia could be a leading country in Africa if it uses its assets effectively. That being said, the rankings of countries are generally based on figures such as GNP or living expenses per day.

GIZ (formerly known as GTZ) is an ODA organisation supported by German government. GTZ changed its name into GIZ in 2011 but still many people refer to it as GTZ instead of GIZ in Ethiopia. They support various fields including the coffee sector in Ethiopia. I heard that they were involved in a project on Ethiopians’ capacity building at the university level. TICAD (2009) suggests that tourism development in Africa requires infrastructure improvements and image shifting of potential destinations for tourism target markets. I think that the project by GIZ can directly be connected to national image improvement.

### **6.1.2.3 Ethiopia: Image – Reality**

My research explores Ethiopia and its coffee and tourism sectors. According to much of the existent literature, and with the exception of coffee, Ethiopia tends to be lumped into a mainly negative discourse often associated with a chronic acute poverty problem, development issues, short life spans, child labour, poor women rights records, famine, drought, HIV/AIDS, and foreign aid and devel-

opment partnership issues (see Watkins et al., 2005; Rukandema et al., 2008). Many foreigners I met have a very negative impression of Ethiopia. Some people still think that the video clip of “We are the World” song from 1985 is the Ethiopian reality. When American pop stars groups including Michael Jackson and Lionel Richie singing the song, always the video clips on miserable Ethiopia hunger were shown. Even when I only listen to the song, I can imagine the Ethiopia scenes. It shows how much the song influence to make people have image of Ethiopia.

I argue that Ethiopians do not know well how Ethiopia is seen from overseas. The study of Ethiopian cultures and societies has been dominated by foreigners (Pankhurst, 2006). Based on Pankhurst’s opinion, I thought about who actually writes about Ethiopia. Interestingly, most material on Ethiopia in the English language, which is accessible to foreigners, is written by foreigners. Moreover, material associated with development aid generally adopts a short-term approach. If the material is funded by such organisations (i.e. UN organisations, national level ODAs, international NGOs, etc.) instead of it being self-funded, Ethiopia tends to be described as a country facing disaster. I also found that there are some meaningful publications on Ethiopia but mostly of which were written by Ethiopians living outside of Ethiopia. In a discussion with staff of the Ministry of Culture and Tourism in Ethiopia, and with a few exceptions, most of them were not familiar with Lonely Planet, the famous travel guidebook series. Those who *did* know the Lonely Planet series did not know how the book portrays Ethiopia.

How do foreigners describe Ethiopia? “Black Gold” is a term usually associated with petroleum and sometimes with coal, “Black Gold” in this thesis refers to the title of a 2006 documentary film on the global coffee trade and how it affects the lives of coffee farmers (Francis and Francis, 2006) (see Figure 6.2). The main background of this film was Ethiopia and it was helpful to gain an understanding of Ethiopian coffee farmers and coffee industry. The film director used Ethiopian traditional instruments for soundtrack and has had interview on this with proud because he considered of Ethiopian culture. Due to this movie many outsiders became interested in Ethiopian coffee according to my fieldwork, unfortunately this movie did not give positive coverage to Ethiopia culture or various aspects

of coffee culture. They focused on Ethiopian coffee but did not consider how their film presented a more widely negative image of Ethiopia. These small things might continuously keep negative image of Ethiopia to outsiders.

**Figure 6. 2 Coffee Documentary: Black Gold**



Source: (Francis and Francis, 2006)

When Haiti had earthquake disaster, another singing group sang the same song entitled “We are the World 25 for Haiti”. Their approaches reflected the same negative image of Haiti as had the earlier version on Ethiopia. I think Haiti will face a similar problem relating to national image in the future. Ethiopia and Haiti in the video clips respectively was not a place for living human beings but just an aid object. They try to describe the place with more miserable and terrible for raising money. Many tour operators I met in Ethiopia pointed out the video clip and development aid organisations’ promotional materials for their activities in Ethiopia made people think of Ethiopia as an unacceptable tourism country and have influenced their tourism business.

### **6.1.3 Tourism Attractions**

When I presented my paper – coffee tourism potential in Ethiopia - in an international conference (Yun, 2012d), one of tourism specialists asked me “Are



there any tourism markets in Ethiopia?” and “Does Ethiopia have tourism attractions?” Even though Ethiopia suffers from a negative national image, as many African countries do (see Sindiga, 1999; TICAD., 2009), it is a fact that Ethiopia has various tourist attractions including UNESCO World Heritage sites. According to Ethiopian tourism development materials (i.e. EJE., 2007; TICAD., 2009; World\_Bank, 2009), Ethiopia’s existing tourism can be divided into two categories as follows:

### **6.1.3.1 Historical and Cultural Sites**

Axume, Lalibela, Gondar, and Harar are representative historical sites and all assets in these cities are designated by UNESCO as World Heritage sites. Axume contains mysterious obelisks from ancient times and is the last repository of the biblical Ark of the Covenant. Lalibela is a medieval town featuring 11 rock-hewn churches. Gondar is a city of imperial castles. Harar is a walled-city famed for its glorious past as a centre of caravan trade, along with its Islamic traditions.

### **6.1.3.2 Natural and Wild Life (Natural Endowments)**

Ethiopia is rich in natural endowments owing to its diverse ecosystem. With fourteen major wildlife reserves, Ethiopia provides a microcosm of the entire Sub-Saharan ecosystem. Awash National Park, Bale Mountains National Park, Mago National Park, Netch Sar National Park, and Omo National Park are some of the national parks that are notable for their beautiful landscapes.

According to travel agencies’ websites related to Ethiopian tourism, the forms of contemporary tourism in Ethiopia are as follows:

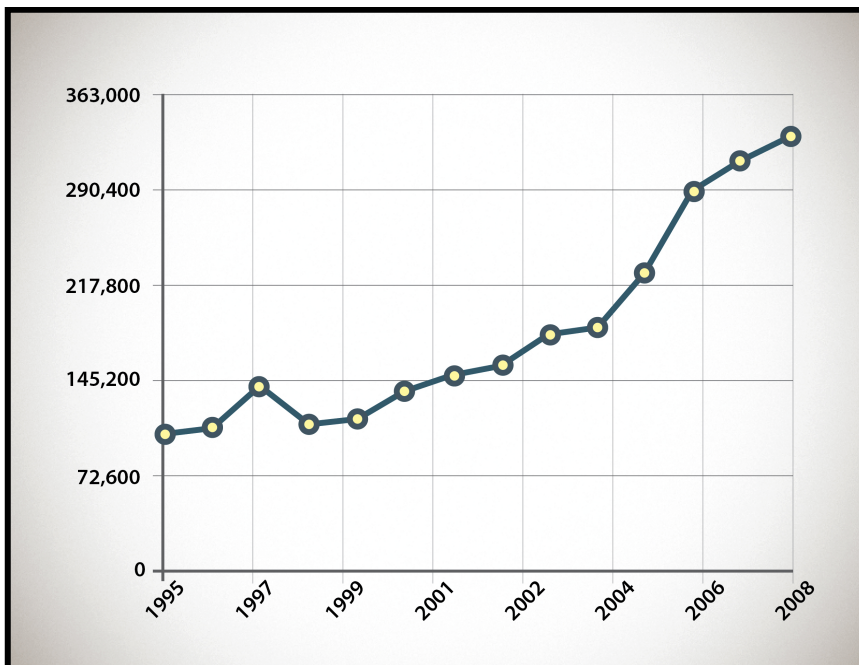
- Historical tours (including festivals, ceremonies, relevant cultural events)
- Photography safaris
- Bird watching and nature tours
- Half day or full day tours of Addis Ababa
- Trekking / walking / Off-road safari
- Camping expeditions

I think all of the examples can be categorised as special interest tour programmes. Alongside the two aforementioned major categories, I would like to address one more category: special interest tours (see Chapter 2).

### 6.1.4 Tourism Performance

According to TICAD (2009: 130 - the latest available data), international tourism arrivals in Ethiopia in 2007 were 312,000 and international tourism receipts in the same year were USD \$176 million. As Figure 6.3 shows, the number of arrivals in Ethiopia has been gradually increasing.

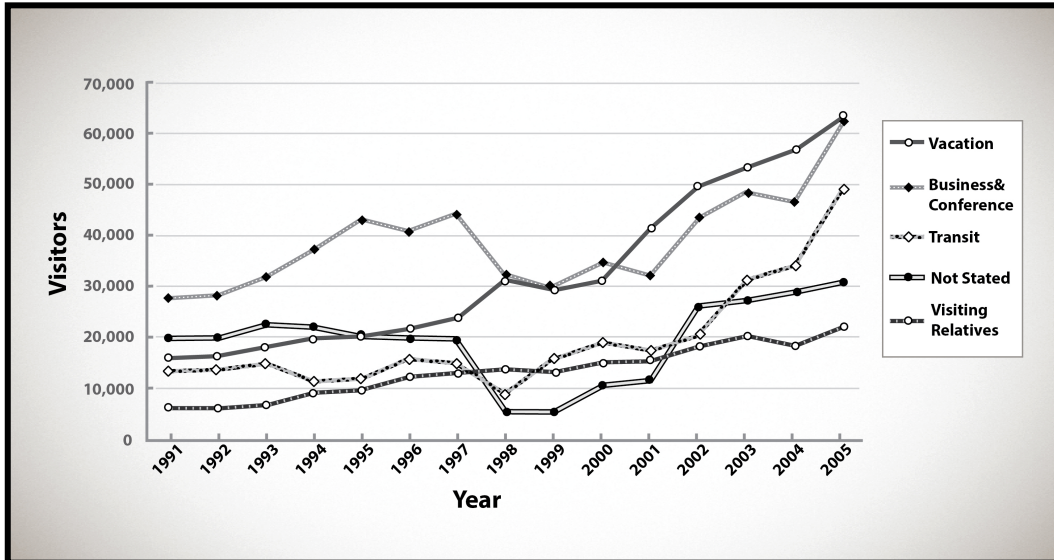
**Figure 6. 3 Number of Visitors to Ethiopia**



Source: (TA, 2010)

Figure 6.4 suggests that despite the growing number of tourists in Ethiopia, it is important to notice the purposes behind their visits. The growth in business and conference purposes and for vacation purposes is of great importance, and building on this achievement coffee tourism could provide sources for further growth. According to Mitchell and Coles (2009), some tourists stay in Addis Ababa for one or two days and some visit historical or cultural sites for five to fourteen days. Leisure tourists tend to stay in Ethiopia for seven to twenty days (Ibid).

**Figure 6. 4 Tourism Purposes in Ethiopia**



Source: (EJE., 2007)

## 6.2 Who is Interested in Ethiopia?

Ethiopian tourism has been for many years focused on attracting tourists from the USA or Europe (World\_Bank, 2009). I would like to demonstrate who is interested in Ethiopia because they could become future coffee tourists. Table 6.1 shows three tiers of the tourism market in Ethiopia, which are the primary, secondary, and emerging markets.

**Table 6. 1 Tourism Market in Ethiopia**

Primary Markets	Secondary Markets	Emerging Markets
USA	Japan	China
UK	Netherlands	Russia
Italy	Canada	Norway
France	Spain	Sweden
Germany	Australia	
Saudi Arabia	Switzerland	
	Israel	

Source: (World\_Bank, 2009: 55)

As can be seen in Table 6.1, the purposes of visitors from the different tourism markets actually vary, and I have not been able to obtain decisive data on their reasons for visiting Ethiopia. It is important to consider how coffee tourism could also be an additional purpose to their visit above the reason for their visit. This

would require further work on the matter. However, I address this in more detail in the section about the implementation of coffee tourism (see Chapter 7). Based on the previous information, I argue that we have to consider China as an emerging tourism market (see Chapter 9). I discovered during my fieldwork that according to interviews with tour operators a large number of Chinese labourers who work for construction companies travel within Ethiopia as tourists. This large number of Chinese tourists could potentially be one target market for coffee tourism.

According to Table 6.1, Korea is not as yet a target tourism market. Since there is limited information on Africa and Ethiopia, individual travel to these destinations by Koreans still seems difficult. However, I found that a number of tourism companies in Korea run Ethiopia tour programmes, while aid organisations (NGOs or ODA-type organisations) keep visiting Ethiopia and dispatching aid workers or volunteer members. Those visitors could also – whether knowingly or not – be involved in promoting coffee tourism in Ethiopia (see Chapter 7).

I must also add that Ethiopia ought to focus on Japan as a secondary tourism market. Compared to Korea, Japanese tourists have better access not only to travel guidebooks and other information about Ethiopia, but also to information about other African countries. Many Japanese researchers, volunteers supported by the Japanese government, and NGO members have published printed material and online material on Ethiopia for many years. Ethiopia and the Japanese government have a positive diplomatic relationship, and there are various Japanese publications on coffee, culture, history, and economics in Ethiopia. In a report published by the Japanese Embassy (EJE., 2007), I discovered that a private travel company opened in Addis Ababa to deal only with Japanese travellers visiting Ethiopia. When I was in Ethiopia in 2011, I met the owner of the company but she had quit the tourism business and was now conducting a tourism project with the World Bank. In the tourism realm, the behaviour of Japanese tourist groups and their attitude toward visiting world heritage sites is very positive (EJE., 2007). Japanese are ranked the 3<sup>rd</sup> top visitors to Ethiopia (World\_Bank, 2009) and Japan also actively imports Ethiopian coffee (see Table 6.4).

Export partners are another source of potential tourist interest in Ethiopia. Table 6.2 shows Ethiopia's top export partners in 2012. With the exception of Djibouti and Yemen, all countries can be seen listed in Table 6.2 as part of the tourism market in Ethiopia and in Table 4.1 in previous chapter related to coffee export destinations.

**Table 6. 2 Top Export Partners 2012**

	<b>Partner</b>	<b>Value (Mio €)</b>	<b>Share in World (%)</b>
1	European Union	541	32.3
2	China	219	13.1
3	USA	134	8.0
4	Saudi Arabia	128	7.6
5	Djibouti	49	2.9
6	Japan	44	2.6
7	Israel	34	2.0
8	Turkey	33	2.0
9	Yemen	32	1.9
10	Switzerland	26	1.5
	World	11,659	100.0

*Source:* (EC, 2013)

### **6.3 Tourism Development Activities**

According to my interview in the Ministry of Culture and Tourism, only the World Bank and the Spanish government are officially involved in Ethiopian tourism development. However, I found that several NGOs and ODA teams (i.e. Japanese and Australian) work with Ethiopian tourism development projects such as those connected to responsible tourism, ecotourism, trekking course development or world heritage recovery. I agree with Mitchell and Coles (2009) that Ethiopian tourism statistics need to be improved. There is no clear basis for policy-makers to make informed decisions (Ibid, 2009).

In a past visit to Ethiopia in 2007, I conducted an interview with a government officer who works for the Ministry of Culture and Tourism. The officer said that they consider tourism as being very important but they do not have a set policy

regarding tourism nor culture. However, in my most recent field visit I found active both tourism and cultural policies. A written copy of Ethiopia's tourism policy (FDRE., 2009) was taken from a government officer in the Ministry of Culture and Tourism and the cultural policy was from the website of the Ethiopian Embassy in London (FDRE., Undated).

In addition, I argue that it is necessary to establish a formal policy and I think that Ethiopia needs not only a cultural policy or a tourism policy but a coffee tourism policy as well. Coffee can potentially be a tourism source in Ethiopia and the government can earn foreign currency from coffee tourists (via visa fees, coffee taxes, etc.). The approach needed for establishing an effective coffee tourism policy requires viewing the approach from different angles (see Chapter 9).

## **6.4 Challenges of Tourism Industry**

The challenges of the tourism industry in this section can be connected to the challenges of coffee tourism in the following chapter. I would like to focus on more practical tourism challenges and all findings I address are primarily based on my fieldwork in Ethiopia. Examples of these challenges are: weak infrastructure, passive tourism attitudes, illegal tourism businesses, and low quality souvenirs. These challenges are often mentioned within the context of global south tourism, yet they remain relevant to coffee tourism in Ethiopia. Much research is still needed as these challenges are not the sort that could be overcome in the short run.

### **6.4.1 Weak Infrastructure**

The issue of weak infrastructure (i.e. roads and irrigation systems) in the tourism industry of the global south is a familiar one (Akama and Kieti, 2003; Bowden, 2005). Regarding this issue, I would like to mention several problems related to the impact weak infrastructure has on tourism development. First, some of the expected amenities are taken for granted in other places (certainly where the tourists are coming from) such as water, electricity, roads, transport, and accommodation. It is also necessary to discuss the condition of roads.

While travelling, I thought that if Ethiopia had more paved roads in coffee growing areas, Ethiopian coffee brands might become more popular overseas beyond the currently popular produce of Harar, Sidamo and Yirgacheffe. It is understandable that the dependence on four-wheel drive vehicles restricts tour numbers. Perhaps the lack of amenities would also be problematic in maintaining a certain level of tourists for longer periods of time. Second, the lack of facilities such as hospitals (in case of emergencies) and shops may also be an inconvenience. I observed that all tour companies seemed to prepare their own drinking water, food, and even fuel from Addis Ababa, and just used local hotels only to leave behind plenty of waste (see Chapter 7).

The development of roads and infrastructure will have a large impact on rural communities. For example, my travel between Addis Ababa and Jimma was made easy because the road connecting the two cities was paved. However, the road between Jimma and Kaffa was not paved, and a trip to Kaffa (the birthplace of coffee) would normally around take three hours in a 4x4 vehicle (see Figure 8.1). In a discussion with employees at a Korean road construction company working in Ethiopia, I learned that they were paving the road connecting Jimma to Kaffa (Bonga Town, the capital city of Kaffa), and that this would lead to cutting down the driving time from three hours to one by late 2013.

In another example of how infrastructure affects tourism development, I visited a coffee growing area named Dilla with a group of tourism industry stakeholders to launch the first coffee festival in Ethiopia (see Chapter 7). The reason we chose Dilla as a site rather than more famous coffee growing areas is because Dilla is between Yirgacheffe (a famous coffee growing area) and Awasa (also spelled Awassa or Hawassa), which has a more favourable infrastructure and paved road system that support its tourism industry through as seen through its hotels and resorts. As well as the fact that there are many UNSECO-designated World Heritage Sites in northern Ethiopia to attract tourists, I believe that the prevalence of better infrastructure, accommodation, and transportation systems in that region make it more attractive to tourists.

Looking at the two previous examples, I have reason to believe that rural communities that witness an improvement in infrastructure and pavement of roads

have much to gain in terms of supporting their coffee and tourism industries. Through the development of infrastructure and roads, rural communities – especially in underdeveloped coffee growing communities in Ethiopia – could attract more tourists. The attraction of these tourists would boost coffee tourism. These changes would ideally lead to an improvement in the quality of people's lives in those rural communities.

#### **6.4.2 Passive Tourism Attitudes**

Passive tourism attitudes are a common issue in the global south (see Harrison, 2001). These passive tourism attitudes do not only apply to government agencies, for instance, but also to residents in general (Ibid) who may see coffee as an everyday item. One of the most curious things I found out about the public relations director in the Ministry was that although his work is related to Ethiopian tourism, he never visited any of Ethiopia's world heritage sites - which are all popular tourism attractions. I also found that this applies to the private tourism sector operators. This is surprising since I learned that the number of travel agency offices has increased compared to my previous visits. However, most of them offer very similar programmes to tourists. I felt that they do not have a culture of creating new products by themselves. It seems that they do not focus on others' (i.e. foreign tourists) interest but just focus on their own businesses. Many tour companies were actually run by foreigners or have foreign supporters. Moreover, the tourism attitudes and promotional activities of the tour companies run by foreigners or those with foreign support at times seemed like a concerning challenge. Without promotion, the unique tourism resources remain unknown to potential tourists. I have suggested many tourism companies in Addis Ababa to aim separate promotional activities towards Koreans, Japanese, and Chinese although they might treat them all as just "Asian". To provide a sample to them, I suggested that some of the tour companies design tour programmes that even included a visit to the Korean Village for Korean visitors. TICAD (2009) suggests the extension of potential destinations in tourism development in Africa. I hope that people in the tourism sector in Ethiopia could find various new tourism attractions from their most abundantly present of cultural heritages – *coffee*.



### **6.4.3 Lack of Knowledge on Standards**

I argue that it is important for tourism development to adopt internationally acceptable standards expected by visitors. After I checked in my flight to go to Ethiopia, I had dinner at a restaurant in the Heathrow airport. Unfortunately, I found a hair in my food and had to complain this to the owner. I expected the owner would replace with new food soon. However, he suggested me to order other food (of course, free of charge) or leave the place without paying. I just left there without paying. As soon as I arrived in Addis Ababa, I had the same experience in a hotel that I stayed in. I complained them with same way in the UK to owner of the hotel. He asked restaurant staff to provide new same food to me and not to charge. However, this was the only one case I experienced in Ethiopia. Even when I found a big insect in my meal I was still expected to pay for that meal. I have discussed this issue with several Ethiopian government officers who are interested in tourism development (see Chapter 8). All said that this issue would never be able to be resolved in Ethiopia because all customers would then find something from their meals to avoid paying. As well as the need to accumulate specialty coffee knowledge, the raising of service standards in tourism will also be a big challenge to overcome for Ethiopian tourism development. Mitchell and Coles (2009) point out the issue of service quality standards but I would like to add knowledge sharing between industries (i.e. tourism and coffee industry). As finding a sufficient number of people with such skills in rural areas might be a challenge, this issue needs to somehow be addressed (see Chapter 8).

### **6.4.4 Illegal Tourism Businesses**

According to my research, strict government regulations (related to cars, capital, offices, etc.) imposed on tour operators, resulted in many of them running their businesses without offices, which is illegal in Ethiopia. Although they do not have any offices, they have produced very effective – yet ‘fake’ – company websites and seem to attract tourists. Whenever they manage to get any tourists, they contact other people who own a car to take tourists to the tourism attractions. If tourists have any accidents, they usually cannot ask for any insurance repayments from those ‘unofficial’ tour organisers. Tourists are forced to

choose between accepting and rejecting the services of those tourism organisers at their own risk. This issue in urban areas may reflect the issue of tourism activities within informal sectors, which is potentially more complex when rural locales.

#### **6.4.5 Low Quality Souvenirs**

Alongside narratives and photos, souvenirs in tourism destinations are important ways to remember trips (Tivers and Rakic, 2012). I am interested in craft development with coffee such as in Figure 6.5.

**Figure 6. 5 Coffee Accessories**



*Source:* (ARP, 2013)

As Mitchell and Coles (2009) argued, Ethiopia has serious problems when it comes to souvenir development. I visited many souvenir shops in department stores, cultural organisations, airports and so on. However, the quality was very low and most well-produced goods were imported from foreign countries such as Italy or Kenya. In the 2013 World Travel Market event (WTM, 2013), I visited many booths from African regions including the Ethiopian booth but I found that the quality of souvenirs Ethiopians brought were low compared to other neighbouring countries such as Kenya, Tanzania, and Uganda.

During my fieldwork in Ethiopia, I encouraged many Ethiopians to sell their cultural goods such as a small coffee ceremony set to foreigners. I also tried to meet development aid agencies involved in this sector such as One Village One Product (OVOP) in Ethiopia (see Chapter 8).

I have also met many young Ethiopian artists (i.e. painters) to invite to Korea with their works and to know the possibilities to get them involved in Ethiopian souvenir development. I found plenty of interesting works at an event. One of the wealthy Ethiopians supports promotional activities for some young artists using his hotel lobby for display purposes. Visitors can buy displayed works at the venue at reasonable prices. The quality of painting was high and one of them I met in the event had provided illustration work for a coffee book in Japanese language (see Figure 6.6).

**Figure 6. 6 Coffee Book in Japanese**



Source: (ARP, 2012)

Although the Ethiopian crafts sector is underdeveloped, it has big potential and needs to be developed for future tourism development.

## **6.5 Tourism Potential through Existing Resources**

Despite these challenges to effective provision of tourist facilities, there is great potential for tourism development in Ethiopia. I would like to introduce some aspects of this potential in this section. I must begin by stressing that the existing resources I mention in this section are not necessarily tangible in nature. The bulk of these resources revolve around Ethiopia's unique culture, UNESCO re-

lations, higher education on tourism and hospitality, and aid activities in the tourism field. Also, although I mentioned passive attitudes of stakeholders as a challenge for tourism in Ethiopia (see Chapter 6), I observed some exceptions to this general problem among government officers and coffee industry stakeholders who were eager to make improvements to their tourism industries.

### **6.5.1 Unique Culture**

The main slogan of Ethiopian tourism is “*13 Months of Sunshine*”. Ethiopia uses a unique calendar system that differs from the Gregorian calendar. According to their calendar system, each month has 30 days and the remaining five or six days of the year become the 13<sup>th</sup> month. New year in Ethiopia starts on the 11<sup>th</sup> of September instead of 1<sup>st</sup> of January. Due to this reason, 2013 in the Gregorian calendar is 2006 in Ethiopia. The Ethiopian time system is also different from that of the West. Ethiopians use a 12-hour system instead of the 24 hour system. 10.00am (GMT) in becomes 1:00pm according to the Ethiopian time system. Aside from these differences, various foods, beverages, and local cultures also need further consideration for future tourism development. Perhaps such a unique culture based on different narratives would help in the promotion of Ethiopian tourism.

### **6.5.2 UNESCO Relations**

Ethiopia has 9 world heritage sites (one is a natural heritage site) and most of them are located in the Northern areas (UNESCO, 2012d) that do not grow coffee. However, this area also has resources for coffee tourism such as the coffee ceremony. I argue that the places that do not grow coffee can be coffee tourism attractions in Ethiopia with their coffee resources and current tourism attractions. If there are world heritage sites by UNESCO, they will have more opportunities to attract tourists.

Aside from the world heritage sites, there are three biosphere reserves in Ethiopia designated by UNESCO, which are Kaffa in 2010, Yayu in 2010 and Sheka Forest in 2012 (see UNESCO, 2013a). Kaffa is my fieldwork region and it is located near Yayu and Sheka Forest. Biosphere reserves are “sites established by countries and recognised under UNESCO's Man and the Biosphere (MAB) Programme to promote sustainable development based on local community ef-

forts and sound science.”(UNESCO, 2012a) The presence of nine world heritage sites and three biosphere reserves will influence Ethiopian tourism development positively and could form a basis for wider tourism that could include coffee tourism.

### **6.5.3 Higher Education on Tourism and Hospitality**

Human resources are associated with work and employment in the tourism industry (Baum, 2007). A low competence level of dealing with human resources in the tourism sector in the global south has been raised by many tourism scholars (e.g. Harrison, 2001; Naude and Saayman, 2005; Chok et al., 2007) as a reason behind weak tourism infrastructures. Ethiopia is plagued by such a condition but I heard from tourism specialists that many universities are recently opening tourism or hospitality departments. Additionally, I have met several students and teaching staff from Gondar and Jimma and have interviewed two students in the Catering and Tourism Training Institute (CCIT) in Addis Ababa. CCIT was founded in 1969 by the Ethiopian government to train specialised people in the hotel and tourism industry. Regular students do not need to pay tuition fees during their tenures. I have attached the transcript of an interview with one of the two students (See Appendix 3). According to the interview, upon graduation, students work for hotels, travel agencies, or restaurants. Some may become private tour guides or teach students in schools. I asked the student about the coffee ceremony (*Bunna Mafrat*) as a coffee tourism programme. The student replied as follows:

*“Many hotels already provide the Bunna Mafrat product to foreigners but I don’t think that it’s enough to make them stay longer or spend more money. I think I can show them coffee growing areas. Can that be coffee tourism? “*

(See Question 13 in Appendix 3)

I had a look at CCIT’s curriculum but could not obtain other curricula from newer institutes that provide tourism and hospitality courses at the higher education level. However, I can say there is potential for future tourism development.

It is also worth noting that it is difficult to list the number of programmes that universities offer related to tourism. The reason I say this is because tourism and its spin-offs are sometimes lumped under different departments. For example, in Jimma University, the Department of Nature and Environment offers a course in Ecotourism. However, other universities such as Addis Ababa University, Gondar University, and Hawassa University offer degrees in tourism.

#### **6.5.4 Aid Relations**

I met tourism-related workers from GIZ, Peace Corps, JICA, and KOICA during my fieldwork. I also heard of the activities of AusAID members in Ethiopia in the Semien National Park, which although it was designated by UNESCO as a World Heritage Natural Site in 1978 faces the threat of deteriorating environmental conditions due to human activity (UNESCO, 2013b). USAID, UNESCO, and the World Bank were also involved in some tourism development initiatives in Ethiopia while I was conducting my fieldwork. NGOs such as NABU (international level) were also somehow involved in tourism projects in Ethiopia. According to my findings, most of the organisations I listed tended to focus on tourism projects around the World Heritage Sites although I also believe that their activities are important. Whenever I mentioned to them my interest in coffee tourism, they all showed interest and how they could be involved in the project. They also suggested that I should look into submitting coffee tourism proposals to various funding bodies to starting coffee tourism initiatives in Ethiopia.

#### **6.5.5 Active Tourism Attitudes**

I encountered many tourism-related government officers in coffee growing areas and in the central government that did not have a strong background in tourism. However, in places such as Kaffa, Dire Dawa, Dilla, and Harar's tourism departments (see Figure 4.3), the government officials related to tourism showed great enthusiasm for the idea of coffee tourism. All the areas I mentioned immediately wanted to discuss how they could develop a coffee tourism blueprint for their respective areas. I also noticed that top management within their departments dispatched higher ranked members to assist me in my field research, and they even sometimes acted as my interpreters. I was sometimes introduced by the assisting officers to sites in their regions that I had not been aware of as potential coffee tourism sites. Although in 6.4.2 I mentioned how

passive tourism attitudes were a major challenge in Ethiopia, the more active tourism attitudes in some coffee growing areas gave me reason to believe that this could be a great resource. It is thanks to this active attitude that I was able to conduct my case study research in Kaffa (see Chapter 8 for more details).

## **6.6 Summary**

In this chapter, I have given an overview of the tourism industry in Ethiopia. Many countries in the global south – including African countries – encourage tourism as a development strategy. Despite the huge potential of tourism, the Ethiopian tourism industry has been underestimated. I attempted to introduce various tourism attractions and Ethiopian culture as well as major challenges facing the tourism industry. Coffee tourism can be initiated by the coffee industry but it can also be started from the tourism industry. Coffee tourism in Ethiopia could be a third way that goes beyond the coffee industry or tourism industry. In the following chapter, I suggest how to implement coffee and tourism.

## Chapter 7

### Implementing Coffee Tourism in Ethiopia

#### 7.1 In Search of an Ethiopia Coffee Tourism Framework

Previously in Chapter 2, I reviewed academic literature and its relation to coffee tourism from the position of the coffee and tourism industries, along with coffee tourism perspectives by destination. In Chapter 8, I present a detailed account of tourism development initiatives in the case study of Kaffa, Ethiopia. Prior to that account I want to address the general implementation of coffee tourism from the standpoint of the coffee and tourism industries in the context of Ethiopia.

Accordingly this chapter investigates coffee tourism practices in other destinations based on the coffee and tourism industries, while also being sensitive to each destination's differences. The reason I introduce these practices from different countries is to help establish a workable framework for coffee tourism in Ethiopia. I distinguished the listed countries as either coffee bean *importing* or *exporting* countries. Yet, this is of use in regards to Ethiopia because it is one of the few countries that demonstrate a curious pattern of both producing *and* consuming its coffee beans. Hence, Ethiopia could learn from coffee bean importing countries (i.e. importing for the purpose of consumption) and coffee bean exporting countries (i.e. exporting for the purpose of selling). Alongside the potential I mention in this chapter, I also list some of the expected challenges for coffee tourism in Ethiopia. This chapter concludes by examining the benefits of coffee tourism: who receives each particular benefit, who would be seen as coffee tourists in Ethiopia and how they could be attracted, and finally how coffee tourism could be commenced. Through these conclusions, this chapter presents a possible framework that could be viable for implementation in Ethiopia. Although the recommendations I make in this chapter for coffee tourism are generally related to Ethiopia, many of these recommendations may also apply to other potential coffee tourism destinations around the world.



## **7.2 Benefits of Coffee Tourism**

Before explaining coffee tourism practices in other countries, I must first highlight some of the benefits of coffee tourism. The benefits I mention in this section, despite the possibility of seeming idealistic, are necessary to develop the extent and diversity of coffee tourism (this is further addressed in Chapter 9). Those benefits are put into account when creating the framework as shown in 7.7. According to my research, coffee growers or coffee workers in coffee bean exporting countries can start any form of coffee tourism depending on their environments without relying on much outside help. I would like to analyse the benefactors' benefits from coffee tourism as demonstrated in the following.

### ***7.2.1 Destination Development***

Where is the coffee destination? One can say that it is constructed of coffee growing areas and cafés, however venues that host coffee festivals or coffee conferences also need to be included. Institutes for coffee education are also coffee destinations. Many scholars in various coffee-related sectors and environmental specialists (see Daviron and Ponte, 2005a; Kleidas and Jolliffe, 2010) argue that there is tourism potential in coffee growing areas and coffee destinations as a tool for sustainable livelihoods.

According to my research, most coffee tourism programmes in coffee bean exporting countries and coffee bean importing countries are conducted by private sector agencies. Coffee tourism can play the role of a development vehicle for coffee bean exporting countries that rely heavily on coffee within their economies. It is my hope that such countries can integrate coffee tourism within the context of their national policies.

### ***7.2.2 Farmers/Workers***

The concept of sustainability is presented in Chapter 2, yet I would like to briefly explain my criteria for deeming a coffee or tourism initiative sustainable or not based on my findings in the field. Prior to my fieldwork in Ethiopia, I studied different sustainable initiatives such as coffee certificates (e.g. Fairtrade, Rainforest Alliance, and so on.), but in the field I discovered that only a small number of farmers are involved in such initiatives. This led me to think that sustainable

initiatives are those of which that can continue to develop and run themselves without relying mainly on assistance from the outside.

Coffee tourism considers all people involved in the coffee sector yet current sustainable coffee initiatives (see Chapter 2) seem to solely consider small-scale coffee farmers. This approach overlooks the many other workers related to the coffee industry, which I think is problematic. However, some of the problems facing sustainable initiatives result in placing coffee farmers on an uneven playing field for various reasons such as limited knowledge of specialty coffee and their limited ability to influence the global price of coffee relative to other players in the field.

Also, only if coffee farmers can become members of cooperatives can they obtain the services and benefits of those organisations. Moreover, I noticed in the field that many coffee farmers do not know of the existence of cooperatives or unions and are in a weak position to engage in global markets.

Coffee tourism has the advantage over other sustainable coffee initiatives because of its potential to direct income towards the coffee farmers and workers without the need of several transfer channels as can be seen in a commodity chain. Although it would require time and financial support to establish a secure coffee tourism model, I think that coffee tourism is practically easier to conduct than other current sustainable coffee initiatives. If coffee workers or coffee farmers could find any coffee resources for tourism, they can commence coffee tourism programmes. Of course, this depends on their resources for tourism without the limitations created by any registration fees and complicated registration processes. I would like express my interest in acknowledging the idea of a pre-existing “informal” market. In the global south, we cannot neglect the prevalence and position of the informal market. The government organisations or NGOs playing a role in the coffee industry and various other coffee organisations can then organise coffee tourism activities by farmers/workers. Such support would result in various developments through synergy. If an organisation can provide a coffee education course, other tourism and coffee sectors such as hotels, coffee farming areas, or restaurants can also collaborate with these institutes in the coffee tourism business.

Although coffee farmers or coffee workers in coffee bean exporting countries may lack specific knowledge on around some aspects of coffee compared to visitors who come from coffee bean importing countries, they would certainly have a far better understanding of the local coffee and local culture. To address this issue, I suggest both coffee and tourism industries to exchange their knowledge with each other.

### **7.2.3 Coffee Tourists**

In fact, the issue of “who is a tourist” is debatable (McCabe, 2005) and we can define coffee tourists in different ways depending on the ‘types and forms of touristic experience’ (Ibid). Coffee tourists who visit Guatemala or Ethiopia may not be the same kinds of people just because they are interested in coffee. As in the case of defining coffee tourism itself, we need to develop a definition for “coffee tourists”.

To put it simply, a coffee tourist can be defined as a coffee tourism consumer. However, it is necessary to make clear situations where exploring Ethiopia’s coffee production and consumption is a primary aim for the tourist (which could be called *niche* tourism), and situations in which these activities are a secondary add-on to tourism that is focused on other activities (which could be called *mass* tourism). Niche tourism involves developing specialist package tours, while mass tourism involves tapping into expansion of existing tourism markets. That being said, a distinct categorisation of niche and mass tourism is not always possible. Examples would be a situation in which the coffee consumer joins some coffee experience tours while participating in another primary tourism purposes (i.e. conference attendance or other business-related activities). Such activities can also explore coffee tourism both in the commercial and ethical contexts. Coffee tourists cannot be clearly categorised because there are coffee tourists who like Ethiopia as a destination while others prefer somewhere else for example as their coffee tourism preference as also different. However, it is clear that coffee tourism can contribute to coffee tourists’ experiences regardless of their tourism purpose because it would provide new coffee experiences for niche or mass tourism consumers (see 7.7.1 for more detail).

### **7.2.4 Coffee Tourism Suppliers**

Who can be coffee tourism suppliers? Who can organise coffee tourism? They would most likely be private tourism companies and coffee industrial organisations (for example, coffee farmers cooperatives, coffee research institutes, coffee certificate organisations, coffee aid, government departments in coffee sector, etc.). Researchers or development practitioners from outside can be supporters or organisers of coffee tourism in coffee bean exporting countries. They can organise coffee tourism for commercial or public relations purposes. These coffee tourism activities would contribute to their own promotional activities as well as product/service sales (see 7.7.1 for more detail).

## **7.3 Coffee Tourism Practices in Other Countries**

I would like to examine coffee tourism practices in coffee bean exporting countries and coffee bean importing countries respectively. Regarding coffee tourism practices in Ethiopia, they are introduced in 7.5 in more detail.

### **7.3.1 Coffee Bean Exporting Countries**

Coffee growing areas can easily provide various “coffee activities”, which is to say all the experiences related to coffee that occur in the process of coffee production such as coffee cultivating, harvesting, and processing to the coffee tourists. Of course, coffee events are not only conducted in coffee growing areas but presenting an understanding of coffee production is always a core element in all programmes of coffee tourism. In this section, I will investigate coffee tourism forms in coffee bean exporting countries.

The following points do not pertain only to niche tourism types. As I explained in Chapter 2, coffee tourism relates to both ethical and commercial forms of tourism. Although ethical tourism forms may be extended into a type of niche tourism, commercial forms of tourism could be related to mass tourism. Although as yet Ethiopia is not seen as a destination for mass tourism, I imagine that some examples of coffee tourism in Ethiopia could take the form of tourist visits to the National Coffee Museum (see Chapter 8) and coffee festivals in famous coffee growing areas. While following the events of the 2013 AFCA in Addis Ababa

(AFCA, 2013), I learned that the large number of participants could also represent a type of mass tourism related to coffee. This led me to believe that Ethiopia has the capacity for mass tourism, which could spill over into coffee tourism activities, especially closer to urban areas. However in the case of rural areas, mass tourism forms may pose a problem. For instance, while I was in Kaffa as an advisor to the Kaffa government, we discussed where tourists would stay should they visit Kaffa for a future coffee festival; the tourists would probably need to stay in either Jimma (354 kilometres from Addis Ababa) or Mizan (566 kilometres from Addis Ababa, 214 kilometres from Jimma) due to them having airports and more accommodation that could accommodate for foreign guests (see Chapter 8). In the case of Yirgacheffe, we imagined that if there would be a coffee festival held in Dilla (361 kilometres from Addis Ababa), people may have to stay in the resort area of Awasa (86 kilometres from Dilla). In a different experience of mine as a festival promotion director (see Preface), I remember how in the early stages of the festival, visitors to the festival came to the small town in which it was held, but they stayed in a nearby larger city due to its ability to accommodate larger numbers of people and had more amenities such as restaurants. Based on this experience, I made sure to tell people in Kaffa to co-promote their events by mentioning their neighbouring bigger cities such as Jimma or Mizan as being places that could offer further amenities or accommodation (see Chapter 8).

### **7.3.1.1 Coffee Cultivating, Harvesting, and Processing Tours**

Coffee traders regularly visit coffee growing areas to obtain high-quality fine coffees. Some people call them “coffee hunters” (Price, 2011; Mercanta, 2012), many of whom I met in Ethiopia. Coffee tourism forms that would be more popular in coffee bean exporting countries than the coffee hunters’ activities would be coffee plantation tours or coffee growing area tours.

The framework for understanding coffee tourism discussed in this chapter is not only dependent on the act of drinking coffee, but also associates the element of coffee-related culture. Although the “coffee hunters” are specialists on coffee, and visit many coffee-growing areas, their focus is mostly on the business of coffee. However, tourists who have no specialist background on coffee may also enjoy coffee and coffee culture through coffee tourism programmes. Niche

and Mass tourists do not necessarily need to participate in coffee “business” related activities as part of the coffee tourism experience, but may demonstrate a demand for coffee tourism through coffee-related culture at other travel destinations in the country.

Thanks to one of my friends, I got to know two businessmen by chance, who upon completing a business trip in Jakarta, Indonesia, made a stop in Bali (see Appendix 6). While talking to my friend about their trip, I found out that the two businessmen attended a simple coffee tourism programme in Bali offered by local residents in a coffee bean exporting country. I have conducted an email interview with them. Through the email interview, I noticed that the purpose of their business trip was not for coffee, yet it became a part of the experience. If coffee farmers have good connections with taxi drivers or tour guides, they can provide simple coffee tourism programmes based on their environments. Of course, the taxi drivers or tour guides must often become interpreters between coffee farmers and tourists.

However, individual coffee farmers cannot provide all the above programmes – those involving coffee cultivating, harvesting, and processing – in their coffee farming areas despite being able to show coffee plants or providing coffee picking experiences to tourists. Regarding coffee processing, with the exception of huge plantation owners or large-scale coffee cooperatives, it is not easy to organise coffee tour programmes for coffee tourists. Many academic reports focus on small-scale coffee farmers in dealing with various coffee issues, but they do not pay attention to informal activities in the coffee sector by individual coffee farmers such as creating a personalised coffee farm tour for tourists who are passing by the area. Not all coffee farmers join communities or cooperatives (Kodama, 2007h). Research is often conducted on large-sized plantations or in communities based on more than one coffee farmer with outside supporters such as foreign aid agencies or scholars in the tourism or coffee field (i.e. Putnam, 2007; Karlsson and Karlsson, 2009a; Goodwin and Boekhold, 2010d). According to those materials, it is not easy to grasp the coffee tourism providers’ exit strategies from the project and local residents’ progress without organisers with previous experience from the outside. Due to this connection, I would

like to focus on informal activities using coffee and environments by individual coffee farmers in these coffee tourism patterns.

One of the foreseeable challenges to the coffee tourist's visits to coffee farms is that coffee farmers may have to stop working and attend to the visitors' needs during their stay. According to Goodwin and Boekhold (2010a), a possible workaround to the challenge of focus by individual farmers could be overcome by creating a rota-based system. The authors introduce a plan in which "no farmer [is to] guide on more than one day per week during the season" (Ibid, 2010a: 188). This suggests that farmers can work as guides on occasion, but this needs to be coordinated with the coffee tour organisers. The details of such an arrangement would depend on the size of the coffee farm, the number of farmers, and the availability of other people on the farm as well.

There are other analogous tourism examples that demonstrate the process behind making the "product" such as wine tourism, whiskey tourism, beer tourism, spice tourism, cheese tourism, wasabi tourism, and tofu. These types of tourism activities tend to happen in areas famous for production such as Bordeaux in the case of its wine and Scotland in the case of its whiskey. The tourism in these areas is generally focused on group tours, while the methods of promotion vary from one place to another. Producers in areas such as Bordeaux promote their wine tourism through the Bordeaux Wine Festival (Getz and Brown, 2006), and Sapporo Beer in Japan promotes its beer factory tour through providing information to tourists visiting Hokkaido Prefecture in Japan through guidebooks and tourism information centres. I think that famous coffee-growing areas could potentially take similar approaches in promoting their coffee tourism programmes.

### **7.3.1.2 Coffee Culture and Coffee Traditions**

There is little research on the relationship between coffee culture and sustainable coffee consumption but I argue that they are closely interrelated. Ethiopia's coffee ceremony provides a good example (see Chapter 5). Yemen, a high-quality mocha coffee bean exporting country, uses coffee husks for drinking as well as coffee beans (Perry, 1997; Rodionov, 2012). Colombia also has a unique coffee culture called *Tinto* (Cho, 2011). Although *Tinto* means red wine it is a locally used term to mean a cup of coffee in Colombia (Ibid, 2011). Accord-

ing to Jolliffe (2010: 95), there are different types of coffees in Vietnam such as 'hot black coffee, iced black coffee, hot black coffee with sweet milk, iced black coffee with sweet milk and egg coffee'. As per these examples, many coffee bean exporting countries may have unique coffee cultures or coffee consumption rituals although little academic attention has been given to those cultures or traditions. All coffee cultures were created by nations or people who live in the places and it is clear that those interesting coffee cultures and traditions attract and will attract tourists.

### 7.3.1.3 Coffee Festivals

As in the case of the winter festival in Hwacheon debated in the Preface, many places try to establish cultural events as a tool for regional development. Coffee festivals in coffee bean exporting countries could be one of them. There is little research about the benefits or impacts of coffee festivals on regional development (Jolliffe et al., 2009) but many cities have coffee festivals in coffee bean exporting areas such as Taiwan, Jamaica, and Hawaii. The Taiwan Coffee Festival in Gukeng (古坑鄉) (Figure 7.1) is a popular research topic for Taiwanese Students (e.g. Wu, 2004; Chen, 2008; Tsai, 2008).

**Figure 7. 1 Taiwan Coffee Festival in 2012**



Source: (Sophie.K.C, 2012)



China has become an interesting country as far as the coffee industry is concerned, and it will become an attractive country for the coffee tourism research field in the future. Research on a tea festival in Hunan province, China shows that tea festivals did not influence tea sales or tea retail activities (Huang and Hall, 2007), but some coffee festivals seem to play a significant role in attracting tourists such as The Buon Ma Thuot Coffee Festival of Vietnam (Jolliffe et al., 2010).

#### **7.3.1.4 Coffee Route or Coffee Road**

The notion of a coffee route or coffee road is not a settled form of coffee tourism but I developed this idea through several travellers' books about historical coffee routes from Ethiopia via Kenya to America (Allen, 2000), historical coffee routes from Ethiopia via Kenya to Turkey (Park, 2009), coffee culture in Europe (Jang, 2009b), coffee culture from the Arab world to Europe (Park, 2011), coffee tours in the Americas from USA to Bolivia (Cho, 2011), and coffee tours in Ethiopia (Burhardt et al., 2011). Allen (2000) and Park (2009) seek to retrace the historical coffee routes although this currently seems very difficult to access because the routes have lost some of their past glories and are no longer tourism attractions or economic pathways. However, tracing coffee culture in the Red Sea region, we realise that the region is still meaningfully relevant. The coffee trails for Latin America by Cho (Ibid) and the coffee trails in Ethiopia by Burhardt et al. (Ibid) need to be developed in order to open for many tourists yet they seem to be attractive for adventure tourists because all of these regions are not developed for tourism attractions and are generally difficult to access. I suggest that many coffee bean exporting countries could develop coffee roads or coffee trails using their own environments as a coffee tourism product such as Camino de Santiago (Murray and Graham, 1997; Santos, 2002) (see 7.6.5 for more detail).

#### **7.3.1.5 Coffee Events – Conferences and Competitions**

As Table 2.5 shows, many coffee bean importing countries organise coffee events such as conferences aimed at academics as it is not easy to experience such events in coffee bean exporting countries. However, the AFCA holds the African Fine Coffee Conference & Exhibition annually with 11 coffee bean exporting countries from East Africa - Burundi, D.R. Congo, Ethiopia, Kenya, Ma-

lawi, Rwanda, South Africa, Tanzania, Uganda, Zambia and Zimbabwe (AFCA, 2013). This can be a mega-event associated with coffee because over 1,500 delegates from the global coffee industry visit this conference according to the report in 2012 (Ibid). This programme that lasts three days and two nights in which organisers provide 'coffee safari' programmes is an excellent example of a niched coffee tourism programme. That is precisely coffee tourism focused on purposeful coffee tourists but coffee safari programme contents are very typical – visiting coffee plantations or coffee farming areas - according to a personal communication with a member of the organisation when it was held in Ethiopia. Currently, it is not easy to measure the proportion of coffee tourists who are niched before Ethiopia establishes itself as a famous coffee tourism destination. However, should Ethiopia succeed in running coffee tourism programmes then perhaps the proportion of niched coffee tourists could be measured through questionnaires and field research.

An example of purposeful coffee tourism may be found in the following example. The Cup of Excellence as a representative coffee competition in coffee bean exporting countries is an initiative that positively impacts small-scale coffee farmers (Fromm and Dubon, 2006). This competition is an annual event held in several coffee bean exporting countries to identify the highest quality coffees produced (ACE, 2012). The champions are awarded the Cup of Excellence award and the coffee is sold to the highest bidder via an Internet auction (Ibid). Proceeds from 85% of the sales go to the coffee farmers (Cho, 2011). The event is conducted in coffee bean exporting countries but is not only for coffee farmers. Many coffee specialists and buyers from coffee bean importing countries attend this event for judgement or purchase. Hence, I suggest coffee bean exporting countries could develop programmes in more commercial ways just as coffee bean importing countries do in coffee events (see Chapter 2). Visitors and participants in coffee events are one example of niched coffee tourists. For example, the Cup of Excellence is one way to attract many coffee tourists who are interested in learning more about a country's coffee production through its quality and taste. Ethiopia, being the birthplace of coffee, can certainly boost its position as a coffee tourism destination through an activity such as this.

### 7.3.1.6 The Coffee Theme Park and Coffee Museum

Although in the next section I talk about coffee museums and coffee theme parks based in coffee bean importing countries, in this section I mainly focus on coffee theme parks and museums in coffee exporting countries. Theme parks play a significant role in the tourism industry in the global south (Hsiao et al., 2009) but coffee theme parks in coffee bean exporting locations are not common except in particular countries such as Hawaii, Colombia, and some South Asian countries. In coffee tourism research, the relationship between coffee tourism and coffee theme parks is underdeveloped. To establish infrastructure including facilities inside the park, I do not suggest theme parks to coffee bean exporting countries because it would cost a lot as expected. On the other hand, I would like to suggest the establishment of small coffee museums in order to curate and narrate their own coffee history and coffee culture. Many coffee bean importing countries such as Korea, Japan, and the UK have coffee museums but only some coffee bean exporting countries have coffee museums. Figure 7.2 shows a coffee museum in Cambodia whose owner is Korean. These establishments can attract coffee tourists, among whom are many purposeful coffee tourists.

**Figure 7. 2 Coffee Museum in Cambodia**



Source: (Brown, 2013)

Recently a private coffee company in Vietnam purchased over 10,000 coffee artefacts from the Jens Burg Museum in Germany and opened a coffee muse-

um in the Buon Ma Thuot Province, which is famous for its coffee. Ethiopia is the birthplace of coffee but it unfortunately did not have any operational coffee museums at the time of my field research. To establish a coffee museum, it is most definitely costly but perhaps not as much as a coffee theme park. Moreover, coffee museums in coffee growing areas can attract coffee tourists and other tourists.

### **7.3.2 Coffee Bean Importing Countries**

Coffee is considered to be a beverage but coffee is a huge business source in coffee bean importing countries. They have capital and consumers who can enjoy coffee and can easily launch new businesses associated with coffee. I will briefly introduce some of the coffee businesses (which can include coffee tourism) in coffee bean importing countries.

#### **7.3.2.1 Specialty Coffee Business**

Big coffee consumption areas have Specialty Coffee Associations such as USA (SCAA) (see SCAA, 2012), Europe (SCAE.) (see SCAE., 2012), and Japan (SCAJ) (see SCAJ, 2012). If you visit their official homepages, you will see how they conduct various coffee businesses alongside providing information on the coffee industry. The organisers attract people involved in the coffee sector through various methods. Box 7.1 shows the programmes provided by the Specialty Coffee Association of America. Several of these programmes are not offered free of charge. They also regularly organise coffee tour programmes conducted in coffee bean exporting countries for association members.

#### **Box 7. 1 Various Coffee related Programmes by SCAA**

- Best New Product Competition
- United States Barista Championship
- World Barista Championship
- United States Cup Tasters Championship
- Roasters Guild Coffees of the Year Competition
- Roasters Choice Tasting Competition
- USBC Brewers Cup Championship

*Source:* (SCAA, 2012)

Among the various programmes provided by Specialty Coffee Associations in different countries, I am keenly interested in their coffee education programmes for baristas (also called ‘espresso coffee bartenders’ (Daviron and Ponte, 2005a: 140)) or roasters. This shows the possibility that coffee bean exporting countries could launch similar coffee businesses in the future and the coffee education businesses in coffee bean exporting countries can be a good coffee tourism programme.

I held an interview with a participant in a coffee education course in Ethiopia (see Appendix 8). This particular coffee education course was organised by CLU in Addis Ababa, and was open to Ethiopian coffee exporters. Overall, besides some classes offered in Jimma University (focusing on coffee cultivation. See Appendix 9) and some coffee organisations and coffee-processing factories in Dire Dawa and Addis Ababa that have coffee tasting labs, there was no large selection of coffee education courses available to non-specialists. I asked the interviewee about the programme satisfaction and the interviewee replied as follows:

*“People who are already part of the coffee world will easily recognise the high quality of the course. I strongly recommend this course to people who are interested in coffee and live in uncultivated coffee areas. Who knows, they might even become jealous of this course and Ethiopia! There are these kinds of courses in coffee bean importing countries but I suggest taking them in coffee-growing areas instead. People can practice coffee roasting and cupping with high quality coffee without worrying about the lack of coffee.”*

From this source, I realised that coffee bean exporting countries need to establish facilities and human resources to provide sound coffee education courses that attract coffee lovers. However, all coffee bean exporting countries already have coffee laboratories for selecting and exporting fine coffees in government departments, private coffee companies, coffee cooperative unions, or coffee research institutes. Although Ethiopia does not as of yet have a large selection of

coffee education courses, I suggest that they open those spaces to the public and not only to coffee buyers or coffee exporters.

### **7.3.2.2 Coffee Museum and Coffee Theme Park**

I previously addressed coffee museums and coffee theme parks in coffee bean exporting countries, and I would now like to talk about such museums and theme parks in coffee bean importing countries. Many coffee bean importing countries have coffee museums (e.g. Japan, Korea, and the UK) with most of those museums being owned by private companies. The owners run various business activities through the museums such as coffee education, concerts, and restaurants, as well as showing coffee artefacts. There are coffee museums and coffee theme parks in different places in Korea although Korea does not grow coffee commercially. According to the personal book of one of the museum owners (Park, 2009), his coffee museum's model is the UCC Coffee Museum in Kobe, Japan. This museum is run by the biggest coffee company in Japan. Museum scales are different (the Japanese museum is bigger than the Korean one) but the contents are very similar. As these organisations already attract visitors interested in coffee, they are by default coffee tourism organisers.

### **7.3.2.3 Coffee Festivals and Coffee Events**

Many coffee bean importing countries such as the UK, Korea, Japan, and USA hold various coffee events including coffee festivals annually even if they may not grow much coffee commercially. They sell coffee beans or coffee makers, provide coffee experience such as coffee cupping, and also provide other programmes distantly related to coffee through coffee events. Most coffee festivals are run by small communities and do not have not long histories. Due to this, organisers sometimes postpone programmes to the following year as in the case of the Bath Coffee Festival in the UK.

### **7.3.2.4 Cafés or Coffee Houses**

There are many materials introducing café or coffee house cultures especially in Europe (Ellis, 1956; Cowan, 2005; Jang, 2009b; Ellis, 2011). Coffee culture in Italy – one of the renowned coffee producing countries that has a long coffee consuming history – is an example that cannot be overlooked. Many travel

books on Italy introduce Italian coffee culture and café culture. I found many video clips introducing Italian coffee culture or café culture on YouTube (e.g. Thomas, 2011). There are also many materials on café culture in America (Tucker, 2011; Schooten and Schooten, 2010), in Japan (White, 2012) and in New Zealand (Weaver, 2010). Weaver (Ibid) introduces café culture in Wellington, New Zealand and I could confirm this through various video clips found on YouTube. Simply through those video clips, I am not able to learn how they attract tourists to them because they do not seem to give an explanation.

### **7.3.2.5 Coffee Culture**

The rate of Scandinavians' annual coffee consumption per person is very high (ICO, 2012b). Some of the most interesting facts about Scandinavian countries is that they only import high-quality Arabica coffee and that some of them have their own coffee culture such as *fika* (coffee break, pronounced fee-ka) in Sweden and the Finnish coffee-drinking ceremony (Roberts, 1989). I argue that both coffee cultures are directly connected to their own amounts of coffee consumption. Perhaps this is similar to how Ethiopians consume half of their coffee production inside of Ethiopia due to their traditional coffee ceremony. As McDonald's does, Starbucks also provides different coffee beverages to customers depending on countries such as Greek Style Coffee in Greece and Green Tea Latte in Japan and Korea.

In my opinion, coffee bean exporting countries need to obtain coffee tourism ideas from various coffee businesses and commercial coffee usages in coffee bean importing countries.

## **7.4 Implementing of Coffee Tourism in Ethiopia**

In the case of Ethiopia, coffee and tourism are significant potential means for earning foreign currency, and the lack of initiative in combining the two can be a pressing matter. There are currently many development reports by development partnerships focusing on cultural and natural resources for tourism yet coffee tourism is not given much consideration. Rural Ethiopia has a high percentage of its people living in poverty while most of them are somehow involved in coffee farming. Under these conditions, Ethiopia has much potential through coffee

tourism with its abundant coffee resources. In this section, I would like to suggest how to implement coffee and tourism in the context of Ethiopia.

I believe that Ethiopia has something unique to offer compared to other countries when it comes to coffee tourism. Ethiopia's unique selling points are not only it being the birthplace of coffee, but also the thousands of varieties of coffee it grows and its rich coffee culture. This is further supported through Ethiopia's tourism resources such as its World Heritage Sites alongside its other relatively unknown potential tourism attractions. The first steps necessary for starting coffee tourism in Ethiopia are explained in section 7.4.4.

### ***7.4.1 How to Combine Coffee and Tourism?***

When I began this research, I wondered why Ethiopia has not developed coffee tourism despite its abundant coffee resources. The third research question in my PhD project was about the question at hand in particular. While I was conducting my fieldwork, I weighed this question through several episodes I experienced. I have not encountered any resistance to the idea of aligning coffee with tourism. The reason behind this is I think that the stakeholders I met realised the potential in connecting the two together. Existing coffee tourism and the opportunities of coffee tourism are discussed after this section.

#### **7.4.1.1 Coffee Factories / Coffee Organisations Tours**

In Ethiopia, coffee processing is mostly conducted in two areas: Addis Ababa and Dire Dawa (see Figure 3.1). I visited many coffee factories in the two areas, with over 70 of the coffee processing factories being in Addis Ababa alone. Most visitors are coffee buyers, and factory owners or managers kindly introduce the coffee processing stages and provide coffee tasting in their factories to visitors. Although it is not easy to access most factories by public transport, all facilities are located in close proximity. Due to access problems, backpackers or individual travellers face difficulty in experiencing coffee factories but if tour companies created a tour programme for visiting coffee factories or coffee organisations (CLU, ECX and so on), it could be a good urban-based coffee tourism programme. Most coffee factory owners were familiar with having visitors and guiding them around their factories because they have experience dealing with foreign coffee buyers. This leads me to believe that industrial organisations



in Ethiopia do, in fact, have the expertise to develop coffee tourism. However, their potential would certainly be amplified if they have some resources and staff members dedicated to coffee tourism as opposed to only the coffee industry. Nevertheless, I hope that famous tourism guidebook authors become interested in these sites as new tourism attractions in Ethiopia because it is very important to get those attractions promoted.

As discussed in Chapter 2, previous academic findings overlooked urban-based coffee tourism. For example, coffee factories require urban facilities and access to transport the coffee for shipping, and are therefore part of the urban-based coffee industry. Coffee processing tour programmes in coffee production areas have become better well known than in coffee factories. When I visited coffee factories in Addis Ababa and Dire Dawa, the coffee factories' management showed great interest in how they could develop coffee tourism as an additional side business to the factories' current output. Another observation I made is that all the coffee factories seemed to be located in the same area, and I thought of how easy it was to visit several factories once I was in their area. One must also understand that several of those factory owners have their own coffee plantations, which also provides an additional venue for observing the coffee production process in Ethiopia.

Based on the interest shown by the factory management, and based on their experience in organising visits to their factories and farms, I have reason to believe that the factories are willing to develop their own coffee tourism programmes for their visitors. As for whether visitors are willing to go to coffee factories, the factories often host coffee buyers who come to buy coffee directly from the factories. However, I think that this could change if tourists to Ethiopia would find out that they are able to visit coffee factories. In another episode, I put in touch several tour operators with coffee factories who eventually came to an agreement that the tour operators could bring tourists visiting Addis Ababa and Dire Dawa to the factories. These tourists may or may not be coffee specialists, but by letting them know that they have the option to visit, this may start some changes in tourist destinations.

#### **7.4.1.2 Certification Coffee**

In my estimation, there are roughly 21 million people in rural Ethiopia whose livelihoods depend on coffee. This is based on the estimation that 25% (CIA, 2013) of the 94 million population as of 2013 (Ibid) depends on coffee for their livelihoods, while 83% (Ibid) of the population is estimated to live in rural areas. Ethiopia is connected to different coffee certification activities (see Chapter 4). Depending on coffee cooperatives or coffee plantations, the certifications are also different. Some cooperatives have Organic, Fairtrade, Utz Kapeh, Bird-Friendly or Rainforest certifications but others have only one or two of those certifications. Many cooperatives have the Utz Kapeh certification and the reason is the easy application process. I have suggested having a Fairtrade liaison officer (there is no official FLO branch in Ethiopia but the liaison officer manages Fairtrade coffee promotion and education programmes) to create a Fairtrade certification products tour such as that of flowers, honey, and coffee. According to the Fairtrade liaison officer I met, they are showing venues if visitors request to see them. However, I suggest for Ethiopians to establish commercial coffee tourism programmes with those existing certification products network. Many coffee farmers collect honey around coffee farming areas. When I interviewed the officer, I learned that Ethiopian honey was not certified by Fairtrade but I think that the Ethiopians can somehow find a way to connect the different products when they conduct coffee tourism programmes. I must also emphasise that ethical tourism is a potentially significant source of both publicity and clientele for coffee tourism.

#### **7.4.1.3 Coffee Routes and Path Development**

During my fieldwork, I found that even commercial tour operators do not offer well-organised coffee tour programmes. I met many people involved in coffee and tourism sectors such as coffee tour operators, tour company owners, coffee farmers, and coffee workers and suggested that they develop various coffee routes and coffee roads. I told them the stories of Camino de Santiago and Jeju Olle trails (see 7.6.5). My fieldwork route (see Figure 3.1) can be a coffee tour route if someone wants to explore the Ethiopian coffee world. Ethiopians can develop coffee tour routes in various ways such as,

- By area: Western, Southern, Eastern, South-western and Addis Ababa

- By production: Forest, semi-forest, garden and plantation
- By ethnic culture: Oromo, Harar, Kaffa and so on.
- By tourism attractions: Mountain trekking, world heritage sites, hot spring, ancient religious/cultural sites, and so on

#### **7.4.1.4 Coffee Festivals**

I am proposing that all coffee growing areas develop their own coffee festivals for local residents and for outsiders. If the central government can allocate festival periods, many coffee lovers could enjoy different coffee festivals and their longer stays can influence local economies. I have attended several local events for various celebrations and found that organisers prepared various cultural events such as music concerts, lectures, or local food. Due to this, I realised that they could establish their own coffee festival or coffee events with their coffee resources that can include the coffee ceremony. I also thought about why many reports by development aid agencies did not typically show this kind of cultural landscape and tried to show a more “wretched” Ethiopia. When one reads various development reports on Ethiopian projects by the UNDP or the World Bank, one will be able to understand this situation. This is not only the fault of the development aid agencies. Perhaps this is to justify the continued work of those agencies in a place such as Ethiopia. I told many Ethiopians that “this is your (i.e. Ethiopians’) land and is not my land and you have to promote your inherited treasures such as coffee.”

As for how coffee festivals should be organised, in the case of Dilla (see 7.6.2) the local government could invite specialists from the outside to conduct and organise the festival. In other coffee growing areas, I think that within their means, it would be possible to create a festival on a much smaller scale. Possible activities in a coffee festival could include but are not restricted to: demonstrations of coffee processing, tasting different types of coffee varieties, selling local products from coffee producing areas (not necessarily only coffee-related), and showcasing different coffee producing areas’ local cultures.

I have attended some large festivals not specifically related to coffee organised by the central government, and also small-scale festivals organised by local governments or private organisations. During those events, I always encour-

tered an element related to coffee. This led me to assume that Ethiopia has the capacity to organise events more specifically focused on coffee not necessarily geared only towards foreign visitors, but towards Ethiopians themselves.

In another episode, when I visited Harar, due to the lack of water, they could not produce washed coffee. Instead, Harar produces sun-dried coffee. I found out from the people in Harar that they are curious to learn about the washed coffee process because it is different from their own process. In yet another episode, I took with me a group of Ethiopians from urban areas to different coffee plantations and coffee cooperatives mainly because they told me that they were interested in seeing such places. It was very exciting to them to visit such places because although they regularly consumed coffee, they had very little knowledge about how coffee was actually produced in Ethiopia and how it is processed. Therefore, coffee tourism cannot only be seen as something aimed solely towards foreign visitors, but could also be of interest to Ethiopians, too. Although Starbucks popularised the three main brands of coffee in Ethiopia (Harar, Yirgacheffe, and Sidamo), there are many other areas in Ethiopia that produce high-quality coffee. Relating this to coffee festivals, this could also be a reason for coffee festivals to be held so that there is a general sense of celebration around coffee and its related cultures.

#### **7.4.1.5 Coffee Education**

The specialty coffee market will be another opportunity for coffee bean exporting countries beyond just commercial coffee bean export. Many coffee enthusiasts want to know more about coffee and various coffee organisations in coffee bean importing countries provide diverse coffee courses such as coffee certifications. Currently, CLU in Addis Ababa provides a coffee testing course but it has yet to be made open for the general public. Moreover, there are many coffee industrial organisations and they can open similar courses with their current facilities. For example, if CLU provides an “indoor” course base, other coffee cooperative unions support local coffee farming areas tours for as an “outdoor” course base. Neighbouring organisations can cooperate on extended coffee education programmes. If Jimma University wants to open coffee education courses and they have an accommodation problem, I suggest that they open student accommodation. During university vacation seasons, their accommoda-

tions become empty for a few months because most students go back to their hometowns according to my research. Religious facilities (mosques or churches) can also become sources for accommodation in local areas.

#### ***7.4.2 Who is a Coffee Tourist in Ethiopia?***

I earlier raised the issue that coffee tourists would be different depending on their preferences of coffee destinations. Who are the coffee tourists in Ethiopia? I introduced the top 15 Ethiopian coffee bean importing countries in Chapter 4 as well as the three categories to which they belong (i.e. primary, secondary, and emerging) within the tourism market in Ethiopia (see Chapter 6). I argue that people whose visit purposes fall under either one of the two sectors of coffee *and* tourism can be considered as coffee tourists in Ethiopia. For example, the primary tourism market in Ethiopia is USA, UK, Italy, France, Germany and Saudi Arabia in 2009 (World\_Bank, 2009) and these countries are also high consumers of Ethiopian coffee (ICO, 2012b). Hence, people from these countries know Ethiopia, Ethiopian coffee, and Ethiopian tourism more than other countries.

#### ***7.4.3 How to Attract Coffee Tourists to Ethiopia?***

According to my research, there is no culture of marketing depending on countries targeted for their tourists yet it is my hope that stakeholders of coffee tourism in Ethiopia can actively promote coffee tourism depending on the countries. For instance, Korea, Japan, and China are categorised as East Asian countries but if Ethiopia wants to target coffee tourism promotion towards those three countries, their marketing strategies would have to be different for each market.

Ethiopian Airlines is the national airline company run by the Ethiopian government. When I met a manager at the Marketing Department, I asked for some promotional materials on Ethiopian culture from the manager. He provided several high quality materials filled with Ethiopian cultural heritages photos; according to him, they print those materials in places outside of Ethiopia such as Kenya. However, I could not find any coffee-related information – including the Ethiopian coffee ceremony – in those heritage photos the Ethiopian coffee ceremony – including in the promotional materials he provided. I suggested to him that he promote Ethiopian coffee as a cultural heritage and to cooperate with

the Ministry of Culture and Tourism, the Ministry of Trade, and the Ministry of Agriculture when creating promotional materials. The concerned stakeholders for coffee tourism need to cooperate in order to attract tourists and coffee tourists. We would be able to encounter visitors who come to Ethiopia for various reasons and fall under different segments such as coffee, tourism, Africa, research, development, or other matters. Marketing strategies have to be different for the different segments.

#### ***7.4.4 How to Commence with Coffee Tourism?***

According to my research, NGOs, coffee unions, overseas travel agencies, and small-scale coffee farmers conducted some coffee tourism programmes in Ethiopia although they did not recognise them nor categorise them as coffee tourism. The most surprising finding was that current programmes do not fully show local cultures related to coffee.

For coffee tourism to commence in Ethiopia, I suggest the use of existing networks and industrial organisations from both the tourism and coffee industries. For instance, I suggest the use of current networks of sustainable coffee initiatives such as fair trade or other coffee certifications (i.e. Fairtrade, UTZ Kapeh, Bird-Friendly, and Rainforest Alliance in Ethiopia) or tourism development initiatives (ecotourism, heritage tourism, cultural tourism or responsible tourism) in Ethiopia.

As a long-term plan, I recommend that tourism institutes teach something about the coffee industry such as specialty coffees or certification coffees. The same applies to the study of Agriculture. Currently coffee is mainly discussed in the agriculture field in Ethiopia, and the key players there need to extend their knowledge to coffee marketing and coffee tourism. If both industries can exchange their knowledge and the concerned stakeholders can cooperate to develop coffee tourism in Ethiopia, it will be feasible.

I would like to analyse current coffee tourism practices and highlight the opportunities for coffee tourism in the context of Ethiopia in the following section.

## 7.5 Existing Coffee Tourism in Ethiopia

When I first came across a typology of coffee attractions by Kleidas and Jolliffe (2010: 65), I wondered how many of these coffee tourism attractions I could find in Ethiopia. According to my fieldwork, I could not find any coffee theme parks in Ethiopia but Ethiopia has more interesting coffee tourism attractions than suggested by the typology as shown in Table 7.1. Although Table 7.1 is based on a table by Kleidas and Jolliffe (Ibid) that I had critiqued (see Chapter 2) because it does not differentiate between coffee bean exporting and importing countries, I developed the pattern they present to specifically address Ethiopia (a coffee bean exporting country), along with modifying the table to include location, visitor activities, and who is involved at the locality. The following table shows various coffee attractions I found in Ethiopia.

**Table 7. 1 Various Coffee Attractions in Ethiopia**

Typology	Coffee Tourism Attractions	Location	Visitor Activities	Who is Involved at Locality
<b>Natural attractions</b>	<ul style="list-style-type: none"> <li>• Tropical landscape</li> <li>• Various coffee production systems</li> <li>• Wild forest coffee growing areas</li> </ul>	<ul style="list-style-type: none"> <li>• Coffee growing areas</li> <li>• Examples: Kaffa, Jimma, Harar, Yirgacheffe, etc.)</li> </ul>	<ul style="list-style-type: none"> <li>• Visiting farms</li> <li>• Visiting plantations</li> <li>• Coffee Processing</li> <li>• Sightseeing landscape</li> </ul>	<ul style="list-style-type: none"> <li>• Coffee growers</li> <li>• Cooperatives</li> <li>• Local Government</li> <li>• Development agents</li> </ul>
<b>Human made – not originally designed to attract tourists</b>	<ul style="list-style-type: none"> <li>• Modern coffee houses in big cities</li> <li>• Street coffee culture</li> <li>• Coffee ceremony</li> <li>• Coffee roasting facilities</li> <li>• Coffee exporting factories</li> <li>• Coffee cooperative unions</li> <li>• Coffee farms</li> <li>• Coffee mills</li> </ul>	<ul style="list-style-type: none"> <li>• Urban areas</li> <li>• Rural areas</li> <li>• Coffee growing areas</li> <li>• Areas that do not necessarily grow coffee</li> <li>• Examples: Addis Ababa, Dire Dawa, Kaffa, Jimma, Harar, Yirgacheffe, etc.</li> </ul>	<ul style="list-style-type: none"> <li>• Have coffee experiences</li> </ul>	<ul style="list-style-type: none"> <li>• Cafes</li> <li>• Restaurants</li> <li>• Coffee factories</li> <li>• Coffee cooperatives</li> <li>• Coffee farms</li> <li>• Coffee industry organisations</li> <li>• Coffee research institutes</li> </ul>

	<ul style="list-style-type: none"> <li>• Coffee heritage</li> <li>• Local coffee shops</li> <li>• Coffee research institutes</li> <li>• Coffee quality control organisations</li> </ul>			
<b>Human made – purpose built to attract tourists</b>	<ul style="list-style-type: none"> <li>• Coffee museum (under construction),</li> <li>• Cultural restaurants served coffee ceremony</li> </ul>	<ul style="list-style-type: none"> <li>• Places that have such buildings or spaces</li> <li>• Examples: Addis Ababa, Kaffa</li> </ul>	<ul style="list-style-type: none"> <li>• Sightseeing</li> <li>• Coffee Ceremony</li> <li>• Museum</li> </ul>	<ul style="list-style-type: none"> <li>• Local government</li> <li>• Local business community</li> <li>• Central government</li> </ul>
<b>Festivals and special events</b>	<ul style="list-style-type: none"> <li>• Festivals served coffee culture</li> <li>• Coffee exhibitions</li> <li>• Coffee conference</li> <li>• Coffee competitions</li> <li>• Coffee cupping</li> <li>• Coffee harvesting</li> <li>• Traditional coffee culture</li> </ul>	<ul style="list-style-type: none"> <li>• Urban or Rural areas that host events</li> </ul>	<ul style="list-style-type: none"> <li>• Participation</li> <li>• Sightseeing</li> </ul>	<ul style="list-style-type: none"> <li>• Host organisation</li> <li>• Local government</li> <li>• Central government</li> <li>• Local business community</li> <li>• Development agents</li> </ul>

Source: Made by Author, modification of table by Kleidas and Jolliffe (2010: 65)

I would like to introduce my findings on coffee tourism practices in Ethiopia as follows although some of aspects alluded to are not specifically categorised as “coffee tourism” in Ethiopia.

### **7.5.1 Ecotourism in Coffee Growing Areas**

In 2007, two organisations—the Ethiopian Coffee Forest Forum (ECFF) and the Robera Private Limited Company (ROBERA) in Ethiopia—proposed a development project entitled *Integrated research and development of the coffee sector in Ethiopia* (Gole, 2007b). According to their proposal, they aimed to launch “coffee ecotourism” and suggest several tourism attractions associated with coffee although these too are undeveloped. I wanted to meet the team to learn more about their concept in detail as the idea of ecotourism through coffee in-



terests me and wanted to see their progress but was not able to get hold of them while I was in Ethiopia. I later learned from another international NGO's manager that they failed in implementing the project because it was not sustainable without financial support. Upon reflection, this experience particularly emphasises the significance of financial support as a key factor in implementation.

I also managed to collect information on another 'ecotourism pilot project' associated with coffee in the Sidama area (see Figure 3.1) from Samuel Kebebo, the Head of the Department of Culture and Tourism in the Southern Nations, Nationalities, and People's Region (often abbreviated as SNNPR). Many Ethiopians reacted favourably toward my research on coffee tourism and saw it as being an interesting ecotourism form. Mr. Kebebo also seemed to understand my project as a form of coffee-related ecotourism. In fact, this pilot project was a common coffee tourism model that I have thought of in coffee-growing areas. However, I could not go to the site because it can only be accessed by private car. I could not ask the government employees to take me to the place although they were interested in my research topic and wanted to hear my ideas while we looked at the pilot project together. They did not have cars of their own and did not even have computers on their desks (something I take for granted). After coming back to Addis Ababa, I met a coffee expert in a government department and learned more about this project, which I summarise in Box 7.2 based on the interviews with Mr. Kebebo and the experts.

### **Box 7. 2 Ecotourism Pilot Project with Coffee in Sidama**

- Project Title: Discover the Sidama green gold—visit the spectacular Sidama coffee trails
- Main programmes:
  - 1) Details of the coffee cycle production and all stages of processing up to roasting
  - 2) Sidama culture, biodiversity of the nature and archaeological heritages (i.e. Stele parks)
  - 3) Tasting the different coffee qualities and traditional coffee ceremony
- Location: Woreda of Aleta Wondo (64 km from Awasa)
- Organiser: Wottona Bultuma Coffee Cooperative
- Partners: SCFCU, Sidama Zone Tourism, Parks and Hotels (SZTPH), Sidama Zone Finance and Economic Development Department (SZFEDD) and Aleta Wondo Woreda Administration

Source: Author

Whenever I met any Ethiopian coffee specialists, I tried to get information on the progress of this programme and facts on the benefits that have accrued but could get only general information. However, when I visited the Sidama Coffee Farmers Cooperative Union (SCFCU) in Addis Ababa, the people I met provided me with the contact details of people associated with the “ecotourism with coffee” project (according to their expression). After I left the office, I realised that it was the same place mentioned in Box 7.2. As this example shows, many apparently connected industrial organisations do not share information with each other. Although I did not participate in their particular project, it seems to be a typical coffee tourism form in coffee-growing areas. According to the SCFCU, the cooperative is still conducting tourism programmes during coffee harvesting season. With regard to this kind of *simple* coffee tour programme in coffee farming areas, of key importance is how they keep attracting tourists to their place rather than to similar coffee tour programmes conducted by other coffee cooperatives or coffee farm owners in similar (or even identical) coffee farming environments. Whenever I met people who called this type of programme “*ecotourism with coffee*”, I strongly recommended them to call it just “*Coffee Tourism*” or “*Ethiopian Coffee Tourism*”.

### **7.5.2 Coffee Bean Hunting**

National and international coffee traders regularly visit coffee growing areas to obtain high-quality fine coffees. Although Ethiopia seems to be associated with strong negative images from the outside world, it is a significant player in the world coffee economy (see Chapter 2 and 4). Due to the different variations found in Ethiopian coffee’s tastes and aromas, Ethiopian coffee is used extensively in coffee blending and plays a key role in the blending process (Francis and Francis, 2006). Genetic varieties are also of importance to coffee growers who are looking to produce larger volumes of coffee beans that suffer from fewer diseases (Bekele, 2012). Therefore, obtaining high quality Ethiopian coffee is a very important task for coffee traders, roasters, and growers. The best method to get *good coffee beans* is by physically visiting coffee cultivation areas. However, most coffee growing areas are located in remote areas and are difficult to

access by common means of transport. According to my research, tourists rent cars to see tourism attractions regardless of the roads' conditions. Coffee traders also rent cars to obtain high quality coffee beans regardless of location or road conditions. As long as Ethiopia produces high quality Arabica coffee, coffee bean hunters will not stop visiting Ethiopia and will continue their coffee journeys.

**Figure 7. 3 Foreign Visitors in Coffee Growing Areas**



Source: (Burhardt, 2011)

There has been a recent surge in public interest regarding coffee - with connections to diverse issues such as health, social justice and individual well-being (see Kim, 2004; Tucker, 2011). I have also found it curious that the number of documentaries related to coffee has been increasing over the past few years (e.g. KBS, 2009; Francis and Francis, 2006; Kimmel, 2010; Thomas, 2011). According to these representations of coffee growing areas, visitors make use of 4x4 vehicles to visit coffee growing areas (see Price, 2011; Mercanta, 2012 and Figure 7.3). The scene seems simple when a foreign coffee trader or roaster visits such places by taking a 4x4 vehicle driven by a local driver. However, for short films or long documentaries related to coffee, many staff members and cars, and plenty of food are all also necessary to go with those individuals. I have witnessed several such teams visiting coffee farming areas to film or just to look around. I think that such examples can also be a form of coffee tourism.

I met many foreign coffee importers, roasters, and retailers in Ethiopia who were visiting to purchase good coffee. Jacques Chambrillon, from France, is

one such individual I met in Ethiopia. He is now a coffee roaster in Paris running a coffee shop. He also retails Ethiopian coffee to other coffee shops around Europe. I obtained many resources about the Ethiopian coffee industry from him. According to him, he only deals with Ethiopian coffee because of its high quality. He visits Ethiopia several times a year to maintain relationships with local coffee growers as other coffee buyers do. I met an owner of a huge coffee plantation thanks to him. When I was in Ethiopia, I noticed that many coffee importers, roasters or retailers visit Ethiopia to see coffee farmers regularly as Jacques does. Of course, we can say that all are coffee hunters are coffee tourism consumers in the context of Ethiopia. Japanese love Ethiopian coffee (Proma-Consulting, 2011) as they are interested in Ethiopian culture. When I visited a range of coffee growing areas, many coffee farm owners showed me Japanese business cards to ask me whether I knew the people concerned or not. Japanese coffee bean hunters can also potentially become a significant element of coffee tourism in Ethiopia. There are various materials describing journeys of coffee traders to find fine coffees (Price, 2011; Mercanta, 2012) or fair trade coffees (Cycon, 2007). I think that their journeys are a part of coffee tourism because their primary trip purpose was coffee in itself.

These glimpses suggest that coffee bean hunting is a form of coffee tourism in coffee bean exporting countries. I believe this kind of coffee business trip has to develop as a part of coffee tourism beyond simple renting transportation or hiring drivers. The existing infrastructure will certainly figure into potential coffee tourism activities, and their development will also be an important issue.

### ***7.5.3 Small-Scale Coffee Tourism through Tourism Attractions***

I also found two visual sources (i.e. WubeBereha, 2007a; WubeBereha, 2007b) promoting a tourism model with indigenous resources in rural areas in Ethiopia. In the videos, a young man introduces his home, his family's work, and the history of his house to the tourists. As explained by him in his narrative, all events that happen in the place of coffee production can be part of the tourism programme. The essential part of the programme is not coffee but the serving of the coffee in a special cultural ceremony. The man does not seem to be a professional guide but he is undertaking his role as a guide or as an interpreter of the coffee production process and the local culture. When I watched these vid-

eos, I thought that even small-scale coffee farmers in Ethiopia could start coffee tourism businesses with their own coffee resources and can even include a coffee ceremony performance. In fact, many tourists can experience paid coffee culture on the street performed by common Ethiopians and I have also chanced on similar experiences in Addis Ababa or local coffee growing areas.

Here is another case. Sherlock (2004) introduces a Greek-Ethiopian coffee farmer in her article on the idea of coffee tourism. This farmer grows a limited amount of coffee but is launching a tourism programme. According to the article, he has built lodges and tries to provide a well-preserved environment for the local flora and fauna. I could not visit the place during my stay but I hoped that they still continue with this business. Whenever someone tries to launch similar coffee tourism programmes with traditional lodges, I happily provided free consulting services to them in Ethiopia.

I admit that for common coffee farmers, it is difficult to provide typical coffee tourism programmes such as invitations to coffee cultivating, harvesting, or processing in their coffee farming areas although they can show coffee plants or provide coffee picking experiences to tourists. Regarding coffee processing, with the exception of owners of huge plantations or large-scale coffee cooperatives, it is not easy to organise coffee tour programmes for coffee tourists. I also noticed that recent foreign investors are establishing luxury lodges in coffee growing areas in Ethiopia. There is no research about the impact of their activities in local Ethiopia. I met a British woman running a luxury lodge in a coffee growing area in Ethiopia in a world travel market in London (WTM, 2013). She was actively promoting her lodge and Ethiopian tourism. According to her, the price is around \$300 a night per person (this presents the risk of the profits simply going to people who may already be wealthy, and certainly not to poor farmers). The implication of this for coffee tourism is that since she is an outsider and has access to information on what tourists may be looking for, her pricing system, approach, and services may set a standard for others wishing to enter the business. Also, for small-scale farmers who want to conduct coffee tourism in those areas, this kind of foreign investor might become uneven competition in the coffee tourism business. In some of my travels within Ethiopia, I encountered a curious reaction from Ethiopians related to foreign-owned eco-lodges:

regardless of showing their opinions on the matter, they immediately suggested that I should stay in one of these lodges just because they are run by foreigners just like me. When looking at the general concept of eco-tourism, eco-tourists try their best to benefit the locality but in such a situation in which foreign eco-tourists are taken to foreigner-owned eco-lodges, I began to wonder whether there is a problem in staying at such an eco-lodge if I wanted to somehow help the community. On another note, I was also surprised when I noticed that in the foreigner-owned lodges (and not only the eco-lodges), the spaces were decorated with superficial aspects of the local culture, while the actual amenities and food were not local hence not aiding the local community in a meaningful way.

#### **7.5.4 Commercial Coffee Ceremony**

Although the coffee ceremony in Ethiopia is known as a symbol of hospitality and that it is traditionally not exchanged for monetary gain, a commercial coffee ceremony – which I observed first hand in the field (See 5.1.4) – has developed nonetheless. I have considered how the coffee ceremony could be a tourism attraction or income source since I began my research on coffee tourism in Japan. When I started coffee tourism research for my Masters studies, my Japanese supervisor asked me about the significance of commercialised coffee ceremonies many times and I kept returning to this question until I completed my fieldwork. I made an interesting finding in a hotel in the South of Ethiopia: it was a very inexpensive hotel and the room conditions were quite bad. I stayed there for a night and the room structure resembled a prison cell because there was no window. Hence, many guests enjoyed spending time in the hotel's small yard before they went to sleep. I found a special coffee ceremony setting in the corner of the hotel yard. Female staff members conducted the coffee ceremony every Tuesday, Thursday, Saturday, and Sunday evening. However, the hotel was not just conducting coffee ceremony. The hotel I stayed in was selling coffee with its special setting while the coffee ceremony was being conducted. They put three cups of coffee, some popcorn, a small *jebena* that contained coffee, and an *olibanum* set on a round tray. The entire 'set' cost ETB 10. If they were to sell the three cups of coffee on the street, they could get ETB 6. Perhaps this is a new marketing method through coffee or even the Ethiopian coffee ceremony. I found another commercial coffee ceremony in a cultural restaurant in Addis Ababa. The setting for selling coffee ceremony is similar but the

price is twice that of what I saw at the hotel in the South of Ethiopia. Through those experiences, I realised that the reason for conducting coffee ceremonies in all hotels or restaurants regardless of region in Ethiopia is not just to attract guests or just show coffee ceremony. At an international conference in 2010, I explained that Ethiopia's coffee-related hospitality is not exchangeable with money (Yun, 2010) but the Ethiopian coffee ceremony is rapidly changing commercially.

### **7.5.5 Coffee Research**

Research tourism is discussed in the context of educational, scientific, and voluntary sectors as a niche tourism form (Benson, 2005). I would like to suggest "coffee research" tourism as a coffee tourism form in Ethiopia. I did not specifically encounter any "coffee tourism" researchers in Ethiopia during my stay but met many different types of researchers associated with Ethiopian coffee: fair trade, coffee varieties, coffee cooperatives, land use for coffee cultivation and so on. Although the coffee researchers I met did not seem to notice this, I argue that all researchers related to coffee issues (myself included) are certainly coffee tourists. As Benson (Ibid) states, those researchers' activities are connected to educational, scientific, or the voluntary sectors whether they intend it or not. Shaw (2010) says that fields of coffee researcher and coffee tourists are overlapped. Coffee tourism in relation to coffee research in Ethiopia also has great potential. There is no research on the coffee researchers' economic benefits in Ethiopia but coffee researchers or research groups stay in Ethiopia for over a month and their expenditure cannot be compared to a small group visiting Ethiopia on a day trip. I met a German university student who was conducting research on coffee cooperatives in Ethiopia and a Cameroonian postgraduate student who was conducting research on coffee farmers cooperative unions in Ethiopia. They had been staying in Ethiopia for over 2 months when I met them. I also stayed in Ethiopia for 6 months to conduct research associated with coffee.

I visited the Jimma Agriculture Research Centre, which is the biggest government supported agriculture and coffee research centre in Ethiopia. It is 12 kilometres away from downtown Jimma and there is no public transport that stops at the centre. All workers use their own cars or take shuttle buses provided by

the research centre twice per day. The location was inaccessible but the landscape was very beautiful and pleasantly green. According to researchers I met there, the centre is not open for tourists or the public but I suggested some ideas to coffee experts who work in the research centre. For example, they can open some coffee cultivating areas and coffee cupping areas to visitors without disturbing their research activities. All post-experimentation Ethiopian coffee beans pass through this institute before being introduced to public markets. I did not meet any foreign researchers there at that time but heard of foreign coffee plantation owners purchasing coffee beans from this research centre. There is a coffee gene bank (officially named the Choche Coffee Field Genebank supported by the IBC) approximately 40 kilometres from the Jimma Agriculture Research Centre. Kaffa is also building a similar coffee biodiversity institute by NABU, an international NGO. I argue that these coffee research institutes could create interesting coffee tourism programmes for the public such as basic, intensive, and/or advanced coffee cultivation courses on Ethiopian coffee or coffee itself for coffee enthusiasts or coffee researchers.

In regards to coffee research, I cannot stress enough the importance of one of the other places in Jimma I visited: the Agricultural Department in Jimma University. It is the biggest and most famous University regarding agriculture issues in Ethiopia. I also received ecotourism information as well as coffee information through several professors in the University. I was very impressed because the campus was huge and very well organised. I was interested in what they taught Ethiopian students regarding the coffee and tourism sectors. I managed to receive a copy of the curriculum syllabi from the Public Relations and Communications Office for the recent few years and looked at the contents associated to tourism and coffee (see Appendix 9). While they provided the materials to me, they suggested that I might become involved in the development of a syllabus on coffee tourism if they ever offer this program. There was a subject related to ecotourism in the Department of Natural Resource Management but they did not provide any course related to coffee tourism. I discussed the subject of ecotourism with a deputy lecturer but it did not seem practical. However, the lecturer was strongly interested in my research on coffee tourism. Regarding Ethiopian coffee itself, there were several interesting courses and I obtained a course outline for coffee production and processing although I could not attend any of



those classes. If this programme can be combined with an Ethiopian coffee cupping course, many coffee enthusiasts might join it.

In fact, I have been interested in learning about Ethiopia's coffee growing calendar and growing system because it is directly related to coffee experiences for coffee tourism in coffee farming areas. I could finally get physical information regarding this in Kaffa and the course based on Ethiopian coffee cultivation from Jimma University was very interesting to me. As I mention in Chapter 4, Ethiopia has four different coffee production systems, several thousand coffee varieties, and different harvesting seasons depending on the regions. If the University opens this sort of Ethiopian coffee course to the public with some experiences (farming, processing, roasting and cupping), it can be a competitive coffee tourism model among coffee bean exporting countries. The programmes can also be linked to the Jimma Agriculture Research Centre, the Choche Coffee Field Genebank by the IBC and the coffee biodiversity institute by NABU in Kaffa. Higher education organisations such as Addis Ababa University or Jimma University can develop coffee education course as degree courses. The development of such courses can certainly play a role in promoting coffee tourism in Ethiopia.

Regarding the coffee education course, coffee industry organisations could provide similar coffee education courses. When I was in Ethiopia, I met two Korean university students who were participating in an internship programme in a Korean research institute in Ethiopia and they were also coffee enthusiasts. I recommended some coffee education courses in Ethiopia to them and helped them to take a course. There are many organisations associated with coffee in Ethiopia (see Chapter 4). A representative of coffee quality control organisations is the CLU (It is an abbreviation of Cupping and Liquoring Unit but coffee experts just call it "*Sielyu*") in Addis Ababa. Both students took a 3-month course at the CLU and I had an email interview with one of them (see Appendix 8). I wanted to know about the general course environment through the email interview and found potential for coffee education tourism in the birthplace of coffee itself.

## **7.6 Opportunities of Coffee Tourism in Ethiopia**

What kinds of opportunities does coffee tourism in Ethiopia have? I would like to introduce my findings on the opportunities for coffee tourism in the context of Ethiopia in the following section. I also suggest how to implement this with the help of existing networks or concerned stakeholders.

### **7.6.1 Starting Country of Historical Coffee Journey**

Written material on coffee often introduces Ethiopia as the country of origin of Arabica coffee (in fact *Coffea Arabica*, see Chapter 4). During my stay in Ethiopia, I did not come across tourists whose primary purpose was to visit coffee's place of origin – Ethiopia. However, I found several books associated with visiting the birthplace of coffee. I would like to introduce two interesting books that I have come across although both are not for “scientific” readers. One is *The Devil's Cup: Coffee, the Driving Force in History* (Allen, 2000) and the other is *Keopi Gyeonmunrok (or Coffee Travel Essay in Korean)* (Park, 2009). Both authors are extreme coffee enthusiasts and consider Ethiopia as an important country for their coffee journey. One of the curiosities I found in both aforementioned texts is that the attitudes of both authors on travel to Ethiopia are what I find to be that of ‘pilgrimages’. Thanks to these books, I began to study pilgrimage tourism based on various cultural experiences that span beyond religious matters (see Collins-Kreiner, 2010a; Collins-Kreiner, 2010c). The nature of both authors’ travels cannot be placed within a purely commercial tourism boundary. Moreover, their admiration or impressions of Ethiopian coffee are drastically different from the images of Ethiopia appearing in development aid agencies’ reports. For the two authors, Ethiopia is a sacred ground or a holy place, and is not an inaccessible country. While they travel, they encounter people, cultures, and coffee in different countries including Ethiopia. Actually, 70% of the latter book addresses Ethiopia and seems to frequently refer to the former book. For a Korean text, it is an invaluable resource with information on Ethiopia and Ethiopian coffee. The former book is also translated into Korean.

I believe that other coffee journey books in different countries will be published soon due to the growing public interest in coffee. All Koreans I met in Ethiopia had Park's book (Ibid) in their hands or had read the book before coming to Ethiopia. The book's readers might become interested in visiting Ethiopia and

their journey must start at Ethiopia if they are really interested in coffee. My hope is that Ethiopia could be a proverbial Mecca for coffee enthusiasts in the future.

### **7.6.2 Coffee Festivals with Coffee Resources**

In the beginning of April 2011, I met a tour company owner (*Chapter Tours* in Addis Ababa), a tourism consultant (named Teddy – a known tourism specialist in Ethiopia) and a cultural magazine owner (named Henok) in Addis Ababa. We discussed my research topic and Ethiopia's current tourism challenges on our first meeting during which they showed strong interest in my research. After this meeting, I went to the South for my field research and forgot to follow up with them. When I came back to Addis Ababa, they contacted me to discuss several issues. In fact, they submitted an application to conduct coffee festival activities to a local government as soon as I left them. They then pursued fundraising activities before receiving the application results from the government while I was in the South.

The site was in Dilla, where I had finished my own field research (see Figure 3.1). They wanted me to join this project and I told them that I could support this event as a coffee tourism researcher during my stay. I went to Dilla again with their financial support and met two government officers I had previously met in the Department of Culture and Tourism in Dilla. The two government officers were very interested in this project even though I had conducted interviews with them previously regarding my own research topic. However, the higher stakeholders including the chief administrator were not supportive of this kind of a new project. After I left there, I had to conduct other field research activities and did not hear any updates on this event. One of the government officers (named Tsegaye) continued contacting me to discuss coffee festival programmes, schedules (when and how many days), and the process of the festivals. The first festival period was at the end of October in 2011 and the tourism consultant had published an article on this issue in his own magazine (Merawi, 2011). During the discussion with them, I was deeply impressed by their motivation in running the coffee festival. Actually, Henok and Teddy have organised a cultural festival in northern Ethiopia under local government support and they succeeded in the festival. The success here means that many tourists attended the fes-

tival and organisers did not lose on their investment. Henok and Teddy knew how to attract tourists and sponsors for their festival. There were several programmes associated with coffee in the festival and they wanted to apply them to the coffee festival. During my field research, I did not understand the reason behind the failure of the coffee festival in Dilla. However, upon reflection, I later understood that perhaps the largest factor behind the failure was that I did not put into account the landscape of power relations in Ethiopia in general, and in Dilla in particular (see 7.7.4).

Whenever I met people regardless of their nationalities or occupations, I was also cooperative in promoting this interesting event. According to my research, there were no coffee festivals in any coffee growing areas in Ethiopia until then. I was naturally very excited about this new coffee festival, which is a distinct form of coffee tourism. If they succeeded in conducting this event, it would be the first coffee festival held in the birthplace of coffee by Ethiopians. The organisers said that they would invite me for the festival in the future even if I returned to the UK after finishing my research.

Before leaving Addis Ababa, Tsegaye, the same government officer, called me to say that they moved the festival date from the end of October to the end of December in 2011. I understood that it might be the peak of the coffee harvest season in Ethiopia but at the same time I thought that most foreigners might have Christmas or New Year's holidays over this period. Therefore, I simply suggested that they should consider changing the date if they wanted to invite many foreigners to the festival. Ethiopia's New Year starts on 11 September and not on 1 January because of their different calendar system (see Chapter 6). It seemed they had not considered the Gregorian calendar and non-Ethiopians' schedules at the end of the year. The initial participants were very disappointed by the local government's slow decision-making and seemingly unprofessional behaviour. Although the main problem in this episode may at first seem to have come from the scheduling issue, I believe that there were other issues at play, perhaps related to power relations (see 7.7.4) and other issues of which I was not aware. Teddy told me many times that Ethiopia is different when perceived from the outside looking in and from the inside looking out. Teddy, who is a Belgian national of Ethiopian origin, may have said this to

somehow highlight the self-other position he may have as someone appearing to be Ethiopian yet an outsider at the same time, and also the general power relations in Ethiopia and how perhaps foreigners may not fully be aware of how they work mainly because they are excluded from some of the power relations' workings. I tried to follow up on the progress of coffee festival news from Ethiopia after returning to the UK but did not hear anything about it.

Whenever I met local governments involved in the coffee or tourism sector in coffee growing areas, I promoted this activity and encouraged them to conduct their own coffee festivals. I think that if many coffee-growing areas conducted coffee festivals on different dates during the coffee harvesting season, many tourists (domestic or foreign) would better enjoy Ethiopian coffee and coffee culture. I have suggested this idea on coffee festivals in coffee growing areas to the Ministry of Culture and Tourism because the Federal government can recommend different festival periods and support promotional activities on the national level. The coffee festivals will contribute to destination development, local coffee industry marketing, and image promotion of Ethiopian coffee itself. If organisers provide various Ethiopian cultural programmes in coffee festivals, foreign visitors can experience Ethiopian culture.

### **7.6.3 Existing Tourism and Cultural Attractions**

Ethiopia has 9 world heritage sites (one of which is a natural heritage site) (UNESCO, 2012d), and most of them are located in the Northern areas where coffee is not grown. However, these Northern areas also have resources for coffee tourism such as the coffee ceremony. Northern Ethiopians (e.g. Tigray people) use different types of *jebena*, roasting pans, and terms for their coffee ceremony (see Chapter 5). Their coffee culture is seemingly underdeveloped when compared to the Ethiopians of the South. I believe that places that do not grow coffee can also become coffee tourism attractions in Ethiopia through their coffee resources and existing tourism attractions. If there are UNESCO world heritage sites, they will have more opportunities to attract tourists. However, we must consider the residents' attitude towards the tourism development they want to achieve as I stated about my experiences in Harar in the Preface.

Ethiopia's SNNPR alone has 56 different ethnic groups. If each group were to showcase its costumes, different hairstyles, and traditional dances on a stage for only one minute, and without any detailed planning, we would be able to watch an interesting 56-minute performance. When I watched a Chinese cultural costume parade that celebrated all of China's 56 ethnic groups in Shenzhen, southern China, I was very impressed by their performance. Depending on the ethnicity, each group had different costumes, languages, hairstyles, and dancing styles in Ethiopia. Some cultural restaurants in Ethiopia such as Yod Abyssinia (2012) presented various ethnic dance groups and their traditional music as a cultural product to foreign tourists. Of course, these restaurants never forget to also include the coffee ceremony.

Based on my field research, I found that the coffee ceremony is conducted throughout Ethiopia. Tourists are able to experience the coffee ceremony, but I found that the northern areas of Ethiopia generally focus on introducing culture to tourists without placing emphasis on coffee. For example, tourists visiting Bahir Dar (in northern Ethiopia) to see Lake Tana and the Blue Nile River could find many attractions such as historical churches and other religious sites. However, there are also coffee growing areas (despite their small size in comparison to southern Ethiopia), which could be used as coffee tourism attraction sites. I noticed while visiting Bahir Dar that the tourism activities focus only on the religious sites around Lake Tana and the Blue Nile while overlooking an important resource such as coffee. The situation is similar in other cultural heritage sites in the northern regions of Ethiopia.

In another experience in the field, I noticed that along with the underdevelopment of the southern areas' cultural attractions, tourism as a whole is also underdeveloped. Despite these limitations, I strongly believe that there is much potential in developing southern Ethiopia as a coffee tourism destination. During my visit to the southern region in Ethiopia, I noticed a trend in which areas that place more emphasis on the coffee industry seemed to overlook tourism, and areas that focused more on tourism overlooked their own coffee-related sources. This led me to think that perhaps it would be useful for such areas to find a balance between their coffee and tourism industries. On a practical level, issues such as surveying coffee landscapes or coffee-related activities around

these heritage sites needs to be done to better understand what each area has to offer related to coffee tourism. Also, introducing coffee-related activities such as coffee ceremonies or visiting coffee growing areas could be added into existing programmes to make travel packages more attractive to tourists could be another possible approach.

In order to achieve further coffee tourism-related development at a given heritage site, I suggest that public and private institutions should promote coffee tourism resources around those heritage sites. Famous guidebooks should also recommend coffee tourism attractions alongside those heritage sites, which could be done if government tourism officers contacted the guidebook publishers to offer them more information on such resources. All these suggestions seem to begin with the urgent need for stakeholders to consider these existing tourism and cultural attractions for conducting coffee tourism.

#### ***7.6.4 Coffee Tourism with Development Projects***

When one visits Ethiopia, one of the impressive scenes might be the vast number of 4x4 vehicles with the names of various development aid agencies on the street. All cars from the United Nations have blue license plates while all cars from international NGOs have orange license plates. Although they have their own visiting purposes before coming to Ethiopia, I argue that they cannot avoid Ethiopian coffee if they travel anywhere inside Ethiopia. I wondered how they could be involved in coffee tourism programmes while conducting their projects and found a good example, which is as follows:

#### **Box 7. 3 Contents from the Promotion Flyer for Habitat in Ethiopia**

- Work alongside families building their homes with Habitat for Humanity Ethiopia in Jimma or Gondar
- Experience the historical, geographical and spiritual beauty of the Land and people of Ethiopia
- Visit Hanna Orphanage—supported by Ethiopians here in New Zealand
- Learn and understand the world of Fair-trade Coffee— Ethiopia is coffee’s birth-place
- Visit the world renowned Addis Ababa Fistula Hospital— started by a kiwi and his wife (Dr Catherine Hamlin)
- Visit the ancient Rock Hewn Churches of Lalibela...And much more!

Source: (Burg, 2011)

One of the NGOs (Habitat for Humanity, New Zealand) has been conducting a housing project in Ethiopia (Burg, 2011). I found their promotional materials (see Box 7.3). The full one-month programme consisted of building homes as their main activity, and cultural experiences in Ethiopia.

Table 7.2 shows their activity plans in Ethiopia. It costs approximately NZD 3,500 and included domestic transport fees with internal flights, food, accommodation, visa application fees, medical insurance, a donation to Habitat of NZD 650, entrance fees for tourism sites, t-shirt costs, and small incidentals. Participants have to pay for international flights separately. According to the itinerary, they were involved in the building project and visited several tourism attractions (e.g. Gondar or Lalibela, both of which are world heritage sites). They also visited the fair trade coffee office during their free time.

**Table 7. 2 Itinerary for Habitat in Ethiopia, 2011**

<b>Date</b>	<b>Activities</b>
<b>24 September</b>	Depart Auckland
<b>25th</b>	Arrive Addis Ababa– Ethiopia
<b>26-27th</b>	Acclimatise; visit various sites in Addis including Habitat Ethiopia Orientation
<b>28th</b>	Travel to Build Affiliates– Jimma or Gondar
<b>29-14th October</b>	Build days, with one day in each weekend reserved for local site seeing
<b>15-19th</b>	Travel to R&R destination– Lalibela– and fly back to Addis Ababa
<b>20st</b>	Visit Fair-trade Coffee Offices; free time
<b>21th</b>	Visit Addis Ababa Fistula Hospital, H4H Debrief; Depart to New Zealand (evening)
<b>23th October</b>	Arrive in Auckland

Source: (Burg, 2011)

Although it seems that they cannot experience Ethiopian culture or Ethiopian coffee fully, I can say that this is a part of coffee tourism in Ethiopia and other coffee bean exporting countries in the global south. I have suggested this sort of programme to development aid workers I met in Ethiopia. Kaffa was keenly interested in hosting this housing programme.



The case just mentioned above is about coffee tourism with development projects on house building. Before going to Ethiopia, I have read interesting articles on two blogs: one is written in English (Daniel, 2010) and the other is written in Korean (Matterhorn, 2011). The articles were about coffee tasting tour programmes in Ethiopia organised by USAID. I wanted to visit this organisation in Addis Ababa to ask about the programme in more detail but the office had already closed since the project ended. The Ethiopian counterpart started other projects unrelated to coffee. I managed to receive a one-page report about the coffee testing tour project from the new deputy (Fintrac, 2011). After I came back to the UK, I tried to look for related articles by other participants and found a video clip (Willembot, 2011). Through looking into the two blog entries, the report from USAID in Addis Ababa, and the video clip, I was finally able to understand the project.

As for the project organised by USAID, it was entitled *Cupping Caravans Ethiopia*, and was an ATE programme. According to my compiled findings, 14 coffee buyers from different countries visited coffee farmers and coffee mills in famous coffee growing areas in Ethiopia with coffee cup testing facilities. Participants showed their facilities and cup testing scenes to coffee farmers. The farmers tried coffee testing and had discussions with the participants. I found out that the same project was conducted in 2012 as part of the next promotional activity (Boot, 2012). In fact, the author, Boot (Ibid) has published "*Ethiopian coffee buying manual*" (Boot, 2011) supported by the USAID-ATEP. The program in 2012 was organised in collaboration with the Sidama and Yirgacheffe Coffee Farmers Cooperative Unions, Fintrac Inc. and Boot Coffee Consulting. Fintrac Inc. and Boot Coffee Consulting support Ethiopian coffee sector particularly in regards to coffee cup quality. Although it was an initial project for coffee specialists, it shows the diverse potential of future coffee tourism in Ethiopia. I especially recommend this programme to coffee experts and luxury tourists who want to enjoy Ethiopian coffee culture.

### **7.6.5 Coffee Route / Coffee Trails**

Ethiopia has four major production systems for coffee today and different coffee landscapes that strongly attracted me. Some coffee production areas are locat-

ed in dense forest areas. I believe that somebody who has seen these areas would have a very different view of Ethiopia, one quite divergent from the barren landscapes shown by many development aid agencies for use for their promotions. However, it is a big problem to go to the mountains and forests due to lack of significance placed on them by local residents. Despite this situation, I was still interested in coffee landscapes and tried walking through many coffee-farming areas. Due to this hard trekking experience, I lost five toenails while I conducted my fieldwork in Ethiopia.

Whenever I met local government officers or development aid workers in coffee growing areas, I suggested the idea of coffee trails or coffee roads.

**Figure 7. 4 A Sample of a Coffee Road (Coffee Trail Path)**



*Source:* Author

Figure 7.4 is a part of the Bebek coffee plantation (see Figure 3.1). Visitors can enjoy this sort of beautiful landscape with coffee for 18 kilometres starting from its entrance. The landscapes of forest coffee, semi-forest coffee, or garden coffee are totally different from those of coffee plantations. Coffee's cultural landscape in Colombia was designated by UNESCO as cultural world heritage

site in 2011 (UNESCO, 2011) when I was in Ethiopia. In a tourism expo in London in 2013, I met representatives of the Colombian tourism industry and was surprised by how actively they promoted the coffee landscape and how they focused on coffee as being a key feature of tourism in Colombia. The UNESCO coffee landscape designation certainly helped their pitch. I argue that Ethiopia has high potential regarding this same matter. Although Ethiopia has not actively promoted its coffee heritage sites, I strongly think that such promotion would benefit coffee tourism activities in Ethiopia. Coffee route development activities would not only promote the coffee of a particular region but also the entire landscape related to it. Such a development would include attracting more visitors to an area, and would also encourage local communities in coffee growing areas to actively find new ways of making use of coffee and other key resources to increase their income through tourism.

Regarding coffee trails, I would like to introduce an interesting trail recently established by a group in Korea: the “*Olle trails* (olle kil in Korean)” in Jeju island, Korea (Jeju-Olle, 2012). A Korean woman (Suh, Myunsook) walked the Camino de Santiago (see Murray and Graham, 1997; Santos, 2002), the famous pilgrimage trail (approximately 800km from France to Spain) and tried to apply the concept of the trail to Jeju, which is her hometown (Suh, 2008). Upon her return to Jeju, she and several volunteer members began establishing several hiking trails through the different hidden roads of Jeju. They restructured old paths and created new paths that cars cannot access. The first trail opened to the public in September 2007, and the twenty-first trail route was opened in November 2012 (Ibid, 2012). Each route has its own themes and people explore “peace, happiness, and healing” while walking (Ibid, 2012). The Olle trail completely changed Jeju’s tourism industry map and offered a walking boom to Koreans and foreign visitors. Many local governments tried to find their hidden paths in their areas and developed trails with their local culture as Jeju did. Several Japanese local governments also imported “Jeju Olle”, even using the same name (Kim, 2012) such as *Takeo Olle* in Kyushu Province, *Okubugo Olle* in Oita Prefecture, *Ibsuki Olle* in Kagoshima Prefecture. Kyushu Province paid 1 million Japanese Yen to Jeju Olle as a royalty to use the original name and to receive support for course development (Ibid).

I argue that Jeju Olle's experiences could be applied to walking trails for coffee in Ethiopia. I also hope that many coffee bean exporting countries could develop coffee roads or coffee trails using their environments as a coffee tourism product just like Camino de Santiago or Jeju Olle.

On a further note, I would like to discuss briefly a point on Ethiopian attitudes to walking trails. Although there is very little academic information on such a matter, government officers and tourism operators showed interest in the idea when I suggested the development of hiking trails to them. I also encountered many people who were walking on different trails in unpaved paths in rural Ethiopia, which seemed to suggest that although they were not necessarily tourists, they seemed to enjoy the walk. In another episode related to developing trails, an Israeli traveller who was a mountain biking enthusiast suggested that many of the trails in Ethiopia would be ideal for mountain biking, which has also become popular in different paths around Israel. This seems like a good idea considering that Ethiopia has some examples of hiking trails that are popular among foreign tourists such as those around Bale Mountain (which is also a famous coffee producing area), and these paths have been developed by foreign NGOs with the help of local communities. These are all examples that suggest that it is possible to develop hiking trails in Ethiopia, and that the development of these trails could be done in conjunction with local communities. These hiking trails would also be of interest to foreign tourists as we have seen in other examples. These trails could also be connected to coffee tourism when they are placed in areas that have potential coffee-related attractions such as coffee farms. In the case of Bale Mountain, tourism operators seem to mainly focus on the trails as the main tourism point of interest, yet the rich coffee resources in the area could become another important point of interest to tourists in the area.

So far, I have introduced various opportunities of coffee tourism in Ethiopia such as the historical coffee journey, coffee festivals with coffee resources, coffee with existing tourism and cultural attractions, coffee education programmes, coffee with international development projects, and coffee routes/trails. I suggest that coffee tourism stakeholders in Ethiopia ought to develop these opportunities with existing coffee tourism practices such as ecotourism in coffee growing areas, small-scale tourism with coffee resources, coffee bean hunting

by coffee buyers or coffee lovers, commercial coffee ceremonies, and coffee research activities.

## 7.7 Workable Frameworks for Understanding Coffee Tourism

In the following section, a framework for coffee tourism in Ethiopia is presented. This framework reflects issues I have examined previously such as benefits of coffee tourism, its challenges, and some of the considerations that are necessary to effectively run coffee tourism in Ethiopia. The recurrence of some of the points in this framework is not intended to be a redundancy but rather as a means to stress their significance as being part of a coffee tourism framework designed for Ethiopia based on my findings in the field.

### 7.7.1 Workable Coffee Tourism Framework

#### 7.7.1.1 People Involved in Coffee Tourism in Ethiopia

Over the course of my research, I always wondered who could potentially be a coffee tourist and a coffee tourism supplier. I had many discussions with my primary academic advisor and others on this matter yet it remained one of the largest challenges.

**Table 7. 3 People Involved in Coffee Tourism in Ethiopia**

Potential Coffee Tourists	Potential Coffee Tourism Suppliers
<ul style="list-style-type: none"> <li>• Foreign Tourists</li> <li>• People involved in the Coffee Industry</li> <li>• NGOs/ODA volunteers and specialists</li> <li>• Researchers / Scholars</li> <li>• Foreign students studying in Ethiopia for both degree and non-degree programmes</li> <li>• Business people</li> <li>• Missionaries</li> <li>• Ethiopian Diaspora Members Revisiting Ethiopia</li> <li>• Conference/Convention Attendees</li> <li>• Those on pilgrimage to religious sites in Ethiopia</li> </ul>	<ul style="list-style-type: none"> <li>• Governments (local and federal)</li> <li>• Certification organisations</li> <li>• NGOs/ODAs</li> <li>• Farmers</li> <li>• Cooperatives/Unions</li> <li>• Other people involved in coffee industry, tourism industry, and/or development</li> </ul>

Source: Author

Table 7.4 looks at both potential coffee tourists and potential coffee tourism suppliers. It is a list based on my findings from desk-based research and practical findings in the field. It must also be made clear that operators of coffee tourism in Ethiopia may possibly also be from outside of Ethiopia, while coffee tourists may also be Ethiopians themselves instead of only foreign visitors.

### 7.7.1.2 Organisation Involvement

Based on some of the needs of coffee tourism in terms of structural support, some possible ways for organisations to be involved are shown in Table 7.5. This does not negate the possibility for informal coffee tourism forms that could be run individually as well. This latter point is important to take notice of as the prevalence of informal economic activities are present in Ethiopia. An example of such a case would be the sale of coffee ceremony services on the street, which could also account for a proportion of potential coffee tourism activity in Ethiopia.

**Table 7. 4 Roles of Organisations Related to Coffee Tourism**

Organisations	Roles
Public level (local and federal governments)	Policy development and programming support
Higher Education Institutes	Degree- or non-degree programmes related to coffee tourism
Private level: Coffee Industry and Tourism Industry	Commercial implementation and product development
NGO / ODA	Development programming and aid activity
Cooperatives/Unions	Developing initiatives for regional needs

Source: Author

### 7.7.1.3 Factors Affecting Nature of Coffee Tourism

A workable framework must put into account factors that could potentially alter the workings of coffee tourism. As the following list shows (Table 7.6), these factors range from spatial and temporal considerations to the intentions of potential coffee tourists and the purposes of the coffee tourism suppliers. It must be emphasised that the benefits of coffee tourism are not only aimed at coffee farmers but also other workers in the coffee industry.

**Table 7. 5 Factors Affecting Coffee Tourism Activities**

Item	Details
<b>Visit Purpose</b>	Coffee tourists’ primary visit purpose and whether or not their visit purpose is open to change after visiting potential coffee tourism sites
<b>Supplier Goals</b>	Coffee tourism suppliers’ objectives and capabilities
<b>Location Impact (i.e. urban vs. rural)</b>	Examples: Barista competitions held in urban locations, academic conferences, business conventions – location affects coffee tourism activities based on available resources
<b>Resources</b>	Resources available at the particular region being visited. This refers to coffee-related resources and tourism-related resources. Given that each region in Ethiopia potentially has different resources, the type of coffee tourism activity would vary
<b>Seasons</b>	Seasonal factors at time of visit: Examples would be climate conditions, national/social/religious events, and coffee farming activities

Source: Author

#### 7.7.1.4 Practical Considerations of Impact

Table 7.7 presents a general listing of what needs to be considered when weighing the potential impact of coffee tourism.

**Table 7. 6 Considerations Related to Coffee Tourism Impact**

Item	Details
<b>Social/Cultural/Environmental Change</b>	<ul style="list-style-type: none"> <li>• Who will benefit and how will they benefit?</li> <li>• Who will be negatively affected and how will they be negatively affected?</li> <li>• What cultural changes will result from coffee tourism?</li> <li>• What social change will result from coffee tourism?</li> <li>• What are the environmental impacts of coffee tourism?</li> </ul>
<b>Challenges of Competition</b>	<ul style="list-style-type: none"> <li>• Some regions may end up copying coffee tourism products of others based on perception of what visitors demand.</li> <li>• Rural areas may become forced to present a particular culture that is not native to them just because they perceive their own culture as being of a lesser standing.</li> </ul>

<b>Impact on Productivity</b>	<ul style="list-style-type: none"> <li>• Who takes care of the farming responsibilities during the visit of coffee tourists?</li> <li>• Who takes care of guiding the coffee tourists?</li> <li>• Who hosts the coffee tourists?</li> </ul>
<b>Impact of Ethiopian Coffee Tourism on Other Countries</b>	<ul style="list-style-type: none"> <li>• How would other countries implement coffee tourism if they have no culture of coffee consumption?</li> </ul>
<b>On Agriculture</b>	<ul style="list-style-type: none"> <li>• How would coffee tourism affect farming of products other than coffee?</li> <li>• Would farmers shift to coffee farming and leave other products such as maize, sesame, etc.?</li> </ul>

Source: Author

A bifocal look at impact is necessary that puts into account both general considerations and sensitivities to the specific area in which coffee tourism is conducted. So I have presented a framework for understanding coffee tourism in the context of Ethiopia. However, it is also important to weigh the expected challenges facing coffee tourism in order for a framework to be meaningful. In the following section, some of the major challenges I expect to face coffee tourism in Ethiopia are presented. The challenges I particularly focus on include: different understandings of coffee tourism, coffee tourism as a new concept to people, lack of exchange between industries, inaccessible coffee growing areas. This discussion will lead to a discussion on power landscapes of Ethiopia in 7.7.4, which is also related to the aforementioned challenges.

### **7.7.2 Budget Plan for Coffee Tourism Package**

According to my experience, Ethiopia has a particular tourism culture and people who work in the tourism sector tend to rely on outsiders and do not try to create new tourism products. Although I was interested in coffee trails in Ethiopia, I could not find proper tourism products through which to enjoy Ethiopian coffee and its landscapes. Hence, I asked a tourism agency to sell a package programme on interesting coffee routes. If the owner provided a good programme to me, I tried to use their services even if they asked for a high price. However, the programme was unattractive to me. It cost USD\$2,562 per customer. This price suggested by the tourism operators seemed very expensive considering my budget as a student. I felt that the tourism operator was not able



to readjust for the budget I was working with in order to partake in his coffee tourism package. I had to reject the offer on the grounds of the package price.

The rate exclusions and inclusions are as stated in Box 7.4. Several elements of the rate details seemed to be flexible, while others were not. I would have liked to see more details price breakdowns for options that would have been possible for me as a coffee tourist taking the coffee tourism package.

#### **Box 7. 4 Rate of a Coffee Tourism Package Programme**

**Rate includes:**

- 2-wheel drive car with fuel, insurance and driver's allowance
- Hotel accommodation (single room)
- English speaking guide service
- Entrance fees in every attraction sights
- Local guide services
- Government tax

**Rate excludes:**

- All meals
- Personal expense (e.g. tip, laundry, and photo shooting)
- Alcoholic beverage

*Source:* A Travel Agency in Addis Ababa

Since the implementation of coffee tourism packages is still not standard practice, the prices for such packages are subject to variation. In order to know a reasonable coffee tourism package price, I asked a tour operator in Addis Ababa for an estimated price. Table 7.7 shows the tour operator's breakdown of the minimum price for such a tour, which seems more reasonable than what the previous tour operator suggested. The budget plan in Table 7.8 is actually aimed at field researchers spending one month in Ethiopia. The price approximate in USD is based on exchange rates as of December 5<sup>th</sup>, 2012.

This seems to suggest that there is a possibility to change the details of a coffee tourism package tour to suit the traveller's budget and requirements. Also, this tour operator's breakdown in Table 7.7 does not put into account some of the other fees such as those of local guides or coffee specialists. Tourists who

wish to use the coffee tourism package programme may need to consider these potential additional charges.

Further to Table 7.7, I would like to give additional information based on the feedback of the tour operator. As transportation is a challenging matter at times, and that one needs to arrange car rentals in Addis Ababa before going to other regions, the budgeted daily average travel is for 200km in a normal 4x4 station wagon. Costs also vary according to the number of days and kilometres to the coffee plantation area. The quotation explained in Table 7.7 includes vehicle rental cost, fuel expense, driver allowance and 15% government tax. Also, a driver who speaks English and knows most of the coffee plantation areas would be necessary, although they would not be specialists in the field of coffee in Ethiopia. Finally, the vehicle is comprehensively insured and strong enough to travel to remote areas.

**Table 7. 7 Budget Plan for Fieldwork in Ethiopia**

Item	Details
<b>Domestic Airline</b>	<ul style="list-style-type: none"> <li>• Addis –Jimma –Addis: \$110</li> <li>• Addis – Dire Dawa – Addis: \$132</li> </ul>
<b>Domestic Transport</b>	<ul style="list-style-type: none"> <li>• Day 01~03: \$155 per day</li> <li>• Day 04~07: \$140 per day</li> <li>• Day 08~15: \$125 per day</li> <li>• Day 15~30: \$115 per day</li> <li>• Day 30 and above: \$105 per day</li> </ul>
<b>Accommodation</b>	<ul style="list-style-type: none"> <li>• Hotels in Addis \$25~\$350 per night (depending on the quality)</li> <li>• Small hotels and Guest houses: \$25~\$60</li> <li>• Axum, Plaza, Queen of Sheba: \$60~\$90</li> <li>• Jupiter international, Deliopol, Panaroma, Beer Garden Inn: \$90~\$110</li> <li>• Intercontinental, Harmony: \$115~\$140</li> <li>• Hilton, Radison Blue: \$185~\$245</li> <li>• Sheraton Addis: \$260~\$350</li> <li>• Outside of Addis hotels: average cost \$40 per night</li> </ul>
<b>Sundry</b>	<ul style="list-style-type: none"> <li>• Average meal cost with bottled water, soft drinks: \$12~\$15</li> <li>• Mobile card, laundry, Internet and other costs and so on</li> </ul>

Source: Arranged by Author Based on Tour Operator Feedback

In regards to the coffee tourism package routes, I also managed to obtain an itinerary for a coffee growing areas tour from the agency (see Appendix 7). Most tour companies provide similar conditions for other tour package programmes to foreign tourists. According to the itinerary, the programme includes representative coffee growing areas but they just introduce coffee growing areas and do not provide Ethiopian coffee information to tourists because the agency does not have any specialty coffee specialists, which is inconvenient for foreign tourists who go to join this kind of programme and have a better knowledge about Ethiopian coffee. Currently, specified coffee tourism programmes based in Ethiopia organised by overseas tourism companies provided their services with coffee specialists (e.g. *Focus\_on\_Tour*, 2006; *Adventure\_Associates*, 2010). I hope that the tourism agency could develop this programme with well-organised coffee routes in more practical and attractive ways.

## **7.8 Expected Challenges of Coffee Tourism in Ethiopia**

Several coffee industry organisations have been contacting me to ask about commencing coffee tourism projects after I arrived in the UK from my fieldwork. They focused on initiatives of coffee tourism but I suggest that they need to consider the challenges of coffee tourism. The following gives more information on the major challenges of coffee tourism in the context of Ethiopia along with my recommendations.

### ***7.8.1 Different Understandings of Coffee Tourism***

When I arrived in Ethiopia, I was certain that Ethiopia was in fact a real coffee paradise. I encountered coffee every place to which I went and was constantly served coffee by Ethiopians. Coffee is a very common commodity for Ethiopians. I often think that this is somehow akin to how many Asian countries eat rice and that there exist many kinds of rice. Asian countries have various rice related foods and cultures but many Asians probably do not think that rice could be a tourism resource although several countries have nice rice museums such as Korea (MIFAFF, 2012) and Japan (Yun, 2008). For me, Ethiopian coffee is similar to Asian rice for Ethiopians.

Whenever I talk about my research topic of coffee tourism to Koreans, Japanese and Europeans, I notice that they immediately announce that it would be an interesting tourism programme. Most of them imagined that coffee tourism could be related to picking coffee cherries or observing coffee growing areas. Whenever I asked about coffee-growing areas tour programmes, I was told that I could see many coffee plants easily anywhere even Addis Ababa and to visit other tourism attractions instead because they are more interesting. I argue that coffee is too familiar a thing to Ethiopians and they do not think that it could be a tourism attraction.

I visited the Ministry of Culture and Tourism to get a recommendation letter and some information. When I showed a recommendation letter from my supervisor to the people working in the Ministry, they were initially very confused. I had to journey through the entire building to meet the key person. I tried to go to the public relations department at first because I met somebody who works there on my last visit, but I wasn't allowed to go there directly. The Ministry consists of two big sectors: culture and tourism. They didn't know how could coffee tourism be classified because it can be related to both the cultural sector and the tourism sector. Hence, I had to visit both culture and tourism departments. As a final point, I accidentally got to see the state minister and he sent me to the public relations department with his notes on the letter from my supervisor (see Appendix 3). I met the director of public relations there and explained my research topic. While looking for the key person for the recommendation letter, I realised that coffee tourism might be considered vague to normal Ethiopians. Coffee may be an agricultural product or export goods in other coffee bean exporting countries but the position of coffee in Ethiopia is beyond those as I explained in Chapter 4.

The *commonness* of coffee and the *vague* concept of coffee tourism might be a big challenge to conduct commercial coffee tourism in Ethiopia. Regarding coffee, their understanding of coffee tourism was different from that of people from outside of Ethiopia. Additionally, the Ethiopian government has recently focused more on the coffee commodity market than on specialty coffee (see Chapter 2) and this might be an obstacle for coffee tourism in the future. This demonstrates

the different understandings of coffee and development by stakeholders of coffee tourism. In “Category 1” (See Table 2.1) of my conceptual framework, I look into notions of development theory, post-colonialism, power relations, and Africanism/Reformed Orientalism. When looking back at the examples given, it may be argued that the concept of development is different depending on the point of view and their contexts: it is important to make provisions that the goals of development, the desired results of any such development are not universally equal (See 2.2.1). Coffee tourism initiatives would also be different depending on where they are taking place, who is the target coffee tourist, and the available resources at the chosen sites. These differentiations need to be comprehended in order to overcome obstacles preventing the bridging of coffee tourism understandings.

### **7.8.2 New Concept to People**

I met a Japanese development aid worker who was involved in the coffee sector before I conducted my fieldwork in coffee growing areas. His working place is located in one of my fieldwork areas and I wanted to ask him about fieldwork preparation. He provided me with several contact details and various fieldwork tips in coffee growing areas based on his experiences. While talking to me, he requested several times not to mention the term “coffee tourism” to coffee farmers in their activity areas when I visit with them (his project was associated with forest management and he and his colleagues were teaching the importance of forest management to coffee farmers). According to him, it took time to make coffee farmers understand their project at the initial stage and they might become confused if I tried to introduce the coffee tourism concept to coffee farmers regardless of whether my coffee tourism concept would be useful to them. I see this as being connected to another issue related to power relations and development in the global south (See Chapter 2). For example, the Japanese development aid worker *might* be right and certainly did give me some useful advice, and although he does represent the village by any measure he is a key decision maker, which presents a complex power relation. Furthermore, access to education and training offered to locals is often not created based on their demands but are sometimes created by outsiders, such as in this case the development aid teams. In this kind of situation, it is important to understand that

being able to create a suitable educational programme that is useful to locals is not easy to create.

It would be a large undertaking to initiate coffee tourism with people who do not have knowledge about it. I found several impressive stories on coffee tourism in coffee farming areas elsewhere in the world (e.g. Putnam, 2007; Karlsson and Karlsson, 2009a; Harvey and Kelsay, 2010; Goodwin and Boekhold, 2010d). All were community-based tourism with foreigners and we do not know whether they sustained their development activities based on coffee without foreigners' help. When I was in Japan, I attended a course on social capital for one semester. In this course, I learned that Fukuyama (2001) defines social capital as an instantiated informal norm that promotes co-operation between individuals. I became interested in social capital and extended my interest into key elements of successful development regions. Based on interviews with development practitioners and tourism experts and the study of social capital theory (e.g. Grootaert and van Bastelaer, 2002; Herreros, 2004; Sato, 2005; Arneil, 2006), it is suggested that the following resources are ideally required to achieve successful tourism: reasonable aid, a charismatic leader, the sharing of a vision, self-supporting residents, education training, good relationship of communities, mutual trust, and external/internal volunteerism. Most regions or organisations that have shown successful development experiences possess said conditions. I attended two festivals in Korea and Japan to conduct research on the key reasons of their success and published the reports in Korean (Yun, 2007b) and in Japanese (Yun, 2006a). I often questioned how I could contribute to coffee farming areas through social capital growth. In response, I decided to become involved in a development project in a coffee farming area with locals and conducted research there (see Chapter 8).

### ***7.8.3 Lack of Exchange Between Industries***

While I met local government officers from the departments associated with culture and tourism in coffee-growing areas, I found that most of them were not specialised in the tourism or cultural fields. Some government officers in those areas even suggested that I should visit Addis Ababa whenever I requested some promotional materials for their areas and their coffee. In those departments, finding people who can communicate with me in English was also not

easy. According to my fieldwork, tourists do not seem to visit local tourism offices. Moreover, there is no inter-departmental exchange of knowledge between, for instance, tourism and coffee or trade and coffee. Further examples to this will be presented in 7.9, particularly in relation to globalised capitalism (see 7.9.1), the ghost of colonialism (see 7.9.2), the socio-political elites (see 7.9.3), and urban centrality (see 7.9.4). This lack of exchange between industries as related to the examples give demonstrates how complex it is to develop coffee tourism.

#### ***7.8.4 Inaccessible Coffee Growing Areas***

All coffee growing areas are not popular tourism attractions and they were generally not easy to access by normal means of transportation. Moreover, they do not have enough tourism infrastructures such as accommodation, restaurants, entertainment venues and so on. Some private coffee plantations provide free accommodation to their guests (e.g. coffee buyers) but most of them are of low standard. The owners of coffee plantations have to consider that all coffee importers are not rich but at the same time all are not poor backpackers. Moreover, I could not find any business activities except coffee trading in the plantations. All headquarters of coffee plantations are located in Addis Ababa like tourism offices and managers I met did not consider other extra businesses using coffee. Some coffee plantations did not even provide any drinking coffee to visitors for income or hospitality. Of course, it is not their duty to be hospitable but it would be a good way to find promoters for their coffee plantations. This must improve for future coffee tourism.

Further to the challenges mentioned, other pressing matters also need to be examined. One of these other considerations include the very nature of the power landscape in Ethiopia, under which comes the idea of globalised capital, the ever-present ghost of colonialism, the socio-political elites, and the urban centrality of power. In the following section, I will address these other issues that I believe are important for the understanding of the situation particular to Ethiopia.

## **7.9 The Landscape of Power in Ethiopia**

The concept of 'landscape' is not '*an object to be seen or a text to be read*' (Mitchell, 2002) and it is '*closed to medium as social or cultural force*' (Ibid). I would like to introduce various power landscapes I have experienced in Ethiopia and to analyse them in this section. Understanding these power relationships might hold the answer to how the coffee tourism in Ethiopia could be initiated practically, and their reinforcement could potentially lead to a positive development of coffee tourism.

### **7.9.1 On Globalised Capitalism**

Globalisation (Wills, 2005) is an unavoidable issue in Ethiopia. We need to consider the impact of globalised capitalism in Ethiopia to initiate coffee tourism. I would like to focus on issues associated with the coffee and tourism industries here.

Before coming to Ethiopia, I had heard from some foreign businessmen that the Ethiopian government did not permit any foreigners to run coffee farming businesses in Ethiopia, but I found upon my travel to Ethiopia that these regulations have changed and that many foreigners from places such as Brazil and other countries run their own coffee farms in Ethiopia. I even met a Korean who is one of those foreign coffee farm owners in Ethiopia. The only information I obtained on the matter is a list of the Ethiopian coffee growers, producers, and exporters association members from that did not elaborate on the nationalities of the members (e.g. Boot, 2011). In an interview with Land Administration Expert Mr. Genizeb of the Agricultural Investment Land Administration Agency, although he told me that I could obtain the details of foreigners investing in Ethiopia, he stated that the Ethiopian government encourages foreign investors to co-invest with Ethiopians and that foreigners are able to only lease land and not buy any.

As of 2013, Starbucks did not have any retail branches in Ethiopia yet and had only two branches in Africa, which are in Egypt and Morocco. However, when I visited an American NGO based in Addis Ababa, I discovered a Starbucks signboard in an office in the same building. The deputy director of the NGO said that Starbucks was preparing to start activity in Ethiopia but he was not quite



sure about the nature of this activity which I assumed could either be a farmer support centre project (as in the case of Costa Rica in 2004) or an actual coffee shop chain business. Nestlé, the Swiss multinational food and beverage company, has 13 regional offices in Africa (Nestlé, 2013) and I have visited its offices in Ethiopia. According to my research, the activities of Nestlé in Ethiopia are less focused on coffee production in comparison to its other products such as Nido powdered milk (curiously, reused empty Nido powdered milk cans are often seen around Ethiopia containing other items such as coffee beans or as a measuring unit among merchants) while it is not actively involved in public relations within Ethiopia. Nestlé's production activities suggest that they are more focused on nutrition issues such as child nutrition rather than on coffee. However, in Ethiopian supermarkets, one could find seemingly imported instant coffee made by Nestlé with its product labels written in Russian.

Green Land Tours & Travels is the biggest travel agency based in Addis Ababa. I have heard that the owner is an Italian and Ethiopians want to work there due to its reputation for providing good salaries. According to my research, this travel agency has influenced the Ethiopian tourism industry both negatively and positively. Many sole tour operators who started tourism businesses have worked in the company as car drivers or tour guides. Some tour operators I met said they applied their lessons from Green Land Tours & Travels (or as people in the Ethiopian tourism industry affectionately call it: 'greenland') to their own tourism businesses. As I have suggested, there are also some negative impacts on the Ethiopian tourism industry from Green Land Tours & Travels. During my stay in Kaffa, I encountered many foreign package tourists from places such as Germany or France staying in the same accommodation I stayed. They always carried along all necessities such as water or oil on their four-wheel drive vehicles, and brought their own chefs to cook their meals. They only spent money on their accommodation and moved to other places leaving behind a considerable amount of rubbish. Ethiopian drivers and guides did not care about the natural environment around the accommodation and ignored local people (such as the accommodation's manager or guard) pretending as if they were of the status as the German or French tourists. The latter issue may be related to following section: colonialism.

### **7.9.2 On the Ghost of Colonialism**

Ethiopians I met often said to me (and in a proud manner), “we were never colonised by Western powers, unlike other African countries”. However, there was a time that Mussolini’s Italy occupied Ethiopia for five years between 1936 to 1941 (Sbacchi, 1997). Such historical events influence many aspects of Ethiopia. For example, many old buildings in the country show strong influence from the Italian style architectural aesthetics (that even show their nuances on gate designs, bathroom facilities or power sockets). As an example, according to my interviews with a Japanese researcher who conducted field research in Gondar, Ethiopia for a number of years, there are over three hundred buildings built during the Italian occupation period. A large portion of the city’s wealthy class live in those buildings and they import Italian made products whenever they remodel or rebuild those houses. I have visited Gondar and found elements of Italian architecture in its old hotels and in new buildings. Visitors also know that they could have spaghetti, pizza, or lasagna even in the remote areas in Ethiopia. I met many Italian tourists in Addis Ababa, and many hotel concierges or travel guides spoke Italian fluently. All these clues led me to feel that Ethiopians live with the ghost of colonialism hanging over them just as Koreans still live with the ghost of Japanese colonialism well after gaining independence. When I arrived in Japan at first time, I could not distinguish the difference between Japan and my native Korea. In my experience, many people whose countries had been colonised in the past do not generally show any sense of remorse about their own colonial – and possibly post-colonial (Ashcroft et al., 2000) – histories. For example, a friend of mine from Bahrain studying in the UK said that he is very familiar with high street stores in the UK such as Boots, Costa Coffee, Debenhams and Marks & Spencer because his country was a “British protectorate” until 1971. Many Cantonese-speaking students from Hong Kong I met in my accommodation tended to ignore the accommodation regulations on the required use of UK-Standard electricity adapters saying that their electronic devices from Hong Kong are of the same system as that of the UK. I always found their stance on this issue peculiar because I assumed that they would somehow feel a sort of sensitivity about the issue as the electricity system in Hong Kong demonstrates British colonial roots but instead noticed that they did not demonstrate such feelings.

In 2007 and 2008, I conducted tourism research in Harar. During my stay there, I found an association related to travel guides based in the city and even met several members of the association. According to them, theirs is not an official organisation but are certified and some members had taken tourism training courses supported by central and local governments. I asked them for any printed materials they provide as part of their guide services aimed at foreign tourists. One of members told me that they use very informative materials for their activities and I asked them to show me only the material related to Harar. I was excited to see the materials but the materials they brought were the Harar part of Lonely Planet. I faced the same situation when I asked for some material on Harar tourism from a local government officer.

On one occasion, I met Ethiopian staff members in an international NGO in a rural area. Regardless of their specialty sectors, the focus of the NGO was Ethiopia's development. This NGO was involved in Ethiopian coffee and natural resources. However, the two Ethiopian staff members in the NGO ignored the local government and local people and showed respect only to foreign staff in their NGO's headquarters in Addis Ababa. Those two Ethiopian staff members invited me to an exhibition event held in Addis Ababa (Go\_Green, 2011). Many participants from coffee growing areas promoted their coffee and their regional tourism while these two staff members actively promoted their NGO's activities instead of their assigned region's tourism and coffee. I asked them whether they had discussed this issue with their local government officials to which they replied that they had not. According to my interview with them, they do not trust local government officials because they believed that most of them were not specialists in their sector and easily changed their work positions or even quit their jobs. In addition, the money for their activities comes from the foreign NGO. Unfortunately, this case is not only restricted to Ethiopia.

### ***7.9.3 On Socio-Political Elites***

I visited several camps used by the only Korean road construction company in Ethiopia during my fieldwork. Thanks to this visit, I learned about the labourers' lives and activities in Ethiopia. Their camps are located in remote areas and are very far from urban areas but all were very safe places to me. However, the Korean company gave their employees extra risk benefits because they had to live

in Africa. I met a Korean researcher who had lived in Afghanistan in my University. She told me an interesting story about how many Koreans in Afghanistan receive extra risk benefits because they live in dangerous place although their actual living places were in very safe walled compounds. She suggested that this might be because Korea is still a developing country in terms of international relations. During my stay there, there was a strike by Ethiopian employees in one of the camps. I heard that Korean employees visited Ethiopian government departments very often and sorted out such situations in a typical Korean style. Although this particular company is only ranked twentieth in size among Korean construction companies, it is treated in Ethiopia as the top company in many rural areas and its Ethiopian employees pretend as if they were more privileged than those who did not work there.

Also, I encountered several Korean missionaries in Ethiopia and saw that they reported to me about Ethiopia negatively. According to their reports, Ethiopia is an uncivilised country and that they must support this 'miserable' country. One missionary confessed that she felt guilty because she used donations she collected for her church to pay for her daughter's education in an international school instead of her own missionary activities.

These examples led me to think that Korean activities in Ethiopia are quite bad but this issue is not only related to Korea. I have seen foreign researchers who conduct research on poverty staying in expensive hotels because they told me that they hated the bedbugs that plagued many rooms in Ethiopia's cheaper hotels. I have also seen a researcher who flew on business class say that "there are many poor people living on less than USD \$2 a day in Africa" to explain to people just how poor people in Africa are.

All the people I mentioned above are part of the power group – or power groups – in Ethiopia we can meet easily regardless of their nationalities. I have also met several middlemen related to the coffee industry. They have many opportunities to meet foreign coffee hunters, foreign researchers or development agents. One of the middlemen I met had three different offices. Depending on our conversation topic, he decided in which office we should meet. He has his own four-wheel drive car and his house looked luxurious with its fancy Italian

designed gate. The general manager of OCFCU looked like a stereotypically impoverished Ethiopian in the movie “Black Gold” (Francis and Francis, 2006) but when I met him he dressed like a dandy wearing good clothes and sparkling braces. Since Oxfam’s active campaigns to support coffee farmers in coffee bean exporting countries in 2002, coffee farmers’ lives did not seem to improve by much but the lives of middlemen related to coffee looked better compared to before.

In another example, while I was in Kaffa, I organised several events with several government officers that were open to the public. An old man attended the events and attended our fieldwork. He is an opinion leader in Kaffa and sometimes he introduced himself to others as an organiser of our events even though he was never involved. Sometimes we had to listen to him talk extendedly about matters unrelated to our activities. Sometimes he cancelled our agreed upon schedules because of his own unexpected errands. I felt that he was discouraging young government officers’ activities but nobody seemed to complain about this. They just told me that he is old and they have to respect him. Elder people in rural Ethiopia hold real power especially the tradition of respecting the elderly in Ethiopia is very strong to this day. However, in my opinion, the elders sometimes misuse their own power after I encountered some situations where elders appeared to be shaping events for their own benefit.

#### ***7.9.4 On Urban Centrality of Power***

Compared to prior visits to Ethiopia, I found that the geographical territory of Addis Ababa became wider. During my fieldwork, I used to take normal transportation in Addis Ababa and was surprised to find that many unfamiliar places were suddenly being called Addis Ababa, which I took as a sign of the horizontal growth of the city that was also gentrifying with many tall, new buildings. On April 2011, I met with a JICA architecture consultant in Addis Ababa. At that point, he had been involved in research on Ethiopia for over thirteen years and said that Addis Ababa was certainly becoming bigger and wider.

As the capital city becomes bigger, power seemed to be more centralised. The headquarters of the three major coffee farmers’ cooperative unions are located in Addis Ababa. Most headquarters of coffee plantations are also located in Ad-

dis Ababa. There are managers in the rural-based offices but they often asked me to visit their main offices in Addis Ababa to find my answers. Ethiopia's tourism industry also demonstrates the same property. All tourists begin their travels from Addis Ababa because Bole International Airport is located in Addis Ababa, and tourists cannot obtain proper tourism information or even car rental services anywhere else. Managers I met from different fields of coffee or tourism in local areas handed over their responsibilities to people in Addis Ababa. Staff members in international NGOs' rural offices are Ethiopians and often needed to go to Addis Ababa to attend meetings or sort out their work-related issues. I met several people in international NGOs located in Addis Ababa and suggested them to support Kaffa. Their first question was always whether they could access the Internet there because they need to frequently upload information and photos of their activities through the Internet to raise donations.

Due to the above reasons, Addis Ababa is rapidly urbanising and industrial organisations have more power than locals. People in rural areas rely on people in urban areas while people in urban areas tend to ignore people in rural areas. The above introductions on the nature of power landscapes in Ethiopia might be too judgmental. It has been very difficult to find any information on the situation in written material but I have discussed these matters with researchers I met in Ethiopia. All this led me to ask about the true nature of influence the above powers have on Ethiopian coffee tourism.

In this section, I discussed the power landscape in Ethiopia and some of the issues to which it is related. However, Chapter 9 further discusses the issue of power relation in regard to coffee tourism just before the final conclusion of this thesis.

## **7.10 Summary**

This Chapter mainly explored various aspects behind implementing coffee tourism in Ethiopia in order to arrive at a workable framework. The process of compiling a coffee tourism framework included an overview of the challenges of putting together a framework, highlighting the benefits of coffee tourism, examples of coffee tourism practices in other countries, implementing coffee tourism in

Ethiopia, looking at existing forms of coffee tourism in Ethiopia (regardless of how those forms are framed), and the opportunities for coffee tourism in Ethiopia. The resulting framework reflects on the various points I addressed while also giving examples of some of its details such as who could be potential coffee tourists, who could possibly become a provider of coffee tourism, and some of the factors that may affect coffee tourism practice within Ethiopia. The framework is followed by some of the other key expected challenges and practical considerations that are connected to the implementation of coffee tourism in Ethiopia. Based on my observations in the field, I cannot stress enough the significance of the power landscape in Ethiopia, which led me to believe that a workable framework for coffee tourism needs to reflect observations of practical issues of importance.

Regarding coffee tourism initiatives, I have conducted a case study in a potential region for coffee tourism in Ethiopia over two months. I initiated various activities with local people and found unexpected issues in the region. I introduce my findings in the next chapter.

## Chapter 8

### Case Study: Coffee Tourism Initiatives in Kaffa, Ethiopia

#### 8.1 Kaffa: A Potential Coffee Tourism Site

This chapter reflects my initiatives on coffee tourism development in a potential site in Ethiopia: Kaffa (see Figure 8.1). In this section, I introduce Kaffa, my personal backstory of encountering Kaffa, and the relationship between Kaffa and nearby Jimma, which have a similar coffee environment and their own debates on being the birthplace of coffee.

**Figure 8. 1 Location of Kaffa, Ethiopia**



*Source:* Author

I also explain how Kaffa became the location for one of the most intensive PAR activities I undertook during my stay in the field. Although I visited many coffee growing areas and tried to be involved within the communities with which I in-



teracted, Kaffa's local government set up the right conditions for a PAR-type research activity that led me to become a coffee tourism advisor.

### **8.1.1 General Information on Kaffa**

Kaffa is located in the southwest Ethiopian region of SNNPR (see Figure 8.1), which is roughly 460km away from Addis Ababa (and 102km away from Jimma). Kaffa consists of ten *wardas* (or administrations) with a population of nearly one million people (based on personal communications from the Department of Culture and Tourism, Kaffa). The capital city of Kaffa is Bonga (see Figure 8.1). According to a promotional brochure for investment provided by the Kaffa government, the land's altitude in the region ranges from 500m to over 3,300m above sea level, while 31% of the land is cultivated and another 27% is covered in forest. The annual rainfall ranges from 1,400ml to 2,200ml and it rained heavily almost everyday during my stay. Annual temperature ranges from 12°C to 26°C. The peak harvest season for coffee is between November and February yet I was fortunate to witness coffee harvesting during my stay (which did not fall during that period). The dominant language is Kaffinono (or Kafficho) but many people in Kaffa speak Amharic (the official language in Ethiopia).

### **8.1.2 Encountering Kaffa**

I visited Kaffa as a field research area in the beginning of June 2011 and did not plan to stay there for over a week at first. At that time, my research purpose was to conduct research on the National Coffee Museum site in Kaffa. I read about the coffee museum project in a government report (EMFNC., 2006) before going to Ethiopia and wanted to see its progress. I thought that if any cities in Ethiopia were to host the National Coffee Museum (which as of the submission of this thesis in January 2014 was still under construction), it could clearly be developed as part of a coffee tourism model because it could also entice coffee tourists. Although some media sources reported that the Ethiopian coffee museum was to be built in Jimma due it being the origin of coffee (e.g. WIC, 2007), the town of Bonga was officially designated as the prospective national coffee museum site.

On the day I arrived in Kaffa, I visited the Department of Culture and Tourism in the Kaffa Zone Administration Office to receive a research permission letter and to investigate whether they carry out coffee tourism because of its position as the originating place of coffee. At the office I met Mr. Andualem who was most enthusiastic about Kaffa's development. The Office was very small and several government officers were even sharing a desk and a computer. It took almost a week to receive a document of research permission from them due to seemingly minor reasons: either the absence of the deputy who holds the official seal or the keys to the drawer containing the seal being forgotten at home.

I clearly understood Kaffa's situation based on my previous experience in other regions in Ethiopia, yet several government officers I met there were impressively passionate about Kaffa's development and Mr. Andualem was one of them. He studied Anthropology in the University and his position was a cultural specialist in Kaffa. He accompanied me to all places I went to before I was given a research permission letter, and asked me questions about matters that interested him: Korea's development secrets, Kaffa's development challenges, the concept of coffee tourism, and coffee tourism in other areas in Ethiopia and in other countries. My research purpose in Kaffa was to investigate the National Coffee Museum Site but it was under construction at the time (see Figure 8.4). It rained heavily almost everyday and I could not find interesting research objects in Kaffa at the beginning of my visit.

However, Mr. Andualem suggested that I could stay if they hosted me as a culture and tourism development advisor before I left there. He said that Kaffa does not want to receive perfect outcomes from me within my short-term visit, but they wanted to develop some coffee tourism or tourism development initiatives with me if I could stay in Kaffa. As benefits, they promised that they would provide accommodation, transportation inside Kaffa, and a modest stipend. According to my experience and research, development aid agencies usually choose project places with their own funding in the global south (especially in Africa) and no local governments seem to host people with financial support to conduct projects with them. I was looking for a potential site to initiate coffee tourism among major coffee growing areas in Ethiopia and I thought that Kaffa was the right place for a case study. I stayed in Addis Ababa shortly after my

fieldwork in the southwest and returned back to Kaffa. During my stay in Addis Ababa, Mr. Andualem reported on their process of hosting me with information on accommodation, transportation, and activity plans. I was very excited by their suggestion and finally decided to conduct coffee tourism initiatives in Kaffa.

### **8.1.3 Kaffa and Jimma: Debates on the Origin of Coffee**

Much of the written material associated with Ethiopia coffee mentions that “Ethiopia is the birthplace of Arabica coffee” yet many of them do not elaborate on the true location in which coffee was first found. Overhead speakers in a coffee museum in Korea announce every hour that, “the birthplace of coffee is Jimma (and it also adds that Jimma is ‘Previously known as Kaffa’)” to its visitors (Park, 2009). The same museum also displays two old coffee cup sets with the following captions: “(t)he remains of the birthplace of coffee, Kaffa (current Jimma)” (see photos in Poongchayeohang, 2012).

**Figure 8. 2 Jimma, the Origin of Coffee**



Source: (Peterman, 2011)

Many people still confuse Kaffa and Jimma as the birthplace of coffee. Most research materials I have encountered do not explain this issue clearly and Jimma appears more often than Kaffa as a famous coffee production area and the birthplace of coffee. I often found visual and written materials such as Figure

8.2 describing this through various forms of media (e.g. Xinhua, 2006; Peterman, 2011).

When I told the story of the museum to the people of Kaffa, they said that it is not a surprise and foreigners who visited Kaffa and even domestic Ethiopians know Jimma as the birthplace of coffee. Kaffa's people are trying to promote this to the outside world but the idea has yet to catch on. Although both places did not conduct any secure coffee tourism programmes yet, if they ever planned to conduct coffee tourism commercially, the issue of *origin* will become most important in their narrative. According to my fieldwork, this is still a very sensitive issue to people in both regions.

However, there was an event to cease this discourse. UNESCO announced Kaffa ("Kafa" on UNESCO documents and website) as the first UNESCO Biosphere Reserve place in June 2010. According to the Biosphere Reserve Information, "Kaffa is the centre of origin and genetic diversity of wild *Coffea Arabica*" (UNESCO, 2010c). The UNESCO clearly specifies Kaffa as the birthplace of coffee as follows:

*Kafa, Ethiopia, stretches over more than 700,000 ha containing more than 50% of Ethiopia's remaining Afromontane evergreen forests ecosystems. It is the place of origin of the rare and critically endangered Coffea Arabica (UNESCO, 2010a).*

I have actually visited a place that Jimma promotes as the birthplace of coffee (around 50km away from Jimma's downtown area) with a big signboard (1 km to the left of the birthplace of Arabica Coffee) and found a museum site under construction (see Figure 8.3). People I met there said that the government tried to build the first coffee museum there but stopped construction suddenly and do not know whether they will continue the project or not. It was suggested to me by the JICA and NABU teams that perhaps they stopped building it after the UNESCO announcement. However, Kaffa's people complained that many scholars and NGOs based in Jimma still insist that Jimma is the birthplace of coffee and has to be protected. Jimma is the biggest city in the southwest of Ethiopia and tourists can reach there by domestic airplane (one hour from Addis

Ababa) or domestic transport (around 5 hours by express buses and around 6 to 7 hours by non-express buses) through paved roads from Addis Ababa some 330km away. This means that all people have to go through Jimma to visit Kaffa regardless of their transportation means. Most of the people there speak *Oromiffa* (the Oromo language).

**Figure 8. 3 Birthplace of Coffee and Coffee Museum Site in Jimma**



Source: Author

When I visited the Jimma Zone Administration Office to obtain a research permission letter, all secretaries there did not speak Amharic or English and they issued the letter in Oromiffa. Oromo is the major influential ethnic group that represents over 30% of the Ethiopian population (CIA, 2013) and Jimma is in the Oromo zone. Although there were many historical changes related to administration, Jimma was between 1943 to 1995 the administrative capital of the Kaffa province (currently known as Kaffa zone) and perhaps this made people think of Jimma as the birthplace of coffee. Natural landscapes seemed very similar between the two places but cultural landscapes including coffee were clearly different according to my fieldwork. Many Ethiopians I met said that the history of coffee drinking of Oromo people is not so long compared to the Kaffa people. If someone visited Kaffa and experienced coffee there, little doubt remains about Kaffa being the true birthplace of coffee (see 8.5 Hidden Coffee Stories in Kaffa).

The impact of the UNESCO declaration in 2010 was most notably visible to me among the regional government officials and coffee-related NGOs. Government officials in Jimma, for instance, were no longer able to use the story of Jimma

being the birthplace of coffee, which impacted some of their campaigning for funds and financial support. As for Kaffa's government officials, they suddenly had to actively promote the story of Kaffa as being the birthplace of coffee. The reversal of roles between the Kaffa and Jimma government officials seemed interesting to observe.

I also observed a change in the behaviour of the development aid agencies. In the case of JICA in Jimma, whose key decision-making members were Japanese, there was little concern among them with this change of position mainly because their own on-going projects related to coffee were already running and were approaching their completion soon. As for the case of NABU in Kaffa, whose workers were comprised only of people from Kaffa, it seemed to have more of an effect on them because of the relationship its members had to Kaffa and its coffee industry. In an interesting episode that left an impact on me, I remember how I conducted a workshop that brought together members of NABU (from Kaffa) and JICA (based in Jimma) in Jimma. The members of NABU, who were driving me from Kaffa to Jimma for the workshop, were reluctant to park their car in Jimma just because they were worried that they would be recognised as being from Kaffa. I had heard about these tensions between the people of Kaffa and Jimma from the Japanese aid workers from JICA, but this was the first time I had actually observed this in reality. I was led to believe that the tensions between Kaffa and Jimma because of the UNESCO announcement were not only political or organisational in nature, but also seem to be related to social interactions between the people of Jimma and Kaffa. I have yet to reflect on how serious this issue is, but I am sure that it will be of some concern if Kaffa were to become a central player in coffee tourism in Ethiopia while having stakeholders in the field from places such as Jimma.

#### ***8.1.4 Advisory Activity in Kaffa***

Although 8.4 explains my role as an advisor in Kaffa in further detail, this section introduces the aims, processes, and limitations of the advisory role I assumed that lasted two months. When I went there, I was limited with time, but they (i.e. the Kaffa Administration) suggested starting a 2-month project. They knew that I was limited on time, and that there would be many challenges and limitations. My advisory role plan was to undertake a pilot project research, in

the hope that I would return after I complete my PhD with further funding to specifically focus on the task of advising the government of Kaffa. As I explained in 8.1.2, when I went to Kaffa, I did not expect to be asked to take on this responsibility. Also, at the time, I was not able to contact my academic advisor for advice, and so I had to promptly make the decision of whether or not to accept this responsibility. I also had to quickly put together a plan and a set of expectations for the two months I would spend there. I somehow anticipated facing such choices and was reminded that as a researcher, I would have to be independent in my choices at times depending on circumstances at hand (see Burgess, 2003). Furthermore, prior to my visit to Kaffa, I met several aid practitioners with significant experience working in Ethiopia who had given me advice on how to prepare for communicating with potential coffee tourism stakeholders the issue of managing expectations. However, when I was in the field, I was ultimately on my own and had to make my own decisions based on the information I had and the situation at hand.

On my first day visiting Kaffa, I had met with some Kaffa government officers: we agreed that I would provide some workshops on coffee tourism and to develop a “fieldwork project” with the officers in which we would examine ways to improve existing tourism resources and how other places within Kaffa could be appropriated for coffee tourism. When I asked them who would be potential stakeholders for this initiative, aside from suggesting the Department of Culture and Tourism – Kaffa and the Department of Investment, they also suggested the Kaffa Development Association, Kaffa Honey Farmers Association (now known as the Kaffa Forest Honey Farmers Cooperative Union), German NGO NABU, and various individual development project groups. I soon decided the locations that will be used for the workshops, their timings, their content, and the target audience from within Kaffa. I clearly explained the limitations of the advisory project I was undertaking such as time constraints and the usefulness of the projects I was suggesting without sufficient prior study of the matter before I accepted my role. The government officials made it clear that they were aware of the constraints with which I was working. Although I explained my role to them the best I could, I honestly wanted to make the best of my time there and see to its success. Since I was a foreign researcher in Kaffa, I felt that I had

a big responsibility in ensuring that my interactions with the local community were to my best knowledge both ethical and beneficial.

In the following sections, I introduce the coffee and tourism industries, and coffee tourism's opportunities and challenges in the context of Kaffa. Many of the people in Kaffa wanted to hear about my "blueprint" for coffee tourism. I would also like to suggest this blueprint as an implementation method for coffee tourism in Kaffa based on my activities. I also continue by introducing my initiatives on coffee tourism in Kaffa with its local people.

## **8.2 Coffee, Tourism, and Kaffa**

Kaffa has been neglected both as a coffee attraction and a tourism attraction, just as Ethiopia has been. In Chapter 4, 5, and 6, I examined coffee, tourism and Ethiopia in general. I would now like to follow up the same matters specifically in the context of Kaffa.

### **8.2.1 Kaffa and Coffee**

#### **8.2.1.1 Kaffa in Coffee**

In fact, the brand power of Kaffa as a coffee growing area is not high compared to other areas in Ethiopia. Many materials I encountered mentioned "Kaffa" as the birthplace of coffee but there was nothing else about Kaffa in any other context. I assume that there are two reasons: low promotion activity and high precipitation. Currently Kaffa coffee is exported with name of Kaffa overseas. However, under the previous system what is now known as "Kaffa" coffee was previously exported under two brand names: Limu (washed) and Dijimma 5 (i.e. Jimma 5) (unwashed). Some of the coffee traders I met in Ethiopia did not know that the system has changed and insisted that Kaffa does not export coffee with the brand name of "Kaffa" coffee. I argue that this originates in Kaffa's low name value outside of Kaffa. Even under this circumstance, I could not see that Kaffa's people (on the government level *and* private levels) make efforts to promote the Kaffa brand actively outside of Kaffa. There are over a hundred Ethiopian investors who have been developing coffee growing areas (estates and farms) for high quality coffee in Kaffa (Boot, 2011) but all promotion materials provided by government departments and coffee organisations mention that



Kaffa is the birthplace coffee but none indicated in the maps where Kaffa actually exists.

One coffee expert stated that the low premium attached to Kaffa coffee compared to other coffee productions is due to the weather. Kaffa is known as one of the rainiest regions in Ethiopia (Ibid) and has a weak infrastructure for coffee processing despite its high quality coffee cultivation. However, I found a good signal for coffee industry development when I was in Kaffa. I was involved in a Kaffa coffee promotional activity during my stay and the Japanese NGO members who purchased Kaffa coffee gave us good comments on the quality (see 8.4.5). According to my experience, high precipitation is a clear obstacle for drying coffee and they need to develop coffee processing methods if they want to export Kaffa coffee with premium prices.

### **8.2.1.2 Coffee in Kaffa**

The people of Kaffa boasted that over 5,000 coffee species are available in Kaffa and UNESCO (2010c) announced that Kaffa is the origin and genetic treasure of Coffee Arabica. Kaffa has all kinds of coffee production systems: forest coffee, semi-forest coffee, garden coffee (see Chapter 4), and huge plantation coffee with dense forest. Forest coffee growing areas are protected as UNESCO biodiversity reserves. Regarding garden coffee, there are various coffee varieties depending on growing areas as well as the Sidama region (see Chapter 4). Regarding plantation coffee, Kaffa has the second largest private coffee plantation in Ethiopia. Visitors can experience all different types of coffee productions when they arrive in Kaffa, coffee landscapes in Kaffa are very interesting.

According to the coffee calendar in Kaffa provided by the Department of Agriculture in Kaffa, coffee picking or coffee collecting in Kaffa has three seasons. The first is from July to September; the second (and the highest period) begins from mid September to November; the third and the last period for coffee harvesting (which is called the “clearing” or the “finalising” of the remaining coffee collection process) is completed between December to January.

According to an interview with a manager in KFCFCU, Kaffa mainly exports sun dried forest coffee and major coffee buyers are in Germany, the Netherlands, Switzerland, France, and Saudi Arabia. Japan or Korea do not consist a big portion of Kaffa coffee export as of yet. The manager of KFCFCU said that they were in the process of applying for certification coffee such as organic and Fairtrade coffees. I asked him whether there is a possibility for Kaffa wild coffee to be branded as a special coffee brand and he responded that they tried but it was not easy due to its standards. KFCFCU estimates that Kaffa harvests over 9,000 tons of green forest coffee beans annually. The Union was established in 2004 by 17 member primary cooperatives with 4,267 coffee farmers and has 26 member primary cooperatives with over 6,700 coffee farmers in 2011. An ECX branch is located in Bonga town and NABU, a German based international NGO, was supporting Kaffa coffee industry as a part of their projects of UNESCO Biosphere Reserve site. Kaffa has various coffee consuming cultures and interesting coffee narratives (see 8.5) and I strongly recommend that Kaffa needs to develop those coffee heritages for future coffee tourism.

## ***8.2.2 Kaffa and Tourism***

### **8.2.2.1 Kaffa in Tourism**

Many written material mention the name of Ethiopia as the birthplace of coffee, yet scholars generally seem to not extend their interest specifically to Kaffa. Although there are some research materials focusing on Kaffa such as archaeological research in Kaffa (Hildebrand and Brandt, 2010) and on the history of Kaffa (Woldemariam, 2010), Kaffa has not been given attention by academia compared to the birthplace of tea in China. Kaffa is not a famous tourism attraction nor is it a popular place for coffee enthusiasts inside and out of Ethiopia.

According to my fieldwork, Kaffa is a mere stopover on the route to Mizan Teferi or for ethnic groups (e.g. Surma people) from Jimma. Despite unpaved and muddy roads, the remote distance from Addis Ababa, and expensive package tour prices, visiting various ethnic groups in places such as the Omo valley has become a popular tourism attraction. I encountered several foreign tour groups going to the Omo valley or Mizan Teferi in my accommodation and other hotels and all of these groups brought their own food, water, and chefs from Addis Ababa (see Chapter 7) According to my observation, visitors do not consume food

or water in the sites they visit, they just leave rubbish in Kaffa. Due to this reason, most local hotels or restaurants do not have marketing activities for visitors from outside of Kaffa, while concerned government departments (zone and town level) also do not actively make efforts to attract tourists.

I examined two popular guidebooks for visiting Ethiopia: Ethiopia (Briggs and Blatt, 2009) and Ethiopia & Eritrea (Carillet et al., 2009). Both books describe Ethiopia as the birthplace of coffee and the coffee ceremony but only the former book mentions Kaffa and Bonga (Ibid, 2009: 565-566). It is clear that the position of Kaffa in the context of tourism is also very low as is its coffee. I could not find anybody whose primary visiting purpose was Kaffa during my stay. I must admit that with current tourism environments, Kaffa cannot be a primary visiting place. However, Kaffa coffee can play a key role for future tourism development. I argue that the best way is to promote Kaffa through its coffee if they want to promote the name of the place, Kaffa.

Many a time I introduced the story of Hwacheon, where I worked as a festival promotion director (see Preface) to Kaffa's people. When I was in Kaffa, I could no longer doubt that Kaffa is the coffee's origin place. Besides its rich coffee landscape, the smell of fresh coffee three times a day in Kaffa was also an interesting norm. Whether the people of Kaffa had visitors in their homes or not, they always drink coffee three times a day. The accommodation that the Kaffa Zone administration provided had a kitchen but did not have any cooking tools. Sometimes I had to run coffee tourism workshops for the entire day. All participants needed to drink coffee during those works and Mr. Andualme always made sure to bring take-out coffee (local coffee shop sells coffee in a thermos) to my place, where I was running those workshops. According to my experience, it is impossible to segregate coffee and the Kaffa people.

#### **8.2.2.2 Tourism in Kaffa**

Kaffa's tourism environments need to develop if they want to conduct coffee tourism. There were over 20 staff in the Department of Culture and Tourism but after excluding non-active staff for tourism such as secretaries, librarians or cleaners, there were only a few staff members truly dedicate to tourism activities. With those people, I had to start coffee tourism development initiatives in

Kaffa (see 8.4 for more detail). Under this circumstance, they did not have any practical statistics for tourism performance. At first, I tried to find tourism attractions with Kaffa government officers during my stay. I visited many places they suggested and provided improvements and new approaches to them. Perspective tourism attractions in Kaffa, which could be developed in the future as being significant centres for coffee tourism, are as follows:

- **Natural Attractions**

Hot springs, natural bridges, an ancient cave, Barta waterfalls, large natural bamboo areas, dense forests, tea plantation areas in Wushi Wushi, various coffee productions including huge coffee plantations, and the oldest coffee tree in Mankira.

- **Cultural Attractions**

Ancient churches and mosques, cultural village, the previous Kaffa Kingdom site, clay pots making place, ancient Arab trading sites, street coffee shops, cultural museum (currently closed), National coffee museum (under construction), and various coffee cultures (such as its coffee consumption manners, the coffee ceremony variations and tools, and the usage of coffee as mentioned in the “hidden coffee stories” section in 8.5).

All sites do not have signboards except for the cultural village making them uneasy for outsiders to find. The cultural village is also far from downtown and it is difficult to access without private car. Some of the places have nothing currently except for old names such as the Kaffa Kingdom site or the old Arab trading site. If they can develop interesting narratives or stories, all could become attractive tourism sites in the future. I discussed how Kaffa could develop its tourism attractions with people very often. I also suggested to them not to open new sites to the public before they prepare tourism attractions such as environmentally sensitive areas (natural bamboo areas and a region that has the oldest living coffee tree) and places people live (clay pot making places and a cultural village).

There are several hotels and restaurants in Bonga town but the quality is too low to accept foreign tourists (i.e. no English speaking concierges, lack of water and sanitation). When I found some dirt in my food, I asked government officers with whom I was having dinner how they dealt with such issues in the restaurant. They responded that they keep eating after removing the dirt. At this they asked me how other restaurants handle this in other countries or in good restaurants in Addis Ababa. I honestly replied that some places replaced those dishes after the manager apologised, with some restaurants refusing to charge their customers money. I told them that some places even in Addis Ababa did not care about their customers' complaints. However, the government officers explained that the notion of exchanging food or cancelling orders is impossible in Kaffa (even if customers "found a rat" in their food) because all *would* complain to have more food or to get around paying. It will take time to meet tourism standards as well as improving other infrastructures.

### **8.3 Opportunities and Challenges of Coffee Tourism in Kaffa**

This will be the first research result on the opportunities and challenges of coffee tourism in the context of Kaffa and it might be overly subjective. Based on my field research, I selected several matters on coffee tourism's opportunities and its challenges in Kaffa.

#### **8.3.1 Opportunities of Coffee Tourism**

Most of coffee tourism's opportunities in Kaffa come through the coffee industry such as various coffee productions, coffee landscapes, and coffee cultures. I would like to explain the selection of those opportunities as follows:

##### **8.3.1.1 Various Coffee Production Systems**

In Kaffa, we can see all different types of coffee production systems. Kaffa's forest coffee grows in a completely natural environment under a wild forest canopy. Even garden coffee never shows us one type of coffee. When I was in Kaffa, I suggested to many stakeholders to establish coffee roads or coffee routes/paths (see Chapter 7) with coffee histories to better enjoy its coffee environments.

### **8.3.1.2 Oldest Coffee Tree**

There is no official record of the oldest coffee tree in Ethiopia but Kaffa's people believe that a coffee tree in Mankira, south east of Bonga town is known for being the oldest coffee tree. As soon as I arrived in Kaffa, many people I met told me about the tree and that it is over 500 years old. I expected an amazing coffee tree before I visited there but the diameter of the thickest part of the tree did not seem to be over 20cm. However, the tree is much thicker than normal coffee trees in other places in Kaffa. There were no fences or signboards to indicate the oldest tree but a family guarded the tree. According to an old man in the family, since his great-great-grand father, their family has protected the tree and his son will guard the tree after he dies. When I suggested that the tree looks to be less than 200 years old based on the guard family's history, Kaffa's people yelled that all *faenji* (means foreigners) tend to ignore African history and try to believe only visible things. I just suggested them to prepare archaeological evidence if they want to promote it as over 500 years old coffee tree or just simply promote it as the oldest coffee tree in wild coffee production areas in Kaffa. I visited there with Kaffa government officers, Peace Corps members who act in Kaffa, and a student from Germany. One of the Peace Corps members published an article on our journey to the oldest coffee tree (see Adams, 2012). After I left Kaffa, I organised a tour programme in Kaffa for a Japanese ODA expert in the agriculture field and a Japanese NGO leader based in Ethiopia via email and mobile and they also claimed that the coffee tree is most likely to be around 200 years old. After the trip, they republished an Ethiopian coffee book after changing the photos on the origin of coffee (Africa\_Rikai\_Project, 2009).

### **8.3.1.3 National Coffee Museum**

As of 2013, the national coffee museum is being built in Kaffa. In Chapter 7, I have mentioned that the Ethiopian government must encourage Kaffa to complete the first National Coffee Museum. When I visited Kaffa in 2011, it was under construction (Figure 8.4). The previous Ethiopian president (Girma Wolde-Giorgis) attended the ceremony for starting construction. The shape of its roof follows that of traditional Kaffa houses. Unfortunately, Kaffa's government does

not provide any detailed plans on how it plans to run the museum according to my research but this complex will clearly entice coffee tourists in the future.

**Figure 8. 4 National Coffee Museum Under Construction**



Source: Author

#### **8.3.1.4 Coffee Narratives as the Birthplace**

As UNESCO announced, Kaffa is the birthplace of Arabica coffee, this will be the significant element of coffee tourism in the future. McCabe and Foster (2006: 194) state “storytelling is an essential part of human nature”. Storytelling, which may be presented through tour guides or guidebooks, plays an important role that can determine the image of a tourism destination (Lim and Aylett, 2007; Kim and Schliesser, 2007). This also allows tourists to discover new facets of the identity of the region. To make a tourism programme, a consideration for storytelling is an important key factor. If a tourism attraction has its own story, tourists are better informed of the destination. Kaffa has attractive storytelling contents on coffee. Ukers (1935) mentions that the original coffee trees were discovered in Ethiopia and Arabica coffee comes from these original coffee trees. This aspect alone can create abundant cultural products.

#### **8.3.1.5 Rich Coffee Culture**

In Chapter 5, I explained the Ethiopian coffee ceremony as a unique coffee culture. Kaffa has various coffee consuming manners including its own Kaffa style coffee ceremony and it is more interesting than other coffee growing areas I have visited. In Kaffa, coffee has been used as a beverage, food medicine, and so on. With regard to Kaffa’s coffee culture, I will explain my findings in 8.5 for more detail.

### **8.3.1.6 UNESCO Biodiversity Reserve Areas**

Ethiopia has two UNESCO biodiversity reserve areas: Kaffa and Yayu (not far from Kaffa). These sites are recognised by UNESCO's Man and the Biosphere (MAB) programme to promote sustainable development (UNESCO, 2012a). The MAB Programme is an intergovernmental scientific programme for improving the relationships between people and their environment globally and makes an effort to achieve three interconnected functions: conservation, development, and logistic support (Ibid). This designation clearly raised Kaffa's name value outside of Ethiopia and a number of international NGOs are involved in this project. They are interested in conducting coffee tourism programmes and supported my activities in Kaffa.

### **8.3.1.7 Coffee Research Activities**

Coffee research did not seem active in Kaffa so far but there are many potential such as various coffee production systems, KFCFCU, ECX Bonga, diverse coffee varieties, coffee research in biodiversity reserve areas and so on. The research process – including gaining research permission – is as challenging as it is in other regions in Ethiopia but coffee research at the birthplace is underdeveloped compared to tea research activities in the birthplace of tea in China. Hence, I assume that this field is a niche research area, which includes coffee tourism for coffee researchers.

### **8.3.1.8 Development Aid Activities**

There are several development aid agencies active in Kaffa in several sectors such as coffee, tourism, medical, and water supply. Even though there are no fixed offices, many development aid workers visited Kaffa. NABU is the oldest and largest environmental organisation in Germany. Its headquarter is located in Addis Ababa but there is a small branch with two local staff in Kaffa. The Peace Corps dispatched five volunteer members to Kaffa and one of them is involved in ecotourism. According to a JICA expert in Ethiopia, the Japanese government runs its ODA activities in Kaffa from 2013 through JICA volunteer members, although the scale and numbers were not made public. They have already conducted a forest coffee project (Participatory Forest Management Project in Belete-Gera Phase 2) in Jimma (JICA, 2011), which hints that they may continue doing work related to the coffee sector.



### **8.3.1.9 Road Construction**

As I stated earlier, I encountered a Korean road construction company paving the section between Jimma to Mizan via Kaffa (see Chapter 3). According to the company, construction would be completed in 2013 and it will take less than 2 hours from Jimma to Kaffa by normal means of transportation. This will have a positive influence on tourism in the southwest coffee growing areas in Ethiopia.

### **8.3.2 Challenges of Coffee Tourism**

Regarding coffee tourism's challenges, I would like to highlight some of them briefly. Like other regions, Kaffa also has a very weak tourism infrastructure. I mainly worked with people from the Department of Culture and Tourism. When I visited their office, my first impression was created by the image of three government offices sharing one computer (without a printer) on one desk. I asked Mr. Amdulem how many people work for the department. He said that only two or three government officers from the total number of employees are involved in tourism activities. According to my experience, Kaffa does not have a reliable flow of electricity. In order to use my laptop, I had to make the journey to Bonga town, which was quite far from my accommodation.

The Korean road construction company said that Kaffa has 8 months of rain. Despite this high precipitation, they cannot seem to secure potable water. My accommodation reflected this. I had to use rainwater without filtering it during my stay. When I asked the manager to fill the water for my use, he replied that they drink the water as a "beverage". At this, I realised that I could not make any complaints about the lack of usable water. During my stay, I saw a water project signboard funded by the EU built in the town. I hope they could sort out this water problem as soon as possible.

The lack of normal transportation to tourism attractions is also a big challenge. On the way, I could not find any signboards and public toilets. The Department of Culture and Tourism needs to deal with all tourism issues but there was no tourism specialist and official tour guides. The low brand image of Kaffa will be a big challenge. Additionally, I have discussed this issue many times with government officers and I drew conclusions regarding tourism challenges in Kaffa,

which are: promotion activities, policy implementation, sound organisation, government attention, management systems, tourism maps, guidebooks, residents' attitudes and considerations for the environment and visitors, and tour guides. While I conducted coffee tourism initiatives in Kaffa, I considered these challenges and focused on how they could be overcome.

### ***8.3.3 An Implementation of Coffee Tourism in Kaffa***

Based on the above opportunities and challenges of coffee tourism in Kaffa, I would like to suggest an implementation method of coffee tourism in the context of Kaffa. It can be called a model scenario of coffee tourism. I would also like to raise several requirements for coffee tourism development. I have conducted research on coffee tourism initiatives with the people of Kaffa based on the ideas in this section (see 8.4 for more detail). As I suggested frameworks for Ethiopian coffee tourism in general in the previous chapter, I would like to suggest a model scenario specifically designed for coffee tourism in Kaffa. I already recommended some of them to Kaffa's people during my activities and would like to mention it here on the direction of coffee tourism.

Coffee tourism could improve images for both the coffee and tourism industries in Kaffa. However, Kaffa has to focus on its coffee resources such as the coffee legend, wild coffee growing areas, various coffee varieties, and its rich coffee culture. I recommend all stakeholders such as the Kaffa Development Association, Department of Culture and Tourism, Department of Agriculture, Department of Investment, concerned development aid agencies, and religious leaders to meet together often for Kaffa's development. They need to find interesting resources for coffee tourism using their own social capitals.

According to my research, they are too dependent on outsiders. A community leader came to me to discuss their new project. As soon as he met me, he asked how could get funding from foreign organisations. I asked him whether he has his community activity history as a document. I also asked him whether he could explain why he needs money, how much he needs, what his community's action plans are and so on. Through our discussion, we could find many resources inside Kaffa to achieve his community's activities.

In another case, I suggested making guide maps for Kaffa and Bonga town. The government officers were embarrassed to ask how they could start such a task. At first, I showed them various tourism maps I had with me and we tried finding what Kaffa needs to establish a guide map. A 3rd year university student who studies Cartography was in Kaffa for his summer vacation during my stay. The Department of Agriculture had a GPS device and we were able to borrow it. A Peace Corps member already made his own guide map for Bonga town and it was in the style of popular tourist guidebooks such as Lonely Planet. When I suggested the idea of the guidebook, government officers were very skeptical but they conducted 'the mapping project' (as they called it) without my support. While I saw them working under heavy rain, I had to give them my raincoats as gifts.

I did not want to give them answers directly whenever they asked me something. I made it a point that I did not want to give them any direct answers for coffee tourism. As I spoke to them several times, through cooperation and communication between stakeholders, I hope Kaffa could start interesting coffee tourism programmes such as coffee festivals, various coffee education programmes in coffee schools, coffee roads/trails development, and hosting coffee-related conferences. I also hope that Kaffa could use its huge coffee plantations, tea plantations, and natural bamboo areas for coffee tourism development. Finally, I hope that Kaffa opens the National Coffee Museum when I revisit in the future. Details on initiatives and progresses are introduced in following section.

#### **8.4 Coffee Tourism Initiatives in Kaffa**

One of the research questions for my PhD project is "How can coffee tourism begin in participatory partnerships with people who do not have a concept of coffee tourism?" I did not think that I could get satisfactory outcomes for my project but wanted to try coffee tourism initiatives with local people. Fortunately, Kaffa Zone Administration Office invited me for these projects and I participated in all projects. I would like to introduce some of my initiatives in this section. I hope people who want to conduct coffee tourism could refer my initiatives in Kaffa. I tried to reflect my findings on coffee tourism's opportunities and chal-

allenges from these our activities. I especially focused on their challenges and wanted to provide directions for them to tackle. Major activities were knowledge transfer through workshops and fieldwork to look for potential tourism resources with concerned people, a lecture event, and coffee promotion.

#### **8.4.1 Workshops: Knowledge Transfer and Impacts**

I have conducted a range of workshops with people from Kaffa during my stay and would like to introduce two workshops I held with them. One is a workshop with government officers in the concerned departments on coffee tourism and the other is a workshop with Kaffa's children.

##### **8.4.1.1 Information Sharing Workshop with Government Officers**

Although Kaffa's coffee bean production is of high quality, its reputation is lower than other Ethiopia coffee brands both domestically and globally. Hence, I wanted to focus on the promotional activities on coffee and on the region by government departments in Kaffa. When I visited the Department of Investment in Kaffa, the officers gave me a brochure with a map of Kaffa. I asked the deputy about the usage of the brochure. I also asked him whether anyone from related departments such as Department of Culture and Tourism or higher government officers asked for copies of the brochure whenever they visited Addis Ababa or other events. The deputy said no one asked that so far and they did not use it after it was printed. The Kaffa Zone Administration Office makes promotional materials on Bonga town while the tourism department in Bonga Town office also make s promotional materials. However, they did not exchange information with each other and did not know who was responsible for Bonga's promotion. Due to this situation, I organised a workshop for people in the tourism sector at the zone level and the town level. People from the Investment and Trade Department, a journalist who works in a local radio station, and the chief administrator in Bonga town attended the workshop on 4 August 2011. The workshop's flow was as follows:

- Introduction to each other – name, position, and roles
- Discussion of strong point/weak points about their promotion materials
- Provision for other promotional materials in other regions in Ethiopia

- Provision for other promotion materials in other countries – Korea and Japan
- Discussion of their impressions and evaluations of other materials
- Discussion on how they could develop or change their current materials
- Comments on the workshop (contents, process, organiser, etc.)

After the workshop, they commented:

- Necessity of extension of their discerning eyes
- Awareness of importance of communication and cooperation with related departments
- Reflection on the new material of the workshop's result

Through this workshop, I learned that Ethiopia including Kaffa does not have a culture of introducing marketing materials before someone asks. If someone asks them to provide materials, only at that time, they provide the required material. Most participants have attended some events organised by other regions but they never introduced Kaffa or Kaffa products to other participants in the events. One government officer said that he did not know about the effective usage of the promotion brochure. I pointed out that I am a foreign visitor and they are promotion or tourism specialists in Kaffa region but nobody brought any materials to introduce Kaffa at the workshop. I suggested them to collect promotion materials from visitors out of Kaffa just like me. I donated many materials – maps, guidebooks, ODA programme brochures from several countries and events pamphlet conducted in Addis Ababa. However, I did not forget to tell them, “Tourism is not simply about make brochures. These preparations are just like inviting people to your home, but you need to be capable of hosting them.”

#### **8.4.1.2 Drawing Kaffa Map with Children**

This is the second workshop with children in Kaffa. My name was “*farenj*” or “Hei, China!” during my stay in Kaffa. Some Kaffa people used to call me “Sayuri” who has conducted research in Kaffa from Japan few years ago. When I came up on the street, many children run to me calling above my name and ran away from me without say anything or touching my body or belongings. I

was a completely alien in Kaffa. However, there were not many children who ask me for money on the street compared to other places in Ethiopia. I thought that this is an obstacle of tourism and have been thought how I can sort out this problem. I discussed this issue with government officers and Mr. Ashibr who has been involved many activities with Kaffa children for over 30 years. I suggested a tourism map workshop with Kaffa children and they agreed to this. I have read an article that an NGO conducted village mapping project with children who lost their parents from a miserable war (JF, 2008). Their maps are not professional but the participated children tried to express their findings and enjoyed their cooperation for the maps. I wanted to do this with Kaffa children.

Mr. Ashibr selected 20 children and two government officers and Mr. Ashibr supported the workshop. I separated four groups with them and one of government officers interpreted my instruction in Kaffinono for children. All children were not familiar with time management but three Kaffa adults suggested me to conduct workshop with fixed time. It's almost 2 hours workshop and I gave them discussion time, map creating time, workshop arrangement time and presentation preparation time strictly. Figure 8.5 shows our mapping workshop at 19 August 2011 and an adult in the left photo is Mr. Ashibr.

**Figure 8. 5 Mapping Workshop with Kaffa Children**



*Source:* Author

After the workshop, I provided the presentation opportunities to the children. During the time, we could teach children about good manner to visitors and I could express my feelings when children call me “farenji” or “Hey, yo!” Most interesting thing was that neglected places by adult as tourism attractions were considered as they want to introduce to visitors such as power transmission towers. This activity encouraged three adults who attended the workshop and

they wanted to extend this kind of activity in schools in Kaffa with teachers. The adults agreed that tourism activities are not only by adults and but also with all residents including children. I have introduced my experiences on this mapping project with children to an culture and arts education organisation in Korea and it was published as an article (Yun, 2011a).

#### ***8.4.2 Fieldwork: Tourism Resources Investigation***

When I was in Japan for my Masters course in 2008, I have visited Kurihara City, Miyagi Prefecture, Japan to conduct tourism resource investigation with local government officers and Kurihara residents. I have introduced this story in my Masters thesis. The Kurihara has approximately 80,000 of population and they were facing an identity problem about this place because the city merged into 10 towns in year 2005. Due to this reason, the mayor decided that tourism would be a new industry for the city. Honestly, Kurihara was not known as a tourism spot at that time but they have many potential tourism attractions in my opinion. Before I visited there, the Kurihara Tourism Institute (a task force team for tourism development) parted from the head office with local people was in search of tourism resources in the entire city. After the resource investigation in entire Kurihara, the team planed to make stories for each resource. The team regularly visits big cities such as Tokyo to invite people who came from Kurihara or had an interest in Kurihara to events. I have attended an event and they sold various Kurihara food and products at the event. Most food and products were found through the tourism resources investigation. According to the database items developed by Kurihara, tourism resources are huge with intangible and tangible objects. The categories were as follows:

- What to see
- What to eat
- What to drink
- What to buy
- Where to stay
- What are the natural monuments
- What are the region's cultural heritages
- How to access the city

I argue that the unpolluted natural environment as an indigenous resource can be a powerful addition to tourism resources. To use these resources, residents have to know what they have at first. The experience of Kurihara shows what the city/region has to do for tourism development. Through resource investigation, local residents could know their cultural and natural heritages and then promote their conservation, increase environmental awareness, and recognise the importance of involvement of local communities.

During my stay in Kaffa, I conducted a similar tourism resources investigation with Kaffa government officers and local residents as I did in Kurihara. Due to lack of time, I could not involve all stages of investigations but I tried to address the significance of this work and to introduce practical methods. For example, with regard to the issue on “How to access the place”, I suggested co-promotion activities with Jimma. I told them that when they make any promotional materials, put information on Jimma including access methods and tourism attractions. In the future, Jimma might do same thing like Kaffa.

I visited many prospective tourism attractions including those mentioned above with concerned people. When I went somewhere with them, they asked many things regarding improvements or new ideas to me. They called me “a vending machine” or “school” because I provided their all answers timely to them at the venues. Fieldwork with concerned people who do not have exact concept is more effect than workshops indoors according to my previous experiences. I visited all tourism attractions I mentioned above and also suggested tourism attractions. After I left I heard, they created a tourism map based on our investigation.

I lost five toenails and had to repair my strong trekking shoes several times. However, I could not complain about my difficulties to others because some of my supporters were barefoot during our fieldwork.

### ***8.4.3 Cooperation with Concerned Communities***

Germany and Japan have supported the Ethiopia coffee sector in various ways for a long time (Proma-Consulting, 2011) and I found an ODA team (three Jap-



anese) in Jimma and a Germany-based NGO (two Ethiopians) in Kaffa. Their projects are as follows:

- Participatory Forest Management Project in Belete-Gera Phase 2
- NABU Nature and Biodiversity Conservation Union

Jimma and non-Jimma people can buy coffee easily in normal shops (“*suku*” in local language) and it was much cheaper than Addis Ababa. However, I could not find any vacuum-packed coffee beyond Addis Ababa. JICA ODA team conducts a project entitled Participatory Forest management Project in Belet-Gera forest Areas between October 2003 to March 2012 in Oromia region and their office was in Jimma. They provided useful information for Ethiopia coffee sector to me and I learned various practical elements on Ethiopian coffee world through their activities.

I found several nicely packaged coffee samples in the JICA ODA team office that were imported from overseas. They succeeded in registering the Rainforest Alliance coffee (see Chapter 2) with local coffee farmers through their project. They collect coffee in their project areas and tried to export them to Japanese coffee companies. They tried to roast coffee with local women’s group with their invented roasting facility. However, the coffee roasting business finally failed because they cannot fit the taste with overseas coffee consumers. They also asked me to find new market for selling their certified coffee. If they fail to find new markets, the certified coffees have to go to domestic coffee market without gaining any premium price.

The most important lesson from them was the experience regarding launching a new project with local people. Before going to Jimma, I met one of JICA experts who was involved in this project and he told me not to raise the tourism issue if I met anybody who was involved in their project because coffee farmers might confuse their goals (tourism will be undoubtedly connected to money issues). When I met him and others in Jimma, I have asked them why they did not try to conduct tourism with abundant coffee resources there. They said that it would be useless because of no hospitality and very weak tourism infrastructures and they therefore focus on only coffee in their project areas.

NABU in Kaffa conduct various coffee-related projects but it did not seem that they cooperate with the Kaffa government. When they participated a promotion event in Addis Ababa, they did not discuss this with any of Kaffa government even they promote about Kaffa, Kaffa coffee and Kaffa agricultural products. They seemed to follow-up the rule of headquarters in Addis Ababa. There is certainly a need for greater cooperation between NGOs and local governments.

Belet-Gera team (JICA) and NABU were supporting the coffee sector in their places and I could get valuable materials from them including the debate of the birthplace of coffee. Although their work places are different, they were involved in the same sector (coffee in Ethiopia) and I thought they often exchange their activities despite physical distance. However, they knew of each other's projects but never tried to meet together. I have arranged a meeting between them when I was in Kaffa. I wanted to try to organise some cooperation projects with related people. I suggested that NABU provide their car and a driver from Kaffa to Jimma and suggested that the Kaffa government provide some promotion materials and gifts (related to their agricultural products). Then we visited JICA team in Jimma on 25 August 2011. As I experienced in Japan, their preparation were very well-organised and reception manner was also very impressive. Before leaving Kaffa, I informed government officers of this: I hope they could have not only physical materials but also some lessons Japanese activities toward visitors. While returning back to Kaffa, we had discussion times on the car for almost 3 hours. They were very satisfied with this meeting and I received a phone call from a Japanese expert that it was very useful meeting and they appreciate my support. I have heard that the Japanese ODA team with a Japanese coffee specialist visited Kaffa after I left Kaffa.

#### ***8.4.4 East Asian Development Experience***

When I was in Ethiopia, many Ethiopians have asked me about Korean development history. When I asked government officers to write a research permission letter, they also wanted me to say about Korean Development history. When I returned to the UK, I have read a book (MK\_Africa\_Team, 2011) and discovered the reason why Ethiopians are interested in Korea development. A chapter in the book was about an interview with Meles Zenawi, a previous Ethi-

opian Prime Minister. Zenawi was interested in Korean development, and in the previous Korean president Park Chung-hee who focused on export-oriented industrialisation to develop Korean economy. According to the interview, Zenawi wrote an article about Park's works and shared the article with all government officers in Ethiopia. Surprisingly local people didn't know about the UK or France or Italy (Italy occupied Ethiopia for 5 years and due to this even remote areas we can have spaghetti and lasagne) but they know Korea, Japan and China through manufactured products such as cars or mobiles. I noticed that they are interested in East Asian's economic development.

I met several Japanese experts related to the OVOP (*One Village, One Product*) project in Ethiopia. The movement of OVOP is a sort of community development and differs from a simple economic development project targeting a particular sector, like the development of medium and small enterprises, that of a rural manufacturing industry or that of an exporting industry. The movement began in Oita Prefecture, Japan in 1979. The Japanese government started this movement in Africa back in 2002 and started it in Ethiopia in 2010. They launched a 5-year OVOP project (May 2010 to April 2014) in southern Ethiopia on a small scale. They want Ethiopians to make some groups for this project. So, they call this project one group, one product instead of one village, one product. According to my interview with the JICA experts in Addis Ababa, the process is as follows:

- JICA teaches local people about value-added activities for more income through project promotion activities. The especially emphasise the importance of getting local people to make groups.
- Once a group is established, a project proposal is to be submitted to JICA to apply for training and funding.
- JICA screens their proposals and select those they can support with skills or facilities (there were 15 groups in Ethiopia in 2011).
- Most of the groups are related to food (i.e. Jams from fruits and paper from bananas)

According to the experts, the Japanese government would seek to extend this project once its period has expired.

Korea also has had a similar development movement and called '*Saemaul Undong*' (New Village Movement) for rural development since the 1970s that was launched by former president Park. Recently, many developing countries try to learn from Korea's development success story and to visit Korea. The Korean government also began to dispatch *Saemaul Undong* experts to African countries such as DR Congo, Tanzania, Uganda and so on (MK\_Africa\_Team, 2011). According to my research, there were 11 *Saemaul Undong* experts in Ethiopia on May 2011.

I argue that if *Saemaul Undong* from KOICA and OVOP from JICA could cooperate for a same project in the same place, it would be effective because they could train people to develop their own projects, which could also potentially include coffee tourism. However, when I asked Koreans in Ethiopia about the Japanese OVOP project, they seemed quite clueless about it. The case is the same with Japanese when asked about *Saemaul Undong*. Only Kodama Yuka (a Japanese researcher who works for a Japanese government research institute) knew both development movements. She also agreed with my idea of the importance of cooperation between Korea and Japan. However, I've heard that KOICA and JICA don't work on projects in the same place because their activities are related to nation-promotion activities. I still think that if their activities' purpose in Ethiopia is to develop Ethiopia, they need to cooperate in some projects.

To establish the potential for Korean development to aid Kaffa people, I contacted the Korea Saemaul Undong Center to ask that they planned to conduct their projects in any places of southwest Ethiopia soon. However, a deputy replied that they don't have any plans of that area. I hoped that they could include Kaffa as their project areas. Then, I contacted the KOICA-Saemaul Undong team in Ethiopia to have some written materials. KOICA is the major ODA organisation in Korea and they support Saemaul Undong team due to their experiences. However, I was disappointed in their activities in Ethiopia. I have talked to a volunteer member from the KOICA-Saemaul Undong team. According to him, all volunteers with the exception of one are in their early 20s and had built small buildings for meetings in their appointed places. Unfortunately, there was

no education course to transfer about the Saemaul Undong and they cannot teach people because they don't have any practical experiences about that.

I looked for an authentic Korean who lived in Ethiopia and finally met a suitable person at the Korean road construction company. His name is Sungphil Ahn (all workers just called him Mr. Ahn) who has been worked for different companies for over 30 years. His working history overseas coincides almost exactly with the history of Korean overseas construction. He is part of the first generation of Korean overseas construction workers. I contacted him to ask for a lecture about his experiences and to talk about his memories of Korea when it was still a development country rather than an abstract talk on *Saemaul Undong*. The main motive behind this was that I wanted to introduce to local government officers the process of extending invitations. Although Mr. Ahn already agreed to give a lecture to the people of Kaffa, I had not yet informed my contacts in Kaffa about it.

**Figure 8. 6 A Lecture on the New Village Movement by a Korean**



Source: Author

Once I had informed the Kaffa government officers about the lecture, they prepared an official letter (see Appendix 2) to invite him as a lecturer and visited his place to listen to his story in advance. After visiting him, government officers promoted this event to opinion leaders in Kaffa including government officers. The chief administrator ordered all governments' officers (except secretaries who must receive telephone calls) to attend this lecture. Over 200 Kaffa people including government officers, religious leaders, and NGOs staff members attended this rare event (see Figure 8.6).

I circulated a survey document about the lecture in the local language to government officers, and we collected their feedback as soon as the lecture finished (Box 8.1). We called it the New Village Movement instead of the *Saemaul Undong*.

For me, most impressive things from Mr. Ahn's speech were as follows:

*"I worked 16 hours a day for 360 days a year. However, I did not ask my companies to pay me for my overtime work. This is not only my case. My generation accepted this because it was the inevitable duty toward our country's future generations. I wish that Kaffa's people could do same thing for the next generation so that your daughters and sons would not have to know what extreme poverty really is".*

His speech left deep impressions on Kaffa's people as well as on me. I suggested that Kaffa's people should have regular lecture events by foreign visitors with meaningful experiences in their fields regardless of success or failure. A Peace Corps volunteer attended the lecture as an audience member and he agreed to provide a presentation soon just as Mr. Ahn did.

Although I conducted this type of an event involving outsider organisers and speakers, I believe that it is a double-edged sword: these events can provide interesting new ideas that could benefit the listeners while also reinforcing neo-colonial dependency by those listeners. Regardless, my ultimate intention was to create a situation in which people in the audience shared knowledge and experiences among themselves, especially those of whom had important contribu-

tions to make to the debate on issues such as agricultural information or regional development.

### **Box 8. 1 Feedback from the Lecture on New Village Movement**

#### **Lessons**

- The speech is very practical, so it teach many of them
- It initiated to work for the locality by themselves
- It gave a feeling of ownership towards the environment
- It knocked the idea of sacrifice of current generations to the next generations

#### **Improvements**

- Providing a manual will make it so conducive to follow-up
- Giving chance for all groups to express their feeling before the audience
- Making it continuous
- Making the interpretation word by word or phrase by phrase

#### **Challenges**

- Lack of enough time to discuss
- Lack of written material provided for the audience in appropriate manner
- Speed of presentation, it is very fast in its lecturing

Source: Kaffa Zone Administration Office

### **8.4.5 Coffee Marketing**

As I mentioned, Kaffa has not yet made the effort to fully promote Kaffa coffee. I tried to be an agent between Kaffa and related organisations during my stay in Kaffa. One of Japanese NGOs (The Africa Rikai Project) contacted me to buy Kaffa coffee and they wanted to sell it at a global festival in Japan. I asked Kaffa government officers to prepare for good quality coffee and suggested that they provide it free of charge. The manager of our task force team agreed to this and the NGO promised that they would promote Kaffa coffee actively. After the event, the representative contact me that only Kaffa coffee completely sold out and all benefits were donated to an organisation associated with the 3.11 Great East Japan Earthquake with name of Kaffa.

Figure 8.7 is the photo on Kaffa coffee package and I took it before they went to Japan. When I forwarded it to Kaffa people, they were happy. The Africa Rikai Project provides promotional materials with gift samples made in Ethiopia. When I had a presentation organised by the MCT in Addis Ababa, I have shown

the crafts designed by the Africa Rikai Project. They were completely moved by the crafts I showed. The government officers said that they never thought that people would like products that were “**Made in Ethiopia**”.

**Figure 8. 7 Kaffa Coffee Promotion Activities**



Source: Author

When I saw the brand tag on the coffee package in Figure 8.7, I found that it read Kafa instead of Kaffa. Kaffa Zone Administration Office doesn't have any regulations on English expression but I suggested them to use Kaffa instead of Kafa. They agreed that because it will influence promotion and people can easily be reminded of *coffee* from *Kaffa*. Another benefit is that it represents the biosphere reserve as well as they place.

#### **8.4.6 Progress Reports from Kaffa**

In same ways, my activities (above) with Kaffa's people do not seem to link to coffee tourism directly. However, I suggested to people to conduct various workshops, fieldwork, or cooperation activities with stakeholders if they want to initiate coffee tourism. Before leaving Kaffa, the most impressive thing was that



both government officers brought notebooks and pens with them that time. Moreover, they also had prepared organised schedule tables in their notebooks. Since many people could not attend all my activities, I suggested that government officers should prepare notebooks detailing the projects. While I discussed projects with Kaffa's people, they filled thirteen different notebooks with information on different issues such as coffee festivals, coffee trails, sister cities, housing projects by foreign students, the Timbo project by Kaffa children and so on.

Although I completed fieldwork in Ethiopia in 2011, I am still providing consulting services to several local governments and coffee industry organisations in Ethiopia through email or telephone. They are interested in my research's progress and want to conduct coffee tourism businesses based on my advice. Kaffa is one of them and I tried to provide timely responses to their requirements. I would like to summarise the progress made by some of our projects as follows.

- **New Village Movement:** NVM manual preparation is ongoing and six government officers have meetings every Friday afternoon. They try to implement Kaffa NVM and Korean NVM. I suggested them to establish an NVM manual in Kaffa's own style.
- **Timbo/Masinqo Project:** Masinqo is a traditional one-string instrument in Ethiopia and Kaffa call it *Timbo*. Mr. Ashibr wanted to establish children's organisation for music activities and I introduced 'El Sistema' to him. *El Sistema* is a musical education programme in Venezuela that supports youth orchestras and provides instrument training programmes (Tunstall, 2012). Gustavo Dudamel (Music Director of Los Angeles Philharmonic) is one of the famous musicians trained by El Sistema (Ibid). According to the report from Kaffa, several people sponsored ETB 50,000 and 40 T-shirts for the project. Someone also donated a traditional instrument named as 'Shameto' to the project. Moreover, they have a room for training for temporary use.

- **Honey Project:** Kaffa is known for coffee but they also produce high quality organic honey. My research field was mainly coffee sector but I did my effort other fields if anyone needs my help during my stay. I met a young manager of the organic honey association and provided tips grants/project proposal after the SWOT analysis. I have contacted OVOP team of JICA to support Kaffa honey. I introduced contact methods to Mr. Andualem and the manager. According to the report, JICA decided to include Kaffa as their honey project zone.
- **Coffee Roasting by Women's Groups:** After the meeting with JICA team in Jimma, Kaffa became interested in coffee roasting and they began to create a project with women's groups.
- **Kaffa Promotion Activities with Japanese:** Some Japanese in coffee and agriculture sector visited Kaffa after I left and they support Kaffa promotion activities. Some of them introduced grants programme for grassroots development funded by Japanese Embassy in Ethiopia and some of them have liaised to make a sister-city between Kaffa and Kobe (it has a well-established coffee museum supported by a private coffee company). Several Japanese ODA volunteers started their activities in Kaffa in 2013.

In January 2013, I received an email from Mr. Andualem to say that he moved his job into another Zone Administration Office at the same position, cultural specialist, and the progress report has stopped. In his stead, a government officer in Kaffa has contacted me for information related to support grants and project proposals on coffee tourism and I provide feedback as much as I can.

I am not sure how much my activity has been helpful for coffee tourism development in Kaffa, but I have focused on establishing a foundation and sustainable system to work coffee tourism well without my support. As I visit other coffee growing areas, I might conduct similar initiatives with people.

## 8.5 Hidden Coffee Stories in Kaffa

As well as place, landscapes, and so on, hidden stories about coffee are also part of the potential fabric of coffee tourism in Kaffa. In section 8.3.3, I introduced an implementation method for coffee tourism development in Kaffa. Here, I would like to explore the coffee stories of Kaffa as a coffee tourism resource. These hidden coffee stories could play an important role for future coffee tourism in Kaffa and I hope that Kaffa could develop its cultural resources through coffee. Although Kaffa is an important region for coffee and its related issues, it has been neglected in academia. The recent publication of *Coffee Story: Ethiopia* written by Burhardt (2011) provides a good introduction about Ethiopian coffee to the public through the use of various illustrations and photos. The author devotes many pages to Kaffa compared to other coffee materials but this book also neglected Kaffa's original coffee culture and coffee ceremony. Her explanation of the coffee ceremony is not about Kaffa's particular version of it and even the utensils used to explain the coffee ceremony were not those of Kaffa. I argue that many researchers and travel writers focus on the place of origin of coffee but miss other significant cultural cues in Kaffa.

### 8.5.1 A Different Coffee Legend

Coffee is called *bunna* (boon-na) or *buna* (boo-na) in Ethiopia. Ethiopians also call the colour brown *bunna* (or *buna*). In Kaffa, coffee is called *buno* instead of *buna* or *bunna* as it was once called before (Woldemariam, 2010). An interesting narrative that exists regarding the actual naming of 'coffee' can be found in the following:

*"The word "coffee" comes from the name of a region of Ethiopia where coffee was first discovered – 'Kaffa'. The name 'Kaffa' is inherited from the hieroglyphic nouns 'KA' and 'AfA'. 'KA' is the name of God, 'AfA' is the name of earth and all plants that grow on earth. So the meaning of Koffee (Coffee) from its birthplace [lives] on as the land or plant of God" (Mekuria et al., 2004).*

Kaffa has various interesting coffee stories including the legend of coffee. When I was in Kaffa, I met a member of the royal family of the Kaffa Kingdom. I could obtain valuable coffee stories from him, Asefa Alemayehu Ganochi. He works as a lawyer and his explanation was very logical when I interviewed him. We talked about many issues such as the Kaffa Kingdom, African oral traditions, Kaffa culture, Mankira and so on. According to him, there is no written material but he learned many family histories orally. Among his words, there was a story associated with the coffee legend. Many coffee-related materials begins their stories from the coffee legend as the following example demonstrates:

*“A young goatherd named Kaldi noticed one day that his goats...”*

(Ukers, 1935: 14)

Kaldi is the name of the boy who is said to have first discovered coffee. Regarding the coffee legend, there are two interesting stories. One is about Kaldi and the other is about Omar (see Ibid). Many coffee books repeat Ukers’s stories. Moreover, some materials add a French artist’s drawing entitled *Kaldi and His Dancing Goats* (see Pendergrast, 2010: 2). In fact, it is difficult to get written material on African histories. I have read plenty of material on coffee’s history so far but Asefa’s coffee story was significantly different from previous materials I have read. According to the coffee legend (see Ukers, 1935), a goat keeper found a dancing goat after eating a special red cherry. The boy reported his findings to a monk and the monk threw the tree to the fire. It smelled good and the people in the Mosque began to drink it to stay awake for prayers. All materials mentioned the boy called Kaldi and the cherry as being coffee. Moreover, they do not forget to embellish the story with the final phrase of: this is just legend and there is no evidence of this to be true.

I argue that ‘Kaldi’ in the coffee world became a common noun. An Ethiopian publisher has published an illustrated book about Kaldi’s story (Mdahoma, 2005). Moreover, there is a coffee shop chain named “Kaldi’s Coffee shop” in Addis Ababa. The coffee chain’s logo, uniforms, aprons, and furniture layout tend to imitate large coffee chains (Starbucks) in the USA. Kaldi’s story and the adventure of the discovery of coffee, is drawn on the four sides of the wall in each branch of this chain. The shop owner wants to extend the coffee shop as

Starbucks did but she did not know the Ethiopian coffee legend before she started the business (Lacey, 2005). She learned this story from the Starbucks official homepage (Ibid). Park (2009: 113) describes a Mosque in Jimma as the place where Kaldi reported his finding to the monk. Actually, many Ethiopians including Kaffa's people do not know this legend, just as the "Kaldi's Coffee Shop" owner did not know at first, and Kaldi's stories seem to be consumed mainly outside of Ethiopia.

According to recent material on Kaffa's history (Woldemariam, 2010), regarding the coffee legend, two boys' names appear which are: Kalid and Kalliti. Kalid is the name of a Muslim and Kalliti (shortened sometimes to Kalli) is the name of person from Kaffa (Ibid, 2010). The author states "the name Kalliti is forged to Kalid" (Ibid: 55). According to the author, Kalliti means "brave", "fast" and "alert" in Kafficho. When I read this material, I wanted to find other cases but I could not find much.

### Box 8. 2 A Poem of Coffee History in Kaffa

Dide gabboo bunoocho	Buno is from the <i>dide gabo</i> family
Emishee ferettee cookoocho	Look how the thin, spotted goats roar
Haashi Yeeroochi woochocho	Here is a message from <i>Hashi Yerrochi</i> himself
Kal-Abi yullocho	Thanks to <i>Kal-Abi's</i> efforts
Woocho deewii daamoocho	Let this message be known:
Buno qepphi deewoocho	Pick the <i>buno</i> and take it home
Ubba qidde muunoocho	And then, <b>lick</b> the <i>buno</i>
Woochoo Maattooch deejjoocho	This is the message from the <i>Mato</i> Royal Court
Ceego woraabboo aalloocho	Disobedience to this message brings misfortune
Yeer hallit daaggoocho	<i>Buno</i> , the gift of God
Ceego bunoon waayabe	Praise it!

Source: Interview with Asefa Alemayehu Ganochi (14 August, 2011)

Box 8.2 is about a poem of the coffee legend in Kaffa from the lawyer I had met. I asked about this song from other people in Kaffa and they said that they have heard it. According to the poem, the boy's name is Kal-Abi (I confirmed this several times with several people in Kaffa) and the original name of coffee is *buno*. Asefa provided more stories about coffee and that there was a King's message. The King announced that all of Kaffa's people must have *buno* three

times per day. Although it needs to be researched more, I thought of the connection this story has with the current coffee ceremony: Ethiopians serve three cups of coffee when they conduct the coffee ceremony three times a day.

I need to explain some of terms in the poem for a better understanding. According to him, the original name of coffee was *Dido* (means stimulant, see Figure 8.8). *Dido* and coffee are very similar in appearance when they are fresh or dry (see Figure 8.8 and Figure 8.9).

**Figure 8. 8 Dido Cherry and Coffee Cherry**



Source: Author

Dido is divided into three groups, one of which is *dide gabbo*. This was the original *Coffea Arabica* and seems to have spread in all of Kaffa. *Hashi* is the name of a clan and *Yerrochi* is the name of its king. *Kal-Abi* (Kall Aabbi or Kallabbi in Kafficho) was the goat-herding boy. According to the lawyer, the Kaffa people originally did not drink coffee and lick it after grinding it on the rock. *Mato* is the name of dynasty and the name of its king was *Alochi* (*aloochi*). Based on this poem, coffee begins from *dido*, *dide gabo* and then *buno*. This might have been because of the ancient King's declaration but Kaffa's people today have coffee three times a day.

The left photo in Figure 8.8 is a *dido* cherry and the right one is forest coffee cherry. Both cherries have a very similar size and shape. I interviewed local women in Kaffa and they said that people do not eat the *dido* cherry because it has bitter taste. Figure 8.9 shows dried *Dido* fruits and coffee beans. Goat might confuse coffee cherries as *dido* fruit.

I cannot mean to say that Asefa's family history of coffee is necessarily true in relation to the currently known story but argue that it could be developed as a narrative for coffee tourism in Kaffa in the future.

**Figure 8. 9 Dried Dido Fruits and Dried Coffee Beans**



Source: Author

### **8.5.2 Different Coffee Cultures**

As per coffee legends, Kaffa has also various interesting coffee consuming cultures. I have explained the typical coffee ceremony in Ethiopia in the Chapter 5. Figure 8.10, Figure 8.11, and Figure 8.12 show various utensils for coffee ceremony in Ethiopia.

**Figure 8. 10 Jebenas for Ethiopian Coffee Ceremony**



Source: Author

The majority of written material on the Ethiopian coffee ceremony simply mentions that Ethiopians use the *jebena* for their coffee ceremony. I visited diverse local markets in Ethiopia and found interesting scenes about the *jebena*. The *jebena* is an essential utensil in the Ethiopian coffee ceremony (see Chapter 5) and there are various types depending on the region. Before researching Ethiopian coffee, I thought that there is only one type of *jebena*. The first *jebena* in Figure 8.10 is used in the Amahara region. The second one is mainly used in Addis Ababa but it already became a popular *jebena* regardless of region. Many women prefer this second type of *jebena* due to its beautiful shape. The third one is the original Kaffa-style *jebena*. The Addis Ababa style has a very fancy spout but Kaffa people use by-products of plants or maize for the spout. The cleaning methods after purchasing *jebena* also vary depending on regions. Some women first boil water inside the *jebena* and then add sugar and leave it on the fire for nearly 20 minutes, while others put milk with the boiling water instead.

Figure 8.11 shows cups for the coffee ceremony. The left one is a normal *sini* made of ceramic and the right one is a Kaffa style cup made of bamboo. I wondered how Kaffa people could drink coffee before trading Chinese ceramic cups. I found it interesting that they first licked a powder type coffee as the poem in Box 8.2 suggests and they would then drink the decoction-style coffee in bamboo cups.

**Figure 8. 11 Cups for Coffee Ceremony**



Source: Author



Figure 8.12 shows pans and scoops for coffee ceremony. The northern Ethiopians use a scoop type utensil for coffee roasting instead of round frying pans. However, Ethiopians usually use metal spatulas while some use spoons or forks for roasting. Interestingly, the Kaffa people use spatulas made of bamboo with clay pans.

**Figure 8. 12 Pans and Spatulas for Coffee Ceremony**



Source: Author

As I explained above, Kaffa conducts a very unique coffee ceremony compared to other regions. The way of preparation is similar but their terms (in Kafficho or Kaffinono) and utensils were very different from others. I would like to introduce some of my findings in Kaffa as follows:

- **Jebena:** Kaffa *jebena* does not have a nozzle as others do (the third photo in Figure 8.10). They call it *bunee qondo*.
- **Sini:** Kaffa people also use *sini* made of ceramic for cups but the original cup for the Kaffa coffee ceremony is a small cup made of bamboo. They call it *dolo* and several coffee shops in Bonga town still serve coffee in the *dolo* (the right photo in Figure 8.11.)
- **Pan:** The three pans in Figure 8.12 seem similar but the third one is made of clay not steel. When Kaffa people roast coffee, they use a clay pan not a steel pan and Kaffa people still use clay pans for coffee ceremony. They call it *buneemidado*.
- **Butter:** Kaffa's people mostly drink coffee with butter. After boiling the water and grinding the coffee, they put butter inside the *jebena*.

All terms and utensils for the coffee ceremony in Kaffa have different names in Kafficho. In Ethiopia, the first cup for coffee ceremony call *Arbol* (or *Arbol bunna*, possibly derived from *awol* meaning ‘first’ in Arabic) (see Chapter 5) but Kaffa’s people call it *inde bunno*. The second one is *ambo* (Tona in Amharic), the third one is *chambo* or *caambo*, and the fourth or last one call *caamino* or *chamuno* (Beraka in Amharic). Normally, in other regions in Ethiopia, the third cup call *beraka* in Amharic (literally meaning “blessing” in Arabic).

According to my research, when Kaffa’s people need to take long journeys, they make small balls of butter and coffee for food like *Buna Quala* in Oromia region. When women have children, they use coffee for healing their scars. For women’s menstrual pain or circumcision wounds, they also use coffee. If animals get diseases, they feed the animals salty water with coffee. I argue that there are so many under-researched coffee cultures in Kaffa. As Ethiopia has its own naming for coffee, it might offer a more diverse image of coffee-related objects since it has the world’s longest coffee-drinking history. It is noteworthy to acknowledge the effect that the environment has on language and culture. Two interesting examples are the presence of hundreds of different words for “snow” in the Inuit languages, and hundreds of words for “sand” in the Arabic language. Such a relationship could be expected in Kaffa’s relationship with coffee. I hope many coffee tourists visit Kaffa to explore Kaffa’s hidden coffee stories in the future.

## **8.6 Summary**

Although Chapter 7 discussed the general implementation of coffee tourism in Ethiopia, this chapter mainly presented the case study of implementing coffee tourism in Kaffa. The chapter highlighted my encounter with Kaffa and the opportunities and challenges facing coffee tourism. This chapter also highlighted some of my own initiatives while in Kaffa such as workshops, fieldworks, marketing activities, and a lecture event. This case study is meaningful because this is an example of a local community (Kaffa) inviting an outsider (me) to help develop coffee tourism tailored for their purposes rather than having a form of coffee tourism imposed on them from the outside. I must also stress the im-

portance of the hidden coffee narratives related to Kaffa as the birthplace of Ethiopian coffee. Moreover, I discussed how Kaffa has its own approach to the Ethiopian coffee ceremony, and that the utensils and terms used in conducting the ceremony are unique to it. The following chapter is the conclusion of this PhD thesis.

## **Chapter 9**

### **Conclusion**

#### **9.1 Concluding Research**

Chapter 1 attempted to set up the conceptual framework of this thesis to reflect the theoretical input while introducing three research aims and five research questions. Chapter 2 linked existing research from subject areas such as development in Africa, post-colonialism, implications of tourism in Africa, tourism and poverty alleviation, commodity tourism, ecotourism, power relations, and coffee tourism. Chapter 3 detailed my research methodology, which included fieldwork in Ethiopia involving a series of interviews with key stakeholders and a detailed case study of Kaffa, digital ethnography, and knowledge transfer activities. Chapter 4 addressed the 'production' and 'business' side of coffee in the context of Ethiopia. Chapter 5 explored the cultures of coffee consumption in Ethiopia while Chapter 6 was about tourism in the context of Ethiopia as well as situating coffee tourism in Ethiopia. Chapter 7 addressed issues of implementing coffee tourism in Ethiopia and presented a final coffee tourism framework. Chapter 8 presented a case study of coffee tourism initiatives in Kaffa. This final chapter is a response to my research aims and research questions while reflecting on key aspects of this research. I also introduce key contributions to the field of academic research and practical approaches.

The following section begins with key issues I continually encountered. Those issues, which are reflective in nature, range from my research journey and re-visiting my suggested coffee tourism framework, to my observations on power relations in coffee tourism and final remarks on East Asia's role in coffee tourism. My practical observations in the field had a particular impact on my approach to coffee tourism as could be inferred from the contents of this thesis,

yet those practical observations led me to arrive at larger realisations. For instance, by looking once more at power relations in the context of coffee tourism, I find that it arches over issues such as social responsibility, benefiting rural economics, direct economic ownership and participation, and reflections on power. I also think that as a researcher from East Asia, I also thought about issues such the role of East Asia in coffee tourism, while putting into account issues – personal challenges, such as cultural differences, cooperation, transportation issues, and even the weather. This also led me to think about my own responsibilities as a researcher and at the importance of looking at the emotional responses of the researcher to the field.

## **9.2 Research Journey**

Due to the growing popularity of the topics of coffee and tourism, and my own invested interest in Ethiopia, I truly enjoyed my PhD research process and was able to persist with my research focus even when I encountered unexpected obstacles in Ethiopia and out of Ethiopia. I now have much to reflect on in regards to my cumulative experience with Ethiopia – that is now nearing 10 years – and my interest in its development through cultural resources. Although my research narrative depicting Ethiopia's rich culture in both tourism and coffee is hampered by limitations of resources such as time and budget, I insist that Ethiopia's culture needs to be given academic attention from those focusing on its tourism and coffee sectors. Ethiopia has a huge untapped potential for establishing its own coffee tourism due to various feasible coffee resources. I intend for my research to become a supporting material for Ethiopian coffee tourism.

My first encounter with Ethiopia was in 2003, during which I translated letters from English to Korean for a local NGO in Korea. Through those letters from Ethiopia, I became interested in Ethiopia and Ethiopian culture. Historically Korea is connected with Ethiopia due to the Korean War in the 1950s, while now Korea (both at the government level and private level) tries to support Ethiopian development. However, it was not easy to conduct research on Ethiopia while I was based in Korea. I decided to study Ethiopia outside of Korea and completed my Masters in Japan and am pursuing my PhD degree in the UK. I began

this coffee tourism research because despite rich tourism resources and its high-quality fine coffee, Ethiopia did not commence commercial coffee tourism actively.

It is important for me to say that I wanted to present my research the best way I could. Over the course of my research, and especially during my time in the field, I attempted to pay attention to developing a methodology that successfully analyses the economics and culture of Ethiopian coffee production, processing, and consumption patterns to reflect a contemporary and important issue in relation to how a global south country could potentially turn a key export product and domestic product of consumption into a tourist experience. I also hope that the Asian perspective of coffee tourism development in Ethiopia contributes to original research of the Asian tourist market with a special interest in African commodity tourism. I think that this research contributes to the international tourist context of coffee tourism in Ethiopia, particularly in consideration of the integration of consideration of the Asian markets for the production and future consumption of coffee tourism in the country. Doing ethnographic and development-related research in Ethiopia are a reflective manner which reflects awareness of doing research in another cultural setting that is different from one's own. Perhaps this contributes a key methodological point of originality within the feminist methodological research: the sustained reflections on my positionality as a female Korea researcher in Ethiopia. I also think that I have used various tools of critical ethnography and participant action research that reflects my situated understanding of the culture and relevance to **Coffee Tourism** development. The points referred to will be explained in the following sections.

### **9.3 Revisiting Coffee Tourism Framework**

In this section, I would like to refer back to the coffee tourism framework presented in Chapter 7, which was in an effort to reflect the practicalities of implementing coffee tourism. It is my hope to see debate on coffee tourism reaching beyond simply that of an analogy of commodity tourism as in the case of wine tourism. Looking back at my findings in Ethiopia during my fieldwork and what I have noticed has started happening after I left, I have seen that coffee tourism has already started to take hold in Ethiopia through homepages.

I expect coffee tourism activities in Ethiopia to spill over to other parts of East Africa. However, at this stage in presenting a framework, I am mainly interested in issues such as the who is involved in coffee tourism, how organisations can be involved, what are some of the impacts of coffee tourism (both positive and negative), and what are some of the factors that could affect how coffee tourism is conducted (see “Implementing Coffee Tourism in Ethiopia” in Chapter 7). I also mainly focused on what scholars have overlooked (see seven key coffee tourism debates in academia in Chapter 2). Upon reflection I realise that I have often stressed that it is necessary to understand what is practically happening on the field, and so much of my discussion on developing a coffee tourism framework is based on my observations. I also think that there are other issues that must be acknowledged such as power relations, which is discussed further in the following section.

### ***9.3.1 Power Relations in Coffee Tourism***

Power relations – as a concept – has been central to my research especially during my time in the field. In Chapter 2, I raised the concept of power relation as one of the categories of my conceptual framework in the context of coffee tourism (see 2.2). In the field, I found examples of these power relations, which led me to understand that there exist various obstacles facing coffee tourism development. While Chapter 2 presented power relations in a theoretical vision, Chapter 7 included a discussion on power landscapes in Ethiopia based on my practical observations in the field. In this section, I would like to examine two issues: Whether existing landscapes of power would be diminished or reinforced through coffee tourism, and; the potential result of targeting coffee farmers and workers as key players in coffee tourism. These two issues are discussed in the context of social responsibility, benefiting rural economics, direct economic ownership and participation, and reflections on power.

#### **9.3.1.1 Social Responsibility**

As I mentioned in Chapter 2, coffee tourism can be seen from many aspects yet it is clear that coffee tourism is a value-added activity for both the coffee industry and tourism industry. It is also set up as a socially responsible/ethical business or industry with a social premium unlike other commodity tourisms such as

wine tourism. It can lead to the direct empowerment of coffee tourism suppliers. These coffee tourism suppliers may be tourism organisers in the tourism sector or coffee farmers, coffee cooperatives, or coffee plantation owners in the coffee sector. They can also be development agents involved in either one or both sectors (see Chapter 7).

As I introduced in the previous Chapter, development agents are rarely cooperative with each other, even though their fields of interest overlap. Concerned government departments also do not share information with each other. I would like to suggest a control tower for coffee tourism focusing on the Ethiopian situation or coffee tourism policy beyond the coffee industry or tourism industry. The control tower (i.e. Centre for Coffee Tourism) can adjust various value-added activities associated with coffee tourism such as coffee education courses, coffee craft development or coffee festivals. It cannot be a government organisation but I want them to refer to The National Federation of Coffee Growers of Colombia run by over 500,000 Colombia coffee farmers (Cafedecolombia, 2013). They use a special logo as their activity symbol (see Figure 9.1)

**Figure 9. 1 Logo of Juan Valdez**



*Source:* (Cafedecolombia, 2013)

There are active coffee farmers cooperative unions in Ethiopia such as OCFCU, SCFCU and YCFCU but they do not communicate among each other. I hope coffee tourism stakeholders in Ethiopia could cooperate with each other for future development. Noteworthy is that ethical movements such as fair trade contribute premium social activities to coffee farmers but coffee tourism will add more benefits to farmers and workers in the coffee sector with current premium prices. This is reflected in Chapter 7 and Chapter 8.

### **9.3.1.2 Benefiting Rural Economics**

As I mentioned when discussing rural-based coffee tourism, coffee tourism is set up specifically to include a “rural” element to development – rural economic benefit such as employment or training. I introduced some people in rural areas conducting simple coffee tourism programmes using their resources in Ethiopia and Indonesia (see Chapter 7). When I began this research on coffee tourism, I thought that coffee tourism would provide more benefit to small-scale coffee farmers. Teaching coffee farmers about specialty coffee in rural areas to conduct coffee tourism might be a big task. Unlike other coffee growing countries in Africa, Ethiopians have a rich coffee consuming culture. Also, I have seen foreign development agents teach local people about the importance of forest or eco-tourism concept during my fieldwork which led me to conclude that many young locals are eager to initiate new activities with outsiders.

### **9.3.1.3 Direct Economic Ownership and Participation**

Coffee tourism is set up to include direct economic ownership or participation of coffee farmers and workers. As in the case of various coffee tourism initiatives in Kaffa (see Chapter 8), it is clear that conducting coffee tourism is not an easy step with people who do not have any concept of the idea. Potential coffee tourism suppliers already have coffee. As it is directly related to money issues they need to know more about the nature of the business such as its required marketing or management. I met several community groups in Ethiopia associated with coffee and tourism. Whenever I suggested coffee tourism programmes to them, surprisingly all they were interested in asking me was “What is the funding body for such a project?” or “Who is the sponsor?” or “Who is the organiser?” Many people said if I initiated it, they could support me in conducting coffee tourism activities.



Government officers in Kaffa wanted to use the Kaffa Kingdom's archaeological site as a tourism attraction. From the peak of the hill that is believed to be the historical site of the Kaffa Kingdom, we can see is Bonga town: the hill in itself is still very underdeveloped if it is to be used as a tourism attraction. According to two government officers who accompanied me to the archaeological site, several hundred trees that were "planted by Swedish people a very long time ago" covered the site, and that the Kaffa government plans to remove all of those trees and to plant plants and trees native to Kaffa near the site instead. Curiously, the archaeological site was discovered by a German researcher and the Kaffa government is currently looking for sponsors to support their indented projects. Kaffa is known for the birthplace of Arabica coffee but common people I met there did not know about this story. Mr. Andualem from the Kaffa government was eager to commence coffee tourism development in Kaffa but he said that he had never heard about Starbucks or the specialty coffee industry. When I organised a lecture event for Kaffa's people and two government officers promoted this event, I was surprised to find that only three people attended the event, all of whom were foreigners. However, when we organised the lecture event by a Korean construction company employee (see Chapter 8), the Kaffa Administration supported our activities and over two hundred people from Kaffa attended.

#### **9.3.1.4 Reflections on Power**

I have examined the relationship between power and coffee tourism so far. I argue that without establishing coffee tourism in a wider framework of social responsibility, social premium and participation/ownership, coffee tourism would not work. How can coffee tourism be used without addressing these issues? How can power be used positively to develop coffee tourism?

As I simply explained earlier, we need to consider elders who discourage young people's activities but have power in rural areas (see Chapter 7). Just as in the case of the elders, top-level government officers also have power to support or negate new projects – usually through top-down chains do development activities seem to work well in rural area. Through a single order, an event could have either 200 people in audience or none at all. In Chapter 7, I mentioned

that an administrator in a local coffee growing area ordered the cancelation of a coffee festival project involving government officers, researchers, tourism specialists, tour companies, and tourism media. Although we had a good plan for coffee tourism, we may have to give up those ambitions when confronted by elders misusing power due to various reasons such as personal feelings or political motives.

I have suggested many abstract ideas related to coffee tourism in Chapter 7, yet without considering the power landscape of Ethiopia and its social situations in rural society, it might prove difficult to initiate coffee tourism.

### **9.3.2 Role of East Asia in Coffee Tourism**

In the Preface, I introduced the historical background to the relationship between Korea and Ethiopia. In Chapter 2, I presented *Asia-Centric Africanism* and *Reformed Orientalism* as key elements in my conceptual framework (see 2.2). Although much of academic debate related to development looks Western impact in Africa, I attempted to look into Asia's impact on Africa. During my fieldwork in Ethiopia, I noticed the East Asian role in the development of Ethiopia and Africa in general (see Chapter 6). In this section, I would like to raise some points regarding East Asia's role in coffee tourism as an emerging power group.

Chinese and Korean companies have built the majority of Ethiopian roads, while some European companies are currently building the remaining ones. According to my field research, other foreign companies bring only manager level staff while Chinese companies bring workers of all levels, from managers to drivers and kitchen staff. Visitors can easily encounter Chinese workers, even in remote areas. I have stayed in China between 2000 and 2002. This visit was well before the Beijing Olympic games and my impressions of China at the time were that it was a very poor country. Since 2009, I have studied in the UK and I met plenty of Chinese students here. Most of them are self-funded students and their higher standard of living made me reconsider my preconceptions of the Chinese. I have met Chinese in China, Korea, Japan, the UK and Ethiopia, during which they constantly showed me drastically changing images. In Ethiopia, although some Chinese still displayed the "poor" image I was more familiar with,

many of the other Chinese workers in Ethiopia are known for spending lots of money in shops, restaurants and so on.

Before obtaining the recommendation letter from the MCT, I could not start conducting my research officially. During that time, I visited many tour companies and met many tour operators as a tourist. During these periods, I met many Chinese workers who wanted to visit some tourism attractions before going back to their country. All those Chinese workers I met there paid in cash for their travel programmes and required the best transportation and accommodation for their trips. I asked many tour operators about Chinese customers and they replied that Chinese do not negotiate price for discounts compared to Japanese or Koreans. China's influence in Africa is still debatable: some researchers (e.g. Michel et al., 2009) look at it negatively while others (e.g. Moyo, 2009) look at the Chinese in Ethiopia as friends or long-term business partners. However, I can safely say that Chinese will be big consumers for future coffee tourism activities as coffee hunters, add-on tourists after their own main business activities, or pure coffee tourists beyond just Ethiopia.

This leads me to think about the position of Korea and Japan in Ethiopia. During my fieldtrip, the Korean president visited Ethiopia, which was a historical first. He stated that Korea would be the best partner for Ethiopia and the leaders of both countries agreed to extend their cooperation. I am not sure whether they could keep their agreements because Ethiopia's long-serving Prime Minister Meles Zenawi died on August 2012 and the Korean president left office in February 2013. At any rate, during my stay I learned that an agricultural research institute (KOPIA) funded by the Korean government opened in Ethiopia. Moreover, the Korean government dispatched Korean teachers to Addis Ababa University for its Korean language course in 2012 and over 60 ODA volunteers were involved in these activities all around Ethiopia. During my fieldwork in Ethiopia, a missionary team from Korea that was looking for new development projects in Ethiopia contacted me. They read my articles in the Korean media and contacted me via the Korean Embassy. According to them, they received a small piece of land from the Ethiopian President and want to use the land for their projects. I did not see their land but recommended coffee tourism for cof-

fee farmers in coffee growing areas. With these connections, I am optimistic about the future relationship between both countries.

Japan is ranked third among coffee importing countries in terms of volume (ICO, 2012b). Japan had previously purchased around 20% of Ethiopia's coffee export annually and was the third largest market for Ethiopian coffee after Germany and Saudi Arabia (before 2008). Recently, East Asian coffee markets have been of great interest to me. Korea and China are emerging coffee markets.

Once again I reiterate that although we need to consider Asian-Africanism in Africa (see Chapter 2), I argue that East Asia would play a big role in the future of coffee tourism in Ethiopia.

### **9.3.3 *Self in the Field: Personal Challenges***

In my research, emotions and feelings in the field are important as objects of analysis (see Chapter 2.3). Due to emotional geographies being an important driver to the conceptual framework, I was able to focus on the *self in the field*, which led me to discover important concepts and ideas. For example, the relationship between the researcher and the researched of Category 2 in the conceptual framework (see 2.3) are issues I would not have explored had it not been for emotional geographies. While in the field, I also learned that the *self* is not always objective and is open to change (see 2.3). It is due to this that I chose to write this thesis in the first-person narrative. Although many of the issues I point out related to the development of coffee tourism seem to be oversimplistic in their emphasis on practical solutions, a conceptual depth was added to this whole research through emotional geographies as they helped frame my actions and my suggested solutions. The '*self in the field*' concept also allowed me to look into various relationships I observed in Ethiopia such as power relations, different understandings of coffee, Asia within Africa, or the ghost of colonialism (see Chapter 7). I raised some points regarding methodological challenges in Chapter 3, much of which were related to being on my own in the field. I would therefore like to briefly share some of my observations with future researchers whose field is in Ethiopia. Those sections (9.1.5.1 to 9.1.5.5) spe-

cifically looked at some of my personal challenges in the field, which I attribute to the '*self in the field*' debate.

When I was in Kaffa, I was an active consultant as well as a coffee tourism researcher. A government officer in Kaffa called me "vending machine" because even when they asked me a somewhat simple question, I tried to provide practical answer based on my experiences to them. Conducting fieldwork alone in a remote area around 500km away from the capital city did not work as well as I expected. There was no research sample I could refer to for coffee tourism in Kaffa, I had to create my own research methods, and I had to find meaningful research results. Most of all, I had to survive in an unfamiliar place as a researcher and an as advisor from whom they expected results. Many researchers face many unexpected situations in their fieldwork and they try to manage the situations positively for their research purposes. Fieldwork is not only physical work but also emotional work. During the fieldwork, I felt various emotional process such as regret, satisfaction, fear, nervousness, sadness, loneliness, happiness, expectation, desire and so on. Conducting field research in Kaffa for two months was an unexpected matter for me but I eventually decided on going there and could finish my experimental initiatives on coffee tourism. Whenever I faced unforeseen challenges, I regretted coming to Kaffa yet I also managed to develop my research topic a lot during my stay.

#### **9.3.3.1 Cultural Difference: Time**

Many reports from development aid agencies, official ODA websites or academic fieldwork guidance manuals always mention that we have to respect local culture. A book on conducting projects with local people by KOICA (Kim et al., 2010) suggests six important points one needs to look into before starting a project:

- Make good relationships with local people.
- Make your position clear (as a volunteer, a practitioner or a researcher).
- Do not compare what you find to Korea.
- Ask trusted people for advice when you face any problems.
- Learn the local language as best as you can
- Do not be in a hurry to achieve outcomes.

I tried to follow these rules when I was in Kaffa and to respect the local culture in order to maintain a good relationship with Kaffa's people. However, making appointments was one of the most difficult experiences I had. My contract was for two months with the Kaffa Zone Administration Office and I did not have the luxury of time as other foreign development workers. According to local people, if foreign workers arrived in their places, they spend almost a year to find their houses or cars, to register their positions to concerned government offices, to find entertainment venues, to learn the local language, and to become familiar with the new environments. The situation of Kaffa was not far different from other parts of Ethiopia.

According to Kaffa's people, they did not expect that I could start working as soon as I arrived there. However, my activities were supported by Kaffa's government and were not funded by other external development aid agencies. On the first four days, I found myself waiting for the government officers for over four hours out on the street for them to arrive. Had I wished, I could have spent that time doing other more exciting things such as visiting new places or focusing on conducting individual research for two months. Five days later, I suggested a new rule to government officers: If they were 30 minutes late, I will work only half of day (morning or afternoon) with them. If they were an hour late, I will not work for the day. Some of them were happy because they were struggling with this *time* problem and agreed to this new rule for our initiatives. Some of them did not believe that I could follow-up my own rule but I kept it. Even if I did not work, they would have to provide a car, accommodation, and food for me due to our contract. It was difficult to understand this attitude: they were always on time for work and for their lunchtime, yet could not be on time when meeting others. Mr. Andualem suggested me to keep following up this rule and I applied this rule to our all projects until I left the place.

### **9.3.3.2 Cooperation with Stakeholders**

This might be one of the negative features of Kaffa or Ethiopia. There were many different stakeholders who were interested in my research activities in Kaffa such as several government departments in zone level and town level, domestic NGOs, international NGOs, foreign ODA volunteers or experts, opinion leaders in Kaffa, local journalists, and visitors in the coffee sector from out of

Kaffa. They do not support each other but were so kind to foreigners such as me. People who worked with foreigners used to neglect local people but showed respect to foreigners. Mr. Andualem complained about this situation to me and asked me to request some help from them many times. All issues I conducted in Kaffa were related to Kaffa's development but concerned stakeholders' showed different treatment towards local people and towards myself. After I left Kaffa, I knew the reason when I reflected on my experiences in Kaffa and those of other long-period development experts. They said that local people usually, especially English or other foreign language speakers, have job information on good salaries from foreigners or people who have connections with foreigners. Hence, they said that local people tend to be polite to foreigners. I had a good impression of Ethiopian hospitality with coffee but felt conflicted whenever I faced this kind of a situation.

### **9.3.3.3 Transportation**

Although Kaffa Zone Administration Office promised that they would provide a car for my activities, it took time to have a proper car with a fixed driver. Except Addis Ababa, visitors cannot rent a car easily in any local areas in Ethiopia. If Kaffa did not provide a car, I could not go there. I took a bus to Jimma from Addis Ababa and transferred to another local bus from Jimma. Kaffa finally sent a car for me but I had to wait four hours on the road to take the car. Weak internet access, frequent lack of network, and frequent stoppage of power were also difficult things but I managed to endure those challenges. However, the most difficult thing was the transportation problem in Ethiopia to conduct my research on coffee tourism. Most places are currently not tourism attractions and I had to walk by foot over 20km several times with my big bag because I could not get any cars around where I was. During my stay in Kaffa, they sent a mini-bus, a motor tricycle, or 5-ton truck to me. Actually I could ride all kinds of transportation in Kaffa to conduct my activities. Regarding this transportation, I must appreciate Kengnam Enterprise, the Korean road construction company there. The car provided by Kaffa was not a 4x4 and I faced several dangerous experiences on the muddy roads after heavy rains. Nevertheless, I had to use the car only inside Kaffa for fixed times but many times they couldn't provide it due to peculiar reasons – disappearing drivers, wrong car allocations, car repair, and so on.

#### **9.3.3.4 Weather**

According to the road construction company's investigation, it rains around 8 months a year in Kaffa region. As I mentioned earlier, I had to conduct my fieldwork during the rainy season in Ethiopia. Eventually, I could experience various things during those heavy rains and learned what Ethiopians do during the rainy season. However, it is not easy to avoid the rain in tropical areas with just an umbrella or raincoat. The cars on the muddy roads easily slide on roads just as they do ice. During the rainy season, both walking by foot and riding a car on the muddy roads were difficult and dangerous sometimes. Therefore, I suggest people to conduct research on coffee tourism during the dry season, which also coincides with the coffee harvest.

#### **9.3.3.5 Rise and Fall of Emotions**

In rural Africa, hosting a foreign expert with their budget is not easy work. Hence, I tried to do my best to support Kaffa during my stay. I had various sorts of experiences in Kaffa as a researcher but at the same time, I had to face many unexpected challenges including the rise and fall of my emotions in the field. I have read many excellent case study examples associated with development, sustainable tourism or anthropology such as *Ancient Future* (Norberg-Hodge, 2000). When I read their research materials, I was interested in their emotions in the fields more than their research results. Many essays written by women travellers and researchers such as Freya Stark (e.g. Stark, 1948), Margaret Mead (e.g. Mead and Metraux, 1974), Isabella Bird (e.g. Bishop, 2005), Isak Dinesen (e.g. Dinesen, 1972) and so on were very helpful to manage my feelings when I was alone in the field. Kaffa was also a male-dominant research setting and it was difficult to have interviews with females. Whenever I struggled in my communications with participants, I usually felt that I was as isolated as an island. I had to tackle loneliness in the field. Due to lack of power or network, I could not access the Internet and contact my family or my primary supervisor whenever I wanted. Controlling the rise and fall of emotions in the field is as important as finding the desired research results. According to my experiences, the 'field' has various functions beyond research and requires various roles beyond just being a researcher. Under the complicated mechanisms of the field, we need to complete our research as per our purpose.



### **9.3.4 Responsibility of the Researcher**

Before embarking a researcher's life, I was interested in "intellectuals" and their roles in our society. Many named people raised the responsibilities or roles of intellectuals such as organic intellectuals by Gramsci (Gramsci and Buttigieg, 1996), social responsibility of intellectuals by Sartre (Sartre and Kim, 2005), epistemic responsibility by Chomsky (Chomsky, 1967) and so on. Their core message was that intellectuals need to be concerned with our society and need to contribute to the wider public. Said also wrote about it and his main ideas on intellectuals as follows:

*"The intellectual's representations - what he or she represents and how those ideas are represented to an audience - are always tied to and ought to remain an organic part of an ongoing experience in society: of the poor, the disadvantaged, the voiceless, the un-represented, the powerless."* (Said, 1996: 113)

As intellectuals receive various benefits from our society beyond reputation or honour, researchers as an intellectual group in our society also receive various benefits from the field. For just the reason of *being* a researcher, people (interviewees and informants, for instance) provide their valuable time to answer the researchers' questions. When I was in Ethiopia, I had to think about my position as a researcher. The below statement is my feeling as a researcher when I was in the field.

*"I don't intend this but some people treat me as if I were a spy and not a researcher. This leads me to wonder what being a researcher really means. Does this mean that if somebody is a researcher then she/he can meet anybody or she/he can ask anything without having to pay? Does this researcher disturb or take somebody's valuable time for her/his research? Do people have to answer if a researcher asks something and the questions are very important to the researcher? At the same time, I wonder if I were to conduct my research in a developed country, would my research behaviour will be the same as when I conduct research*

*in a developing country such as Ethiopia. I might neglect local customs just for the sake of finding the answers to my research questions.”*

- From my field research report on 21 April, 2011-

As in Nicholson’s poem (see Box 3.1), I might take their time for my certification as a PhD. After two months of research and being an advisor in Kaffa, I could stay in Addis Ababa for a few more days. During my stay in Addis Ababa, I thought about my activities in Kaffa and exchanged my experiences with other experienced researchers or development aid workers in Ethiopia. Conducting research in remote areas in developing countries is not easy. Yuka Kodama, a Japanese female researcher who has experienced long periods of Ethiopian research provided various tips to me as a female researcher. Her advice on fieldwork, especially in remote areas in Ethiopia was very practical. She informed me how I can avoid dangerous insects and how I can deal with sanitation problems when it was difficult to access clean water as a female researcher. I had to struggle with physical difficulties such as the lack of potable water, electricity, transportation, an unstable Internet connection, and various emotional difficulties under the male setting of research.

My attitudes in Kaffa might be the same as that of Western researchers. Perhaps my voice might be too judgemental to them as well. Although I was invited to Kaffa as an advisor, I also thought of my involvement invisibly and visibly many times. I might be some sort of a new invader disrupting their own environments. I am not sure that my intention was transferred to Kaffa fully during my stay. I did my best to support them as a PhD student from the UK, as a researcher of coffee tourism, as an advisor in tourism development, as an Asian from a country that had been colonised in the past, or as a Korean who has economic development success stories. While I was embodied in Kaffa through various roles, I clearly realised that researchers’ responsibilities were not only collecting data or analysing findings. Through active involvement in a potential coffee tourism site, I could understand the nature of coffee tourism and major challenges to conduct coffee tourism. These were significant to my research and myself.

## **9.4 Addressing the Research Aims**

I have three research aims: establishing a coffee tourism framework, highlighting coffee tourism opportunities and its challenges in Ethiopia, and working towards to the introduction of coffee tourism in Ethiopia. I conclude that I have clearly addressed those three aims through my fieldwork in Ethiopia. I would like to address each aim as follows:

### **1. Establishing a Workable Framework for Understanding Coffee Tourism**

One of the main motives behind this aim was that there has yet to be an established framework for understanding coffee tourism. It was interesting to find that no clear and comprehensive definition could be found yet for coffee tourism. Also, the benefits and challenges of coffee tourism have yet to be evaluated in academia. Another motive behind this objective was that coffee tourism needs to be subjected to much more research and development in order to be established. I proposed a coffee tourism definition based on my research in Chapter 1. I based my arguments on the current understanding of coffee tourism in academia on seven debates: as a cultural or culinary tourism, as a commodity tourism, as an ethical tourism, as a sustainable initiative, as materially affected by all venues concerned, coffee tourism vs. ecotourism, and power relations in coffee tourism. In my definition, I considered various concerned beneficiaries (coffee destinations, commodity marketing, the tourism industry, and the coffee tourist) both main venues (urban and rural areas) and the two natures of coffee tourism (commercial and ethical).

### **2. Investigation the Opportunities and Challenges of Coffee Tourism in Ethiopia**

With regard to the main opportunities for coffee tourism, I suggest various coffee production systems, coffee varieties, and coffee culture utilisation such as the coffee ceremony in Ethiopia. Interesting coffee narratives on Ethiopia as the birthplace of coffee and the source of extremely high quality coffee can be the most important coffee tourism potential in Ethiopia. Various coffee-related industrial organisations associated with quality control, trade or coffee farmers cooperatives can also be a coffee tourism attraction, and the implementing of coffee tourism with these organisations can be influential for other coffee bean exporting countries. However, we cannot neglect coffee tourism's challenges,

stemming from both the coffee and tourism sectors. The weakness of existing infrastructures is the biggest obstacle facing coffee tourism development. The lack of understanding about the concept of coffee tourism among stakeholders and insufficient information exchange between the coffee and tourism sectors are also serious problems. Initiating new coffee tourism projects with people who do not have a clear understanding of the matter will be a tremendous task for future stakeholders. My analyses of coffee and tourism industries in the context of Ethiopia and of the more local experiments in Kaffa provide hints for coffee tourism in other coffee-growing areas. I have also made the suggestion of establishing a coffee tourism policy to the Ethiopian government. Coffee tourism policy at the national level can be a guide to those wishing to conduct coffee tourism programmes.

### **3. Working towards the Introduction of Coffee Tourism in Ethiopia**

In reference to introducing coffee tourism to Ethiopia, I am able to say that I reached some of my expected achievements. I have helped to introduce the concept of coffee tourism and the significance of coffee tourism in Ethiopia to people I met in Ethiopia during my fieldwork. Moreover, I have conducted coffee tourism development initiatives in Kaffa for two months with the local people. I learned many lessons on practical coffee tourism from people I met in Ethiopia. Since my return to the UK, I received many emails asking me to be involved in coffee tourism businesses from commercial tourism companies (e.g. ZTTA and Chapter Tour) and coffee industry organisations in Ethiopia (e.g. ECEA and OCFCU). Some of the coffee industry organisations – including coffee farmers cooperative unions (e.g. OCFCU) – are preparing forms of coffee tourism as their new service products. Ethiopian governmental departments including the Ministry of Culture and Tourism and the Ethiopian Intellectual Property Office continue to express their interest in my research. The authorities in Kaffa, one of my field research areas, regularly send me progress reports about coffee tourism and Kaffa's development via email. Furthermore, I was able to find coffee tourism programmes run by commercial tourism companies based in Ethiopia through the Internet after I left Ethiopia. My outreach activities on coffee tourism research were not restricted to Ethiopia, and two UK based NGOs (one conducts development projects in coffee growing areas in Ethiopia and the other supports coffee farmers in a coffee growing area in Ethiopia) showed their

interest on my research and I meet the members from time to time to exchange information.

## **9.5 Answers to the Research Questions**

I had five research questions that address the following points: a workable framework for understanding coffee tourism and its definition for PhD project; reasons behind the underdevelopment of coffee tourism in Ethiopia; the potential and challenges of coffee tourism in Ethiopia; sustainability of coffee tourism; and the starting of coffee tourism with local people in coffee growing areas. I would like to answer each question and answer in more detail as follows:

**1. How can coffee tourism be defined? How does the derived definition figure into a coffee tourism framework? How does this framework configure in present coffee and tourism contexts?**

I referred to different tourism frameworks and was able to view diverse coffee tourism frameworks from multiple perspectives through their definitions. Some of the frameworks required further development yet I wanted to show some of the considerations we can make while observing coffee tourism through new eyes. I am convinced that the definition of coffee tourism will also take time to be made clear, as demonstrated by some of the other tourism forms. It is my hope that many researchers will pursue this research's development and that we could exchange ideas for further development.

**2. Why is the link between coffee and tourism in Ethiopia underdeveloped and what are challenges facing coffee and tourism industry respectively?**

I suggested that the perceived "ubiquity" or "commonness" of coffee in Ethiopia could be one of the main reasons for the under-development of coffee tourism. In a way similar to rice in many parts of Asia, the ubiquity of coffee might disrupt the "enterprising" mind when it approaches coffee, which is a part of Ethiopian life. The lack of standard coffee knowledge (i.e. specialty coffee taste) towards foreign customers might also make Ethiopians hesitant to start coffee tourism

businesses. However, coffee tourism can ironically reduce the gap between Ethiopians and foreign customers because even Ethiopians living in remote areas might have more chances to meet foreign coffee customers through coffee tourism. The “Cupping Caravans Ethiopia” supported by USAID (see Chapter 7) is a good example of how to reduce the gap between coffee growers and coffee consumers. The government’s understanding of coffee is also a significant indicator about whether they can start coffee tourism easily or not. Recent coffee policy of Ethiopia’s government, aimed at converting specialty coffee to commodity coffee, shows clearly that Ethiopian government still considers coffee as just an “export commodity” and not a valuable cultural resource (see Chapter 4). Emerging new cash crops such as *Chat* and the increased high price of coffee due to *Chat* production in Harar, showed a new type of coffee crisis and the necessity of coffee tourism to encourage coffee farmers (see Chapter 4).

**3. What are the opportunities and challenges conducting coffee tourism in Ethiopia? How can we implement coffee tourism with existing resources?**

This fourth research question on the opportunities and challenges of coffee tourism in Ethiopia was actually the same as one of my research aims. In order to obtain answers to this question, I visited various coffee-growing areas and coffee industrial organisations as well as tourism attractions and tourism organisations in Ethiopia. I analysed the opportunities and challenges of coffee tourism in Ethiopia from the coffee industry and tourism industry respectively in my thesis. Coffee tourism is a considerable coffee marketing tool and a tourism development model in Ethiopia although there are many invisible and visible challenges. I suggested that Ethiopia could develop opportunities for coffee tourism in the coffee industry and overcome the challenges in the tourism industry. I also introduced the implementation mechanism of coffee tourism with current sources.

**4. Who can be coffee tourists and how can we attract them?**

Although the term coffee tourist is not a yet settled academic term, I wondered throughout my research just *who* can become classified as a coffee tourist in the Ethiopian coffee tourism context, and just *how* Ethiopia could attract those coffee tourists. I think that even general tourists within Ethiopia can shift into the coffee tourist category due to the ubiquity of Ethiopian coffee. I assume Ethiopian coffee importing countries and current top tourism recipient countries are high potential Ethiopian coffee tourists. East Asia can also be a coffee tourist source for Ethiopian coffee tourism. Based on my field research observations, although coffee and tourism sectors in Ethiopia do not seem to have a culture of segmenting marketing activities toward target markets, I suggested potential Ethiopian coffee tourism stakeholders to define their coffee tourism markets and promote towards segmented coffee tourists.

**5. How can coffee tourism begin to forge participatory partnerships with people who do not have a concept of coffee tourism? What are the major obstacles in conducting coffee tourism?**

I have keenly been interested in this question since I began this research on coffee tourism. Despite various limitations, I attempted to conduct the projects on coffee tourism during my fieldwork in Ethiopia and I have initiated several projects associated with coffee tourism development in Kaffa as a potential site of coffee tourism. Through those initiatives, I learned many lessons on conducting coffee tourism with local people related to various issues such as those of power relations, hidden coffee cultures, region-specific social differences, and practical challenges of coffee tourism. Perhaps future leaders of coffee tourism projects in places outside of Ethiopia can also refer to these lessons. Also, I raised the power relations as both significant element and potential obstacle for conducting coffee tourism. I hope that many coffee-growing areas in Ethiopia could attempt diverse coffee tourism programmes depending on their own environments in the near future.

## **9.6 Key Contributions to the Fields of Research**

The findings of my PhD research present original contributions to several academic fields including research on coffee tourism, coffee tourism as a sustaina-

ble coffee initiative, power relationships within the context of coffee tourism, exploring Ethiopian coffee culture, and African research by a female Asian researcher.

### **9.6.1 Research of Coffee Tourism**

One of key research contributions is about coffee tourism research in itself (see Chapter 2). This is an important contribution, as there still does not exist a clear coffee tourism definition and frameworks for understanding coffee tourism, and my research journey was very adaptable in finding appropriate research approaches and rigorous methodologies. To understand the identity of coffee tourism, I had to define what coffee tourism is beyond current tourism contexts. This was one of the most challenging parts of my research. There are a few researchers actively interested in coffee tourism, but surprisingly they did not conduct coffee tourism research in Ethiopia, which is where coffee originated. Moreover, their approach to coffee tourism has remained primarily within the scope of tourism. Even coffee researchers in the context of Ethiopia did not conduct research on the possibilities of tourism with coffee resources. On the other hand, tourism researchers in the context of Ethiopia did not pay attention to Ethiopian coffee as a tourism resource. The suggested frameworks for understanding coffee tourism and my own definition in this thesis could make contributions to the field on coffee tourism research. I believe that I contributed to academia through addressing conceptual gaps in research, by focusing more on the coffee industry rather than the tourism industry (as much existing coffee tourism research does), and by highlighting coffee culture as a significant element of coffee tourism in coffee bean exporting and importing countries. Also, one of the main insights I add through this research is that by adding tourism to coffee, and by adding coffee to tourism, both industries gain from value-added activities, which has been until now vague in academia.

### **9.6.2 Coffee Tourism as a Sustainable Coffee Initiative**

As coffee has been discussed within economic boundaries, sustainable coffee initiatives have been discussed within certified coffees in the specialty coffee market. The alluded to sources of challenges based on activities in the outer global coffee market environment or market structure cannot simply be altered by coffee farmers or coffee producers. Provided that coffee farmers and coffee



producers benefit from coffee tourism, coffee tourism also puts power into the hands of those farmers and producers. Various alternative initiatives have surfaced due to these changes such as fair trade, organic coffee, and trademark registration. However, all these initiatives seem to still reflect a dependency on the coffee consumer's will and is reliant on their actions rather than that of the coffee farmers. A market structure with no reflection on the coffee farmers' will seems to continue to be present, which would most likely end up not addressing the root of the problem. According to several sources (i.e. Jolliffe, 2010; Goodwin and Boekhold, 2010), coffee tourism is more profitable for coffee farmers than simply selling coffee. Those reports also suggest that coffee tourism schemes are suitable for small-scale coffee farmers living in areas with existing tourism attractions. My research on coffee tourism programmes by coffee farmers in Ethiopia and in Indonesia (see Chapter 7 and Appendix 6) showed that farmers can initiate coffee tourism by making use of their own coffee environments (coffee farms, or coffee events like coffee ceremony) and simple facilities. Moreover, current sustainable coffee initiatives (such as bringing new visitors to farming areas or new facilities for existing tourists in urban countries) seem to concentrate only on coffee farmers while the of majority coffee workers in the coffee industry are excluded. Most coffee bean exporting countries including Ethiopia have a surprisingly large variety of coffee industry organisations and aid agencies and we need to consider their own development alongside that of small-scale coffee farmers. Coffee tourism can contribute to people in those organisations. By introducing various informal and formal entrepreneurial activities in coffee tourism, I argued that coffee tourism could become a sustainable coffee initiative that makes use of existing networks related to the development of coffee or tourism.

### ***9.6.3 Power Relationships in the Context of Coffee Tourism***

In Chapter 2, I addressed the power-driven terms “coffee growing countries” and “coffee consuming countries”, and suggested the use of coffee bean exporting countries and coffee bean importing countries instead of those terms. I wanted to raise this type of concept in the context of coffee tourism between coffee bean exporting countries and between coffee tourism suppliers and coffee tourism consumers, which can be seen as power relationships. Alternative power relationships in the context of coffee tourism could represent a new ap-

proach that goes beyond the tourism or coffee discourse. The coffee tourism debated is mainly limited to the context of tourism, yet I have suggested the importance of other approaches such as post-colonialism or Africanism through my intellectual findings. These conclusions would have been inaccessible had I not be able to conduct field research in Ethiopia and I argue that we need to consider these power relationships within coffee tourism. Tourism may be debated in relation to power or post-colonialism theory, but coffee tourism will be a new field in the two contexts, and my findings in my thesis are an important contribution to academia. Moreover, coffee tourism in the context of reformed Orientalism or Africanism will also open new fields and would need to be explored further.

#### **9.6.4 Exploring Ethiopian Culture**

Despite the lack of attention given to it both by academia and the tourism industry, through my experiences on the field I realised that Ethiopia is an exciting tourism destination due to its rich cultures and beautiful natural environment. This thesis also addressed the *idea* of Ethiopia. It is clear that Ethiopia's cultural heritage and coffee cultures have not received sufficient global attention (see Chapters 5 and 8). In recent coffee tourism publications, Ethiopia is simply described as the birthplace coffee and nothing more. I find this to be odd considering that Ethiopia has nine world heritage sites designated by UNESCO while it remains a yet-to-be discovered country in the tourism context. Tourism material dealing with Africa or East Africa usually omits Ethiopia as a tourism attraction. Moreover, many development aid reports focus on *negative Ethiopia* in connection with poverty or AIDS/HIV and do not focus on *positive Ethiopia* in connection with underdeveloped cultural and natural resources including coffee. I often wonder whether they are rash to express how much Ethiopia is a *miserable* country through their own judgements. I argue that my research contributes a better understanding of Ethiopia among outsiders. I also argue that I was able to spread awareness on this issue surrounding Ethiopia during my field research. While showing my published articles on Ethiopia with photos, I always encouraged Ethiopians. To government officers in the culture and tourism sectors at the final presentation organised by the Ministry of Culture and Tourism, I suggested that they should be proud of what they have and that they have to consider carefully how Ethiopia is narrated to the outside world. When address-

ing them, I did not forget to remind them that Ethiopia is “your” land and not my land or their land. Therefore, I can say that I could contribute through my research to different research fields: Ethiopia, Ethiopian culture, Ethiopian coffee, and Ethiopia’s development.

### ***9.6.5 African Research by a Female Asian Human Geographer***

This is particularly in reference to research conducted by female Asian human geographers. There are many Asian females who are involved in development aid projects in Ethiopia. However, I saw little evidence that these women thought it right to focus on personal emotions or feelings for their outcomes, and did not include their knowledge production process as females in their outcomes (e.g. aid agencies’ reports). With the exception of Japanese researchers, Asian female researchers in Ethiopia are still rare. According to Addis Ababa University, I was the only female researcher from Korea in Ethiopia in 2011. It is for this reason that I tried to express my emotions or feelings in the field and knowledge production process as a female researcher as much as I could in my thesis. This is an underdeveloped field and other Asian female researchers should explore this in the future. In that sense, I believe that this research makes contributions to the debate on Asia-Centric Africanism/Reformed Orientalism (see 2.2).

I have also offered new perspectives relating to the African coffee industry because I have different cultural background as an East Asian. The representative countries of Asia with a strong presence in Africa are mainly China and India. The coffee market in East Asia is growing and their approach to coffee is as if it were a luxury good. Also, East Asians do not tend to associate coffee with colonialism – this is perhaps due to the difference in historical ties that Asia and the West have with Africa. Moreover, East Asia does not have a strong awareness of debt in Africa. Perhaps this differing relationship leads East Asia to view Africa as a big market while the West seems to stress that is in need of aid or development. Moreover, I have raised the historical connections between Korea and Ethiopia and Korean impacts in Ethiopia. This is because I am an Asian and am a Korean. My being Asian/Korean is important for different reasons. Notwithstanding that being non-European and non-African would afford me a different outlook on certain issues such as placing Africa in a non-Eurocentric

scope, I also think that not having colonial hang-ups also affords me the ability to critically observe power relations and post-colonial legacies. Perhaps the benefit of being a female researcher is allowing me the ability to grasp emotional landscapes differently in a male-dominant research field. It is my hope that this research would allow me to overcome the subaltern notions I face as an Asian female researcher towards Western academia.

## **9.7 Research Limitations and Further Research**

As aforementioned, my research makes various contributions to academia but research on coffee tourism is still a new field. I wanted to conduct research on the following topics for coffee tourism but all this requires more research to obtain meaningful results. I will pursue these research topics after my PhD course. Below are brief explanations of future research development for coffee tourism.

### **9.7.1 Coffee Tourism Policy in Ethiopia**

Just as coffee tourism has not yet garnered much attention in academia, the matter of public policy on coffee tourism is also underdeveloped in academia. However, one needs to ask where coffee tourism in Ethiopia can be placed (and discussed) between culture and tourism. Although coffee tourism can be discussed under tourism policy in other coffee bean exporting countries, coffee tourism cannot be discussed *only* in connection with cultural policy or tourism policy in the context of Ethiopia due to the special position of coffee. Moreover, regarding wine tourism, some popular venues have their own wine tourism policies or strategies such as Australia and British Columbia and I argue that Ethiopia needs to prepare for its own coffee tourism policy. Coffee is related to the national identity of Ethiopia and is a major part of Ethiopian lifestyle. Due to these reasons, establishing a coffee tourism policy in Ethiopia would lead to effectively conducting coffee tourism. Perhaps more importantly, such a policy would help establish better collaboration between the central government and the local governments, along with the help of development agents and the private sector both in the fields of coffee and tourism. I would like to suggest a coffee tourism policy as a third way for coffee tourism development in Ethiopia beyond tourism policy or coffee policy. I have suggested this issue to the Ministry of Culture and Tourism in Ethiopia but it still needs to develop as a research

topic for coffee tourism. I hope that coffee tourism policy in Ethiopia can also be a model for coffee tourism development in other coffee bean exporting countries.

### **9.7.2 Coffee Tourist(s)**

Having coffee tourists are also an important element in creating a coffee tourism industry. It is important to ask which of the tourists are particularly motivated by interest in coffee and which tourists are interested purely in the destinations. Research on coffee tourist also needs to be developed in the future: how can the latter be changed into tourists through coffee tourism hence staying longer and bringing in more foreign currency to the local market. For future coffee tourism, research on coffee tourists will be a significant topic and it will require a longer time. Wine tourism research is considerably more developed than coffee tourism research but wine tourist research is still conducted by active researchers. The concept of potential coffee tourists has to be applied to other countries (both coffee bean importing and exporting countries) in which there is interest in coffee tourism programmes. I would also like to point out that having a singular definition of the coffee tourist is not necessarily conducive because target coffee tourist sources depend on different conditions such as the purpose of visit, business activities (e.g. related to coffee, tourism, or development), coffee preferences and other possibilities.

### **9.7.3 Global Partnership Model**

Over 60 countries produce coffee and most coffee farmers live in rural areas in the global south. Moreover, most coffee bean exporting countries consider coffee as just an exportable commodity. Coffee can no longer be seen as a mere beverage and has many potential cultural values. Well-developed coffee tourism programmes could be more sustainable with current sustainable coffee initiatives for coffee farmers and coffee workers in coffee-growing areas. In the future, I would like to extend my current research topic – coffee tourism – to coffee bean importing countries alongside coffee bean exporting countries. I am especially interested in researching global partnership models between coffee bean exporting countries and coffee bean importing countries through coffee. Coffee bean importing countries have various developed coffee business mod-

els. The position of coffee farmers, who are the main coffee suppliers in the global south, is very weak compared to coffee suppliers (roasters or retailers) in the global north. If those farmers deliberately cut the production amounts of coffee farming, this could have a major impact on the global north. Therefore, we need to consider more active encouragement methods for coffee farmers that go beyond the current passive support system such as quality or volume development. My research on coffee tourism in Ethiopia may be applied and further developed. This research started with the idea of supporting small-scale coffee farmers while also considering workers in the coffee industry. As demonstrated in Chapter 7, I cannot emphasise enough the significance of this research in addressing power relationships and empowering coffee farmers and workers within the coffee value-chain. The issue of empowerment through global partnership is something that needs to be addressed in future research.

## **9.8 Closing Statement**

My research focuses on political, economic, cultural, and environmental interrelations between coffee and tourism in coffee bean exporting countries, especially Ethiopia. I have conducted research on the practicalities and challenges of coffee tourism in the context of Ethiopia since 2007. I completed my Master's dissertation on coffee tourism in Ethiopia. My PhD project is about coffee tourism's opportunities, challenges, and experimental initiatives based on my six months of field research in Ethiopia in 2011. Through this research, I found that coffee tourism cannot simply be a combination of coffee and tourism; coffee tourism needs to be understood through various contexts in addition to that of tourism; coffee tourism can be a more practical tourism form and a new coffee marketing vehicle in Ethiopia, and; coffee tourism potentially brings more advantages to the coffee industry in coffee bean exporting countries with current sustainable coffee initiatives such as fair trade or other coffee certification projects. Coffee does not significantly feature in international tourism activities and the subject of coffee tourism is generally underdeveloped in academia. The very term of coffee tourism has many hidden meanings and my journey was to find them and to establish a sound framework for understanding coffee tourism.

According to my fieldwork, Ethiopia is an ideal place for coffee tourism as well as the original place for Arabica coffee. I believe that coffee tourism has more potential than other tourism types in Ethiopia and can be a strong marketing vehicle for the coffee industry in Ethiopia despite various invisible and visible challenges. In spite of the challenges, it is hoped that coffee tourism forms could become an extension to the coffee industry and could contribute to rural development and poverty reduction in many coffee-growing areas in Ethiopia.

My PhD project on coffee tourism could provide new possibilities for coffee as a resource that goes beyond the scope of a beverage. Furthermore, coffee and its cultural uses that were explored in my research could represent a stepping-stone in development for both urban and rural areas by encouraging other niche products that also have cultural weight in Ethiopia. Finally, I hope that my coffee tourism research in Ethiopia could contribute to other coffee bean exporting countries.

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## **Appendices**

# Appendix 1 A Letter from the MCT, Ethiopia



የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ  
የባህልና ተሪዝም ሚኒስቴር  
The Federal Democratic Republic of Ethiopia  
Ministry of Culture and Tourism

ቁጥር 318-8/17  
Ref. No.  
ቀን 8 JUL 2011  
Date

## To Whom It May Concern

Ms. Ohsoon Yun is a member of the Geography PhD program in Exeter University UK, have requested the support of the Ministry of Culture & Tourism in her letter dated June 6, 2011 for her plans to study coffee tourism industry of Ethiopia for her stay by extended time of duration by business visa VB passport no. M81394035 dated from 21, April 2011 to 30, Sept. 2011 here in Ethiopia.

The Ministry also encourages the researchers whom looking for specific common interest to develop the Ethiopia's image building in order to enhance promotion of our cultural values and tourism products by any means.

Therefore, the Ministry, Kindly requests all on whom this letter of support is presented to provide the necessary assistance for her field research in the local coffee growing areas and tourism attractions of the country.

With best regards

  
Aweke Tenaw  
Public & International Relations  
Directorate Director



የጭነት ቤቅ } 1907      ስልክ } 251-011-551 7020      ፋክስ } 251-011-551 2889      ኢ-ሜይል } tour-com@ethionet.et  
P.O.Box }      Tel. }      Fax }      E-mail }

ጠቅላይ ሚኒስትሩን ጊዜ እባክዎን የእኛን ደብዳቤ ቁጥር ይጠቅሱ  
PLEASE QUOTE OUR REF. NO. WHEN REPLYING.



## Appendix 2 A Letter from the Kafa Government



Kafi Guude Qoo T'arjima  
Tantee Duniye khaale yaloo  
የኢትዮጵያ ግብርና ጥገና ሚኒስቴር  
የቆይታና ጥቅም ስራ ሚኒስቴር

Ref No. 1467/34  
Date 01/10/2003

### TO WHOM IT MAY CONCERN

Ms Ohsoon Yun, from University of Exeter in UK, who is conducting her research to the fulfillment of her PhD program on Ethiopian Coffee Tourism. In this regard, she has asked our office to help her.

So that, having understanding the significance of her study on the building of the good image of our country, we have given her this letter asking you to coordinate in helping her wherever she arrives in our Zonal/Kafa/ localities.



With Best Regards!

Assefa G/amsariyasm Yesbi

አባይ ገ/ግርግር ሆስ

Qoqona Turizim Shuunee  
Kungree Ibsariyecho

የቆይታና ጥቅም ስራ ሚኒስቴር

## Appendix 3 A Letter from the Supervisor



### GEOGRAPHY

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UK EX4 4RJ

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11 March 2011

### LETTER OF RECOMMENDATION FOR MS OHSOON YUN

#### To whom it may concern

I am delighted to recommend Ms Ohsoon Yun as a bona fide academic researcher with a very significant interest in the coffee and tourism industries of your esteemed country. Ms Yun is a member of the Geography PhD programme here in Exeter, UK, and is currently in her second year of study. I write as her Principal Academic Supervisor.

Over the last few years, Ms Yun has developed a research project which examines the potential for coffee tourism in Ethiopia. This interest began when she visited Ethiopia as tourist in 2006, when she was highly impressed with the rich Ethiopian culture, not least as the birthplace of "coffee culture". As a result, she has focussed on Ethiopia in her Masters-level postgraduate study, developing a model for incorporating coffee culture into tourism as a way of supporting coffee farmers. Her PhD work is expanding this focus, evaluating the possibilities for coffee tourism projects in Ethiopia, and field research in your country is an essential element of her PhD studies.

Ms Yun's research requires in-depth information that can only be gained by conducting intensive interviews in Ethiopia with key figures in political and economic life, as well as with people in local coffee-growing areas. She is an experienced researcher, and I am convinced that she will conduct her proposed research successfully. She has prepared most thoroughly for her field research, and she is very well trained in the proper conduct of interview research. The costs of her travel to Ethiopia, and her subsistence within your country have been covered by the University of Exeter, and I am confident that her research visit will not only enhance her own knowledge, leading to a successful PhD, but will also contribute to the research understanding and expertise on these issues in Ethiopia.

I would ask you to provide Ms Yun with any assistance she asks for, and I am most grateful in advance for any co-operation extended to her. Please do not hesitate to contact me direct if you require any further details about this research or about Ms Yun herself.

Paul Cloke FBA, AcSS, FRSNZ  
Professor of Geography  
[p.cloke@exeter.ac.uk](mailto:p.cloke@exeter.ac.uk)

*Dr. Adepris*  
*for your follow-up*  
*and necessary action.*  
*[Signature]*  
*06/07/2011*

## Appendix 4 Selected Interview Participant List

Name	Job Description	Date of Interview
Simon Park	Administrator in Korean Embassy in Ethiopia	02 April 2011
Cheonghyun Kim	KOICA Volunteer member	03 April 2011
Tomohiro Shitara	JICA Consultant	06 April 2011
Mahlet Tefere	College Student in Tourism	06 April 2011
Aweke Tenaw	Head of Ministry of Culture and Tourism Department, Ethiopia	11 April 2011
Samson Guma	Coffee Plantation Owner & Exporter	14 April 2011
Kiyoshi Shiratori	JICA Expert	15 April 2011
Rommy	Israeli Tourist	19 April 2011
Cho Hyeon-Seok	Diplomat in Korean Embassy in Ethiopia	25 April 2011
Abigot Mebrate	Head of Agricultural Department, Gedeo Zone	04 May 2011
Tsegaye Tadesse	Head of Tourism department, Gedeo Zone	04 May 2011
Melesse Gabregiorgis	Coffee, Tea and Spices Protection Expert in the Ministry of Agricultural Office, SNNPR	07 May 2011
Samuel Kekebo	Head of Culture and Tourism, SNNPR	07 May 2011
Addisalem Melesse	Harnessing Diversity for Sustainable Development and Social Change	07 May 2011
Meraf Kebede	Tour Company Owner (Chapter Ethiopia Tour)	13 May 2011
Henok Seyoum	Publisher of Cultural Magazine, <i>Tuba</i>	13 May 2011
Hasen Said	Director of the Anthropology Museum of the Institute of Ethiopian Studies	20 May 2011
Takahashi Yasuo	JICA Expert in Forest Management	30 May 2011
Fumiaki Saso	JICA Expert in Forest Management	02 June 2011
Shinji Ogawa	JICA Expert in Forest Management	02 June 2011
Desfaye Shunbir	Head of Agricultural Department in Green Coffee Agro Industry, PLC	05 July 2011
Andulaem Alemayehu	Heritage Expert in the Culture and Tourism Department in Bonga, Kaffa Zone	06 June 2011
Assefa Gebremariam	Coordinator of Cultural Study and Development Processing in Bonga, Kaffa Zone	06 June 2011
Wondu	NABU Communication Officer, Bonga Project	06 June 2011

Woldesenbet		
Frehiwet Getahun	Manager of Kafa Forest Coffee Farmers Union	08 June 2011
Ababiya Issac	Head of Culture and Tourism Department, Jimma Town	14 June 2011
Ashenafi Ayano	Coffee Breeder and Cuptester, Jimma Agricultural Research Center	15 June 2011
Mohammed Worku	Assistant Professor, Department of Horticulture and Plant Science, Jimma University	16 June 2011
Dereje Bekele	Lecturer, Department of Natural Resources Management, Jimma University	16 June 2011
Zakir Ababor	Head of Culture and Tourism, Jimma Zone	16 June 2011
Mohammed Shemsu	Head of Public Relations, Ministry of Agriculture, Ethiopia	05 July 2011
Genizeb A.	Land Administration Expert, Ministry of Agriculture, Ethiopia	14 July 2011
Tiglu Melese	Coffee Quality Operation Supervisor, Bonga ECX	04 August 2011
Melesew Asfenzu	Manager, Green Coffee Agro Industry, PLC	05 August 2011
Tewedros Tekle	Head of Roads and Transport, Kaffa Zone	07 August 2011
Baye Mekonnen	Research and Development Coordinator, Coffee Plantation Development Enterprise (CPDE)	07 Sept 2011
Belay Manassie	Bebeka Coffee Estate, PLC	07 Sept 2011
Tadesse Meskela	Manager, Oromia Coffee Farmers Cooperative Union	09 Sept 2011
Fantu Bezabhe	Professional cup taster at the CLU	14 Sept 2011
Jefer Sufian	Agricultural Extension Coordinator, Harari	15 Sept 2011
Zeiny Argaw	Coffee Quality and Extension Expert, East Harage	16 Sept 2011
Getu Gebrehiwot	Head of East Harage Cooperative Agency	16 Sept 2011
Tirsit Sisay	Business Operation Manager, USAID Contractor for the Capacity to Improve Agriculture and Food Security	24 Sept 2011

## Appendix 5 A Sample of Face to Face Interview

- Interviewee: Mahlet Tefera Alemu
- Organisation: Catering and Tourism Training Institute, Addis Ababa
- Grade: 3<sup>rd</sup> Year (Extension Course)
- Major: Front Office Operation
- Interview Date: 04 April, 2011
- Venue: In a Restaurant near the Institute
- Interview Aim: To learn about tourism education environments in Ethiopia
- Interview Method: Face to Face
- Interview Language: English
- Recording Method: Note-taking with a pen and notebook

### **Q 1: Can you tell me about your institute?**

A 1: I study in the CTTI. The Catering and Tourism Training Institute was founded in 1969 by the Ethiopian government to train specialised people in the hotel and tourism industry. Regular students don't need to pay their tuition fees during their tenures. But I have to pay fees (ETB 400/Month) because I study in the extension programme.

### **Q 2: What are the differences between the regular and the extension programmes? What kinds of programmes do they provide?**

A 2: Depending on the course durations, there are three training programmes, which are Regular, Extension and Short-term training programmes. In Regular programmes, there are six programmes, which are Hotel Management, Food Preparation, Housekeeping and Laundry Supervision, Front Office Operation, Food and Beverage Services, and Food and Beverage Control. Extension programmes are completed in a year. Short-term programmes consist of very practical matters such as workshops or seminars. Some students are dispatched to hotels or tour companies.

### **Q 3: Are they 4-year courses? How long do they take to complete?**

A 3: No. They are different courses depending on the programmes. Some need 3 years and others need 1 or 2 years.

**Q 4: Are there any foreign students or teachers in your class? How many students in a class?**

A 4: None of the students or teachers are foreigners. There are around 30 to 35 students and all are Ethiopians.

**Q 5: Are there any particular exams to become a student in the CTTI? How did you pass the exam?**

A 5: Yes, there are. It consists of two fields, which are written tests and interviews. The written test was difficult for me and it included Math, Tourism, English, Biology, Chemistry and General Knowledge about Ethiopia. The interview test was easy. It was about myself.

**Q 6: Can you explain the curriculums in your department?**

A 6: Unfortunately, I don't remember all subjects I took but have learned Civics, Ethical Education, Law, English, French and so on. I want to learn Korean or Japanese if they provide.

**Q 7: The subjects seem too far from the tourism or hospitality fields according to you? Are there any practical subjects?**

A 7: Maybe. But, we are also trained in hotels (5 star to 2 star) or tour companies by specialised people. Sometimes, the CTTI provides tour programmes for visiting tourism attractions such as world heritage sites. I didn't attend any programmes so far but have to attend them both soon.

**Q 8: Are you satisfied in your Institute?**

A 8: Yes, I am. Because, all subjects are interesting to me and the teachers teach the subjects easily.

**Q 9: Where do students work for after graduating?**

A 9: They will work for hotels, travel agencies, or restaurants. Some may become private tour guides or teach students in schools.

**Q10: What's your future plan? Do you want to work in the hospitality industry?**

A10: If possible, I want work in a 5-star hotel such as the Sheraton, Hilton or Intercontinental. I am also interested in teaching students in private schools.

**Q11: Have you ever heard about coffee tourism? Do you know anyone involved in coffee tourism?**

A11: What's that? I've never heard about it. But, it sounds interesting.

**Q12: If you have to create a tourism programme with coffee right now, what programmes can you imagine?**

A12: Bunna Mafrat (meaning 'Coffee Ceremony' in Amharic).

**Q13: Do you think you can attract people to your country with Bunna Mafrat? Do you think they could stay longer and spend more money if you provide a special Bunna Mafrat programme?**

A13: Many hotels already provide the Bunna Mafrat products to the foreigners but I don't think it's enough to make them stay longer or spend much money. I think I can show them coffee growing areas. Can that be coffee tourism?

**Q14: Sure, that can be a type of coffee tourism. If any of your friends who study in your department wanted to start such a business, can you create something different from your friend? Do you have any knowledge on Ethiopian coffees?**

A14: I know Jimma and Harar produce nice Ethiopian coffees.

**Q15: I asked you earlier how you could find a different approach from your friend who tries doing the same business with coffee. Have you ever visited any places known for coffee?**

A15: I don't have any ideas how I can improve my business with coffee currently but want to discuss this issue with my colleagues. I think it can be a new business model. I've never visited coffee growing areas but will start studying Ethiopian coffee. I go to the Mercato (the biggest open market in Ethiopia) every weekend to buy coffee. My family has coffee three times a day through the Bunna Mafrat. Each person has at least three cups as per the Mafrat traditions. So, we prepare fresh coffee every weekend. If you don't mind, I want to show

you the coffee section in the Mercato. I think I could get some business ideas there from you.

**Q16: I have already visited the coffee section in the market many times but will contact you if I have time to visit it again. I have no more questions. Thank you for the interview.**

A16: Thank you so much. I've got many good ideas about coffee tourism. Can I contact you, if I need your help to commence a coffee tourism business? I want to study the field with my friends. One of my friends works in the French cultural centre near your hotel. She also might be interested in an interview or coffee tourism. If you have time, I will bring her next time. She already graduated from the Institute.

**Q17: Thanks. Can I know your mobile number? If I need more interviews, I will phone you. Is that ok?**

A17: Sure.



## Appendix 6 Coffee Tourism in Indonesia

- Interviewee: Two businessmen who visited Indonesia
- Interview Object: To learn about coffee tourism programmes in other countries
- Interview Date: 02 December, 2010
- Interview Method: Email
- Interview Language: English

**Q 1: Where did the coffee tour happen? Was it accessible or was it far from main areas (i.e. was the venue in a remote area)?**

A 1: We were asked by our taxi driver whether we would be interested or not in visiting a farm in which both cocoa and coffee were grown. We immediately said yes.

**Q 2: How much did the visit cost (per person)?**

A 2: The taxi driver charged only USD 5 per person to go to the coffee farm.

**Q 3: How long did the visit last?**

A 3: A few short hours.

**Q 4: How was the environment of the location? Was it convenient?**

A 4: It was in a beautiful area that isn't frequented by tourists, although it was in Bali.

**Q 5: Was the visit well organised?**

A 5: Yes, very well-organised, yet we felt we were in a working farm that was busy with its production.

**Q 6: What types of coffee tourism did you experience? Were you shown the actual coffee process or plantations or farms? Did you attend a coffee harvest or coffee tasting?**

A 6: We were shown different trees that produced different kinds of coffee. We were also introduced to a species of wild cats associated with the most expensive kind of coffee. At the very end, we were given roasted coffee from the farm to drink and buy.

**Q 7: Who was the interpreter? Was the interpreter local or was he/she a specialised tour guide?**

A 7: The taxi driver took us there, and he personally knew the farmers. He translated a lot, although the people working there also were able to communicate in English.

**Q 8: Were the tour guide's explanations satisfactory? Were the explanations comprehensive? Was the tour guide knowledgeable?**

A 8: We were most interested in the process of planting the coffee tree and the different kinds of produced coffee. We weren't aware of all the differences between coffee beans.

**Q 9: Did the guide's explanation include local history? Or just a general coffee-related narrative?**

A 9: We were mostly introduced to the coffee of the farm in particular and Indonesia in general.

**Q10: Was the venue connected to other local tourism attractions?**

A10: Not really but it was on the way to a different attraction we were headed to.

**Q11: What kinds of programmes were offered in your visit? What kinds of foods were offered to you? Was the schedule rigid or relaxed?**

A11: Relaxed schedule - we were the only visitors there. It didn't seem like a very tourist-heavy destination.

**Q12: Was the purpose of your tour primarily for coffee? Can tourists attend the programme even if they had no reservations?**

A12: No, we weren't in Indonesia for the coffee tour. We were asked by chance by our taxi driver whether we'd be interested in visiting the farm.

**Q13: What kinds of gifts did the tourism supplier sell to tourists and what kinds of things did you buy? Were the items related to coffee or just the local culture?**

A13: They sold cocoa and coffee beans that were produced at the farm. They also offered roasted coffee for us to taste the different types of coffee.

**Q14: Do you intend to visit other coffee tourism destinations in other coffee growing countries?**

A14: If we have the chance, it's very interesting to see.

**Q15: What were you most impressed by?**

A15: The natural beauty of the site: it was on high ground, and the land was very fertile and green. Seeing the coffee and cocoa beans on the trees and being shown around by the actual farmers was very impressive.

## Appendix 7 Itinerary for Coffee Growing Areas Tour

Trip Length: 9 Days/8 Nights

Departure Dates: August-January

Destinations: Ethiopia Major Coffee Growing Regions

Activities: Visiting coffee farms/wild coffee growing areas

DAY-01: ADDIS ABABA to AWASSA

Drive Addis Ababa to Awassa on the way visit Rift Valley Lakes Region.

O/N. Hotel

DAY-02: TO YIRGA CHEFFE

Drive Awassa to Yirgacheffe. Coffee farm from Yirga Cheffe.

Visit the Coffee Union Project in Yirga Cheffe.

O/N. Hotel

DAY-03: SIDAMO to BENSA

Yirga Cheffe to Bensa area to taste the coffee from Sidamo.

Visit Sidamo Coffee Union Project. Time to taste coffee from Sidamo.

O/N. Hotel

DAY-04: WENDOGENET

Drive Sidamo to Wendogenet region.

Take time to visit the local coffee farm around Wendogenet.

O/N. Hotel.

DAY- 05: WENDOGENET to ADDIS ABABA

DAY-06: ADDIS ABABA

Drive back to Addis Ababa.

O/N. Hotel.

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DAY-06: JIMMA

Drive to Kaffa region the birthplace for Ethiopian Coffee. O/N. Jimma

DAY-07: BONGA in KAFFA

Excursion trip to Bonga.

In this region coffee is grown wild.

O/N. Hotel in Jimma

DAY-08: BEDELLE & NEKEMTE

Early in the morning leave Jimma for the drive to Agaro the coffee plantation in the region. Head to Nekempt via Bedele. Enjoy with the surrounding dense wild coffee plantation.

O/N. Hotel

DAY-09: ADDIS ABABA

Source: A Tour Agency in Addis Ababa

## Appendix 8 Coffee Education Course in Ethiopia

- Interviewee: A female Korean coffee enthusiast who visited Ethiopia
- Interview Object: To learn the potential of coffee education programmes in Ethiopia
- Interview Date: 05 April, 2012
- Interview Method: Email

### **Q 1: Course Title?**

A 1: Basic Coffee Quality Evaluation (including the Inspection of Raw Roasting and Liquoring)

### **Q 2: Periods?**

A 2: 21 November 2011 – 1 February 2012

### **Q 3: Tuition Fees (Foreigner / Domestic Ethiopian)**

A 3: ETB 20,000 / ETB 15,000 (2011 present)

\*Course participants had to pay the fees in Ethiopian currency (Birr).

### **Q 4: Curriculum?**

A 4: It did not consist of a weekly-based curriculum (e.g. Monday to Friday). Once a subject was completely discussed, the course moved on to other subjects. Participants study three subjects: Basic coffee theory, roasting, and cupping.

### **Q 5: Venue?**

A 5: The class is normally held in a roasting room in the Coffee Liquoring Unit (CLU.). However, another foreigner and I took the course in a special room due to visa restrictions. The organisation provided only one exception for us. This is something that had never happened before.

### **Q 6: Number of taught people?**

A 6: The three lectures lasted the entire course. All those in the course were involved in the CLU and have the 'Q-grader' qualification. Their original job is associated with the evaluation of Ethiopian coffee quality and grades.

**Q 7: How did you learn of this course?**

A 7: From an Ethiopian friend.

**Q 8: What procedures did you need to take this course?**

A 8: I contacted one of lecturers to receive information on the course and they required an official letter from the organisation in which I was involved. The contents of the letter had to include why I needed to take this course in Ethiopia. I submitted the letter to the CLU when I paid the tuition fees.

**Q 9: What was the most difficult challenge you faced?**

A 9: The language problem. All subjects were taught in English, which was difficult because English is the second language for both participants and lecturers. I especially felt difficulty when I studied the theoretical parts of coffee. If I had been able to communicate in Amharic, which is the Ethiopian official language, it would have been much easier.

**Q10: Are you satisfied with the course?**

A10: Absolutely yes. Learning about coffee in its birthplace and in a coffee-growing country is great. I learned everything from basic coffee theory to roasting and cupping. I was very satisfied with this practice-based course because the roasting facility was made by “Probat”, which is made in Germany and is nice for roasting. They also provided highest quality coffee for roasting practice. People who are already part of the coffee world will easily recognise the high quality of the course. I strongly recommend this course to people who are interested in coffee and live in uncultivated coffee areas. Who knows, they might even become jealous of this course and Ethiopia! There are these kinds of courses in coffee-consuming countries but I suggest taking them in coffee-growing areas instead. People can practice coffee roasting and cupping with high quality coffee without worrying about the lack of coffee.

**Q11: What was the ratio of theory to practice in the course?**

A11: I learned about coffee theory for 3 days from the first day while the other subjects began from the 4th day. The course was mainly a practice-based course. In fact, the course was taught almost entirely practical and we learned

more about the theory while we were studying the practical parts.

**Q12: Was the course material provided enough?**

A12: Yes. The main materials were raw coffee beans, which let me feel that I am, really was in a coffee growing area. When we took the roasting class, they readily provided coffee beans and were given more raw coffee anytime we needed more.

**Q13: What are some of the other challenges?**

A13: Of course it was mainly related to language. Since English is not my mother tongue, from time to time I had some communication problems with the lecturers.

**Q14: And your favorite part?**

A14: While I took this course, I could experience various coffee beans from various locations because Ethiopia has various varieties from various regions, and I learned a lot of coffee information including coffee exporting procedures and where Ethiopia coffee goes.

**Q15: What are some of the changes you witnessed before and after the class?**

A15: I could really enjoy the course and was more attracted to Ethiopian coffee thanks to the course. Before going to Ethiopia, I thought coffee is just a beverage but coffee is not just beverage after taking the course. I am trying to learn about other types of coffee in other coffee growing countries and preparing for that now.

**Q16: What was the ratio of foreigners to Ethiopians in the course?**

A16: Including myself there were two foreigners, while the rest of the participants were Ethiopians.

**Q17: Were there any coffee-related opportunities beyond the classroom such as visiting coffee farming areas?**

A17: No. All subjects were held in inside the classroom (roasting room).

**Q18: Are there any contents associated with Ethiopian culture in the**

**course or did it just focus on coffee?**

A18: The course only focused on coffee.

**Q19: Which types of coffee were used for practice?**

A19: Since we have to know all of coffee's characteristics in Ethiopia for roasting, we use all coffees from all coffee growing areas in Ethiopia.

**Q20: Did you study about coffee from other countries?**

A20: No. We only studied Ethiopian coffee.

**Q21: Were there any textbook for the class?**

A21: They provided us with a special textbook produced by the CLU for the use of the course only.

**Q22: Do you think that the number of participants in a class was proper? Was the ratio of lecturers to students proper?**

A22: It was reasonable. There were three lecturers and less than 10 students in any given class.

**Q23: What can you say about Ethiopian coffee's characteristics? Do you think that Ethiopian coffee is competitive in the global market?**

A23: The most distinctive characteristic is its abundant flavours. Moreover, among other Arabica coffees, Ethiopian coffee has a much higher quality and a better taste and aroma than any other coffee-growing countries' produce. These characteristics alone give Ethiopian coffee a competitive edge in the global market.

**Q24: Do you think that this class can contribute to the Ethiopian coffee industry's development? If not, what improvements need to be made?**

A24: If they promote this programme to foreigners more and provide better information, it would be possible. Not all people can learn about coffee in its birthplace or in coffee-growing areas. In this sense, if Ethiopia opens this programme to more foreigners who are interested in Ethiopian coffee, people can better understand Ethiopian coffee and it can be connected to the Ethiopian coffee industry's development.






## Appendix 9 Outline of Coffee Education Course

1. Introduction
  - Origin, history and spread of coffee
  - The status of coffee production and consumption
  - The importance of coffee
2. Major coffee specie of economic importance: their taxonomy and morphology
3. Ecological requirement of coffee: altitude, climate and soils
4. Major problems of coffee production in Ethiopia
5. Nursery establishment and management
  - Selection, clearing and preparation of site
  - Seed source and seed preparation
  - Preparation of media for polyethylene bag grown seedlings
  - Seed sowing operation
  - Post-sowing care and maintenance of nursery
6. Field plantation of coffee
  - Selection and preparation of planting site
  - Staking and holding for planting
  - Planting (transplanting): bare rooted seedlings and potted seedlings
7. After planting care seedlings: watering, shading, mulching, weeding, re-planting and etc.
8. Maintenance of coffee plantation
9. Stumping and rejuvenation of old coffee
10. Harvesting and processing of coffee
  - Time of harvesting (picking)
  - Methods of harvesting
11. Operation planning and material requirements
  - \* Laboratory sessions

Source: Public Relations and Communications Office of Jimma University

## Appendix 10 Invitation Letter for the KDE Lecture in Kaffa

 Qaabi Sho/Shi: <i>Qaabi Sho/Shi: Taatitini ooh</i> Kafi Guude: <i>Kafi Guude: K/Kexo</i> <i>የባሕር ዳርታ ግዛት</i>	Ref/No <u>2640/5-2</u> Date <u>10/12/2003</u>
<b>To Bonga-Mizan Road Upgrading KEANGNAM Site Camp</b> <b>To Shishinda KEANGNAM Site Manager</b> <b><u>Shishinda</u></b>	
<b>⇒ Subject; <u>Asking Cooperation in Kafa New Village Movement</u></b>	
<b>Dear Mr. An;</b>	
<p>We are so delighted to write this letter to you while we heard as you need to involve in our socio-cultural activities. So, we dispatch the letter to have mutual relation having fraternal discussion.</p>	
<p>In its first approach, Kafa Zonal Administration would like to launch the Kafa New Village Movement as per the information we dig up from one of the Republic of South Korean PhD student, Ohsoon Yun, who is studying her PhD on Ethiopian Coffee Tourism in Kafa, Bonga, one of her target zone for conducting a research. We preferred to make you the part of the project that will be began in Bonga town and latter on extend to the remaining towns in the Zone.</p>	
<p>Having information as you have a desire to involve even in the social aspect of the residents, we seek to invite you as a stakeholder of this project. With the knowledge and life experience of this activity in your home, we are strongly paying attention to deal with you now onward. As a result, we kindly preferred the following activities from you, by now;</p>	
<ul style="list-style-type: none"><li>• To have speech for the residents as well as for the government workers in workshop about the concept and the overall aspect of the New Village Movement.</li><li>• Presenting the role model of South Korea in this aspect for few selected groups.</li><li>• Advising how, and who could handle over the project for its sustainability.</li><li>• To engage on the socio-economic and cultural aspect of the inhabitants.</li><li>• Cooperating with for the mutual benefits of both.</li></ul>	
<p>The Zonal Administration in its own part dedicated to work for at any time that your company needs from us through the subsequent discussions as we can.</p>	
<p>Wishing the positive and right feedback to this case from you, we plan to carry out the first and special workshop in its kind. Thus, whenever you like to do so, please let us know your schedule as soon as this letter is at hand.</p>	
<p>With Best Regards  <b>Mesese Kebede G/saikali</b> <i>መሪ ስ.ገ. ገ/ሚኒስትር</i> V/Chief Administrator</p>	
Phone No. (+251)0473310210 (+251) 0473310179 (+251) 0473311568 Mobile No. (+251) 0911794290 (+251)0923337839	 Fax: (+251)0473310192 P.O.Box 77 Bonga, Ethiopia Email: <a href="mailto:andilemaster@gmail.com">andilemaster@gmail.com</a>