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**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF DEVELOPMENT STUDIES
TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM**

**PRACTICES OF RELIGIOUS TOURISM DEVELOPMENT AT ADADI
MARIAM ROCK HEWN CHURCH, SOUTH WEST OF ADDIS ABABA**

**A Thesis Submitted to the Center for Environment and Development
Studies, Tourism Development & Management Program for Partial
Fulfillment of the Requirements for the Degree of Master of Arts in
Tourism Development and Management**

By: Yamlaksira Tsegaye

Advisor: Tesfaye Zeleke (Ph.D.)

ADDIS ABABA, ETHIOPIA

FEBRUARY, 2021

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DEPARTMENT OF TOURISM DEVELOPMENT AND MANAGEMENT

This is to certify that the thesis entitled “Practices of Religious Tourism Development at Adadi Mariam Rock Hewn Church, South Western Ethiopia” submitted in partial fulfillment of the requirements for the Master of Arts Degree in Tourism Development and Management, has been carried out by Yamlaksira Tsegaye ID. No GSR/1139/11. We recommend that the student has fulfilled the requirements and can submit the research to Tourism Development and Management Program.

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DECLARATION

I, Yamlaksira Tsegaye, declare that this work entitled “PRACTICES OF RELIGIOUS TOURISM DEVELOPMENT AT ADADI MARIAM ROCK HEWN CHURCH, SOUTH WESTERN ETHIOPIA” is the outcome of my effort and study and that all sources of materials used for the study have been duly acknowledged. I have produced it independently except for the guidance and suggestion of the research advisor. This study has not been submitted for any degree in this University or elsewhere.

By: Yamlaksira Tsegaye

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Date: _____

This thesis has been submitted for examination with my approval as a University advisor.

Name: Tesfaye Zeleke (PhD)

Signature: _____

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ACRONYMS

ARCCH – Authority for Research and Conservation of the Cultural Heritage

ESTMP - Sustainable Tourism Master Plan for Ethiopia

ETB- Ethiopian Birr

GDP – Gross Domestic Product

MICE – Meeting, Incentive, Conferencing, Exhibitions

MOCT – Ministry of Culture and Tourism

SPSS- Statistical Package for Social Science

UNECA- United Nation Economic Commission for Africa

UNESCO - United Nations Educational, Scientific and Cultural Organization

UNWTO- United Nation World tourism organization

WEF – World Economic Forum

WTO- World Tourism Organization

WTTC- World Travel and Tourism Council

Abstract

Religious tourism is a form of tourism in which tourists are engaged initially for religious purposes and it expresses the desire of people to move from their place of residence to another place they considered as sacred. This thesis focuses on assessing the practice of religious tourism development at Adadi Mariam Rock-Hewn Church, southwest of Addis Ababa. This study applied a cross-sectional research design in line with a mixed research approach. The researcher used both primary and secondary data. The primary data was gathered using interview for 9 key informants from Oromia Bureau of Culture and tourism staffs, Woreda tourism bureau staffs, community elders, church administrator, Self-administered questionnaires' was prepared for 163 local and foreign tourists using non-probability purposive sampling, the data collection from foreign tourists was taken place through email, a personal observation was undertaken with the help of the checklists which focuses on checking the tourism services and products available at Adadi Mariam, checking the tourist facilities and infrastructures. The data was analyzed using Narrative and thematic types of data analysis. The findings of the study showed that Adadi Maraim Rock Hewn church is a destination that can attract religious and non-religious tourists; the church has spiritual tourism resources that attract tourists to the destination. But religious tourism in Adadi Mariam has been less developed due to the following challenges; poor infrastructure, lack of coordination among stakeholders and concerned bodies, less attention given to the destination, lack of awareness, limited diversification of tourism products and services, and focuses on a single tourism product, lack of digital promotion and limited technological infrastructure, unwise resource conservation were among the challenges. Therefore, it's recommended that the relationship between stakeholders and concerned bodies should be improved, Infrastructural development would be the key, product diversification is necessary and wise conservation is needed.

Keywords; Religious tourism, Adadi Mariam Rock Hewn Church, Tourist infrastructure and facilities, Tourism Products and Services

CHAPTER ONE

INTRODUCTION

1.1 Background

Tourism creates jobs, drives exports, and generates prosperity across the world. The sector, comprised of a wide range of industries, aims to serve and support domestic, international, business and leisure visitors (WTTC, 2018). Tourism and religion are historically related through the institution of pilgrimage, from which modern tourism developed (Fleischer, 2000).

Tourism is an industry that is located within the consumption economy, where the tourists consume a multiplicity of services and products at the tourism destination area, whereas the primary drivers of many economies have been production economies (Simon, 2010). Tourism is able to create the opportunities that will make small and medium enterprises flourish. The majority of businesses in tourism are small and medium enterprises that are the main creator of jobs in the economy (Nicolaidis, 2016).

Religious tourism is one of the oldest and most important forms of tourism in the world in terms of volume and frequency of incidence (Rinschede, 1992). It expresses the desire of people to move from their place of residence in another place they consider sacred (Dimitrios et al. 2019). Religious tourists seeking contact with the divine, to fulfill a vow or participating in some religious events (David, 1971). It's a form of tourism, in which the participants engaged initially for religious reasons. Indeed believe that religious tourism is subclass of cultural tourism, highlighting the fact that the participants in organized pilgrimages often have an extra day to visit selected attractions (Panoraia et al., 2015).

Wallace (1996), religious tourism can bring the exchange of cultural achievements and crates brotherhood feelings of peoples. The peace which is spoken purely Christian is established and guaranteed through this contact of tourists or pilgrims from other countries (Rodosthenous, 2018). It is therefore considered as an obligation of the state and the church work together and come helpers so, religious tourism and tourism not limited only to financial move, but at the same time is a moral, cultural and intellectual movement and development, by movement of people, helps develop and intensification of social and cultural relations (Butler & Airey, 2013). The theme of religious tourism falls under the general and sustainable tourism development of

alternative tourism, special interests tourism and respect for sacred places (Timothy & Nyaupane, 2009).

According to Koritos (2010), increased affluence amongst the world population has also fuelled demand in religious tourism pilgrimage and subsequently, religious and non-religious agencies promote, sell and arrange pilgrimage tours, and are a very lucrative market. Fox (2008) adds that, whilst there exists a strong presence of penitents and pilgrims within the religious tourism industry, there are many other people who participate in faith-based journeys who specifically look to combine a vacation with their religious travel. Liebelt (2010) asserts that religious tourism has grown in part as a result of people of faith finding ways where they integrate their beliefs into their daily lives as well as the success of faith-based films, books and other events. The journeys of such people often resulted in both positive and negative economic outcomes, socio-cultural, political as well as environmental implications on the host destination (Collins, 2010).

According to Fleisher (2000), the economic benefits associated with religious tourism are greater than those associated with other segments, as pilgrims and other religious tourists are avid buyers of religious souvenirs. Moreover, religious tourism's development can enhance the maintenance and preservation of cultural heritage. Tourism and even the religious tourism, also offers the opportunity to reduce prejudices, promote a change of mentality and can bridge cultural differences through contact with other cultures. The economic benefits of religious tourism and the opportunities it provides for the development shows increasing attention of national tourism policies, many organization and associations. Religious tourism can be further strengthened internationally, since tourism destination regions except religious monuments have and other tourist resources.

Famous religious sites in Ethiopia have been mostly visited and known for their historical and archaeological value than for their religious importance; for instance, Axum and Lalibela. Only religious festivals such as the True Cross and Epiphany are being promoted for their religious tourism importance. However Ethiopia's religious tourism potential is not well studied and it has not yet gained much attention by either the government or the people (Engdu, 2019).

Adadi Mariam is a rock hewn monolithic church located southwest of Addis Ababa; it's believed to have been built in the 12th C (Daniel, 2007). Adadi Mariam is one of the destinations that

could generate so many tourists and foreign currency to the country, due to less attention given to the destination it's just a church that local peoples travel to celebrate religious holidays. The destination has the potential to drag so many tourists if it's promoted and developed (Samuel & Degsew, 2014).

1.2 Statement of the Problem

Tourism is one of the world's leading industries in the global economy and is mostly promoted for its economic benefits across all countries (Henama and Sifolo, 2014). As a country, Ethiopia has a lot of cultural and spiritual attractions belonged to the Ethiopian Orthodox Churches and the Ethiopian people. Which can attract local and foreign tourists to a destination however, like other forms of tourism religious tourism in Ethiopia won't even know as a foreign currency earner, if Ethiopia used religious tourism as a form of tourism the religious tourism only can generate dozens of foreign currency which is an issue currently. A lot of researches have been studied, articles have been written but when it comes to properly using the tourism resources Ethiopia is fewer earners in Africa. Most of the African countries that economically poor tend to focus on tourism because they get it that tourism and foreign currency is the tool to combat poverty (Dagnachew, 2019). Most of people's gets that tourism can improve a nation's economy. But when it comes to developing it they can even try to develop the sector from the foreign currencies gained by tourism. In Ethiopia the money gained from tourism will not be used to develop it. Tourism can benefit its self and other sectors. As sector tourism has been facing challenges it's due to low government attention, giving low attention includes knowing all the benefits but afraid to take in the outcomes. Changes will never show improvement if risks not taken and walking forward to it (Beyene, 2018).

To develop a certain destination a proper management is needed. The destinations only won't do a thing so in order to develop it; The first thing the destination need to have is attraction, attractions could be anything which have the potential to attract so many tourist to it, secondly tourism services which includes hotels, tour operators, travel agencies and tour guide services, thirdly touristic facilities like accommodation, recreational facilities, souvenir shops etc. fourthly tourism infrastructures like transportation. The last aspect is challenges are things that hinder a development of a destination (Dagnachew, 2020).

Religious tourism is a type of tourism that motivates peoples by faith or religious purposes. As other form of tourism religious tourism a foreign exchange earner. It benefits the sector directly or indirectly. Directly it generates income from tourists and creates job opportunities for peoples (Kasim, 2011). Religious tourism in Ethiopia is not well studied and developed.

The previously conducted research works mainly focused on the challenges and potentials of religious tourism development (Dagnachew and Engdu, 2019; Ermias, 2013; Abubeker and Kiyar, 2019; Dagnachew, 2020). Berhanu (2013) conducted a research on religious tourism development, the case of Lalibela town, Amhara region. The findings focused on mechanisms that help to promote opportunities and minimize the challenges of religious tourism development, by analyzing the ways in which religious tourism can serve as a tool in conserving heritages, empowering communities and bringing sustainable development.

Another study conducted by Gebreslase and Gebreyesus (2019) entitled with religious places as a tool for adventure tourism development in Tigray, Ethiopia. The findings pointed out the potentials of mountain adventure religious tourism in Tigray's monasteries like Abune Selama, Abune Yemata, Mariam Qorqor and Abune Daniel, and Debre Damo. It focused on using the religious tourists as adventure tourism sites because the land settings that all the monasteries are very inaccessible areas, the visitor activities could be done in all of the monasteries. the destination has the potential that attract local and foreign tourists that attract the activities like climbing and trekking to the sites makes that made them to enjoy adventure tourism.

The researchers did not address a very comprehensive scope of the practice of religious tourism development in Ethiopia in general that in line with the basic tourist facilities and infrastructures and tourism products and services. This shows that there is a gap in studying the practice of religious tourism in Ethiopia which needs to be supported with a study and evidences.

This place was chosen by the researcher because the place is ancient and it's the only Rock Hewn church found in southern part of Ethiopia. The fact that it was established by king Lalibela can be the motive for religious tourists to visit the destination. So, the researcher chose the destination because it's not well known and studied. Hence the gap of the study was filled by assessing the tourist facilities and infrastructures, identifying the tourism products and services in the area and by studying the challenges with a very broader scope.

1.3 Research Questions

The researcher questions were focused on studying the practices of religious tourism development at Adadi Mariam Rock Hewn Church. The research question was:

1. What are the main tourism products and services?
2. Are there tourism facilities and infrastructures?
3. What are the main challenges that undermine the tourism development?

1.4 Objectives of the Study

1.4.1. General Objectives

The general objective of the study was to study the practice of religious tourism development at Adadi Mariam Rock Hewn Church

1.4.2. Specific Objectives

The specific objectives of the study were:

1. To explore the tourism products and services
2. To describe the tourism facilities and infrastructures
3. To identify the challenges to the tourism development

1.5 Significances of the Study

This study was undertaken to propose intervention domains for religious tourism development at Adadi Mariam. This study has significance for different groups listed below:

For tourism sector: this study hopefully gives concrete evidence for the sector to understand the main basic challenges and opportunities of a tourism sector around religious tourism destinations and sites.

For policy makers:-the study puts basic findings of religious tourism development so it helps the policy makers to adjust their way forward to tourism development.

For the government: This study indicates the gaps for the development of religious tourism and the challenges that the industry has been faced. It uses the government to measure his decisions towards the development of tourism and come up with solution by doing some adjustment in the formation.

For tourism stakeholders: the study focuses on developing religious Tourism development. The researcher found the problems the destination had with stakeholders. And put the possible ways that the stakeholders take part in developing tourism with service and facilities and to invest on them.

For researchers: This study indicates the gap of the issue for the researchers who want to conduct further research in the future at different level. This study can be used as a data for researchers who want to study the same issue.

1.6 Scope of the Study

Spatial scope; - geographically the study was limited at Adadi Mariam Rock-Hewn Church, south west of Addis Ababa. Which located 66km south west of Addis Ababa in Qerasa n Kodaltitit farmer association, the capital is Leman.

Thematic scope; - thematically it focused on assessing the practice of religious tourism at Adadi Mariam Rock-Hewn Church, south west of Addis Ababa.

Target group; the target groups of the study were the concerned bodies; Oromia tourism bureau staffs, Woreda tourism staffs, community elders, the church administrator and local and foreign tourists that came to Visit Adadi Mariam.

Unit of analysis ; methodologically the researcher selected the mixed research approach that enables the researcher to use both qualitative and quantitative analysis. It focuses on studying the tourism product and service, the infrastructure and facilities and the challenges that hinders the development at Adadi Maraim.

Temporal scope; the data gathering has been conducted in different days in order to get the data from the key informants of Oromia tourism bureau, the 2 key informants were interviewed on June 3, 2020 From the Woreda tourism bureau on June 16, 2020 for the church administrator and community elders on June 20, 2020for the tourists that data was gathered on annual festivity of Saint Mary between August 23-24, 2020 for 2days and between December 27-30, 2020 for 3 days.

1.7 Limitations of the study

While conducting this study, the researcher faced some problems. Firstly Lack of organized and documented at the destination like (tourists records, number of tourist arrivals) and unwillingness to give the desired data. Secondly lack of enough time and data because of the COVID_19 pandemic the researcher found it difficult to find data needed for the research as planned on the proposal this effect forced the researcher not to cover all the target sample size to get the data as planned.

1.8 Organization of the Study

This study organized in five chapters, the first chapter deals with background of the study; what religious tourism meant statement of the problem; why this need to be studied, the overall objectives of the study, significance, scope of the study and limitations faced undertaking the study. The second chapter deals with reviewing theoretical and empirical literatures. Chapter three describes the study area and the methodologies applied in the study. Discussion and analysis were included in chapter four. Finally the fifth chapter includes conclusion and recommendation.

CHAPTER TWO

LITERATURE REVIEW

2.1 Tourism

The tourism industry's contribution to the world economy has grown so fast in recent years that it has become one of the leading foreign exchange earners for many countries (UNWTO, 2017).

2.2 Religious Tourism

Religious tourism is directed to visit important religious sites. The main motivation for travel is to meet the spiritual, and religious needs of people involved in this kind of tourist travel (Olsen, 2006). But the motivation for travel may be exploring the culture of other nations, or other religion, exploring sacred objects (Stoddard, 2014).

According to (Mathieson, 2006), Religious tourism is one form of tourism which has existed for a long time, with billions of people across the world being members of different faiths and thus, travelling to participate in religious pilgrimages or other religious purposes, whilst religious pilgrimages have remained a major part of religious tourism. Butler (2003), there has been a recent shift in focus of religious tourism, with other religious places such as cathedrals and churches becoming increasingly popular as tourist attractions and places of worship simultaneously. Religion and tourism share a very close relationship where in religion motivates people to travel, and where religious spaces serve as attractions for the visitors. Henderson (2011) argues that the religious sites provide a strong motivating force for travel and a source of tourist attractions which ultimately attracts those who are devout spiritual visitors as well as those with a far more casual interest in the sites.

Religious tourism is a form of tourism which aims to quality and sustainable development (Wright, 2007). It mentions special emphasis on conservation, revitalization and development of religious and historical monuments for the creation of tourist flows (Olsen, 2006). Pilgrimage will continue to be an important motivation for peoples and it's usually associated with religious and historical value of monasteries or churches, religious celebrations and various historical events (Butler & Airey, 2003). It can be strengthened internationally if the areas of the tourist destination arrange various tourist resources apart from religious monuments (Dimitrios et al. 2019).

According to estimates by the UNWTO (2018), 300 - 330 million tourists visit the most important religious monuments in the world every year. Approximately 600 million national and international religious trips made globally. These are particularly important trips, as not only contribute to the economic development of a place but also mutual understanding and respect between different cultures. The religious tourism is the fastest growing tourism product since 2007 (UNWTO, 2014).

2.2. Pilgrimage

A pilgrimage is a journey or search of moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith (Wallace, 1996). According to Greenia(2018), Pilgrimage is a journey or search of moral or spiritual significance. It could be made to a sacred place as an act of religious devotion or to pay homage or a quest for purpose. It could also be the intentional search for the holy land of our souls. Brandon (1970) involves in the pilgrimage three factors: sacred place, the attractiveness for individual or mass, specific goal or achievement of some spiritual or material benefit. The term pilgrimage is used in the following three cases (Crim, 1981). First, as an 'internal pilgrimage', 'soul travel' throughout the life cycle, from the beginning of spiritual growth to maturity.

Secondly, literally a pilgrimage to a holy place, as a form of faith itself. This trip can literally be called 'extroverted mysticism' and finally, every trip to a local shrine is a pilgrimage to the extent that it operates on a scale of transformation or growth and experience of the sacred and the new community, which generally provides a pilgrimage. These definitions provide a conceptual meaning of the pilgrimage, but they lack the elements necessary to distinguish pilgrimage from other types of travel. Taking into account the vagueness of the above definition Stoddard defines pilgrimage as an event that is in relation to local travel by increasing the number of visitors to the holy places, as an act of religious devotion (Stoddard, 2014).

Singh (2005), Pilgrimage to the forgiveness of sins, sometimes for punishment for crimes committed, and mostly due to the execution of a covenant. It is in their nature, most often, redemptive, or path to redemption, and is connected with renunciation and sacrifice. A pilgrim asks well, in fact, as a reward for carried effort (Rebic, 1992).

According to Oral traditions, the establishment of Adadi Mariam church is also related to the coming of one of the most prominent saints of the Ethiopian Orthodox Tewahdo Church, Abune Gebre Menfes Kedus, from Egypt to Ethiopia. Before the journeying to the central region of Shewa near Mount Zequala and founding a monastery there, it's believed that saint Abune Gebre Menfes Kidus, stayed in Lasta with king Lalibela. Then he went to mount Zequala where his monastery is found. After some years later king Lalibela went to receive blessing from Abune Gebre Menfes Kidus. While they were visiting the monastery together, Lalibela saw a tent in a light and Saint Mary with her Baby in her arm on top of it and white doves coming up and down for missions from the monastery to the western direction which is the present location of Adadi Mariam rock-hewn church. Then, king Lalibela went to construct the church on the area and started to work. It is during the 12th century. Work continued on the area until St. Lalibela had another vision that tells him to move back to his homeland of Lasta, upon which time he ordered the Tabot of Saint Mary to be placed into the church and consecrated immediately (Daniel, 2007).

2.3 Tourism Products

According to Philip (2002), a product is anything that can be offered to a market for attention, use or consumption. It includes physical objects, services, personalities, place, organizations and ideas.

A tourism product is the range of activities and experiences that people get while travelling that consist of a variety of components such as natural and man-made resources, tourist attractions, etc.(UNWTO, 2017).These products are used to satisfy tourists' leisure or business needs at places other than their own usual place of residence (Jung, 2018).

Tourist product defined as the total bundle of functionally inter dependent tangible and intangible elements that enables the tourist on the one hand to engage in a specific activity at one or at several consecutive destinations (Peter,1989).and on the other hand to facilitate the transition to the destinations and the social reproduction during the trip. As a carrier of benefits, the tourist product satisfies both the primary and secondary tourist needs (Koutoulas, 2004).

According to David (1971), the tourist product focuses on facilities and services designed to meet the needs of the tourist. It can be seen as a composite product, as the sum total of a

country's tourist attractions, transport, and accommodation and of entertainment which result in customer satisfaction. Attractions are elements in a product that determine the choice made by tourist to visit one particular destination rather than another (Bhupender, 2017). Tourism products have a different features unlike other products the first one is intangibility they can't be touched they experienced, second Immovability tourism products can't be moved from place to place tourist go to the destination to visit them, thirdly Inconsistency – tourism products always differ and are affected by numerous factors like weather conditions there are peak and lean seasons on tourism that tourist highly visiting the destination and lean season that a little number of visitors goes to a visit etc.(Health,2001).

2.3.1 Attraction

A tourist attraction is a permanent resource which derives all or part of its income from visitors and which is managed for the primary purpose of leisure and visitor enjoyment (Richards, 2010). Tourist attractions, both manmade and natural, are the core components of a region's tourism product. Without attractions there is no need for other tourism services. It would be fair to say that without attractions, tourism as we know it would not exist (Benckendorff, 2001).

2.4 Tourism Services

Services are deeds, performances and processes provided or coproduced by one entity or person for another entity or person (Ashworth, 1990). This definition of service includes both core service and physical goods provided suggesting that all products and physical goods are valued for the inherent service they provide and that the value derived from physical goods is really the service provided by the goods not the good itself (Zeithaml et al, 2009).

Services are immaterial goods characterized by the fact that production and consumption coincide; they are primarily intangible, making it impossible to stock services in the same way one would store goods (Cronin and Taylor, 1992).Tourism services are all those functions that a visitor might or might not be able to do for him or herself but in all cases choose someone else to do it for them (Brown, et al 2013).

Tourism services and products are often pictured as 'bundles' of single service components. This bundle consists of the following four features: supporting facility, facilitating good, explicit service and implicit service (Fitzsimmons and Fitzsimmons, 2001)

2.4.1 Hotels

A hotel is an establishment that provides paid lodging on a short-term basis. Facilities provided may range from a modest-quality mattress in a small room to large suites with bigger, higher-quality beds, a dresser, a fridge and other kitchen facilities, upholstered chairs, a flat screen television and en-suite bathrooms. Small, lower-priced hotels may offer only the most basic guest services and facilities (Ritchie, 2000). Gunderson (1996), larger higher-priced hotels may provide additional guest facilities such as a swimming pool, business center (with computers, printers and other office equipment), childcare, conference and event facilities, tennis or basketball courts, gymnasium, restaurants, day spa and social function services. Hotel rooms are usually numbered (or named in some smaller hotels) to allow guests to identify their room. Some boutique, high-end hotels have custom decorated rooms. Brown (2002), some hotels offer meals as part of a room and board arrangement. In the United Kingdom, a hotel is required by law to serve food and drinks to all guests within certain stated hours. In Japan, capsule hotels provide a tiny room suitable only for sleeping and shared bathroom facilities (Nadkarni, 2017).

2.4.2 Travel Agency

Travel agency is a confidential seller/ public service that present tourism related services to the public on behalf of dealers like hotel, package tour, railways, rentals car, airlines, and airlines (Mike, 2013). Karla (2019), for people who are not very familiar with the area they are visiting, tourists especially, vacation packages are ideal as everything has already been chosen for them. Because travel agents are selling services provided by another company, they never have anything in stock, so to speak. Travel agents are essentially a third party to the transaction. They help the traveler connect with the right companies for an enjoyable vacation or business trip (Alcocer, 2020).

2.4.3 Tour Operators

According to David(2017), tour operator is a company that bundles its own services and / or the services of third-party service providers such as hotels, airlines and car rental agencies to marketable tourism offers such as package tours or building block trips and provides for their marketing. A tour operator controls, books and devises the whole trip (Jetlin, 2019).Tour operators are companies that specialize in the manufacture of tour packages. Tour operators put together the components of a tour and manage the tour (Morrison, 2018). Bartlett(2014)Putting

together the components of the tour involves putting together the itinerary, tour planning, contracting and booking of individual components of the tour package (accommodation, transport & guiding). Managing the tour involves providing guide services, transportation and coordinating the tour logistics (Kishore, 2018).

2.4.4. Tour Guide Service

Tour guide services engaged in as part of a gainful business activity cover the detailed on-site presentation and introduction of attractions significant from a tourism point of view and other sites to visitors as well as the provision of related information and, as the case may be, assistance for visitors in the interest of their guidance and orientation in a place which they are not familiar with (Pond, 1993). According to Jonathan (2011), the activity may be pursued as a private individual or as a corporate entity; however, a corporate entity may only engage in this activity if the business organization itself has a member or employee who satisfies the qualification requirements determined by law. The fundamental regulations equally apply to private individuals and business organizations in the licensing and reporting procedures (Ruitenberg, 2012).

2.5 Tourist Facilities

According to Eagers and McCool (2002), tourist facilities mean facilities that are provided for tourist in a certain destination for tourists or visitors such as restaurants that tourists enjoy local and international foods and drinks. Souvenir shops that sells things which are beautiful and locally made that made a tourist to remind of a destination visited. That include scarfs, t-shirts, sculptures, cups presented in the shop that the tourist gets from the certain destination (Boers & Stuart, 2017). Recreational facilities that the destination provides for tourists to add extra satisfaction to the tourists it will include night clubs, theater, spas etc. that doesn't include a hotel and tourist accommodation (Warnken, 2002).

2.5.1 Accommodation

Accommodation is one important part of tourism industry (Munt, 2013). Where ever people make a trip they need a place to sleep. Ricky (2016), as time has passed, a lot of improvements and facilities have been added to make accommodation services comfortable. High standards and comfortable accommodation services give support to popularize the destination (Poudel, 2013). There are different kinds of accommodation services offered according to the purchasing

capacity and interest of customers. Accommodation does not directly allure tourists but it plays a vital role to support tourists to choose or recommend the destination (Osborne, 2017).

2.5.2. Recreational Facilities

Recreation is defined as a pleasurable, socially sanctioned activity that restores the individual, concomitant with the experience of leisure (Jafari and Xiao, 2016). Recreational activities that visitors undertake may include different specific indoors and/or outdoors actions (Tribe, 2012).

Recreational facilities are an integral part of physical infrastructure which is an indispensable pillar of overall economic and tourism development (Thomas, 1970). Recreational facilities are mostly organized, provided and developed in the context of public and commune pool resources, which implies government and public sector involvement and provision (Buckley, 2000). Along with hotels and other hospitality facilities, a recreational facility boosts tourism development mostly by raising the attractiveness and competitiveness of a destination. Tourists expect facilities in their chosen destination to be comparable to what they enjoy at home, especially those that have become the essential element of everyday life recreation (Murphy et.al. 2000).

2.5.3. Souvenir Shops

Souvenir shop is a store primarily selling souvenirs, memorabilia, and other items relating to a particular topic or theme (Weerawan & Auntika, 2018). The souvenir is an important component of the tourist experience with most tourists bringing back mementos and souvenirs as evidence. People like to be reminded of special moments in their lives and to hold evidence of those special moments (Hugh, 2010). Shopping is a major tourist activity with souvenir purchases forming a significant component of the shopping expenditure (Lehto et al. 2004).

2.6 Tourism Infrastructures

Tourism infrastructure is a range of devices and institutions constituting material and organizational basis for tourism development (Maksim, 2019). It comprises four basic elements: accommodation facilities, food and beverage facilities, accompanying facilities and communication facilities (Panasiuk., 2007).

According to Gunn (1993), tourism infrastructure is the basis of tourism development and utilization of existing destination resources. Tourism infrastructure includes a large number of services, necessary to meet the needs of tourists and increase satisfaction during their stay at the

destination (Petrova et.al, 2018). Tourism infrastructure can be regarded as the physical elements that are designed and erected to cater for visitors. The strong relationship between tourism development and infrastructure has been theoretically established by a number of authors (Iweka, 2014).

Tourism infrastructure includes ancillary and complementary facilities, equipment, systems, processes, and resources necessary for the functioning of every tourist destination. This primarily includes roads, railways, airports, and the like, which make a tourist destination accessible for tourists (Matthew, 2016). In addition, infrastructure includes health care systems, services, and public services. Building on infrastructure, superstructure includes building facilities, which exist only because of tourism activities (Popescu, 2011). Tourism infrastructure is the basis of tourism development, as well as a base for utilization of destination resources (Egorov & Terebova, 2014). The importance of tourism infrastructure is reflected in the fact that it can contribute to increasing the efficiency of production and distribution of tourism services (Crouch 2005).

2.6.1 Transportation

Transportation has a vital role in the tourism industry (Mdusm, 2016). People travel from their residence to the destination for various purposes and there need a transportation service, transportation service connects travelers to the preferred destination. People can choose the modes of transportation according to their budget, time and interest (Rajamani & Rizal 2013).

2.7 Challenges

A certain tourism destination faces different kind of challenges that hinders its development these challenges makes a certain destination to grow slow (Hall, 2010). Tourism industry challenges are common in all the countries the first challenge is a low attention given by the government Fletcher (2008), in developing countries the concept of tourism is still growing due to this fact the government gives little attention to the sector, Lanouar (2019), secondly there is low employment or low working force in the sector peoples doesn't want to join the sector because it's a low-wage employment. Peoples believe that they put too much of the forces in it but they receive less amount from it. Thirdly safety and security are one of the biggest concerns of tourists while traveling (Wilkis, & Watson, 1999). Until lately, safety and security issues had never been concern of pilgrims, it is now being changed to gaining of concern by religious tourist.

Political instability and civil war are other factors that impede tourism development. Political instability affects all sectors because when there is political instability, there is no peace and stability (Neumayer, 2004). If peace and stability are not there it's hard for the peoples to live in and to think for the future (Faulks, 1999). Like other sectors tourism sector will be affected, when tourists decide to visit a certain country their decision affected by different factors political instability is the basic factor to drag or push visitor. Peoples don't want to visit a destination which is known for killing of innocent lives, robbery, rapping etc. Their aim is to relax and explore new things not to die there (Perrow, 2011)

2.8 Empirical Literature Review

Those who identify themselves in sacred places as religious tourists and pilgrims display remarkable loyalty to such sites and destinations. On this basis, religious tourism has potential effects on the economic and cultural development of destinations that exhibit some religious component (UNWTO, 2017).

Religious tourism is one kind of special interest tourism, which usually involves the followers of particular faiths visiting locations that are considered holy sites (Wallace, 1996). Religious sites are not only visited by the pilgrims but also visited by non-religious tourists since they have cultural, historical and religious significance (Rinschede, 1992). Most niche of tourism industry is directly affected by economic instability but this religious tourism is less affected by these economic issues because the reason for travelling is very strong and it plays a very important role in their lives so money does not play a very vital role to stop from visiting a destination (Chrysanthi, 2015).

Religion and tourism are interlinked with each other. The pioneer form of tourism was in the form of visiting religious pilgrimages such as Christians travelling to Jerusalem and Muslims to Mecca (Frank, 2002). Religious pilgrimages have always been one of the dominant factors for motivating people to travel (Butler, 2013). Tracing back to the religious history it is found that major religions have globally stimulated tourism as a foundation for spreading their own religious beliefs (Raj & Morpeth, 2007).

2.8.1 Experiences in in the World

Panoria et al.(2019), conducted a survey on Religious Tourism in Greece and regional development at Samos Island. The survey result showed religious tourism is not developed compared to the ideal development could present this special form of tourism on the island of Samos. And the development of religious tourism on the island of Samos can be combined with the components of cultural tourism such as: archaeological sites and archaeological monuments - museums, folklore -ethnographic data, historical libraries, customs, festivals, traditional festivals, artistic events, architectural monuments, surviving natural and artificial beauty monuments. The Samos islands have been facing challenges in development of religious tourism. Firstly lack of general tourism promotion of the island, incomplete appropriate infrastructure and little cooperation between all actors that have direct relevance to tourism development.

Another study by Eddy et. al(2014), conducts about the religious tourism development in Croatia and the factors that hinders the development of religious tourism in Croatia. The challenges are Croatia is not recognized in the international tourism market as a destination for religious tourism, coordination of stakeholders (religious communities, partners of tourism, tourist boards) is not at a satisfactory level and tourist destinations are not adapted to the needs and demands of religious travelers. And, the products of Croatian tourism investment in the range of innovative products, religious sites and a network of pilgrimage routes and the introduction of a new generation of products that enable creative expression and interaction of visitors with the local ambience precondition of its positioning on the international tourist market.

Kumar (2016), conducted a research in religious tourism marketing in Lumbini, Nepal. Lumbini is the birth place of Gautama Buddha who is the founder of Buddhism. The researcher suggested having all the tourist products and services, infrastructure and touristic facilities, safety and security, transportation accommodation and other services related to tourism only won't let the destination to grow. A destination will face so many problems if it's not well promoted so in order to get the desired income from touristic destination a proper marketing and promotion is needed.

2.8.2 Experiences in Africa

Eid et. al.(2018), conducted a survey on religious tourism development in South Africa. They suggested that religious archaeology plays a fundamental role in the process of the creation and

development of religious tourism activities in South Africa. Religious tourism in South Africa is dominated by Christian religious pilgrimage. Religious pilgrimages produce positive spin off for many destinations in South Africa. The country has been facing challenges like policy issue, lack of promotion and infrastructural development in rural areas, and the promotion strategy is weak a lot of homework is needed to get the desired development in religious tourism.

Ali (2013) conducted a research on religious tourism in Egypt. He mentioned that Egypt has all the elements of a successful tourism because of the mild weather, beautiful nature, archaeological sites and holy places. The country benefits a lot from tourism through the past years but with a well-studied tourism and destination development and by introducing all the religious resources to the world. The country gets so many tourists from religious tourism because Egypt has cultural, natural and historical heritages that can be sold to the world.

2.8.3 Experiences in Ethiopia

Berhanu Esubalew (2013) conducted a research on religious tourism development, the case of Lalibela town, Amhara region. He focused on mechanisms that help to promote opportunities and minimize the challenges of religious tourism development, by analyzing the ways in which religious tourism can serve as a tool in conserving heritages, empowering communities and bringing sustainable development.

Ermias Kifle (2013) wrote on Challenges and Prospects of Religious Tourism Development in GishenDebreKerbe Mariam, the researcher focuses on the challenges of tourism development and the resources of the destination that can generate income.

Ermias Kifle(2014) conducted a research on religious tourism development in Gishen Mariam, Ethiopia. He suggested that Gishen Mariam has so many tourism potentials like as landscape and scenery, church buildings, history of Gishen Mariam, the cave of king Lalibela, holy water, religious festivals, and the natural cave. With proper management and promotion the destination will be the most know religious destination in Ethiopia.

Dagnachew Nega (2019) wrote an article on the role of religious tourism for sustainable tourism development, case of Adyame Yordanos Wonkshet Monastery, Ethiopia. He mentioned the socio-cultural roles like preaching peace, preserving and conserving cultural heritage, helping and caring plays a great role in developing a sustainable tourism aspect and also the

environmental roles Environmental roles like preserving and conserving of flora and fauna, promoting plantation and horticulture will make sure the wellbeing of the society and the sector also finally the spiritual roles of religious tourism will make the society to rule by it and to respect it too..

Abubeker Aman and Kiyar Mama (2019) wrote a journal article on Potentials and Pitfalls of Dirre Sheik Hussein Religious and Cultural Site in Tourism Development, Ethiopia this article lists the potentials tourist attractions like cultural and natural attraction and the challenges that the destination faced.

Gebreslase and Gebreyesus (2019) conducted a research on religious places as a tool for adventure tourism development in Tigray, Ethiopia. They focused on the potentials of mountain adventure religious tourism in Tigray's monasteries like Abune Selama, Abune Yemata, Mariam Qorqor and Abune Daniel, and Debre Damo. They focused on using the religious tourists as adventure tourism sites because the land settings that all the monasteries are very inaccessible areas, the visitor activities could be done in all of the monasteries. the destination has the potential that attract local and foregin tourists that attract the activities like climbing and trekking to the sites makes that made them to enjoy adventure tourism. There is also landscape used as scenery etc.

Dagnachew Nega (2020) wrote an article on investigating the potential of ancient religious sites in the Ethiopian Orthodox Tewahdo church for religious tourism development, the case of Kirstos Semra. He focused on the potential for religious tourism development links to sustainable tourism development. But the religious tourism potential is mainly unexplored well. The monastery also has other monasteries like Tana Chirkos, St. Yared Monastery, and others. He mentioned the destination has also natural resources that need to explore well.

2.9 Tourism development theory

2.9.1 Sustainable tourism development theory

According Buckley (2012), Sustainable tourism theory mentions fulfilling the needs of the present without affecting the ability of future generations to meet their own needs. Sustainable tourism is the one that establishes a suitable balance between the environmental, economic and socio-cultural aspects of tourism development, plays an important role in conserving biodiversity (Chadwick, 2012). Butler (1991), It attempts to minimize its impact on the environment and

local culture so that it will be available for future generations, while contributing to generate income, employment, and the conservation of local eco systems. Sustainable tourism maximizes the positive contribution of tourism to biodiversity conservation and thus to poverty reduction and the achievement of common goals towards sustainable development (Clarke, 1997). Sustainable tourism provides economic incentives for destination protection. Revenues from visitor spending are often directed back into nature conservation or capacity building programs for local communities to manage protected areas (John, 2010).

The United Nations World Tourism Organization defines sustainable tourism as tourism which meets the needs of tourists and host community while protecting and enhancing opportunity for the future. Cole (2006), rather than being a type of product, it is an ethos that underpins all tourism activities. As such, it is integral to all aspects of tourism development and management rather than being an add-on component. George (2007), the objective of sustainable tourism is to sustain the social and economic advantages of tourism development while minimizing any undesirable impacts on the natural, historic, cultural or social environment.

In order to develop religious tourism with sustainability; societies and their concerned bodies must consider, how tourists value and use the religious resources, how communities are enhanced through religious tourism, and identification of tourism's social and ecological impacts and management of these impacts (Graci and Dodds, 2010). Sustainable tourism destination management sees destinations as more than a sum of their parts and seeks to create destinations that are healthy and viable in the long term for tourists and local communities (Harrison, 2013). The sustainable management of a tourism destination requires the informed participation of tourists, local community and government (John & Simon, 2017).

The Ethiopian tourism passes through different developmental circumstances in different regime of the country (Gemechu, 2014). But now the government gives attention to the legal frameworks of tourism through developing existing destination and exploring potential tourism sights. Adadi Mariam Rock Hewn church is one of the destinations that given less attention. MOCT has adopted sustainable tourism master plan for Ethiopia that has a considerable emphasis on developing and managing tourism in competitive and sustainable way. The master plan has 10 pillars that discuss about so many aspects from the ideas tourism product development and diversification, tourist infrastructure and facilities development. Harrison (2013), Sustainable tourism development takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment, and host communities. Sustainable tourism has to be supported as development strategies to develop the practice of religious tourism at Adadi Mariam Rock Hewn church.

2.10 Conceptual Framework

The conceptual framework is a system of illustrating the literatures in short and it shows the relationship factor among variables. The variables are tourism products and services, tourism infrastructure and facilities and the challenges. Tourism product and services includes; attractions, tour operators and travel agency, Tourism infrastructure and facilities includes; transportation, accommodation, recreational facilities, health center, souvenir shops and the challenges are low government attention, lack of awareness and safety and security.

The conceptual framework of this study shows both tourism product and services and infrastructure and facilities interlink and contribute to religious tourism development through Sustainable tourism development. However, the challenges affect religious tourism development. The overall conceptual framework shows tourism products and services, tourist facilities and infrastructures through sustainable tourism can overcome the challenges and the desired output can be gained.

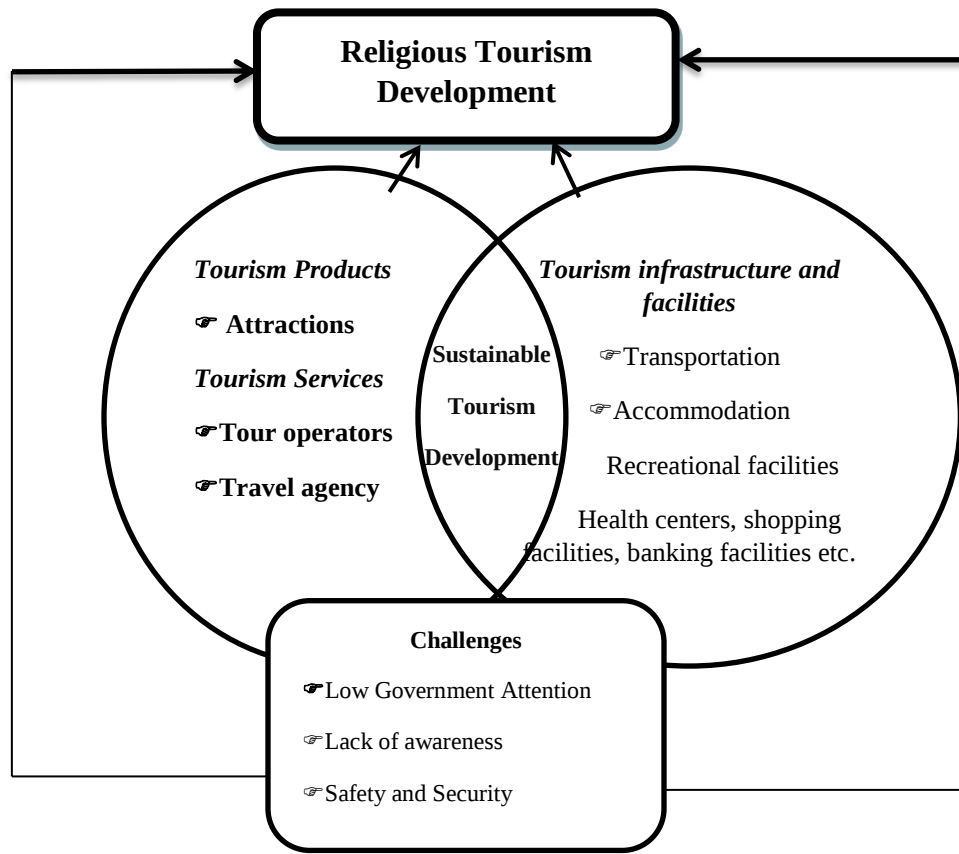


Diagram 1: Conceptual Framework of the research (Own formulation, 2020)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Description of the Study Area

3.1.1 Location and Site Description

The rock-hewn church of Adadi Mariam lies 68 km south west of Addis Ababa within Adadi Mariam farmers association and Kersa and Qodaltiti district of the Oromia National Regional State. Kersa and Qodaltiti woreda is one of the one hundred eighty districts in the region. This district is bordered in the west by Kokir, in the south by the Southern Nations, Nationalities and Peoples Region, in the east by the Misraq Showa Zone, in the north-east by Alemgena town and in the north-west by the town of Tole. The major town in the district is Leman (Oromia Tourism Bearue, 2020).

3.1.1.1 History of Adadi Mariam and Its Establishment

According to Oral tradition the establishment of Adadi Mariam rock-hewn church associated with king Lalibela .King Lalibela has built the eleven rock-hewn churches of Lalibela in Lasta within twenty three years. The king used local people as daily laborers to excavate and construct rock-hewn churches in different parts of the country. It's believed that angles also came to help and multiply the work (Daniel, 2007). The oral tradition associates the establishment of Adadi Mariam church with the coming of saint Abune Gebre Menfes Kidus, to Ethiopia from Egypt and a visit made by king Lalibela to the place. It's believed that saint Abune Gebre Menfes Kidus, stayed in Lasta with king Lalibela. Then he went to mount Zequala where his monastery is found. After some years later king Lalibela went to receive blessing from Abune Gebre Menfes Kidus. While they were visiting the monastery together, Lalibela saw a tent in a light and Saint Mary with her baby in her arm on top of it and white doves coming up and down for missions from the monastery to the western direction which is the present location of Adadi Mariam rock-hewn church. Then, king Lalibela went to construct the church on the area and started to work. It is during the 12th century. While constructing the church the King saw dream that he is going to die soon and he should return to Lalibela after that he put the Tabot of Saint Mary into the Mekdes, he prayed and put church administrators to finish the work and to manage

the place after that he return to Lalibela and die there. (*The history of Adadi Mariam*, 2015) It's believed that Adadi Mariam was the last work of king Lalibela and still unfinished works of the church are observable.

As one of key informants Alemu ; the name of 'Adadi' it was given to two reasons:

Some say it is because of;

The name of a tree, known as elephant grass, which is white and grew on the acme of the church. The name of the tree is "Anfar" in Amharic and "Adi' Adi" in Oromiffa language. Then "Adi' Adi", gradually becomes Adadi. Secondly, it is said that during the excavation of the church, the two peoples of the area saw the white doves coming up and down and they said "Addi Naama" which means "is that white people?" and associated them with angles. As a result they began to use the word Adadi.

Adadi Mariam church provided religious services from the time of its establishment until the war of Ahmed Gagn in the 16th century. During the war, Christian settlers were victimized and the rest of them migrated and the church was closed and sealed with stone by the invaders. Sacred objects of the church including the Tabot were transported to Ziway islands. After that the religious services were stopped in Adadi Mariam for three hundred years (Daniel ,2007)

In 1880, during the period of king Menelik II an official called Grazmach Wolde Giorgis who was a governor, brought a Tabot of Saint Marry from Tegulet, to a small cave in Kombolocha while the Tabot was staying there peoples and popes in the cave faced so many disastrous things . Then the popes and Grazmach Wolde Giyorgis realized that putting the Tabot of Saint Mary cave is not a will of God so they decide to find another place. While searching a place they found 7 Km far from Adadi which is called "Agemsa Jila". When they discuss with the local communities a deer disturb the gathering while the solders try to chase it they found the church buried with forests and soil. After that Grazmach Wolde Giyorgis decided to put the Tabot in Adadi Mariam and start the church Services and religious services has continued as it was previously there is also a saying that the true cross and came from Jerusalem and stayed in Adadi Mariam for seven days (Samuel & Degsew,2014).

The church

You will not see Adadi Mariam Church in the compound; you must come closer to see it. The church is a type of rock-hewn cave church excavated inwards from a more or less vertical cliff.



Top view of the church (Photograph,by the researcher June, 2020)



The church compound (Photograph by Constantinos Petrinis,2016)

The church has a size about 20 x16 meters and has the capacity to hold 200 to 300 peoples. There are three entrances for priests, for men and women. In the east for priests, in the north for men and in the south for women. The pictures below shows the entrances of the church.



Priests entering the Tabot through Women Entrance, (Photo by the researcher Aug, 2020)



Priests entrance (Photo by the researcher June,2020)

21 stairs in the north represent the monthly festivity of Saint Mary. The church has ten doors and twenty four windows. The ten doors signify the Ten Commandments(10ቱትዕዛዛት)and the twenty four windows represent the twenty four heavenly priests(24ቱካህናተሰማያት) inside the church there are three parts the first part known as “Qenne Mahlet” where believers sing and give thanks to God the second part known as “Qeddest” where believers take the holy Communion. The last one is “Maqdes” only the priests and the deacons can enter; where the Tabot is located and it is the holy of holiest of the church. The pictures below show the interior of the church .



Qene Mahlet, tourists attending briefing about the church (Photo by the researcher December, 2020)



Peoples praying in Mekdes (Photo by the researcher. Augest.2020)



Interior of the church (Photo by the researcher June, 2020)



Front Doors of the church (Photo by the researcher June, 2020)

After finishing the stairs in wards, there is a drainage system or sewerage that surrounds the church. Roughly it is half meter by half meter. To pass the sewerage, there is a bridge like stone naturally attached to the main rock. It is true for all entrances. The sewerage makes more or less circular shape and passes to Adadi River in the east of the church. The final exit wall of the sewerage is the main rock, approximately, four to five meter height and one to two meter width. At the top of this wall, there is a bridge made from wood and stone which seems a recent phenomenon and at the bottom it is closed for safety. This big sewerage wall might be created to transport unnecessary fractured rocks to the river during excavation (Samuel & Degsew 2014). The pictures below show the drainage and the praying cell of the church.

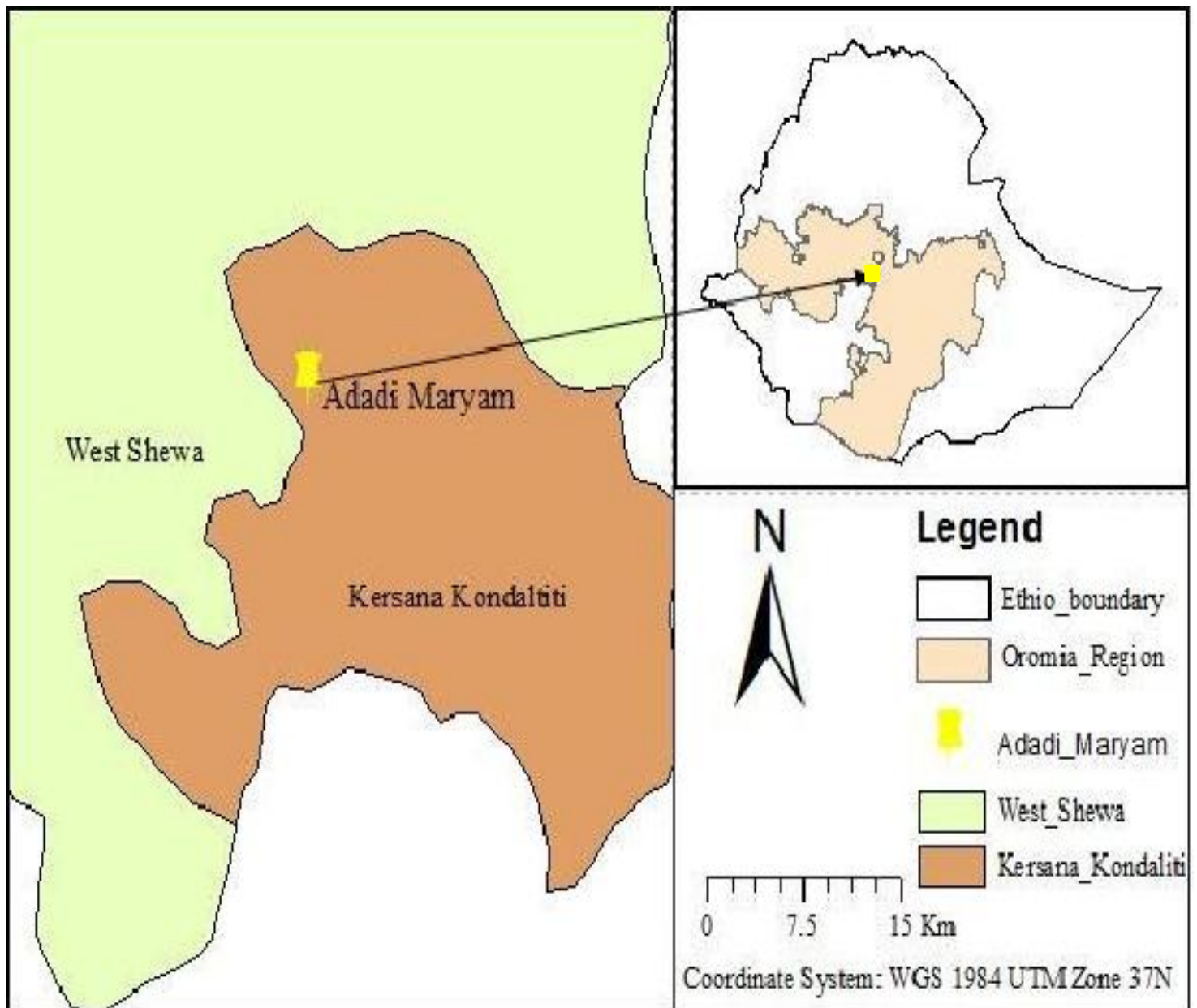


The Praying cell (Photo by the researcher June, 2020)



Drainage system, (Photo by the researcher June, 2020)

3.1.2 Map of the Area



Source: Oromia tourism bureau, (2020)

3.3. Research Approach and Design

The researcher used mixed approach because it employs aspect of both quantitative and qualitative procedures. It also focuses on collecting, analyzing, and mixing both quantitative and qualitative data in a single study (Creswell, 2009).

Cross sectional research design was applied because the researcher tried to measure the outcome and the exposure in the study from participants. Cross-sectional study allows the researcher to select respondents based on the criteria prepared by the researcher (Creswell, 2006). In this study the researcher collected the desired data by direct observation, by interviews, questioners and secondary data in the area.

3.4 Target Population

The target populations of this study were Oromia tourism bureau officials, the Woreda tourism bureau staffs, tourist both domestic and international tourists and community elders

3.5 Sampling Techniques

Non probability purposive sampling was employed because it uses non randomized methods to draw the sample. Non-probability sampling method mostly involves judgment instead of randomization (Showkat, 2017). In purposive sampling, the researcher chooses the participants as per his/her own judgment, keeping back in mind the purpose of the study. With purposive sampling, the researcher hardly knows whether the cases selected do represent the population or not. As mostly sampling problem is being addressed with a specific plan in mind, most of the sampling methods may be considered purposive in nature (Bryman, 2012). So here the researcher selected four types of groups to get the desired output; Oromia tourism bureau officials, the Woreda tourism bureau staffs, community elders and tourists. Interview and Questionnaires prepared for the selected samples.

3.6 Sample Size

The sample size of a research refers to the number of units chosen to gather a data (Collins 2007). The sample sizes of the study are four targeted groups.

Targeted group	Total Population	Sample Size
Oromia tourism bureau	16	2
Woreda tourism bureau staffs	4	2
Local tourists	3126	156
Foreign tourists	623	17
Community elders	6	3
Total	3775	180

As the above table shows, the total population of Oromia tourism bureau staffs is 16 but only 2 samples were taken for study this is because only 2 staffs of the bureau works closely with tourism development and destination management. In the Woreda there are 4 staffs that work there and only 2 samples were taken for study that assumed to have the desired information the rest 2 samples are not available because they leave for better education purposes. From 3126 local tourists that visited Adadi Mariam in 2018 the researcher used (Rick,2006) population and sampling method to take the sample which mentions if the total population found in between 1,001-5,000 it allows to take 5% of the population. To this aspect the researcher get 156 samples 623 are the foreign tourists that visited Adadi Mariam in 2018 for the foreign tourists the researcher applied the same sampling which mentions if the population lies between 101-1,000 the research can take 10% of the population which is 62 samples but due to the Pandemic– Covid19 only 17 tourist are found and taken for study. From the 6 community elders that have been suggested by the church administrator that has the desired information only 3 of them show willingness to share information about the church.

3.7 Source of Data

To undertake the study two types of data was used primary and secondary data.

The primary data gained from the method of data collection that includes interviews, questionnaires and personal observation. The data that collected by this technique is the resource of the researcher.

Secondary data includes data that has been gathered by other researchers. Secondary data is the resource of other researchers that includes data from published books, journal articles, brochures, magazine and unpublished data (website, tourism office reports).

3.8 Tools for Data Collection

The researcher used different kind of data collection tools. That includes interview, questionnaires and personal observation from the researcher and secondary data collected from the internet and the area.

3.8.1 Interview

Questioning in the verbal form is known as interview. The researcher interview is different from other type of data collection based on preparation, construction and execution (Humber, 2007). The researcher prepares questions based on the objectives of the study. The interview was prepared for Oromia tourism officials, for Woreda tourism bureau staffs, community elders and church administrator. In Oromia tourism bureau the researcher interviewed 2 staffs who work on tourism development and destination development; about the issues of tourism product and service development, infrastructural and tourist facilities and the challenges they faced as a region. For the woreda staffs the researcher interviewed 2 staffs that work on tourism bureau; about tourism services and their linkages with stakeholders and the local community. The researcher also interviewed the church administrator about the other potential resources of Adadi Mariam and how the local community contributes to the destination and the community elders about story of Adadi Mariam.

3.8.2 Questionnaires

Both open and closed ended questions were prepared in Amharic and English language. It was used to obtain information from 163 visitors at Adadi Mariam. It is one of the simplest and the quickest of getting information from a large number of people for a desired output. The

questionnaires' was undertaken to collect background profiles of the respondents, to assess the tourist products and services, to assess the tourist infrastructure and facilities and to assess the source of information and opinion of tourist at Adadi Mariam.

The questionnaires' were divided in three major parts the first part was background profiles of respondents that deals with age, sex, educational background, marital status etc. The second part was a about the major tourist products and services, tourist facilities and infrastructures of the area that deals with food and beverage, accommodation, tour guides services, transportation facilities etc. The third part was about the opinion of tourist about the destination and the source of information, recommendation the place to others etc.

3.8.3. Systematic Observation

Marshall and Rossman (1995), define observation as a description of an area “the systematic description of events, behaviors, and artifacts in the social setting chosen for study”. Observations enable the researcher to describe existing situations using the five senses, providing a written photograph of the situation under study. Personal observation was under taken with the help of the check lists which focuses on checking the tourism services and products available at Adadi Mariam, checking the tourist facilities and infrastructures, professional guides, tourist registration mechanism, other tourism potentials, conservation of the destination, the carrying capacity of the church during the annual festivity. The researcher takes pictures of the available tourist attractions and the religious activities of the church.

3.9 Data Analysis

Data analysis is a method of putting facts and figures to solve the research problem. It's important to find answer to the research questions. It's a way that the researcher interprets the data gained from the respondents for the analysis (Ahuja, 2010). Based on the sample size determined, from the 156 local tourists only 146 of the questionnaires are accepted for analysis this is due to 6 set of questionnaires' were no filled properly the rest 4 set of questionnaires were not returned, 54 of the questionnaires' responded on August 24, 2020(ህሴ16/2012ዓ.ም) and the rest 92 questionnaires filled on November, 29, 2020(ህዳር 21/2013 ዓ.ም). For the foreign tourists from the sample size determined above 26 questionnaires' sent through email only 17 questionnaires' are filled this is due to the pandemic (Covid-19) tourists didn't came for visit and some of the travel agents refused to give emails of tourists. The data were organized, coded and

converted to frequency and percentage forms by using SPSS software version 25. They were arranged in the form of table, chart and graphs. The current study focuses on assessing the religious tourism practice at Adadi Mariam. Accordingly, frequencies and percentage was applied to describe results obtained from questionnaires. The mean value was computed to examine the overall tourist facilities and infrastructures at Adadi Mariam. Data collected from interview were analyzed through listening, and transcription. Data collected via field observation were analyzed in the form of texts and pictures.

Narrative and thematic type of data analysis was applied because they deal with field texts such as stories, interview, photos, filed notes etc. the researcher used interviews for concerned bodies on the main issues of the research, stories of Adadi Mariam was used as a data, photos of the destination used for the research purpose and filed reports also used for observation check lists by the researcher.

3.10 Ethical Consideration

All the required ethical consideration was employed according to the research ethics. Because ethics is one of the very important parts in establishing trustworthiness and credibility of the study (Creswell, 2009). In order to legalize the data collection a letter for cooperation was given by the center of development of studies and it was handed to the Oromia tourism bureau. Participants were kindly communicated and informed that the data is used for research purpose only the information will be confidential and it only taken for academic purpose. All the ethical issues was conducted the researcher asked if it's ok to record their voice while interviewing the concerned bodies at Adadi Mariam. Finally the researcher acknowledged all the concerned bodies for contributing to this study.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSIONS

Introduction

This chapter deals with the presentation, analysis and interpretation of data collected through interviews, questionnaires, field observation and secondary document analysis. The data was separated in topics, the first topic describes the demographic profile of the respondents and the second topic focuses on answering the basic research questions: 1, what are the main tourism products and services in Adadi Mariam Rock Hewn Church? 2, Are there a well-organized tourism facilities and infrastructures in Adadi Mariam Rock Hewn Church? 3, what are the main challenges that undermine the tourism development at Adadi Mariam Rock Hewn Church? Were to be discussed and presented in detail over the subsequent sections.

The results obtained from the data analyzed using Statistical Package for Social Science (SPSS) version 25.

4.1 Demographic characteristic of the respondents

According to Salkind (2010), Demographic refers to particular characteristic of a population in research which includes gender, age, religion, ethnicity, income, education, marital status. Demographic information provides data regarding the research participants and it's necessary for the determination of whether the individuals in a particular study are a representative of the target population or not, and it's used for generalization purposes. This subsection deals with the demographic characteristics of the respondents.

4.1.1 Gender profile of the respondents

Table 4. 1 Gender profile of the respondents

	Frequency	Percent
Female	57	35.0
Male	106	65.0
Total	163	100.0

Source; own survey, 2020

As table 4.1 shows male tourists are higher than female tourists at Adadi Mariam Rock Hewn church this implies that the church is mostly visited by male tourists.

4.1.2 Age profile of the respondents

Table 4. 2Age profile of the respondents

	Frequency	Percent
18-34	96	58.9
35-45	18	11.0
46-55	21	12.9
56-65	12	7.4
Above 66	16	9.8
Total	163	100.0

Source; own survey, 2020

As table 4.2 implies majority of the respondents who visited Adadi Mariam are young generation between 18-34. Studying the age profile of tourists helps the tourist marketers to target visitors and to understand their needs.

4.1.3 Nationality of the respondents

Table 4. 3 Nationality of the respondents

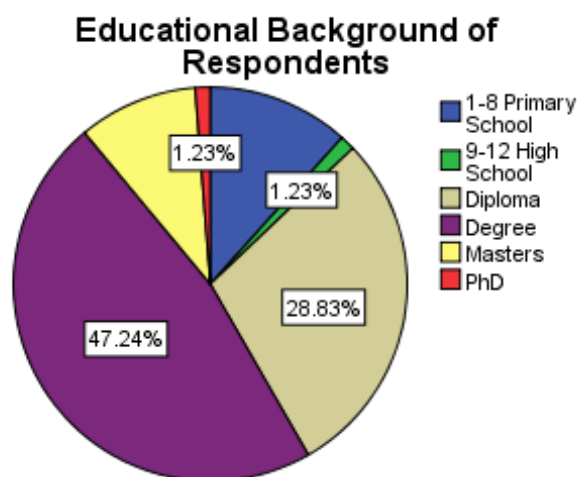
	Frequency	Percent
Ethiopian	146	89.6
American	3	1.8
Israel	4	2.5
French	2	1.2
German	2	1.2
Italian	5	3.1
British	1	.6
Total	163	100.0

Source; own survey, 2020

As table 4.3 shows majority of the respondents who visited Adadi Mariam are Ethiopians. This implies that Adadi Mariam is mostly visited by local tourist.

4.1.5 Educational Background of respondents

Figure 4. 1 Educational Background of the respondents

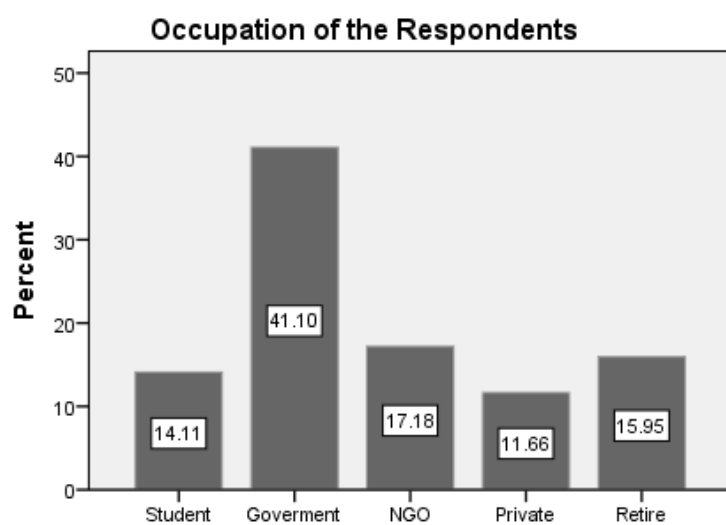


Source; Own survey, 2020

As figure 4.1 shows majority of the respondents have a degree and they are literate. It can be conclude that tourist who has knowledge on development can contribute a lot to the destination development, environmental sustainability and awareness creation.

4.1.6 Occupation of the respondents

Figure 4. 2 Occupation of the respondents

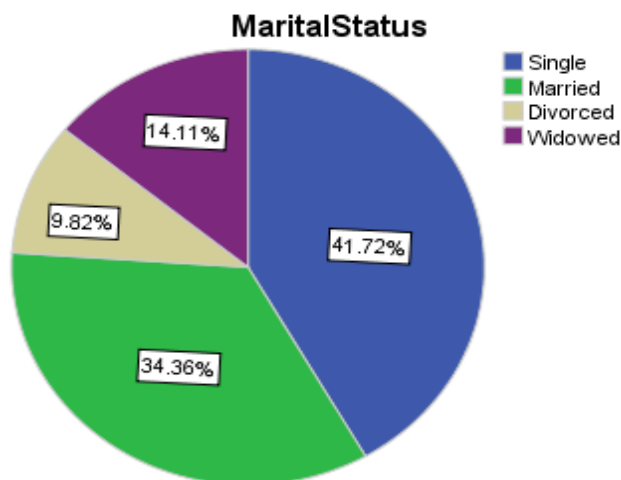


Source; Own survey, 2020

As Figure 4.2 implies majority of the tourist who visited Adadi Mariam works on governmental jobs. As one of Key Informants Wase Gezahegne has mentioned “*Most of the local tourist visits during the weekends this is because they have jobs in the working days regarding to the foreign tourists most of them are retired peoples*”. Studying the occupation of visitors helps to know the spending of the visitors and to target potential tourists because a tourist with job spends money on a certain destination that benefit the local community and the destination.

4.1.7 Marital Status of respondents

Figure 4. 3Marital Status of respondents



Source; own survey, 2020

As figure 4.3 implies majority of the respondents are single. Studying the marital status of the respondents has an opportunity to study tourist behaviors because married couples spend less time enjoying leisure than singles. This is due to married couples have responsibilities so that they limit their time while singles enjoying their free time and exceed their length of stay (Lee, 2004).

4.1.8 Religion of the respondents

Table 4. 4 Religion of the respondents

	Frequency	Percent
Orthodox Tewahdo	122	74.8
Protestant	2	1.2
Catholic	22	13.5
Waqefeta	6	3.7
Others	11	6.7
Total	163	100

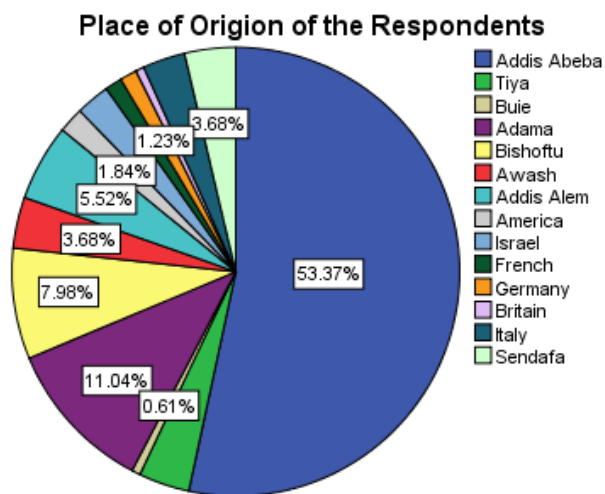
Source; own survey, 2020

As table 4.4 implies majority of the respondents at Adadi Mariam are Orthodox Tewahdo followers, it shows that most of the visitors are religiously motivated tourist that came to participate in religious activities like to pray, to be baptized and to visit the church.

4.1.9 Place origin of the Respondents

Place of origin implies that the places where a tourist originally comes from. Place of origin in tourism widely used as segmentation criteria, because it enables marketers of tourism destination to focus on the markets that seek particular attributes that a particular tourism destination has to offer (Darko, 2012).

Figure 4. 4 Place of origin of the Respondents



Source; Own survey, 2020

As figure 4.4 Majority of the respondents came from Addis Ababa. As one key Informant Deacon Dejene states;

In-terms local tourist most of the visitors of Adadi Mariam came from Addis Ababa this is because they use the Mahbere Kidusan weekly program, they are also visitors who came from the neighboring cities of Addis Ababa. European and American tourists mostly visited Adadi Mariam.

Knowing the place origin of tourists helps to know the behaviors of tourists which is the basic for tourist satisfaction because tourist has so many cultural differences.

4.2 Main tourism products and service at Adadi Mariam

A tourism product is a combination of tangible and nontangible elements, such as cultural, natural and man-made resources, facilities, services attractions and activities around a specific destination that, creates an overall visitor experience including emotional aspects for the potential customers. The products and services of tourism cannot be easily standardized as they are created for the customers of varied interests and demands (UNWTO, 2019).As the tourism products are mainly the tourists' experience, they can be stored only in the tourists' memories (Deuren, 2016).The tourism products and services of at tourist destination include; accommodation, transportation, tour operator, information centers, tourists experiences etc. In this section the main tourism products and services of Adadi Mariam are discussed.

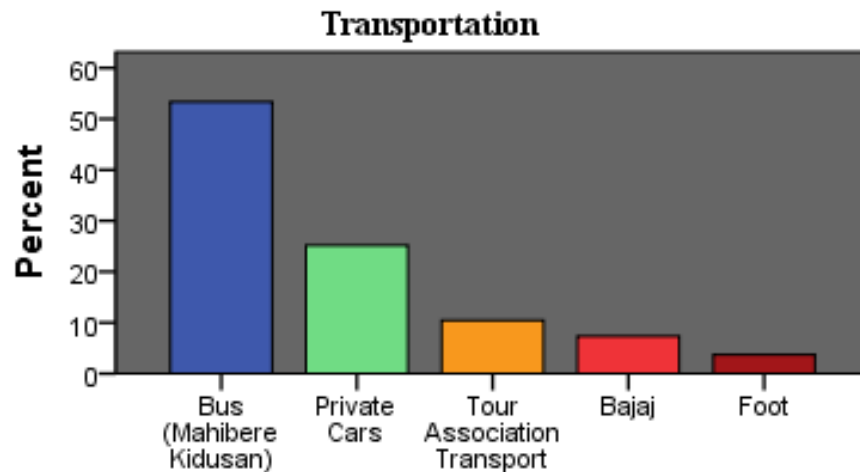
4.2.1 Transportation Facilities at Adadi Mariam

Transportation is the basic element in tourism to access tourist destinations transportation links tourists with various tourist attractions. There is a general agreement that tourism expands more when there are better transportation systems because it's the cause and the effect of the growth of tourism. There are different modes of transportation used by tourists which is different from places to places; tourists use air transport, car transport, water transport etc. to reach out destinations (Rodrigue, 2019).In this section the transportation facilities of Adadi Mariam discussed in detail.

4.2.1.1 Transportation used by respondents

The figure below describes the transportation used by the respondents to reach Adadi Mariam

Figure 4. 5 Transportation used by respondents



Source; own survey, 2020

As figure 4.5 shows majority of the respondents used Mahbere Kidusan (Bus) transport .As one key informant Wase Gezahegne mentioned ;

Most of the local tourist who came to visit Adadi Mariam used transportation prepared by religious tour association mostly Mahbere Kidusan transport this is because they arrange trips to the churches in the weekends, in case of local transport, Bajaj used as transportation for the peoples who live near to Adadi Mariam, there are also people who came by foot for religious purposes like to give glory to God, to give tithes etc.

This data implies that transportation mainly depends on religious tour association but for foreign tourists they use travel agents transport to reach Adadi Mariam.

4.2.2 Transportation facilities from the main road to Adadi Mariam

Table 4.5 Transportation facilities at Adadi Mariam

The table below shows the evaluation of transportation facilities at Adadi Mariam in respondent's opinion.

Transportation facilities		Not available	Poor	Fair	Good	Excellent	Mean
Bus	Freq.		21	65	77		3.24
	%		12.88	39.87	47.23		
Taxi/Bajaj	Freq.		40	52	71		3.18
	%		24.53	31.90	43.55		
Animal Transportation	Freq.		86	45	32		2.66
	%		52.76	27.60	19.63		

Source; own survey, 2020

Note: The mean were computed based on numerical values assigned to the responses:

Not Available =1; Poor =2; Fair =3; Good=4; and Excellent=5

As table 4.5 the average mean is 3.02 this implies that transportation facilities at Adadi Mariam is fair. Tourists need to have transportation facilities from the main road to reach Adadi Mariam unless they have to go to Leman Bus station to catch a Bus. That's 22km far from Adadi in the bus station there are buses that takes peoples to Adadi which only costs 15 ETB. In case of Taxi and Bajaj there are Bajaj and taxi services also but there are much expensive than the buses due to this people want to use bus transportations. The animal transportation at Adadi Mariam is accessible for the local community; it's used by the peoples who are near to Adadi Maraim.

4.2.3 Purpose of visit

Purpose of visit described as the exercise of an activity undertaken with in the place visited. Purpose of visit is important because it helps to determine the type of visit; it also helps to know if the visitor qualifies as a tourist or not (UNWTO, 2010).

Most of the visitors at Adadi Mariam are religiously motivated; as one of the key informants from Woreda tourism bureau Eftu mentioned;

Most of the foreign tourists came to visit Adadi Mariam because it's on their way to the southern parts of Ethiopia. In terms of local tourists the largest number of visitors came to the place for annual festivity, followed by weekly programs prepared by religious tour association.

Studying the purpose of visit at Adadi Mariam is very useful to characterize the tourism expenditure at the destination. It also helps the marketers to plan and promote to the targeted visitors.

4.2.4 Length of Stay

Length of stay described as the tourist time spends at a destination; it also referred as the number of nights the tourist spends at a certain destination (Scott et al., 2018).

Table 4. 6 The length of stay of the respondents

Length of stay	Frequency	Percent
Less than 1 day	92	56.4
1-3 days	39	23.9
More than a week	32	19.6
Total	163	100.0

Source; own survey, 2020

As table 4.6 shows majority of the respondents stayed less than 1day. As one of key informant Melake Mihret Tesfaye mentioned;

Majority of the visitors stayed less than 24 hrs. but, for the annual festivity of Saint Mary they stayed for 1-3 days, there are also peoples who stayed more than a week this includes peoples who goes to church mostly on fasting seasons of Ethiopian

Orthodox Church to spend the fasting season in the church by doing religious activities.

This data implies Adadi Mariam church needs to have so many tourist services to increase the length of stay of a tourist. Studying the length of stay benefits Adadi Mariam to predict the potential tourists and adjust their way to develop services, to attract tourists for larger expenditure; if a tourist stays longer at Adadi Mariam he/she spends money on the destination that can benefit the local people and the destination as a whole. The concerned bodies should diversify the tourism products in order to make tourists extend their stays.

4.2.5. Accommodation Facilities at Adadi Mariam

Accommodation is one of the basic needs for any tourism activity. Tourists need lodging for rest, while they are on a tour. Accommodation in the form of low budget lodges/hotels to world class luxury hotels is available at all the major tourist destinations to provide the tourist a home away from home(John, 2013).The role of an accommodation provider is to provide a safe and secure place for a tourist to stay. Accommodation is another important aspect in tourism because it allows tourist to stay overnight on a certain destination (Luis, 2010). It provides them with settlement services.

There are no hotels and guest houses available in the destination but, there are some pensions this shows that the accommodation service at Adadi Mariam is very poor .As one of the informants mentioned “no one wants to invest on accommodation services because most of the local tourist wants to spend their night with in the church tent or rental houses. But in terms of international tourist their maximum stay in the destination is 3 hrs. Because most of them came here on their way to other nearby sites. Due to this reason stakeholders don’t want to take part in investing on accommodation services. There are also local tourists who demand quality services who want to spend the night in a hotel.

As one of the key informants Melake Mihret Tesfaye states; *The church prepares guest houses and tents to welcome the visitors in the annual festivity, it benefits the people who come from far places and people who spend their night at the church.*

4.3 Main tourist attraction of Adadi Mariam

Main tourist attraction of Adadi Mariam described as the attractions that attract the tourists in the destination. Attractions main purpose is to grab the customer's attention so they come to a certain place and explore the different attractions at the destination. Tourist attraction is a permanent resource which derives all or part of its income from visitors and which is managed for the primary purpose of leisure and visitor enjoyment (UNWTO, 2018).

4.3.1 Religious Activities

Ethiopia Orthodox Tewahdo Church has so many resources that attract so many international tourists. Resources that is tangible and intangible from the intangible resources. Traditional Religious song is the one as Kidus Yared teaches ancestors transferring it to generation to generation Kidus Yared created religious song instruments like *Begena*, *Kebero*, *Tsenatsel*, *Masingo*. He created sound by harmonizing it with hymen. He also created Alphabets, and different kind of chants (Tadias Magazine, 2008). Different kind of thanks giving, repentance songs, chants (*ወረዝ*) presented with a studied gestures with hands and body. This religious activity catches the attention of a tourist because the spiritual materials they use to make sound only found in Ethiopia. The pictures below show religious chant presented in the church



Deacons presenting a religious Chant, (Photo by the researcher, Aug. 2020)



Priests presenting a religious Chant (photo by the research, Dec. 2020)

4.3.2 The sacred stone

In Adadi Mariam there is a stone considered as sacred. It highly attracts the attentions of the visitors because a person who can lift it in his shoulder is not sinner according to the legendary belief of the local people.



Different peoples try lifting the sacred stone, (Photograph by the researcher, Aug, 2020)

4.4 Tourism facilities and infrastructure in the area

According to the World Tourism Council (2018), should infrastructure is the single most important key to tourism growth and performance. Tourism infrastructures and tourist facilities are generally categorized as physical, cultural, service and governance. Physical infrastructures consist of transportation, hotel, electricity, communication and water. Physical infrastructures can be divided into transport, social, and environmental categories. Transport infrastructure includes airports, roads, and cable cars and they provide tourists easy and safe access to various destinations from the international and domestic markets alike. Social infrastructure includes hotels, shopping centers, tour guide services etc.

4.4.1 Food and Beverage services

Food and beverage services can be broadly defined as the process of preparing, presenting and serving of food and beverages to the tourists in a certain destination. Food and beverage service is the essential aspect of tourism because tourists need or desire to eat or drink in order to enjoy their stay at a destination food and beverage service must be fulfilled (Sharma,2018). The table below shows the food and beverage services of Adadi Mariam

Table 4. 7 Food and Beverage services at Adadi Mariam

Food and beverage facilities		Not available	Poor	Fair	Good	Excellent	Mean
Restaurants	Freq.	–	119	31	13	–	2.34
	%	–	73.01	19.01	7.97	–	
Local drinks and foods	Freq.	–	98	34	31	–	2.58
	%	–	60.12	20.85	19.01	–	
International Meals	Freq.	163	–	–	–	–	1.00
	%	100				–	

Source; own survey, 2020

Note: The mean were computed based on numerical values assigned to the responses:

Not Available =1; Poor =2; Fair =3; Good=4; and Excellent=5

As table 4.8 shows food and beverage service has average mean value of 1.9. As the one of key Informants from Woreda tourism bureau Segenaa mentioned in terms of food and beverage services there is a little work done, there are some local foods and beverage providers which provide local foods and beverages in the area but, it couldn't satisfy the customer needs in terms of quality of service local tourist want to eat food either the church prepared or the food that they bring themselves. Most of the tourists go to the capital (Leman) which is 22Km far from Adadi Mariam because the food and beverage service is better than Adadi Mariam. International meals aren't found in both areas international meals. Also there is no progress on opening one.

4.4.2 Shopping facilities

Shopping can be part of the travel experience or the primary focus of travel. Major motivations for a leisurely travel trip. Tourists look for exciting opportunities to shop while travelling some destinations provide special tourist shopping activities for tourists to shop for goods. Shopping facilities is a vital for a certain destination because tourists need so many commodities and products to satisfy their need. Shopping facility in a destination will help the tourist to extend and enjoy their stay (Cheng, 2002). The table below shows the shopping facilities at Adadi Mariam

Table 4. 8 Shopping facilities at Adadi Mariam

Shopping Facilities		Not available	Poor	Fair	Good	Excellent	Mean
Souvenir shops	Freq.	163	–	–	–	–	1.00
	%	100	–	–	–	–	
Mini Markets/Shops	Freq.	–	93	50	20	–	2.55
	%	–	57.05	30.67	12.26	–	
Local Market	Freq.	–	12	61	90	–	3.47
	%	–	7.35	37.42	55.21	–	

Source; own survey, 2020

Note: The mean were computed based on numerical values assigned to the responses:

Not Available =1; Poor =2; Fair =3; Good=4; and Excellent=5

As table 4.9 the average mean for shopping facilities at Adadi Mariam is 2.56 this shows that Adadi Mariam has a fair service in shopping. Souvenir shops in a destination is a key to a tourist to remember about the place in Adadi Mariam as one of the key informants Melake Mihret Tesfaye mentioned there are in progress engaging the local community in making souvenirs and selling to tourists that the local community and the church benefits. In case of Mini Markets there are some mini markets and shops that provide goods for the local community. But the local market in Adadi Mariam is good they sell and buy every good that found in all Ethiopian local markets. Local tourist gets things in lower prices there.

4.4.3 Tour guide services

Tour guide service is a process of guiding tourists to destinations .It's all about making tourists to stay comfortable and helping them to interpret the sights that they are visiting. It's responsible for positive experience and taking care of tourist's .tour guide service is the essential aspect related with destination because tourist came to a destination with the help of tour guides and travel agents (Cetinkaya, 2016).The table below shows the tour guiding service at Adadi Mariam.

Table 4. 9 Tour guide services at Adadi Mariam

Tour guide services		Not available	Poor	Fair	Good	Excellent	Mean
Travel agents	Freq.	–	44	96	23	–	2.87
	%	–	22.99	58.89	14.11	–	
Tour guides	Freq.	–	16	84	63	–	3.28
	%	–	9.81	51.53	38.65	–	

Source; own survey, 2020

Note: The mean were computed based on numerical values assigned to the responses:

Not Available =1; Poor =2; Fair =3; Good=4; and Excellent=5

As table 4.10 shows that the tour guiding service at Adadi Mariam is fair compared to other services. There is no travel agents found in Adadi Mariam specifically but there are so many travel agents that work with the church this, travel agents are religious tour associations like

(Dejochs Ayezegu, Mahbere Kidusan and Tsehayesh Atetelkm etc.) that bring so many religious tourist every weekend. On the other hand (Greenland tours, Awaze tours ,New gate Tours, Walk in Ethiopia ,Lake Tana Tours ,Abeba Tours) are the travel agents that work with Adadi Mariam in bringing so many international tourists to the destination. The above listed travel agents are the travel agents that work closely with the church there are other travel agents. The tour guide service in Adadi Mariam is satisfying there are more than 6 local tour guides in Adadi Mariam that gives the desired information about the place.

4.4.4 Communications and Internet Facilities

Telecommunication service creates away that people easily can communicate (Lee, 2010). In tourism telecommunication helps the destination and the visitor as well. For the destination it will help to advertise or send information, for the tourist it will allow them tourists to find information on their own. The table listed below shows the telecommunication service in the area.

Table 4. 10 Telecommunication service at Adadi Mariam

Telecommunication services		Not available	Poor	Fair	Good	Excellent	Mean
Call	Freq.	—	15	56	92	—	3.47
	%	—	9.20	34.35	56.44	—	
Internet	Freq.	—	11	65	87	—	3.46
	%	—	6.74	39.87	53.37	—	

Source; own survey, 2020

Note: The mean were computed based on numerical values assigned to the responses:

Not Available =1; Poor =2; Fair =3; Good=4; and Excellent=5

As table 4.11 shows the average mean are 3.5 this shows that Adadi Mariam has a good facility on telecommunication the telecommunication service in Adadi Mariam shows improvements from time to time. Tourist can use both the internet and call services if they have the access to it.

This is a good start to a destination to grow because there are so many tourists destination in Ethiopia with poor telecommunication services.

4.4.5 Medical Facilities

Medical facilities in tourism are important because tourist may face unexpected injuries or they may need treatment. Having medical facilities will give tourist an aid to get a relief. The data below shows the medical facilities found in the area.

Table 4. 11 Medical Facilities at Adadi Mariam

Medical Facilities		Not available	Poor	Fair	Good	Excellent	Mean
Hospitals	Freq.	–	108	51	4	–	2.36
	%	–	66.25	31.28	2.45	–	
Clinics	Freq.	–	76	62	25	–	2.68
	%	–	46.62	38.03	15.33	–	
Pharmacies	Freq.	–	112	51	–	–	2.45
	%	–	68.71	31.28	–	–	

Source; own survey, 2020

Note: The mean were computed based on numerical values assigned to the responses:

Not Available =1; Poor =2; Fair =3; Good=4; and Excellent=5

As table 4.12 shows that medical facilities at Adadi Mariam have average mean of 2.4. This implies that the medical facilities at Adadi Mariam are poor. Compared to other remote areas Adadi Mariam has a fair service. There are one government owned health centers and 2 clinics this benefits the local community and the tourist also. And there are so many clinics and pharmacies in Leman incase a better treatment is needed.

4.4.6 Banking service

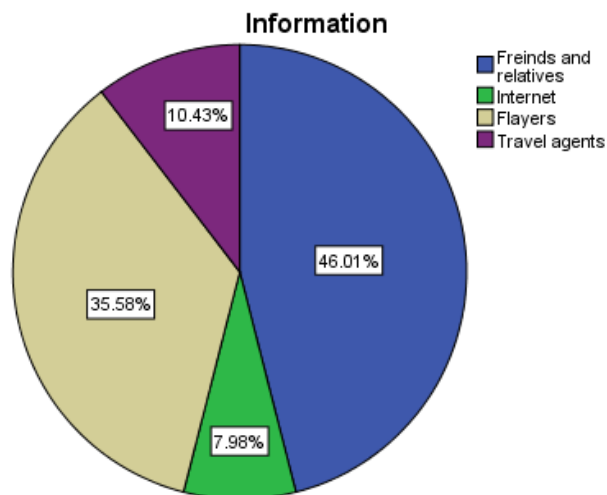
Banking service is activity of accepting and safeguarding money owned by other individuals and entities, its important because peoples want to have their money kept safe they don't want to carry it with them(Hoggson, 1996).

Banking service has a mean value of 2.41 it implies that Adadi Mariam has a poor banking service. As one of the key informants Dejene mentions there was no Bank at Adadi Mariam, commercial bank of Ethiopia is the first one to give service here and it's opened on Oct 14.

4.4.7 Source of information about the church

Source of information defined as a source or a place which the information is obtained. In tourism there are different ways that tourist can get information about a destination. Those are industry personnel (tour guides, travel agencies), tourists, brochures prepared by the destination, flayers, media and publication. The figure below describes the where respondents get information about Adadi Mariam.

Figure 4. 6 Information about the church



Source; own survey, 2020

As figure 4.9 shows majority of the respondents 75(46.01%) found information from friends and relatives, followed by 58(35.58%) from flayers, 17(10.43) from travel agents and 13(7.98%) from internet. This implies that a lot of promotion and marketing should be done to attract pilgrim tourists. It can be concluded that most of the respondents get their information by different means rather than a proper marketing and promotion. As one of the key informants wase mentioned most of the local tourists came to the area by getting information from their friends and relatives also most of the visitors got information from flayers prepared by weekly program of religious tour association (Mahbere Kidusan, Dejochs Ayezegu, Deje Selam etc.)

which works on bringing peoples to the churches with little believers and churches in remote area. In case of international tourists most of them found out about the place by the travel agents.

4.4.8 Respondent's Opinion about the church

Almost all of the local respondents 146 of them said they recommend this place for others. Due to the following reasons;

Firstly any Orthodox religion follower must visit this place because *anyone who prayed here will be answered because The Adadi Mariam will listen; most of the peoples get healed from different kind of diseases. Most of the visitors give there tithe for the church. And they bring their "selet" because there prayers are heard.*

As one of the key informant Dejene mentioned;

There was a woman who bleeds for 3 years, she tried every type of treatment, but she couldn't get healed, she decided to visit and to be baptized and she healed and witnessed the miracle.

A 42 years old women witnessed she prayed a lot for a baby, she tried so many treatments in the country and abroad but she couldn't get a baby, she heard miracles that Adadi do for peoples who pray a lot and paid a visit, so that he prayers answered and blessed with a baby boy.

A 57 years old man witnessed that: he was so rich; he has 2 kids and a wife. All of the sudden he lost his family by car accident at 1 day, he lost his wealth and he even tried to kill himself people came to rescue him, 1 day he decided to came here by relatives invitation, he cried and pray had to get his life on the right track, things starts to get in the line for him, he is workings hard that he bring his new wife and child to witness the miracle..

The Second reason is they recommend because they satisfied with what they saw.

As one of the respondents mentioned *“This place is very historical and amazing, every Ethiopian should visit it, because it’s a rock hewan church that found in the southern part and it ancient”*

Thirdly because this place is historical and every one should know about it.

One of the respondents mentioned that *“They recommend the place to others because Adadi Mariam is unique that everyone should visit and know about this place”*

Finally every Ethiopian must watch it shows that how great Ethiopia was and it shows the uniqueness of the work.

One of the respondents mentioned that *Adadi Mariam shows that how great the peoples was before, and how they are now he quotes Ethiopia’s greatness and hardworking behavior stopped somewhere and it’s amazing how we reached to the top back in the days.*

This implies that all of the visitors want other people that religious motivated tourists to visit and know about the destination. In order to attract so many potential tourists the concerned bodies should promote the destination well.

4.5 Challenges that hinder the development of religious tourism

4.5.1 Lack of Collaboration among the concerned bodies and stakeholders

The regional, zonal and Woreda bureau lacks collaboration among stakeholders who want to invest in a destination. These stakeholders are food and beverage establishment owners, accommodation owners, tour operators. The concerned bodies do a little work in collaborating with these potential stakeholders. The only investors in the area are peoples with less income that has a potential to invest in little or low services. It's believed that the concerned bodies should create a favorable situation for the potential stakeholders to take part in unless; they don't want to take a risk in investing in such unknown destination.

4.5.2 Poor tourist facilities and infrastructure

Poor tourist facilities and infrastructure is another challenge Adadi Mariam has faced. The tourist facilities and infrastructure divided in three Primary (road, accommodation, food and beverage services, and tour operators), Secondary (recreational facilities, health centers, (shopping, banking service).

4.5.2.1 Primary infrastructures and facilities

Road; the road from Adadi Mariam to the main road is dusty and not comfortable for all kind of tourists. It gets worse in summer season there are promising work to fix it but, nothing is done.

Accommodation; the accommodation service is poor because there are no guest houses and hotels that accommodate tourist.

Food and beverage services; the food and beverage service is relatively poor because there are no restaurants but there are little establishment that offer food and beverage services for the local community.

Tour operators; there is no tour operators found at Adadi Mariam but, there are some travel agents that take tourists to the destination.

4.5.2.2 Secondary infrastructures and facilities

Recreational facilities; recreational facilities at Adadi Mariam is poor the church is the attraction that they can enjoy.

Health centers; there are 1 government owned health center and 2 clinics found at Adadi Mariam but they don't provide quality services.

Shopping facilities; the local market at Adadi Mariam is fair but there are no mini markets and shops found.

Banking service; the banking service at Adadi Mariam is poor, there is only one bank found with no ATM, foreign exchange services.

4.5.3 Limited in single product

Adadi Mariam is limited on the rock hewn church only there is no museum and other attraction found in the destination a lot of tourism products can be developed by using a single product on hand. Tourist demand recreational facilities that extends the length of their stay, due to this factor most of the tourists don't stay for too long.

4.5.4 Lack of awareness

Lack of awareness is the major challenge in Ethiopian tourism. It rises from different areas; the concerned bodies, the society and the tourists. Lack of awareness that the concerned bodies have is giving less attention to the potential sites. The society has a little awareness for tourism and tourism related businesses. They don't know what tourism will bring to the local community and how to create tourism related business. Some tourists also have little knowledge on responsibly using tourist destinations. Adadi Mariam faced lack of awareness from the concerned bodies and the local community. The concerned bodies should create awareness for the local community to take part and they should also give attention to the destination.

4.5.5 Poor resource conservation

Resource conservation is poor at Adadi Mariam. The destination is ancient so it needs detailed and well organized conservation strategy. A mishandled conservation will distort the resource knowingly or unknowingly. Adadi Mariam is an ancient rock Hewn church it has been giving

religious service for too long. Some part of the church are damaged this is due to the carry capacity of the church and so many peoples attached to it. Visitors do so many activities with in church the activities damage some of it.

4.5.6 Financial constraints

Financial constraints are the main challenges that affect so many destinations. Adadi Mariam needs financial support to overcome challenges with tourist infrastructure and facilities, to diversify tourism products, to promote the destination. The financial support is currently only gained from the church itself, more financial support is needed to develop the tourist infrastructure and facilities. In Adadi Mariam there are caves but they are not accessible; this caves can contribute to product diversification but due to financial constraints they are not accessible. Lack of promotion is another challenge that related with financial issues.

4.6 Discussion of Findings

This section presents the findings discussions of the study along with the existing body of literature. The study mainly focused on assessing the practice of religious tourism development at Adadi Mariam. In the previous data presentation and analysis chapter, the data part was presented and described separately in detail as per the category of visitors responses based on the questionnaires prepared. In this section the data summed together in order to present the findings.

The study was conducted at Adadi Mariam rock-hewn church to assess the practice of religious tourism management. The data was gathered from 163 tourists, Oromia tourism bureau woreda tourism bureau, community elders and church administrators. The data was defined using tables, graphs, mean values and pictures.

Based on the demographic profile of the respondent's majority of the respondents are male 106(65.0%) majority of the respondent's age range shows 18-34 (58.9%) , nationality shows majority of them are Ethiopians 146(89.6%),the educational background shows majority of the respondents 77 (47.24%) are degree holders, majority of the respondents 67(41.10%) work governmental jobs, majority of the respondents are single 68(41.72%), in case of religion majority of the respondents 122 (74.8%)are Orthodox Tewahdo followers, country of origin majority of them 87(53.4%)are from Addis Ababa.

The first objective of the study was to assess the tourism products and services at Adadi Mariam. Tourism products and services are the main aspects that attract tourists they include attraction, accommodation, food and beverage services etc. The tourism product and services may be defined as a bundle or package of tangible and intangible components based on activity at a destination (Demetria, 2020). The overall tourism product of Adadi Mariam is Rock-Hewn Church or religious attractions. As the data shows majority of the respondents who came to visit are religiously motivated tourists that have the desire to do the religious activities like to pray, to be baptized by the holy water, to pray and to attend other religious activities. The non-religiously motivated tourist came to Adadi Mariam to see the church and to admire the ancientness and the history of the church. Majority of the respondents that came to visit Adadi Mariam stayed for 1 day, this because there is only one single tourism product, and most of them came to attend the annual festivity of Saint Mary. Beside the annual festivity there are also peoples who stay more

than two weeks to spend the fasting seasons there. Majority of the respondents chose the church as place of stay because the church prepared tents and guest houses for visitors. Majority of the respondents get the information about the church from friends and relatives. The assessment of tourism products and services concluded as Adadi Mariam is limited on single tourism product and there are limited tourism service providers. The concerned bodies are working on developing other tourism products like excavating caves, building museum to attract so many potential tourists.

The second objective of the study was to assess the tourism facilities and infrastructure. Tourism infrastructure and facilities includes a large number of services that is necessary to meet the needs of tourists and increase satisfaction during their stay at the destination. This primarily includes accommodation, roads, transportation, health centers, tour guide services banking services etc. that creates a suitable environment for tourists (Ivana, 2016). The overall tourism facilities of Adadi Mariam includes the basic infrastructures like, road, transportation, tour guide services, accommodation, health centers, the banking services etc. Majority of the respondents used bus transportation arranged by Mahbere Kidusan. It's because most of them came for annual festivity. Mahbere kidusan and other religious tour associations arrange trips to Adadi Mariam every weekend. There are also visitors who came by their foot for religious purposes. The mean for the bus transportation at Adadi Mariam is 3.02 this shows that the transportation facilities are good but a lot of improvements are needed. Animal transportation should be used as a tourist attraction. The average mean for accommodation is 2.28 this shows that the accommodation facilities are poor. There is no hotel and guesthouses found in the area. A food and beverage service at Adadi Mariam has an average mean of 2.34 which is poor. There are some local food and beverage services providers at Adadi Mariam but in case of international meals there is no international meal provider. This shows that the food and beverage service needs to be developed. The mean for shopping facilities is 2.5, there are no souvenir shops available at Adadi Mariam, and in case of local market the service is good. The region has a plan in engaging the local community in handicrafts so that they can sell souvenirs to the tourists. The telecommunication service at Adadi Mariam has a mean value of 3.5 this shows both internet and call services are good, the telecommunication service relatively good. The medical facility at Adadi Mariam has a mean value of 2.4 this shows that the medical facilities are poor, there are 2 clinics, 1 government owned health center. The medical facilities of Adadi Mariam need

improvements. The banking service at Adadi Mariam is poor it has a mean value of 2.41, the commercial bank is recently opened for the first time there is no ATM or foreign currency exchange services.

The third objective of the research was to assess the challenges that hinders the development of religious tourism at Adadi Mariam which are Community-based tourism projects inadequately supported and sustained, financial constraint for tourism product and infrastructure development, lack of investment in the destination, limited product development ideas in the public sector: needed to stimulate the private sector, degradation of tourism resources due to human intervention and resource misuse, lack of adequate resource conservation, quite limited awareness of potential tourism society on tourism businesses and lack of collaboration and coordination among all the stakeholders and key actors. Are the main challenges Adadi Mariam faced.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATION

Introduction

This chapter attempts to present the conclusion and researcher recommendation for Adadi Mariam Rock Hewn church.

5.1 Conclusion

This thesis tried to assess the practice of religious tourism development at Adadi Mariam. According to the findings Adadi Mariam can attract any tourist to the destination, the resources like Ancient Rock-hewn, Caves, holy water, religious activities based on the resources the destination have a plan to diversify the tourism products by opening museum and recreational facilities. The destination is near to Addis Abeba this factor helps the destination to be visited by various tourists and it's the only rock hewn church found in Oromia region. As the history of the church implies it was excavated in 12th C so many International and local tourists came to see it. Most of the international tourist came on their way to southern Ethiopia but the local tourists come to witness the miracles, to be blessed, to pray and for holy water. Most of the local tourist come in the annual festivity of Saint Mary special on *Hidar 21 and Tir 21*, and the other came more often on fasting seasons and on the weekend programs that prepared by religious tour associations.

However, the destination is not well promoted and known. This was due to the challenges like the infrastructure in the area has been poor; most of the tourist facilities are very limited in quality of services and quantity that include hotels, shopping facilities, food and beverage services etc. Secondly the destination depends on a single product; the church has the Rock Hewn Church the tourists came only to visit it go back other tourism products can be developed, thirdly the destination given less attention; the church has the potential but the concerned bodies doesn't give it attention the church itself develop the destination from the church income, the 4th reason unwise conservation of the resources its seen that Adadi Mariam is poorly conserved because some of the church parts are replaced by the modern ones eg. The stairs changed in to

modern Terrazzo, the cracked wall filled with cement etc. Unwise conservation like this will affect the tourist intention to visit it.

Lack of promotion is another factor that hinders the development, as the finding shows most of the visitors came from the information they get on their own. It can be said that the regional Bureau and the concerned bodies doesn't work on this factor, because promotion can make peoples change their minds. The overall tourist facilities seems fair to the local tourists but when it's come to the international tourists a lot of hard work and collaboration with stakeholders needed. Most of the tourist that pays visit to Adadi stays only for a day or less. This is due to the prevalence of a single tourism product, the church have resources like caves and artifacts that can be used for museum development. The church has a plan for development various tourism products like opening the cave for tourists and establishing the museum. This additional resource helps the tourist to maximize their stay. There is also a progress on building a modern church on the place. This helps the rock-hewn church to stay longer because it has been damaged by peoples while they are doing religious activities.

Adadi Mariam church faced these challenges but the progresses and the opportunities will help Adadi Mariam to grow. If the government gave all the attention needed for development. The researcher tries to find out the challenges and the opportunities. By overcoming the challenges the desired outcome will be gained.

5.2 Recommendation

This study provide an insight to the practice of religious tourism development at Adadi Mariam it focuses on assessing the tourism product and services found, the tourist infrastructure and facilities and the challenges faced. The researcher came up with recommendation for the concerned bodies as follows;

- Oromia tourism bureau and Woreda tourism bureau shall create favorable condition to collaborate with all stakeholders and encourage them to take part in investing in hotels, recreation and shopping centers at the destination.
- The government is highly responsible to the basic infrastructural development at Adadi Mariam. Because the overall infrastructure is poor and the government should give solution to the road to Adadi Mariam, the electricity, the health centers infrastructures at the destination. Because infrastructural development is the major challenges that hinders the development.
- Oromia tourism bureau and the Woreda tourism bureau should create ways to diversify the tourism product at Adadi Mariam. Because, Adadi Mariam depends on a single tourism product which is Rock-Hewn church. By using the resources (caves, artifacts) they can diversify the tourism products.
- ARCCH, Oromia tourism bureau, Woreda tourism bureau and the church should highly work on wise conservation of Adadi Mariam because the church needs to be kept properly, some of the church parts are damaged and now they are replaced by modern solutions this factor will destroy the cultural value. Although the church should limit the number of peoples based on the carrying capacity.
- The Woreda tourism bureau and the church should create awareness for the local community because awareness is the key in developing a destination. They should raise awareness on the significance of tourism and create away in engaging the local community to take part in by preparing and selling locally made goods and services, they can make souvenirs for tourists and generate income from it.
- Oromia tourism bureau, the Woreda tourism bureau and the church shall work on promotion because Adadi Mariam is not well advertised most of the visitors came by getting information from their friends or relatives or travel agents. The regional bureau highly works in promoting and advertising the destination well.

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Appendix I

አዲስ አበባ ዩኒቨርሲቲ

የድህረ ምረቃ ትምህርት ክፍል

የቱሪዝም ልማትና አስተዳደር ፕሮግራም

አዳዲስ ማሪያም የመጡት በፕሮጀክቶች የሚሞሉት መጠይቅ

እኔ ያምላክስራ ፀጋዬ በአዲስ አበባ ዩኒቨርሲቲ የቱሪዝም አስተዳደር እና ልማት ትምህርት ክፍል ተማሪ የድህረ ምረቃ ትምህርቴን ለማጠቃለል "የሀይማኖት ቱሪዝም ልማድ በአዳዲስ ማሪያም" በሚል ርዕስ ጥናት እያደረግኩ እገኛለሁ፡፡ የዚህም መጠየቅ አላማው እርስዎ አዳዲስ ማሪያም መጥተው የተመለከቱትን ነገር ስለሚጠይቅ እንዲተባበሩኝ እየጠየኩ ለምታደርጉልኝ ትብብር ከወዲሁ አመሰግናለሁ፡፡ ጥናቴ በዋነኛነት የሚሰራው እርስዎ በሚሰጡን መረጃ ስለሆነ እባክዎትን በጥንቃቄና በቅንነት እንዲሞሉኝ ስለ በማክበር እጠይቃለሁ፡፡ እርሶ የሚሰጡን መረጃ ሙሉ ለሙሉ ለትምህርት አገልግሎት እንደሚውል እየገለፅኩ፤ ለምታደርጉልኝ ትብብር ከወዲሁ አመሰግናለሁ፡፡

ክፍል አንድ

አጠቃላይ ግለሰባዊ መረጃ

ከዚህ በታች ያሉትን ጥያቄዎች ምልክት በማድረግ ይመልሱ

ተ.ቁ	ጥያቄ	መልስ
1	ፆታ	1. ወንድ 2. ሴት
2	ዕድሜ	1. 18-34 2. 35-45 3. 46-55 4. 56-65 5. ከ 66 በላይ
3	የጋብቻ ሁኔታ	1. ያገባ 2. ያላገባ 3. የተፋታ 4. በሞት የተለያየ
4	የትምህርት ደረጃ	1. 1 – 8 2. 9 – 12

		3. ዲፕሎማ 4. ዲግሪ 5. ኤምኤ 6. ከዚያበላይ
5	ሃይማኖት	1. ኦርቶዶክስተዋህዶ 2. ካቶሊክ 3. ሙስሊም 4. ፕሮቴስታንት 5. ዋቄፈታ
6	የስራ ሁኔታ	1. የመንግስት 2. የግልድርጅት 3. ጡረተኛ 4. የግልስራ 5. ሌላካለይግለፁ -----

ክፍልሁለት

ጉብኝቶንበተመለከተ

ተ.ቁ	ጥያቄ	ምርጫዎች
1	ከየት አካባቢ ነው የመጡት ?	
2	በምን አይነት ትራንስፖርት ነው የመጡት ?	1. በአውቶብስ 2. በግልመኪና 3. በእግር 4. በጋሪ 5. ሌላካለይግለፁ -----

3	ወደ አዳዲስ ማሪያም የመጡበት ምክንያት	1. ለመጎብኘት 2. ለፀበል 3. ለፀሎት 4. ለንግድ 5. ጥናት ለማካሄድ 6. ሌላ ካለ ይግለፁ -----		
4	አዳዲስ ማሪያም ምን ያህል ጊዜ ይቆያሉ ?	1. ከ 1ቀን በታች 2. 1-3 ቀን 3. 1 ሳምንት 4. ከሳምንት በላይ		
6.	አዳዲስ ማሪያም በሚቆዩበት ጊዜ የት ለመቆየት አስበዋል ?	1. ቤተክርስቲያን ውስጥ 2. ሆቴል 3. ዘመድ ወይም ጓደኛጋር 4. እንግዳ ማረፊያ ድንኳን ውስጥ		
7.	ስለ አዳዲስ ማሪያም ቤተክርስቲያን እንዴት ሊያውቁ ቻሉ ?	1. ከዘመድ ወይም ጓደኛ 2. ከመገናኛ ብዙሀን 3. ከማህበረሰብ ገዶች 4. ከበራሪ ወረቀቶች 5. ከትምህርት 6. ሌላካለይግለፁ -----		
8.	አዳዲስ ማሪያም እንዲጎበኝ የሚያደርጉ	መስህቦቹ	አመለካከት	
			ያደርጋል	አያደርግም

	ምክንያቶች እባክዎትን "✓" በማድረግ መልስዎን ያስቀምጡ፡፡	1.ቤተክርስቲያን					
		2.ዋሻ					
		3.ፀበል					
		4.ቤተ-መዘክር					
		5.የቦታውጥንታዊ እና ታሪካዊነት					
		6.መልከአምድራዊ አቀማመጡ					
		7. የማህበረሰቡ ባህል እና የአኖኖርዘይቤ					
		9.	አዳዲስ ማሪያም የሚገኙ ቱሪዝም አገልግሎቶችእባክዎትን "✓" በማድረግ መልስዎን ያስቀምጡ፡፡		መልስ		
አገልግሎቶች	አሉ			የሉም			
1. ሆቴሎች							
2. አስጎብኚ ድርጅቶች							
3. ቅርፃቅርፅ መሸጫ ሱቅ							
4. ምግብ ቤቶች							
5. የእንግዳ ማረፊያዎች							
10.	በአጠቃላይ አዳዲስ ማሪያም ያሉመሰረተ ልማቶች እንዴት ይገልፁዋቸዋል ? እባክዎትን "✓" በማድረግ መልስዎን		አመለካከትዎ				
		መሰረተ ልማቶች	በጣም ጥሩ	ጥሩ	ደህና	ጥሩአይደለም	በጣም ጥሩአይደለም
			1.መንገድ				

	ያስቀምጡ::	2.የምግብና መጠጥ አቅርቦት					
		3.ሰቆች					
		4.የጤና ተቋም					
		5.የኢንተርኔት አገልግሎት					
		6.የባንክ አገልግሎት					
		7.የመብራት አገልግሎት					
11.	ይህ ቦታ በደንብ አልታወቀም ብለው ያስባሉ ፤ በምንምክንያትነው ? እባክዎትን "✓" በማድረግ መልስዎን ያስቀምጡ::	ምክንያቶች	እስማማለሁ		አልስማማም		
		1.አካባቢው ላይ ያሉመሰረተ ልማቶች ለጉብኝት አይጋብዙም					
		2. መንገዱ ለትራንስፖርት ምቹ አይደለም					
		3. በቂ የሆነት ኩረት ስላልተሰጠው					
		4. ቦታው ብዙ የቱሪስት መስህቦች ስለሌለው					
		5.ቦታው በብዙ ሰዎች ስለማይጎበኝ					
		6. በቂ የሆነ ማስታወቂያ ስላልተሰራለት					
12.	ይህ ቅዱስ ስፍራ ሌሎች ሰዎች እንዲጎበኙት ይመክራሉ ?	1. አመክራለሁ 2. አልመክርም					

13.	ለጥያቄ 12 መልሶ እመክራለሁ ከሆነ እባክዎትን "✓" በማድረግ ምክንያቶን ያስቀምጡ	1. ይህ ቦታ ማንኛውም የእምነቱ ተከታይ መጎብኘት ስላለበት 2. ባየሁት ነገር ተደስቼ ስለረካሁ 3. ቦታው ጥንታዊ ስለሆነና ሰዎችም ስለ ቦታው እንዲያውቁ ስለምፈልግ 4. ሁሉም ኢትዮጵያዊ መጎብኘት ስላለበት
14.	ለጥያቄ 12 መልሶ አልምክርም ከሆነ እባክዎትን ምክንያቶን ያስቀምጡ	----- ----- ----- ----- ----- --

ስለትብብርዎብግም እመሰግናለሁ!!

Questionnaires for Foreign Tourists

Dear Respondents,

First of all welcome to Ethiopia. My name is Yamlaksira Tsegaye and I am MA candidate at Addis Ababa University, College of Development Studies, Program of Tourism Development and Management. Currently, I am conducting my thesis on *“PRACTICE OF RELIGIOUS TOURISM DEVELOPMENT AT ADADI MARIAM ROCK HEWAN CHURCH, SOUTH WESTERN ETHIOPIA”*. I am humbly demanding your cooperation to fill out the following survey. Because it will have a significant merit for future improvement of religious tourism development in Ethiopia. Please try to comprehend the entire question you read and answer them genuinely. The quality of the final output of the study will largely rely on the information you provide. I would like to thank you for your cooperation in advance. If you need any information or if you have any difficulties please feel free to contact the researcher via the following address; Yamlaksira Tsegaye Tel : +251961373336

Email; yamltseg@gmail.com

Part I

Background of the respondents

You are kindly requested to circle the number.

No	Questions	Response Category
1	Sex	1= Male 2= Female
2	Age	1=18-34 2=35-45 3=46-55 4=56-65 5= Above 66
3	Marital Status	1=Single 2=Married

		3=Divorced 4=Widowed
4	Educational Background	1= Primary School 2=Some High School 3= College Diploma 4= Degree 5= Masters 6= PhD
5	Religion	1= Orthodox 2=Muslim 3= Catholic 4=Protestant 5=Waqefeta 6= Other please Specify _____
6	Nationality	Please Specify _____
7	Occupation	1= Government 2= Private 3=Student 3= Retire 4 = Other Please specify _____

Part II

Questionnaires related with Religious tourism development

No.	Question	Respondents		
1	What purpose motivates you to travel to the Church?	1= Religious Purpose 2= Leisure 3= Business 4= It's a way to another site 5=Research and studying		
2	How do you hear about this place?	1=Internet 2= Travel Agents 3= Broadcast Media 4= Friends and relatives 5= Other please specify_____		
4	What kind of Transportation do you use?	1= Bus 2= Private cars 3= Tour Association Transportation 4= Local Transport		
5	What are the main tourism attractions in the church?	Attractions	Yes	No
		1=Rock Hewan church		
		2=Holy water		
		3=Caves		
		4=Museum		
		5.local traditions		
6	What kind of tourism services are found in the area?	Services	Yes	No
		1=Hotel		
		2=Tour operators		
		3=Souvenir shops		
		4=Restaurants		
		5. Guest house		
7	Did you come through an intermediary	1=Yes		

	tour operator or a travel agent?	2= No If your answer for question 6 is “Yes” Please specify _____		
8	What makes you to Visit this area? Please select your reasons.	Opinions	Agree	Disagree
		1= The site is historical and need to be visited		
		2= The site have a unique feature		
		3= The road type is encouraging to visit the area		
		4= The tourism facilities helps visitor to enjoy during their stay		
		5= It's a well-know and visited site		
9	How do you describe the services provided by the church?	1=Very Good 2=Good 3=Poor 4= Very Poor		

10. How do you describe the tourism facilities and infrastructure so far?

Mark an option from the five categories mentioned in the table below

Tourism Facilities and Infrastructures	Very Good	Good	Fair	Poor	Very Poor
1.Food and beverage facilities					
1.1 Restaurants					

1.2 local drinks					
1.3 Local foods					
1.4 International Meals					
2. Shopping facilities					
2.1 Souvenir shops					
2.2 Mini markets					
2.3 Local Market					
3.Tour guide service					
3.1Travel agent					
3.2 Tour guides					
4. Accommodation					
4.1Hotels					
4.2 Guesthouse					
4.3Pension					
5. Transportation					
5.1 Bus					
5.2 Air transport					
5.3 Car rental					
6.Telecommunication					
6.1 Calls					
6.2 Internet					
7.Medical facilities-					

7.1 Clinics					
7.2 Pharmacies					
7.3 Hospitals					
8. Banking					
8.1 Bank services					
8.2 ATM services					

Thank You for your cooperation!

Annex Two

Interview Questions for Concerned Bodies

Interview Questions for Oromia Tourism Bearue Staffs

1. Will You Please tell me Your Name, Qualification and Position?
2. What are the major tourism products and services in Adadi Mariam?
3. How do you conserve this area? How do you manage the sites heritage nearby to the local community?
4. What kind of strategies are you use to develop it the sector with infrastructure, tourism product and services?
5. How do you promote the destination? What are the marketing Strategies? And Internet Based information's?
6. Are you working with the stakeholders to develop the destination? How can stakeholders take part in developing the infrastructures?
7. How do you work with tour operators and Travel Agencies?
8. How is the tourism sector office works with the sector in developing the tourism infrastructures, products in the area?
9. Is there any progress started to inscribe In the world heritage list?
10. What are the Major challenges you have faced as Regional tourism Bearue?
11. How does the government respond to the challenges?
12. What are your future plans for the destination?

Interview Question for Woreda Tourism Bearue Staffs

1. Will you please tell me your Name, Qualification, and position in the area?
2. What are the tourism products the local community has to offer to the market?
3. What is the tourism services found in the area?
4. Is there any other tourist attraction that the destination has?
5. How do you work with tour operators and Travel Agencies?
6. How does the local community benefits from the sector?
7. When are the peak and Lean Season of the area?
8. Do you have a Museum?

9. How do you create awareness campaign to the local Community?
10. What is the progress of infrastructure development in the area?
11. What does the community do toward developing tourist facilities and infrastructure?
12. What are the challenges you faced as Woreda?
13. How do you manage the resources?
14. What are the movable heritages of the church
15. General information about the church.

Thank You for your Cooperation!

Observation checklist

General tourism products and facilities	Not Available	Fair	Needs improvement	Good
Conservation procedures				
Professional staffs				
Tourist registration mechanism				
Information tools				
Carrying capacity				
Recorded tourist data				
Accommodations near by				
The road to Adadi Mariam				
The overall tourist facilities in the destination				

Key Informant Lists

No.	Name	Age	Education Background	Position	Location
1	Fantahun Wakjira	47	BA in History/Geography, MA in Urban Mgt, MBA in Business Administration	Tourism development director	Addis Ababa
2	Getu Haile	52	MBA in Business Administration	Destination development and Promotion Director	Addis Ababa
3	Eftu Tola	29	Degree on Management	Woreda Tourism bureau Director	Leman
4	Sgenaa tuluu	37	Degree on Accounting	Woreda tourism Staff	Leman
5	Melake Mehret Tesfaye Abate	64	Primary School	Church Administrator	Adadi Mariam
6	Wase Gezahegne	28	College Diploma on Management	Tour guide	Adadi Mariam
7	Kesis Dejene Geletu	34	High school	Tour guide	Adadi Mariam
8	Alemu Gudeta	79	-	Community elder	Adadi Mariam
9	Bekele Ayenew	64	-	Community elder	Adadi Mariam