

Tourists' intercultural communication competence and its implication for sustainable development in the highest tourist destination sites of Ethiopia

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Abstract

The purpose of this research focuses on the tourists' inter-cultural communication competence, its implication for tourism development in particular, sustainable development at the highest tourist destination sites in Amhara National Regional State, Ethiopia. Qualitative research methods are employed with interview and observation being the major techniques to elicit the data. The research indicates that there are some opportunities and challenges among tourists while sojourning and communicating across another culture. They are competent enough during their stay. But there are some problems of language with the local people as well as misunderstanding and miscommunication. However, the tourists try to use different mechanisms to adjust themselves within the new settings to adjust with some of the challenges.

Keywords: Intercultural Communication, Competence, Tourists, Lalibela, Gondar, Rock-Hewn

Background

It is well known that communication is powerful in all aspects of human life. Communicating with the other could be key to our survival (Novinger, 2001). In every context, people encounter different type of communications with in various channels from diverse cultural backgrounds in different times and places (Samovar and Porter, 2003). According to Novinger (2001, p.13) "understanding how barriers to communication arise because of cultural differences certainly increase one's communication skills with all people" Travel that once took months now takes hours. As a result, the world we live in is shrinking. Business dealings that were once confined primarily to local economies have given way to an extensively integrated world economy. Information that once traveled through error-prone and time-consuming methods now appears in the blink of an eye across a wide range of media. In the twenty-first century, people in virtually all locations of the globe are more mobile than ever, and more likely to traverse into cultures different from their own (Novinger, 2003; Samovar and Porter, 2003). Consequently, literally and figuratively, the walls that separate us are tumbling down. Though they may not have fully become a "global village," there is no denying that the various cultures of the world are far more accessible than ever before, peoples of these cultures are coming into contact at an ever increasing rate. These contacts ultimately comprise of interpersonal encounters whether the negotiation of an arms treaty, or the settlement of a business contract, or merely a tourist getting directions from a local person.

In a contemporary world with such global village, the most vital communication in a multicultural society is intercultural communication. This is a communication that takes place when individuals of different cultural experiences negotiate to have shared meaning in their interaction (Thig-Toomey, 1999; Samovar and Porter). On one hand, it is a communication among individuals from different nations and nationalities (Gudykunst, 2003). On the other hand, it is to encompass intercultural; interregional communication as well as communication among individuals of different cultural group (Samovar et al, 2004).

The researcher, in light of these concepts, will come to the basic points of the research- intercultural communication competence (ICC) of tourists which was deeply studied. The definition of ICC competence is that it is the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself. Whereas “effective” usually reflects one’s own view of one’s performance in the second –language culture (i.e., an “etic” or outsider’s view of the host culture); “appropriate” relates to how one’s performance is perceived by one’s hosts (i.e., an “emic” or insider’s view) (Gudykunst, 2003). These perceptions often differ, yet they are instructive when compared and contrasted because they arise from differing cultural approaches to the same situation.

Likewise, according to Thig-Toomey (1999) ICC competence is the degree to which an individual is able to exchange information effectively and appropriately with individuals who are culturally dissimilar (Gudykunst, 2003; Samovar et al, 2004; Wood, 2010). Effectiveness involves achieving the goals individuals have for specific interaction. Individuals are varying widely their skill to communicate with culturally unlike others. Competence also emphasizes appropriateness. This means that competent communication is adapted to particular situations and people and also involves contexts (Gudykunst, 2003). One of the most important skills for cultural competence is the ability to suspend our assumptions about what is right and wrong.

Thus, being ICC competent is an extent of capability of individuals to communicate successfully with people who are culturally different. Hence, tourists are curious to know different cultures that help them to communicate and act in the new surroundings. For this reason the researcher intended to study the ICC competence of tourists in tourist attraction centers of Ethiopia the case of Bahir Dar City (Lake Tana), Gondar and Lalibela. The Medieval Castles of Gondar and the Rock Hewn Churches of Lalibela are two of nine world heritage sites of Ethiopia and UNESCO (ANRS, 2006).

All explanations are to come up to the basic point of this research that is tourist ICC competence. A tourist is an individual who visits another culture for a short or long term period but who returns to his/her original culture. The tourist typically is a visitor or a traveler who only resides in the other culture for relatively specific time often a month, year or two, with the intention returning home. Tourists may be business people, diplomats, students, intellectuals, military personnel, or guest workers. Tourists in the region are different from other foreigners that formers only allowed to come to visit the region with its sole purpose of tourism. Their visa also different than others (leisure).

For instance, when we come to the case of Bahir Dar’s, Gondar and Lalibela the tourists are counted with thousands of people as the report (2003) of the regions tourism office. According to Culture and Tourism Bureau of the region report 5140 tourists come for six months are more or less every year. Sustainable tourism is very important and tourism is a powerful tool for economic development in many countries, especially developing countries. It is the only service industry where there is a growing positive balance of trade flowing from developed to developing countries like Ethiopia. For instance, United Nations World Tourism Organization (UNWTO) and Ethiopia have agreed to reinforce their collaboration in the areas of tourism statistics, sustainable tourism development, public-private partnerships and marketing strategies. These measures reflect how tourism is firmly established among the development drivers of the country, to the tourism sector, and the commitment of the Ethiopian government to make sustainability a priority in future tourism development. Hence, tourism is key to promote sustainable development in Ethiopia.

To this end, the aim of this research is to examine the ICC competence in inter cultural contexts where ICC is considered very broadly as an impression that behavior is appropriate and effective in a given context, including communication. Normally, competence is considered ability or a set of skilled behaviors that needs developing a range of communication skills (Samovar and Porter, 2003). However, provided that, any given behavior or ability may be judged competent in one context, and in-competent in another. Consequently, competence cannot inhere in the behavior or ability itself. It must instead be viewed as a social evaluation of behavior. This social evaluation is composed of the two primary criteria of appropriateness and effectiveness (Gudykunst, 2003). Hence, these are the main concern of this research.

Statement of the problem

Unlike competing different kind of communications ICC competence, which is achieved by Tourists with the surrounding people is then one. Such as their competence to communicate well as much they capable as possible, the time and the place where their competence done, the difficult conditions such as language, stress reaction that individuals have when they find themselves immersed in an unfamiliar

iar culture that is tourists ICC competence in tourist attraction centers of Ethiopia, particularly the Amhara National Regional State (ARNS).

Competence in communication is an influential thing between tourists and the local community or society, so that the opportunities and challenges of ICC competence are worth researching. The focus of this research is to identify the ICC competence challenges and opportunities of tourists and the locals and find out factors that are barriers and enablers to their competence in various aspect and perspectives with specific reference to Bahir Dar city (Lake Tana), Gondar and Lalibela sites. To make it specific we focus around visiting areas, residences, marketing, and recreation. And what they eat as well. What are their expectations before arrival and actual exposure after arrival? How they communicate? The language they employ during interactions with the local people. What they are experiencing being here in Ethiopia? So what they will do up on returning to their home.

Aims and objectives of the study

The aim of the study is to examine the tourists ICC competence in the three tourist attraction centers of Ethiopia outlined previously. To guide the aim, the objectives of the study include:

- To identify the competence that tourists have;
- To highlight the challenges tourist face on their ICC competence;
- To explore the opportunities they get from the interactions that enhance the development of tourism;
- To understand the benefits tourists and local people gain from their interaction competence;
- To evaluate ineffective cultural communication that may lead to cultural clashes; and
- To determine how better ICC competence can contribute to the development of tourism industry in Ethiopia.

Study sites

Tourist Attraction Locations in Amhara Region is blessed more with abundance and diversify natural environment than other regions in Ethiopia. It has more of the tourist attraction locations within it boundary. The major tourist attraction locations have been grouped into four according to Bureau of culture and tourism in Amhara region (Tourism Commission, 2005) as follows:

1. Rock-Hewn Churches of Lalibela listed as one of the World's heritage by UNESCO. It has eleven ancient churches some of which dated back to between 6th and 11th century.
2. Fassil- Gebbi Castles of Gondar is another World's heritage site, 175 km from Bahir Dar..It has Old palaces of Emperors and Orthodox Churches where the ancient architectural designs and stone constructions are still preserved; built around 17th and 18th century represents Ethiopian civilization.
3. Bahir Dar, the capital city of Amhara regional state serve as the gateway to the main attraction location in the region with several tourist sites which include: Lake Tana , Islands and Peninsular Monasteries, Blue Nile falls, Wanzaye Hot spring, Orthodox churches , cultural activities, Souvenirs and artifacts of silver, brass and gold.

The research limited to the interactions of tourists with dwellers of Bahir Dar City (Lake Tana), Gondar and Lalibela contexts as outlined in the following map.

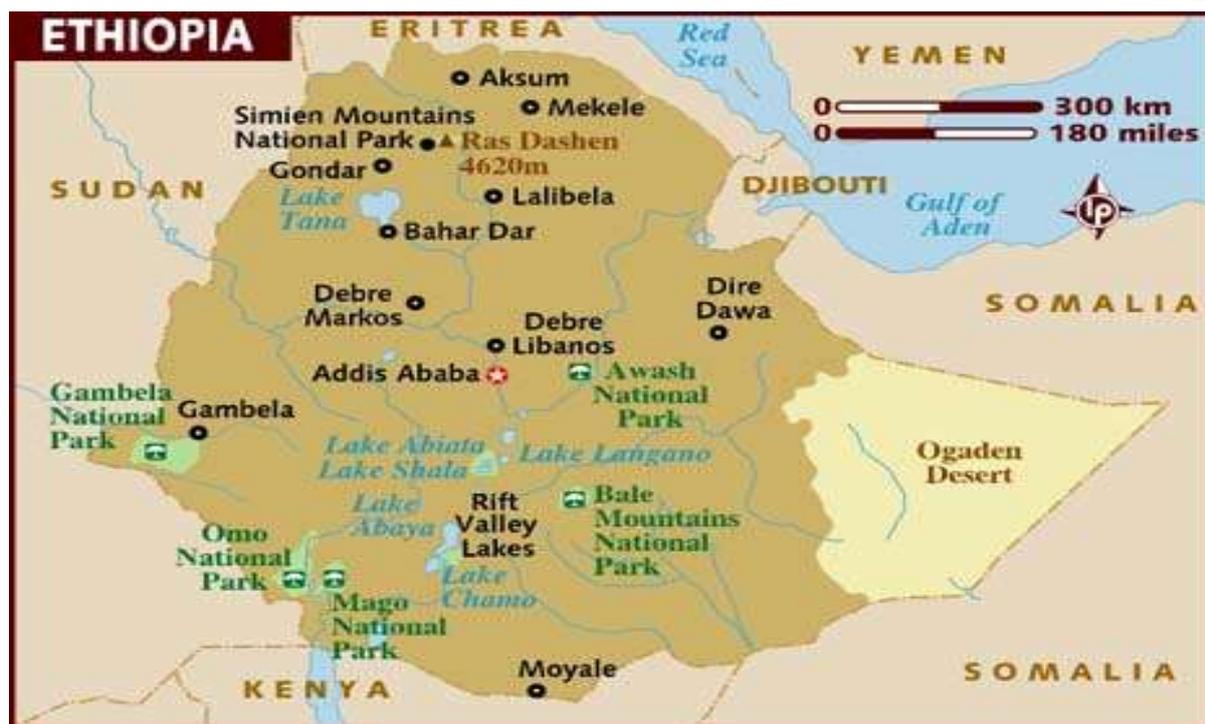


Figure 1: Ethiopia tourist destination sites

Source: <http://www.lonelyplanet.com/maps/africa/ethiopia/>

Theoretical framework

Definitions and some concepts

In today's world of globalization, living with differences both at home and abroad is becoming more important. Differences such as values, attitudes, culture, ethnicity, social practices, political beliefs, sexuality and religion clearly direct people all around the world that embarked various meanings to their surroundings according to their individual attitudes.

Learning to embrace different cultures effectively requires cultural awareness, communicative competence, personal attitudes like empathy and flexibility, self-awareness and understanding others values, norms and beliefs. Communication is interaction of individuals, organizations, markets and countries with each other for sharing information to reach a common understanding. ICC competence on the other hand is defined by Chen (1990) as "the ability to effectively and appropriately execute communication behavior to elicit a desired response in a specific environment". Thus, the combination of intercultural competence and communication competence; hence, ICC is defined by Chen and Starosta (1996, pp. 358–9) as "the ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural identity or identities in a culturally diverse environment".

This definition emphasizes that competent persons must know not only how to interact effectively and appropriately with people and environment, but also how to fulfill their own communication goals by respecting and affirming the multilevel cultural identities of those with whom they interact. Some others also define as it is the sending and receiving of messages across languages and cultures to communicate and share knowledge. It is also a negotiated understanding of meaning in human experiences across social systems and societies.

ICC is also defined by Wiseman (2001) as the comprised form of knowledge, skills, and motivation necessary to interact effectively and appropriately with individuals from different cultures where motivation is made an element of ICC competence.

The summary of the literature survey regarding the components of ICC competence is summarized in the model given in Figure 2.

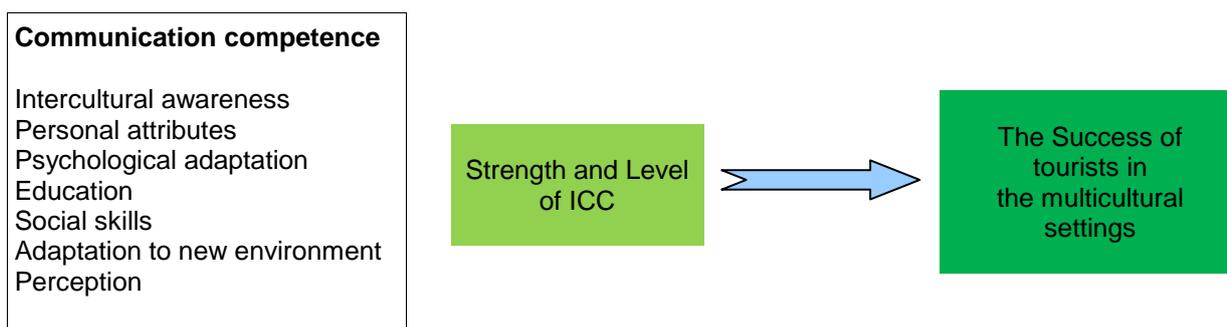


Figure 2. The components of ICC

Intercultural communication competence

Defining ICC Competence

Spitzberg says that ICC competence in its most unadorned form is simply "behavior that is appropriate and effective in a given context" (cited in Samovar et al, 2010, p.384). Gudykunst (2003) and Wood (2010) offers a more detailed definition when he notes that ICC competence is the overall internal capability of an individual to manage key challenging features of ICC: namely, cultural differences and unfamiliarity, intergroup posture, and the accompanying experience of stress. What these definitions tell us that being a competent communicator means having the ability to interact effectively and appropriately (Gudykunst, 2003; Wood, 2010) with members of another linguistic-cultural background on their terms.

Components of ICC competence

Empathy and becoming a good listener which is associated with interpersonal communication competences that demonstrate ability. Most of the research in the area of ICC competence reveals five components of competence that influence one's ability to interact effectively and appropriately in another culture. These are (1) motivation to communicate, (2) an appropriate fund of cultural knowledge, (3) appropriate communication skills, (4) sensitivity, and (5) character

Implication for sustainable development

What is sustainable tourism? According to McKercher (2003), it is grown from the idea of sustainable development and tourism is ideally suited to adopt sustainability as a guiding philosophy. World Tourism Organization(WTO) defined tourism as "tourism which leads to management of all resources in such a way that economic, social and aesthetic needs can be filled with maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems". Besides, tourism makes a tremendous contribution serving as a source of foreign exchange, promoting micro and small scale enterprises, creating employment opportunities, and ensuring sustainable development.

Tourism as I mention earlier one of the contributor of the Ethiopian economy which have with major issues, challenges and opportunities that may hinder backward and drive it forward that could be described by Taddese (2015) as

The tourism sector is one essential component of Ethiopia's national development and transformation. It is set in a national environment that faces tremendous opportunities such as fast rate of economic growth, significant expansion of transportation and communication facilities, a massive construction boom and an entrepreneurial population. At the same time challenges of widespread poverty, massive unemployment, recurrent food insecurity, high rate of annual population growth, worsening environmental degradation and underdevelopment of the productive forces of the economy. Tourism, as a labor intensive sector of the economy has the potential of improving the lives of people and the economies of communities at different geographical scales. It should capitalize on the country's rich and diversified cultural heritage and natural resources. The promotion of both domestic and international tourism should address such important issues as poor standards of accommodations and services; poor international image and visibility as a tourist destination; weak demand among international tour operators and travel agencies; weak capacity of major Ethiopian tour operators; weak supply chains serving the tourism sector; weak management and coordina-

tion structure; weak products; unfocussed institutional structure to generate policies, regulate sector and define strategies and neglect of domestic tourists.pp8.

Ethiopia and the key challenges

Ethiopia has immense tourism potential owing to its natural, historical and cultural endowments. The reasons behind the sector's poor performance have not been studied in a comprehensive way, however. According to Yabibal (2010) on the one hand, its tourism potential is diversified: natural attractions that include some of the highest and lowest places in Africa along with immense wild life including some endemic ones; a very old and well preserved historical traditions with fascinating stelae, churches and castles to witness that, an attractive cultural diversity of about 80 nations and nationalities; On the other hand, it is one of the poorly performing countries in terms of tourist arrivals.

In addition in Ethiopia there are **main challenges** that includes

1. Ethiopia's image on the international scene is widely associated with draught, famine and war.
2. The Horn of Africa is seen as a region of instability and terrorism.
3. Performing arts, entertainment services and other local creative products, which could have helped to lengthen the stay of visitors, are not offered in sufficient variety.
4. There is a shortage of trained manpower that is crucial to the development of the sector.
5. Weak mutual support and coordination among tourism stakeholders.
6. Recent adverse conditions of freedom seekers rallies in the region halt tourism flow (2016)

Ethiopia's tourism sector is found under the conditions indicated above. However, the Ethiopian government has been working to overcome the serious observable shortcomings of the industry by coordinating and utilizing the capacities of the principal stakeholders to lead the development of tourism on a sustainable basis is therefore the focus of direction at the moment. Hence, tourism development strategy in Ethiopia could be one of the components of sustainable development of the country.

Methods

Research design

In the approaches used within ICC research, it is influenced by many interdisciplinary characteristics such as social science disciplines such as Anthropology, Cross-Cultural Psychology, Linguistics, Communication, Sociology and Philosophy (Harman & Briggs, 1991; Hart, 1999; Hu, 1999, 2004; Samovar et al., 2004). In fact, scholars have conducted meaningful research to demonstrate the interdisciplinary characteristics of ICC. For instance, Harman and Briggs' study (1991) and the study of Hart (1999) demonstrates the dominant influence of Psychology, Anthropology and Linguistics on ICC research. As ICC is a mixture of many social science disciplines, the methods to conduct ICC research are various and, there is no fixed research methods to examine ICC (Korzenny & Korzenny, 1984).

Multi-method in focus, has involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomenon in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials, case study, personal experience, introspective, life history, interview, observational, historical, interactional, and visual texts that describe routine and problematic moments and meanings in individuals' life.

As ICC uses multidimensional research approaches, scholars adopted methods that are preferred according to academic backgrounds. Linguists collect specific language data to reveal problems that appear in the process of ICC, and communication scholars are interested in the exploration of theories about ICC. When studying ICC, it is recommended by some scholars (e.g., Chen & Starosta, 1997; Hu, 2004; Korzenny & Korzenny, 1984) that more than one method be adopted to achieve a comparatively more complete result. As there is no definite research method for ICC (Hu, 2005), the traditional qualitative methods used in social science research are also applied to the study of ICC (Korzenny & Korzenny, 1984).

Based on current research experience, the classification of ICC research methods appears to fall within empirical research. According to Bachman (2004), empirical research refers to an activity in which the researcher observes some phenomenon in the real world, interprets it in some way, and then uses this interpretation to reach a decision or generalization about the research. In the ICC context, it requires researchers to observe how people with different cultural backgrounds interact with each other, both verbally and nonverbally, and interpret the results of these observations in a way that is meaningful to the field. To make it simple, empirical research is data-based, characterized by systematic collection and analysis of data (Gao, Li, & Lü, 2001; Hu, 2005); followed by a comprehensive conclusion summarizing the research.

Therefore, a qualitative research approach is used when doing research regarding ICC. McDonough and McDonough (2000) distinguish qualitative research as interpretive (in contrast to normative) research. According to some scholars (e.g., Gui & Ning, 1997; Malhotra, 1993; Reichardt and Cook, cited in Nunan, 1992) qualitative research includes detailed descriptions of collected data from a holistic, natural perspective. It also, essentially, qualitative research aims to capture lived experiences of the social context and the meanings people give these experiences from their own perspective.

Sampling techniques

The sample size decisions are a bit more dynamic in qualitative research than in quantitative research (Mekonnen, 2010). Hence, the number of observation is not determined in the former type of research prior to data collection. The researcher should select the persons, places and events under study. The optimum sample size is related to the type of research we are undertaking. Van de Vijves and Leung (1997b) isolate three possible sampling methods: Convenience, systemic, and random.

Most qualitative inter-cultural or cross-cultural studies use samples of convenience (Gudykunst, 2003), rather than random sample. Because convenience samples are as equivalent as possible is to gather as much data on the respondent that is relevant to the study. For example, the intimacy of the in-group and out-group relationships and frequency of contact with in-group and out-group members should be assessed. As a result, random sampling, generally are not feasible in inter-cultural or cross-cultural research and in this research as well. Hence, the researcher used convenience sampling. The tourists available to the sites are the samples of the study.

Data collection methods

The data source consists of both primary and secondary data. To elicit primary data, the researcher used interview, observation and questionnaire using mostly open ended questions. Whereas, secondary data was elicited from press releases, conference speeches, videos, audios, pictures, manuals, policies, research outcomes and other documented materials whenever available.

Data analysis

The data were analyzed using thematic analysis. This includes developing description of an individual or setting, analyzing data for themes or categories and finally making an interpretation and drawing conclusions.

Results and discussion

The key themes that emerged from the analysis included into the discussion. Each theme will be discussed in details as follows:

The Tourists' ICC competence in ARNS

The ICC effectiveness and appropriateness of tourists of selected tourist sites obvious as of other cultures, they try to compete to find the fruits of communication in diversified society. Tourists communicate with people for their different activities in selected sites with their maximum communication ability. As they stated the purpose of tourists to communicate are as they need help for ways of the new culture and so forth. The same is true in the study settings. They possibly communicate for whatever they need, in whatever conditions, for whatever kind of person with different comfortable manners for the conditions where they are in. But most of communicators in time their communication are guides, waiters, shop keepers, taxi drivers and co-workers of drivers and other people in the city with in differ-

ent situations in their respective time and place. They have good communication with guiders because the guiders are better language knowledge and they are adapted with many diverse strangers behavior in their long time experience. These help them to create a good communication environment even with others and they can be able to be effective and appropriate on the communication with new culture of the sites.

According to one of the interviewees from England, the communication they made with the people in the sites are very nice because the people are interested to communicate with them. This makes them to intimate more with the people and do not be fear and confused. The people's interest and the sense of helpfulness give many opportunities to them to communicate in competent manner. The tourist points out that anything needs to be easy and polite manner and culturally sensitive for both communicators. They put a lot of efforts to make their communication effective and appropriate as if they touring and sharing beliefs and norms.

We are traveling different culture to communicate, share and experience their culture, so we make ourselves ready to feel the new environment, food, language, and the new culture's people and the reasons why we are traveling and we need to be appropriate effective, of course this is also true here(English tourist).

The tourist's communication can influence the tourism activity of the sites to be good or bad with regard of their ICC competence and the people's interactive manner in the tie of diversification.

The components of ICC competence for the tourists

The tourists are motivated to communicate with the people who intimate them to talk with them with whatever intention. They need to communicate to relate with the people, to know about the culture, to share different experience and even to learn the language of the society i.e. Amharic.

They have knowledge of major things of Ethiopia and also the tourist sites by referring books and if not, they try to know gradually in staying to the culture, because this helps them to do not be new and confused when they firstly enter to the culture of the country as well as the sites. And they are skillful to how to communicate with every new culture. They know how to behave, how to talk and when to talk, what is acceptable and unacceptable, what shows respect and disrespect in the communication not only in the sites but also every place they go worldwide. Being a good person is their ultimate aim in their journey to different culture and society everywhere they go and here also, because they can get the best of people response for every request of them. It is true that good character honorable not even for communication only it is for all aspects of life in the new culture of the settings.

As one of the interviewees who is from Germany said that:

Yes, I am interested, that is why I am traveling across boundary to meet different people, culture, and to share their culture have knowledge a bit but I will learn as long as am here. I know how to act here and am respectful and worth even for my clothing, when I am here. I think I am good for people up here because I have to, here being polite, tolerant and friendly is necessary for our communication. (German tourist)

Ways of competence

One or another becoming competent is must for good ICC in every new culture and also here. First and for most one should be emphatic, adaptive, aware of his own culture, respects diversity, uses flexible communication, and monitor oneself. These all ways workable for the sites tourists, they try to show empathy for all that need this, they help for they are affordable, and give advice at the time when it needed in the communication with people of the city.

Adjustment or adaptation of the culture is on way for tourists they adjust their behavior but not changing their original one for the purpose effective communication. They are flexible in their communication in what so ever communication situations. They respect the difference between them and their interactants even they appreciate the diversity. <http://www.ethiosports.com/2011/01/02>. They are too much aware of their culture, what is good and bad, right and wrong, acceptable and unacceptable, and so forth. Self-monitoring is a little bit difficult in a new culture but they monitor themselves as if it is possible.

You have to understand their culture, because they are different from me, so I try to feel what is their culture seems and what are their emotions. Definitely I change my behavior what in my original culture but not completely just little adjustment (from Taiwan).

I love diversity because I live with highly diversified environment and I love to meet with different people, I want to know diverse culture, languages and to learn more about the world (from USA).

I try to look myself what I am doing and monitor myself on my communications (From Canada).

Opportunities

The opportunities are sharing new ideas, different thinking and beliefs, knowing language, learning different life aspect and experience, dressing style, food, culture and so forth. Sharing one to other about different activities, needs, beliefs, norms, customs and many more are the opportunities for the tourists of the sites.

Touring and meeting different people like I am here, helps me to learn lot about their culture in general and their languages, beliefs, norm, customs, dressing style and other pattern of their life. I can see different things that I cannot see in my culture. To meet people from different culture makes me know what is around the world and looks like the culture environment outside countries. It makes me knowledgeable enough about the world entirely (from England).

Besides, there are different special events which could be celebrated at different times. These actual setting celebrations are one of the opportunities that enhance tourists' engagement in visiting as well as participating in the sites. They thought that they want to visit the sites again during special event celebrations. They were inspired to communicate the cultural aspects in addition to the other features of the sites to the other world friends as well as potential tourists in the rest of the world. We can look at the following scenario:

This morning we will visit the first cluster of amazing rock-hewn churches – another UNESCO World Heritage Site – that will simply stagger you. After lunch, we will visit a local family for a traditional coffee ceremony where you will be able to see how a real Ethiopian family live.

TESFA Village Walk: After a further look at some of the remaining churches, we'll drive to the start of our village walk. This is sure to be a real highlight of the trip and is an opportunity not currently offered (to the best of our knowledge) by any other UK tour operator as part of a group tour. In conjunction with our friends at TESFA (Tourism in Ethiopia for Sustainable Future Alternatives) we undertake a fascinating walk visiting local communities and staying in traditional villages. Please note that during these days, depending on the group size, it may be necessary to divide into two groups (one with the tour leader; one with the Ethiopian guide) – this is to minimize the impact of our presence in these communities. It will also allow for a more personal & intimate experience for everyone. Both groups will visit the same villages (but in a different order), meeting up at the start, middle & end. Most walking is at around 3000m and as everyone should be fairly well acclimatized by now, anyone of reasonable fitness should be fine with it. The walks vary in length from 4-6 hours with the emphasis being very much on seeing the people & countryside rather than rushing through it (from England).

Challenges

The feeling of fear always occurs at the time of joining new environment. Becoming uncertain is also true for a new arrival. Besides, in the new environment, the unfamiliarity of the communication setting is also hampers the communication in general. The problem is when it affects the individual's wellbeing in the new environment. These problems also occurred for the tourists of the sites when they entered, because here also things are new, but exceptional cases are happen there are people that have nature of smoothness for every condition. That is re-adjustment and adaptability.

The feelings of stereotype and prejudice are for the tourists both in their side and in the people. People of the sites think that people with white skin are rich superior from them and some other developed hate on them which catchable cause and some the tourists I observe have shown the feeling of racism. This interrupts the communication environment. The strangers sometimes face neglectful communication from the society of the sites in various aspects like when the society thinks they are not part of us and they think that the tourists not volunteer to communicate because they are whites.

The main and the most visible challenge for tourists is language, which creates miscommunication, misunderstanding, and misleading and even it makes them not to communicate.

I have language too much, and the other the people's thinking about as is challenging they think that we have lots of money because we do have white skin and they always say give me money in different streets(from Norway).

I have made assumptions before I come here about thing but many things are so different. I think that there is little difference from mine but the communication style even the languages are too much new for me (from China).

Limitations

The limitation of this research was difficult to contact the foreigners as they transcend from one place to other places. They are reluctant to talk to the researcher because they fear to talk to unfamiliar person. Hence, data collection is one of the limitations. Another problem was difficult to gate research literature of similar topics. Still other problem related to competence based research questions yet not developed as a standard tool.

Conclusion

According to this research outcome there are some challenges that hinder the tourism development in particular and sustainable development in general. As such, a number of conclusions are drawn from the findings. Tourists are too competent in their communication and they are flexible, friendly and respectful of the culture and norms of the society. They are too eager to know the things here, and are free to communicate with anyone who meets them. Tourists benefit from their communication; however, the forms of communication between the society and tourists are not as smooth as anticipated. Tourists geared their communication to ensure they were comfortable when communication with locals rather than ensuring locals were comfortable.

Beyond communicating, there is a fear among tourists of moving from place to place because of the unsafe conditions that occur due to stealing from local thieves. They have also a problem of adapting the environment due to the lack of cleanness and this impacts their ability to travel to other sites, and it further impacts the ability to communicate with different communities. Tourists are unable to communicate clearly in the hotels that they need particular services due to the language barrier. Further, tourists find it difficult, as they may not be familiar with the languages that are spoken at their destination. Hence, tourist communication competence is not sustainable and has an impact on the length of time tourists choose to stay. As the tourism sector lacks clear communication policies to meet the needs of tourists, this will further impact the sustainability to tourism and ongoing development of the country.

Suggestions for actions:

1. The society need to change its attitude towards the tourists, regardless of color differences.
2. Favorable communication conditions must be created as tourists are the country's guests and a source of income for Ethiopia.
3. There must be open and safe conditions for by providing accessibility of road and protection.
4. The environment has to be clean in every aspect for tourists and also for the society itself.
5. The guides must be trained how to accept strangers, and to make the communication smooth and easy to visitors.
6. ICC competence continuum training should be adopted long-term.
7. ICC guidelines for the guides, stakeholders and the tourists should be developed.
8. Language learning centers for the hotels in the sites should be established.
9. Sustainable training must be part of country development.
10. The government's sustainable development policy must also focus on how to effectively implement communication programs in communities to more readily welcome tourist and tourism.

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