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HOW INTERNATIONAL TOURISM IMPACTS POLITICAL AND ETHNO-RELIGIOUS ISSUES IN AFRICA? A CASE STUDY OF INTER-GOVERNMENTAL AUTHORITY ON DEVELOPMENT (IGAD)

Abstract

The negative impact of political instability, religious and ethnic conflicts on tourism is well known. The article uses the example of a number of IGAD member countries to consider the reverse impact of tourism on inclusive development, weakening of ethno-religious problems, security and elimination of violence. Analysis of the tourism sector in Ethiopia, Kenya and Uganda shows that international tourism, being a driving force of economic development in these countries, is not a neutral factor in gender, religious and ethnic dynamics. Its positive impact is not automatically achieved. The article shows that the rapid growth of tourism-related industries, which is accompanied by an unequal distribution of its benefits between the state, business, local communities and religious organizations, can slow down the resolution of gender equality problems, escalate intercommunal and interreligious conflicts. However, the analysis of travel companies' business practices shows that the transition to a sustainable tourism model can contribute to the elimination of interethnic and interreligious conflicts. Formation of professional tourism communities aware of their social responsibility will help the hospitality industry together with the state to solve the problems of youth employment and education, gender inequality and security in general.

Keywords: IGAD, community tourism, religious tourism, security, inclusive development, ethno-confessional and political problems

Introduction

Since the 1990's we have been witnessing a remarkable growth in international tourism in Africa, which was disrupted in 2020 by the universal Coronavirus pandemic. The number of tourists visiting Africa has almost quadrupled during the last 30 years. According to estimated data of the World Travel and Tourism Council (WTTC) 72.4 million tourists visited Africa in 2019 compared to the annual average of 24 million in the mid-90's. Increase in the number of tourists led

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to a greater increase in their expenditures during travel in African. These expenditures account for 9.6% of the total export of African countries and for 46% of their export of services. Development of tourism resulted in its increasing share in Africa's GDP, which together with tourism-related industries grew up to 8.5% in 2019.² But despite such an impressive growth the overall number of tourists visiting Africa was 10 times less than Europe and 5 times less than Asian countries (excluding the Middle East), although many African countries have a unique tourism potential due to the exceptional biodiversity, historical and cultural heritage.

These general numbers however conceal huge cross-country differences. Countries like South Africa, Tanzania, Botswana, and Kenya are well established on the international tourism market. In the North-East of Africa only Ethiopia has an adequate environment for the development of the tourism sector. Moreover, in 2018, Ethiopia has become a world leader in tourism growth. By 2019, it contributed 6.7% to the country's GDP, and tourism revenues accounted for almost 50% of the country's total exports. In absolute terms, Ethiopia was able to surpass all countries in Africa except South Africa in tourism revenues.³

The pandemic has struck a devastating blow on the tourism industry around the world and especially in Africa. In an optimistic scenario for Africa, the contribution of tourism to GDP and the number of jobs in the sector will decrease by a third in 2020, in a pessimistic one - by more than two-thirds.⁴ WTTC introduced a number of actions, which, according to WTTC experts, will help to avoid the worst scenario. Among them are the rejection of quarantine measures and closing of "air corridors" between countries in similar epidemiological conditions, adoption of global health and safety protocols in hotels and restaurants, introduction of express tests, etc.⁵ Almost immediately, hotels and travel companies in Tanzania, Kenya, Ethiopia and other African countries began sending out letters to their customers informing them about the security measures they had undertaken and how these measures were being implemented. Since mid-summer 2020 Kenya, Tanzania and Rwanda have opened their air and land borders to foreign tourists. Ethiopia joined them in September 2020. Flights resumed to dozens of African cities, the Middle East, Asia and many European cities such as London, Brussels, Rome, Geneva, Paris and others.⁶ Uganda followed suit in October.

The second wave of the pandemic disrupted the feeble recovery of the tourist flow, which many African countries had high hopes for. To make these hopes

2 "Economic Input Reports, Country/Region Data", available at: <https://wtcc.org/Research/Economic-Impact>, (date date accessed: 11.11.2020); "World Tourism Barometer", Vol. 18, No. 5, 2020, p. 6.

3 Ibidem.

4 "Africa Recovery Scenarios 2020 and Economic Impact from COVID-19", available at: <https://wtcc.org/Research/Economic-Impact/Recovery-Scenarios-2020-Economic-Impact-from-COVID-19>, (date date accessed: 11.11.2020).

5 Ibidem.

6 "Ethiopia Has Reopened for Tourism", available at: <https://www.traveloffpath.com/ethiopia-has-reopened-for-tourism-covid-19-entry-requirements>, (date accessed: 13.11.2020).

come true 49 African States worked out tourism development plans. In addition to national plans, African Governments are coordinating their efforts at the regional level. Member countries of the Inter-governmental Authority on Development (IGAD) - Djibouti, Kenya, Somalia, Sudan, South Sudan, Uganda, Eritrea and Ethiopia - adopted a unified tourism program.⁷

The efforts of African States have also been supported at the continental level. Tourism development program for the African continent was incorporated in the African Union Agenda 2063 flagship project of *making Africa the preferred tourism destination*, and tourism development is seen as an important tool for sustainable development. In order to achieve this goal the "African Tourism Strategic Framework 2019-2028" (ATSF 2019-2028) was worked out and presented at the Second ordinary session of the Specialized Technical Committee on Transport, Intercontinental and Interregional Infrastructures, Energy and Tourism in April 2019.⁸ The Sustainable Tourism Master Plan (STMP) of IGAD for 2013-2023 and ATSF 2019-2028 have a lot in common, both demonstrating a comprehensive approach that combines political, economic and social actions.

This level of attention focused on tourism at the national and regional levels is primarily due to its contribution to the economy and economic growth. But as the analysis of the above-mentioned documents shows, it is expected that the development of international tourism will also contribute to the solution of important social and political problems - inclusive development, conservation of nature, biodiversity and cultural heritage, reduction of conflicts and increased security. Experience shows that positive input of tourism to social development is not automatically achieved. Therefore, it is important to understand what conditions and mechanisms society should provide in order to receive positive effects from the growth of tourism.

This article will explore the impact of tourism on social issues in cases of Ethiopia, Kenya, and Uganda. Tourism plays an important role in the economy of these countries, with Kenya and Uganda having a more mature and institutionalized tourism sector, while in Ethiopia, which has experienced a robust tourism growth in 2018-2019, the tourism sector is still in the process of working out a common agenda and mutual interests. In the first part of the article we will examine means and conditions under which the development of tourism industries can redirect the economy and social life of society towards greater inclusiveness by involving women, girls, and young people between the ages of 15 and 24 in general. In the second part of the article, we will consider the impact of tourism, including religious tourism, on inter-religious relations. The third part of the article will be focused on the use of community tourism mechanisms as a tool to mitigate inter-ethnic conflicts. In the conclusion we will evaluate the potential of tourism

7 "Sustainable Tourism Master Plan for The Inter-Governmental Authority on Development (IGAD) Region 2013-2023"; available at: https://www.uneca.org/sites/default/files/PublicationFiles/uneca_stmp2013.pdf, (date accessed: 11.11.2020).

8 "African Tourism Strategic Framework 2019-2028", p. 1, available at: https://au.int/sites/default/files/documents/36380-doc-1e24366_e_original-summary_african_tourism_strategy.docx, (date accessed: 11.11.2020).

in creating a common environment for improving security within a country and region.

Tourism and inclusive development

Africa is known as the youngest continent, the median age of its citizens is only 20 years, and 60% of the population is under 25. The Brookings Institution predicts that by 2050 a third of the world's youth will live in sub-Saharan Africa.⁹ Today in North-East Africa (with the exception of Djibouti) children under the age of 14 account for more than 40% of the population.¹⁰ As they enter the labor market, the problem of job creation will become more critical.

Tourism and related industries can partially contribute to solving this problem. As practice shows, 50% of employees in the tourism industry worldwide are under the age of 25.¹¹ This is due to specific characteristics of some of the tourist activities that require substantial physical effort. The second important feature of job description in tourism is the lack of high qualification requirements for many types of work. Today around 25% of the African youth are illiterate (in North-East Africa from 20 to 40% do not attend school), and tourism sector can increase their employment by introducing low-skilled jobs.¹² These jobs can be seen as a starting point in their work history, since being employed gives young people the opportunity to develop their skills and acquire qualifications that are valued by the market. Even more important is that in the countries of North-East Africa, where the rate of self-employment is high (80% and more, except Djibouti), the tourism industry offers people work that is paid for.¹³

Tourism industries open up valuable opportunities for young people with secondary and higher education. Because of the low entry barriers, it is easier for the young to get a job and pursue a career in the tourism sector than, for example, in the real estate or finance sector. However, it would be wrong to think of the tourism sector as a field for application of only low-skilled labor. International competition in the sector requires market participants to come up with complex tourist products, coordinate different types of business, have legal expertise and possess a lot of other special skills that cannot be found in local markets. To overcome short-term labor deficiency, *ATSF 2019-2028* proposes to "reduce barriers to intra-regional labor mobility to ensure low-capacity Member States attract exter-

9 "Charts of the Week: Africa's changing demographics", available at: <https://www.brookings.edu/blog/brookings-now/2019/01/18/charts-of-the-week-africas-changing-demographics>, (date accessed: 11.11.2020).

10 "Africa", Economic Data, available at: <https://www.economicdata.ru/country.php?menu=africa-country>, (date accessed: 11.11.2020).

11 "Economic Development in Africa, Report 2017", United Nations, 2017, p. 80, available at: http://unctad.org/en/PublicationsLibrary/aldcafrica2017_en.pdf, (date date accessed: 11.11.2020).

12 "New Methodology Shows that 258 Million Children, Adolescents and Youth Are Out of School", United Nation Fact Sheet No. 56, 2019, available at: <http://uis.unesco.org/sites/default/files/documents/new-methodology-shows-258-million-children-adolescents-and-youth-are-out-school.pdf>, (date accessed: 11.11.2020)

13 "Africa", Economic Data. . .

nal expertise and skills to bridge the short-term HR deficit".¹⁴

Many travel companies have long been importing qualified professionals, hiring managers from other countries, mainly from Europe or South Africa, to manage their hotels and camps. In the long run the plan to eliminate the shortage of skilled personnel includes education of local staff, coordination of tourism training and certification among African Union member States. According to *ATSF 2019-2028*, these tasks will have to be solved by joint efforts of the state, private sector and public organizations. The private tourism sector, which maintains high standards of service, is forced to sustain the major cost of staff training. Complicated professions such as field guides require extensive knowledge of local flora and fauna, ability to drive and handle weapons, communication skills and, most importantly, good knowledge of English. Training of specialists takes several months and requires regular retraining. One can get an idea of the cost of qualified personnel training by looking at the price of commercial field guides courses in South Africa, which starts at 14,000 euros.¹⁵

It is obvious that without utilizing the opportunities provided by the state and public organizations business alone cannot cope with this extensive task of personnel training. There are several schools in Ethiopia that offer training programs for hospitality sector. More than 220 individual tourist companies and travel agents that are actively engaged in providing tours and related services in the country have established a new organization – the Ethiopian Association of Tour Operators. One of the tasks of this organization is to coordinate continuous training in tourism.¹⁶

For other countries in North-East Africa where tourism opportunities are currently limited, training qualified personnel is a challenge. The Sustainable Master Plan for IGAD includes the establishment of centers of excellence in each country, as well as the involvement of existing centers in member countries with an advanced tourism industry, first of all in Kenya where the only UNWTO-recognized center - *Kenya Utalii College* - is located.¹⁷ The African Union program also contains recommendations to establish similar centers in member countries. *ATSF 2019-2028* calls for the use of positive incentives that raise the prestige of professions in tourism by spreading and promoting the best practices and appointing "national champions" in different areas of the tourism business.¹⁸

Inclusive development requires equal inclusion of men and women in economic activities. There is a strong documentary proved belief at national, region-

14 "African Tourism Strategic Framework 2019-2028" ..., p. 8.

15 "Field Guide Training", GVI, available at: <https://www.gvi.ie/field-guide-training>, (date date accessed: 13.11.2020); "Field Guide Courses", Natucate, available at: <https://www.natucate.com/en/field-guide-courses-africa>, (date accessed: 13.11.20).

16 "Ethiopian Tour Operators Association, Vision, Mission, Core Values & Governance", available at: <https://ethiopiantourassociation.com/profile/vision-mission-core-values-governance>, (date accessed: 14.11.2020).

17 "Sustainable Tourism Master Plan for The Inter-Governmental Authority on Development (IGAD) Region 2013-2023", UN Economic Commission for Africa, 2013, p. 97.

18 "African Tourism Strategic Framework 2019-2028" ..., p. 6.

al, and international levels that gender equality and increased opportunities for women and girls to participate in economic activities are a prerequisite for progress in Africa. However, this goal is still far from being reached. The development of tourism could partly solve this problem for there are numerous opportunities particularly for women in tourism, as well as in related industries and services. According to available data, women make up the majority of the employed in tourism (except North Africa). Local crafts sector, which also serves the tourists, is another major employer for women. In Ethiopia and Uganda the share of women in total tourism employment exceeds 80%.¹⁹

It is not only easier for women to find a job in tourism, but also to start their own business. Worldwide the tourism sector has twice as many women employers as any other industry. In Africa their share is higher than the global average - 30.5% compared to 20.8% globally. Ethiopia is one of the top 10 countries in the world in terms of the number of women employers in the hotel and restaurant business.²⁰ However, tourism employment is not gender-neutral. First of all, work is divided into typically female and male types: women are usually employed to do the less skilled work, which is a "continuation" of their household chores: cleaning, washing dishes, marginal kitchen activities. If we compare South and East Africa the latter has fewer female guides, including field guides. There are, however, some vivid exceptions. In Ethiopia, for example, Nechisar National Park employs women rangers who not only protect the park from poachers but also work with tourists and local communities.²¹ Secondly, male-dominated jobs in African tourism sector tend to be better paid and less likely to be cut. The gender pay gap in the tourist accommodation and catering industries in Ethiopia and Uganda could be as high as 60%. Women are less likely to be offered a signed contract, so they are easier to dismiss.²² Thirdly, employers are reluctant to "invest" in women, who are more often illiterate than men, thus women find themselves tied up in less-paid and low-value-added jobs. Fourthly, gender stereotypes and gender discrimination leave little chance even for literate women to participate in career development programs. And finally, tourism related jobs assume direct interaction with clients, which may not be always safe for women. Women may experience sexual harassment not only from tourists, but from employers and owners of tourist businesses. There are registered cases in Kenya when women could sell their crafts to hotels only in case they agreed to get intimately involved with key hotel staff.²³ Since the possibility of sexual harassment may cause gossip and suspicions on behalf of the family, it becomes an obstacle for women seeking employment in the tourism sector. Hence, tourism can help women to earn

19 „Global Report on Women in Tourism“, World Tourism Organisation, 2nd Edition, p. 89.

20 “Economic Development in Africa, Report 2017”... p. 90.

21 “Zena BFP”, No. 6, 2017 – 2018, p. 6. Available at: https://www.giz.de/en/downloads/giz2018_de_BFP_Information_Bulletin_Dec-Jan_2017_18.pdf, (date accessed: 15.11.2020).

22 „Global Report on Women in Tourism”... p. 89.

23 „Global Report on Women in Tourism”... p. 88.

more and become more accomplished only in case gender inequality issues are given the same attention as the development of the tourism sectors in general.

Educated and committed women in Africa perceive the efforts of politicians and government as insufficient. In January 2020 in order to facilitate the creation of equal economic opportunities in the growing tourism sector, Ethiopian women professionals from different social clusters established their own organization - Women in Tourism Ethiopia (*WiTE*). The key objectives of the new organization as declared in its mission statement are as follows: "Provide capacity building programs to woman in the tourism and hospitality industry in Ethiopia; promote women participation in the tourism and hospitality industry across Ethiopia; identify barriers for women in doing business in the tourism sector and influence stakeholders for actions; liaise with similar organizations and align the tourism sector development in Ethiopia".²⁴ Thus, Ethiopian women have followed the path previously paved by Kenya and Uganda, where similar associations have been operating for several years now.

Well-established tourism industry increases the political weight and lobbying potential of public organizations uniting representatives of the industry. As professionalism and expertise in the tourism community grows, the perception of employers' responsibility towards their employees, especially women, is changing, and a real opportunity to transform declarations on gender equality into practical terms reveals itself. In Uganda, Hotel Owners Association, which incorporates 516 hotels and tourist camps, lobbied for a minimum wage to be defined for the industry. All member hotels have signed an agreement according to which employees automatically become permanent members of staff after six months work. Compliance with this agreement has improved working conditions for women first of all, and they represent the majority of hotel working force.²⁵

Tourism and religion

Religious tourism, which is today an important part of international tourism, remains a niche product in African countries. Travelers who visit holy places, religious sites and holidays are divided into two groups. The first group are believers performing pilgrimage in search of spiritual support or for purposes of worshipping shrines. According to 2018 data, they accounted for a third of all international travel or about 450 million trips. These people are highly motivated and rarely cancel planned trips. Therefore, this segment of religious tourism is less dependent on the economic situation. However, it is dominated by countries such as Saudi Arabia, Israel, Italy, and India. The second category of religious tourists

24 "Women in Tourism Ethiopia, *WiTE*, Launched", *Afro Experience*, available at: <https://africastour.com/women-in-tourism-ethiopia-wite-launched>, (date accessed: 15.11.2020).

25 „Global Report on Women in Tourism”... , p. 95.

find attraction in sacred places, churches, mosques, and synagogues because of their cultural and historical significance, unique architecture, and artifacts. Up to a quarter of all tourists travelling the same year 2018 added religious sites to their programs. It is these tourists who today represent the main target group for African countries²⁶. In addition to promoting employment and living standards as other types of tourism do too, the value of religious tourism is in preserving local culture and monuments, increasing people's awareness of historical heritage, enhancing respect for the world religions, promoting tolerance and understanding.

Among the IGAD member countries, Ethiopia is in a unique position for developing religious tourism. According to Tour Radar website of the top eight religious tours offered in Africa, half are in Ethiopia.²⁷ The two most important places visited by tourists who are religion history lovers or participate in religious pilgrimages, are Lalibela and Aksum, known for their early Christian churches. Tourists are also interested in attending religious festivals such as Meskel (Feast of the Exaltation of the Holy Cross that commemorates the discovery of the greatest shrine of Christianity - the True Cross), Ethiopian Christmas and Easter, and Timket (Epiphany). Thus, Ethiopia in the world market of religious tourism positions itself as an Orthodox country. Indeed, the majority of the country's population is Orthodox Christians. However, Ethiopia is one of the oldest residential areas of Muslims. And today more than a third of Ethiopians are Muslim. Its third largest religious community is Protestant. The development of religious tourism, and primarily Orthodox tourism, raises the question of how feasible its inclusivity is. Monasteries and churches frequented by travelers during their tours of the country are under the exclusive control of the Ethiopian Orthodox Church. They do not share the income they receive from tourism with local communities, at best some of it goes to support their own parishioners.²⁸ At the same time, the country has seen major changes in the religious landscape over the past 10 years, which were associated with the expansion of Muslim and Protestant communities, resulting in the conversion of some Orthodox believers to Protestantism and Islam, construction of mosques and Protestant churches. Changes in the balance of religious forces resulted in open protests against cultural Orthodox hegemony, which, according to the Muslim community, is unacceptable in a country implementing the policy of religious freedom. One of the reasons for Muslim outrage was the ban on construction of mosques in Lalibela and Aksum.

Aksum has been on the UNESCO World Heritage List since 1980. It is of great importance to Ethiopian Christians primarily because of Our Lady Mary of Zion Church. One of the church's chapels – the Chapel of the Tablet – is said to hold the Ark of the Covenant with the tablets of the Testament. Thousands of believ-

26 "The European market potential for religious tourism", available at: <https://www.cbi.eu/market-information/tourism/religious-tourism/market-potential>, (date accessed: 16.11.2020).

27 "Religious Sites Tours and Trips in Africa", Tourradar, available at: <https://www.tourradar.com>, (date accessed: 18.11.2020).

28 Moges Gebreegziabher Woldu, Community Based Tourism in Lake Tana Growth Corridor of the Amhara Region of Ethiopia: The Missing Link among Stakeholders and Implications to Tourism Industry, *Cogent Social Sciences*, Vol. 4, No. 1, 2018, p. 9.

ers and tourists attend Christian holidays in the city. At the same time, there is a growing Muslim population in the city, its size is estimated between 10 and 14%. Attempts by the Muslim community to build a mosque in Aksum have been unconditionally banned by the Christian leaders of the city, who said they would rather die than allow this to happen. There are 13 temporary mosques in the city, but part of the Muslims is still forced to pray in the open.²⁹ Alienation between the Muslim and Orthodox communities also occurred in Gondar, the second largest city in the Amhara region, due to the intention of Muslims to occupy Meskel Square, the traditional venue for Christian holidays.³⁰ Ethiopian tourist companies are actively promoting Gondar on the international tourist markets as an excellent place to participate in various colorful national events, meaning exclusively Orthodox holidays, although more than 15% of the city's population consider themselves Muslim.

It is noteworthy that during the "Keeping Faith in 2030: Religions and the Sustainable Development Goals" Workshop, held in Addis Ababa in September 2018, the development of tourism and religion issues were considered exclusively in the context of the Ethiopian Orthodox Church. Its significant contribution to the tourism economy and the ethical and sustainable management of tourist facilities were noted in particular.³¹

Increased inter-religious tension in Ethiopia during the last years led to an outbreak of violence. The number of inter-religious clashes in the country increased, provoking attacks on Christians and Muslims, causing human casualties, burning of churches and destruction of mosques.³² In December 2019, several thousand Muslims across Ethiopia came out demanding that the arsonists of four mosques in Motta town (Amhara region) be found and punished. According to various data, from mid-2018 to September 2019 attacks on 30 Orthodox churches, half of which were burned to the ground, took place in different parts of the country, but mostly in the East and South. These attacks resulted in human casualties. In August 2018, 10 churches were burned in the eastern part of the Somali region. In July 2019, three churches were burned in the southern zone of Sidama. Attacks on churches, which according to believers were poorly investigated and insufficiently covered by the press, caused a wave of indignation throughout the country, and mass protests of Orthodox Christians took place in Gondar and other cities of the country.³³

However, analysts believe that all these tragic incidents cannot be brought

29 Hana Zeratsyon, "Ethiopia mosque ban: 'Our sacred city of Aksum must be protected'", available at: <https://www.bbc.com/news/world-africa-48634427>, (date accessed: 13.02.2021).

30 João Manuel Ramos, "From beleaguered fortresses to belligerent cities", available at: <https://books.openedition.org/cei/246?lang=en>, (date accessed: 13.02.2021).

31 "Keeping Faith in 2030: Religions and the Sustainable Development Goals Workshop Report: Religions and Development in Ethiopia", Addis Ababa, September 20-21, 2018, available at: <https://religions-and-development.leeds.ac.uk/wp-content/uploads/sites/10/2019/02/Workshop-Report-Ethiopia-Final-corr1.pdf>, (date accessed: 13.02.2021).

32 Terje Østebø, "The Role and Relevance of Religion in Ethiopia's Current Conflicts", *Addis Standard*, November 6, 2019.

33 Jeffrey James, "Uptick in church burnings raises alarm in Ethiopia", *The World*, September 16, 2019.

down to purely interreligious issues, as they have often been a part of political and ethnic conflicts. For example, the burning of churches in Sidama took place during riots over the separation of the zone from the Southern Nations, Nationalities, and Peoples' Region.³⁴ This point of view is supported by the fact that at the same time as churches and Orthodox Christians were assaulted, government buildings and business facilities in the country were attacked as well. It is believed that the aggression against the Ethiopian Orthodox Church was directed primarily against the Amhara people, who were the main victims of the burning of churches.³⁵ However, whatever the background of all these tragic incidents is, it is the religious alienation in Ethiopian society that they objectively reinforce.

The tourism community in Ethiopia, while objectively committed to maintaining peace and promoting religious tourism, is still not strong and consolidated enough to offer its agenda and participate in conflict resolution. However, religious leaders and institutions are also stakeholders in the development of tourism. For them, its significance is not only economic, but it can be used for purely religious purposes such as proselytization, pastoral service and religious education. It is up to religious leaders and their word to determine the attitude of local communities towards tourism, how tolerant they will be towards members of other religions that come to visit their cities. Consultations between tourism representatives and religious leaders, that would take into account the views of all parties involved on the mutually beneficial development of tourism, could probably provide a platform for reconciling interreligious interests at least where tourism is concerned.

The problem of interreligious violence is also present in Kenya, where in addition to Christianity, Islam, and traditional African faiths, you can find followers of Hinduism, Sikhism, Jainism, Zoroastrianism and other religions. As in Ethiopia competition for new converts causes tension between Christians and Muslims, and clashes between them have also resulted in human casualties and loss of property. Kenya's tourism community is institutionally stronger than in Ethiopia, it has more opportunities to work with government agencies to prevent the negative impact of religious and inter-ethnic conflicts on tourists. Kenyan tourism industry takes a more balanced approach to different religions and faiths. Despite the fact that religious tourism is not a typical tourist product in Kenya, its tour operators offer their clients visits to Christian churches, mosques, Jainist temples, and forest reserves, where traditional African religions were practiced. Kenyan travel companies, along with religious communities, are involved in charitable activities by supporting educational projects, hospitals, rehabilitation centers and orphanages, which fosters better interaction between them.³⁶ Church

34 Sidama Region was formed on 18 June 2020 from the Southern Nations, Nationalities, and Peoples' Region and transformation of the Sidama Zone

35 James Jeffrey, "Uptick in church burnings raises alarm in Ethiopia"...

36 "Our Corporate Social Responsibility", Travel Creations, available at: <https://www.travelcreations.co.ke/ourcsr/>, (date accessed: 13.11.2020).

groups, missionaries, and clergy, regardless of their religion, enjoy discounts on fares and tickets.³⁷

Religious tourism in Africa has shown that it affects the sensitive side of life in complex inter-religious and multifaith societies. The potentially positive impact of religious tourism will not be implemented if it ignores the interests of different religious communities. Excessive exploitation of religious heritage sites, uneven distribution of income generated by travelers visiting places of worship, can aggravate the contradictions between different groups of the population, divided both on religious and ethnic grounds.

Tourism, inter-religious tensions and the struggle for resources

Compared to other continents Africa suffers more from inter-religious and inter-ethnic conflicts, which often take the form of intercommunal clashes. Among the factors increasing the risks of conflict are shortage of resources, weak state institutions, politicization of ethnic and religious identity.³⁸ Countries most affected by inter-ethnic clashes in Africa include Ethiopia, Somalia, Sudan, Kenya, Uganda, and Nigeria. All of them are members of IGAD, except Nigeria.

The fact that tourism has an ambiguous effect on inter-ethnic and inter-religious contradictions can be clearly traced in conflicts driven by the struggle for limited resources. One of the major recurring reasons for these conflicts is the dispute over ownership or usage of land, pasture, and water resources. Conflicts between pastoral tribes in the Ethiopian regions of Somali and Afar, between Pokot and Turkana in North-Eastern Kenya and many others result in cattle raiding, livestock theft, formation of armed groups to protect their cattle, violence against the confronting side, and vendettas. There are tensions between farmers and pastoralists over cattle passageways, crop damage and use of water, between native residents and tribes who came to settle later. The arrival of travel companies as an additional actor in the disputed territories with their camps and lodges and claims for part of resources can make this struggle even tougher.

A great conflict potential lies in the creation of nature reserves and protected areas - the basis for environmental and eco-tourism. The increase of the territory of protected areas and the number of animals inhabiting them is accompanied by the damage done to the agricultural land of local residents by wild animals, loss of livestock due to predator attacks, spread of wild animal diseases affecting livestock. Residents of villages that are located on the territory of national parks often confront their employees. Conflicts are caused by illegal logging and

37 "Raptim Humanitarian Travel", available at: <https://www.raptim.org/contact-us>, (date accessed: 13.11.2020).

38 See: Johan Brosché and Emma Elfversson, "Communal Conflict, Civil War and the State", *Accord*, available at: <https://www.accord.org.za/ajcr-issues/communal-conflict-civil-war-and-the-state>; Emma Elfversson, "Patterns and Drivers of Communal Conflict in Kenya", in: *The Palgrave Handbook on Ethnicity*, Steven Ratuva (ed.), Palgrave, 2019, pp. 1-18; Taye Bekalu Atnafu, "Ethnic Federalism and Conflict in Ethiopia", *Accord*, available at: <https://www.accord.org.za/ajcr-issues/ethnic-federalism-conflict-ethiopia>, (all accessed: 12.12.2020).

poaching, which local residents are sometimes forced to engage in in order to protect their crops and livestock from wild animals. In Kenya, the annual loss of cattle from lions, leopards and hyenas was between 5 and 15 heads per each Maasai family. The number of small cattle losses was even higher.³⁹ Data on local communities near Lake Mburo National Park, Uganda, show that their losses due to resource restrictions, reduced pastures and the destruction of crops and livestock by wild animals amounted to more than \$700,000 annually.⁴⁰

Uncontrolled development of tourism, overloading the territory beyond capacity leads to the exhaustion of resources and aggravation of existing contradictions, including inter-ethnic. This problem is well known not only in Africa, but also in Asia and Latin America. The concept of sustainable tourism, which calls for development of tourism in harmony with the local environment, society and culture, was meant to deal with this problem. The need to synchronize people's interests and conservation tasks is obvious for politicians, environmentalists, and tourism businesses alike. One of the features of sustainable tourism is the balanced use of protected areas, which takes into account the needs of the people living on or nearby the territory so that the benefits received from operating the parks and reserves are proportionally distributed among all stakeholders in such a way so as to fully compensate for the losses the local population incurs due to withdrawal of their land and resources.

Travel companies that have accepted the sustainable tourism approach try to incorporate local communities in their activities in order to generate interest in the development of tourism potential of the territories. There are different levels of incorporation – starting from direct use by the travel companies of labor and material resources of the community, management of their natural and cultural sites for tourism purposes, to independent so-called community-based tourism. In the first case, travel companies do not just create new jobs, they hire mainly locals, include in their tour packages visits to local villages, introduction to local customs and crafts, purchase of souvenirs made by local craftsmen. Similar tourist products can be found in many African countries. They are especially popular in Ethiopia, where visits to the settlements of Mursi, Hamar, Konso, and others attract tourists no less than the beauty of nature and historical monuments. Dedicated surveys show that in Ethiopia employment can be localized. For example, in eco-tourism hotels in and around Abijata Shalla Lakes National Park more than 90% of staff are locals.⁴¹

Despite the positive examples of the impact of tourism on the lives of local communities, the often-negative attitude of the local population to parks and

39 "Conservation from 'the people' perspective", WWF Africa FY17, July 10, 2018.

40 Lucy Emerton, Bishop Joshua and Thomas Lee, "Sustainable Financing of Protected Areas. A global review of challenges and options", IUCN, 2006, p. 21. Available at: <https://www.cbd.int/financial/finplanning/p-planfinancing-iucn.pdf>, (date accessed: 21.11.2020).

41 Worku Zerubabel, Tsion Mohammed, Eco-Lodges and Tourist Infrastructure Development in and Around Abijata Shalla Lakes National Park; From the Perspective of Evaluating their Sustainability, *Journal of Tourism, Hospitality and Sports*, Vol. 45, 2019, p. 20.

tourism show that these measures are insufficient. The unfriendly and even hostile approach to tourists can be demonstrated in different formats, including hoax, beggary, and even throwing stones at tourists.⁴² This problem exists not only in Ethiopia, but also in other African countries.

The quest for solutions to conflicts of interest between residents, environmental agencies, and tourism businesses resulted in the development of a variety of community tourism models that provide for active engagement of local communities as producers, owners, and decisionmakers in regard of forms and methods of future tourism development.⁴³ One of these community tourism models is based on handing over the management of protected territories to local communities. Of all African countries, Namibia has succeeded the most in implementing this approach, where 83 communities manage 20% of the country territory. These territories show a significant reduction of poaching and increase in the number of wild animals. Commercial hunting and safari became beneficial for these communities since they retain 100% of income gained from land management. In 2016 the communities received a total of \$9 million from all activities, including tourism.⁴⁴

In Northern and Western Kenya private landowners and tour operators backed the formation of a range of community-based tourist territories, which are now used by both fully community-owned tourism businesses and joint companies with private operators.⁴⁵ In Uganda we see examples of another model where tourist service businesses are formed on community lands adjacent to national parks. For example, the Buhoma-Mukono community, located next to Bwindi National Park, has allocated a site near the entrance to the park and financed the construction of a women's workshop for traditional crafts. The women who work there, mostly poor, illiterate, and old of age, sell their products to tourists visiting the park. They use this additional income to purchase essential goods, pay school fees, and other daily necessities. This example is important not only because women got a job outside their household, but because they got access to the market, which was previously closed to them.⁴⁶

The Ugandan experience gives one of the solutions to gender problems in tourism, but it does not eliminate completely the existing contradictions between tourism development and interests of local communities. Residents cannot use the park as a source of resources. Therefore, women from the workshop

42 Moges Gebreegziabher Woldu, Community Based Tourism in Lake Tana Growth Corridor of the Amhara Region of Ethiopia: The Missing Link among Stakeholders and Implications to Tourism Industry... p. 8.

43 Quynh Nga T Vo., Community-Based Tourism and Destination Attractiveness: From Theory to Practice, *Journal of Tourism, Hospitality and Sports*, Vol. 49, 2020, p. 26.

44 Christopher Vandome and Alex Vines, Tackling Illegal Wildlife Trade in Africa: Economic Incentives and Approaches, Chatham House, 2018, p. 14. Available at: <https://www.chathamhouse.org/sites/default/files/publications/2018-10-11-VandomeVines-Illegal-wildlife-WEB.pdf>, (date accessed: 01.12.2020).

45 *Community management of natural resources in Africa: Impacts, Experiences and Future Directions*, Roe Dilys, Nelson Fred and Sandbrook Chris (eds.), International Institute for Environment and Development, No 18, 2009, p. 31.

46 „Global Report on Women in Tourism“... p.148.

are forced to buy their raw materials in neighboring communities, and spend a lot of money on this.

In Ethiopia, the concept of “community tourism” has failed to become a popular strategy. Although all government documents, starting from the Growth and Transformation Plans GTP II to the Tourism Code of Ethics worked out by the Ministry of Culture and Tourism, contain references to local communities. The latter are encouraged to participate in environment and forest management and to adopt climate-resilient agricultural practices. Tourism Code of Ethics, in addition to the requirements for actions aimed at preserving and protecting the environment, historical and cultural values, calls for a positive and friendly attitude towards tourists.

However, these documents while imposing certain obligations on local communities do not offer a mechanism for their participation in the benefits from the use of natural and cultural heritage. Attempts to introduce a model of community tourism in the so-called “Lake Tana Growth Corridor” of the Amhara Region of Ethiopia were considered by experts as a failure, as they did not generate the growth of tourism in the region, or the emergence of new tourist products, that would encourage tourists to stay in the region longer. Efforts to establish tourism managing mechanism and distribution of its benefits were unsuccessful. Problems related to inter-ethnic and inter-religious conflicts remain unresolved. In the Lake Tana region, the local minority groups (Negede Woyto and Bete Israel) have been isolated from the tourism sector, and are discriminated against by the Amharas majority.⁴⁷

It is almost impossible to use the expected return on tourism to smooth out inter-ethnic contradictions because local workers employed in the tourism industry, especially at the lower ranks, are often themselves sustain ethnic prejudice. Local guides are wary of national minorities, do not acknowledge their traditions, culture, food habits, do not let them sell their handicrafts.

Negede Woyto are the original inhabitants of the Lake Tana region and the city of Bahir Dar, a major tourist center that travelers visit to see the attractions located near the city - the Imperial Palace, the Tis Abay Falls and the source of the Blue Nile. With the growth and development of Bahir Dar, Negede Woyto people were virtually ousted from the city, and now a small number of them lives in only two kebeles of Bahir Dar. They consider themselves Muslims, but the Muslim community of the city does not recognize them as such, although they have a mosque in one of the kebeles. Members of other ethnic groups try not to have any contact with them, they do not buy fish from them, they do not use the same drinking sources, and in the past they even burned the household utensils left after the relocation of Negede Woyto. However, the people of Negede Woyto are skilled fishermen and hunters, they use the skills passed down to them from

47 Moges Gebreegziabher Woldu, Community Based Tourism in Lake Tana Growth Corridor of the Amhara Region of Ethiopia: The Missing Link among Stakeholders and Implications to Tourism Industry. . . , p. 9.

preceding generations to make boats from dried papyrus and beautiful herbs, to weave baskets and carpets. Allowing Negede Woyto to enter the tourism market would not only enhance the region's tourism potential, but also improve the situation of this poorest group of Ethiopians.

Ethiopian Jews, known as Beta Israel, constitute another minority group in Ethiopia that has been discriminated against and persecuted over the years because of their religious beliefs. However, there were many customs in the religious tradition of Ethiopian Jews that deviated from the rules of Judaism, such as monasticism. In the 20th century, when Beta Israel's contacts with the Jewish world became more active, these customs began to die out, but the material evidence of the monastic movement, which is of great scientific interest, may also have some tourist potential as well. The remains of a holy site of Beta Israel, which was probably a monastery with a synagogue surrounded by a wall, were recorded North of Lake Tana. The tomb of a famous monk was found in the nearby cemetery.

In the 1980s and 1990s most of the Ethiopian Jews left the country, first to Sudan fleeing famine (in 1984), from where they were later transferred to Israel, and then as a result of the Israeli government's special repatriation operations. At the end of 1984 15 thousand people were moved to Israel in the course of the operation «Moses», in 1991 - 20 thousand more in the framework of the operation «Solomon». According to different estimations, between 3,000 and 15,000 Beta Israel live in Ethiopia today, and about 5,000 Falash Mura –Ethiopian Jews who converted to Christianity in the late 19th – mid-20th centuries. Starting from 2003 Falash Mura were granted the right to return to Israel provided they revert to Judaism. Most of the remaining Ethiopian Jews were forced to leave the countryside due to pressure from non-Jewish communities, and moved to the cities (mainly Gondar and Addis Ababa), where they live pending repatriation. Unexpected opposition to Falash Mura's return came from some Ethiopian Jewish repatriates in Israel, who believed that Falash Mura would become a conduit for Christian values. The Ethiopian Jews that remained in the countryside, including the Lake Tana area, succeeded in folk arts, producing small-scale clay sculptures reproducing scenes of everyday life, religious plots and Ethiopian folklore, such as the images of King Solomon and the Queen of Sheba, from whom Beta Israel is said to descend. These products were very popular among tourists. However, the ability to sell these and other traditional handicrafts is severely limited by the religious bias of the guides and tour managers of Ethiopian tourist companies.⁴⁸

Tourism and security

Inter-ethnic and inter-religious conflicts, political instability and armed clashes undermine all initiatives aimed at developing tourism, reduce tourist flows,

48 Woldu Moges Gebreegzabher, *Community Based Tourism in Lake Tana Growth Corridor of the Amhara Region of Ethiopia...*, p. 9.

and increase security costs for travel companies. These problems are particularly relevant for the IGAD member states. According to The Economist's Political Instability Index, they are all high-risk countries.⁴⁹ This index not only reflects the situation, but also forms a negative perception of the region as dangerous for tourists. This negative image is also reinforced by travel bans and travel warnings imposed by foreign governments every time crimes and violence against tourists are recorded in these countries. Even short-run conflicts and isolated incidents can have a long-term effect as they can reduce tourist flow or change their structure by reducing the share of wealthy low-risk travelers and replacing them with less well-off but willing to risk tourists. In both cases, the result is a fall of tourism revenues, job losses, and additional tension.

One way to combat the negative image of most of IGAD countries that international travelers might form is to develop intra-regional tourism. Until recently, there were certain prerequisites in favor of this pathway. In 2019 Sudan was the second most important tourist destination for Ethiopians. The main destination for outbound tourism in Kenya is Uganda, which in 2019 was visited by more than a third of all Kenyan tourists travelling abroad. On the other hand, for Uganda Kenya is the second most popular destination after the United Arab Emirates.⁵⁰

The idea of promoting intra-African tourism as an alternative to unstable tourist flows from other continents and as an instrument of intra-African cohesion was introduced in *ATSF 2019-2028*. It perceives tourism industry as the driving force behind regional integration, which helps to promote interaction and mutual recognition among Africans.⁵¹ The increase in the share of regional and continental tourism does not take the question of its security off the agenda. Therefore, *ATSF 2019-2028* and IGAD tourism development plan both see tourism safety and security as a top priority. This includes a variety of measures ranging from the detection and prevention of offences against travelers to the establishment of risk and disaster management systems. One of the proposed measures is the formation of a tourist police force. Tourist police operates in Uganda and Kenya. In parks of Uganda bordering the Democratic Republic of the Congo armed policemen are part of the tourist escort groups along with guides and pathfinders. Special training and knowledge of English help them to protect historical and natural sites, hotels and camps, as well as interact with and advise travelers on a wide range of issues.

Several attempts to establish a similar institution at the regional level have also been made in Ethiopia - in the regions of Harari, Southern Nations, Nationalities, and Peoples' Region, and Gondar region (Amhara) that attracted a large number of tourists because of the historic buildings located in those areas and included in the UNESCO World Heritage list. In 2018 the Ethiopian Tourism Orga-

49 "Sustainable Tourism Master Plan for The Inter-Governmental Authority on Development (IGAD) Region 2013-2023"... p. 52.

50 "Economic Input Reports, Country/Region Data"...

51 "African Tourism Strategic Framework 2019-2028"... p. 6

nization - a state agency intended to increase the benefits of tourism on a sustainable and competitive basis - declared its plans to establish a tourist police. However, these plans have not yet been accomplished.⁵²

2020 was supposed to be the year of completion of the UN-backed African Union pledge to “silence guns”, that is to end all wars, civil conflicts and gender-based violence. It is obvious now that this wonderful initiative will not be implemented. Moreover, the existing tendencies rather suggest the opposite. In 2019 the number of armed conflicts in Africa increased by 36% compared to 2018 (21,600 incidents compared to 15,874 the previous year).⁵³ A full-scale military conflict broke out in Ethiopia in 2020 due to the fighting in the northern region of Tigray, which has already claimed hundreds of lives and turned more than 45,000 people into refugees.⁵⁴ The U.S. State Department on its website does not recommend travel not only to the rebel Tigray region, but also to areas bordering with Somalia (due to the possibility of terrorism, kidnapping and anti-personnel mines), Kenya, Sudan, South Sudan, and Eritrea (due to crime, armed conflicts and civil unrest).

In addition to these territories, the Somali Regional State, Harari, Southern Nations, Nationalities, and People’s Region, the East Hararge region, parts of Oromia State and Benishangul Gumuz are dangerous to visit because of the civil unrest. The U.S. State Department warns that it will not be able to provide emergency assistance to its citizens outside Addis Ababa, as the Ethiopian government restricts or cuts off access to the internet, cellular and fixed telephone services during and right after civil unrest, so those who still risk to visit Ethiopia are advised to make their own evacuation plans that are independent of U.S. government assistance. The UK Foreign and Commonwealth Office released similar instructions for its citizens.⁵⁵

The armed conflict in Tigray could lead to the irrevocable loss of the world’s cultural heritage. According to scattered reports from Tigray, in the course of a shelling by government troops Al-Nejashi Mosque at Negash, north of Wukro - the most important Muslim pilgrim site in East Africa, was damaged, as well as a building located next to the mosque, which holds the tombs of 15 disciples of the Prophet Muhammad. According to NGO European External Programme with Africa (EEPA), the mosque was plundered by government and Eritrean forces after the shelling. The destruction of Muslim shrines caused anger and indignation among the Muslim community of Tigray. The Government only acknowledged

52 “Ethiopian Tourism Organization plans establishment of tourist police unit”, available at: <https://borkena.com/2018/03/24/ethiopian-tourism-organization-plans-establishment-of-tourist-police-unit>, (date accessed: 05.12.2020).

53 Allison Simon, “Conflict is still Africa’s biggest challenge in 2020”, ReliefWeb, January 6, 2020.

54 “Ethiopia Tigray Emergency”, UNHCR, available at: <https://www.unhcr.org/ethiopia-tigray-emergency.html>, (date accessed: 30.11.2020).

55 “Travel Advisories”, US Department of State, Bureau of Consular Affairs, available at: <https://travel.state.gov/content/travel/en/traveladvisories/traveladvisories/ethiopia-travel-advisory.html>; Foreign Travel Advice, Ethiopia, <https://www.gov.uk/foreign-travel-advice/ethiopia>, (date accessed: 06.12.2020).

the shelling and promised to restore the damaged mosques.⁵⁶

In the predominantly Christian Tigray, Orthodox shrines were also attacked. According to numerous but unconfirmed reports in 2020 in Aksum, during the defense of Our Lady Mary of Zion Church, from advancing government forces and Amhara militia, between 750 and 1,000 people were killed. The lack of communication with the region, and the inability to verify the information leaves many questions about this tragic incident and other reports of church destruction. Why did the government forces, composed mainly of Christians, decide to seize and destroy Orthodox shrines? The answers to this question vary. One explanation is that there turned out to be many Protestants in the federal forces since they were formed from different regions of Ethiopia.⁵⁷ Another explanation has no religious background and links the attack on Christian places of worship to the desire of the Governments of Ethiopia and Eritrea to destroy Tigrayan cultural presence by depriving its citizens of world-renowned historic relics. To support this view there are reports of plundering of Orthodox churches and subsequent removal of Christian manuscripts, dating 13th century, to the South.⁵⁸ The official standpoint is that the Government of Ethiopia is facing a powerful disinformation campaign unleashed by the Tigray People's Liberation Front, whose armed forces during their struggle to overthrow the Government of Ethiopia «used ancient churches and mosques as shields, shelters and warehouses for storing their military supplies.⁵⁹

In the absence of a clear-cut position of the Ethiopian Orthodox Church, the very small but cohesive Ethiopian Catholic community is becoming more active. Catholic Bishops of Ethiopia issued a statement calling for peace.⁶⁰ Catholic Relief Services, an American religious organization, plans to distribute food and provide other emergency relief to the people of Tigray via a network of Catholic parishes.⁶¹ The question of preservation and protection of cultural heritage in Ethiopia remains open. Its loss would damage not only Ethiopia's position on the world tourism market, but would also impair the entire human race, which would be deprived of an essential part of its material history.

Conclusion

The coronavirus pandemic and military conflicts have inflicted a serious blow

56 Rebecca Paveley, "Massacre 'of 750' reported in Aksum church complex, Tigray, Ethiopia", available at: <https://www.churchtimes.co.uk/articles/2021/15-january/news/world/massacre-of-750-reported-in-aksum-church-complex-tigray-ethiopia>, (date accessed: 13.02.2021).

57 Jack Bryan, "Tigray Crisis Tests Ethiopian Christians along Ethnic Lines", *Christianity Today*, November 25, 2020.

58 Dalya Alberge, "Churches and mosques in Tigray 'vandalised and looted' in Ethiopian purge", *Telegraph*, January 17, 2021; Kevin Clarke, "Were Orthodox Christians massacred in Ethiopia?", *Ameica, The Jesuit Review*, January 29, 2021.

59 Dalya Alberge, "Churches and mosques in Tigray 'vandalised and looted' in Ethiopian purge" . . .

60 Lisa Zengarini, "World Council of Churches calls for peace in Ethiopia's Tigray Region", available at: <https://www.vaticannews.va/en/church/news/2020-11/world-council-churches-pope-francis-ethiopia-tigray-conflict.html>, (date accessed: 13.02.2021).

61 Kevin Clarke, "Were Orthodox Christians massacred in Ethiopia?" . . .

to tourism on the African continent, but at the same time have underlined its great importance for both the economy and the cause of peace. Tourism lessens cultural prejudices, destroys negative stereotypes, improves relations between people from different countries and regions. By creating jobs and income for vulnerable groups of population, it helps to reduce social tension caused by unemployment and poverty. The likelihood of young people becoming radical activists is reduced if they have a job and if joining armed groups means increase of their personal costs. A responsible tourism industry based on the concept of sustainable development can help to implement the challenge of gender equality by offering realistic tools to protect the rights of working women and creating new opportunities for them in line with their way of life and traditions.

Institutionalization of the tourism community, creation of various associations and unions, and growing contacts among them lead to multiplying of essential social practices, including community tourism and charity projects aimed at improving the lives of local communities. A new advocate for stability appeared on the political stage - tourism business, and it is ready to use its resources and influence to strengthen security. This new actor illustrated its potential during the period of instability in Kenya before the 2010 elections, when the Kenya Tourism Federation, which unites the associations of Tour Operators, Hotelkeepers and Caterers, Travel Agents, Air Operators, and Ecotourism Kenya, together with the Ministry of East African Affairs, Commerce and Tourism, Kenya Police Service, and Kenya Wildlife Service participated in an action plan aimed at protecting tourists and tourism.⁶² Even during complicated ethnic and religious conflicts, tourism can play a positive role if professional associations themselves give up ethnic and religious prejudices and offer society a constructive, non-ethnic agenda capable of uniting people with different objectives.⁶³

The revival of international tourism will take a long time. The UNWTO experts forecast the beginning of its recovery in the third quarter of 2021. The more pessimistic forecasts postpone it until 2022. The recovery speed will depend not only on the epidemiological and economic situation, but also on whether or not different countries are able to coordinate their actions regarding security protocols, lifting and imposing restrictions and quarantines.⁶⁴ This means that the joint actions of African countries concerning tourism, laid down in *ATSF 2019-2028* and the Sustainable Tourism Master Plan for IGAD will be an underlying condition for the development of tourism.

62 "Economic Development in Africa". . . p. 147.

63 Semir Yusuf, "Drivers of ethnic conflict in contemporary Ethiopia", available at: <https://issafrica.s3.amazonaws.com/site/uploads/mono-202-2.pdf>, (date accessed: 06.12.2020)

64 "To Recovery & Beyond: the Future of Travel & Tourism in the Wake of COVID-19", available at: <https://wtcc.org/Research/To-Recovery-Beyond>, (date accessed: 06.12.2020)

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КАКО МЕЂУНАРОДНИ ТУРИЗАМ УТИЧЕ НА ПОЛИТИЧКЕ И ЕТНО-РЕЛИГИЈСКЕ ПРИЛИКЕ У АФРИЦИ? СТУДИЈА СЛУЧАЈА МЕЂУВЛАДИНЕ АСОЦИЈАЦИЈА ЗА РАЗВОЈ

Сажетак

Негативан утицај политичке нестабилности и верских и етничких конфликата на туризам је познат. Овај чланак бави се обрнутим утицајем туризма на развој, слабљење етно-религијских проблема, безбедност и смањивање насиља у неколико земаља које припадају Међувладиној асоцијацији за развој (IGAD). Анализа туризма у Етиопији, Кенији и Уганди показује да међународни туризам, који је главни извор економског развоја у овим земљама, није неутралан по питању динамике у вези рода, вере и етничитета. Чланак показује да велики раст туристичке индустрије, који је повезан са неједнаком расподелом између државе, бизниса, локалних заједница и верских актера, може да успори резолуције према једнакости полова, али и да утиче на ескалацију сукоба. Међутим, анализом бизниса путних агенција показујемо да је транзиција према одрживом туризму модел који може да допринесе елиминацији верских и етничких конфликата. Оснивање професионалних туристичких заједница подиже њихов однос према друштвеној одговорности и помаже држави да реши проблеме незапослености и образовања, родне равноправности и безбедности.

Кључне речи: IGAD, туризам, верски туризам, безбедност, инклузиван развој, етно-конфесионални и политички проблеми

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