

**FACTORS AFFECTING URBAN CEMETERY SERVICE DELIVERY IN
ADDIS ABABA: THE CASE OF SELECTED ORTHODOX CHRISTIAN
CEMETERIES**

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**BY
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ACRONYMS/ABBREVIATIONS

AACABSPCA	Addis Ababa City Administration Beautification, Sanitation, Parking and Cemetery of Addis Ababa Agency
AAU	Addis Ababa University
BSPCAA	Beautification, Sanitation, Parking and Cemetery of Addis Ababa Agency
Ch.	Chronicles
Co.	Corinthians
CSA	Central Statistics Agency
DATHC	Debire Amin Tekile Haymanot Church
Deut.	Deuteronomy
ECA	Economic Commission of Africa
EMA	Ethiopia Mapping Agency
EOC	Ethiopian Orthodox Church
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
Gen.	Genesis
Jer.	Jeremiah
Lev.	Leviticus
Matt.	Matthew
MK.	Mark
MPH	Ministry of Public Health
P.s.	Psalm
Sa.	Samuel

ABSTRACT

The study focused on the factors affecting urban cemetery service delivery in selected Cemeteries of Orthodox Church in Addis Ababa. Cemetery service problem was one of the serious issues of the city. The cemetery service delivery was not accessible for all society. Shortage of urban land was one of the causes. Poor protection and land management of most cemetery places that were under the management of Orthodox Church was the other cause. Since the cemeteries that were under the administration of Orthodox Churches lacks organized body that follows cemetery place management.

As a result, they were physically not attractive and healthy environment. In most cases, they were areas of waste disposal and lack a well-planned design. All these led for illegal exhumation to get burial place for new deceased.

Case study areas selected from four sub-cities of Addis Ababa based on the location of the cemeteries and the activity of the areas as a major criterion. All of them were selected from the cemeteries administered by Orthodox Church.

Thus, the study focused to pinpoint out the root factors that affect cemetery service delivery in Addis Ababa in selected cemeteries of Orthodox Church. The study used a qualitative research methodology: Data gathered through Focus Group Discussion, Field Observation and In-depth Interview as a primary source. Secondary sources such as books, documents and internet web sites also were used.

All the data obtained through FGD, Field observation and In-depth interview analyzed using a qualitative analysis based on various countries experiences and documents such as Qale Awadi, Fithiha Negest, Criminal Code, EFDR 1995 constitution, the Health Proclamation of 1947, Cemetery service delivery regulation and Manual of BPR were mainly used to analysis the data.

The result indicated all cemetery places under Municipal administration were delivering a planned service in sustainable manner when compared with cemeteries of Orthodox Church. Cemetery places of the Municipal became attractive, vegetated and equally accessible for all society. On the other hand, burial places of Orthodox Churches were over crowded, not well planned and designed; unnecessary monuments and huge tombs characterized them. Moreover, illegal exhumations of corpse were common due to shortage of burial place. There was also disagreement as to who manage cemetery places in Ethiopian context. Some Orthodox religious fathers' supported the idea of cemetery service delivery was under church administration but practically in the Church administration more emphasis had been given for spiritual service than cemetery service. The management aspect of cemetery was became a great controversy between the EOC and the Municipal. The study also tried to compare the EOC cemetery places with experience of other Oriental Orthodox Church cemetery places.

The study finally recommended for better service delivery of burial place. Among these; cemetery management to be under the Municipal, considering cemetery service as aright if every citizens, an open discussion between the EOC and the Municipal, developing appropriate policy, rules, regulation and manuals, participation of the NGOs and others were mandatory to bring a sustainable cemetery service delivery and to make the city attractive and beautiful.

CHAPTER ONE

INTRODUCTION

1.1. Background

Addis Ababa as capital city of Ethiopia has passed hundred years. The horizontal and vertical growth of the city is disproportional. Because of horizontal extension and population growth, the provisions of different services have become unsustainable (Fisseha, 2000). The city suffers from multiple challenging social problems. The shortage of social services such as education, health, sport and recreation facilities is a case in point. The capacity of the available social service does not cope with the demand of the growing population (Mesifin, 2000). Rapid population growth exacerbates the critical gaps in the provision of the basic services especially when the economy is not performing well (ECA, 2003/4).

According to CSA 1984, 1994 and 2007 census the population of Addis Ababa was 1,423,111, 2,132,737 and 2,738,248 respectively. The growth of the city's population coupled with the growth in the number of religious categories and their different sects has greatly increased the request for the provision of land for both worship and cemeteries so much so that the city administration has been overwhelmed by enormous demands that can't practically be attended (Fisseha, 2000).

Addis Ababa's religious groups consist of Orthodox Christians numbering 212,806, Catholics 13,185, Muslims 443,812, Traditional 1,375 and Others 22,580 (CSA, 2007).

The increase in the population of Addis Ababa at a fast rate that evidently necessitated raising the questions of allotting more and more land for both cemeteries and worship places, with regard to the burial practices thus far adhered to it would be terribly difficult, if not impossible, to meet the demand for land by the different religious groups in the city. Above all, there have been request of land for church and mosque construction.

The numbers of cemeteries in the city are about 79, i.e. 53 are administered by Orthodox churches, 19 under municipal administration and 6 under Islamic council of Addis Ababa and 1 belonging to the Catholic churches have been mostly full to capacity and there is scarcity of burial land. The St. Yoseph, Mekanisa and Bytewar cemeteries give services

with no religious affiliation (Fisseha, 2000). The St. Yoseph and Petros-we-Paulos, Bytewar cemeteries have been used excessively for a long time and have already come to depletion. Moreover, the problem of worship places is tied to lack of land for building a church or a mosque. There are also detected conflicts between certain religious groups on land allotted for worshipping purposes.

Thus, to solve all the current problems associated cemetery places the Addis Ababa City Development Master plan was issued. The master plan gives emphasis particularly to cemeteries. The other effort that is taken by some Orthodox Church is that the use of vertical box 'Fuka' is introduced in many churches so as to minimize the shortage of burial land space. This study gives attention to pin point out the major factors that are affecting cemetery service delivery and it shows the existing problems of cemetery management, service delivery, design and planning aspects of the selected study areas in Addis Ababa.

1.2. Statement of the Problem

Nowadays shortage of burial space is a serious problem in Addis Ababa. The fast population growth is raising the question of allotting more and more land for both cemeteries and worship places. Cemeteries are normally found around either churches or mosques. Most cemeteries around churches have found to be full capacity and are demanding further extension out side the compounds (Fisseha, 2000).

However due to proximity opportunity and historical reason most of the church cemeteries have established before the municipality. In Addis Ababa there are two ways of provision or management of cemeteries namely; religious and municipal cemetery administration. In the case of church cemetery administration the burial land allotment, land management and spiritual service provision are performed by the religious organization where as in the municipal cemeteries all services are carried out by the municipal administration except spiritual services (Girma, 1993).

According to the first primary study of cemetery (Fissha, 2000) 19 cemeteries are managed under the municipal administration. Cemeteries that are under Orthodox Christian administration including the Urael, Peteros, Ammanuel (Merkato), Lideta-

Mariam and Medahannealem, Eyesus, Egziabher-Ab, Ba'ale Wold and Silase have completely depilated among others burial spaces.

Until recently there was only one Muslim cemetery in Addis Ababa, the Gulele cemetery. This burial place is closed because it is full to capacity and other burial places have been issued by the municipality at Keranyo, Mekanisa, Kotebe and Akaki. Since these cemeteries are located at the fringes of the city they are not accessible by many of the society.

In the municipal cemeteries, the major causes of the problem may be associated with the failed of the municipality to exercise or to follow the rule issued in 1950 with regarded to the disposal of dead bodies in which it was assigned to allocate, manage cemeteries and control the proper burial of dead bodies in the city. Moreover in this rule it was provided with the capacity of exhumation of human remains so as to use the place again (the public Health Proclamation 150/1943). The proclamation states that the burial space for one person should be 2 meters and a depth of at least 2 meters. It also elaborates that the remains of a burial corpse may be transferred from the original place only seven years after burial.

On the other hand, church cemeteries in common with the municipal; if not more, there is a serious burial land problem caused by the absence of land use regulation, bad management and long time service giving. Hence, each church cemetery is taking its own measure so as to allocate the problem. Thus, some are exercising illegal and immoral exhumation as a solution, some others suspended the services and some others left with little space either in the periphery areas and inaccessible, people are charged large some of money for burial land (Girma, 1993 and Fisseha, 2000).

In terms of organizational context, few cemeteries like St. Yoseph cemetery, Gurara Abo cemetery and Kechene cemetery have an office, fencing facility, water supply, electricity and telephone services.

According to the primary study on cemeteries and worship places in Addis Ababa (Fisseha, 2000) cemeteries of Addis Ababa including the study area have faced the following problems.

- Lack of protection that is unfenced, unclean and vulnerable to vandalism
- Inappropriate land utilization for few well to do families
- Problems of accessibility (long journey and costly transportation) and traffic jam (especially on holiday and during coffin escorting relatives and friends of deceased.
- Environmental degradation that is soil erosion of removal of vegetation cover etc
- Absolute depilation of burial land space becoming full to capacity and with no possibility of extension
- Lack of available of extension areas for the development of cemeteries
- Hygienic problem as there is poor drainage in most of the cemeteries for the evacuation rainwater; the residential areas has confronted with hygiene problem.

In addition as the church cemeteries have given long time services in most of those located in the central areas there is scarcity of land while there is high demand in this areas.

- High irregularity fee for the burial ground by church officials
- Lack budget for burial place land preparation
- Lack of clear-cut policy with regard to utilization of burial land

The disproportional distribution of cemeteries and population, distance constraint, burial segregation is becoming predominant in the city (Girma, 1993 and Fisseha, 2000).

1.3. Objective of the Study

1.3.1. General Objective

The general objective of the study is to identify the major factors and root causes, which are affecting cemetery service delivery in Addis Ababa in selected case study areas.

1.3.2. Specific Objectives

The specific objectives of this paper are to:

- Identify the major existing problems of cemeteries of Addis Ababa
- Identify the critical factors affecting the provision of cemetery service in the Orthodox church
- Analyze the effect of cemetery management on urban development
- Analyze the compatibility and integration of cemeteries

- Examine the basis of legal, biblical or religious grounds of administering cemeteries of Orthodox Church.

1.4. Research Questions

- What are the major existing problems of cemeteries of Addis Ababa?
- What are the critical factors, which affect the delivery of cemetery service in the selected cemetery areas?
- Does cemetery management have impact on urban development?
- Are there compatibility and integration of cemeteries?
- What are the bases of legal, biblical or religious grounds of administering cemeteries in Orthodox Church?

1.5. Research Methodology

The methodology that employed in this research was a qualitative research methodology. Qualitative research was preferred than Quantitative research methodology because of the following major reasons.

First, the issue of the study by its nature needed to investigate the root causes and factors that led to the current situations. Thus, qualitative research methodology was selected to create broad understanding about the aforementioned cemetery related matters.

Second, there was no quantifiable data, which led to generalize the results from the sample to the population of interest and recommend a final course of action. The data was non-numeric. The aim was not to classify features, count them, and constructs statistical models in an attempt to explain what was observed but to know the critical factors, reasons and problems that affect the service delivery of cemetery.

Third, as many other researches there were no representative samples to reach at a conclusion of generalizations. Therefore, taking all the above reasons in to consideration qualitative research methodology was more appropriate for the study.

1.5.1. Sources of Data

In order to achieve the objectives of the study, both primary and secondary resources employed. The primary data collected from spiritual and secular educators, government cemetery administrative officials, edir (association) representatives, grave diggers society

representative and priests, Field observation and In-depth interviews. Secondary data gathered from offices of Addis Ababa Government Administration Beautification, Parking and Cemetery Agency, and from other relevant published and unpublished information sources.

1.5.2. Data Collection Procedure

The valuable data collected through FGD, In-depth interview and Field observation. Data was collected through with the help of check lists. Thus, different check lists were prepared for the FGD and In-depth interview. The FGD and In-depth interview used to identify the status, problems, critical factors that affect cemetery service delivery, management, facilities in cemetery compound and design.

1.5.3. Sampling Area

The criteria for the selection of sampling areas based on relevant factors that have relation with cemetery. Generally, about four Orthodox cemeteries were selected for this particular research.

Table 1: Sample Cases of the Study

No	Name of Cemeteries	Sub-city	Criteria For Selection				Remark
			Location of the cemetery	Business activity of the area	The presence of Public service of the area	The value of the land for further development	
1	Kidist Silase Cathedral Church cemetery	Arada	Core area	-----	Institutional center	No land for further development	Under Orthodox Church Administration
2	Tekle Haimanot Church Cemetery	Lideta	Core area	Busy commercial center and traffic jam	-----	No land for further development	Under Orthodox Church Administration
3	Jemo Karan Silase	Kolfe-Keranyo	Peripheral	-----	-----	The area is expected to developed because of availability of extensive land	Recent Municipal cemetery of Orthodox
4	Kechene Medihanialem Cemetery	Gulele	Peripheral	-----	-----	No land for further development	Municipal cemetery of Orthodox

The Cathedral Kidist Silase cemetery is located in the core area of the city. Similarly, the Tekile Haymanot Church cemetery is found in Merikato business core area. While the Jemo Karan cemetery is located in newly developed area of Kolife Keranyo Sub-City and the Kechene Municipal cemetery is located in the Gulele Sub-City. These case study areas selected from four different Sub-Cities of Addis Ababa.

Figure1: Location of Study Areas on Map of Ethiopia

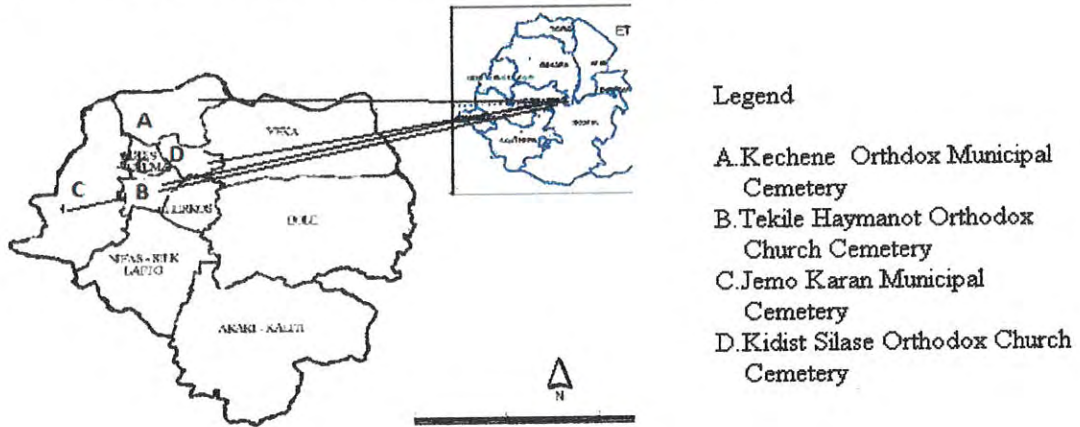
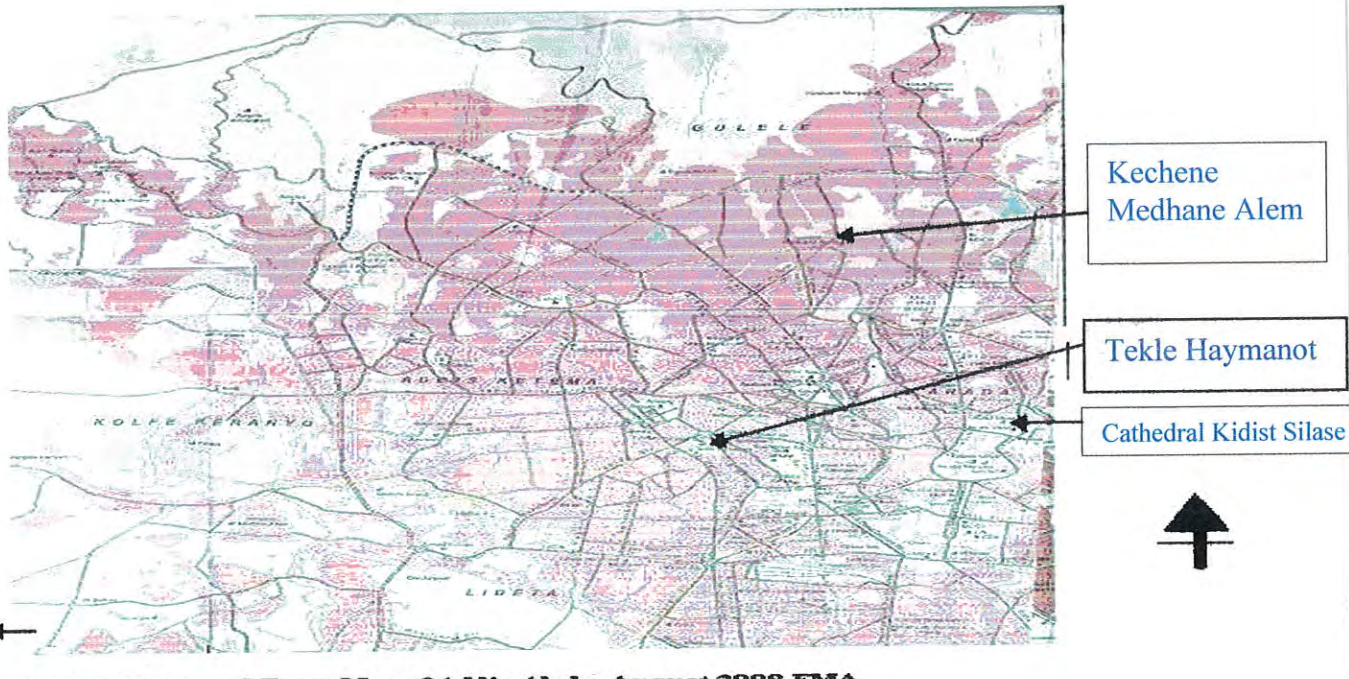


Figure 2: Location of Study Areas on Map of Addis Ababa



Source: Extracted From Map of Addis Ababa, August 2006, EMA.

1.5.4. Sampling Techniques

In Addis Ababa, there are many religious and municipal cemeteries. The study used to apply a purposive sampling technique to take four Orthodox cemeteries as cases for the study from different sub-cities.

1.5.5. Data Analysis

The data analysis that applied in this research was a simple descriptive or narrative based on rules, regulations and other related documents because of the nature of the data. The data that collected was not numerical. It was more of a qualitative data. Thus, a non-statistical research analysis was applied. The qualitative data analysis was more suitable for this research to investigate the root causes of cemetery service delivery in the study area. The data obtained through different tools needed to be described rather than quantifying in numerical value.

1.6. Significance of the Study

Currently the problem of cemetery service delivery is a burning issue of Addis Ababa. It has got a great attention by the city government, religious institutions and public at large. Thus, the study will have some significance to the aforementioned bodies and it may contribute to improve the over all cemetery service delivery of the city. Above all this study can put a footmark for further studies on urban cemetery issues.

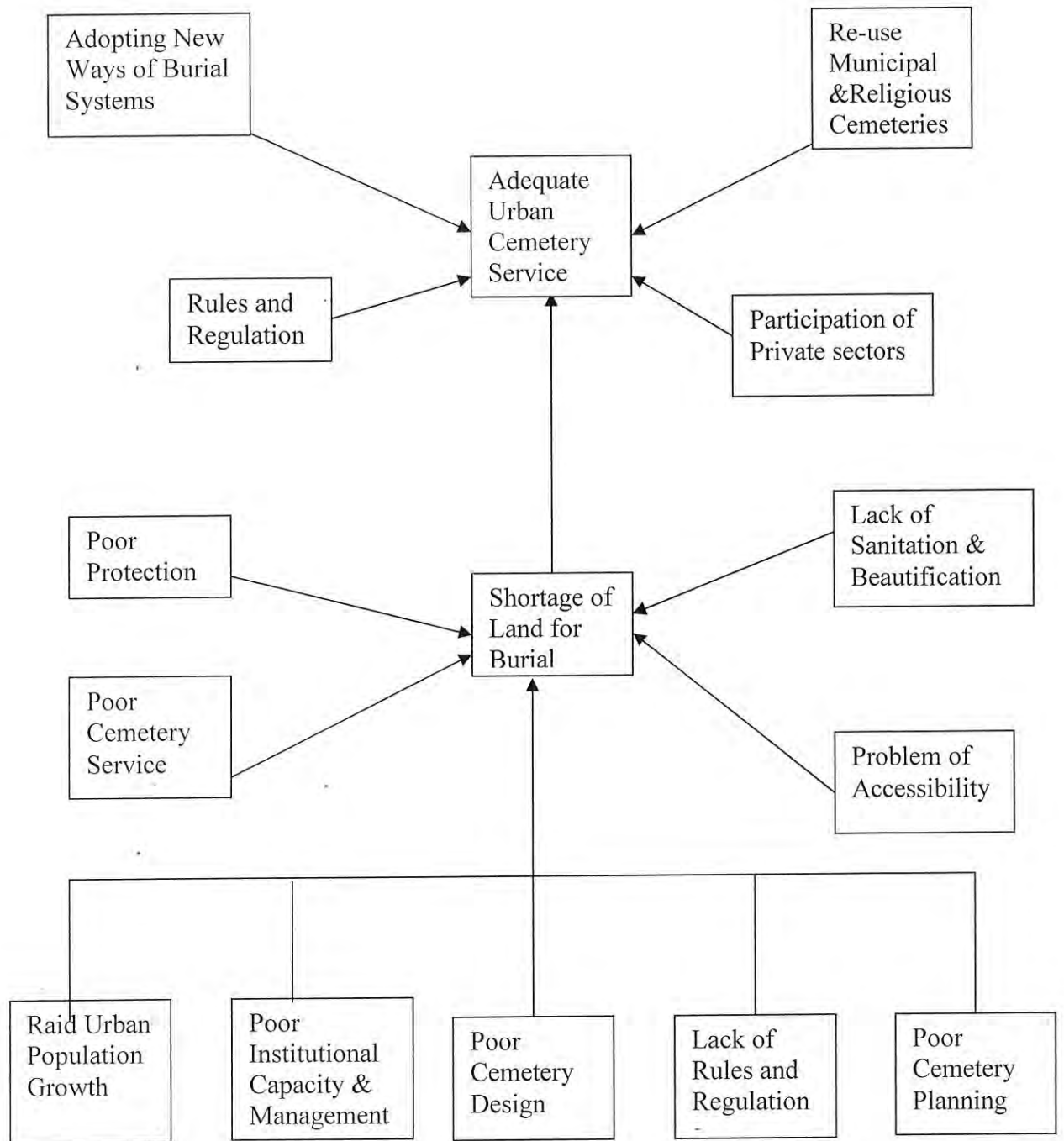
1.7. Scope of the Study

The study conducted on four selected cemeteries of Addis Ababa. These cemeteries selected from those administered by Orthodox Church and Addis Ababa city municipal. All the cemeteries were giving burial service for Orthodox Christians. The scope was limited in geographical location, content wise and religion aspect.

1.8. Limitation of the Study

The research forced to rely on primary data source due to lack of secondary and quantitative data that were related with cemetery. Thus, the paper faced a problem of secondary sources. In addition, there was a research gap on the cemetery issues that was not used as a reference for this study.

1.9. General Conceptual Framework



1.10. Organization of the Thesis

The thesis is organized in to five chapters .The first Chapter is an introductory part that includes background, statement of the problem, objective of the study, research questions, research methodology, significance of the study, scope of the study, limitation of the study, general conceptual frame work and organization of the thesis.

Chapter two highlights the related literature on world wide and Ethiopian perspective and Chapter three covers the general background of Addis Ababa, while chapter four analyzes the FGD results. Finally, chapter five is devoted to show conclusion and recommendations.

CHAPTER TWO

REVIEW OF LITERATURE

2.1. The Concept of Cemetery and Graveyard Burial Ground

Various definitions have given for the term cemetery. As it is shown in Encyclopedia Britannica “cemetery” is a place in which dead bodies and cremated remains are buried¹Cemetery is also “A burial-ground generally; now esp. a large public park or ground laid out expressly for the interment of the dead, and not being the ‘yard’ of any church. The word cemetery formerly applied to the Roman under ground cemeteries or “CATACOMBS.”² The term cemetery derived from Greek word *κοιμητήριον*: sleeping place implies that the land specifically designated as a burying ground.³

A cemetery is a place regularly an enclosed area of land in which dead bodies buried. The word cemetery implies that the land is specifically chosen as a burying ground. Cemeteries in the Western world are the place where the last ceremonies of death are practical .These ceremonies or rites differ according to cultural practice and religious belief.⁴

A graveyard can be defined any place reserved for long-term burial of the dead, with or without monuments such as headstones. It is usually located near and administered by a church.⁵The word graveyard comes from the Anglo-Saxon words "graf" meaning a pit, and "yairden" meaning garden or open place.⁶ Graveyards sometimes owned by the place of worship next to which they are situated. However, in America, private companies are more and more purchasing and running formerly church owned cemeteries. Some cemeteries owned by independent non-profit cemetery organizations. The use of

¹ Encyclopedia Britannica

² <http://www.en.Wikipedia.org/wiki/cemetery.htm>

³ The World Book Dictionary, 1995

⁴ <http://www.economicexpert.com/a/Cemetery.htm>

⁵ <http://en.wikipedia.org/wiki/Graveyard>

⁶ <http://en.wikipedia.org/wiki/Graveyard>

graveyards for burial the dead largely discontinued in towns from the 19th century onwards as they had replaced by cemeteries.⁷

Cemeteries are differ from other burial grounds by their location and not usually adjoined to a church, as opposed to a “graveyard” which is located in a “churchyard,” that includes any patch of land on church grounds.⁸

In the Scots or Northern, language a churchyard can also knows as a “kirkyaird” or “kirkyard”. It should well known that a churchyard could also be any plot of land on church grounds, even without a place of burial.⁹

A public cemetery made open for use by a surrounding community; a private cemetery used only by a portion of the population or by a specific family group. A cemetery is generally a place of respect for the dead where the friends, descendants, and interested members of the public may visit to remember and honor those buried there. For many people, it is also a place of spiritual significance, where the dead may visit at least on occasion.¹⁰

2.1.1. The Historical Development of Cemetery

From 7th to the late 18th century, European burial was under the control of the church and on sacred church ground. Bodies were buried in a mass grave until they had decomposed. The bones were then exhumed and stored in any respectable place for the burial of human bones called ossuaries along the arcaded bounding walls either of the cemetery or within the church under floor slabs and behind walls. Municipal or independent cemeteries, as we now know them, date from the early 19th century (though the cemetery reform movement began c.1740). The most primitive of the municipal cemeteries is Pere Lachaise in Paris, which is the world’s most visited cemetery. This cemetery established by Napoleon in 1804.¹¹ The French government controlled burial spread through Europe

⁷New World Encyclopedias

⁸<http://www.economicexpert.com/a/Cemetery.htm>

⁹New World Encyclopedias

¹⁰<http://www.economicexpert.com/a/Cemetery.htm>

¹¹<http://www.economicexpert.com/a/Cemetery>

the shift to municipal cemeteries usually accompanied by the movement of burial grounds outside of the city limits.¹²

Previously, cemeteries are generally regarded as a respected area, and often include churches or other religious buildings and occasionally a crematorium for the burning (cremation) of the dead. Cemeteries are used primarily for human burials but special cemeteries have been created for the bodies of animals such as dogs, cats and horses. These cemeteries are identified as pet cemeteries. The infringement of the graves or buildings regularly considered an extremely serious crime and punishments are often severe.¹³ Commonly, since the mid-1800s, the term cemetery has become a more popular label for most burying grounds.¹⁴ The term cemetery primarily used by early Christians and referred to a place for the Christian burial of the dead, often in Roman catacombs.¹⁵ The earliest cemetery sites traced back to the fifteenth century found throughout Europe, Asia, and North America in Paleolithic caves and fields of prehistoric grave¹⁶

In the ancient times, the experiences of Middle Eastern often involved the construction of graves grouped around religious temples and sanctuaries, while early Greek practices buried the dead along the roads leading to their cities.

Early burial grounds consisted of earthen graves, and were often unsightly and hasty places to dispose of the dead. European burial was customarily under the control of the church and took place on dedicated church ground. Even though experiences varied in continental Europe; most bodies were buried in a mass grave until they had decomposed.¹⁷ After 6th century churchyards, overcrowded and Christian burial grounds consequently became unhealthy.¹⁸ The first Christian model cemetery outside of a

¹² <http://www.economicexpert.com/a/Cemetery>

¹³ <http://www.economicexpert.com/a/Cemetery>

¹⁴ <http://en.wikipedia.org/wiki/Graveyard>

¹⁵ Encyclopedia of Religion and Ethics, 1994

¹⁶ <http://www.newworldencyclopedia.org/entry/Cemetery>

¹⁷ <http://www.newworldencyclopedia.org/entry/Cemetery>

¹⁸ The Encyclopedia Britannica Vol.3

churchyard founded by Protestants in response to overcrowded churchyards and the desire to physically and spiritually separate the dead from the living.¹⁹

2.1.2. Graveyards Replaced by Cemeteries

Graveyards frequently established at the same time as the building of the relevant place of worship. They were common from 8th to 14th centuries often used by those families who could not afford to bury inside or beneath the place of worship itself.²⁰ After 19th century, even as far as the 20th century burial in graveyards permitted in many small towns and villages to continue using their local graveyards. Many of these places had very small populations with few deaths every year and had a much better record of public hygiene. Therefore, they did not require the establishment of a new burial ground. As one of the first things established in a new settlement, cemeteries were typically associated with a place of worship. These places were important centers of traditions and activity for the societies they served. As the settlements become denser, the town and final the city grew around and surrounded the cemetery. (Christian, 2004:12).

In the late 18th century and throughout the 19th century different circumstances led to the burial of the dead in graveyards ceased. Among the reasons for this were:

- Throughout the early stages of the Industrial Revolution a very sharp increase in the size of the population.
- Many graveyards in cities were located on land enclosed within the city walls thus a persistent outbreak of highly infectious diseases in towns and cities due to lack of public hygiene.
- A shortage of space in graveyards for new headstones and corpses.²¹

Because of these reasons, city authorities, national governments and places of worship all changed their regulations for burials. In many European states, burial in graveyards was outlawed altogether either royal decree or by government legislation.

¹⁹ <http://www.newworldencyclopedia.org/entry/Cemetery>

²⁰ <http://en.wikipedia.org/wiki/Graveyard>

²¹ The New Encyclopedia Britannica Vol.3

There were situations where skeletons exhumed from graveyards and moved into ossuaries or catacombs. In 18th century, a large action of such type occurred in Paris when human remains transferred from graveyards all over the city to the Catacombs of Paris.²²

On the other hand, in most places across Europe entirely new places of burial recognized far from greatly inhabited areas and remote of aged towns and city centers. In the late 19th and 20th centuries, churches were forced to sell great portions of their churchyard in order for a road to be built or expanded. , many graveyards still stand in the entire world today and are frequently the place where the oldest graves of a society or part of a city can be found. Many churches, particularly in the England, have sold their churchyards in part or in whole, with or without a graveyard still situated on it.²³

In Romans and Jews, for example cemeteries considered as harmful and recognized their graveyards out side the wall of Rome and Jerusalem.²⁴

Many latest cemeteries became municipally owned, and thus autonomous from churches and their churchyards, however even these were still segregated by the belief of the departed to be buried there.

Thus cemeteries in their contemporary landscaped or garden cemetery form, rather than graveyards, became the most important place of burial for the deceased and continue to this day.²⁵ Modern cemeteries in countries like Japan and Mexico used as places of festival on certain occasions.²⁶

²² <http://www.newworldencyclopedia.org/entry/Cemetery>

²³ <http://en.wikipedia.org/wiki/Graveyard>

²⁴ The New Encyclopedia Britannica Vol.3

²⁵ <http://www.newworldencyclopedia.org/entry/Cemetery>

²⁶ The New Encyclopedia Britannica vVol.3

2.2. Type of Dead Body Disposal Ways

The method of disposing dead bodies of human being varies in different culture and tradition of the world. Nevertheless, burial and cremation were common practices at various dates and places in ancient times²⁷

2.2.1. Burial

Burial is also called interment and inhumation, is the act of placing a person or object into the ground. This accomplished by excavating a pit or trench, placing an object in it, and covering it over.²⁸Burial custom vary from country to country but in all case, the body is borne to the grave on a bier and interred with a brief funeral service.²⁹It is one the most wide spread practices at various dates and places in the world³⁰

2.2.2. Embalming

Embalming is the practice of preserving a body against decay, which is used in many cultures. Mummification is a more widely used method of embalming; further delaying the decay process.³¹It is a common practice in Egypt. Both Jacob and Joseph were embalmed according to the Egyptians custom (Gen. 50:1-3, 26)³²since Joseph was an important Egyptian official, but this was not the common custom of Israelite. The Israelites buried corpses with a variety of spices (I Co.16:14 Mk 16:1, Jer. 19:39)³³and in New Testament period at least wrapped them in clothes (Jer. 11:44, 19:40, 20:7).³⁴

²⁷ Dictionary of New Testament Theology, 1971

²⁸ <http://wapedia.mobi/en/Cemetery>

²⁹ The Oxford Dictionary of The Jewish Religion, 1997

³⁰ Dictionary of New Testament Theology, 1971 .

³¹ <http://www.newworldencyclopedia.org/entry/Cemetery>.

³² Holy Bible King James Version, 1989

³³ Ibid

³⁴ Ibid

2.2.3. Cremation

Cremation is the practice of reducing deceased human bodies to essential chemical compounds in the form of gases and bone remains. This is accomplished through high temperatures and vaporization. Cremation may possibly serve as a funeral or post funeral ceremony that is a substitute to the burial of an unbroken body in a strong box. Cremated residue, which are not a health hazard, may be buried or immured in memorial sites or cemeteries, or they may be legally retained by family or dispersed in a variety of traditions and locations.³⁵In many countries cremation is usually done in a crematory but others may prefer various methods for instance in India open-air cremation is common practice.³⁶

The final disposition depends on the personal wishes of the deceased as well as their cultural and religious beliefs. There are religions that allow the cremated remains to be scattered or kept at home. Some religions, such as Roman Catholicism, insist on either burying or entombing the remains. In Hinduism culture the closest male relative (son, grandson, etc.) of the deceased forces to scatter the cremated remains in the holy river Ganges.³⁷

Cremation in the Christian world and cultures has historically been discouraged, but now in many denominations it is accepted. Traditionally, the Jewish law prohibits cremation of disposing dead. The base of this is stated in Deut.21:23,³⁸ and M.K.15:42³⁹, which enjoys the decent disposal of the body of publicly hanged criminal by burial on the selfsame day. Because even a convicted felon must receive an honorable burial, it follows that to be denying burial is the greatest humiliation that can inflict up on the deceased.⁴⁰

³⁵ <http://en.wikipedia.org/wiki/Cremation>

³⁶ Ibid

³⁷ Ibid

³⁸ Holy Bible King James Version, 1989

³⁹ Ibid

⁴⁰ The Oxford Dictionary of Jewish, 1997

The Israelites did not practice cremation except that those guilty of certain sexual offences were burned to death. (Lev. 20:14, 21:9, Gen. 38:24).⁴¹ Amos 2:1⁴² condemns Moab for burning the bones of Edom in to lime kilns. It is rather surprising the men of Jabesh-Gilead burned the bodies of Saul and his sons (I Sa.31:12).⁴³

The burning of certain kings mentioned in (II Ch.16:14, 21:19, Jer.34:5)⁴⁴ were not cremation, but were probably burnings aromatic spices.

In the Neolithic period cremation had become almost universal among Romans. In Greece and Rome, cremation has long history.⁴⁵ In Japan cremation introduced in A.D 703, from that date to 1944 all Emperors cremated.⁴⁶ Hindus also commonly uses cremation.⁴⁷

There are reasons for choosing cremation. Apart from religious reasons some people find they prefer cremation for personal reasons. It is because they are not attracted to traditional burial.

The thought of a long, slow decomposition process is unappealing to some many people find that they prefer cremation because it disposes of the body immediately.⁴⁸ Other people view cremation as a way of simplifying their funeral process. These people view a traditional burial as an unneeded complication of their funeral process, and thus choose cremation to make their services as simple as possible.

The cost factor tends to make cremation attractive. Generally speaking, cremation is cheaper than traditional burial services, especially if direct cremation is chosen, in which the body is cremated as soon as legally possible without any sort of services⁴⁹

⁴¹ Holy Bible King James Version, 1989

⁴² Ibid

⁴³ Ibid

⁴⁴ Holy Bible King James Version, 1989

⁴⁵ Dictionary of New Testament Theology, 1971

⁴⁶ Encyclopedia of Religion and Ethics, 1994

⁴⁷ Ibid

⁴⁸ <http://en.wikipedia.org/wiki/Cremation>

⁴⁹ Ibid

Cremated remains can be scattered or buried. Cremation plots or columbarium niches are usually cheaper than a traditional burial plot or mausoleum crypt, and require less space. Some religions, such as Roman Catholicism, require the burial or entombment of cremated remains, but burial of cremated remains may often accomplish in the burial plot of another person, such as a family member, without any additional cost.

It is also very common to scatter the remains in a place which was liked by the deceased such as the sea, a river, a beach or a park, following their last will. This is generally forbidden in public places but very easy to do.

Cremation might have chosen for environmental reasons. Burial is a known source of certain environmental infects, with the coffin itself being the major contaminant.⁵⁰

In Indian religions such as Hinduism, Jainism, Sikhism and Buddhism permit open-air cremation. Protestant churches were much more welcoming of the earlier date than the Catholic Church through cremation sentiment was not unanimous among Protestants, however. The first crematoria in the Protestant countries had built in 1870s.⁵¹



Photo.1: Crematorium in Bangkok, Thailand (Source: Wikipedia.⁵²)

⁵⁰ Ibid

⁵¹ Ibid

⁵² Ibid

There are Protestant churches that have their own "garden of remembrance" on their grounds in which remains can be scattered. Other groups Jehovah's support cremation.⁵³ The Roman Catholic Church's discourages cremation for several reasons. First, the body itself is a sacred, holy object. Second, the body considered as an integral part of the human person thus it should be disposed in a way that honors. Many early experiences involved with disposal of dead bodies viewed as pagan in origin or an insult to the body; third, that in imitation of Jesus Christ's burial, the body of a Christian should be buried; and fourth, that it constituted a denial of the resurrection of the body.⁵⁴

In Medieval period, cremation in Europe had not forbidden. Cremation practiced in situations where there were multitudes of corpses simultaneously present, such as after a battle or after famine, and where there was an imminent fear of diseases spreading from the corpses. Since individual burials with digging graves would take too long and body decomposition begin before all the corpses had interred.⁵⁵

At the beginning of the Middle Ages and more in the 18th century and later, the rationalists and classicists began to support cremation again as a statement denying the resurrection. The belief within the Catholic Church against cremation became hardened in the face of the association of cremation with "professed enemies of God." Rules made against cremation, which softened in the 1960s.⁵⁶

The Catholic Church still legally choose the traditional burial system of the deceased, but cremation has now allowed as long as it has not done to express a refusal to believe in the resurrection of the body. Some Catholic priests, specifically those sufficiently traditionalist wholly opposed cremation.

Currently the liturgical regulation of the Catholic Church requires that, if requested by the family of the deceased, the cremation must not take place until after the funeral Mass. In

⁵³ Ibid

⁵⁴ Ibid

⁵⁵ Ibid

⁵⁶ Ibid

this way the body may be present for the Mass so that it, symbolizing the person, may receive blessings, be the subject of prayers in which it has mentioned, and since the body's presence "better expresses the values which the Church affirms in those rites (or Mass)."Once the Mass rites itself is concluded, the body could be cremated and a second service could be held at the crematorium or cemetery where the cremated remains are to be interred just as for a body burial.⁵⁷

There are some other Christians that discourage cremation such as some minority Protestant groups and Orthodox. Most notably the Eastern Orthodox and Oriental Orthodox Churches forbid cremation. There are exceptions for circumstances where it may not avoid when civil authority demands it or it may sought for good cause. When a cremation willfully chosen for no good cause by the one who is deceased, he or she not permitted a funeral in the church and may permanently excluded from liturgical prayers for the departed. In Orthodox, cremation is an opposition of the dogma of the general resurrection, and viewed as harsh.⁵⁸

2.3. Countries Experience of Disposing Dead

2.3.1. The Greek and Romans

The Greeks were practiced both cremation and burial system. Burial was the method of disposal of the dead followed by all the Mediterranean peoples during the Neolithic epoch, and the same custom obtained in Greece had continued without interruption at least until the Homeric period.⁵⁹In the Roman Empire Cremation was the most common burial practice during the first and second centuries AD. But latter inhumation replaced cremation because of different factors including the rise of Christianity among Romans and changes in attitudes to the afterlife contributed to this notable transfer of burial practices.⁶⁰

⁵⁷ Ibid

⁵⁸ Ibid

⁵⁹ Dictionary of New Theology

⁶⁰ Encyclopedia of Religion and Ethics, 1994

2.3.2 .The Jewish

The only method of disposing of the dead, according to traditional Jewish law, is by placing the body of the dead in the earth or in the sepulcher. Respect for the dead is the guiding principle of Jewish funeral and burial practices. The task of ensuring a proper burial regarded as one of the greatest acts of good will.⁶¹It considered as shameful for corpses to lie unburied and to be eaten by birds and animals (Jer. 7:33, 14:16, Ps 79:3, I Kings 13:22, II Sa.21:10).⁶²



Photo.2: The Jewish cemetery of Ancona Municipality

(Source: <http://en.wikipedia.org/wiki/Graveyard>.⁶³)

The Jewish cemetery of Ancona is situated in a very panoramic position on the sea. With its 15.000 sq.mt is one of the largest and fascinating of Europe.

Even the body of criminal who had put to death did not left hanging on a tree overnight (Deut 21:22, MK 15:42).⁶⁴ Even God himself had depicted in the Torah as performing burial: "And [God] buried him (Moses) in the depression in the land of Moab, opposite Beth Peor. No man knows the place that he was buried, even to this day." (Deut. 34:6).⁶⁵

⁶¹The Oxford Dictionary of The Jewish Religion.1997

⁶²Holy Bible King James Version, 1989

⁶³<http://en.wikipedia.org/wiki/Graveyard>

⁶⁴Holy Bible King James Version, 1989

⁶⁵Ibid

2.3.3. Early Christian History of Cemetery

Depending countries religious and cultural variation there are different types of disposal of the dead. Most countries frequently use inhumation and cremation.⁶⁶ During the early years the Christians followed in general the burial traditions of the Jews.⁶⁷ The customary and legitimate approach of dealing with a corpse in the earliest Israel was burial. It has constantly remained the general practice of the Jews.⁶⁸

Prehistoric cemeteries sometimes referred to by the term 'grave field'. They are one of the principal sources of information on earliest and prehistoric cultures, and several archaeological cultures are defined by their burial customs.

Beginning about the 7th century the Church controlled the European burial and could only take place on dedicated church ground. Practices varied, but in continental Europe, bodies were usually buried in a mass grave until they had decomposed. The bones then exhumed and stored in ossuaries, either along the arcaded bounding walls of the cemetery, or within the church under floor slabs and behind walls.⁶⁹ The early Christians used only burial, as can be demonstrated upon the analogy between the resurrection of the body and the Resurrection of Christ (1Chron.15:42).⁷⁰



Photo.3: Ascension Parish burial ground, Cambridge, UK

(Source: Wikipedia.⁷¹)

⁶⁶ Dictionary of New Theology

⁶⁷ Encyclopedia of Religion and Ethics, 1994

⁶⁸ Ibid

⁶⁹ <http://wapedia.mobi/en/Cemetery>

⁷⁰ Holy Bible King James Version, 1989

⁷¹ <http://en.wikipedia.org/wiki/Cemetery>

2.3.4. Eastern Orthodox and others Cemeteries

The Eastern Orthodox Christians have their own experience of burial system. The burial place should be dig facing towards east; that is to say, with their feet to the east. When a cross is placed at the grave, it is not normally placed at the head of the grave, but at the foot, so that as the faithful stand at the grave and pray facing the cross, they will be facing east, in the traditional Orthodox manner.⁷²

In Orthodox Church, it only permitted to celebrate a funeral for a person who is a member of the Orthodox Church in good standing.⁷³In some cemeteries, unique sections reserved for people to be honored.In general funerals not permitted for individuals who have committed suicide. Suicides, apostates and evil repute individuals bury out side the line of graves near the cemetery wall.⁷⁴In cases where the local authorities impose cremation, such as for reasons of public health, this is no obstacle to an Orthodox funeral.⁷⁵Traditionally, the Christian Church opposed the practice of cremation by its members. While involving no necessary contradiction of any article of faith, it has opposed alike to ancient canon law and to the usages of antiquity.⁷⁶

Burial was always preferred as the method of disposition inherited from Judaism and the example of Jesus' burial in the tomb. (MK 15:46, 16:4) ⁷⁷and Jesus was buried according to Jewish custom. Furthermore, the bodies of Christians were considered to have been sanctified by baptism and the reception of the sacraments, and thus were to be treated with dignity and respect, as befits a "Temple of the Holy Spirit" (I Co.3:16-17, 6:19).⁷⁸

⁷²<http://Wikipedia,the free encyclopedia>

⁷³http://en.wikipedia.org/wiki/Christian_burial

⁷⁴The Oxford Dictionary of The Jewish Religion. 1997

⁷⁵http://en.wikipedia.org/wiki/Christian_burial

⁷⁶<http://www.newadvept.org/cathen/o4481c.htm>

⁷⁷.Holy Bible King James Version, 1989

⁷⁸Ibid

In opposition against the Christian reaction to cremation, some have deliberately instructed that their remains cremated as a public profession of irreligion and materialism.⁷⁹

The reintroduction of cremation in contemporary world has prompted a revision of this opposition by many Christian churches, though some groups continue to oppose the practice, provided there is no intent of apostasy or profanation. In the Orthodox Church, it has only allowed to celebrate a funeral for a person who is a member of the Orthodox Church in good standing.⁸⁰

In some cemeteries, special sections are set aside for people to be honored .Generally speaking, funerals have not permitted for persons who have committed suicide. Suicide as well as apostates and individuals of evil repute have buried out side the line of graves, near the cemetery wall.⁸¹

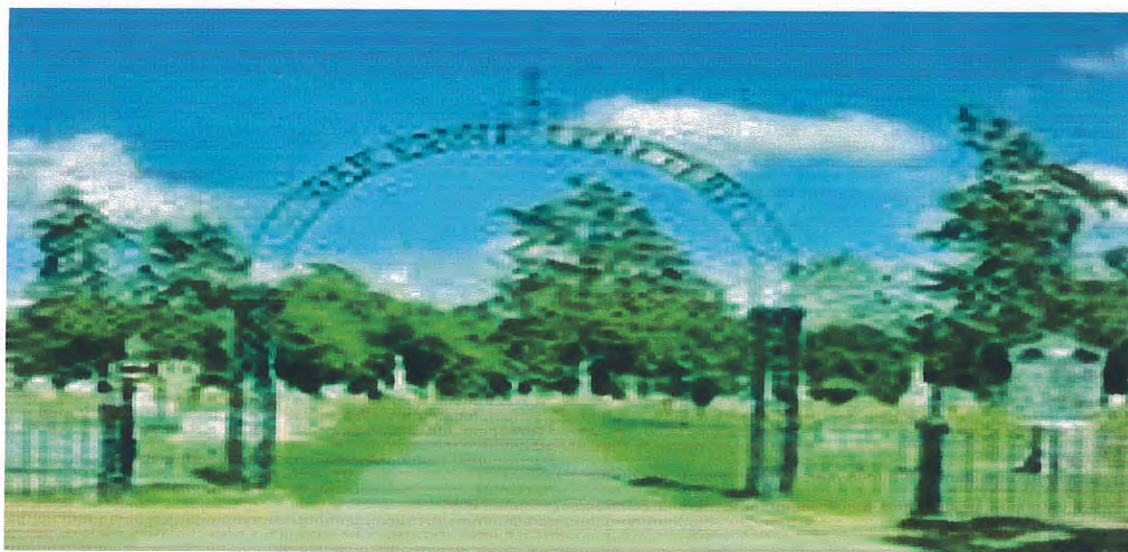


Photo.4: Oak Grove Municipal Cemetery, Greek Orthodox
(Source: Municipal.cem.htm⁸²)

⁷⁹ <http://www.newadvent.org/cathen/o4481c.htm>

⁸⁰ <http://www.newadvent.org/cathen/o4481c.htm>

⁸¹ Ibid

⁸² <http://www.Municipal.cem.htm>

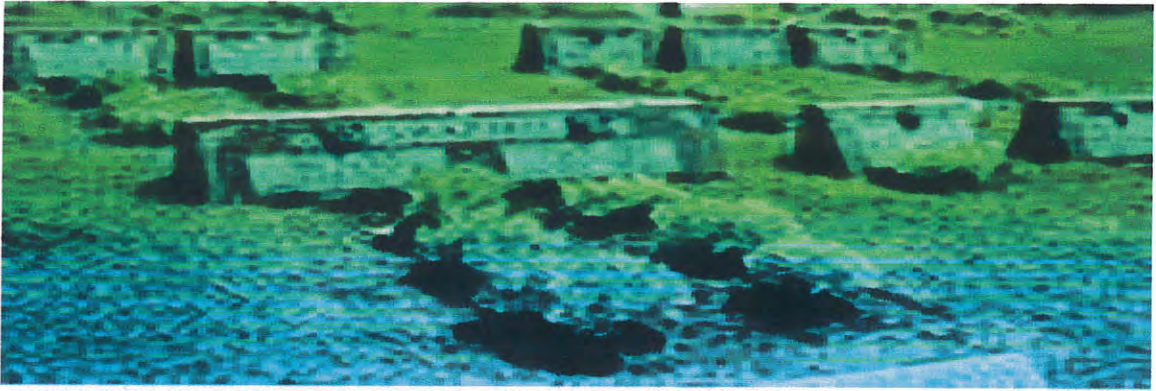


Photo.5: Russian Orthodox Graveyard

(Source: [Municipal.cem.htm](http://www.Municipal.cem.htm)⁸³)

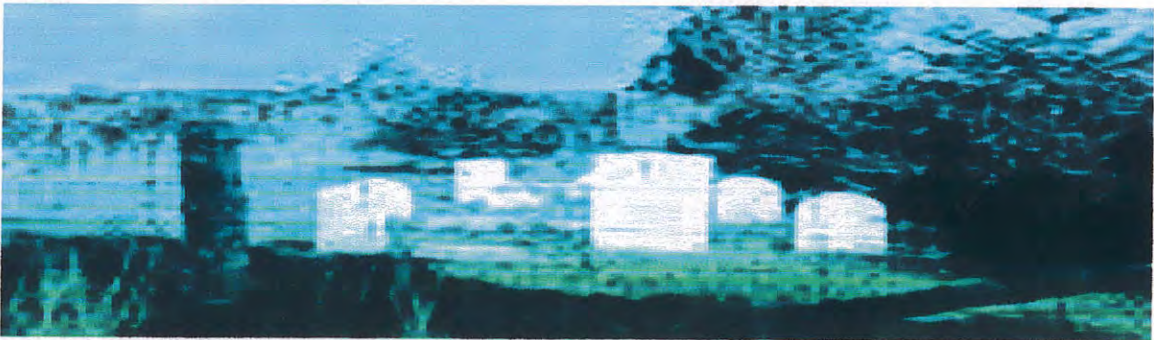


Photo.6: Syria Orthodox Municipal Cemetery

(Source: [Municipal.cem.htm](http://www.Municipal.cem.htm)⁸⁴)

2.4. Modern Cemeteries Development

The formation of modern cemetery structures started in seventeenth century in India when Europeans began burying their dead in cemetery structures and erecting vast monuments over the graves. The early modern cemetery examples have been found in Surat and Calcutta. In 1767, work on Calcutta's South Park Street Cemetery was completed and included an intricate necropolis, or city of the dead, with streets of mausoleum and magnificent monuments.⁸⁵

In 1780s and 1790s, similar examples found in cities like Paris, Vienna, Berlin, Dessau and Belfast. The European elite often constructed chamber tombs within cemeteries for

⁸³ <http://www.Municipal.cem.htm>

⁸⁴ <http://www.Municipal.cem.htm>

⁸⁵ <http://www.newworldencyclopedia.org/entry/Cemetery>

the stacking of family coffins. Some cemeteries also constructed a general receiving tomb for the temporary storage of bodies awaiting burial.⁸⁶

In the early 1800s, European cities faced major structural reforms that included the restructuring of burial grounds. French authorities in 1804, for hygienic reasons, demanded that all public cemeteries be established outside city limits. Entrusted with a project to bury the dead in a way that was both respectful and hygienic, French architect Alexander Brogniart designed a cemetery structure that included an English landscape-garden.⁸⁷

In many cases in the late 19th and 20th centuries, churches forced to sell large portions of their churchyard in order for a road to be built or expanded. The loss of part or the entire churchyard, often also led to the removal and permanent loss of century-old graves and headstones. In some cases the human remains were exhumed and the gravestones transferred. In other cases, the churches themselves removed the headstones.

In 1829, similar task was completed. After the arrival of cholera in 1831, London had also forced to establish its first garden cemeteries, which were meticulously landscaped and adorned with complicate architecture. The Italian cemeteries followed a different design, incorporating which had proved style.⁸⁸

Through time, all major European cities were accommodated at least one popular cemetery. In larger and more cosmopolitan areas, such cemeteries included great architecture. U.S. cemeteries of similar structure included Boston's Mount Auburn Cemetery, designed in 1831, was founded in 1831 as "America's first garden cemetery", Philadelphia's Laurel Hill Cemetery, designed in 1839, and New York City's Greenwood Cemetery, designed in 1838. Many southern U.S. cemeteries, favored above ground tomb structures due to strong French influence.⁸⁹

⁸⁶ Ibid

⁸⁷ Ibid

⁸⁸ Ibid

⁸⁹ Ibid

In 1855 Architect Andrew Downing suggested that cemetery monuments be constructed in such a way as to not interfere with cemetery maintenance; with this, the first "lawn cemetery" was constructed in Cincinnati, Ohio, a burial park equipped with memorial signs installed flush with the cemetery ground.⁹⁰

2.4.1. Military Cemeteries

There are many known modern military cemeteries in the world; among these Arlington National Cemetery is the first and most prestigious of war cemeteries to be erected on American soil. Today Arlington National Cemetery houses the bodies of those who died as active-duty members of the Armed forces, veterans retired from active military service, Presidents or former President of the United States, and any former member of the armed services who received a Medal of Honor Silver Star Purple Heart.⁹¹



Photo.7: Arlington National Cemetery, Washington DC. (Source: Phtopasport.com⁹²)

⁹⁰<http://www.newworldencyclopedia.org/entry/Cemetery>

⁹¹<http://www.ww1cemeteries.com>

⁹²<http://www.phtopasport.com>

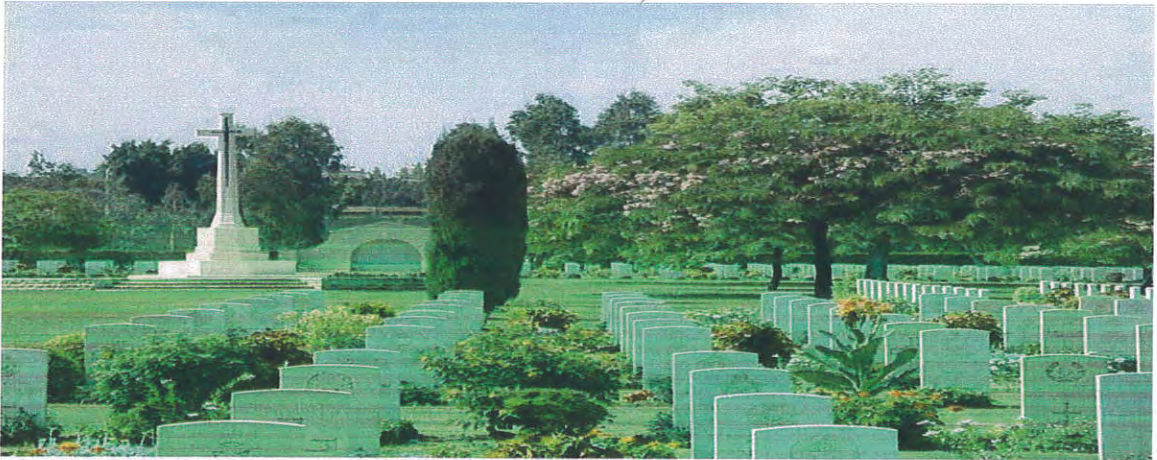


Photo.8: Heliopolis War Cemetery, Cairo. (Source: Cemeteries.Com⁹³)

Heliopolis, a major suburb of Cairo, lies 10 kilometers to the north-east of the main city centre, approximately 6 kilometers from the airport. Heliopolis War Cemetery is situated opposite El Banat (Girls') College in Nabil el Wakkard Street.



Photo.9: Cemetery-Verduin, France. (Source: Cemeteries.com⁹⁴)

2.4.2. Family Cemeteries

Family or private cemeteries are recognized when a municipal or religious cemetery have not been established, settlers would look for a small plot of land, often in forested areas bordering their fields. Sometimes, a number of families would arrange to bury their dead

⁹³ Ibid

⁹⁴ Ibid

collectively. While some of these sites later grew into proper cemeteries, many are forgotten after a family moved away or died.⁹⁵

In many cultures, the family has expected to provide the "final resting place" for their dead. Biblical accounts describe land owned by various important families for the burial of deceased family members. (Gen.23:20, 25:10).⁹⁶ It is the usual practice to bury husband and wife near to each other. For example in North America, it is almost universal custom for individuals and families to purchase specific plots.⁹⁷ In Asian cultures, regarding their ancestors as having spirits who has be honored, families carefully selected the location for burial to keep their ancestors happy.⁹⁸

2.5. Contemporary Styles of Cemetery

There are a number of different styles of cemetery in use. Many cemeteries have based on different styles, reflecting the diversity of cultural practices around the world.

2.5.1. Monumental Cemetery

A monumental cemetery is a traditional style of cemetery. Headstones and monuments made of marble, granite and/or similar materials. It rises vertically above the ground 50 cm but some can be over 2 meters high.⁹⁹ Often the entire grave is covered by a slab, commonly concrete but can be more costly materials such as marble or granite, and/or has its boundaries bordered by a fence which may be made of concrete, cast iron or timber. Where a number of family members buried together either vertically or horizontally, the slab or boundaries may include a number of graves.¹⁰⁰

Monumental cemeteries are often considered as unattractive due to the unsystematic collection of monuments and headstones they contain. Also, as preservation of the headstones is the responsibility of family members, eventually numerous headstones are

⁹⁵ <http://wapedia.mobi/en/Cemetery>

⁹⁶ Holy Bible King James Version, 1989

⁹⁷ The Oxford Dictionary of The Jewish Religion

⁹⁸ <http://www.newworldencyclopedia.org/entry/Cemetery>

⁹⁹ <http://wapedia.mobi/en/Cemetery>

¹⁰⁰ <http://wapedia.mobi/en/Cemetery>

forgotten, decomposed and smashed. For cemetery authorities, monumental cemeteries are hard to maintain.¹⁰¹ While cemeteries often have grassed areas between graves, the design of graves makes it difficult to use modern tools such as ride-on lawn mowers in the cemetery. Often the maintenance of grass must be work by more labor-intensive and expensive methods. To decrease the labor cost, devices such as whippersnappers more and more used in cemetery maintenance, but unfortunately such devices can hurt the monuments and headstones.¹⁰² Cemetery authorities dislike the condemnation that they accepted for the worsening condition of the headstones, disagreeing that they have no accountability for the upkeep of headstones, and normally disregard their own maintenance practices as being one of the causes of that weakening.¹⁰³

2.5.2. Lawn Cemetery

A lawn cemetery is covered with grass. Each grave is noticeable with a memorialize plaque around 30 cm x 20 cm is located horizontally at the head of the grave at ground level. In general, lawn cemeteries encompass several graves in lawn setting with trees and gardens on the perimeter.¹⁰⁴



Photo.10: Park Lawn Cemetery, Washington. (Source: History.rootsweb.ancestry.com¹⁰⁵)

¹⁰¹ Ibid

¹⁰² Ibid

¹⁰³ Ibid

¹⁰⁴ Ibid

¹⁰⁵ Ibid

2.5.3. Natural Cemetery

A natural, eco or green cemetery is an innovative approach of cemetery that is a region reserve for natural burials with or without coffins. Natural burials are provoked by an aspiration to be environmentally awake with the body quickly decaying and becoming part of the natural environment with incurring the environmental cost of traditional burials. Although in principle natural burial can be performed in any mode of cemetery, normally, the environmental motivations of those requesting natural burial tend to favor the use of a natural bush land or woodland locating for the natural burial. Because of the number of trees usually present in a natural cemetery, burials occur in whatever location and direction best fits the natural environment as contrast to the more customary rows or other organized arrangements in traditional cemeteries.

Consequently, natural burial may be in reality less capable land-use than a traditional cemetery. Nevertheless, because of the fast decay of a natural burial, in theory the re-use of the grave site can occur earlier than in other usual burials, which would get better the effectiveness of land use.¹⁰⁶

On the other hand, it left over to be seen if family members will believe the early re-use of natural burial sites, given the general group of people dislike of re-use of any kind of grave. One more effect of the lack of systematic burials is the need for perfect surveying of the grave location for efficient cemetery management, to prevent the unintended re-use of a grave site.¹⁰⁷

2.5.4. Columbarium Wall

Columbarium walls are structure that serves both as a retaining wall and a columbarium that contains niches, which hold cremated person's remains in an urn.¹⁰⁸ They are a common feature of many cemeteries, reflecting the increasing use of cremation rather than burial. While cremated remains can be kept at home by families in urns or scattered in some significant or attractive place, neither of these approaches allows for a

¹⁰⁶ <http://wapedia.mobi/en/Cemetery>

¹⁰⁷ *ibid*

¹⁰⁸ <http://www.muni.org>

permanent recognition to honor the deceased nor provides a place for the wider circle of friends and family to come to mourn. Therefore, many cemeteries now provide walls typically of brick or rendered brick construction with a rectangular array of niches, with each niche being big enough to accommodate a person's cremated remains.



Photo.11: Alaska's Memorial Cemetery. (Source: <http://www.muni.org>¹⁰⁹)

Columbarium walls are a very space-efficient use of land in a cemetery compared with burials and a niche in a columbarium wall is a much cheaper alternative to a burial plot.¹¹⁰ Columbarium would be an affordable alternative for the final resting place of our loved on.¹¹¹

2.6. The Issue of Planning, Designing and Managing Cemetery

2.6.1. Cemetery Planning

Planning for new expanded cemetery space is a challenging issue, frequently given little concentration. The first, noticeable footstep is to recognize the need to concentrate on this issue. Similar to the subject of death itself, the majority people don't consider about cemeteries if they don't have to and planners are not different. We plan for community's roadway network, housing needs, park system, schools and others. Cemeteries deserve the integrated into the planning processes that cities and town carry out for further types of infrastructure, community facilities, and services.¹¹²

¹⁰⁹ Ibid

¹¹⁰ <http://wapedia.mobi/en/Cemetery>

¹¹¹ <http://www.muni.org>

¹¹² <http://www.plannersweb.com/cemeteries.pdf>

Review the capability of existing cemeteries how many cemeteries are in or around your neighborhood and what is their remaining capacity. Assessing capacity is frequently simple; but there are some factors that need to be considered. People often assume that cemeteries are owned and managed by some form of governmental or religious body and when the time comes to formulate burial plans, space will be accessible for them. Only a few understand that several cemeteries are marketable ventures owned by corporations, or are owned by religious, ethnic, or other organizations. They may have policies that border certain types of interments, and may choose not to be approaching with information concerning their capability or prospect strategy or other privately owned cemeteries.¹¹³

Forecasting the need of cemetery is the other aspect of planning. One way to forecast the need is to look at the likely mortality rate of the current and projected population. Most state health departments produce statistical mortality rates for the different jurisdictions they serve.¹¹⁴

Thus, if more cemetery space has needed, can the existing cemetery expand? Is there a new site, in or out side of the community, be found? Existing cemeteries, especially in urbanized areas, are often located on land that was, at the time, the cemetery was built, on the outskirts of the community.¹¹⁵ Generally, planning the future need of cemetery must relate the current and future urban development of the area.

2.6.2. Cemetery Design

Urban burial grounds in the 19th century were in the beginning envisaged as public open spaces, and they professionally intended to be good-looking spaces to visit in their own right. Nowadays the close relationship between the cemetery and the park has vanished from many local authority strategies. Various cemeteries are abandoned, with very small to attract someone separately from those visiting particular burial plots. Because of this

¹¹³ Ibid

¹¹⁴ Ibid

¹¹⁵ Ibid

lack of design, planning and goal, the possible health and ecological benefits of cemeteries not realized.¹¹⁶

Cemeteries in cities use valuable urban space, which may pose a significant problem within older cities. As historic cemeteries begin to reach their capacity for full burials, alternative memorization, such as collective memorials for cremated individuals, became more common. Different cultures have different attitudes toward the destruction of cemeteries and subsequent use of the land for construction. In some countries it is considered normal to destroy the graves, while in others the graves are traditionally respected for a century or more. In many cases, after a suitable period has elapsed, the headstones will remove and the cemetery can convert into a recreational park or construction site.¹¹⁷

Cemeteries can account for up to half of all green open space in some local areas. The provision of greens spaces within the urban environment has always been powerfully connected to high-quality health, and areas with poorly managed open green spaces are consequently more probably to have a higher prevalence of poor health. With appropriate concern, nature can increase, making cemeteries more exciting and colorful places.

Cemeteries should not be considered exclusively as sleeping places for the dead. They supposed to be planned with the existing in mind too. The great Victorian cemeteries designed and maintained as attractive public parks for the pleasure of all.¹¹⁸

There is a great variation in the world style of cemeteries. In the United States and many European countries, cemeteries may use tombstones placed in open spaces. In Russia, tombstones are usually placed in small fenced family lots. This was once a common practice in American cemeteries, and such fenced family plots has still seen in some of the earliest American cemeteries constructed.¹¹⁹ The location of burial place apart from

¹¹⁶ <http://www.cabe.org>.

¹¹⁷ <http://www.newworldencyclopedia.org>

¹¹⁸ <http://www.cabe.org>.

¹¹⁹ <http://www.newworldencyclopedia.org>

sanitary and other practical considerations, the site of burial can determine by religious and socio-cultural considerations.

Thus in some traditions, especially with an animistic logic, the remains of the dead are "banished" for fear their spirits would harm the living if too close; others keep remains close to help surviving generations.

Religious rules may prescribe a specific zone, e.g. some Christian traditions hold that Christians must be buried in sacred ground usually a cemetery; an earlier practice, burial in or very near the church (hence the word churchyard), was generally abandoned with individual exceptions as a high post humus honor; also many existing funeral monuments and crypts remain in use.¹²⁰

The orientation of a grave varies due to religious and cultural reasons. Christian burials were made supine east-west, with the head at the western end of the grave. This mirrors the layout of Christian churches, and for much the same reason; to view the coming of Christ on Judgment day . In many Christian traditions, ordained clergy traditionally buried in the opposite orientation, and their coffins carried likewise, so that at the general Resurrection they may raise facing, and ready to minister to, their people.¹²¹

2.6.3. Cemetery Management

Traditionally cemetery management only involves the provision of land for burial, the digging and satisfying of graves, and the preservation of the grounds and landscaping. The building and maintenance of headstones and other grave monuments is frequently the personal accountability of families of the deceased. However, progressively more many people regard the ensuing gathering of individual headstones, concrete slabs and fences (some of which may be decayed or damaged) to be aesthetically unappealing, leading to new cemetery developments either standardizing the shape or design of headstones or plaques, sometimes by providing a standard shaped marker as part of the service provided by the cemetery.¹²²

¹²⁰ <http://www.newworldencyclopedia.org/entry/Cemetery>

¹²¹ <http://www.newworldencyclopedia.org/entry/Cemetery>

¹²² <http://wapedia.mobi/en/Cemetery>

Cemetery management includes all the activities such as Grave digging, Burial registers and Land use management. Usually cemetery authorities dig the grave, usually to ensure it is in the correct place and the correct depth, in order not to hinder with other burials in the cemetery. By and large there is a legal prerequisite to maintain records regarding the burials (or interment of ashes) within a cemetery. These burial registers usually contain (at a minimum) the name of the person buried, the date of burial and the location of the burial within the cemetery; although some burial registers contain far more information about the deceased person. In order to physically manage the space within the cemetery (to avoid burials in existing graves) and to record locations in the burial register, most cemeteries have some well-organized arrangement of graves in rows, generally grouped into larger sections as required. Often the cemetery displays this information in the form on a map and is used both by the cemetery administration in managing their land use.¹²³

2.7. Exhumation

The digging up of a buried body is called exhumation or disinterment, and is generally considered sacrilege or taboo by most cultures that bury their dead, except under the following circumstances: If an individual dies in suspicious circumstances, the police may request exhumation in order to determine the cause of death. Deceased individuals who were either not identified or misidentified at the time of burial may be reburied if survivors so wish. To re-use the grave yard .Remains may be exhumed in order to be reentered at a more appropriate location. The remains of the Blessed are sometimes exhumed to see if they are supernaturally Incorruptible and thus a Saint. Remains may be exhumed and reburied in mass when a cemetery is relocated. In rare, historical cases a body may be exhumed for post humus execution or gibbeting. Notable individuals may exhume to answer historical questions.¹²⁴

Once human remains reach a certain age, some cultures consider exhumation acceptable. This serves several purposes: Cemeteries have a limited number of plots in which to bury

¹²³ Ibid

¹²⁴ Ibid

the dead. Once all plots are full, older remains may move to an ossuary to accommodate more bodies.¹²⁵

2.8. Sociological Transformation of Burial Custom

Historical evidences show that there is change in many issues of burial, location of cemetery places, sociological aspect of the society and other major issues of cemetery. For instance, the previous cemeteries were individual but currently in many countries cemeteries shifted from individual to family cemeteries. In the 13th century, Christianity began to cease burning burials and corpse burial becomes dominant for centuries. The church required people to be buried in holy ground, in cemeteries specified as such.

The traditional symbols connected with death and funerals were altered to some extent. For instance: the design of gravestones. Instead of quotations from the Bible, quotations from the prose and poetry of well-known and admired writers were used more and more on gravestones.

The other sociological transformation is that offering of food to cemetery areas is a recent phenomenon. Currently in many Orthodox Church believers it is common to offer food to cemetery areas in a given specified period of time¹²⁶

In Ethiopian context there is greater transformation of attitude of the society on cemetery issues. These days' cemetery places became commercialized. There is high competition of burial in Orthodox Christians. Although the basic duty of the church is to give spiritual devises, the church now transformed to make business by preparing vertical box for burial ground and by collecting a large amount of money from burial service. Scarcity of land as a result of different factors leads people to compete and to have burial place. In the some churches the competition forced people to prepare burial place early before their death. In some other churches, where the vertical box burial system had introduced to minimize the shortage of burial land; the boxes sold and reserved by the rich for future use. Since the Church gave emphasis for the business than for the spiritual service, burial places around the Orthodox Christian became highly commercialized. The attitude of the society also had shifted and began to think to have reserved burial place.

¹²⁵
ibid

¹²⁶
<http://www.folk.ore.ce/folk/ore/vc/22/burial.pdf>

CHAPTER THREE

GENERAL BACKGROUND OF ADDIS ABABA

3.1. General Background

3.1.1. The Foundation of Addis Ababa

In 1886 and its subsequent development as an administrative, political, military and economic center of the empire, signified the end of the long history of the constant shift of the capital and the inaugurated the appearance of some elements of the new born capitalism. Although Addis Ababa came to existence in 1886, it did not become the capital of Menilek's empire until about the growing settlement its primary nucleus (Bahiru, 2001).

Before the battle of Adwa, Addis Ababa was mainly inhabited by soldieries. Hence, the administration of the city was of military type. However, the flocking of a large number of civilians as a result of great famine (1889-92) and particularly after the influx of both foreigners and nationals following the victory of Adwa, march 1886. The civilian element gradually assumed control over the administration of the city the chiefs of the Sefers (encampments) has the responsibility of administration, security and justice in the areas allowed to them. According to the palace chronicles, in 1886, the emperor at urging of his queen built the first permanent structure a place adjoining the present hot spring.

Towards the end of 1909, the municipality of Addis Ababa was established as a governing body of the city. When the municipality was established, its area was about 33,00 km² and the population were estimated to have been 66,00 inhabitants. By then as the land passed by the mortalities and their families, the land use pattern designed and directed and to ward optimization of vast prevailed until the eruption of the Ethiopian revolution in 1975.¹²⁷

The urban system does not have integrated hierarchy each town is more or less on isolated settlement with out definite economic and social function with in regions and/or national urbanization context less than 1% of the towns contain only 40% of the urban

¹²⁷ A.A.U, Conference on Problems of man his, biosphere October 11-16 A.A, 1987

population while 58% of towns contain only 13% of the urban population. The gap between the large and the small size classes is very abrupt the reason for this state of urban system is that some centers are favored for administrative and or political reasons they are there fore, provided with infrastructure that attracted economic investment Addis Ababa has benefited most in this respect as it is the seat of the national government urban centers thus created exist however for their own sake as most of what is produced there is to meet their own demand. Thus, they do not promote productivity of their peripheries, which has led to continuous decline of the agricultural economy, which in turn has resulted in very slow growth, and development of the national economy.¹²⁸

3.1.2. Location, Topography and Climate

Addis Ababa is astronomically located 9⁰02' North latitude and 38⁰42' East longitude. As capital city of the Federal Government of Ethiopia, it is located almost at the center of the country. The northern boundary runs along the Entoto Mountains while its southern boundary runs across a plain land extending towards the Akaki River on to the Debre Zeit road. The eastern limits extend along the road to Debre Berhan and Desie, while western boundary runs along Mt. Wecheha (EMA, 1988).

The range of altitude is about 600 meters, Entoto area with area with 2900 meters and the St. Joseph Church with 2300 meters above sea level. Because of this position Addis Ababa ranks the fourth highest capital city in the world. There is a great variation of height with in the city, so much of it is built of it is built on the slope. Addis Ababa covers an area of 530.21 square kilometer (Tesfaye, 1986).

The city of Addis Ababa is surrounded from the northwest to the north east by Entoto Hills (Mekete, 1997). Addis Ababa experiences atypical tropical highland climate of moderate temperature due to its high altitude. There is not great difference in the annual average temperature and rainfall of Addis Ababa. It has annual average temperature of 16⁰c and rainfall of above 1000 mm because of its location in the summer and spring maximum rainfall region (CSA, 1999).

¹²⁸ Ibid

3.1.3. History of Urbanization

Relative to the long history of Ethiopia, urbanization is a recent phenomenon, at least to most part of the country. The urbanization process as we find it today in Ethiopia commenced last century. It is related with the rise of Minilik II who founded Addis Ababa in 1887. Minilik unlike his predecessor's belief permanent out posts from where, the quarters of the emperors' victories become center of agglomeration of where mainly administration matters executed.

The periphery areas of the new towns in addition to catering for the supplies exploited of such resources like coffee, ivory, slaves etc. Those were explored to raise the foreign exchange required to implement the modernization programs which included the construction of Addis Ababa thus the one way flow of resources from rural to urban areas was made more systematic than higher to and have contain used to present time.

Minilik II introduced modern communication system, of which Addis Ababa-Djibouti rail way line was probably, was the most important along rail way line emerged several towns. Urbanization was the most how ever slow until 1941. Since then as a result of the opening on the interior with road systems and the strengthening of the central government administration, several towns have cropped-up. The features of the towns are highly similar their physical structure is often very poor and they are depressed from lack of activities. The main function of most towns is to serve as a transit for agricultural products to the bigger towns and mainly to Addis Ababa.

Since 1974 planned development of urban settlements is emerging, ministries of Housing and Urban Development create in addition to organizing the urban dwellers in to associations allegedly to manage to their local affaires, and executing various house construction programs, it is producing master plans of towns that facilitate monitored physical development of towns.¹²⁹

3.1.4. Trends of Urbanization and Urban Services

The urbanization rate in Ethiopia is one of the smallest in Africa .According to CSA the 1984 population and housing census report the urbanization rate of Ethiopia was around 19%.As it discussed earlier, the urbanization process that we find it today in Ethiopia

¹²⁹ Ibid

started by the end of the last century. The growth rate was slow and relatively balanced until 1941. Since the first half of 1990 it had a fast growth rate and continuously declined in these successive periods indicated from 6.3 to 5.1 and 3.3 %. The urbanization of Addis Ababa had started to decline earlier than the other towns relatively high rate of industrializations and infrastructure development especially in Addis Ababa and continue at that rate.¹³⁰

The current definition of an urban center according to all the Ministry of Urban Development and Housing, according all centers with population of 2,000 or over and with satisfactory urban related economic and social services and potential for expansion. The towns, at least in the central and southern planning regions about regions about which we have very recent their locations with in territories they are suggested to give services are ill- covered, their potential for expansion is poor etc.

The urban system does not have intervened hierarchy. Each town is more or less non-isolated settlement without definite economic and social function. With in regions and/ or national urbanization context less than 1% of the towns contain only 40% of the urban population while 58% of towns contain only 13% of the small size classes is very abrupt this is because some centers are favored for administrative and/or political reasons they are there fore, provided with infrastructure that attracted economic investment. Addis Ababa has benefited most in this respect, as it is to meet their own demands. Thus, they do not promote productive of their peripheries that have led to continuous decline of the agricultural economy, which in turn has resulted in very slow growth, and development of the national economy.¹³¹ Population expansion has led to illegal construction, problems of sanitation and lack of enough space even for cemetery (Menigistu, 2008).

¹³⁰ Ibid

¹³¹ Ibid

3.2. Population

3.2.1. Population Size and Growth

According to the 1994 Central Statistical Authority's Population and Housing Census Analytical report for Addis Ababa, the city had a total population of 2,112,737 of which 1,023,452 are males and 1,089,285 are females with sex ratio of 94 in 1994. On the other the 2007 census of population report showed 2,738,248 people in the city.

The population of Addis Ababa is growing rapidly. From the year 1961 to 1994, with in a time of 33 years, the total population has increased by almost five folds. And even in the recent years, that are between 1984 and 1994 with in 10 years the population had doubled.

Table 2: Population Size, Growth Rate, and Area of Addis Ababa 2007

Year	Population (million)	Growth Rate	Area (Km ²)	Population Density/Km ²
1961	455,470	-	-	-
1967	683,530	7.1	222	3,079
1978	1,167,315	6.4	222	5,255
1984	2,112,737	3.6	222	6,410
1994	2,738,248	3.7	540	3,986
2007	2,738,248	2.6	540	

Source: Federal Democratic Republic of Ethiopia Ministry of Federal Affairs 2002 Addis Ababa Development and Improvement Project office (AADIPO) and CSA 2007

From 1994 2,112,737 to 2,738,248 in 2007. The 2007 population and housing census results show that the population of Ethiopia grew at an average rate of 2.6 percent between 1994 and 2007 a decrease of 0.2% from the annual growth rate during the previous period 1984-1994.

3.2.2. Population Distribution

According to the current City Administration, Addis Ababa is divided in to ten sub-cities. Each sub-city has divided again in to kebeles (CSA, 2007).

Table 3: Population Distributions by Sub-City

No	Sub-City	Population Size	Percentage Share
1	Nefas Silk –Lafito	316,108	11.54
2	Gulele	267,381	8.07
3	Akaki-Kality	181,202	6.62
4	Kolife-Keranyo	428,654	15.65
5	Lideta	201,613	7.36
6	Kirkos	220,991	8.07
7	Arađa-Ketema	212,009	8.00
8	Addis-Ketema	255,092	9.32
9	Yeka	346,484	12.6
10	Bole	308,714	11.27
Total	----	2,738,248	100

Source: CSA, 2007

3.2.3. Size and Growth Rate of Population in Ethiopian Orthodox Church

Among the major urban centers in Ethiopia, Addis Ababa is one of the cities where a large number of Orthodox followers are living. According to sample survey analytical reports which were conducted from 1953 up to 1976 there was high proportion of Orthodox followers in the city while according to the population report of 1987E.C there were about 86% Orthodox followers in the city. The recent statistical population census report of 2007 put as 74.7% Orthodox followers in the city, which is lower than ever recorded.

Table 4: Population growth rate of by Religion in Addis Ababa

Religion	1953	1959	1976	1987	2007
Orthodox	89.30	87.70	86.10	86.60	74.40
Muslim	9.80	10.70	11.40	12.70	16.20
Others	0.90	1.60	0.50	0.70	9.20
Total	100.00	100.00	100.00	100.0	100.00

Source: Summary and Statistical Report of CSA, 1987 and 2007

3.2.4. Religious composition of Addis Ababa population

Table 5: Population Distribution of Addis Ababa by Religion

Religion	U+R	Percentage	Urban	Percent
Orthodox	2,044,481	74.7	2,044,481	74.7
Protestant	212,806	7.8	212,806	7.8
Catholic	13,185	0.5	13,185	0.5
Muslims	443,821	16.1	443,821	16.1
Traditional	1,375	0.1	1,375	0.1
Others	22,580	0.8	22,580	0.8
All Persons	2,738,248	100	2,738,248	100

Source: CSA, 2007. Summary and Statistical Report of the 2007 Population and Housing

Census Federal Demographic Republic of Ethiopia Population Census Commission

3.2.5. Mortality Estimates by Religion in Addis Ababa

Table 6: Mortality Estimates by Religion in Addis Ababa

No	Year	Religions	Percentage share of Population	No Deaths per Religion	Deaths per year	Estimated Required Burial Land 2.88 m ² per Individual
1	1993-94	Orthodox	87.30	27,467	13732	79,104.96
		Islam	10.00	31.46	1573	9060.48
		Catholic	1.00	3.15	158	907.20
		Protestant	1.00	3.15	158	907.20
		Others	0.70	2.20	110	633.60
2	1995-99	Orthodox	87.30	75,352	15,071	217,013.76
		Islam	10.00	8631	1,726	24,857.28
		Catholic	1.00	863	173	2,485.44
		Protestant	1.00	863	173	2,485.44
		Others	0.70	604	302	1,739.52
3	2000-04	Orthodox	87.30	86,611	17,322	249,439.68
		Islam	10.00	9,921	1,984	28572.48
		Catholic	1.00	992	198	2,856.96
		Protestant	1.00	992	198	2,856.96
		Others	0.70	695	139	2,001.60
4	2005-09	Orthodox	87.30	100,711	20,142	290,047.68
		Islam	10.00	11,536	2,307	33,223.68
		Catholic	1.00	1,154	231	3,323.52
		Protestant	1.00	1,954	231	5,627.52
		Others	0.70	807	161	2,324.16
5	2010-14	Orthodox	87.30	117947	23,590	339,687.36
		Islam	10.00	13511	2,702	3,8911.68
		Catholic	1.00	1351	270	3,890.88
		Protestant	1.00	1351	270	1,998.72
		Others	0.70	964	189	
	Total	-	-	468,273	103,110	1,430,081.30

Source: Compiled From Various CSA Publications and cited in Girma, 1993:33

The mortality estimates shows that the Orthodox Church will have the highest death rate in Addis Ababa from 1993-2014 in comparison with other religions. From 1993-2014 about 1,175,293.44 m² burial land space is estimated for the total projected Orthodox Church deceased alone.

3.3. Burial Tradition in Ethiopia and Addis Ababa

3.3.1. The Introduction of Orthodox Religion in to Ethiopia

Ethiopia is one of the oldest Christian nations in the world, with conversion possibly dating back to the first century and St. Philipos baptism of on official of Candice, Queen Ethiopians(Acts 8:27-29).

Among the Christian religion, orthodox is the oldest all to be introduced in to Ethiopia. According to the records of Ethiopian history, it was in A.D. 333 that the orthodox religion was embraced by the Ethiopians. Frumenatius was the first head of the churches besides, the rites and the doctrine of the church was adopted from church of Alexandria. Thus, the religion has been the kings of the nation have played a significant role starting from EZANA.

He was the first king to be converted to Christianity. On the other hand Ethiopic literature gives detail accounts, that Ethiopian kings trace their ancestry from Minilik I, the son of the union king of Solomon of Jerusalem and Queen of Sheba (Chaillot, 2002:27 and EOC, 1997:4).

Due to this historical opportunity the Ethiopian Orthodox Religion is followed by the vast majority of Ethiopians and it had been accepted as the official religion of the country until the 16th century. Hence, in spite of the introduction of various religions in to the country, still it predominant over all the other religions in the country, especially in Addis Ababa.¹³²

¹³² Ibid

3.3.2. The Establishment of Churches in Addis Ababa

The past history of Addis Ababa will be complete with out a look at its church which has played a significant role in its cultural, political and economic development. The Addis Ababa churches were mostly founded by the feudal nobility that were gradually setting around the emperor in the new capital. The central church authority or the bishop of the Ethiopian church did not play a significant role in the founding of the churches.

Emperor Minilk II played the leading role in founding and supporting church as part of his effort to build up his new capital. He also re-build churches and restores literature in their religions, because he believed that the frequent wars of the 19th century had destroyed civilization. The year of establishment of the churches were administered by the nobility with the title of GEBEZ, as a matter of fact, the church had two leaders, a spiritual and a lay leader. The spiritual leader was a clergyman and known as Administrator of the local church (ALEQA) (Chaillot, 2002:41).The over all head of the church was responsible for the material well being of the church.

The spiritual head of the Addis Ababa churches also played a significant role in the political life of the nation since they had the access to the emperor and the nobility.¹³³ On the other hand, since the collapse of the feudal ruling system in 1974, the spiritual leaders (priests) who assigned by the central church authority that is the Synod have administered churches. In addition, the founding of a church is a matter of mutual agreement between the Orthodox people and the Synod. Now a days churches are established by the contributions of the worshipers and foreign church and donors, here, of course, the municipality plays a significant role, that is whenever a church is needed to be found in Addis Ababa its site should been compliance with the maser plan of the city and land use regulations.¹³⁴

¹³³ Ibid

¹³⁴ Ibid

3.3.3. Burial Traditions in Ethiopian Orthodox Church

Among the commonly used disposal of human remains in the world such inhumation or interment, embalmment and cremation; inhumation is exercised in most parts of the world. In Ethiopia inhumation is the only and the most widely used system of disposal of human remains. So far in Addis Ababa there no religion that allows the cremation of human remains. However, there are foreigners who have such tradition of disposal of human remains; Indians are the most prominent (Girma, 1993:50).

3.3.4 .The Basis of Burial Tradition in Ethiopian Orthodox Church

The burial tradition of Ethiopian Orthodox Church is based on the biblical tradition. The old and new testament states about the human remains disposal ways. For the first time human remains are buried in cave. ‘That he may give me the cave of Machpelah, which he hath...he shall give it me for a possession of a burying place amongst you.’ Gen. 22:9¹³⁵ In Genesis 35:8 it also stated that human remain can bury on land ‘... she was buried beneath Beth-el under an oak...’¹³⁶ Similar articles Genesis 23, 50:13 all shows as people buried in cave and on burial land.¹³⁷

The other burial way that had shown that in Joshua 7:26 is that Achan who committed mistake buried under a great heap of stones.¹³⁸ The known Ethiopian Orthodox church spiritual book called *Fitha Negest* clearly described the way of human remain disposal ‘...after this they have to buried him where a saint person with his equal status was buried...’Article 23:789. Which is supported by I Samuel 31:12-13 ‘...they took their bones, and buried them under a tree at Jabesh ...’¹³⁹ Embalmment and cremation are forbidden particularly by Ethiopian Orthodox Church and at large in the country as a way of human remains disposal.

¹³⁵ Holy Bible King James Version, 1989

¹³⁶ Ibid

¹³⁷ Ibid

¹³⁸ Ibid

¹³⁹ Ibid

3.3.5. The Spiritual and Legal Bases of Burial Service in Ethiopia

Cemetery as a major service it should be accessible for all citizens. Every human being has equal right for the access of cemetery service. According to the burial act of England, 'Every person has the right to be buried in the churchyard or burial ground of the parish where he dies.'¹⁴⁰

3.3.5.1. The Spiritual Burial Base

Even though it has long history, the EOC lacks detail rules and regulations about cemetery places and their management. Some of the rules and regulations are explain more the spiritual service (praying for the deceased) .The details about cemetery services do not expressed well. The following are the major articles that show only about the right of a person to get burial service in the church.

According to the EOC, cemetery service has permitted for those who register as member of the Orthodox religion.

In Ethiopian Orthodox Tewahido Church people who can get are:-

- i. Those that believe and baptize in Orthodox Tewahido Church
- ii. Those that register according to the regulation of the Kale Awadi rules and fulfilling their obligation by paying one out of ten
- iii. Those that have father of soul and are living according to the advice of the priest and take the Eucharist.(EOC, 1995:48).

As per the *Kale Awadi* (EOC, 1999:64) article (h) one of the right of an Orthodox Christian is that the right of obtaining burial place. '....any member of EOC...has right to get burial place.' According to the *Kale Awadi* regulation, a fee can pay only for the spiritual service. Article (g) states that '.... a person who does not registered in the neighborhood church when he has departed from this world, he can get the spiritual service after paying the service fee.'

The *Fitiha Negest* , which is one of the notable book of EOC , under in its article 22:789 states about a Christian burial right '...they have to buried his body.' Article 22 No 789:196 'Anyone should not be careless about the burial place of human, for grave

¹⁴⁰ <http://www.1911encyclopedia.org/Burial>

diggers and for those who keep the burial place carefully...they have to be paid from the money that is given for the church.’

The aforementioned important articles explain about the right of getting burial place in Orthodox Church. According to these articles, there is no payment for burial place. A fee has only allotted for the spiritual service. As it is stated in the *Fitiha Negest* the payment for gravediggers and for those who keep the burial place should be from the internal income of the church.

3.3.5.2. The Legal Burial Base

As per the Proclamation No 150 of 1947 the Municipality can design certain areas for the purpose of cemetery and the Ministry of Health shall approve the area whether it can be possible for burial purpose or not after assessing its impact on human health. Due to cemeteries impact on human health no person allows to bury the dead body of the deceased person except in an officially designated burial place. The Municipality cemetery officer is responsible to check whether the burial is according to the proper burial regulation or not.

According to the Proclamation Article (d), every person has the right to get burial place. The Municipality shall provide burial place free of charge to any body. After burial, it does not allow moving the dead body before 7 years has elapsed. On such cemetery place, it is not allowed to erect monuments.

Further, more the Municipality can sell burial places for the people if the Municipal Health Officer approves the place for burial.

The preamble of the Addis Ababa City Cemetery Service Delivery Regulation considers cemetery service as a major public service. The regulation gives emphasis for efficient, fair and effective cemetery service delivery. According to the regulation due to shortage of urban land, it needs a modern cemetery service in Addis Ababa.

More over the EFDR constitution of 1995 does not have clear provisions about cemetery services. However, according to Article (44) all persons have the right to live in a clean and healthy environment. This supports the Proclamation article No. 150 of 1947 that aims in keeping the public health. In addition, Article (92) of the constitution

'Government shall endeavor to ensure that all Ethiopians live in a clean and health environment.' Thus according to the article government is responsible to create a healthy environment in the country.

The other legal aspect that gives emphasis about burial place and deceased person is that the Criminal Code of 2005 of the FDRE in Article 493. The code states that disturbance of burial places and violates or profanes the resting place of a dead person considered as a crime.

According to the new service delivery structure of BPR, i.e. Business Processing Re-engineering Cemetery service delivery should be sustainable, modern, fast that can ensure socio-economic development in the society. The preamble of the manual also stresses on making cities beautiful, attractive and suitable for work and settlement (Agency, 2009).

Generally, the above legal documents of the Ethiopia indicate that cemetery service is a right for any citizens. Above all government is responsible to create a harmony and health environment for the society.

3.3.6. Management and Administration of Cemeteries

The development of cemeteries and burial service provision in Addis Ababa has been closely related to the establishment of churches that dates back to the beginning of the 18th century.

In Addis Ababa there are about 53 cemeteries that are run by the Orthodox churches. This is due to the burial traditions of the deceased bodies with religious ceremony performed in the churches and the later establishment of the Municipality of Addis Ababa.

However, since the establishment of the municipality towards the end of the 1990, as the governing institution of the city with the responsibility of administration, management and provision of public facilities with in its boundary specifically, in 1950, it charged with the implementation of the proclamation issued with regard to cemetery administration.¹⁴¹

¹⁴¹ Municipality of Addis Ababa, a Draft of land use regulation for the Development and Management of cemeteries

3.3.7 .Cemeteries in Addis Ababa

3.3.7.1. Cemeteries under the Municipal Administration

According to Addis Ababa City Administration Beautification, Sanitation, Parking and Cemetery Agency there are about 19 cemeteries that are realized and identified on the Master plan. Among these some are depleted, others are still administered by Religious organizations. They are classified based on religion category of the city.

Table 7: Municipal Cemeteries Realized and Identified on the Master plan

No	Name of Cemetery	Sub-City	Size of Area (ha)	Religious Groups to Service Catered	Remarks
1	Mekanisa Cemetery	Nifas Silik-Lafito	50.00	All Religious Groups	Divided among Religious Groups
2	Rol Cemetery	Yeka	39.64	Orthodox Christians	Closed due to the proximity
3	Keranyo Cemetery (Christian)	Kolife-Keranyo	12.00	Christians	Not yet under municipal Administration
4	Keranyo Cemetery (Muslim)	Kolife-Keranyo	20.00	Muslims	Not yet under municipal Administration
5	St. Yosef Cemetery	Nifas Silik-Lafito	16.00	Christians and Others	Nearing Depletion
6	Kotebe Cemetery(Muslim)	Yeka	42.75	Muslims	Not yet under municipal Administration
7	Kotebe Cemetery(Christian)	Yeka	16.25	Orthodox Christians	Not yet under municipal Administration
8	Abo Gurara Cemetery	Yeka	6.25	Orthodox Christians	Original one nearing depletion; additional land under preparation
9	Bale Wold Cemetery	Gulele	7.50	Orthodox Christians	Size of area a rough estimate
10	Asco Gebriel Cemetery	Gulele	6.35	Orthodox Christians	Not yet under municipal Administration
11	Petros We-Paulos/Bytewar Cemetery	Gulele	10.00	Fore any new comers and aliens	
12	Kechene Cemetery	Gulele	13.00	Orthodox Christians	Original one nearing depletion; additional land under preparation
13	Rufael Cemetery	Gulele	16.35	Orthodox Christians	Newly opened
14	Filipos Cemetery	Kolife-Keranyo	15.00	Orthodox Christians	Original one depleted; need for additional land
15	Kolife Cemetery	Kolife-Keranyo	16.00	Muslims	Requires additional land preparation
16	Egzabher-Ab Cemetery	Kirkos	6.00	Orthodox Christians	Not yet under municipal Administration
17	Akakai Christian Cemetery	Akaki		Orthodox Christians	Not yet under municipal Administration
18	Akaki Muslim Cemetery	Akaki	42.15	Muslims	Not yet under municipal Administration
19	Akaki Others Cemetery	Akaki	9.00	Protestants and Orthodox	Not yet under municipal Administration

Source: Fisseha, 2000

3.3.7.2. Cemeteries Attached to Orthodox Church Administration

Traditionally, Orthodox Churches established several decades and in some cases centuries ago have had land ownership that included burial space all around them. Such cemeteries still exist either on the church compound or immediately outside it or else in many cases on both.(Fisseha,2000:11).The same study shows that out of about 79 cemeteries that are identified on the Master plan 53 of them are being administered by Orthodox Churches (Fisseha,2000:1).

Table 8: Some Orthodox Church Cemeteries in Addis Ababa

No	Cemetery	Year	Sub-City	Total Area per ha.
1	Debre Galila Amanuel	1913	Addis Ketema	0.89
2	Qeranio Medhanialem	1834	Klife Keranyo	2.23
3	Birhaneitalem P.Paulos	1906	Gulele	5.27
4	Sewasew Birhan K.paulos	1943	Kolife Keranyo	1.29
5	M/Semayat K/Gabreal	1907	Kirkos	1.45
6	M/Sbhat L/Mariam	1925	Lideta	3.91
7	Mekanhiyawan K/Gebreal	1963	Lidet	0.93
8	Debre bisrat K/Gereal	1965	Nifas Silik- Lafito	3.00
9	Anialem	1950	Yeka	1.00
10	Devreamin T/Haymanot	1906	Lideta	3.0.64
11	Y/Debre sahil K/Michael	1905	Yeka	1.76
12	Bole D/Mihret K/Michael	1976	Bole	3.70
13	Bole D/Genet K/Giorgis	1977	Bole	2.58
14	Bole D/Selam M/Yohannes	1977	Bole	1.00
15	Debre Tsege K/Ourael	1983	Bole	5.50
16	Debre Nazreth K/Yosef	1919	Nifas Silik- Lafito	18.60
17	Bulbula A/G/M/Kidus	1982	Bole	1.80
18	Medhanialem	1982	Bole	4.86
19	Hamer Noh K/Mihret	1898	Bole	3.58
20	Mekane Hiywot A/G/M/kidus	1914	Yeka	0.90
21	Genete Eyesus	1925	Yeka	1.51
22	Kidus Cathedral	1892	Kirkos	0.06
23	Kidus Bale Wold	1890	Kirkos	1.64
24	M.N.Kusquam Mariam	1927	Gulele	4.74
25	Medhanialem	1943	Gulele	1.37
26	Entoto M/Silase	1946	Gulele	4.27
27	Kidanemihret	1987	Gulele	0.15
28	Kidus Micheal	1925	Gulele	2.64
29	Kidus Yohannes	1922	Arada	2.70
30	Kidus Giorgis	1896	Arada	3.48
31	Kidus Rufael	1909	Gulele	2.24
32	Debreselam Medhanialem	1911	Gulele	12.10
33	Kidus Egziabherab	1977	Gulele	3.08
34	D/Mitmak	1977	Gulele	1.50
35	Debre lul K/Gebreal	1977	Yeka	9.00
36	M/Kidus Lyakem W/Hana	1984	Yeka	3.00

Source: Girma, 1993:43-44

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETAION

4.1. FGD Analysis of the Educators

4.1.1. Selection of the FGD Members

The FGD had seven members. Members were selected from secular educators, spiritual educators and the Municipality of Addis Ababa. The spiritual educators of the FGD were from the EOC and Theology of College Kidist Silase in Addis Ababa .A representative for Municipal came from Addis Ababa Beautification, Sanitation, Parking and Cemetery Administration Agency. While the secular educators of the FGD came from Addis Ababa University and non-governmental organization.

Table 9: Characteristics of the FGD Members, For Educators

No	Representative	Code	Sex	Age	Educational Status	Position & Work Place
1	<i>Likawint Gubae</i> of EOC	A	M	63	Church Education	Member of <i>Likawint Gubae</i> in EOC, Addis Ababa
2	EOC	B	M	45	Church Education	Deputy Manager of the Planning & Development of EOC, Addis Ababa
3	Trinity College of EOC	C	M	37	MA Sociology BA In Theology	Instructor in Trinity College of EOC, Addis Ababa
4	AACABSPCA	D	M	36	MA In Sociology	Manager of AACABSPCA
5	AAU	E	M	33	MA In Heritage & Tourism Management	Instructor in Addis Ababa University
6	AAU	F	M	32	MA In History & Archeology	Instructor in Addis Ababa University
7	Private Participant Addis Ababa	G	M	32	MA In Sociology	Privately working on Social issues in Addis Ababa and Debire Zeit

4.1.2. The Spiritual Basis of Cemetery Location in EOC

In Ethiopian Orthodox Church, cemeteries are located around churches. According to ‘A’ who was representative of the *Likawint Gubae* of EOC, the location of cemeteries should be around the church. A cemetery to be an Orthodox Church cemetery, there should be a church in the surrounding area. ‘A’ strongly opposed the establishment of cemetery places far from Church. He quoted the article of *Fitha Negest* article 22: 789 ‘... after this they should bury him in the area where a righteous person buried who has equal status with him’. As ‘A’ described a righteous person I should be buried in sacred place that is the church. He also stressed that the current cemetery service was not correct because in areas where there was shortage of burial land they exhumed a deceased skeleton, which had not elapsed seven years. According to the Criminal Code 2005 of the FDRE in Article 493, disturbance of burial places and violation or profanation of the resting place of a dead person considered as a crime. ‘A’ also quoted, Psalm 92:12-13 “...Those that be planted in the house of the LORD shall flourish in the courts of our God...”¹⁴²

According to his interpretation the word “planted” refers ‘burial’ while “flourish” shows ‘rise up’ during doomsday when Jesus come for judgment and “courts of God” refers ‘the present church that is established in a new testament. There fore, according to his interpretation of this article, cemeteries ought to be located near to the churches.

‘B’ the then Deputy Manager of the EOC planning and development supported the location of cemeteries to be around the church. He also said that the dead body of Christian considered as sacred so that it should be placed in sacred place that is the church. He supported his idea with an article from Gen. 23:4 ‘...I am stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.’¹⁴³ Gen.23:11 ‘...my lord, hear me: the field give I thee, and the cave that is there in, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.’¹⁴⁴ According to his thought, Abraham prepared the burial place for his family later Abraham him self buried in this possession burial place as indicated in

¹⁴² Holy Bible King James Version, 1989

¹⁴³ Ibid

¹⁴⁴ Ibid

Gen.25:7-11.¹⁴⁵ According to his explanation of this article in the New Testament the Christian possession is the sacred church for which Jesus Christ scarified his life. Thus, he stressed that the preparation of a separate burial place for Christian around church is necessary. He also added that the dead body of Christian should be respected even after his death according to Gen. 50:24-25 ‘...Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.’¹⁴⁶

‘C’ who lectured of Cannon law in EOC Trinity Theology College also agreed on the location of burial place to be around church. As he said death and cemetery place considered as part of religious education. Furthermore, as he indicated those Christians who are in the burial ground have not been seen separately from Christians who are alive. He presented the dead body of a sacred person is highly respected in church history. ‘C’ turned back to the experience of Greek that is in which to establish a church in the name of a Saint person needs some material of that person for instance , the skeleton of the Saint person.

In the FGD ‘A’ ‘B’ and ‘C’ all agreed that, the location of cemeteries should be near to the church .According to these educators, if church graveyard is full, it is possible to reuse the old burial places. In addition, they stressed the possibility of establishing cemetery places in a new area by making small chapel house in the compound like a church, which gives spiritual service (praying for the deceased) only for that specific cemetery place.

The in-depth interview that made with the previous Diocese Manager of Addis Ababa revealed the same idea with the above key persons of the Ethiopian Orthodox Church. According to the Diocese Manager the establishment of cemetery in the Ethiopian Orthodox Church is not separated from church construction. When church is constructed, it needs to consider cemetery place together with the church. If there is shortage of burial

¹⁴⁵ Ibid

¹⁴⁶ Ibid

ground, for instance in Addis Ababa, it can be possible to establish a burial place in North, South, West and East of the city and a small chapel house must be in the cemetery compound. The chapel house spiritual can serve as only to pray for the deceased Christians. Both 'A' and 'B' also agreed on the idea of the Diocese Manager.

4.1.3. The Ground of Cemetery Management in EOC

Regarding the Diocese Manager, cemetery places should be managed under religious institution. The Manager pointed out that cemeteries are religious places, thus managing cemeteries by government considered as interference in religious matters. He also said that '... even the constitution does not support this ...' In addition, the Manger stated that when a Christian dies s/he will go to the church rather than government of this world. Thus, cemeteries need to be under the administration of the church according to the opinion of the Manager.

'B' explained in the FGD by stressing on burial history of Jesus. According to him when Jesus died, His body was not buried in the then governmental cemetery rather as stated in Matt.27:57-58 '...a rich man of Arimathea , named Joseph who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.'¹⁴⁷ Based on this article, 'B' argued that it was not biblically acceptable to go for burial service to other governmental body. He further explained that as Joseph took and buried the body of Jesus, the body of Christian should not be allowed to move another area. He concluded that Christians should be buried in cemeteries that are managed by the church.

According to the Diocese Manager to solve the current cemetery management problem of Addis Ababa, the government should give additional burial land for the church in all sub-urban areas. The church can set rules and open offices at *Hagere Sibiket* (Diocese) level in the city to administer all cemeteries of Addis Ababa at central (*Hagere Sibiket*) level. When a person is died, the nearby church can give a certificate that assures his membership of the EOC to get cemetery service in the sub-urban cemeteries. The

¹⁴⁷ Ibid

Diocese manager strongly opposed municipal and private cemetery management. According to him both spiritual and cemetery service management should be under the control of the church.

'D' manager and representative of the Addis Ababa Sanitation, Beautification, Parking and cemetery Agency argued that the work which was being done by the Municipal didn't violate the religious tradition of the church. Nevertheless, as he said it was aimed to solve the social problem of the society. He pointed out that the church can make cemetery places in modern style by keeping its religious tradition. According to him, all the sanitation, security and efficiency problems of EOC cemetery problems are the aspects of poor management.

According to 'D', 'E' and 'F' cemeteries have historical, cultural and tourism values if they are managed properly. 'D' who lectured of Tourism and Heritage Management in Addis Ababa University pointed out, in many cemeteries of Ethiopia a number of prominent persons, Bishops and others were buried. Because of this cemetery places are considered as historical sites that they can be tourist destination. Besides 'F', who was lectured of History and Archeology in Addis Ababa University explained the political, economical and religious values of cemeteries. Particularly, he came up with the advantage of cemeteries from historical and archeological point of view. Historically, some cemeteries have political advantage while others have archeological and anthropological significances. Both 'D' and 'E' commented the poor cemetery management of the EOC. 'F' who was working on social and cultural issues of the society in Addis Ababa remembered the sociological impact of cemetery places if they were very close to residential area. 'F' explained more about the negative attitude of the people towards cemetery places. All the secular scholars in the FGD explained that an agreement should have reached between the government and the EOC to manage cemetery places in modern ways.

4.1.4. Major Criteria for Cemetery Service in EOC

As FGD result showed that in Ethiopian Orthodox cannon, any people to get burial service should fulfill some criterion. According to 'A' and 'B' from the EOC for any person to get burial place in Orthodox cemetery first he must be the follower of Ethiopian

Orthodox Church. That is a person who registered in Orthodox Church and lived according to the rules and regulations of the church can get any service from the church including burial place. 'B' elaborated more by quoting the article from the Qale Awadi that allows a burial service for any Christian if he or she is died in other church where he or she is a guest. Such person gets service freely if his or her membership has assured by his or her identification card. (*Qale Awadi*, 1999:63-64). According to the Manager of the Diocese and 'A' those people who are out side of the denomination of the Ethiopian Orthodox Christian belief they are not allowed to get cemetery service in Church's burial place. Both religious fathers refereed the book called *Haimanot Yeleyenin Mekabir Anid Ayaderigenim* Articles of this book states that, 'Those who believe and baptize in Orthodox *Tewahido* Church and registered according to the regulation of the *Qale Awadi* rules and fulfilled their obligation by paying one out of ten' can get burial service in the Church.

Both the FGD and the in-depth interview that made with the previous Diocese Manager signified that only Orthodox Christian could get cemetery service in Orthodox Church.

4.1.5. The Development of 'Fuka' as means of Burial

Currently 'Fuka'-vertical box burial system is being introduced in many Orthodox Church compound for burial purpose. According to the previous Diocese Manager if there is shortage of cemetery places, the church can construct her own 'Fuka' for those who are able to pay the rent and it can also allow for those people who come as a group to construct 'Fuka', and these people should be the one who participated in the various activities of the church. These people can construct their own vertical box. However, the vertical boxes that are constructed by private group members should be managed by the church. The owner of the 'Fuka' must be the church. In addition, the Manager also focused on the design of the 'Fuka'. The vertical box should be constructed in away that to give multi service for the church. The historical trend of 'Fuka' development was associated with the ancient cave burial system of many cemeteries in side and out side of the country, for instance *Giyorgis ze gasicha*. The Manager and 'B' accepted the vertical box cemeteries for two major advantages. The first advantage of such vertical box is that they do not consume an extensive burial land. The second significance is that such

funeral boxes constructed since under huge building that has many rooms for offices and hall for various services.

4.1.6. The Basis of Physical Design of Cemetery Places

The huge slabs, monuments and tombs on cemetery places are out of the biblical thought of the EOC. According to Gen. 35:20, the use of remembrance tombs started during Jacob ‘...Jacob set a pillar upon her grave: that is the pillar of Rahel’s grave unto this day.’¹⁴⁸ He used a single straight stone. The book (EOC, 1995:33-38) states clearly, the ways of using tombs and monuments in Christian cemetery places. The book discourages the use of huge tombs, large crosses and construction of small-houses that lead to poor burial land management. The in-depth interview that made with the Diocese Manager, ‘A’ and ‘B’ in the FGD discourage the unnecessary usage of tombs, slabs and monuments. According to the Manager cemeteries should be uniform not to show the status of rich and poor people. In addition there should be clean and have road for cars. He also mentioned the unnecessary uses of such huge tombs and land for burial place lead administrative workers to take unnecessary money from the society.

4.1.7. Concluding Remarks

The burial tradition of the EOC follows the burial custom of inhumation of the Jews like the Early Christian. As the Early Christian used only burial to demonstrate the analogy between the resurrection of the body and the Resurrection of Christ (I Co.15:42).¹⁴⁹

According to the spiritual educators of the EOC, cemeteries should be located near to the church. All of them agreed on that cemeteries location close to the church. According to the *Fitha Negest* Article 22:789, a deceased should bury in the area where a righteous person had buried before. The article does not say any thing about whether a cemetery place should locate around the church or not. Revelation 20:12-15 ‘...I saw the dead, small and great, stand before God; ...the dead were judged out of those things which were written in the books, according to their works...the sea gave up the dead which were in it;’¹⁵⁰ According to this article at the time of judgment day all dead that buried

¹⁴⁸ Ibid

¹⁴⁹ Ibid

¹⁵⁰ Ibid

in the sea and other places are stand in front of God. The article also stated that the work of each individual determine their life after death than the area they were buried. Whether the burial place is near to the church or far it does not have significant change on the Christians life after death. As stated in the review literature part the Eastern Orthodox churches bury their deceased from east to west orientation similarly the EOC too. On the other hand, currently in many Orthodox Churches of Addis Ababa the vertical funeral box introduced to solve the shortage of burial land space. After the minimum seven years has elapsed, the dead bodies are collected and put in the mass grave. This tradition practiced in many Orthodox Churches of Addis Ababa. Thus, the mass grave does not keep the orientation from east to west. Therefore, burying the deceased near to the church is not a hard and fast rule.

Concerning about cemetery management those reasons raised by the EOC educators are not satisfactory. As stated in the review literature among the reasons that forced to replace graveyards by cemeteries was the outbreak of infectious diseases. For instance, in Romans and Jews cemeteries regarded as hazardous place and established out side of Rome and Jerusalem.¹⁵¹ The purpose of the Proclamation No .150 of 1947 of Ministry of Health through out its articles dealt about the issue of health. In addition the EFDR constitution under articles 44 all citizens have the right to live in clean and health environment and according article 92 it is government that ensure to create a clean and health environment for all Ethiopians. Thus, due to the above facts government needs to follow seriously all cemetery places.

The FGD and other EOC references put some criterion to get burial service among these, to believe in Orthodox Tewahido Church , to behave according to the regulation of the Qale Awadi, fulfilling the duty by paying one out of ten and taking the Eucharist are the major criteria. Cemetery service is only accessible for EOC members. Those who do not baptize in the Orthodox Church cannot get burial service under the Orthodox Church burial place. But as stated in the Proclamation No .150 of 1947 article (d) any body is

¹⁵¹ The New Encyclopedia Britannica Vol.3

allowed to get burial place free of charge as citizen right irrespective of religious and other differences.

The introduction of the vertical box though it has positive aspects as it described in the FGD and in-depth interview, it is only accessible for the higher income people. The poor unable to construct and/or buy a vertical box .Thus, vertical box creates disparity among urban poor and rich people.

As a result, all the current features of huge slabs, tombs, monuments and small-burial houses do not allow in EOC .Most of them do according to the EOC thought. However, practically it has constructed in many churches. The experience of early Christians, for instance in Jews, United Kingdom and Coptic Orthodox churches of Egypt, Greek Orthodox and Armenian Orthodox do not use such huge slabs, tombs and monuments.

4.2. Case Study.1 Cemetery of Cathedral Menibere Tseba'ot Kidist Silase Church

4.2.1. The Origin and Development of Cathedral Menibere Tseba'ot Kidist Silase Church

Two years after Menilik II crowned as an emperor of Ethiopia i.e. in 1891, he ordered to build the church of Holly Trinity in his capital of Addis Ababa. He selected the location in the northeast direction of his palace. It was the fifth church of Emperor Minikik II among the churches constructed by him.

In 1930 i.e. after Emperor Haile Selassie I came to power, the emperor renewed the church in a good manner .In 1932, the foundation of the Cathedral laid by the Emperor but the construction not continued due to Italian occupation of the country. In 1943, the construction started again. Because of population incensement, it renewed again in 1947 and 1965 and the whole renewal process completed in 1968.After its completion the church remarkably inaugurated on January 16, 1968 (Abiy, 2007:5 and Daniel, 2007:87).

4.2.2. Selection of the FGD Members

Members of the FGD for the Cemetery of Cathedral Menibere Tsebaot Kidist Silase Church were selected from those who took part in the issue of cemetery in the case study area. A female representative of edir and a male gravedigger participants were absent from the FGD at the time of the discussion.

Table 10: Characteristics of the FGD Members of the Cemetery of Cathedral Silase Church

No	Representative	Code	Sex	Age	Educational Status	Position & Work Place
1	Cathedral Silase Church Cemetery Worker	H	M	36	BSc. In Civil Engineering	Cemetery Contract Worker Manager
2	Adrada Sub-City (Kebele 17)	I	M	30	BA In Geography	Arada Sub-city Beautification and Cemetery Organizer
3	Cathedral Silase Church (Priest)	J	M	37	BA In Theology	Deputy Manager of The Multi-Purpose Building 'Fuka'
4	Association in Cathedral Silase Church	K	M	43	12 Complete	Deputy Manager of the Talaku Senbete Mahiber
5	Cathedral Silase Church	L	M	38	Church Education	Member of the Sebeka Gubae
6	Cathedral Silase Church	M	M	36	BA In Theology	Servant of the Church

4.2.3. The Current Cemetery Service Delivery

The cemetery of Cathedral Menibere Tsebaot Kidist Silase Church becomes full in its capacity. According to 'J' and 'L' the existing cemetery had given service for a century. In the study area there are two churches, namely; Ba'ele Wold and Cathedral Menibere Tsebaot Kidist Silase .Cemeteries of both churches were under the same administration. According to 'H', who was a cemetery contract worker of the Cathedral Church, the church stopped cemetery service delivery due to absence of burial land in the church and becoming full in its capacity. Only those people who had cemetery place earlier can bury their family by exhumation the previous deceased skeleton. No other people allowed to burry their deceased in the Cathedral Kidist Silase Cemetery due to complete absence of burial land.

The FGD result revealed that there was cemetery place that reserved for patriots. That only gave service for patriots and their children. The patriot cemetery was located by encircling the Cathedral church. According to the FGD result the Patriot cemetery place was given by Emperor Haile Silase I for patriots, when the emperor prepared burial place for him under the church .He gave as possession for the patriots the surrounding area of the Cathedral church for burying those patriots who scarified their life in war field for their country. From that time on wards, patriots and their families were burying in this reserved graveyard. The Patriot's cemetery was administering by the patriot's office. It had three ranks' the first rank, the second rank and the third rank. A patriot can be buried according to this rank. 'M' stated that under the first rank i.e. in front of the church just to the right and left side of the main get of the Church , patriots, who died at the battlefield, was going to burry. Others must be buried according to their rank status. Only few deceased who were not members of the previous patriots were buried under the patriots' graveyard. As per 'M' stated in FGD, these individuals were buried under the patriot's graveyard buried because of the question of the government and the permission of Patriarch of EOC. In addition, the Patriot office and the Cathedral office administration also agreed on the issue to bury such deceased. 'J' explained that notable persons such as Artist Tilahun Gesese, Eyasu Berihe and few others were buried in the patriot graveyard, because of their great developmental contribution for the country and

considered as Patriots of Development. As 'H' said that people who had family graveyard, they can re-use the graveyard if a person died from the families. Such people had to pay about 500 birr for the church and some of the money deposited for the gravediggers and monument workers. Thus, the FGD concluded that not only people of other religious followers but also for Orthodox followers, there was no space for burial service in Cathedral Church cemetery.

The other burial system in Cathedral Church was the use of vertical box. The building had 600 coffin boxes in the vertical box building. Among these 600 coffin boxes, 50 of them had prepared with a foreign standard and each costs about 20,000 birr for 15 years contract.

While others had a local standard and each cost 16,000 birr. When this research conducted, 50 coffin boxes with a foreign standard had already sold. The FGD and formal interview with the office of the vertical box officer revealed that this can be only affordable by the rich people. The upper part of the building offered various services. It had rooms for offices and hall for meeting. The vertical boxes built with modern standard.



Photo.12: The Multi use Building, Cathedral Menibere Tsebaot Kidist Silase Church (Source: Field Survey, June 2010).



Photo.13: The vertical box whole view in Cathedral Church

(Source: Field Survey, June 2010.)

There was high competition to have these vertical coffin boxes by the rich people. Some boxes had already purchased before the death of the person and reserved for future use. These modern vertical boxes were only affordable by those high-income groups. On the sold vertical boxes, a small paper posted that says ‘it is paid and reserved’.



Photo.14: Unused Vertical Coffin Boxes and Some of them purchased

(Source: Field Survey, June 2010.)

4.2.4. The Planning Aspect of the Cemetery

According to the FGD and field observation, the study area divided in to three. The patriot graveyard around the Cathedral church, the ordinary people burial ground around Ba’ele Wold church and the vertical box ‘Fuka’ for the wealthy people. The graveyard in the surrounding church of Ba’ele Wold was completely full in its capacity. There was no space even for a foot walk. It had also a disordered form. The tombs and monuments were with various types. Some of the tombs and monuments were huge and consume extensive land burial space. The space among each burial ground did not keep the standard of the Proclamation No 91/1947 which was published by Ministry of Health. ‘.....each burial place allotted in 2×0.80 meters area....’ There were also small-houses

that constructed for burial purpose which occupy an extensive area however; they were discouraged for the economic use of land. 'Recently in urban center churches, cemetery places use large buildings ...that consume the burial land space of others, most of them are owned by private individuals....It creates disparity between the rich and poor people....A mechanism shall be designed not to be progress...'(EOC, 1995:38).

The Ba'ele Wold cemetery place was over crowded and there was burial place that exhumed for re-use. The existing burial place characterized by poor planning and disorder form. One can saw various types of burial style in this area.

Some people used large tombs and monuments while others exercised small burial houses and still others used metal and iron sheet including for their family burial place decoration. 'H' signified that people could choose different types of tombs and monuments. The in-depth interview with Diocese indicated that the use of tombs and monuments were not allowed by the church. The Manager further elaborated the future plan of EOC just to avoid such un-permitted use of tombs and monuments in any burial areas.

According to 'H', the Cathedral cemetery had planned to re-use the burial land in the near future. A project had designed to re-use the burial place. How ever, one of the constraints that impeded the project was finance constraint to exhume and prepare the land for burial service.

4.2.5. The Cathedral Cemetery Management

According to 'I', Arada Sub-city Kebele 17 Beautification, Parking and Cemetery Organizer, the Kebele could give support for the church to make the cemetery places modern and green In addition the kebele gave emphasis to make the service delivery accessible to the society. The existing cemetery status revealed the existence of poor cemetery management of the church. 'L', one of the members of the *Sebeka Gubae* strongly underlined that cemetery as spiritual service delivery should be under the church administration. 'J', Deputy Manager of the Multi-use Building and 'L' concluded that the church had enough literate people to bring change in cemetery places. According to these individuals, the church only faced financial problems. When the people had asked to come and took their relatives skeleton, they were not willing because of financial constraint. 'K', an old person, who was living around the Cathedral church and Deputy

chairman of the *Talaku Senibete Mahiber* because of poor management and budget constraint there were places that exhumed and not prepared yet for burial service.



Photo.15: Ba'ele Wold Church yard Cemetery Exhumed for Reuse
(Source: Field Survey, June 2010.)

4.2.6. Physical Status of the Cathedral Cemetery

According to the field observation data, one of the serious problems of the Cathedral cemetery was the dense plants and weeds on burial ground. The plants occupied some places that can be used for burial purpose. Because of the dense plant covers, it was impossible to walk with in the cemetery.



Photo.16: Un-cleaned Cemetery with Plant Covers in Ba'ele Wold Church yard
(Source: Field Survey, June 2010.)

According to the Orthodox religion, the burial ground of a person should be from east to west orientation with the head at the eastern end of the grave. The objective is to view the

coming of Christ on Judgment day.¹⁵² However, many of the burial styles were not according to the spiritual thought of the EOC. They had placed in various orientations. The various orientation of burial ground was resulted because of the poor cemetery land management of the church. Critically if one observed the various orientation of burial ground in the Cathedral cemetery place he could observe the improper use of burial land. Besides the orientation of the burial system, there were tombs and monuments that constructed with large metals and concrete materials.



Photo.17: House Burial Place and Disordered Burial Ground

(Source: Field Survey, June 2010.)

In the Cathedral cemetery there were many historical, cultural and heritage burial grounds. Had it been these burial places well cleaned and cared, they would have been great value generally for the country tourism sector and particularly for the church. For instance, the Kawo Tona burial place was becoming fractured and destructed. Not only the Kawo Tona but also there was many other individuals and group burial ground that lacks care in the Cathedral cemetery.

¹⁵² <http://wapedia.mobi/en/Cemetery>



Photo.18: Fractured Burial Place of Kawo Tona of Wolayta, Cathedral Church Cemetery
(Source: Field Survey, June 2010.)

The Patriot cemetery compared with the ordinary people cemetery place it was clean, covered with flower and planted with green plants that were attractive to see. There had workers who followed up the surrounding environment. It had water services and small path among individual's burial ground.



Photo.19: Patriots Cemetery in Cathedral Kidist Silase with Flower Cover
(Source: Field Survey, June 2010).

Although the patriot cemetery had such a care, there were many dirty materials. These were clothes and remnant materials left from the construction of tombs and monuments which needed environmental sanitation.

4.2.7. Concluding Remarks

Even though the Cemetery of Cathedral Menibere Tsebaot Kidist Silase Church was in the center of institutional organizations, it was completely stopped giving burial services.

Based on the FGD result, those people who had burial place in the church and others through their relatives and the Patriots could only get burial services. Other people didn't have access to get the burial service. Those who could afford the cost of the vertical box were purchasing and reserving for the future use. This showed that there was high competition within the rich people to occupy burial place from the cemetery of Kidist Silase Cathedral church. The poor people of the surrounding had already neglected from the service. Those people who did not have chance to get burial service from the cemetery of Kidist Silase Cathedral Church exposed for additional transport expenses to get burial service from other burial ground.

As it discussed in the review of literature according to the EFDR constitution land is property of the government and the people of Ethiopia. In addition Article 89:5 'Government has the duty to hold, on behalf of the People, land and other natural resources and to deploy them for their common benefit and development.' To conclude that Article 40:3-6 of the constitution explains urban land is the property of the government and people of Ethiopia. The church is one of the prominent organizations that have responsibility to take land and serve its member. Thus, it has the authority to serve all of the members equally and fairly with out any discrimination. The case in Cathedral Kidist Silase was against this constitutional right of citizen. Even the vertical funeral boxes had constructed with out considering the income affordability of the poor people.

The Ba'ele Wold cemetery of the Cathedral Church also highly overcrowded and disordered. By all standards, it didn't seem a cemetery place. The way of tombs and monuments made was against the EOC thought. One could be surprised after looking such a solid-waste disposal cemetery place of Orthodox Church in the known Cathedral Church of the city.

Besides, there were many historical burial graveyards of individual's in the cemetery of Cathedral Church. For instance, many of us may not know where Kawo Tona of Wolayta buried but he was buried in the cemetery of Ba'ele Wold. It was obvious that burial ground of such individuals had a great socio-cultural and economical advantages specifically for the Church and the country at large .But the field observation result

indicated that there was no care for such historical places by the Cathedral church administration. For instance, the Kawo Tona cemetery was becoming fractured and completely out of use if maintenance had not taken immediately.

Generally, the cemetery of Cathedral Church had characterized by poor land management. Although the place of Patriot cemetery was better than the cemetery place of the ordinary people, i.e. the one that was located in the Ba'ele Wold church, in terms of land use, water supply, flowering and proper care of vegetations cover, it had problems in the practical situations. Slabs, tombs and monuments of the Patriot cemetery were made against the EOC thought. In addition, one could see some unwanted materials such as clothes and wastes on the ground and on the monuments.

The administrative body of Cathedral Church didn't properly manage the cemetery area of the church. The FGD members who came from Cathedral church pointed out budget problem as a serious constraint to renew the cemetery place. Regarding the issue, the Municipality or the Sub-City needed to involve and improve the current cemetery service delivery of the study area. Nevertheless, members of the Cathedral Church in the FGD didn't positively accept their support. Moreover, the Municipality under Addis Ababa City Administration Beautification, Sanitation, Parking and Cemetery Agency was ready to give professional and technical help for such areas. If that was the case, the Cathedral Church could change the current cemetery status in collaboration with the government.

4.3. Case Study.2 Cemetery of Debire Amin Tekile Haymanot Church

4.3.1. The Origin and Development of the Cemetery of Debire Amin Tekile Haymanot Church

The cemetery of Debire Amin Tekile Haymanot church is located in Mrekato commercial market area. It was founded in 1894 during the period of Menilik II. The major reason for the establishment of the church was that absence of burial place in the area during the regime of Menilik II. Before the establishment of the church, many people went to Debire Libanos Tekile Haymanot Church to get burial service. After the burial ceremony, they used to pass at least three or more days there. Minilik understood that he became idle many times until the landlords came from Debire Libanos .Then he wanted to establish a

church that would be named by the name of Saint Tekile Haymanot in Addis Ababa to hinder the movement of people to Debire Libanos. Miniilik discussed the issue with the then Bishop Abune Mathewos and they founded the present church. The church with its cemetery is located in the southwestern part of the central region of the city. It has a total area of about 36,456 sq. m. (Fisseha, 2000).

The Tekle Haymanot Church with its cemetery is located in the busiest commercial center, traffic jam area and well protected by a masonry wall. It is full in its capacity and has no possibility for extension in all sides. The inside of the compound consists of shade spaces for worshippers. Even though there is space for parking in front of the church, it is not sufficient so that the street is over crowded .The surrounding area is a commercial Zone and the area behind the cemetery is mainly residential place.

4.3.2. Selection of the FGD Members

The FGD members of the Debire Amin Tekile Haymanot Church organized from various stakeholders. Except the Lideta Sub-city Sanitation, Beautification, Parking and Cemetery Administration, all concerned members were participated in the FGD. To feel the gap of his absence, an in-depth interview was made with Kebele representative of the study area.

Table 11: Characteristics of the FGD Members of Cemetery of Debire Amin Tekile Haymanot Church

No	Representative	Code	Sex	Age	Educational Status	Position
	Debire Amin Tekile Haymanot Church (Priest)	N	M	65	Church Education	Servant of the Church
	Association (Mahiber)	P	M	45	12 Complete	Representative Mahiber in the church
	Representative of the Society	R	M	70	12 Complete	An Old man Society Representative
	Association Representative(Edir)	T	M	50	Diploma	St.Rufael Meredaja Edir
	Association Representative (Edir)	U	M	69	12 Complete	Wezader Edir Representative
	Representative of the Church (Sebeka Gubae)	V	M	45	12 Complete	Sebeka Gubae Representative
	Representative of the Church (Edir)	W	M	43	12 Complete	Hibiret Fana Edir
	Representative of Grave diggers	X	M	36	Diploma	Representative of Grave diggers
	Cemetery Administrative of the Church	Z	M	35	Diploma	Administrative Worker of Cemetery of the in the church

4.3.3. The Current Cemetery Service Delivery

Based on the FGD that held in Debire Amin Tekile Haymanot Church, all the participants underlined the poor status cemetery service delivery of the church. As per the chairman of Talaku Tekile Haymanot Senbete Mahiber ‘P’ stated the poor people were exposed for the problem of cemetery service. Some people who could afford to buy the vertical box purchase from church with 5,000 birr for ten years contract whereas others would be buried in Kechene Medihanialem Municipal cemetery and still there were people who would bury their deceased in Monastery of Debire Libanos Tekile Haymanot Church. The chairperson stressed that the problem of cemetery highly affected the poor people. He mentioned two reasons for this: First the vertical box that prepared by the church was not affordable by the poor. Second a system that designed to had ‘Fuka’ in a group where the members called *Mahberetegnatch* (members of association) was not affordable by the lower income people. Members of the association should pay the amount for the construction of the vertical box. Both system of getting vertical box for burial service were unthinkable by the poor. Other people were moving to bury their relatives in the Municipal’s cemetery of Kechene Medihanialem, which was too far for urban poor and not affordable due to high transport cost.



Photo.20: The Vertical Box in the Cemetery of Debire Amin Tekile Haymanot Church
(Source: Field Survey, June 2010)

4.3.4. Cemetery Management Problems in Debire Amin Tekil Haymanot Church

The FGD result signified management problems of cemetery of the Debire Amin Tekile Haymanot Church. According to 'U' who was chairman of the *Wezader Edir* said that because of the poor management of the *Sebeka Gubae* and frequent change of members of the *Sebeka*, the lower income people didn't have access to adequate cemetery service. The church used the cemetery for the purpose of income generation: For a person to be buried with 'Lisho' pays 500 Birr and 160 with out 'Lisho'. 'N' revealed in the discussion, at least seven to eight persons were common to be burying in Tekile Haymanot Church cemetery with in a day. Collected money goes to the *Sebeka Guba*: Part of the money had paid for gravediggers and monument workers. The remaining went to *Sebeka Gubae* to cover the church's internal expenditure, for instance, for the salary of priests and other church servants'. 'U' asked that 'what would happen if the church didn't have cemetery service like some other churches?' According to 'U' it would be better to manage cemeteries by Municipal to deliver a fair cemetery service for poor people. 'U' took this option and mentioned article 40:6 of the EFDR constitution, land is the property of government and people of Ethiopia. 'U' took this as a solution since the church was in a great difficulty to manage and solve the problem of cemetery service delivery. Besides, 'U' recommended that the church should not depend only on cemetery service for income generation to pay the salary of the church servants: The church should collect its income from the spiritual pray service of the dead that they exercised for the deceased and from other means. The salary of the servants should have budgeted from the *Hagere Sibiket* and should be uniformly paid in all churches like government workers. On the other hand, 'N' defended that cemetery service and its management should not be under the control of the municipal: To keep the spiritual values of the cemetery of church, religious burial places should be considered as spiritual place. Cemetery places have spiritual value beyond the service they deliver to the society. Thus, allowing cemeteries to be administered by the municipal would lead to lose the spiritual asset of the church. 'U' opposed and defended that the church should not lose any thing when the Church cemetery was administered by the Municipal.

According to ‘R’ who was an old man in the study area and ‘X’ who was worker on cemetery of the church explained that the poor cemetery management of the church resulted in poor sanitation, inefficiency, lack of space for burial and dense plant coverage as major problems in the area.

In addition to all the aforementioned problems, the field observation result signified the existence of informal exhumation, which was an exhumation with out the knowledge of the deceased relatives and Municipal was common to bury new deceased in its place. Solid waste at burial places was a usual phenomenon. However, the FGD that held with EOC pointed out that a deceased burial place must be highly respected in the church. The religious thought and the practical condition were contradicting each other.



Photo.21: Solid Waste on Cemetery in Debire Amin Tekile Haymanot Church
(Source: Field Survey, June 2010)



Photo.22: Burial grounds in Dense Plant cover of Debir Amin Tekile Haymanot Church
(Source: Field Survey, June 2010)



Photo.23: Over Crowded Burial Ground Place in Debre Amin Tekile Haymanot Church
(Source: Field Survey, June 2010)

4.3.5. The Planning Aspect of the Cemetery

Both the FGD and field observation assured the poor planning aspect of the cemetery of Debre Amin Tekile Haymanot Church: ‘U’ and ‘V’ Chairman of the *Edir* and Deputy Chairman of the *Sebeka Gubae* respectively stated the poor planning aspect of the cemetery. As a result, there was no space for burial since it was over crowded. The graveyard of the church was completely full in its capacity. There was no space even for a footstep. It had a disordered plan. The tombs and monuments also varied in their type and structure: Some of the tombs and monuments were huge so that they consume extensive land for burring. The space among each individual burial ground was not measured so that it didn’t keep the standard of the Proclamation No 91/1947. Many of the tombs and monuments constructed with expensive metals that created a disparity among the rich and poor people. In addition, this cemetery was located in commercial center and there was residential area at the back of the cemetery. Since it was located in the busiest area of the city, it was difficult for transportation during burial ceremony.

Even though the cemetery was walled with good fence, in side it there were many problems. Among each individual burial ground, there was no footstep. According to ‘U’ it was common to go on burial land to bury other person in Debre Amin Tekile Haymanot Church due to shortage of space for path.

Above all many individual's burial ground didn't keep the east to west orientation of the church tradition. The existing burial place was characterized by poor plan and disorder. There were some of graveyards with large tombs and monuments whereas others used small burial houses and still others used materials such as metal and iron sheets to decorate their family grave yard.

The *Sebeka Gubae* planned to re-use the burial place by exhuming the skeleton that had elapsed seven years and putting it in to the mass grave.



Photo.24: Unplanned Cemetery in Debire Teike Haymano Church Cemetery

(Source: Field Survey, June 2010)

The future plan of the Cemetery of Debire Amin Teike Haymano Church was to reuse the burial land. There was a project designed to re-use the burial space. Like the cemetery of Cathedral church, this area needed a huge capital. The church alone might face a great problem to bring it in to practice; it needed the participation of the government and stakeholders.

4.3.6. Physical Status of Cemetery of Debire Amin Tekile Haymanot Church

The field observation data shown most of cemetery of Debire Amin Tekile Haymanot Church covered with dense vegetation. It lacked not only burial space for a single person but also a footstep among individual burial graves. There was no path for footstep and to take car in the cemetery yard. It was completely disordered and unplanned. The dense vegetation coverage might help wild animals to hide them selves with in it. It had also characterized by improper land utilization. It was poor in its sanitation. It didn't fulfill the

criteria that put by the Agency. Although a mass grave was prepared to re-use the cemetery, it became difficult to know the deceased that was elapsed seven years due to irregular burial system.

4.3.7. Concluding Remarks

In the Cemetery of Debire Amin Tekile Haymanot Church, there was shortage of burial land space for proper service delivery. Some people who were organized in a *mahiber* (association) had constructed their own vertical boxes. Those who could afford can buy vertical box from the church with 5,000 birr for ten years contract. Others still moved to the Cemetery of Kechene and Debire Libanos to bury their deceased. The lower income people had no option. They were asked to pay a minimum of 500 and 160 birr for burial with and with out 'Lisho' respectively. Thus, the service was not being properly delivered by the Church. The vertical box that designed by the church to minimize the burial service problem was not easily affordable by the poor people. As it was pointed out earlier in the review literature, the constitutional right of citizen to have equal right to get the service didn't get attention like other issues. There were many opportunities for those who were able to pay the necessary charge: These might include getting vertical box in Tekile Haymanot church, burying in the cemetery of Kechene and Debire Libanos. All of these could be affordable by the higher income groups.

There were also management problems in case study area: Primarily, all the concerned bodies were not properly functioning to bring a fair and proper cemetery service delivery in the area. Secondly, the frequent change of the members of the *Sebeka Gubae* hindered the developmental programs of the cemetery in the Debire Amin Tekile Haymanot church. There was lack of strong administration in the Church that follow up the cemetery service of the study area. The administration gave more emphasis to the spiritual services and collection of money.

Due to lack of strong management and church administration, human dignity was highly violated in the Cemetery of Debire Amin Tekile Haymanot Church. As per the FGD result of the spiritual educators, a deceased person considered as member of the church like those who were existing in life. Nevertheless, practically the Cemetery of Debire Amin Tekile Haymanot Church was full of solid waste and it was used as toilet place. As

it was discussed earlier cemetery places were a place of respect for the dead where the friends, descendants, and interested members of the public may visit to remember and honor those buried there.¹⁵³

Informal exhumation of deceased was common in the case study area to get burial place for the new one. Exhumation of a deceased with out the knowledge of the deceased families and with out assuring whether seven years had elapsed after burial considered as a crime according to the Regulation of Addis Ababa City Cemetery Service Delivery. More over, the Criminal Code of FDRE (2005) as it is written in Article 493 (b) ‘whoever: violates or profanes the resting place of a dead person, degrades or defiles a funeral monument,’ and Article 493 (d) ‘carries off, makes away with or scatters a corpse or any part thereof, or remain of a dead person is punishable with simple imprisonment or fine.’

By all standards, the study area didn’t look like a burial place of our relatives. The dignity of citizen was outraged. If the Cemetery of Debire Amin Tekile Haimanot Church compared with burial place of Greek, Russia and Syria Orthodox churches, we could easily see the status difference among them (See Photo. 2 and 4).

Above all, the service and management problems of cemetery in this particular case study area lacked appropriate planning. Each individual grave yard was poorly designed: Some deceased’s burial ground occupied unnecessarily extensive burial places. There was a great disparity among each individual burial places in tombs and monuments. Because of lack of planning and poor land use management, burial grounds had disordered orientation. The absence of strong management and planning had been seen in some part of the cemetery, which was vegetated with weeds and plants.

¹⁵³ <http://www.economicexpert.com/a/Cemetery.htm>

4.4. Case Study.3 Kechene Municipal Cemetery

4.4.1. The Origin and Development of the Cemetery

The cemetery of Kechene is located in Gulele sub-city with total area of eleven hectare. It was established in 1970 during regime of Haile Silassie .This cemetery had got the current status in 1997. Physically, the cemetery was sub-divided in to blocks. Depending on their aerial size, each block can offer burial service for about 125-150 deceased persons. When the block became full after a period of seven years had elapsed, the skeleton of the dead body could be taken out and put in to the ‘depo’, which was prepared for a mass grave purpose.

The burial ground in cemetery of Kechene had divided in to two. Namely; “Dibe” and “Lisho”. ‘Dibe’ means a burial ground that does not use cement and stone. ‘Lisho’ is a burial ground that uses cement and stone /cemented grave/. Unlike cemeteries of other Orthodox Church, huge monuments or tombs didn’t allow in the cemetery of Kechene. It had uniform and regular compass indicator (a piece of metal that used to write some description about the dead person).The width and length of the compass indicator size was determined to be constant based on the Addis Ababa Cemetery Service Delivery Regulation that is 0.50×0.60 (BSPCAA, 2004).

4.4.2. Selection of the FGD Members

The FGD members of the Kechene Cemetery case study area were selected from those who lived in the neighborhood of the Kechene Municipal cemetery. About seven individuals were participated as FGD members.

Table 12: Characteristics of the FGD Members, Kechene Cemetery

No	Representative	Code	Sex	Age	Educational Status	Position & Work Place
1.	Gulele Sub-City	A ₁	M	32	BA Geography	Gulele Sub-City Manager of Cemetery Administration
2	Grave Digger	B ₁	M	36	12 Complete	Grave Digger
3	Medihanialem Church	C ₁	M	32	BA in Theology	Servant in Kechene Church
4	Association	D ₁	M	45	12 Complete	Chairman of Teacher Edir
5	Association	E ₁	M	32	Diploma in Marketing	Senibte leader (Association chairman)
6	Representative of the Society	G ₁	M	55	12 Complete	Representative of the society

4.4.3. The Current Cemetery Service Delivery

As municipal cemetery, this cemetery gave service for all followers of Orthodox. The only criteria to had burial service in this cemetery was that a certificate of being the follower of Orthodox. The certificate could be obtained from any Orthodox Church in which the deceased registered as a membership. The cemetery of Kechene was giving burial service with out discriminating all Orthodox followers.

According to the Gulele sub-city Beautification, Parking and Cemetery management office representative in the FGD, the cemetery was giving a fair service for all Orthodox followers. All people had the same status in having a place of burial space in cemetery of Kechene. There were people who seek their relatives' burial place to be in the front of all deceased burial place like other cemeteries of Orthodox Churches. There were also people who wanted to build a huge remembrance tomb at the burial ground. But all these were not allowed by the standard that was set by the Agency.

In the cemetery of Kechene service facilities that were important in burial ground also to some extent fulfilled .For instance, the study area had pipe water supply, toilet for both male and female for those who were coming to bury deceased, and road for footpath and car. Above all, the cemetery had its own office at the main get and workers such as gravediggers, monument workers and gardeners.

The sub-city officer also stressed that to keep the cultural and psychological feeling of the society except the Orthodox followers; other religious believers couldn't be allowed to bury their deceased in the cemetery of Kechene church.



Photo.25: Toilet in Kechene Cemetery

(Source: Field Survey, June 2010)



Photo.26: Get Way Road to Kechene Cemetery

(Source: Field Survey, June 2010)

4.4.4 .The Planning Aspect of the Cemetery

Both the field observation and FGD showed the planning aspect of the cemetery of Kechene. This cemetery was one of the most well designed cemeteries in Addis Ababa. It was a well-planned cemetery. According to Addis Ababa Beautification, Sanitation, Parking and Cemetery Agency standard, the space among each individual burial ground was about 0.60 cm. In Kechene, the space among each individual burial ground had maintained the standard. Both the above standard and the 1947 No 91 proclamation specified 2×0.80 meters area burial land space per a person. Unlike other Orthodox Churches, each individual had buried in having equal space in Kechene. Kechene had a well-planned burial ground. Among these, road among blocks designed for people and car path.

The Kechene cemetery was accessible for major road transportation. However, it might be far for those people who were coming from distant areas. For instance, distant urban poor people from Mericato and other places should not afford the transport cost.

The standard of cemetery allows part of cemetery about 10% of the total area to be covered with vegetation and flowers. In Kechene some blocks had plant and flower cover, however, it needed further study about the vegetation whether it was suitable for cemetery place. Since Kechene cemetery was a modern cemetery in Addis Ababa, it had its own mass grave 'Dipo' with in the compound or yard. The Kechene cemetery had also a special place for spiritual service that was for the final pray 'Fitihat' of the deceased.



Photo.27: A Block Cemetery covered with Vegetation, Kechene Cemetery
(Source: Field Survey, June 2010)



Photo.28: A Block Cemetery covered with Grasses, Kechene Cemetery
(Source: Field Survey, June 2010)



Photo.29: 'Dipo'/Mass Grave, Kechen Cemetery
(Source: Field Survey, June 2010)



Photo.30: A Place where the final praying (Fitihat) exercising for the deceased, Kehene Cemetery.(Source: Field Survey, June 2010)

4.4.5. The Kechene Cemetery Management

According to the Diocese Manager a few years ago the Kechene cemetery was under the administration Kechene Medihanialem Church. Recently the government had taken the cemetery under Municipal management of Gulele Sub-city. The Kechene cemetery was a well designed and planned. It was giving burial service for Orthodox Church alone. The Manager strongly opposed the administration of this cemetery by the government: Since cemetery was a spiritual property of the church; the church could make the burial place modern and keep its sanitation. On the contrary 'D₁' one of the participants of the FGD from Teachers Edir in Gulele sub-city supported the administration of cemeteries by the government for better service delivery.

In addition, 'B₁', chairperson of gravediggers and monument workers agreed on the government administration of cemetery. Furthermore, he strongly underlined that had if it not been the Kechene cemetery administered by the government, the cemetery would not have shown such a change with in a short period of time that exist today. The church could offer its spiritual service for the deceased.

'C₁' who was serving in Kechene Medihanialem said if there had been a small chapel house in the cemetery of Kechene, it would have been good to pray for the deceased Christians. Besides the priest recommended that cemeteries should be under the control of church administration because Christians who were alive and passed away both of them were members of the church.

Regarding Gulele sub-city Beautification, Sanitation, Parking and Cemetery office, the government didn't like to interfere in the religious tradition of EOC. As per 'B', Deputy Manager of Planning and Development of EOC in the FGD said the Kechene cemetery had established in such modern way as the result of the discussion that held with the concerned church leaders of EOC. The government had not done with out the knowledge of the church. The EOC had discussed and agreed with the government about the Kechene cemetery. It was because of the permission of the church that the government made the Kechene cemetery in such modern style. On one hand the spiritual educators in the FGD opposed Municipal cemetery management while on the other hand the church permitted the Kechene cemetery to be under Municipal which was a bit contradictory.

4.4.6. Physical Status and Design of Kechene Cemetery

Based on the field observation data, cemetery of Kechene was a well-planned and organized but it was completely used. The land utilization was well-planned and effective. The northern and eastern part of the area had not arranged in terraces and blocks to protect soil erosion. Gully formation towards the adjoining river had already developed since the land was devoid of any vegetation cover, grass or tree plants. Pollution of the river water by the removal of the buried corpses was inevitable as long as this condition had not attended. Some blocks were susceptible for erosion specially those that were not covered with grass.

The other feature of Kechene cemetery was because of lack of protection and vandalism prevailing. It was unusual to see burial statues that had lost two or three marble parts and slabs and still others that had completely removed and existed with the original burial place. In addition, the Kechene cemetery at its back had no well-organized yard that exposed for thief to take slabs.



Photo.31: A Block Cemetery that Susceptible for Erosion, Kechene Cemetery
(Source: Field Survey, June 2010)

4.4.7. Concluding Remarks

In the Kechene Cemetery place, the Orthodox Christians allowed to get burial service. The service delivery was accessible for any Orthodox followers with out any discrimination. In comparison with other Orthodox Church cemetery of Addis Ababa, the service delivery of Kechene Medihanialem cemetery was accessible and affordable to the society. If distance was not a constraint factor, many people out side of the Gulele Sub-City would prefer the burial practices of cemetery of Kechene. For instance, as per ‘U’ in the FGD of Debire Amin Tekile Haymanot Church people wanted to bury their deceased in Kechene cemetery place.

Both planning and management aspect of this cemetery gave emphasis for human dignity and right of burial service. Since deceases buried orderly as it had shown under the review literature, any body could visit to commemorate and honor their relatives who buried there.¹⁵⁴ Like many other countries memorial cemetery experiences, one could put memorial flowers for the deceased in the cemetery of Kechene since it was easy to differentiate ones relative burial ground unlike many other cemeteries of Orthodox Church (See Photo. 23 and 24).

¹⁵⁴ <http://www.economiccexpert.com/a/Cemetery.htm>.

The other interesting side of this Municipal cemetery, which was revealed in the FGD and field observation data was, the distance among each burial ground had well planned like other countries design and covered with grass and vegetation (See Photo.2,5-9). It could be positively compared with the modern cemetery places of Park Lawn Cemetery, Washington (See Photo.2 and 7) and Kechene Cemetery (See Photo. 7 and 27) they were more or less similar.

More over the cemetery of Kechene Municipal place were differ from other Orthodox burial grounds in its organized institutional capacity. Based on the informal discussion that conducted with the Manager of Addis Ababa City Beautification, Sanitation, Parking and Cemetery Agency Manager, the list of the deceased that buried in the Kechene cemetery had sent to the Agency per month. This was unusual in most other Cemeteries of Orthodox Church.

The workers who work in the cemetery compound were not similar like other Cemeteries of Orthodox Church. There was labor division in Kechene cemetery. Particularly, some of them were gravediggers, others were monument workers and still some others look after flowers and vegetation of the Kechene cemetery. By all measures, this cemetery place was more attractive than other Orthodox Church owned cemeteries such as the Cemetery of Menibere Tsebaot Kidist Silase Cathedral and Debire Amin Tekile Haymanot Church.

4.5. Case Study.4 Cemetery of Jemo Karan Kidist Silase Church

4.5.1 .The Origin and Development of Jemo Karan Kidist Silase Church and its Cemetery

The Jemo Karan Kidist Silase Church was a new church occupying a plain land. It was a new church near to the Jemo Mountain. The church was under the joint administration of the Saint Mary Church. That was located near to the reserved forest covers. The cemetery of Jemo Karan was established around 2008. Only a few number of deceased buried in this new burial ground. This cemetery place was included as one case study area because of the fact that to see as what was going on cemetery design, planning and management in the one of the newly established cemetery places of Addis Ababa.

4.5.2. Selection of Members of FGD

Table 13: Characteristics of the FGD Members, Jemo Karan Cemetery

No	Representative	Code	Sex	Age	Educational Status	Position & Work Place
1	Representative of the Jemo Karan Church	N ₁	M	45	BA in Theology	Aleka (Administrator) of the Jemo Karan Silase Church
2	Jemo Karan Cemetery Office	U ₁	M	32	Diploma	Manager of the Jemo Cemetery office
3	Chair man of Jemo Karan Silase Church (Sebeka Gubae)	R ₁	M	34	BA	Chairman of the Sebeka in Jemo Karan Silase
4	Kolfe-Keranyio (Kebele 04, Ayer Tena)	U ₁	M	25	BA in Geography	Kebele 04 Representative, Ayer Tena
5	Representative of Association (Edir)	V ₁	M	45	12 Complete	Meredaja Edir Chairman

4. 5.3.The Current Cemetery Service Delivery

The Jemo Karan was a new settled environment and the Jemo cemetery was a new burial ground in Jemo Karan Kidist Silase Church. Unlike other cemetery areas, there was no such a serious problem of cemetery service delivery in it. Only a few people were buried in this area. Any member of the Orthodox Church from the nearby settlement could have access to burial service.

4.5.4 .The Planning and Physical Aspect of the Cemetery

The Jemo Karan cemetery was a new cemetery place. Based on the FGD and field observation results, the cemetery of Jemo Karann had not in a well planned style. The problems that commonly had observed in the old cemetery places were gradually started in this newly burial ground: Primarily, the cemetery had not its own fence and vegetation

cover. Also it was not beautified with flowers and grasses. The standard that set by the Agency was not applied; slabs, tombs and monuments in burial also not avoided in the Jemo Karan cemetery. Among from the few individual burial grounds in the area, most of them used monuments.

It was planned that to make the Jemo Karan cemetery place according to the cemetery standard of the Addis Ababa Agency.

4.5.5. The Management Aspect of the Cemetery Service Delivery

The Jemo Karan Kidist Silase cemetery was under the management of Kolife-Keranyo, Ayer-Tena Kebele 04 administration. Based on the FGD result, the church like other churches needed to administer the cemetery place. However, the church only gave the spiritual service for the deceased. It did not have authority to administer the cemetery. Unlike other churches, the Jemo Karan Church did not get income from burial ground. In the spiritual law of the EOC, burial ground is a right for Orthodox Christians and any one can get the service with out fee. Nevertheless, monthly, and annual service payment and service payment for the prayer should be paid for the church properly (EOC; 1999:64).According to 'N₁' administrator of the church, the management aspect of the cemetery should be under the church *Sebeka Gubae*. As 'N₁' stated it was not a common culture in Ethiopian tradition that religious cemetery to be administered by Municipal. 'R₁' the chairman of the Sebeka in Jemo Karan Silase, agreed on the administration of cemetery under the church. On the other hand 'U₁' from kebele side argued that making the administration of cemetery under government was aimed to address fair and equitable service for the society.

The manger of Jemo Cemetery Administration signified that the administration of cemeteries by government would help to bring sustainable cemetery service delivery for citizens. According to the office those cemeteries that were managed under the municipal did not affect the religious tradition of the Orthodox Church. 'U₁' recommended the church should provide the spiritual service and the Jemo Cemetery Administration controls the management aspect burial service. Based on the Field observation the Jemo Cemetery Administration Office was located in front of the Jemo Karan Kidist Silase Church. This made administration very simple. 'V₁' who represented Edir, interested in

the current cemetery management of the area. As he pointed out the nearness of Jemo Karan cemetery to Kidist Silase Church can make burial ceremony easy after the final spiritual pray ‘Fitihat’ exercised in the church. That would be very important to minimize the unnecessary transport cost since both the spiritual and burial service was conducted in the same place.



Photo.32: Part of Jemo Karan Cemetery at Jemo Karan Church

(Source: Field Survey, June 2010)



Photo.33: JemoKaran Cemetery Administration Office, In front of Jemo Karan Silase Church. (Source: Field Survey, June 2010)

4.5.6. Concluding Remarks

Among from other case study areas that had taken in this research, the situation in the Jemo Karan was different. It indicated that the Jemo Karan cemetery design solved the controversial location of cemeteries that was frequently asked by EOC educators. As it was described in the first FGD representatives of the EOC, cemeteries were to be located near to the church. They strongly opposed the separation of cemeteries from churches. How ever, the basic characteristics of the Jemo Karan cemetery was that, the church

delivers the spiritual burial service for the deceased while the Jemo Cemetery Administration deliver the burial service. It was the authority of the Jemo Cemetery Administration that allowed cemetery service delivery in the burial ground.

The office also located near to the church and the cemetery that made easy to control and follow the burial services. Both the spiritual and burial services conducted in the same place.

If the Jemo Cemetery was well- planned and designed, it would avoid the controversial issue of the location of cemetery places in the EOC. However, the EOC educators wanted the Orthodox Church to have ownership right to manage cemetery places by considering this as part of the spiritual place. Nevertheless, there were no critical reasons that the educators of the Church forwarded to convince the management part of the cemetery to be under the EOC administration.

4.6. Concluding Remarks on Case Study Areas

In both Cemeteries of Cathedral and Debire Amin Tekile Haymanot Church, the service delivery of the cemetery was poor in its standard .The problems had related with the absence of strong cemetery management, lack of cemetery planning, and low attention for cemetery places. Unlike the cemeteries of Orthodox, the Municipal cemeteries of the case study areas gave more emphasis for the appropriate cemetery service delivery. Thus, one can concluded that better cemetery service was delivering at Municipal level. The Municipal also gave more attention for keeping the resting place of citizens.

According to the overall FGD result, representatives of the EOC gave more attention for the spiritual service. In many cases the burial right of the society, the sanitation aspect of cemetery places, the time of exhuming ones deceased body before the time had elapsed were not considered in the church cemetery places.

By all standards, the selected case study Municipal cemetery places were delivering the proper service as compared with the selected case study areas of EOC. Municipal Cemetery places were easily and equally accessible and affordable by the majority of the society.

Table 14: Major Problems and Factors that Affect Cemetery Service of the Case

Study Areas

No	Name of Cemetery	Major Problems	Major Factors Affecting Cemetery Service
1	Cathedral Menibere Tseba'ot Kidist Silase Church cemetery	<ul style="list-style-type: none"> • high competition to have burial ground • only those who have burial land get the service • the vertical box is not affordable for poor people • solid waste disposal at Ba'ele Wold cemetery place • in proper use of tombs and monuments • shortage of burial land • considering cemetery as income source • giving more emphasis for spiritual service • poor cemetery design 	<ul style="list-style-type: none"> • poor institutional organization (Sebeka Gubae organization) • budget constraint • lack of clearly out-lined rules, regulations, proclamations and policies • lack of clear religious tradition about cemetery location • lack of appropriate planning and management in proper land management
2	Debire Antin Tekile Haymanot Church Cemetery	<ul style="list-style-type: none"> • the vertical box is not affordable for poor people • solid waste disposal • unwanted vegetation in burial ground • in proper use of tombs and monuments • shortage of burial land • considering cemetery as income source • giving more emphasis for spiritual service • poor cemetery design 	<ul style="list-style-type: none"> • poor institutional organization (Sebeka Gubae organization) and frequent change in members of the Sebeka Gubae • lack of clear religious tradition about cemetery location • lack of appropriate planning and management in proper land management • budget constraint
3	Kechene Municipal Cemetery	<ul style="list-style-type: none"> • soil degradation • lack of protection that is unfenced, unclean and vulnerable to vandalism • lack of available of extension areas for the development of cemeteries 	<ul style="list-style-type: none"> • its steep slope topography that susceptible for erosion • budget constraint
4	JemoKaran Kidist Silase Church Cemetery	<ul style="list-style-type: none"> • in proper use of tombs and monuments • unplanned burial system • lack of protection that is unfenced • disagreement in interest of managing cemetery 	<ul style="list-style-type: none"> • poor institutional organization • lack of awareness in the society • budget constraint

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

5.1. Conclusion

Addis Ababa is one of the rapid growing cities in the world. The city's horizontal and vertical growth is not proportional. The over all urbanization process together with infrastructural development creates scarcity of land in the city.

Among the major urban service in the city, cemetery is one of the crucial and the most attention seeking service these days in Addis Ababa. Most of the cemeteries of Addis Ababa are under the control of the EOC and a few of them are under the municipality administration. Those cemeteries under EOC are becoming full to their capacity .There are many cemeteries which have passed more than hundred years.

Other countries experience for instance the Greeks, Syria, Romans and the Early Christian cemetery, the Eastern Orthodox burial grounds and above all modern cemeteries of many other counties consider cemetery service as right and a clean, green and respected resting place of a deceased. As it discussed exhaustively under the review of literature the experience of the Oriental Orthodox Church also has shown the possibility of having cemeteries under the administration of Municipal level. Most of cemeteries in Addis Ababa are under Orthodox Church management. In Addis Ababa in the selected case study areas especially in those, which administered under the church cemetery, service was becoming not easily accessible and affordable by the society. More over those cemeteries that attach to the Orthodox Church do not well planned, managed, cleaned and most of the time they were places of waste disposal.

Among the critical factors that affect the urban cemetery service delivery, cemetery service does not considered as the right of all citizens. As per 1947 Proclamation No.91 and other Ethiopian Orthodox Church Regulations books such as the Qale Awadi, the Fitha Negest all assure that burial ground is a right of any citizen. More over the 1947 Proclamation limited the size of the burial ground per individual. But the case especially in the Orthodox Cemeteries that are under the church administration show that burial grounds are not based on the Proclamation even they do not conform to the rule and regulations of the Qale Awadi and the Fithiha Negest. In most case, in Orthodox churches

of the study areas attention have given to the spiritual services rather than the burial grounds. Had it been cemeteries have considered as a right of all citizens, we would not have been cemeteries with such poor status, in proper service delivery system, physically deteriorated areas and outrage the prestige of deceased in their resting place.

The second factor that affects cemetery service delivery in the selected study areas is that poor land use management. Both cemeteries of Cathedral Menibere Kidist Silase and Debire Amin Tekile Haimanot Church characterized by in appropriate cemetery land-use management, poor planning, improper use of monuments, huge tombs, and small houses made of metal or wood, cemented tombs and other unnecessary styles are common. Some times, there is no space among individual burial ground .Actually the Addis Ababa City Administration Beautification, Sanitation, Parking and Cemetery Agency set the distance among each burial ground to be 0.60 meter. Both cemeteries are overcrowded and have no burial space. The burial land allotment have not planned and organized to use the land effectively. Generally, the physical features of the burial ground show the existing poor cemetery status. Besides, the FDRE constitution under its article land is the people of Ethiopia and government but in EOC burial land allotment, violets the constitutional right of citizens. As cemetery has relationship with land, the church should give equal service for all its followers. Practically, in Orthodox Church the distribution of burial ground have variations, some have the chance to get extensive land and consider as their estate, the poor are fail in difficulties to have a small tract of land at the end of their life.

The other critical factor that affects urban cemetery service delivery in Addis Ababa is the lack of clearly out-lined rules, regulations, proclamations and policies about the establishment, management and planning aspect of cemetery that can help to solve interest of the EOC and Municipal. Thus, there is disagreement between the EOC and Municipal in cemetery planning and management.

As a result, cemeteries are over crowded and have not well vegetated. There are spaces that covered with plants and grasses unnecessarily. Some burial places also covered with dense plants and stones.

Finally, due to poor planning and management, cemeteries lack infrastructural services such as toilet, water, electricity and road except the Patriot cemetery of Cathedral .In addition they characterized by poor sanitation and unnecessary buildings.

Even though there are offices that consider cemetery administration under *the Sebeka Gubae* in EOC, it lacks institutional organizations or offices that work on the issues of cemetery in Orthodox Churches. Their attention was more towards collecting money from burial service and spiritual service. The frequent change in members of the *Sebeka Gubae* also hinders the sustainable cemetery management in Debir Amin Tekile Haymanot Church.

As a result, poor urban people who are living around Debir Amin Tekile Haymanot Church exposed to additional transport cost in order to burry deceased's corpse somewhere in Kechene Municipal Cemetery or other church cemeteries and some time out side out side of Addis Ababa.

Both cemeteries of Cathedral Kidist Silase and Debire Amin Tekile Haymanot Church are located in the core area of the city. Cemetery of Cathedral Menibere Tsebaot Kidist Silase Church is surrounded by major institutions while Debire Amin Tekike Haimanot Church cemetery is located in the busiest market center of Merikato and very near to residential areas. Both are incompatible with the existing environment.

The Orthodox Church cemeteries do not well planned and organized as compared with the Municipal cemeteries .The EOC lacks organized institutional capacity to follow up cemetery places. Besides there is lack of rules and regulations that codified in showing the authority of the *Sebeka Gubae* under the church to manage cemetery places.

Lack of well-organized body that follows up unwanted and religiously un-permitted tomb and monument designs in the church, lack of well-trained and skilled human power in relation with cemeteries service management in the Orthodox are also major problems. Gravediggers and monument workers are not trained and skilled about land management.

EOC lacks clear-strong evidences that can assure the exact location of cemetery places and the authorized body to manage cemeteries. Besides, other choices and possibilities not listed when cemeteries are full to their capacity. Even religious fathers also do not

have common understanding as to who manage cemetery places, about the reuse of the burial land space and the use and development of 'Fuka' or vertical box.

The social and cultural attitude of the people towards cemetery place also hindered the modern style of cemetery. For long years, the society assumed that once the deceased buried in cemetery places were untouchable.

More over there is unbalance relationship between the demand of burial space and death rate of the population. The existing cemeteries land space was limited and became beyond their capacity to give service. As a result, the service delivery was poor in its standard and became unaffordable by lower income people.

Absence of budget also affected the cemetery service delivery in Orthodox Church cemeteries. There was no budget allotment from the church for maintenance of cemetery places in Orthodox Church.

In Kechene Municipal cemetery, the problems were associated with soil degradation, poor fence at the back of the cemetery, insecurity and low number of cemetery workers because of capital constraint while the Jemo Karan Cemetery even if it was under the Municipal administration it was not well planned.

5.2. Recommendation

According to the field observation, the Focus Group Discussion that conducted with the prominent religious leaders, educators, EDIR executives, gravediggers and monument workers and an in-depth interview with concerned key-informants there is serious problem of cemetery service delivery in Addis Ababa.

The critical factors affecting the cemetery service delivery in Orthodox Church cemeteries were associated with planning and management issues and as a result, it affected the cemetery service delivery.

Taking measures to solve the existing problems with regard to the already established and newly planned cemeteries are mandatory. It would be sound to consider some of the following recommendations to minimize the existing problems of cemetery service and to bring a sustainable land use in cemetery for the future

A. Cemetery Management

The result of the study signified that cemeteries which were under the management of the Municipality were delivering a better service than those administered by the Church. Thus cemetery service should be more accessible if it is under the management of the Municipality. The spiritual service should be given by the nearby Church. More over, for proper land management, sanitation, human dignity and accessibility, it is suggested that cemetery to be under the administration of Municipality.

B. Citizens Human Right

The study magnified that burial place created a gap between the rich and poor people. Cemetery services were not accessible for poor people. The service was not considered as a right. Having burial place is a right for every citizen with out any disparity. As a right every citizen should get a plot of land which was set on the Proclamation No 150 of 1947.

C. Institutional Ownership

Most cemeteries were owned by religious organization. How ever, based on the result of the study it is better if cemetery should be owned by the government. It should be also possible to create a space for private sectors to own cemeteries and deliver the service in effective and efficient manner.

D. Policy Direction

The other gap that was observed in the study was in relation with policy. It should be essential to design policy in relation to legal aspect, sanitation, planning, cemetery design and location of cemeteries. For appropriate and sustainable cemetery service delivery in Addis Ababa a clear and practicable policy towards cemetery planning, management, service and design should play a vital role. The policy, rules and regulations should take the religious tradition of burial practices of the country in to consideration.

E. Shifting the Orthodox Cemeteries to Modern Burial Place

Except very few Orthodox cemeteries, most of them were not established with appropriate design, plan, and location to be accessible for all society. The study indicated the poor land management of burial land. Thus to make cemetery places sustainable in service delivery there should be a shift from the traditional way to modern cemetery management taking the standard of the Agency as a guide line.

F. A Small Business Centers around Cemetery Areas

One of the greatest problems of cemetery places was that finance constraint. Cemetery places can generate their own income so as to improve the service delivery. For instance, flower shops, post cards of mourning, preparing green areas that can be visited by interested persons and Internet access should be recommended.

G. Privatization of Cemetery Places

The experience of other countries shown that it should be possible to have private cemetery places by maintaining the cultural, sociological, religious background of the society for equitable and efficient service delivery.

H. Open Discussions between the Municipal and EOC

One of the root causes for the improper cemetery service delivery was the conflict in interest of managing cemeteries. Thus, to bring a sustainable solution with regard to cemetery service delivery there should be an open discussion between the government and EOC.

I. Developing Appropriate Rules and Regulations by EOC

There is a need to establish appropriate rules and regulations that can state the location of cemeteries in EOC based on the religious tradition of the Church. The various disagreements between the government and the EOC should be solved when the Church shows clearly the religious thought about cemetery management. In addition, the church should take the experience of other Oriental Orthodox Churches in to consideration. The rules and regulations can be used as a guide line. It should also takes the re-use of cemetery places and the ways of using vertical box in to account. Furthermore, it is ought to be important to consider the current urban development and shortage of land in Addis Ababa.

K. Establishing new Cemetery places in all directions of Addis Ababa

Most of the present cemeteries of Addis Ababa are located in prime land of the city. Some of them are located in business centers whereas others are not compatible with the existing institutions. The earlier cemeteries are not well planned. Thus, it should be advisable to have a new well designed and planned burial places in the city.

L. Applying Cemetery Relocation and Reuse Programs

The aged cemeteries are not compatible and integrated with existing urban development. Cemeteries those are not compatible with existing development need to be relocated. If the existing cemeteries are in appropriate location and full to their capacity, a reuse program can be put in to practice.

M. Encouraging Edirs and NGOs Participation in Cemetery Relocation and Reuse Programs

The participation of *Edirs* and NGOs in cemetery issues is very limited in Ethiopia. *Edirs* in most cases participate in the social and economical problem of their members. There should have some opportunities that invite various sectors to participate in cemetery programs.

N. Conducting Workshops and other programs to create awareness in the Society

There was unpleasant out look about cemetery places from the society. It should be better to encourage the society to have positive out look about the cemetery through various workshops and programs.

O. Conducting Research on Cemeteries

There was high gap in research on cemetery and related issues .Thus various scholars from different field of study ought to make research on these areas. Conducting research on areas of cemetery and urban development, cemetery management, cemetery planning, service delivery land management and others are very important to bring a sustainable change in urban cemetery service delivery.

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FOOT NOTES

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Annex 1

Addis Ababa University
School of Graduate Studies
College of Development Studies
Urban Development and Management Center

Check List for the Municipal and Orthodox Christian Cemeteries

This check list is prepared for academic purpose in Addis Ababa University for the fulfillment of MA Thesis in Urban Development and Management Center. The objective is to assess the factors affect urban cemetery service delivery in selected cemetery places of Addis Ababa.

I would like to thank you for your cooperation

I. Background Information

1. Name of cemetery _____
2. Date of establishment (E.C) _____
3. Location
 - a. Sub city _____
 - b. Kebele _____
 - c .Population size _____

II. Questions Related with Cemetery Service

4. What are the criteria to give burial service for citizens by cemeteries under your administration ?

5. In the average, how many burial services do you conduct per year?

6. How much money you charge for burial service?

i. If burying is by 'lisho' _____

ii. If burying is by 'dibe' _____

iii. If burying is by 'hawult' _____

v. If any other charges _____

7. Is the burial service is based on the community ability to pay?

Yes

No

8. If No, for question No 7 how do you tackle the problem when you encounter people can't fund to pay for burial place?

9. Do you allow giving cemetery service in a particular Orthodox burial ground for a person out side the denomination?

Yes

No

10. If No, for Question No 9 what is your ground not to give services for out side the denomination in a particular burial ground ?

A. Biblical

B. Other religious rule

C. It will consider as profane

D. Psychologically it does not acceptable by the society

E. If any other, specify _____

11. If your response for Question No 10 is Biblical, which article support burying out side once denomination to be forbidden ?

12. If your response for Question No 10 is religious rules, which rules do not allow burial of dead out side once denomination?

13. Do cemeteries those established for Orthodox deceased can give burial service for the same denomination for distant areas which are faced a problem of burial place?

Yes

No

14. If yes, for Question No 13 by what is your ground to allow burial service for those who come from distant areas?

15. If burial service for out side once denomination that are faced space is forbidden and allowed for distant areas of the same denomination; does this way of cemetery management is not against the equality of human right of getting burial place ?

Yes

No

16. If yes, for Question No 15 what would be the measures to be taken by religious organization to close this gap in the future?

17. If Yes for Question No 15 what is your legal or religious ground?

III. Questions Related with Cemetery Management

18. Currently many cemeteries in Addis Ababa are administered by religious organizations, what is your source of authority religious organizations to manage cemetery places ?

- A. Proclamations
- B. Religious rule
- C. No source
- D. If any other, specify _____

19. If your answer for Question No 18 is proclamation or religious rule, which article gives the authority ?

20. Do you support the transfer of once deceased skeleton from burial place for recycling purpose?

Yes

No

21. If No, for Question No 20 what is your reason to be against the transfer of once skeleton for recycling purpose?

22. What will be the contribution of religious organization to solve managerial problems of cemeteries in Addis Ababa ?

V. Questions Related with Cemetery Design and Physical status

23. Is there any complain from any side that is influenced by the impact of cemetery in your surrounding?

Yes

No

24. If yes, for Question No 23 which groups are affected?

25. If yes, for Question No 23 what are the major problems that are observed?

A. Environmental problem

B. Pollution

C. Sanitation

D. If any other, specify _____

26. Do burial places under your administration are equally accessible for distant for the society?

Yes

No

27. If No, for Question No 26 what measures are taken to solve such problems ?

28. What is the average burial land space for a person?

Per a person _____ m²

29. Is there variation in giving burial land space size?

Yes

No

30. If Yes, for Question No 29 what is the minimum _____ and maximum _____ burial land space size in m².

Annex 2

Addis Ababa University
School of Graduate Studies
College of Development Studies
Urban Development and Management Center

Check List for Group Discussion

This check list is prepared for academic purpose in Addis Ababa University for the fulfillment of MA Thesis in Urban Development and Management Center. The objective is to assess the factors that affect urban cemetery service delivery in selected cemetery places of Addis Ababa.

I would like to thank you for your cooperation

I. Discussion points Related with Cemetery Service

1. Does the Orthodox Church is providing appropriate cemetery service?
2. Does the burial service in Orthodox Church is affordable for the Society?
3. What are the critical factors affecting cemetery service in Orthodox Church?
4. In many Orthodox Church the vertical box 'Fuka' is introduced, Does this service is affordable to the people ?

II. Discussion points Related with Cemetery Management

5. Are there cemetery service management problems in Orthodox Church?

- If there are cemetery service management problems, what are the major problems?
- By whom cemeteries shall be managed in the future?
 - a) 'Sebeka Gubae'
 - b) Municipality
 - c) Private sectors
 - d) Cemetery Management Board

III. Discussion points Related with Cemetery Planning

6. Do you support if it is planned cemetery service delivery to be privatized?

7. Are there are graveyards in Orthodox Church which are very close the church and other public urban services?

8. If there are graveyards very close to the Orthodox Church other public urban services, do you support if exhumed and in grave mass 'Dipo'?

V. Discussion points Related with Cemetery Design, Physical Status and facilities

9. What are the major cemetery design problems in Orthodox Church? physical status facilities such as water, electricity, pedestrian road.

10. What will be the result if cemeteries are designed in the form of memorial parks in urban centers ?discuss form different direction

Annex 3

Check List for Field Visit (Cemeteries)

Name of cemetery _____

Location

Sub-city _____

Kebele _____

Spatial Size Approx. _____ m²

- Infrastructures:-
 - Electricity _____
 - Water _____
- Access Major Road _____
 - Arterial Road _____
 - Sub arterial _____
 - None _____

Note

- Environment _____

- Physical Problems (location with other built environment)

- Availability of Space _____

- Physical Problems (Church location with surrounding built Environment)

- Other relevant issues _____

Annex 4 Definitions of Terms

Arcade-A structure composed of a series of arches supported by columns.

Apostasy- The act of abandoning a party or cause

-The state of having rejected your religious beliefs or your political party or a

Barrows - A heap of earth placed over prehistoric tombs.

Benevolence- An act intending or showing kindness and good will

-An inclination to do kind or charitable acts

- Disposition to do well

Catacombs -An underground tunnel with recesses where bodies were buried (as in ancient Rome)

Columbarium- A niche for a funeral urn containing the ashes of the cremated dead

Commemorative -Intended as a commemoration

Crematorium- A furnace where a corpse can be burned and reduced to ashes

A mortuary where corpses are cremated

Niches- An enclosure that is set back or indented

- A small concavity

- A position particularly well suited to the person who occupies it.

Ossuaries -Any receptacle for the burial of human bones.

Posthumous- Occurring or coming into existence after a person's death.

Plaque- A memorial made of brass.

Praxis-Translating an idea into action

Sacrilege- Blasphemous behavior; the act of depriving something of its sacred character

Sepulcher - A chamber that is used as a grave.

Urns- A large vase that usually has a pedestal or feet.



Annex 5 OPERATIONAL WORDS

Cemetery-It is a place regularly an enclosed area of land in which dead bodies buried

The study used the word cemetery for all burial grounds that were located near to or far from the church.

Graveyard- The word graveyard was used particularly for burial grounds around church.

