



Heritage Potentials and Management Challenges in Debre Tabor Town, Ethiopia

Alubel Workie Eyassu*

Head, Department of Tourism Management
Lecturer of Tourism and Development
University of Gondar, Department of Tourism Management
P.O. Box 196, Gondar, Ethiopia
alubelworkie@gmail.com

Yirdaw Asfaw Chekole

University of Gondar, Department of Tourism Management
P.O. Box 196, Gondar, Ethiopia
getyirdish2000@gmail.com

Corresponding authors*

Abstract

Debre Tabor is very rich in variety of heritage aspects which need to be conserved and transferred for the benefit of future generations. Heritage management is one of the mechanisms via which to transfer heritage to the next generations and to exploit their values which in turn, contributes to the development of the tourism industry. However, there are challenges which hinder the full operation of heritage management. This study sought to assess heritage potential and management challenges in the study area. The respondents for the study were local communities, culture and tourism employees, *Kebele* (a neighbourhood or a localized and demarcated group of people) administrators, religious institution leaders, handicraft producers and sellers and tourism business enterprises of the study area. A total of 37 purposively selected interviewees were key informants and 385 households were used for questionnaire response using a simple random sampling technique to gather both quantitative and qualitative data. Both primary and secondary data were collected through semi-structured interviews, questionnaires, observation checklists and document analysis. Qualitative data, specifically free responses arising from open-ended questions which were coded into a set of categories were developed from identified commonalities. For all qualitative data, paraphrasing while remaining faithful to the original meaning as it was given by the respondent have been applied. Quantitative data were analyzed using descriptive statistical analysis to show heritage potential and challenges of heritage management as influencing factors and the results were presented using tables and graphs. The study confirmed, that despite the area being rich in natural and cultural heritage potential, tremendous challenges exist such as lack of awareness, poor handling system of heritages, lack of infrastructural development, lack of coordination among stakeholders, lack of finance and lack of skilled professionals. Based on the findings, all relevant stakeholders ought to try to capitalize on full heritage potential utilization while averting heritage management challenges in order to support the development endeavours of Debre Tabor Town in particular, and Ethiopia in general.

Keywords: Heritage, potentials, management challenges, DebreTabor, Ethiopia

Introduction

Over the past half century, tourism has evolved into one of the world's fastest growing and popular industries both in the developed and developing countries (Telfer & Sharpley, 2008). Africa, and more specifically sub-Saharan Africa, represents a range of exciting tourism opportunities by many standards such as in terms of product, whether it is the flora or fauna, or locations (Frost &



Shanka, 2002). Since relatively little investment is required to generate financial wealth (Robinson, 1999), tourism is seen as an agent of economic development, particularly where there are few economic alternatives to fighting poverty and unemployment (Ashley, 2006). Thus, tourism is becoming one of the mechanisms of tackling poverty in Sub-Saharan Africa countries including Ethiopia and it has become a prime hope for many nations to accomplish social rehabilitation and development (Mann, 2006).

Being endowed with the abundance of natural, historical and cultural heritage, Ethiopia has great potential that is yet to be capitalized (Frost & Shanka, 2002). The Ethiopian Heritage Society in North America (2013) establishes a magnificent platform to introduce the Ethiopian richness in diversity, culture, tradition and exceptional heritage by being a central pillar for Ethiopians, irrespective of their religions, ethnicity and political backgrounds. In contrast to its rich cultural and natural heritage, Ethiopia is among the least developed countries in the world (Millennium Development Goals Achievement Fund, 2013). Population pressure, environmental degradation, poverty and global warming, all endanger Ethiopia's natural and cultural heritage. In addition, creative industries are not well developed due to the often inadequate legal framework, the ineffective implementation of laws, weak operational capacity, and inadequate entrepreneurial capacity and the age-long traditional issue of the marginalization of artisans (Millennium Development Goals Achievement Fund, 2013).

Amhara National Regional State has been endowed with very rare and endemic cultural and natural heritages (Debre Tabor Town Administration, 2014; Gizachew, 2014). Protection and conservation of tourism resources have different benefits, such as to create job opportunities, understand history in more detailed manner, revenue generation, share experience from others culture, create consciousness to local people and promote Ethiopia in positive way and with a good image (Debre Tabor Town Development Committee, 2010). Being one of the ancient Ethiopian towns, Debre Tabor was the center of government for some time during the reign of Emperor Tewodros II (Amhara Culture, Tourism and Parks Development Bureau, 2011).

Where heritage is a source of substantial economic benefits, it is essential to manage pressures that result from tourism-related development through a sound governance structure that puts heritage conservation at the 'front and center' (The Getty Conservation Institute, 2010). Managing visitor attractions successfully requires the effective integration of a wide range of complex and inter-related management considerations, arising from within and outside visitor attraction (Fyall, et al., 2008). Preservation and development are not without risk, social disparities, political instabilities, mass tourism, unplanned development, looting, neglect, conflict, weak economic conditions and natural disaster can threaten and destroy heritage sites (Global Heritage Fund, 2009).

Conservation is the process of managing change to a significant place in its setting in ways that will best sustain its heritage values, while recognizing opportunities to reveal or reinforce those values for present and future generations (Lockhart, 2008). Factors related to human pressure on heritage sites include infrastructure developments, expansion of urban areas, intensive agriculture and deforestation as well as mass tourism in some heritage cities and sites that overall threaten archaeological sites, historic city centers, historic landscapes, and local cultural identities (European Expert Network of Culture, 2013).

According to the International Council on Monuments and Sites (2005), lack of financial resources, inadequate security system, unclear boundaries, lack of infrastructure, looting, lack of impact assessment, lack of local participation, vandalism and others are expressed as threats to



world heritage sites from 1994- 2004. In the study areas, there are many challenges for heritage management such as in the Gafat industrial village which has been used as farmland and it has no clear demarcation; Severna Palace is covered by eucalyptus trees, other shrubs and is being used as free grazing area without having a clear boundary; Iyesus church has no clear administration between church leaders and Debre Tabor town culture and the town's tourism office. Pedersen (2002) states that any management action must begin with identification of the likely causes of a defined problems, whereas Walter Jamieson (2000) argues that meeting the challenges is a major task of policy-makers as well as communities, if they are to achieve comprehensive and sustainable heritage tourism development.

Therefore, as empirical studies about heritage potentials and heritage management challenges have hardly been studied at all in Debra Tabor, this study was held to identify the major heritage potential and heritage management challenges that are faced and requiring attention.

Methodology

Study Area Description

Debre Tabor is situated in the highland plateau of Northwest Ethiopia at about 55 km Northeast of Lake Tana, 95 km from Bahir Dar and 660 km from Addis Ababa. It served as the seat of Yeju Dynasty during Era of Lords (1769-1855), capital of Ethiopia during Emperor Tewodros II (1855-1868) and as a second capital during Emperor Yohannes IV (1872-1889) and continued as a seat of Ras Gugsa Wole, governor of the area in the early 20th century (Bantalem, 2015). The name "Debre Tabor" is derived from biblical Mount Tabor in Jerusalem which has a similar landscape to that of Iyesus Mountain in Debre Tabor (Debre Tabor Development Committee, 2010).

Debra Tabor topography is 66% Mountainous, 20% Plain and 14% Rocky. It has a moderate climate with an average temperature of 15°C and average rainfall of 1553.7ml pa. It has also 10,472 households with a total population of 62,829, of whom 30,422 are male and 32,407 female (Debre Tabor Development Committee, 2010). It has 9 *Kebeles* and surrounded on East- Hiruy-Abaregay Kebele, on West- Tsegur-Adiko Kebele, on North- Weibla-Selamiko Kebele and on South- Iyesus Kebele (Debre Tabor Municipal Office, 2012).

Research Design

A descriptive research design was used due to the aim of this study to describe the existing situation heritage potential and identification of challenges for heritage management. Quantitative data was obtained using a questionnaire survey, while qualitative data was collected through interviews, field observations and selective document analysis. A combination of quantitative and qualitative methods on which respondents were drawn from local communities, government officials, religious institution leaders, tourism professionals and tourism business enterprises, was used.

Population and Sampling

A non-probability sampling method was used to select 37 interviewees: 3 from Debre Tabor culture and tourism office, 1 from Farta district culture and tourism, 3 from South Gondar zone culture and tourism office, 4 from local community via snowball sampling, 6 from artisans, 9 from



local administrators, 2 from zone administrators, 9 from religious leaders (i.e. 6 from Orthodox Tewahido Christians and 3 from Muslims) were purposefully selected based on their proximity and experience to for qualitative data collection. A probability sampling method was used to select 385 respondents from 8 Kibbles and 10,472 households with a total population of 62,829 for quantitative data collection. To determine sample size, Yamane (1967) formula was used as:

$$n = \frac{N}{1+Ne^2}, \text{ where}$$

n=Sample size
 N=Population size
 e=Sampling error (±5%)

$$n = \frac{10472}{1+10472*0.05^2}$$

n = 385

Thus, 385 samples for each Kebele were determined proportionally and 37 interviewees selected as:

No	Sample Frame	Households	Percentage	Sample Size
1	Kebele 1	2650	25	96
2	Kebele 2	840	8	31
3	Kebele 3	805	7	27
4	Kebele 4	1755	18	69
5	Tsegur-Adiko	859	8	31
6	Hiruye-Abaregay	1584	15	58
7	Weibla-Selamiko	1129	11	42
8	Iyesus Kebele	850	8	31
Total		10472	100	385
Sample Frame for Interviewees Selection			Selected Interviews	
Higher government officials	Mayor and zone administrative office		2	
	Zone culture and tourism		3	
Culture and tourism offices	Farta culture and tourism		1	
	Debre Tabor culture and tourism		3	
Local administrators	Kebele administrators		5	
	Kebele managers		4	
Local communities	Local community representatives		4	
Religious leaders	Orthodox Christians		6	
	Muslims		3	
Artisans	Blacksmith		3	
	Traditional cloth experts		3	
Total			37	

Table 1: Sample proportion
 Source: Authors, 2018

Data Collection

Secondary data was obtained from books, articles, local government reports, brochures, folders, magazines, plans and other related publications. Primary data were collected through self-administered structured questionnaires for quantitative aspects using in-depth open-ended and semi-structured interview questions administered to target populations. Semi-structured interviews allow more probing to seek greater clarification and elaboration of participant's own ideas, aspirations, and feelings while generating detailed, rich context, qualitative data (Long, 2007). Closed-ended questions were used to enable to examine people's response on specific pre-coded aspects, while open-ended questions were particularly used in identifying the reasons why a particular respondent held such a point of view on a particular aspect (Long, 2007).



This study also employed the personal observation of potential heritage and challenges of heritage management using an observation checklist. IT also used document analysis to collect secondary data from published and unpublished documents to portray the meanings of certain concepts and to enable the researcher to make inferences. Using web pages, journals, articles, commercial publications, publications about companies and destinations, annual action plans and reports, the authors tried to compare and contrast findings from semi-structured interviews, questionnaires and field observations so as to increase the validity and reliability of the study.

Data Analysis Plan

The Statistical Package for Social Sciences (SPSS) version 20 was used to analyze the quantitative data. Quantitative findings obtained from questionnaires were concurrently triangulated with qualitative data obtained through interview, document analysis and field observations. Qualitative data generated from open-ended questions, interview, observation checklists and document consultations were categorized in themes to triangulate with quantitative information. Qualitative data or more specifically, free responses arising from open-ended questions that respondents answered using their own words, were coded into a set of categories developed from identified commonalities. Repeated themes were recorded together and categories of themes were identified as they emerged, paraphrased while remaining faithful to original meaning as it was given by respondents.

Results and discussion

Demographics

As indicated in table 2 below, 64.2% were male and the remaining 35.8% were female. This implies that men respondents were greater than female respondents perhaps due to most women not being allowed to engage in outdoor activities when compared with men. In terms of age, 49.9% were between 18-28 years old, 28.1% were between 29-39 years old, 14.8% were between 40-50 years old, 4.7% were 62 and above years old and the remaining 2.6% were between 51-61 years old and that confirmed more youngsters were involved.

Besides, the greater numbers of respondents were married and that accounted for 48.6% followed by single people at 38.4%, divorced at 9.9% and widowed at 3.1%. Orthodox Christians accounted for 74.5% followed by Muslims at 16.6% and Protestants at 8.8%. Bachelor degree holders' accounted for 39.7% followed by totally uneducated people at 26%, secondary education holders at 19%, others 8.8% and primary education holders at only 6.5%. Government employment accounted for 48.1%, agriculture 22.3%, private business 17.9%, other options 8.3% (retired, unemployed and religious worker) and NGOs 3.4%.

Demographic Variables		Frequency	%
Gender	Male	247	64.2%
	Female	138	35.8%
	Total	385	100%
Age	18-28	192	49.9%
	29-39	108	28.1%
	40-50	57	14.8%
	51- 61	10	2.6%
	62 and above	18	4.7%
	Total	385	100%
Marital status	Single	148	38.4%



	Married	187	48.6%
	Divorced	38	9.9%
	Widow	12	3.1%
	Total	385	100%
Religion	Orthodox	287	74.5%
	Muslim	64	16.6%
	Protestant	34	8.8%
	Total	385	100%
Education	Uneducated	100	26%
	Primary education	25	6.5%
	Secondary education	73	19%
	Bachelor degree	153	39.7%
	Other	34	8.8%
	Total	385	100%
Employment	Private	69	17.9%
	Agriculture	86	22.3%
	Government	185	48.1%
	NGOs	13	3.4%
	Other	32	8.3%
	Total	385	100%

Table 2: Demographic characteristics

Source: Authors, 2018

Heritage Potentials of Debre Tabor Town

Natural Heritage Potentials

As shown in table 3 below, 56.9% of respondents agreed on the availability of various animal species, 74% agreed on availability of attractive topography, 61.3% agreed on the existence of various plant species and 62.1% agreed on the existence of conducive weather that can serve as heritage potential in Debra Tabor and its environs. The majority of the respondents agreed on the presence of animal species, plant species, attractive topography and conducive weather condition which can be considered as natural heritage potentials of the study areas.

What is the level of your agreement or disagreement on natural heritage potential?	S.agree	Agree	Neutral	Disagree	S.disagree	Total
Availability of fauna species	37 9.6%	219 56.9%	29 7.5%	74 19.2%	26 6.8%	385 100%
Have attractive topography	58 15.1%	285 74%	18 4.7%	10 2.6%	14 3.6%	385 100%
Availability of flora species	63 16.4%	236 61.3%	34 8.8%	32 8.3%	20 5.2%	385 100%
Conducive weather conditions	127 33%	239 62.1%	-	19 4.9%	-	385 100%

Table 3: Agreement or disagreement on natural heritage potential

Source: Authors, 2018

Topography

The topography of Debre Tabor is very attractive due to the undulating landscape, plateaus and viewpoints of of the region. Iyesus Mountain has a panoramic viewpoint towards Debre Tabor town and the scenic beauty of Lake Tana at the top of Iyesus Mountain, particularly during evenings.



Flora and Fauna Species

Debre Tabor and its surroundings are rich in indigenous animal and plant species which can be heritage valuable and contribute a lot to the development of the tourism industry if they are protected and managed in a better way. According to Debre Tabor culture and tourism annual report (2014) the area has 74 indigenous plant species, 26 animal species and 19 bird species as identified with cooperation of community. Most species are found in the forests of churches and its surroundings.

Weather

Debre Tabor has a conducive environment which is comfortable to the local community and individuals who come from other areas. It has a moderate climate, an average temperature of 15°C and an average rainfall of 1553.7ml pa (Debre Tabor culture and tourism office, 2011).

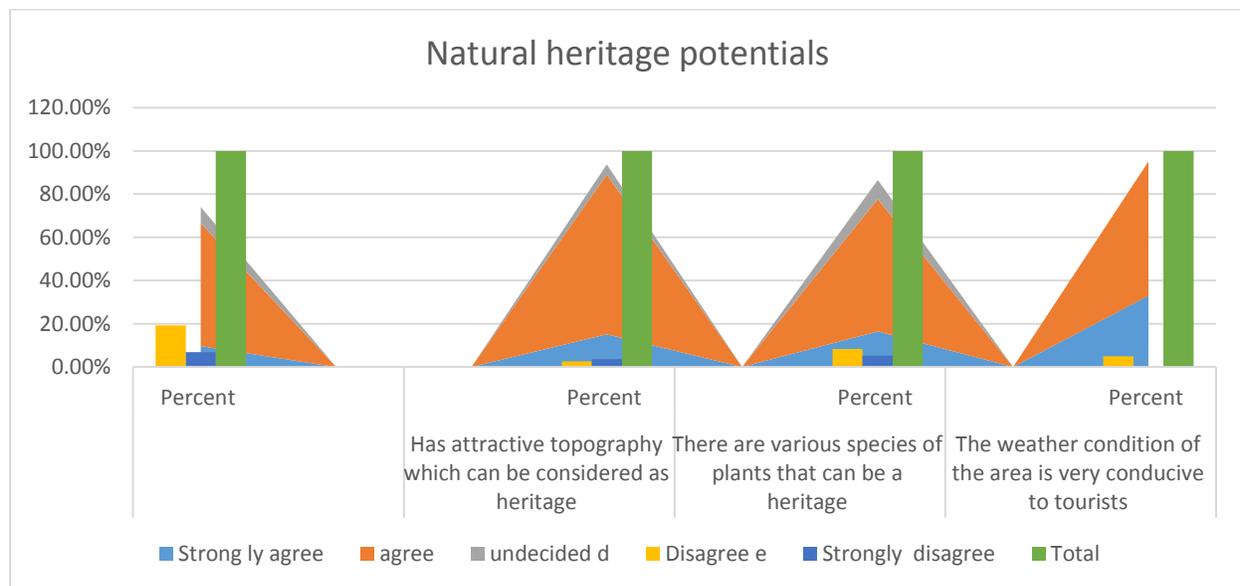


Table 3: Natural heritage potentials

Source: Authors, 2018

Cultural Heritage Potentials

Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations (Macek, n.d). As shown from table 6 below, 47.5% disagreed on the availability of unique architectural style and 44.2% of respondents disagreed on the presence of a unique living style. In relation to the presence of attractiveness of music played, 23.4% strongly agreed and 37.4% agreed as well as 37.1% agreed on dancing style as cultural heritage potential. Thus, dance and music have great potential for cultural heritage value in the study area.

Regarding festivals, 32.7% of respondents strongly agreed as their value, 53.8% agreed, 6.5% were neutral and 7% disagreed. The great majority of respondents 47.5% strongly agreed on the existence of warm and colorful annual celebrations in Debre Tabor and its surroundings. In addition, respondents agreed as to the presence of unique artistic works, the hospitable nature of



the people and other social practices by providing their level of agreement levels as 39%, 44.9%, 47.8% respectively as presented in the following table. According to Bantalem et al. (2011), host guest relations are a serious factor in the development of tourism for the first time. The hospitable nature of the local communities is also a plus in each above mentioned cultural heritage aspects in Debre Tabor. In conclusion, Debre Tabor is rich in variety of cultural heritage potentials that have been triangulated through interviews, field observations and document analysis.

What is your agreement level on cultural heritage potentials?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
There is unique architectural style	Frequency	28	113	55	183	6	385
	Percent	7.3	29.4	14.3	47.5	1.6	100
Way of living style is unique	Frequency	10	133	56	170	16	385
	Percent	2.6	34.5	14.5	44.2	4.2	100
Local music has power to attract	Frequency	90	144	28	109	14	385
	Percent	23.4	37.4	7.3	28.3	3.6	100
Dancing style is eye catching	Frequency	80	143	52	76	34	385
	Percent	20.8	37.1	13.5	19.7	8.8	100
There are festivals that attracts tourists	Frequency	126	207	25	27	-	385
	Percent	32.7	53.8	6.5	7	-	100
Annual celebrations have warm & colorful	Frequency	183	172	6	24	-	385
	Percent	47.5	44.7	1.6	6.2	-	100
Artistic works are unique	Frequency	59	150	30	136	10	385
	Percent	15.3	39	7.8	35.3	2.6	100
Hospitality nature of people	Frequency	173	159	22	19	12	385
	Percent	44.9	41.3	5.7	4.9	3.1	100
Other social practices	Frequency	135	184	16	50	-	385
	Percent	35.1	47.8	4.2	13	-	100

Table 4: Levels of agreement or disagreement on cultural heritage potential

Source: Authors, 2018

Some sites

Hiruy Giorgis Church

The design and rectangular shape of the church may be used as an aspect of aesthetic value and it is believed to have been established during the Atse Seyefeyared period. When Atse Yohannis IV (1872-1889) assumed power, the church was again reconstructed without changing its previous shape and built materials. During reconstruction, a constructor whose name was Muse Narti came from Greece. Atse Yohannis IV wanted to reconstruct the church again by changing its original materials to tin but this was not fulfilled due to the end of Yohannis IV's reign in 1889. In 1954, Atse Haile Helassie I reconstructed the church by changing its roof with tin as proposed earlier. Hiruy Giorgis Church has a 19th century Ethiopian flag with its emblem, a spear of the Major General Fitawurari Gebereye (war leader of Tewoderos II), Yohannes IV and his wife's thrones and other religious treasures. On the eastern window of church, bees are found and considered to be protectors against enemies, and believers use the honey from the bees as a medicine.

Medhanialem Church

Originally, this church was established by Tewodros II in 1850 E. C. and the current shape of the church building was constructed during Haile Sellassie I's regime in collaboration with local communities. This church has valuable moveable and immovable heritage, such as ancient books



of parchments, decorated clothes of kings, chairs, beds, pillow, crosses and other items of value. There is a huge bell in Medhaniale church which was imported from Poland by Atse Tewodros. The bell has a nick name, “Yismaw Gondar”, and is believed to have been heard up as far as Gondar when it rings. In fact, it is out of service at the moment but still hanged and displayed for tourists to see. The Stone of Tewodros II is a stack of stoned located in the eastern part of Medhaniale church. It is believed that Emperor Tewodros II used these to count the number of soldiers he had during that time due to some battles, and when soldiers returned to Debre Tabor they took a stone. The emperor could then estimate the number of soldiers he had by observing the collection of stones the soldiers provided. There are traditional houses built by the church students themselves for the purpose of residence. They are small thatched houses in circular shapes built in similar ways to Ethiopian traditional house construction. Students gather from different localities to attend church catechetical education here. They are important as tomorrow’s representatives of the church and will be the protectors of its assets. Education thus transfers religious and historical value to the next generation.

Mosque

This mosque is the only mosque which is found in Debre Tabor that serves the Muslim community and the establishment of the mosque can be traced back to the invasion of Ethiopia by Italians in 1928. It was built after many controversies between Muslim and Christian communities in the area. It has many ancient religious books and other related heritage assets which can be used as heritage potential, such as the mosque building that accounts for around 80 years of history, religious education, social values and Islamic practices. The Muslim community lives in harmony with the Christian community and there is great tolerance so that social practices like “Equb”, “Edir” and the mourning ceremony have been held with in cooperation of other religious faiths.

Gafat

Gafat is found 5 km north east of Debre Tabor town in Hiruy-Abaregay Kebele bordered on the North by Tebari Mariam, in the South by Hiruy, in the East by Giera, in the West by Selamko. It is believed that Gafat tribes inhabited the area and they were excellent in metal work, pottery, weaving and tannery. When Tewodros II (Emperor of Ethiopia from 1855-1868) decided to construct cannons, he preferred Gafat as an important place rather than Mekdela due to the technology transfer aspects of the Gafat people who were excellent in art. Detained missionaries and foreigners were not fully responsible to construct Cannon but they feared the harsh punishment of the Emperor. These missionaries and other local supporters constructed 12 small houses and then Gafat eventually became village of European missionaries. Small houses were constructed such as a house of guards that surround Gafat village, a central living room for detained missionaries and foreigners, a charcoal house, a house for tax collection, stables for The ruin village of Gafat with its iron ore has been used as farmland by locals, despite the recent development of ‘demarcation and protection’ as well as road construction.

Semernha Palace

The ruins of this palace are found in Hiruy and Abaregay Kebele near the Gafat industrial village on a hill called Semernah about 5km East of Debre Tabor. Emperor Yohannes IV moved from place to place and he arrived in hill around Gafat and asked local people about the name of the hill. Local people named it “Semera” Ge’ez, a term meaning ‘I prefer this area’. The emperor also uttered “Tsibuk Semernah” which means we also preferred this place. Since then, the Emperor



used it as an administrative center. Yohannes IV received four popes in the palace here and a certain Echege Teflos who came from Egypt to discuss religious issues also offered services that signified how well the area was recognized (Debre Tabor Town Culture and Tourism office, 2011). He also supported the nearby Hiruy Giorgis church. These days the ruins of the palace are found to be dilapidated and have no preservation and conservation activities. The area is now sadly covered by eucalyptus trees and other shrubs.

Debre Tabor Iyesus Church

This is one of the ancient churches found in Debre Tabor and has a strong connection with the history of the town. According to the informant (Qegn Geta Adane Engida) and written documents, the church was established around 1333 E.C by Atsie Seifeyared. The church became a ruin and was reconstructed three times. First, during invasion of Ahemed Gagn by local communities and the most valuable objects of church were either burned or looted. The second destruction was on Gugsu the Great's ascent to power around 1810. Finally, the church was reconstructed in 1894 E by Ras Gugsu Wole. The church has a great immovable cultural heritage including the burial place of Gugsu the Great. The architectural style was clearly influenced during the Gondarine period and it is similar to the Gondar castle of Fasileds in both its design and shape. Within the church there are a number of holy objects, such as vestments worn by priests and deacons, a crown, another special crown to glorify the ark and different kinds of hand crosses.

Intangible Cultural Heritages

The majority of the festivals celebrated in the study area are religious in nature. Celebration of epiphany starts from the eve of January 11 which is practiced by Orthodox Christians. Songs and dancing make it a colorful event and it attract tourists from different parts of the country. A horse riding ceremony called "Gugs", takes place during epiphany and is another interesting aspect of this destination at a place called "Ajibar".

The Ethiopian Christmas celebration is a solemn commemoration of the birth of the Jesus Christ by Orthodox Christians. It is a holiday after 45 fasting days. Easter celebration is also celebrated every year in April on Sunday by Orthodox Christians. The Debre Tabor holiday (August 13) is celebrated in the town and all over Ethiopia as well as by other Orthodox Christians in the world. The name is derived from "Mount Tabor" where God expressed Himself to his followers in the Orthodox Christian belief. In addition to banks and other financial institutions, there are various traditional associations in Debre Tabor in particular and these associations encourage residents of to save a certain amount of their earnings or income in order to meet different social needs for the purposes of self-help and mutual assistance whenever the need arises in communities.

According to Eyobe (2013) traditional horse farming is the traditional farming practice in Guna Mountain and horses are used for ploughing the farmland and it is a common practice. When someone thinks about religious music of the Ethiopian Orthodox Church, St. Yared is immediately recalled. Alqa Tekle served as one of the well-known church education teachers in Debre Tabor Iyesus church. Religious song is the major manifestation of the beliefs and traditional of Orthodox Tewahedo churches. This is said to have been invented in the 6th by St.Yared.

Furthermore, music and dance in Debre Tabor forms an important part of many socio-cultural activities. Local communities use festivals in ceremonies, perform personal and social activities to express their feelings, ideas, entertain and relax themselves. Traditional music is also part of the expression of political and economic relations and mental processes in daily life. Local



communities have unique musical features and largely varied secular music in style and content. It is usually accompanied by a variety of traditional dances called “Eskista”.

One of the appreciated cultural values of the community which indicate coordination and collaboration is visiting patients who have some health problems and who are unable to do some work. Respecting elders is the practice of respecting people based on their age which is observed in the area, and it promotes the ethical values of the community. According to Bantalem et al. (2011) host guest relations are a serious factor for the development of tourism for the first time, the local communities of Debre Tabor has a tradition of being welcoming and very friendly to others so as to develop tourism in the area.

Heritage Management Challenges of Debre Tabor

Influencing Factors

There are different heritage management challenges to heritage resources. Natural and cultural heritage are increasingly deteriorating and threatened by a host of both natural and manmade factors (Firdiywok, 2012). As shown in Table 7 below, the main challenge is natural and man-made deteriorating factors - in relation to ecological disasters such as air pollution, the respondents 11.7% strongly agree, 9.1% agree, 13.5% undecided, 51.2% disagree and 14.5% strongly disagree. This shows that based on the agreement level of the respondents, the great majority of the respondents 51.2% disagreed on the presence of ecological disaster as heritage management challenge in the study area, but with regard to natural deterioration, 66 % of the respondents agreed as heritage management challenge.

As indicated in table 7 below, 51.4% and 48.3% of respondents agreed on the issue of poor handling, and looting and illicit trafficking of heritage items in the study area and this is a heritage management challenge. Respondents also strongly agreed on its magnitude - 36.1%. This shows the severity of heritage management challenges. Deforestation and free grazing are not that much of a heritage management challenges in Debre Tabor.

Which is challenge for heritage management in Debre Tabor?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Ecological disaster such as air pollution	Frequency	45	35	52	197	56	385
	Percent	11.7	9.1	13.5	51.2	14.5	100
Natural deterioration	Frequency	38	254	16	47	30	385
	Percent	9.9	66	4.2	12.2	7.8	100
Looting and illicit trafficking	Frequency	70	186	41	61	27	385
	Percent	18.2	48.3	10.6	15.8	7	100
Poor handling	Frequency	139	198	17	13	18	385
	Percent	36.1	51.4	4.4	3.4	4.7	100
Deforestation	Frequency	90	146	16	127	6	385
	Percent	23.4	37.9	4.2	33	1.6	100
Free grazing	Frequency	80	128	28	143	6	385
	Percent	20.8	33.2	7.3	37.1	1.6	100

Table 5: Heritage management challenges

Source: Authors, 2018

Finally, as shown from table 7 above, natural deterioration, looting and illicit trafficking and poor handling system are challenges for heritage management in the study area. These issues are supported by the results of semi-structured interviews conducted with the key informants. Natural



assets and most church heritage sites are deteriorating, due particularly to a poor handling system for heritage assets in Debre Tabor.

Tourism as a Challenge

On the issue of the presence of infrastructure constructed for tourists only, 3.1% of the respondents strongly agreed, 6.8% agreed, 12.5 undecided, 52.7 disagreed and 24.9 strongly disagreed. Regarding the presence of the leakage of tourism business to origin countries 3.1% of the respondents strongly agreed, 7.8% agreed, 12.7% undecided, 64.2% disagreed and 12.2% strongly disagreed. With respect to the existence of the overflow of tourists which damages heritage sites, 7.8% of the respondents strongly agreed, 6.5% agreed, 4.7% undecided, 59.7% disagreed and 21.3% strongly disagreed. In relation to lack of impact assessment on tourism, 21.3% of respondents strongly agreed, 21% agreed, 1.6% undecided, 47.5% disagreed and 8.6% strongly disagreed. Thus, tourism itself is not a challenge for heritage management in Debre Tabor.

Is tourism a challenge for heritage management?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Tourist infrastructures	Frequency	12	26	48	203	96	385
	Percent	3.1	6.8	12.5	52.7	24.9	100
Leakage of tourism business to outside	Frequency	12	30	49	247	47	385
	Percent	3.1	7.8	12.7	64.2	12.2	100
Overflow of tourists that damage heritages	Frequency	30	25	18	230	82	385
	Percent	7.8	6.5	4.7	59.7	21.3	100
Lack of impact assessment on	Frequency	82	81	6	183	33	385
	Percent	21.3	21	1.6	47.5	8.6	100

Table 6: Challenges for heritage management

Source: Authors, 2018

Generally, table 8 above shows that the majority of the respondents disagreed on tourism itself as a heritage management challenge in the study area. This may be due to the fact that tourism is not well developed in the area and does not provide any impact on the management of heritages and development of infrastructures and facilities for tourists. Such issues are supported by information obtained through field observations and semi- structured interviews. There are no facilities and infrastructures constructed for the purpose of tourists and the tourism sector only. For example, when a road is constructed to Debre Tabor lyesus church, this impacts on indigenous trees which have a huge potential for the tourism industry and were not given any consideration.

Constraints

In relation to lack of financial resources, the great majority of the respondents 64.4% agreed and 29.1% strongly agreed. In terms of the lack of skilled manpower, the majority of respondents 64% agreed and 15.6% strongly agreed. On inadequate security systems, 11.4% strongly agreed, 18.2% agreed, 6% undecided, 48.8% disagreed and 15.6% strongly disagreed. Security systems are important and a significant challenge when it comes to managing heritage in the study area. The great majority of respondents agreed and strongly agreed on the issues of lack of documentation - 34% and 42.1%, unclear boundaries to immoveable heritages 43.4% and 24.9%, lack of infrastructure 51.7% and 23.9% and lack of techno-administrative structures 36.1% and 54.8% respectively.



Which is challenge for heritage management in Debre Tabor?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Lack of financial resources	Frequency	112	248	6	13	6	385
	Percent	29.1	64.4	1.6	3.4	1.6	100
Lack of skilled manpower	Frequency	60	248	28	49	-	385
	Percent	15.6	64.4	7.3	12.7	-	100
Inadequate security system	Frequency	44	70	23	188	60	385
	Percent	11.4	18.2	6	48.8	15.6	100
Lack of documentation	Frequency	162	131	24	43	25	385
	Percent	42.1	34	6.2	11.2	6.5	100
Unclear boundaries to immoveable heritages	Frequency	96	167	19	87	16	385
	Percent	24.9	43.4	4.9	22.6	4.2	100
Lack of infrastructure	Frequency	92	199	25	45	24	385
	Percent	23.9	51.7	6.5	11.7	6.2	100
Lack of techno-administrative structures	Frequency	211	139	-	25	10	385
	Percent	54.8	36.1	-	6.5	2.6	100

Table 7: Challenges for heritage management

Source: Authors, 2018

As shown in table 9 above, lack of financial resources, lack of skilled manpower, lack of documentation, unclear boundaries to immoveable heritages, lack of infrastructure and lack of techno-administrative structures are the known challenges to heritage management. The financial problem is a great challenge when it comes to supporting issues related to heritage management due to a limited budget allocated to culture and tourism offices. There is also a severe lack of skilled manpower related to heritage tourism aspects. There is no professional to be consulted so as to maintain heritage which are becoming damaged and losing their historical, aesthetic, scientific and cultural value.

Lack of documentation is another challenge in the study area. There are many historical assets and resources which can express the area in a meaningful way. But they are found as oral tradition rather than being documented, and thus kept to transfer to future generations. Even the resources and assets which are precious heritage are found without proper registration and documentation on their age, use, history, materials from which they were made and other related issues. In Hiruy Giorgis church there is challenge related to security personnel- the church assigns four individuals from the community to keep the property of the church. However, sometimes the willingness of the individuals as well as the sharing of responsibility among themselves is taken as a challenge because, to manage the community as security personnel, leads to conflict between them and the priests and deacons. The absence of a permanent security guard is a great challenge to the church of Hiruy Giorgis. Some heritages like Gafat, Semernha, Iyesus church and others do not have clearly demarcated surroundings. These become the reason for controversies and conflicts between different stakeholders.

Similar problems are observed in Debre Tabor Iyesus which is part of Debre Tabor town but based on the periphery, thus the communities of Iyesus Kebele are using the church to conduct religious practices and they claim ownership of the church. This has challenged the Debre Tabor town Culture and Tourism office to manage the heritage of Iyesus church. This is mainly since the community are in Farta wereda and the administrative office is in Debre Tabor Town. There is also challenge around mosque of Debre Tabor to incorporate the tombs or "Doreh" as part of the mosque. The absence of a techno-administrative structure to manage heritage is thus another



challenge observed. Most heritage sites are documented, arranged, tested and registered manually without the support of technology.

Social Issues

In relation to lack of participation of local community, respondents scored 38.2% on the item strongly agreed, 45.5% agreed, 4.9% undecided, 8.8% disagreed, and 2.6% strongly disagreed. Respondents strongly admit that the lack of participation of the local community is a challenge to heritage management. Similarly, lack of a democratic culture is a challenge for heritage management which was agreed by the majority of respondents at 49.6%. The challenge of combining conservation and cultural changes, and lack of awareness to protect intangible heritages were agreed to be the great challenges with 56.1% and 47% respectively agreeing. Difficulty to deal with conflicting social values, majority of the respondents 46.2% disagreed which imply that difficulty to deal with conflicting social values are not significant challenges to manage heritages.

Which is challenge for heritage management?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Lack of community participation	Frequency	147	175	19	34	10	385
	Percent	38.2	45.5	4.9	8.8	2.6	100
Lack of democratization	Frequency	113	191	24	26	31	385
	Percent	29.4	49.6	6.2	6.8	8.1	100
Combining conservation and cultural changes	Frequency	87	216	18	58	6	385
	Percent	22.6	56.1	4.7	15.1	1.6	100
Lack of awareness to protect heritage	Frequency	161	181	8	29	6	385
	Percent	41.8	47	2.1	7.5	1.6	100
Difficulty to deal with conflicting social values	Frequency	49	45	73	178	40	385
	Percent	12.7	11.7	19	46.2	10.4	100

Table 8: Challenges for heritage management

Source: Authors, 2018

As shown in table 10, the lack of participation of the local community, lack of a democratization culture, the challenge of combining conservation and cultural changes, and lack of awareness to protect intangible heritage are the main challenges to heritage management under the category of management social dimension issues in Debre Tabor Town. According to the informants, the absence of local community participation related to heritage management is observed. Locals are not participating properly to manage heritages and they simply have ideas and perception about heritage assets. There is also a lack of a democratic culture and the community considers that exposing heritages to tourists is exposing assets to theft, illicit trafficking, loss of holiness, damage and so on. This issue is especially serious in Debre Tabor Iyesus church.

The lack of combining conservation and cultural changes and a lack of awareness to protect intangible heritages as culture, changes through time and this change is not easily visible as physical properties. Great emphasis is given to physical assets and objects rather than the issues and ideas related to an object. Gafat historical industrial village is proposed to be demarcated clearly and the people who live there are proposed to be displaced to other areas by giving them compensation from Debre Tabor University with the cooperation of the Culture and Tourism office. There is clearly a lack of awareness on giving necessary attention to physical areas rather than to places of historical, cultural and scientific value to the community.



Cultural Changes

As shown in the following table 11, the majority of the respondents, 73%, agreed on the presence of loss of integrity but conflicts between different values and uses associated with heritage are not a challenge for heritage management and 56.9% were in disagreement. This is due to the fact that societies of the study area are homogenous and conflicting issues are not raised in relation to heritage values. Concerning a lack of emphasis on the intangible aspects of heritage, the majority of the respondents, some 55.8% agreed and 35.5% strongly agreed, which supports the notion that the issue is a heritage management challenge. Similarly, loss of authenticity is a severe challenge for heritage management and in this some 48.3% majority of the respondents agreed.

However, loss of traditional or religious associations is not a significant challenge for heritage management although 52.7% disagreed due to practices of tradition and religious associations existing. But loss of knowledge on traditional construction techniques or processes is a challenge for heritage management and 56.9% agreed on this issue due to the presence of new and foreign equipment and materials which become more popular than traditional building materials, equipment and even skills.

Which is challenge for heritage management in Debre Tabor?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Loss of integrity	Frequency	56	284	6	29	10	385
	Percent	14.5	73.8	1.6	7.5	2.6	100
Conflicts values and uses heritage	Frequency	36	49	59	219	22	385
	Percent	9.4	12.7	15.3	56.9	5.7	100
Lack of emphasis to intangibles	Frequency	138	215	14	18	-	385
	Percent	35.8	55.8	3.6	4.7	-	100
Loss of authenticity	Frequency	98	186	43	52	6	385
	Percent	25.5	48.3	11.2	13.5	1.6	100
Loss of traditional or religious associations	Frequency	50	54	37	203	41	385
	Percent	13	14	9.6	52.7	10.6	100
Loss of knowledge on traditional constructions	Frequency	77	219	30	41	18	385
	Percent	20	56.9	7.8	10.6	4.7	100

Table 9: Challenges for heritage management

Source: Authors, 2018

Generally, as shown in Table 11 above, the majority of the respondents assert that loss of integrity, lack of emphasis to intangible aspects of heritage, loss of authenticity and loss of knowledge on traditional construction techniques are the key challenges observed in Debre Tabor Town. Such issues are supported by interviews with Belay Hailemariam, that traditional techniques and processes are becoming lost due to lack of skill, limited time and substitution materials such as plastic. Nowadays everyone attends some formal education institution and there is no time to attend to traditional skills. That is why most traditional objects and materials are found mainly in churches as heritage, and not found in other parts of society anymore.

As shown in table 12, urban pressure, encroachment and settlement, illegal construction and agricultural pressures were agreed upon by 55.6%, 57.7% and 53% respectively as challenges for heritage management. But respondents proved that commercial activities that damage heritages and development of huge projects that affect heritage are not challenges for heritage management, with disagreement at 56.4% and 55.8% respectively. The majority of respondents confirmed that urban pressure, encroachment and settlement, illegal construction and agricultural pressures are challenges for heritage management in Debre Tabor and this was supported by



interviews with key informants and in field observations. Agricultural pressure, encroachment and settlement are clearly observed even though there is progress to displace individuals who live in the compound of Gafat. Individuals also built illegal homes outside the compound but when they come very near the site that may become a huge challenge.

Which is challenge for heritage management in Debre Tabor?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Urban pressures, encroachment	Frequency	28	215	31	101	10	385
	Percent	7.3	55.8	8.1	26.2	2.6	100
Illegal construction	Frequency	22	222	29	88	24	385
	Percent	5.7	57.7	7.5	22.9	6.2	100
JAgricultural pressure	Frequency	22	204	24	115	20	385
	Percent	5.7	53	6.2	29.9	5.2	100
Illegal commercial activities	Frequency	38	55	37	217	38	385
	Percent	9.9	14.3	9.6	56.4	9.9	100
Huge projects that affect heritages	Frequency	34	31	41	215	64	385
	Percent	8.8	8.1	10.6	55.8	16.6	100

Table 10: Challenges for heritage management

Source: Authors, 2018

National Socio-economic Context

As shown in the following table 13, the majority of the respondents agreed and strongly agreed that the weak socio-economic situation of Ethiopia, failure to apply laws, lack of institutional coordination, inadequate legal framework to protect cultural heritages and globalization are challenges to heritage management, but in relation corruption, the agreement level of respondents 30.1% is almost equivalent with disagreement level 37.9%. Corruption is not significantly valued as heritage management challenge in the study area.

Which is challenge for heritage management in Debre Tabor?		S.agree	Agree	Neutral	Disagree	S.disagree	Total
Weak socio-economic situation of the country	Frequency	95	215	3	72	-	385
	Percent	24.7	55.8	0.8	18.7	-	100
Failure to apply laws	Frequency	136	218	19	6	6	385
	Percent	35.3	56.6	4.9	1.6	1.6	100
Lack of institutional coordination	Frequency	140	223	6	6	10	385
	Percent	36.4	57.9	1.6	1.6	2.6	100
Inadequate legal framework to heritages	Frequency	137	214	12	16	6	385
	Percent	35.6	55.6	3.1	4.2	1.6	100
Corruption	Frequency	96	116	21	146	6	385
	Percent	24.9	30.1	5.5	37.9	1.6	100
Globalization	Frequency	100	236	21	16	12	385
	Percent	26	61.3	5.5	4.2	3.1	100

Table 11: Challenges for heritage management

Source: Authors, 2018

Challenges to Artworks

Based on the finding from interviews and observations, authors identified the following problems for the artistic works in the study area. There is a lack of supply for the ingredients and elements for artistic products which are considered as heritage by the community, due to limitations in the resources in the area.



Selfishness manifests when artists accomplish their artworks individually without cooperation from each whereas in the past artworks had groups to accomplish their tasks in common localities called “Debo’s” in which new skills were developed and experiences shared. Art works and products are needed and demand increases based on seasonality, festival days and celebrations. This leads to an absence of a market for producers and sellers on other days.

Producers are far from market access in some areas so retailers who have access to the market have more benefits as compared to producers of the art or handicrafts who are more remote. Buyers’ capacity is very weak for traditional clothing because it is costly when compared to locally produced traditional clothes. The interest of the community to purchase the clothes seems high but they do not have the financial ability to purchase the clothes. So these aspects affect the conservation and transfer of artistic products for the next generation. Some traditional clothes have unacceptable designs in society. For example trousers which are produced from traditional clothes are not acceptable for females in the community. Some of the traditional products such as pottery are very attractive and well decorated, but their cost is far beyond the purchasing power of the community. This affects the management and conservation of artworks which are thus not used by most members of the community.

Challenges to Religious Treasures

The church needs to renew itself, but culture and tourism says that the church should be kept as it is, since it is a historical church and has its own historical significance e.g. Hiruy Giorgis church. Religious teachers and priests migrate to other areas which have better positions and a more conducive atmosphere and they thus leaving students who are attending their courses. Such problems are observed in the area as being serious issues when it comes to conserving intangible religious assets. In some churches there is a lack of electricity which is considered a great challenge to the church. Instead churches are forced to use candles expose them to possible fire. This is one of the great challenges in managing religious heritage in the study area.

The challenge related to responsibility for the store among priests, for fear of the risks that will appear on the properties of the church, is great. Such issues create controversies and conflicts among the church servers and priests, to even assign one to be the head of the store and manage precious property. This also creates other attitudinal challenges from the side of the community and also believers about the property of the church and its management issues. Some parchment books and written documents do not have numbers, dates or years on them. This also influences as to how people relate with history and use it as evidence to prove some historical and religious aspects. This aspect becomes difficult in the arrangement and management of heritage properties. Some people believe that visitation is exposing heritage properties to theft and unholy activities. They believe that keeping property is enough, and trying to get revenue from it is considered a sin and viewed as an unholy act. The participation of many people in the committee of heritage management related issues makes this highly complex. It even makes it difficult to accomplish some actions as quickly as possible due to the huge number of participants. Participation of too many people in the community in the action of heritage management is thus problematic. This creates great challenges to pass decisions as quickly as possible. Conservation and maintenance activities made without skilled professional consultancy rather made in traditional way without assessing whether the value of heritage is lost or not are also noted. When there is money, there are conservation and maintenance activities without consultation of skilled professionals despite skilled professionals being available and this is a major challenge.



There is an absence of museums to arrange, display, manage and conserve heritage properties- they are rather stored in small rooms. According to key informants, the term “museum” is not an Amharic term and it is interpreted as using our holy and religious treasures for tourists who come from different places rather than for considering it as benefit to the community and other related stakeholders as source of revenue and means of promotion. There is also a lack of some institutions and organizations to deliver *geez* education which is an ancient language of Ethiopia and most church parchment books are written in this ancient language. This affects heritage management greatly due to inability to understand historical events and aspects as they are written in the *geez* language. Religious students have been obtaining their daily food from the local communities but these days collecting food from the community is seen as a negative so that such people are viewed as beggars rather than as people offering help in historical and religious value. This leads to abandonment of church education and then a search for other jobs to obtain daily sustenance which in turn leads to the rapid loss of historical and religious value items and support for these.

There is a poor method of teaching and preaching to avoid the influence of globalization on the traditional culture and other related norms of the society. Moreover the preaching style to avoid globalization is more aggressive, rather than useful in shaping youngsters using different mechanisms. There is a negative attitude and poor handling system when it comes to the assets which have different values and significances. Properties are not visited or known by local and foreign tourists. If the moveable heritages are visited or known by tourists, they will be arrested by the community in situations of theft and/or illicit trafficking. There is no mechanism used to conserve intangible assets and properties which can be considered as heritage. Sometimes there is not only absence of documentation, there also is also an absence of people who have experience about some issues of heritage management. Lack of training in all religious leaders in common heritage management and conservation related aspects is apparent and some religious leaders give greater emphasis to their personal wellbeing rather than to considering the huge value and significance of heritage items. Religious assets are used only when they have religious value thus avoiding other values the community has and other stakeholder interests.

Even though limited in extent, deforestation activities for the purpose of building tombs around churches are observed in some places. This in particular has occurred in Debresina Mariam church which has some indigenous trees that are considered as heritage flora. Other challenges related to heritage management are damage during the counting of heritage items because this was done manually due to the fear of theft of artifacts, or exposing people to possible punishment due to suspicion, for the double counting of community items as heritage. In any case, law enforcement is weak when it comes to criminal heritage dealers and this also requires greater consideration and action.

Acknowledgement

We would like to extend great appreciation to all participants, such as Debre Tabor Town Culture and Tourism office, Farta Culture and Tourism office, South Gondar Zone Culture and Tourism Department, South Gondar Zone Administration office, religious institution leaders, key informants, private business owners, artisans, Debre Tabor Town Kebeles' administrators for valuable support during this study. Without support of all the above mentioned institutions and others, this study would not have been completed successfully.

References

Amhara Culture, Tourism and Parks Development Bureau (2011). *Discover Amhara: Tourist Guide*. Bahir Dar, Ethiopia.



Ashley, C. (2006). How Can Governments Boost the Local Economic Impacts of Tourism: Options and Tools. *Overseas Development Institute*. London.

Bantalem, T. (2015). Manufacturing Emperor Tewodros's Cannon at Gafat. *Ethiopian e-Journal for Research and innovation Foresight*, 7 (1).

Bantalem, T., Silesh, G., Yohannes, N. & Teshager, H. (2011). Identifying Heritage Potentials of Gafat and Its Surroundings and Promoting for Tourism, *Research Report for University of Gondar*, Ethiopia.

Debre Tabor Development committee (2010). *Debre Tabor Town*. Addis Ababa, Ethiopia: AB GET printing press.

Debre Tabor Town Administration (2014). *Tarikawitua Debre Tabor Behidasie Godana: Magazine*. Galaxy printing and promotion works, Bahir Dar.

Debre Tabor Town Culture and Tourism Office (2011). Ke Tourism Antsar Ye Debre Tabor Ketema Tarikawe Getsita, compiled document.

Debre Tabor Town Municipal Office (2012). 2012 Debre Tabor Town Municipal Office Annual report, Debre Tabor.

Ethiopian Heritage Society in North America (2013). *Annual event. From July 26th to July 28th of 2013*. Washington DC.

European Expert Network on Culture (2013). Challenges and Priorities for Cultural Heritage in Europe: Results of an Expert Consultation. *EENC Paper, September 2013*. Available at [http://: www.interarts.net/descargas/interarts2558.pdf](http://www.interarts.net/descargas/interarts2558.pdf) [Accessed 20 May 2018]

Eyobe, M. (2013). Potentials, Challenges and Opportunities for Community Based Eco-Tourism Development in the North Central Highlands of Ethiopia: The Case of Guna Mountain, South Gondar Zone, MA thesis.

Firdiywok, A. (2012). Impacts of Listing Ethiopian Heritage Sites as UNESCO World Heritage Sites: The Case of Gondar City, Unpublished MA thesis.

Frost, F.A. & Shanka, T. (2002). *Regionalism in Tourism-The Case for Kenya and Ethiopia*.

Fyall, A., Garrod, B., Leask, A. & Wankill, S. (2008). *Managing Visitor Attractions: new directions*. 2nd edition, Elsevier, Great Britain.

Gizachew, A. (2014). Challenges and Prospects of Lake Tana Island Monasteries as a tourist site since 1950's: The case of Kebran Gabriel. *Africa Journal of History and Culture*, 6(4), 45-52.

Global Heritage Fund (2009). *Saving Our Global Heritage, Sustainable Preservation: GHF's Model for Community Development-based conservation*.

International Council on Monuments and Sites (2005). *Threats to World Heritage Sites 1994 – 2004: An Analysis*. Paris, France.



Jamieson, W. (2000). *The Challenges of Sustainable Community Cultural Heritage Tourism*. Bangkok, Thailand.

Lockhart, L.B. (2008). *Conservation Principles, Policies and Guidance for the Sustainable Management of the Historic Environment*. England.

Long, J. (2007). *Researching Leisure, Sport and Tourism: the essential guide*, SAGE Publication Ltd, London.

Macek, J.B. (n.d). *Under Water Cultural Heritage: Challenges to the office of Coast Survey*.

Mann, S. (2006). *Ethiopia, in Makeda's Footsteps: Towards a Strategy for Pro-Poor Tourism Development*, World Bank report to Ethiopian Government.

Millennium Development Goals Achievement Fund (2013). *Final Narrative Report – Ethiopia*.

Pedersen, A. (2002). *Managing Tourism at World Heritage Sites: A Practical Manual for World Heritage Site Managers*. UNESCO. Paris, France.

Robinson, M. (1999). Collaboration and Cultural Consent: Refocusing Sustainable Tourism. *Journal of Sustainable Tourism*, 7(3).

Telfer, D. & Sharpley, R., (2008). *Tourism and Development in the Developing World*, Routledge Perspectives on Development, Routledge, New York and London.

The Getty Conservation Institute (2010). *Historic Urban Environment Conservation Challenges and priorities for Action*. Experts Meeting (March 12-14, 2009), Report. J. Paul Getty trust. Los Angeles.

Yamane, T. (1967). *Statistics: An introductory analysis*, 2nd edition, Harper and Row. New York.