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ADDIS ABABA UNIVERSITY

CENTER FOR ENVIRONMENT AND DEVELOPMENT STUDIES

TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM

**PRACTICES OF CULTURAL HERITAGE CONSERVATIONS:
THE CASE OF ARADA SUB CITY, ADDIS ABABA**

BY:

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JUNE, 2018

ADDIS ABABA, ETHIOPIA

**PRACTICES OF CULTURAL HERITAGE CONSERVATIONS:
THE CASE OF ARADA SUB CITY, ADDIS ABABA**

**A Thesis Submitted to Graduate Studies of Addis Ababa University in Partial
Fulfillment of Master's Degree in Tourism Development and
Management Program**

BY:

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LIST OF ACRONYMS

- AACMPI: Addis Ababa City Master Plan Institute
- AACTB: Addis Ababa Culture and Tourism Bureau
- AC: Athens Charter
- ARCCH: Authority for Research and Conservation of Cultural Heritage
- BC: Burra Charter
- ICCROM: International Conservation Center for Restoration of Monuments
- ICOM: International Council of Museum
- ICOMOS: International Council of Monuments and Sites
- ICTC: International Cultural Tourism Center
- IUCN: International Union for the Conservation of Nature
- ORAAMP: Office for the Revision of Addis Ababa Master Plan
- UNESCO: United Nations Educational, Scientific and Cultural Organization
- UNWTO: United Nation World Tourism Organization

STATEMENT OF THE AUTHOR

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DECLARATION

The thesis undersigned, I declare that this is my own original work and has not been presented in this or any other university, and all sources of materials used in this research has been fully acknowledged.

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CONFIRMATION

This thesis has been submitted for examination with my approval as an institute's advisor

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Abstract

This thesis analyzes practices of cultural heritage conservations with a particular experience of Arada Sub City. Many land mark buildings were built in Addis Ababa. Among these historic building most of them are found in Arada Sub City. These historic buildings have been symbols and records of Addis Ababa's development in the past. However, Most of the historic buildings in Arada Sub City are currently facing serious problems of conservation. Thus, the aim of this research was to analyze the policies and practices of cultural heritage conservation for the experiences of 89 selected historic buildings in Arada Sub City. This study draws on qualitative and quantitative research methods. The data collection tools used in this research include questionnaire, interview, personal observation besides, secondary data was collected from different government organization, policy documents, local research documents and journal were collected.

The findings of the current study indicated that most of the historical buildings are not well protected and conserved. Some of the major problems are emanated from a detailed policy and policy enforcement mechanisms. Moreover it is found that there is no awareness creation for the resident in historic buildings, decision makers and the public as a whole. The study shows that integration of governmental organization and other stakeholders enable to safeguard historic buildings from eventual deterioration and collapse. However it should be understand that historic buildings are symbols that relate to citizens' cultural identity and continuity. Therefore as the study reveals involving private investors in cultural heritage conservation has to come in to force to conserve the historic buildings.

CHAPTER ONE

INTRODUCTION

This chapter of the research thesis dealt with the background of the study, the statement of the problem, the objectives of the study, significance of the study, delimitation of the study, limitation of the study, and scope of the study.

1.1. Background of the Study

Addis Ababa is a relatively young city, which was founded in 1886 in open country side without an existing village structure, permanent buildings and roads its appearance was for long that of a camp, but when development finally began, changes occurred fast and soon became a town. Later, the most evident turning point was the Italian invasion with the introduction of "modern" city life. In the 19th century, the capital, or rather the royal camp was travelling around Shoa, near the edge of the rift valley. Apart from Axum and Gondar, the only concept of urban living in Ethiopia was to be found in Harar, which was originally an Islamic city. Most of the dwellings were tents and huts, but also more conventional buildings were constructed. They were simple and mud-stone buildings which were easy to build and easy to abandon. The reason for leaving the sites was, first, to have the headquarters where they were needed and, second, the exhaustion of fire wood supplies from the surrounding country side (Ministry of culture and sports of Ethiopia, 1990).

The last half of the nineteenth century and the first decades of the twentieth, which were notable for the foundation and growth of Addis Ababa, were also marked by the founding of scores of other towns, the most important of which are today modern cities. Among all the mentioned only Addis Ababa attained the stature of a true capital (Batistini and Chiari, 2003).

Presently the city is experiencing relatively fast re-development activities for which an increasing demand for an urban land at the central part of the city is observed. This demand for an urban land and the existence of old structures in the central part of the city seem to create tension between the demolishing and preservation of these structures exist in the expensive locations in the city.

Keeping in mind the above mentioned problems are found in the capital city of Addis Ababa. Now days there are about 440 heritage sites and buildings registered by Addis Ababa culture and

tourism bureau. Out of them, 205 heritages sites and buildings are found in Arada sub city. By 2010, Addis Ababa culture and Tourism Bureau identified and registered 319 historical sites and buildings. By 2016 for the second time the Addis Ababa culture and tourism Bureau by including the previous one (by 2010) registered 440 historical sites and buildings. Of all the 440 heritages registered by the bureau, 150 heritages only are acknowledged legally by Addis Ababa Master Plan Institute (Addis Ababa culture and tourism bureau, 2018). To sum up there are several reasons for the need to conserve cultural heritage today. These include safeguarding artistic and esthetic values, maintaining environmental diversity, and generating economic benefits (Timothy and Boyd, 2003).

The Ethiopian government has the primary responsibility for heritage conservation. For the first time in Ethiopian history, a cultural policy was endorsed in 1997. This policy was adopted not only for the sake of conserving cultural heritage but also to enhance the role of cultural heritage in the development endeavors of the country; ensuring citizen participation in cultural activities, creating favorable conditions for artists and researchers who are working in the cultural sector, promoting the culture of the different nations, nationalities and peoples of the country, and abolishing harmful traditional practices are among the major objectives of the policy (Cultural policy of Ethiopia, 1997).

As a part of this cultural policy, the country had three heritage conservation proclamations. In this study cultural Heritage refers to the immovable heritages i.e. buildings, memorial places, monuments, palaces, burial places and others. This study focuses only the historic houses that are found in Arada sub city. Therefore the purpose of the study is to analyze policies and practices of cultural heritages for the experiences of Arada sub city, Addis Ababa.

1.2. Statement of the Problem

Addis Ababa has a considerable number of heritage sites and buildings due to its built nature and its being a historical and political center. Most of these historic buildings have been the symbols and records of Addis Ababa's development in the past. These historical sites and buildings, therefore, need protection, for they are important historic relics. However, many of these built urban heritage s face multifaceted problems. They do not receive adequate attention from local authorities and the society consequently they lack proper maintenance and attractiveness (Addis Ababa culture and tourism Bureau, 2011).

Conserving urban heritage, historical buildings, gardens, festivals, art forms, dance, music, sculpture etc. may seem less of apriority compared to more pressing issues such as infrastructure development, poverty alleviation or job creation. But effective conservation of heritage resources not only helps in revitalizing the local economy of cities, but also brings about a sense of city identity and Belongingness to its residents (Worku, 2008). Historic sites and buildings in Addis Ababa are rapidly degrading through a lack of preservation and incompatible land use (Demessie, 2009).

Lack of awareness and attention has let the historical structures deteriorate. Many characteristics and priceless buildings have been transformed losing their original features and values. Moreover, priority of social and economic issues such as, poverty reduction, investment attraction etc, are losing the dilemma of choosing between modernization and preservation (ORAAMPA, 2002). The failure to have strong conservation efforts and the great gap between the goal of the heritage conservation system and the actual implementation may pave the way for the deterioration of cultural heritage (Grefe, 2004).

Now a day in Addis Ababa a time for redevelopment initiatives and city renewal always call for demolishing existing structures and construction of new and modern technologically advanced structures. Due to bad conservation status, the historic buildings need serious intervention in terms of heritage policy and its implementation. The historic buildings need a well-organized implementation mechanism that demands the concerned efforts of both the public and the

concerned authority. All the necessary measures in terms of preservation, protection and sustainable use of the buildings have to come in to force salvage. The researcher chooses Addis Ababa specifically Arada sub city as study area for the reason that, in the capital city there are plenty of renewals and redevelopment activities are going on. In addition the researcher is more familiar with the area.

Unlike the other researches, this study differs spatially, methodologically as well as in objectives included. Among the researches that are done about heritages of Ethiopia are few in number. Abenet Gezahegn (2010) tried to assess restoration and maintenance plan of Alfred Ileg's residence. Fasil Giorgis and Denia Gerand (2007) tried to assess the early urban settlement and architectural values of Addis Ababa. Selam Tewoldebirhan (2011) tried to assess the status of historic building in Addis Ababa and their contribution to the urban development.

Hence, the focus of the study is to identify the various problems and challenges that the Authority for Research and Conservation of Cultural Heritage and the Addis Ababa Culture and Tourism Bureau are now facing in preserving the historical buildings of Addis Ababa. It also deals with any possible opportunities and solutions to be considered while providing compatible measures to be adopted with the ongoing urban development activities, in terms of developing a detailed policy and policy enforcement mechanisms.

This study, therefore, tries to assess the status of eighty nine historic buildings which serve as important land marks in Arada Sub City commanding nodal position.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of the study is to analyze practices of cultural heritage conservations and the Case of Arada Sub-City, Addis Ababa.

1.3.2. Specific Objectives

The Specific Objectives of this Study are:-

1. To analyze the practice of cultural heritage conservation in Arada Sub City.
2. To investigate the role of Addis Ababa Culture and Tourism Bureau in conserving historic buildings in Arada Sub City.
3. To observe the awareness level of the residents of historic buildings in Arada Sub City.
4. To study the benefits of Conserving Historic Buildings for local development.

1.4. Significance of the Study

The outcome of this study would be significant in many ways. For instance, the currently available research works in the field of heritage conservation policy in Ethiopia are not adequate. Thus, this research fills the gap in the existing literature in the field. Hence the outcome of the research may influence individual and government actors.

This research paper tries to help policy makers and other responsible governmental authorities to review the issue of the heritage conservation proclamation of the city as well as the whole nation in an internationally accredited approaches and strategies with a visionary point of view. In addition, this research has the following paramount significances. First and for most, it provides an over view of the current status of the historic buildings of Arada Sub City. It also tries to identify the basic challenges that can be tackled to conserve the historic buildings in Arada Sub City. It has an importance in identifying the problems and recommending possible solutions that, the historic buildings of Arada Sub City can be wisely utilized, organized implemented mechanisms and transferred to the coming generation. Finally, the outcome of the research will be used by other researchers either as an input or an encouragement for further research in the field.

1.5. Limitation of the Study

Research work cannot be totally free from limitation. To this end limitations are also observed in this research. The study is limited to a specific study area of Arada Sub City. Lack of adequate literature on heritage conservation policy in Ethiopia is another limitation of this research.

The other limitation in performing this research is lack of fund and financial constraints and I already mentioned above lack of reputable literature on this specific subject. There are a number of historical structures in Arada Sub City but this study is limited to historic buildings only. Therefore readers of this study shall recognize the possible impacts of these limitations on the overall result of the research.

1.6. Scope of the Study

The scope of the research is limited in space. In Addis Ababa there are around 440 heritage sites and buildings among these around 205 are found in Arada Sub City. The Study and analysis of this study mainly focus on practices of cultural heritage conservations and for the case of 89 selected historic buildings in Arada Sub-City.

CHAPTER TWO: LITERATURE REVIEW

This chapter offers literature review and conceptual frame of the study. It is intended to provide basic concepts with a view to enhance clarity of ideas.

2.1 Conceptualizing Cultural Heritage

Understanding the concept of heritage is important to present it effectively. Heritage is a comprehensive concept that includes various cultural, natural, historical, architectural, archeological, geological and other types of values. Different definitions of heritages have been developed by many organizations and experts, thus, the concept of heritage has been continually broadened over the decades. Due to its scope, this section focuses only on the meanings of cultural heritages of the tangible category, which includes historic buildings among others.

The definition of cultural heritage is also variable and wide in its concept. Unlike, the various definitions developed by experts and many institutions around the world, the researcher prefer to concentrate on the definitions and legal basis of cultural heritage given by the entities. The first one is of an international organization experience of the United Nations Educational, Scientific and Cultural organization (UNESCO) and the second is of the National legislative experience of Ethiopia towards the restoration and protection of cultural heritage.

2.2. The Terminology of Heritage Buildings and Conservation

Understanding the concept of heritage is important to preserve effectively. Heritage is a comprehensive concept that includes various cultural, natural, historical, architectural, archeological, geological and other types of values. Broadly, the concept of heritage consists of both heritages in the context of culture and. etymologically, the term 'Heritage' is derived from the word 'inheritance' refers to "*valued objects and qualities such as historic buildings and cultural traditions that have been transferred from one generation to another*"(Orbasli,2000: 12; Prentice:1993).

Different definitions of heritage have been developed by many organizations and experts, thus, the concept of heritage has been continually broadened over the decades. Due to its scope, this section focuses only on the meaning of cultural heritages of the tangible category, which includes heritage buildings among others.

Heritage buildings are part of human creation, which produces icons for a country, provides local identity, reflects the cultural values and background, represents a source of memory, historical events, and also contributes to the tourism business industry (Feather, 2006) what really is “heritage?” According to the Oxford English Dictionary (1989), Heritage is defined as “property that is or may be inherited; an inheritance”, “valued things such as historic buildings that have been passed down from previous generations”, and “relating to things of historic or cultural values that are worthy of preservation”.

There are many definitions provided from different sources regarding a Heritage Building (HB). An HB is defined as “an historic building that gives us a sense of wonder and makes us appreciate culture and our heritage” (Feilden, 2003). This definition describes an HB as an object that is unique and distinctive such that it is capable of attracting curiosity about its existence and the history behind its being. Kamal and Harun (2002) perceived these to be “buildings built in the past which have high historical and architectural values and require continuous care and protection to preserve their aesthetic, archaeological, spiritual, social, political, and economic values”. In other words, an HB is expected to have an extensive life span, signifying it should be Preserved for as long as possible in order to retain the outstanding aspects of its existence to the community. Furthermore, Feilden (1982) also highlighted that, an HB is different from a Contemporary buildings because it is anticipated to last indefinitely and there are various reasons for society to preserve it for as long as possible.

Heritage conservation is currently understood not only in terms of protecting the legacy from the past, but also in terms of managing urban growth while looking toward a sustainable future. In view of this paradigm shift, the reconciliation of heritage conservation and development has become a timely research topic of increasing importance to scholars and practitioners alike, especially because rapid and uncontrolled urbanization continues to cause a variety of pressures.

These pressures are particularly alarming in historic places, which range in size from small urban areas to entire cities, where new construction is sometimes designed and built in a manner that threatens to diminish heritage values and character-defining elements and appears “to erode the integrity and authenticity” of these places (Gustavo, 2011).

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The concept of conservation as it is currently recognized emerged in the late 19th century. It came to prominence when Powys (1929) of the Society for the Protection of Ancient Buildings (SPAB) attended a conference in Athens 1931 which resulted in a declaration to define and draw out a responsible philosophical approach to the repair and Conservation of a major architectural monument, the Acropolis of Athens, this was called The Athens Charter (Le Corbusier, 1942).

The Athens Charter influenced the International Charter for the Conservation and Restoration of Monuments and Sites that was established in Venice in May 1964 (Taylor, 1999). The Venice Charter began with a series of definitions which have provided a debatable issue. In Article 6 (under Conservation) it stated that ‘the conservation of monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition, or modification which would alter the relations of mass and color must be allowed’ (Ibid).

Furthermore, the Venice Charter or VC (1964) which was adopted by the newly formed International Council of Monuments and Sites or ICOMOS (1956,) is an important modern milestone for the conservation movement. ICOMOS is an international Non-Governmental Organization (NGO) that promotes the study of the theory, methodology, and technology of conservation applied to monuments, historic areas, and sites. It stresses the importance of setting, respect for original fabric, precise documentation of any intervention, the significance of contributions from all periods to the HB's character, and the maintenance of an HB for a socially useful purpose.

On the other hand, The Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (1981) has developed the principles detailed in the VC to suit local Australian requirements. It includes a comprehensive list of definitions of items such as place, fabric, conservation, maintenance, preservation, restoration, reconstruction, adaptation, and compatible use. It also introduces the concept of cultural significance, the “aesthetic, historic, scientific, or social value for past, present, and future generations”.

Conservation is viewed as a “process to manage the changes while development, is the mechanism that delivers change” (Orbasli, 2008). Feilden (2003) has defined “conservation as activities to prevent decay, which contains all acts to extend the life of cultural and natural heritage”. It usually focuses on three main aspect of conservation practice which are:

- (1) Prevention of decay caused by climate and human;
- (2) Management of change dynamically; and
- (3) Documentation and presentation of the building.

The practice of conservation or conserving normally contains two activities, to care and safeguard from being destroyed without careful planning (Harun, 2005). According to Hui and Leung (2004) “conserving will lead to prolonging the life and cultural property for its utilization for now and in the future”. Furthermore, conserving will contribute to a society for protecting its cultural resources and preserving important heritage (Insall,1972); the significance to a nation's local identity (Forster & Kayan, 2009), and boosting the tourism industry (Johar et. al, 2011).

Generally, HB conservation includes the process of maintenance, preservation, restoration, reconstruction, or adaptation or combination of any mentioned process to safeguard the physical conditions of an HB with reference to its cultural significance such a social, historic, aesthetics, and scientific values.

2.3. Urban Heritage and Historic Building

Urban Heritage Conservation can be defined as the protection of public wealth and common good, which is helpful to improve people's quality of life, to enhance people's sense of belonging, and to evoke people's emotion (Li Rui, 2008). From the proclamation of Venice Charter in 1987, “the meaning of urban heritage conservation” has developed a lot: protected objects changed from respective cultural relics to historical districts and historical cities; and involved fields tended from pure physical field to economic, social, and environment multi-field. All these determine the coordination of several municipal bodies and sharing of much information (ibid).

The concept of urban heritage conservation of a city is not only stand by itself. it is a broad concept that are consisting of many disciplines, professions and concepts and ideas, such as urban renewal, urban planning, urban development, revitalization, architecture and so on. For example, Buissink (1985) had defined six classifications of urban heritage conservation and renewal. These are maintenance, improvement, restoration, rehabilitation (upgrading), reconstruction, and redevelopment.

Internationally, the appreciation and understanding of historic urban heritage and their conservation was recognized and further enhanced in the second half of the twentieth century. The contributions of international organizations like UNESCO, International Council on Monuments and sites (ICOMOS) and other organizations has resulted in the recognition of cultural heritage as a significant link in urban life and the development process. This recognition of historic urban fabric as cultural heritage was significant development in the preservation of urban historic buildings (Orbasli, 2000). However, urban heritage cannot be narrowed down to individual buildings or monuments of historic interest, nor can it be interpreted simply as totality of built parts (ibid). According to Orbasli, urban heritage comprises not only individual buildings or monuments of historic interest, but also the physical attributes of buildings, public spaces and urban morphology.

Urban Heritage can be classified under two categories; tangible and intangible cultural heritages. The tangible urban Heritage includes individual or groups of buildings and physical elements of historical and architectural significance like public spaces that includes landscapes, parks and gardens; monuments. The intangible urban Heritage among others include customs, beliefs and practices, which play a role for the articulation of space use and the built environment in which the non-tangible urban Heritages are closely linked to the tangible Heritage (Mckercher& Cros,2002).

As it is indicated above, the tangible Heritages in the urban areas among the others include historic buildings. The term 'historic building' encompasses buildings with a significant historic or architectural value. They are important to the people to reserve their history and also store the collective memory of society and they remain the living testimony of civilization in the past. They create a link between the past and present. They are the cultural Heritages, historic evidence and public legacy for a society. In other words, they give people “immediate and tangible” contact with history, so they are of fundamental importance in preserving the physiological continuum between past, present and future. Because of their significance, it is vital to conserve them in a good condition so people enjoy them over the years, and even for generations. Most of historic buildings represent symbols and records of city development. They show trajectories of urban development not to mention their significance as objects of tourist attraction. The reuse of buildings for tourist function, in its term, will provide a living function for a historic building (Orbasli, 2000:45).

It is vital to preserve the architectural and historic qualities of the urban historic buildings, because the preservation of these urban historic buildings provides a unique source of knowledge about a city's past. In this regard, Orbasli (2000:12) states that “*contemporary life, divorced from the roots of our history, can be an extremely superficial meaningless experience*”. Historic buildings hold symbolic values to the urban communities. They are sources of pride, history and identity.

In general, urban historic buildings are significant assets whose importance cut across generations and historical periods. Besides their economic and aesthetic values as means of tourist attractions, they are important land marks to play a nodal role in patterning population settlement. Moreover, they are valued not only for their past glories, but also for their current roles as well. They are valued for their contemporary functions as places where people live, work and enjoy every day life experiences. As time passes if properly preserved, their value increases particularly as a link between the past and the present, and relics that enhance diversity. They are not only objects of historical past but also of future enjoyment.

2.4. Urban Renewal and Heritage Conservation

The nature of urban renewal is complex and it is difficult to attribute a satisfactory definition for the term (Ashenafi, 2001). Hence its definition is given various meanings in different contexts. Other definitions of urban renewal relate to the comprehensive activity designed to counteract functional obsolescence of the urban structures as a whole and the parts and elements of it, and to revitalize continually all elements and parts of the urban area, (Ashenafi, 2001).

Urban renewal is the key issue in contemporary urbanism. Its aim is to improve the quality of life of citizens and increase the competitiveness of cities. Most of the world cities have been facing the pressure of urban renewal due to their rapid socio-economic development. The term “urban Renewal” is an American origin; emerged in the late 1940s as an attempt to revitalize central cities. Urban renewal is broadly defined as multi-disciplinary urban design approach that accompanies a number of elements. Urban renewal is, therefore, understood as adjusting the city to the changing needs of individuals and urban communities. It is a social process that concerns the city’s architecture, technical infrastructure, as well as legal, economic, administrative and political issues (Janaka,2006). However, the urban renewal in cities, as the heritage conservationists argued, has put great pressures on historic buildings of the urban environment. From a cultural heritage view point, therefore, urban renewal is seen as a source of threat, a destructive force where demolition and removal are all carried out in the name of progress.

From the global point of view, the clash between urban development and cultural heritage conservation has been growing more violent after the end of the Second World War. In cities; bulldozers demolished old houses, historic memories of cities and traditional records of communities. Significantly, urban development is affecting the city fabric and also destroying the cultural values and collective memory of the people. In this unprecedented clash, urban development and cultural inheritance are going through painful entanglements. On the one hand, there is the demands for development by growing population, and on the other, there is the urgent needs for protecting valuable heritage to maintain the cultural identity of communities. Therefore, urban planners and policy-makers thought about some practical ways to solve this crucial problem. That is how to create a balance between the new development and the old urban fabric and townscape (Arif& pang 2005:1).

Heritage conservation is a broader and holistic term which needs broader policy for better results. Heritage conservation mainly refers to protection of heritage from damages since heritage is non – removable in nature. Urban built heritage conservation significantly maintains social capital and generates economic resources as well as can strengthen the sense of living place and sense of belongings (Arif& pang 2005:2). Thus; Heritage and conservation activities in the urban areas can be seen as an asset rather than a hinder for development.

From the local point view, Ethiopia has a proclamation to keep the historic buildings from destruction. However, the current situations of the buildings in Arada Sub City are very alarming. They are facing serious preservation and conservation challenges. According to ORAAMP (2001);Fasil and Denis (2007), most of these buildings are deteriorating at an alarming rate. It is also observable that Addis Ababa is in a dynamic state of transformation and change. Within the past two decades (from1990s to 2012) there is a fast growing new construction activity in all corners of the city. Even, old settlement areas cannot escape this transformation. New multi-storey condominium houses emerged to replace the old areas of the city. However, the renewal of Arada Sub City has led to the diminishing of historic districts. This rapid physical development in Arada Sub City has also put pressure on the magnificent historic buildings and caused deterioration, or even, loss of historic fabric. In favour of this, Milan and Gain also clearly elaborated the problem as follows: “Addis Ababa is experiencing a period of profound change. Many old houses are

being demolished, multi-story buildings are replacing one-story residences, and old construction are being pulled down to make room for commercial and business centers”(Milan& Gain,2004:11).

According to Fasil and Denis (2007:33), historic preservation is often given lesser consideration when there is the realization of an urban development project, which often results in the loose of irreplaceable built heritage. They also further argued that conservation must be part of the urban development process, and thus, it should be possible to harmonize conservation with urban development. As it is already discussed, Ethiopia developed a proclamation to keep historic buildings from destruction. Nevertheless, the conservation of these historic buildings has facing various challenges with an accelerating rate. As Milan & Gain (2004:7) indicated:

“The Addis Ababa oldest buildings largely unknown and hidden by enclosing walls, by other house or large trees. These buildings often lack maintenance or are even ruined, having been used for practical purpose that have disrupted their original features day after day”.

This abandoning of historic buildings in Addis Ababa especially in Arada Sub City implies the existence of neglecting Addis Ababa’s history by the concerned bodies. It is, therefore, very important to address the following questions in order to balance the urban renewal with heritage conservation; how does a city solve the controversy regarding preservation and development in the case of Arada Sub City? How can the new area are properly integrated into old? Controlling change in historic buildings is one way to get this balance. Because a city cannot simply preserve all buildings nor demolish all of them, there should be guidelines to decide as to what buildings should be preserved and which should be demolished. Generally, change in historic buildings is inevitable. But, if these changes are not implemented; the cityscape will be threatened as it is composed of buildings. A good city should combine both the urban development and heritage conservation in order to enjoy both the cultural and development values kept in sound harmony.

2.5. Heritage Planning

The planning process for cultural heritage is different from that of community or tourism plans, as it typically involves plans mandated by a heritage branch of the government, or the UN (Garrod&Fyall, 2000). If a heritage site is of universal and international importance, the highest honour is to be listed in the UNESCO World Heritage List. The World Heritage Centre maintains the list, and is advised by two bodies: the International Council on Monuments and Sites (ICOMOS) for physical heritage, and the International Union for the Conservation of Nature (IUCN) for natural heritage (UNWTO, 2011a).

These two bodies are the international sources for rules, regulations and best practices in heritage management. Upon acceptance to the list, the site managers must create a plan to manage the resource and the visitors to that site. This plan guides both the conservation practices and the growth of tourism (Landorf, 2009).

Best practices for heritage management and planning stem from a few classic documents. One is the Burra Charter (Deacon, 2006). The Charter outlines the sequential steps to follow for heritage tourism planning such as: location selection, community participation, change management, significance, interpretation, documentation and monitoring. Another generally accepted guide for best practices is the ICOMOS International Cultural Tourism Charter (ICTC). It highlights the need for a balance between conservation and a meaningful tourism experience (Deacon, 2006).

The ICTC charter also emphasizes that local community involvement and benefits returning to the community are important tenants of a cultural heritage site (ICOMOS, 1999). Site management plans can also include specific tourism elements such as revenue management. The organization collects the revenue can have large ramifications on the likelihood of the local community (Nelson, 2004). Whether it's an external NGO, the local level government, or a committee or council reporting to the local government, the money should be managed transparently, and used for democratically agreed upon projects. Heritage planning

as well as tourism planning have both come to embrace community participation as a main tenant in best practices of planning for management of heritage sites.

However, institutional differences also appear in these planning processes especially with respect to issues related to financing and ensuring community benefit. The disconnect between heritage planning and tourism planning often occurs when heritage planning fails to account for the market preferences and the fierce competition for tourist dollars, while the tourism development side often lacks an understanding of a fragility of a given site (McKercher & Du Cros, 2002). Even though Ethiopia accepted the rules and regulations of UNESCO, there is no organized system to protect and preserve the cultural heritage in a sustainable and planning management system that is why the heritages sites of Addis Ababa did not generate income for the country as a whole.

2.6. Experiences of Different Countries

Under this section, experience of different countries in relation with cultural heritage conservation, preservation, and their policy and its practices is reviewed. The countries selection is purposely based on their organized system of implementation strategies on cultural heritages.

2.6.1. Canada

In Canada, constitutionally, the provincial government regulates provincial, municipal and privately-owned land and the federal government manages federally owned land. In terms of heritage conservation this translates, succinctly into provincial legislation for the protection and designation of heritage at the local level, and federal mechanisms for the protection of federally owned buildings through the Federal Heritage Buildings Review Office (FHBRO). In Ontario, the Ontario Heritage Act, first introduced in 1975, provides legal protection for the province's places of cultural value. The Act regulates designating, altering, demolishing or repealing of properties of cultural value which may be individual buildings, groups of buildings (known as heritage conservation districts [HCDs]), or archaeological remains (Parks,2006).

According to Cameron (2000) The Act can be seen as a representation of the three pillar approach to heritage conservation developed in 1973 by the Heritage Canada Foundation. This approach consists in:

a) identification of property of cultural value and their designation through inscription into a municipal register of heritage places. This step also requires the identification of heritage attributes for both heritage buildings and HCDs.

b) regulations on how the designation process is to take effect, which alterations can be done with or without a permit and how these are to be conducted, and demolition and repealing of designated properties. For HCDs this also requires creating a heritage conservation district plan which must include: a statement of objectives to be accomplished by the designation, the specific values of the district that need to be protected, a description of the heritage

attributes, the types of alterations can be done without a permit and other policy statements, guidelines and procedures.

c) providing incentives and financial support for designated buildings through passing municipal by-laws for the creation of various grants, loans and other financial incentives in order to promote the protection, restoration and rehabilitation of heritage buildings.

However, it is important to note that the process described above applies only to the material and built heritage, unlike the legislation in place for the protection of cultural heritage in other provinces. For example, there are no references or provisions made in the Ontario Heritage Act (OHA) for the protection of intangible heritage, cultural landscapes, or the heritage of the First Nations.

However, the Provincial Policy Statement in Ontario does provide additional protection for archaeological resources (also covered under the OHA), cultural heritage landscapes (defined as a clearly delimited geographical area of heritage significance which has been modified by human activities and is valued by a community) and natural heritage (including the habitat of endangered and threatened species, significant wildlife habitat, areas of natural and scientific interest, important for their environmental and social values). Still, no provisions are made for intangible heritage and little is discussed about how to go about protecting the heritage of the First Nations. In comparison, the British Columbia Heritage Conservation Act, as well as Quebec's *Loisur le Patrimoine Culturel*, both address the protection of aboriginal peoples while the Quebec legislation also addresses intangible heritage, historical persons and events and collections (ICOMOS, 2008).

2.6.2. Australia

In Australia, organized community involvement in the conservation of immovable cultural heritage started with the formation of the national trust of Australia in 1945. The trust was established with the objective of raising community awareness of wide spread destruction of built heritage in Sydney. The national trust movement quickly spread across Australia with other states establishing national trust offices one by one throughout the 1950s and 1960s. These national trust were strong advocates of statutory protection for historic heritage in Australia, as the heritage conservation legislation at that time was almost exclusively concerned with protecting cultural heritage. During the early 1970s, large scale redevelopment activities in the major cities triggered community protest actions to protect cultural heritage against the development project (Ashton and Corn Wall, 2006).

The Australian heritage commission act in 1975 set the stage for the establishment of the Australian heritage commission as a federal government agency to identify and list important historic heritages on the register of the national Estate. The Australian heritage commission act also obliged all federal ministers and agencies to ensure that nothing would be done to adversely affect the heritages places listed on the register. Since the passage of the Australian heritage commission act, states and territories have enacted their own heritage conservation legislation, and many local governments have established their respective mechanisms for the identification, conservation, and protection of historic heritage. Over time, listing of places was frequently duplicated across various tiers of government, with the result of several different protections and planning laws could apply to the site (Aplin, 2002).

The current institutional arrangements for heritage conservation are based on the three-tier framework established under the council of Australian governments (COAG) agreement. The government focuses on heritage of national significance, while territory governments handle heritage of state significance. As to local governments, they cater for heritage of local significance. Each level of government has its own responsibility of developing statutory protection and financial support measures corresponding to the significance of historic heritage it conserves. In 2003, the Australian government enacted the Australian heritage council act 2003 to

provide for the establishment of the Australian heritage council. State and territory heritage acts introduce heritage agreements to foster public- private partnership in conservation of historic properties (Victoria, 2008).

A heritage agreement is a legally binding contract signed between the heritage council concerned and the owner of historic heritage property for the long- term conservation of the property. Heritage agreements are generally signed in perpetuity and are therefore binding on current and future owners. Under the heritage agreement, the owner is obliged to carry out maintenance works required for the conservation of his or her historic heritage property. In return, he or she is entitled to a number of incentives, such as property tax reductions, grants, and technical assistance, for his or her guarantee to undertake the conservation works (ibid).

2.6.3. Kenya

The Kenyan national policy on cultural heritage was outlawed in 2009. The Kenyan culture and national heritage policy is aimed at creating the bench mark necessary for mainstreaming culture and heritage and setting standards as well as raising awareness and the capacity building necessary for infusing culture and heritage as integral parts of public policy and development plans. Several ministries are currently involved in the promotion of cultural activities in one way or another; however there is need for a coordinated approach to the promotion of such activities to create cohesion and consistency in the implementation of the cultural heritage policy (Kenya national policy, 2009).

To support the implementation of this policy the government of Kenya should source fund from the following:-

- A. the consolidated fund
- B. private sector
- C. international and local organization
- D. Nongovernmental organization
- E. Multilateral and bilateral co-operating partners
- F. Endowment fund

The existing institutions on culture have largely revolved or been centered on the ministry responsible for culture and heritage. However a number of other public and private institutions have their own cultural programmes and policies which govern their work, as opposed to the ministry in charge of culture which has a wider mandate in terms of the depth of its activities and programs spread across the whole country. The overall administration, supervision and coordination of all activities to the ministry responsible for culture and heritage in the government which also has the duty to ensure the proper implementation of the cultural policy of Kenya (ibid).

The government of Kenya shall make appropriate legislation to encourage the integration of key actors dealing with cultural heritage within existing structures to work together in ensuring the successful implementation of the culture and heritage policy.

In particular the following government ministries shall be integrated in to the government action plan for the implementation of the culture and heritage policy. Some of the are: - Education, youth affairs, planning and national development, finance, culture, heritage, health, foreign affairs, information and broad casting, local government, tourism and wild life, trade and industry, sport and environment. The Ethiopian government developed a proclamation on cultural heritage to keep these buildings from destruction. Nevertheless the present situation of these cultural heritages is in question. According to ORAAMP; 2002, Messay Demessie et al, 2009; and the historical buildings in Addis Ababa are deteriorating at alarming rate.

2.7. Significance of the Historic Buildings for the Development of Tourism

According to the authority for research and conservation of cultural heritage proclamation NO 209/2000, immovable cultural heritage is defined as “cultural heritage attached to the ground with a foundation and which can be removed only by dismantling.” Based on the above definition, historical structures refer to buildings, monuments or statues that were built during a respective time and historical sites refer to large settlements or groups of buildings constructed at similar time and that have historical significance or an area served as a ceremonial or festival place of a community.

About 440 heritages buildings and sites in Addis Ababa have been registered by Addis Ababa Culture and tourism bureau. Out of them 389 are historical buildings and more than half of these historical buildings are found in arada sub city (Messay, 2016).As I will try to discuss on the above criteria and definition of cultural heritages, the historical buildings have their own historical, socio-cultural, architectural, political significances as discussed below.

2.7.1. Socio-Economic Significance

The heritage houses found in Addis Ababa, especially in Arada Sub City, have decisive socio-economic significance. These historic houses were built since the reign of menelik II. When we observe their architecture and the width of the place they occupy in relation to their social significance, it clearly points out the then class difference between the upper and the lower strata. This is because that they were built with much amount of money with the idea of competition that prevailed among the classes. People of the lower class had no role other than serving in the construction of the houses, since they were not able to own such residences. Houses which belonged to the then vassals of noblemen and the aristocratic class are presently observed surrounding various historic houses with no architectural beauty (Ermayas, 2009).

The historic houses have economic benefit as well. They are the result of various cultures so that if they are well – protected and maintained, they will serve as tourist attraction sites. For instance, if the historic houses are rented to investors, they can serve as restaurants, cultural centers, galleries and museums.

They will have the following advantages like:-

- Creating opportunities for foreign tourists to appreciate historic architectures and change the image of Ethiopia so that they make attitudinal change.
- Bringing foreign currency and,
- Creating job opportunities to people around the tourist sites.

Therefore, it goes without saying that historic houses have great potential for economic benefit (Messay, 2009).

2.7.2. Poverty Alleviation

Heritage conservation strategies in an area of older buildings and street patterns, boundary walls and other features represent an important record of the area's social and economic history and an amenity for local residents. Such features are a vital element in maintaining a stimulating environment for local people as well as attracting visitors and new business investment. Such strategies provide opportunities for the local community, and also ensure in the conservation and preservation of the heritage assets, thus alleviating poverty in the long-run (HariSrinivas, 2009).

2.7.3. A Positive Image of the Territory

The valorization of the cultural assets of a given city or territory constitutes a factor of attraction, not only for the tourists but also for a number of investors, which could contribute to boost the local economy through the implementation of new activities such as service industries and development projects (France-UNESCO, 2006).

2.7.4. Architectural Significance

Historic buildings of Arada have architectural values, because of their witness of early architecture of the city or architectural heritage of the city. Architectural value consisted of the harmony of material changes from open to closed surface the variation of the decorative materials like porches and balconies, the combination of multi- cultural architecture, style and the use of different scientific and technological materials for the construction. All these enhance the Architectural value of historic buildings (Omini, 2009).

2.7.5. Historical and Political Significance

The foundation of Addis Ababa has great contribution for the permanent establishment of Addis Ababa, and narrates about the-then historic events. These historic houses have great capacity to show methods of architecture, use of raw materials and architectural changes since the reign of Menilik II up to now (Amare and Fasil, 1986). Moreover, looking at the influence of foreign architecture on the houses, it is possible to realize which foreign countries that had economic, cultural, and social relation with Addis Ababa.

For instance, we can see historic houses in the Arada Sub City showing the then Indian Architectural influence; and from this point, it can be understand that Indian Architects had participated in building houses in the city which in turn shows that Ethiopia was in good terms with India. When we see their political significance, these historic houses tell us about foreign diplomatic relation with Ethiopia. For example, these historic houses show us that Indian, Armenian, and Greek communities had good cultural and linguistic interaction with the Ethiopians in the past. This process creates harmonious diplomatic relation among the peoples of the countries mentioned above (Ermiyas, 2009).

2.8. World Cultural Heritage Conventions and Charters on Cultural Heritage

Under this section the various international conventions charters and agreements in line with Ethiopia Heritage legislative is reviewed. To know about the main international documents and institutions in the field of world heritage treatment provides a reliable source for understanding of genesis of interdisciplinary approach to preservation and conservation theory on local, national and international level. During the 19th century, a lot of questions have been raised regarding the history of art and architecture and different methods for preserving cultural heritage. The 6th International Congress of Architects of 1904 in Madrid gave a brief draft of recommendations concerning preservation and restoration of architectural monuments. This document divided monuments into two groups: “dead monuments, i.e. those belonging to a past civilization or serving obsolete purposes, and living monuments, i.e. those which continue to serve the purposes for which they were originally intended” (Jokilehto,1986).

The 1st World War brought about the waste deterioration of many cultural monuments. This stimulated the idea for creating an international movement for protecting cultural heritage. The Intellectual Cooperation Committee was founded in 1922 within the League of Nations (Geneva, 1919) and four years later was transformed to the International Institute of Intellectual Cooperation (IIIC), with the headquarters in Paris. In 1926, the IIC established the International Museums Office (IMO) in Paris, with the aim to promote and organize joint work and research on international level (Demas, 2003).

2.8.1. Athens Charter

The International Institute of Intellectual Cooperation (IIIC) initiated the Athens Conference of 1931 on the protection and conservation of cultural and historical monuments. Its resolutions were published as the Athens Charter for the Restoration of Historic Monuments (often referred to as the Athens Charter). This was the first truly international document accepted at an intergovernmental level that dealt with general principles and doctrines related to protection, conservation and restoration. The general tendency of the Charter was to avoid restoration and to favor conservation of the authenticity of historic monuments where possible. This document also

gave a new concept of conservation by abandoning stylistic restoration which was among recommendations of the Congress in Madrid. It also advised strengthening international cooperation in technical matters, as well as forming an international centre that would gather the documentation on cultural heritage all over the world. This marked the beginning of international attempts to create general guidelines and recommendations for the preservation of cultural heritage. The next step was establishment of the International Commission on Historic Monuments that would be in charge of conservation education, legal and technical issues and documentation on preservation (ICOMOS, 1964).

The Athens Charter is often erroneous with the conclusion of the 4th International Congress for Modern Architects (CIAM) held in 1933 in Athens that shares the same name. Later edited by Le Corbusier, this document was focused on the principles of modern urban planning, even though it had some recommendations on interventions within old urban fabric. The section concerning historic towns emphasized the importance of preservation their historic values and forbade any modern construction in style (ibid).

2.8.2. UNESCO, VENICE CHARTER and ICOMOS

Formation of the United Nations (San Francisco, 1945) brought necessary organizational changes to the principles of heritage protection and conservation. This led to creation of the United Nations Educational, Scientific and Cultural Organization UNESCO (London, 1945) as an international institution that would, among other aims, continue IIC's mission. These initial activities resulted in foundation of other three international organizations with specific aims: International Council of Museums (ICOM, 1946), World Conservation Union (1948, changed its name to the International Union for Conservation of Nature and Natural Resources, IUCN in 1956) and International Conservation Center for Restoration of Monuments (ICCROM, 1959). The most important event of that time was the 2nd International Congress of Architects and Technicians of Historic Monuments (Venice, 1964).

The resolutions included the International Charter for the Conservation and Restoration of Monuments and Sites – the Venice Charter, which became a fundamental international document on conservation and restoration theory. Its emphasis was on the necessity to respect the authenticity of the historic monuments and to keep them in appropriate use: “The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence” (ICOMOS, 1964).

The Venice Charter is considered as the first document that connected the historic monument to its surrounding. In the Article 7, the concern was also given to the protection of the setting, as the monument is considered “inseparable from the history to which it bears witness and from the setting in which it occurs”(ICOMOS, 1964). Since the Charter did not apply to urban heritage, the Congress gave a draft on the Protection and Rehabilitation of Historic Centers. Although based on the principles of the Athens Charter, the Venice Charter provided necessary contemporary updates. One of the resolutions proposed the creation of an organization that would coordinate international effort for the preservation and appreciation of world heritage. In 1965, UNESCO established the International Council on Monuments and Sites (ICOMOS), which has taken the Venice Charter as its ethical guideline.

2.8.3. World Heritage Convention

Along with the ongoing activities regarding protection of cultural heritage, noticeable was a growing interest in protection of natural heritage. The UN Conference on Human Environment (Stockholm, 1972) stressed the importance of establishing an equitable equilibrium between culture and nature and creating a basis for a collective international effort in protecting that uniqueness of historic, cultural and natural evidences of our existence under one name –the world heritage. The General Conference of UNESCO adopted the Convention Concerning the Protection of the World Cultural and Natural Heritage (often referred to as the World Heritage Convention) at the 1972 Paris session. It was ratified and entered into force in 1975. UNESCO also defined what was to be considered as the world heritage: “Heritage is our legacy from the past, what we live with today and what we pass on to future generations. Our cultural and natural heritage is

both irreplaceable sources of life and inspiration. World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located” (UNESCO, 1972).

The Convention is a unique document that links and preserves the balance between the on concept of nature conservation and preservation of cultural properties. It defines the categories of heritage to be protected and regulations for identification and inscription of all cultural and natural monuments and sites of outstanding universal value on the World Heritage List, as well as the commitments of adhered countries regarding protection and preservation of their national heritage. This document represents the principal international conservation tool based on a proactive approach, with 95% of UNESCO members accepting its essential philosophy The Convention also informs on conditions which threaten the sites inscribed on the List of World Heritage in Danger. The Convention gave a very clear explanation of what is to be considered as cultural and natural heritage (UNESCO, 1972). Although it did not provide an explicit definition of the term “universal value”, the Operational Guidelines for its implementation gave criteria for identification of outstanding characteristics that nominated sites need to fulfill.

2.9. Legislation for the Safeguarding of the Ethiopian Cultural Heritage

Similar to the UNESCO convention and charter, every country has issued a national legislation to protect its heritage resources. Under this section Ethiopia Heritage legislative is reviewed. In the second half of the 19th century, the emperor of Ethiopia, Menelik II (r. 1889 – 1913) began an archaeological and historical study to identify and preserve the antiquities of his predecessors of the medieval rulers of Ethiopia. The search for traces of the Christian past of Ethiopia by the emperor was focused on the ruins of churches and royal sites. The emperor had encouraged archaeological studies to be carried out. For example, in 1905 he expressed his desire for the German archaeological mission to study the historical sites in Ethiopia (BairuTafla, 1981). The aim of the program by the emperor was to uncover historical objects associated with his predecessors. The objects could vary from the ruins of royal palaces and churches to coins, stone paintings, sculptures and statues and parchment manuscripts. This indicates that the concept of heritage began to acquire a semantic change in Ethiopia towards the end of the 19th century as the notion of heritage far more advanced than the solitary view of associating monument with heritage.

Until 1980's the only existing legislation on cultural heritage protection was the imperial Proclamation No. 229 of 1966 but it had never been enforced. Proclamation No. 229 of 1974 (Negarit Gazeta¹, 1966) was, then, the first act of legislation which created the basis for safeguarding the cultural heritage by the State in Ethiopia.

According to the Proclamation 229 of 1966 (attached in appendix 6), the cultural property which has to be protected is defined as "antiquity" which "shall mean any construction or any product of human activity, or any object of historical or archaeological interest, having its origin prior to 1858. The "antiquities" so defined, which until the date of the Proclamation were the property of "physical or juridical persons, including any Church and any other organization", were declared "to be property of the State" and had been administered by the Head of the Office of Archaeology

¹ A newspaper, in which different rule and regulations were outlawed

who in addition to the day-to-day execution of duties also had to supervise all discoveries and restoration work, including the issue of permits for archaeological excavations.

In the execution of these functions the Administering Authority had to "register and supervise all historical objects which may exist in any Church" and make a "detailed list of antiquities" in the possession of private individuals, as well as supervise all transfer, sale and export of any "antiquities". It had also to issue regulations prescribing the basis and manner for the execution of the Proclamation and to stipulate penalties for infringements in accordance with the provisions of the Penal Code of 1957. The Proclamation stated that it was a total law covering all "antiquities" prior to 1858 and binding all persons, though it is not clear if the property of the former Emperor and his family was included.

Nor is it clear whether the Proclamation encompassed the antiquities kept by the museums, libraries or archives (for instance, the National Museum, National Library, University or State Archives). It did not, however, extend to the protection of nature, including the landscape and rare specimens of nature (living and inanimate) which it was perhaps intended to make the subject of a separate law.

In connection with the Proclamation No. 229 of 1966, there was issued "An Order to Provide for the Creation of an Ethiopian Antiquities Administration" (Negarit Gazeta, 1966). Three years later the "Export of Antiquities Regulations, 1977" was issued. It was the only regulation published before the Revolution in 1974 and no documentation exists of any sale or export permits and no other lists or registers have been found in the archives of the Ministry of Culture and Sports which took over the archives of the imperial Authority. It would seem therefore that the Proclamation of 1966 in fact had not been executed.

Several serious problems were pointed out about this first proclamation; heritage was named as "antiquities" the definition of which was too general, too vague, and too narrow, failing to include the artistic values and historical landscapes of the country (Gasiorowski, 1981). The Proclamation No. 229 of 1966 had not yet been abrogated and therefore it had been in operation until 1989. Nor was there issued after 1974 any detailed regulation which made indispensable for the execution of new cultural heritage law in 1989.

The basis for the Proclamation No. 36/1989 law was the Proclamation No 299/ 1966. The second proclamation (attached in appendix 7) proposed a broader and clearer definition of antiquities, which was strongly suggested by UNESCO experts. The definition of antiquities by the “second proclamation” included works of architecture, ethnographic, implements, paleontological objects, remains of ancient towns and also other religious properties. Under the second proclamation, a registration process for antiquities was introduced for the first time. This second proclamation stipulated that not only the owners but also the government and every citizen as well are all responsible for heritage conservation.

However, despite the fact that this the second proclamation was more comprehensive than the first proclamation, due to the political unrest between the military government and the then rebel forces, the actual implementation of the second proclamation was effectively suspended. In comparison, with the imperial proclamation, it recognized the need for preservation of the country’s historic buildings based on its ‘values’ regardless of its ‘age’ limitation. However, this proclamation failed to recognize and include the intangible cultural heritage and due to this reason it was replaced by another proclamation known as the research and conservation of cultural heritage No,209/2000. This proclamation is the current working legal instrument to protect cultural heritage in Ethiopia.

The "Research and Conservation of Cultural Heritage Proclamation No. 209/2000" was proclaimed in accordance with Article 55(1) of the Constitution of the Federal Democratic Republic of Ethiopia and the Cultural Policy of Ethiopia. Article 3 (4) of the current conservation proclamation of Ethiopia (adopted in 2000) defines

“cultural heritage as anything tangible or intangible which is the product of creativity and labour of man in the pre-history and history time, that describes and witnesses to the evolution of nature and which has a major value in its scientific, historical, cultural, artistic, and hand craft content.”

This proclamation deals with several issues such as research, excavation, registration, subsidy, and technical advice for heritage conservation. The third proclamation (attached in appendix 8) is different in its content (broader and clearer definition) compared to the preceding first and second

conservation proclamations. It is more comprehensive, and richer in content than the previous two proclamations. In general; the existence of both the legal provision as well as the institutional set up in Ethiopia gives way to an overall framework to the protection and preservation of the cultural heritages of the country.

CHAPTER THREE

RESEARCH METHODOLOGY

This section tries to describe the general background and condition of Arada sub city and the methodologies employed in conducting the study.

3.1. Description of the Study Area and its Historic Buildings

Piassa (Arada) was one of the earliest settlements of Addis Ababa which had very vital city wide functions serving as a center of business and a place for cultural activities in the first decade of the city. Due to this abandoned number of historical heritages which are mainly residence of the dignitaries and noble men, public buildings, churches and other historic features predominantly exist in this area. Historically Arada was serving as the center for the former important market place as well as financial institution, recreational facilities for the residents of the city in its golden era. During the brief Italian occupation of the city, major decisions were made to decrease the vital importance of the area by relocating most of the main functions that give prime importance for this area. This was done by relocating the market place of the citizens to the present area of Merkato. The major offices and business function of the city were relocated to the present National Theater area. This created the importance of Arada as a spot for cultural and economic activities (ORAAMP, 2007).

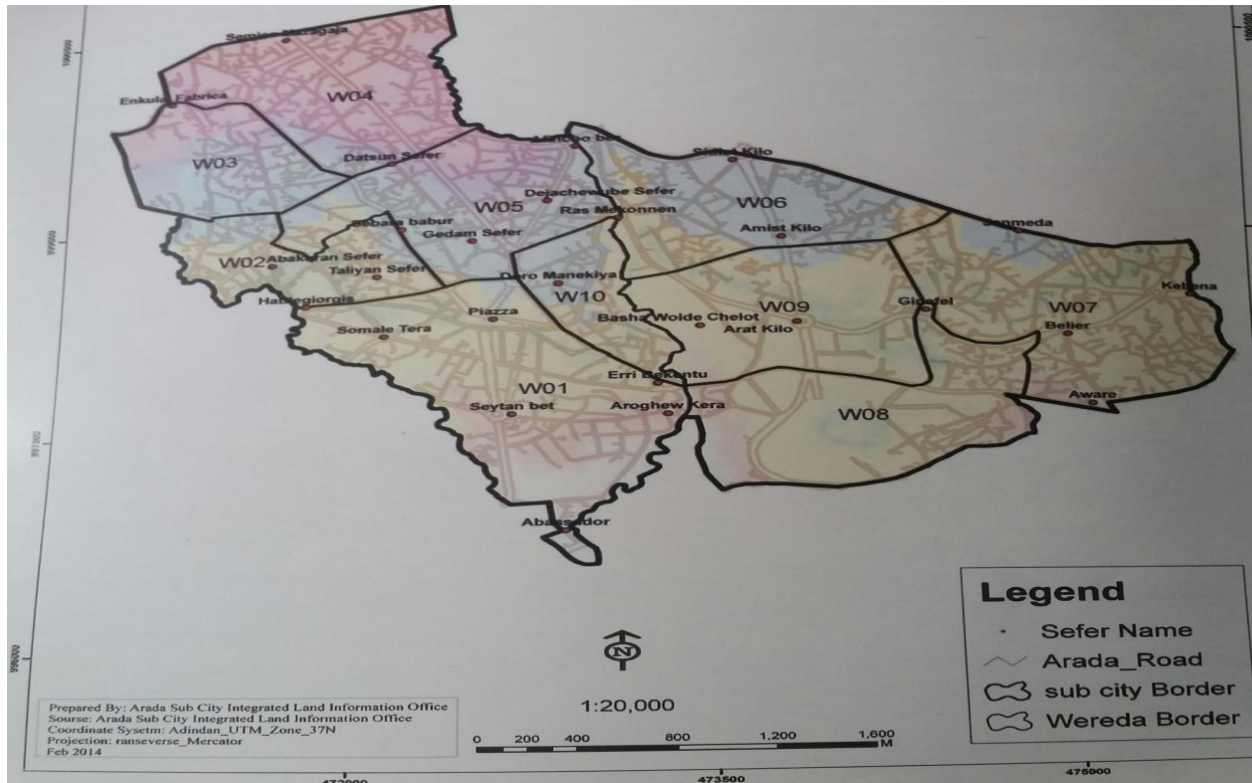
Historic houses of Arada reflect the evolution of building technology from traditional up to modern technologies. The houses built in the late 19th century show traditional mode of construction. The raw material for construction consists of mud (chika) and wood. The roof is covered by thatch and this kind of mode construction reflects in old menilik palace (Fasil and Denis, 2007,). The traditional system of construction replaced by Asian and European Architecture, imported material, and the introduction of brick factory in 1907 had also its own impact on the change of raw materials. During this time most of residential houses began to construct with bricks. The roof was also covered by corrugated metal sheets and half parts of

walls were built with glass and wood, especially wood was used to declare the outer part of the veranda (Amare and Fasil, 1986).

Today Arada sub city is one of the ten sub- city, it is situated at the center of the Metropolis. It is surrounded by five sub cities in the north, east, south and west by Gulelie, Yeka, Lideta and Kirkos sub- cities respectively and it comprises ten Woredas. Arada sub city is the seat of the national palace of Federal Democratic Republic of Ethiopia government which is the office of Prime Minister, Parliament, Addis Ababa city administration and other high government and non-governmental institutions (Arada sub-city culture and tourism office, 2017).

According to Addis Ababa city administration culture and tourism bureau heritage inventory report; among 440 historical houses found in the city, more than half are in Arada sub-city. This indicates as Arada has the largest number of historical buildings as compared with other sub-cities because arada Sub City is the seat of governmental and non-governmental institutions and also residence of the dignitaries and noble men until the period of menilik II up to now (Addis Ababa Culture and Tourism Bureau,2011).

Figure 1: Map of the study area



Source: Arada sub city culture and tourism office, 2018

3.2. Study Design

In order to achieve the objectives of the study, both qualitative and quantitative research designs are employed for the sake of enriching the result of research. It involves statistical and descriptive design with critical interpretation and analysis of the collected data. The rationale for the selection of qualitative and quantitative approach stems from the nature of the study as it requires both verbal description as well as numerical expression.

3.3. Sample Size

In order to get sufficient information and reach at a reasonable conclusion taking enough sample size is decisive therefore from a total of 205 historic sites and buildings in Arada Sub City, there are about 89 heritage buildings for those residents that are living in 10 Woredas in Arada sub city. By this 89 (43%) of heritage buildings that were be selected. the residents who live in the historic house that makes 43% from the total number of 205.

3.4. Sampling Technique

Currently, there are 205 cultural heritages in Arada Sub City. As a result, a purposeful sampling strategy is employed and thus, 89 historic buildings in which residents are living are selected for detailed analysis as case study subjects of this study.

Table 1: Sample Distribution of Heritage Buildings

Woredas	Cultural Heritage buildings	Historic Buildings in which residents are living
Woreda 1	55	25
Woreda 2	20	18
Woreda 3	2	1
Woreda 4	7	1
Woreda 5	19	6
Woreda 6	28	9
Woreda 7	14	9
Woreda 8	7	2
Woreda 9	20	2
Woreda 10	33	16
Total	205	89

Source: Arada Sub City Culture and Tourism Bureau, 2018

3.5. Source of Data

To achieve the stated objectives of the research study, both the primary and secondary sources were used in the course of the study. The major data sources include questionnaire format, archival documents, written sources, in-depth interviews and field observation.

3.6. Data Collection Tools

The researcher will use different primary and secondary instruments/tools to collect relevant data. These include archival documents and secondary sources, questionnaire, interview, and personal observation. In connection with these methods, data collection materials such as photo camera, tape recording, measuring tape and note books were used. Based up on the following data collection tools, a systematic collection, organization, validation and interpretation were employed to the primary and secondary source.

3.6.1. Archival Materials and Secondary Sources

Archival documents relevant to the study such as official reports and letters of correspondences of the authority at the federal and the city administration levels were collected by the researcher from different sources. The researcher also collected information from published and un-published materials. The secondary materials are mainly based up on written materials such as books, magazines, newspapers, bulletins and other sources.

3.6.2. Interview

The researcher prepared and conduct some of the leading interview (semi-structured and unstructured) questions to the study. The interviews aim to get the most updated information regarding policy issues and difficulties of implementation mechanisms and conservation of historic buildings in Arada Sub City. Basic interviews with some informants and an in-depth interview with specific targets were carried out with people involved in cultural heritage conservation and urban development of Addis Ababa. The interviewees are divided in to two target groups. From these groups the researcher get ample information regarding government offices role in conserving cultural heritages, the opportunity and threat of the policy and implementation of cultural heritage in connection with existing development plan including related issues.

i) Experts (researchers, planners, conservators, heritage specialists) from the authority for research and conservation of cultural heritage, Addis Ababa Culture and Tourism Bureau and Addis Ababa City Master Plan Institute.

ii) Government (from Authority for Research and Conservation of Cultural Heritage, Addis Ababa Culture and Tourism Bureau, and Addis Ababa Master Plan Institute).

The languages used in the interview and its administration are both in Amharic and English.

3.6.3 Structured Questionnaire

The questionnaires were prepared for 89 selected historic building responsible owners and users. It was designed by the researcher and it contains questions on issues like: - the perception of the residents towards the status of the Historic Buildings, a sense of ownership over the Historic Building, responsibility of preserving the historic building and some related issues. These questionnaires help to gather information from the residents of historic buildings in Arada Sub City.

3.6.4. Personal Observation

Observation of the researcher is used as one means of generating primary data in this study. It is conducted using cameras which reinforce the qualitative information obtained by interviews and questionnaires. This enabled the researcher to understand the current status of conservation of the selected heritage buildings in Arada Sub City.

3.7. Methods of Data Analysis

The gathered information through various tools was carefully scrutinized to check their validity and reliability. The collected data organized and analyzed using various methods such as descriptive statistical methods of analysis including percentage and frequency. Document analysis was also applied. The data were analyzed qualitatively, whereas SPSS version 20 was used for numeric data presentations mainly to produce frequencies and descriptive statistics, such as percentage. The findings were described and presented in the form of tables and Figures. Finally, conclusion was made based up on the findings of the research. Recommendations were given based up on the identified findings.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1. Introduction

According to Felden (2003) protecting the built heritage and conserving the local tradition and cultural values of communities for future generations present a real challenge for developers, architects, and professional education programs which are responsible for preparing the courses focused on heritage conservation aspects, learning respectful aware design with cultural context, and qualified graduates in planning, design, and implementation of conservation projects.

Understanding the social significance of historic buildings, coordinating all stakeholders in the conservation process, visualizing solutions to complex problems and advocating new uses with a minimum of adaptation so as to preserve the historically essential features, considering the broad definition of the built environment as heritage, understanding the nature of materials and its appropriate uses, new services, and community needs are the first stages in preservation of community owned historical buildings (Aplin 2003).

In this chapter of the study, findings of the research are presented and discussed. The study was conducted by taking 89 residents in the historic buildings. Accordingly, the chapter includes: demography of the respondents, the conditions of the sample buildings, awareness, and economic contribution of these historical buildings for the development and financial security of the owners and those who sustain their life in tour operation activity and for the city and the countries' tourism development in general.

4.2. Demographic Profile of the Historic Building

The Woreda distribution of the respondents and the location of the selected historic houses are shown in the following table.

Table 2 shows Arada Sub City Woreda level Historic Building Samples and Respondents distribution.

	Frequency	Percent
Woreda 1	25	28
Woreda 2	18	20
Woreda 3	1	1
Woreda 4	1	1
Woreda 5	6	7
Woreda 6	9	10
Woreda 7	9	10
Woreda 8	2	2
Woreda 9	2	2
Woreda 10	16	18
Total	89	100

Source: Own Survey, 2018

28% of the respondents were from Woreda 1 followed by those from woreda 2 which are 20% followed by those from woreda 10 (18%). These woreda's comprising of half of the historical buildings in Arada Sub City (see Appendix 5).

According to the observation result many redevelopment activities are going on in these Woredas. Therefore, the Addis Ababa Culture and Tourism Bureau and Authority for Research and Conservation of Cultural Heritage should give attention for these woredas.

Table 3: Gender Distribution of the Respondents

	Frequency	Percent
Male	62	69.7
Female	27	30.3
Total	89	100.0

Source: Own Survey, 2018

Most of the respondents in the historic buildings were male 69.7% of the total respondents followed by females 30.3% of the respondents. The observation result indicated that most of the females working on within the historic building. They work like selling of Injera², coffee, laundry service etc. therefore these activities eventually deteriorate the historical buildings.

According to Aplin (2002), education is one of man's cultural needs is the most important factor to bring forth all rounded development. Education enhances the level of income and quality of life; also it changes your attitudes towards something which can also influence the conditions of housing to some extent. It is necessary to improve awareness of Cultural Heritage and the ethics of its care in study curricula and to identify tools that can be developed to help communities for better understanding and conserving of heritages. Heritage education needs to be developed in schools and through informal education. Students will appropriate of their tangible and intangible Cultural Heritage visiting and using the resources of the site, and understanding the importance of past and contemporary heritage as common elements. Preserving and protecting the architectural heritage requires that, citizens learn to value historically significant historic buildings. Many people think that you have to be old to value history, but seeds of appreciation for architectural history need to be sown early so that, adults who make good choices can sprout.

Consequently, the educational status of the sample of responsible owners might have an influence on their attitudes towards the contribution of the historic buildings to urban

² A cultural food of Ethiopia which is made from "Teff"

development and on the conditions of the buildings. The table below describes the educational status of both respondents' categories.

Table 4: Educational Background

	Frequency	Percent
Illiterate	6	6.7
Primary School	13	14.6
Secondary School	35	39.3
Diploma	7	7.9
Degree and Above	28	31.5
Total	89	100.0

Source: Own Survey, 2018

As it's indicated in the above table, from the total sample of 89 respondent 6.7 % are illiterate, 14.6% primary school, 39.3% secondary school, 7.9 % college diploma and 31.5% are holders of First degree. As a result, it possible to infer from the table above 68.5% respondents educational level ranging from illiterate to college diploma.

According to the above table and observation result indicated that those residents who did not have degree and diploma have no enough understanding about cultural heritage therefore this might influence how to conserve and protect the cultural heritages.

Table 5: Age Distribution of the Respondents

Age	Frequency	Percent
18-25	11	12.4
26-30	19	21.3
31-35	7	7.9
36-40	2	2.2
41-45	4	4.5
46 and Above	46	51.7
Total	89	100.0

Source: Own Survey: 2018

According to the above table Most of the respondents were in the age range of 46 and above. 52% of the respondents were above the age of forty six and above followed by those in the age range of 26 to 30 (21.3%). The above table and the observation result indicated that respondent's age more than 40 and above might get the responsibility to protect and preserve the historical buildings.

Table 6: Occupational Distribution of the Respondents

	Frequency	Percent
Government Employee	7	7.9
Own Self Business	47	52.8
Private Business	16	18.0
Other	8	9.0
Small Enterprise	3	3.4
NGO	8	9.0
Total	89	100.0

Source: Own Survey: 2018

Occupational status has also the same influence like education; especially, on the capacity of maintenance activity. Proclamation No 209/2000 Article 18 sub-article 1 also stated that any person who possesses a cultural heritage is obliged to preserve and protect properly the cultural heritage on his own expenses. In order to follow the above article, occupation plays crucial role. The above table shows the distribution of occupation for those who use the buildings as residential place only in which all of them have a job.

According to the above table and the interview result indicated that more than 50% of the respondents living in historic buildings they didn't get enough income and most of them run their own small business. Therefore they cannot afford money to maintain the historical buildings which they live.

Table 7: Marital Status of the Respondents

	Frequency	Percent
Married	60	67.4
Not Married	24	27.0
Widowed	5	5.6
Total	89	100.0

Source: Own Survey: 2018

As it is indicated in the above table, Most of the respondents are married (67.4%) followed by unmarried ones (27%) and 5.6% of the respondents are widowed. It may mean that if most of the respondents are married they feel responsible for where they live in as of their children. Most of married men and women are responsibility takers for their actions but it does not mean that only married people have the responsibility to conserve and protect the historical buildings.

4.3. Socio-Economic Status of Historic Buildings

The information or the knowledge of the respondents that they have about the historic buildings matters in especially the way they preserve the historic buildings. It is usually the owner's responsibility to take care of its property. It's believed that ownership has its own effect on the status of the building, when the building is owned by the private owner the property will be protected more but it does not mean that all of the historic buildings that are owned by the private owners will be in good condition.

Observation of the researcher upon 89 sampling historic building indicated that, those historic houses possessed by private are relatively in a better condition than those owned by the government which presently is serving as schools, offices and multiple household dwellings. The houses, especially, owned by multiple households have common problem such as the use of open fire inside the building which, probably, resulted from lack of enough number of kitchens for the different households living in historic hoses.

According to the interview result with the Addis Ababa Culture and Tourism Bureau if historic houses have more households, they are in bad condition³ compared to fewer households.

Figure 2: Tsehay Dechasa Enqusellasié residence



Tsehay Dechasa Enqusellasié building is one of the oldest historic buildings in Arada Sub City. The building is constructed in the 1920s. This old building modified in the course of time. But the remaining features still are important enough to be considered. The construction shows a mix of mud combined with wooden supports analogue to European frame house. The Addis Ababa Culture and Tourism Bureau registered this historic building in 2011. The house is one of maintenance needed historic building.

³ maintenance needed historic building

Concerning the utilization of the buildings together with other variables are presented in the following table.

Table 8: The Socio-Economic Status of the Buildings

		frequency	percent
respondents lived in their historic house	below 10 years	28	31.5
	11-30 years	34	38.2
	31-50 years	22	24.7
	above 50 years	5	5.6
	Total	89	100
prior owner of the historic house they are living in	Yes	50	56.2
	No	35	39.3
	Total	85	95.5
From Whom Did the Respondents Own the historic Buildings	From Family	30	33.7
	From Government	49	55.1
	other	10	11.2
	Total	89	100
Number of rooms in the historic buildings	1 to 10	72	80.9
	11 to 20	13	14.6
	above 20	4	4.5
	Total	89	100
Functions of the Historic Buildings	To live in	78	87.6
	for commercial purpose	8	9.0
	Other	3	3.4
	Total	89	100
Current Service of the Building	commercial center	13	14.6
	for residence	70	78.7
	mixed use	6	6.7
	Total	89	100
Understanding of the respondents about the buildings	Yes	84	94.4
	No	5	5.6
	Total	89	100
Why do the respondents think the buildings are historic	It is long aged	63	71
	It is attractive	7	8
	the wisdom of building	19	21
	Total	89	100
How many households are living or working permanently in historic building?	1 to 3	19	21.3
	6 to 9	43	48.3
	above 10	27	30.3
	Total	89	100

Source: Own Survey: 2018

The above table result indicated that ,concerning the utilization of the buildings, of the total 89 respondents 31.5 % replied that they stayed in the historic building between 1-9 years, 38.2% responded that they used it between 11 and 30 years and the others 24.7% they used it between 30 and 50 years, and the rest 5.6% confirmed they used it for more than 50 years . According to the observation result indicated that, respondents who stayed longer times in historic buildings their knowhow about conserving and protecting the building is better than those who stayed at recent times.

As, it is indicated in the above table the number of houses in which the residents have 1 to 10 rooms (81%), 11 to 20 rooms (15%), and above 20 rooms (5%). According to the observation result as the number of the rooms increased the occupants also increased which may increase people who treat the buildings.

Historic buildings in Addis Ababa serve different activities. The table above summarizes the purpose of sample historic building in the Sub City under study. Functions of the buildings were supposed to be for living (88%), for commercial purpose (9%) and others (stores) (3%) and what for the buildings serving now is answered by 15% as it is for commercial center, 79% of the respondents replied that it is for residence and 7% for mixed use.

The interview result with the Addis Ababa Culture and Tourism Bureau indicated that historic buildings which serve as commercial purposes and store are more deteriorated and lost their originality⁴

Observation on the current status of the selected buildings also indicates that there are incompatible functional usages deviating from the original functions of the buildings. Based on the observation result, it was possible to learn that the original purposes for which they were put rather they are currently surviving other functions like police station, school, cafeteria etc. Such kind of change ultimately results in modifications that substantially damage the structure of the building.

⁴ The historic building did not change structurally when it is maintained.

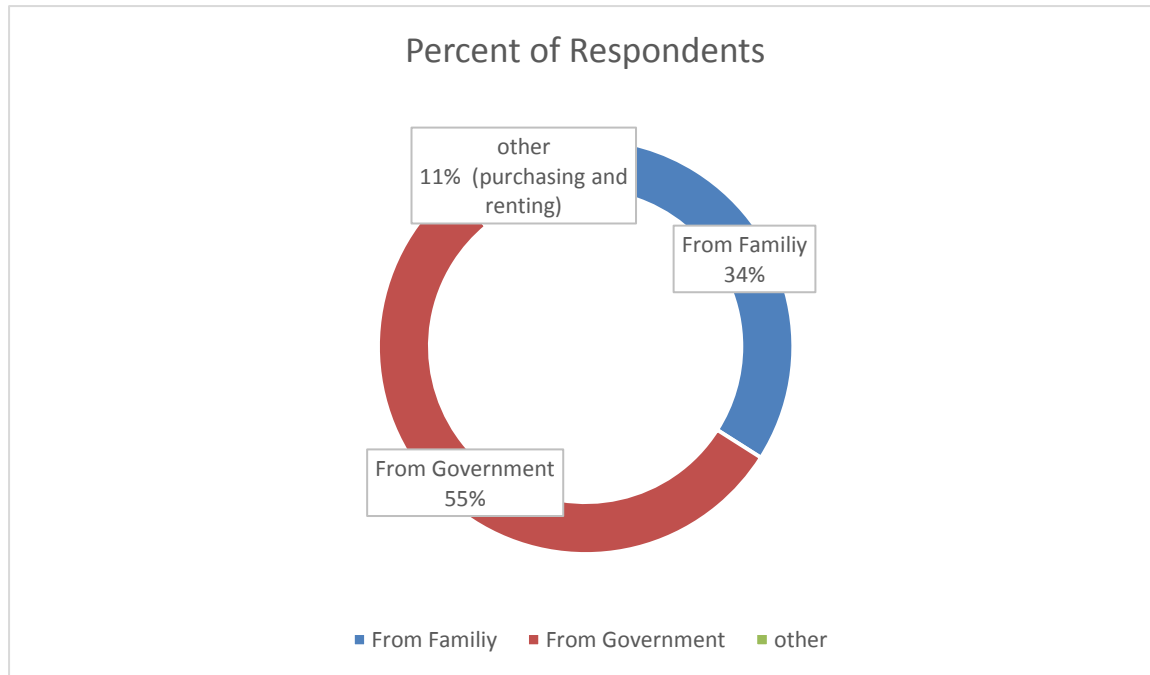
Figure 3: Nersis Nalbandiyan Residence



Nersis Nalbandiyan building is one of the attractive historic buildings in Arada Sub City. The building is constructed in the 1940s. Nersis Nalbandiyan was an Armeniyan he came to Ethiopia during the reign of Emperor Hailesele. He was the noted musician and teacher. This historic building constructed with decorated stone. The Addis Ababa Culture and Tourism Bureau registered this historic building in 2011. The house is one of the well maintained historic buildings. Now days this historic building used as a police station.

Residents in historic buildings owned the historic houses from government, from family and others (purchasing and renting).

Figure 4: Percentage of how the Houses were owned



Source: Own Survey (2018)

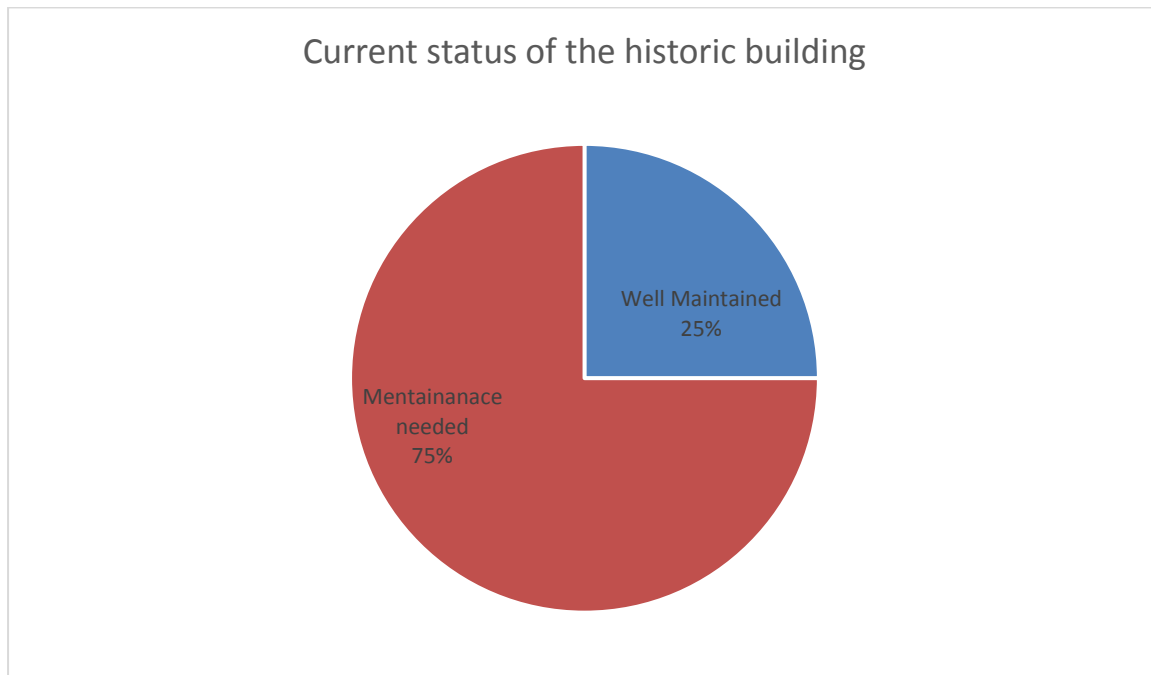
As it is indicated in the above figure those who lived in the historic building 33.3% inherited from family, 55.1% have received the building from government, the other 11.2% own it other ways such as purchasing and renting from the government. The survey result indicates that, majority of the historic buildings are owned by the government which makes it easy if the building is needed for another purpose that helps to develop tourism industry.

4.4. Damage, Maintenance Practices, Policies and Prospects

4.4.1. Damage

One of the significant causes of damage to historic buildings is in appropriate repair and alternation. According to the proclamation number 209/2000 any conservation and restoration shall be carried out with the prior approval of the authority. The damage statuses of the historic buildings were clearly shown in the table and figure below.

Figure 5: Current Status of the Historic Buildings



Source: Own Survey, 2018

As, it is indicated in the above table from the total of 89 respondents 25% of them replied that the historic buildings that they are living are well maintained. But most of the respondents (75%) replied that the historical buildings in which they live needed maintenance. The observation result also proved that most of the historic buildings are partially or partly damaged.

Table 9: Damage Status of the Historic Buildings

		frequency	percent
Current status of the historic building	Well Maintained	22	24.7
	Maintenance needed	67	75.3
	Total	89	100
Main problems this historic building	Culture and Tourism office don't check it up	19	21
	Disturbance, water and toilet problems and the corridors are damaged	2	2.2
	nothing	29	32.6
	problem of proper maintenance	9	10.1
	rain leaking roof	11	12.4
	stairs are damaged	2	2.2
	the roof is not safe and is exposed to wind	2	2.2
	the roof is not safe and is exposed to wing	1	1.1
	toilet is not working	5	5.6
	water supply problem	9	10.1
	Total	89	100

Source: Own Survey (2018)

As, it is indicated in the table, the main problems that the respondents face as a user in the historic building were Addis Ababa Culture and Tourism Bureau don't regularly check it up, water and toilet problems, corridors are damaged, problem of proper maintenance, rain leaking roof, stairs are damaged, the roof is not safe and is exposed to wind, toilet is not working, water supply problem etc.

4.4.2. Maintenance Practices

According to proclamation 209/2000 article 18 sub article 1 any person who possesses a cultural heritage has the duties to preserve and protect the cultural heritage properly on his own expense. It is clear that every building requires maintenance especially a building whose materials is sensitive to rain; sun exposure etc. when minor cracks and wear are regularly take care of major damage will not easily appear. Negligence and delayed reactions pave the way for larger damages that lead eventual to the collapse of historical buildings.

Lack of maintenance in general and improper maintenance in particular leads critical deterioration of historic buildings. That is why many of the observed historic buildings examined in this study are found in a deteriorating situation.

Figure 6: Afenegus Nesibu Mesqele Residence



Source: Own Field Survey, 2018

The above historic building of Afenigus Nesibu Mesqele residence is one of the oldest buildings in Addis Ababa. Afenigus Nesibu Mesqele is one of the king's mouth of Minilik. The house is constructed in the 1920s. The Addis Ababa Culture and Tourism Bureau registered this historic building in 2011. This historic house is an Indian influenced architecture. It is one of maintenance needed historic building.

The point of fact, the field observation on the current status of many of the buildings in Arada Sub City has shown that the deterioration is in a critical condition and needs immediate intervention.

The interview result with the Addis Ababa Culture and Tourism Bureau indicates that, the Bureau do not have enough budget to maintain the historic buildings, even if have the budget there is no clear demarcation between the Authority for research and Conservation of Cultural Heritage and Addis Ababa Culture and Tourism Bureau about for whom the mandate of maintenance is given therefore, the Addis Ababa Culture and Tourism Bureau main activity is concentrated on registering historic buildings.

The historical and cultural significance, age of structures and sites and architectural values are the established criteria to identify and list the historic buildings as heritages. Even though the criteria used to register heritages varies from country to country, the commonly used criteria include; historical and social significance, cultural and spiritual significance, architectural and aesthetic significance group and setting significance, land mark significance, archaeological significance and technological and craftsmanship significance (BURRA Charter, ICOMOS: 1999).

The interview made with Heritage experts of AACTB indicate that, In 2008, Addis Ababa Culture and Tourism Bureau wrote a letter to Addis Ababa city Administration cabinet and ARCCH about the status of historical buildings, and the Bureau emphasized that most of the historical buildings in Arada Sub City are in danger thus Authority for Research and Conservation of Cultural Heritage gave the mandate to Addis Ababa Culture and Tourism Bureau to administer and maintain the historical buildings. Unfortunately, the Bureau did not maintain any historical buildings but monuments in Addis Ababa City like victory (4 kilo) and martyrs (6 kilo) monuments were maintained by the bureau in 2015.

According to the Addis Ababa Master Plan Commission when the city master plan was prepared ten years ago; the Addis Ababa Culture and Tourism Bureau was ordered to submit 440 identified historic buildings of the city in order to include them in the city's master plan. Nonetheless, the Addis Ababa Culture and Tourism Bureau did not come up with a comprehensive list of historic buildings.

According to the interview result with Authority for Research and Conservation of Cultural Heritage indicated that, in Addis Ababa especially in Arada Sub City, a number of historical buildings is under a bad condition (maintenance needed historic buildings), the Authority do not allocate enough budget for those maintenance needed historical buildings. Thus the Authority gave the mandate to Addis Ababa Culture and Tourism Bureau to maintain the historical buildings those are in bad condition (maintenance needed historic building).

The interview made with head of heritage department of Addis Ababa Culture and Tourism Bureau indicated that, The Ethiopian Heritage Trust propose to maintain maintenance needed historic buildings several times since its establishment, that is, 2000 G.C. however, the only historic buildings they get permission is their own building currently used as office for their organization. Both Addis Ababa Culture and Tourism Bureau and The Ethiopian Heritage Trust stands for the same objective nonetheless, the proposed plan not successful this shows there is lack of coordination between the two.

One of the observable challenges in the preservation of historic buildings is lack of coordination among the concerned bodies of the city. Heritage preservation organization, governmental and nongovernmental organization as well as private urban developers, are not working in a coordinated manner towards the preservation of historic buildings. Such problems of coordination are mainly seen with offices like Addis Ababa Culture and Tourism Bureau and Authority for Research and Conservation of Cultural Heritage etc.

Table 10: Maintenance Practices

		frequency	percent
Is there any government authority that regularly checks up on the status of this historic building?	Yes	27	30.3
	No	60	67.4
	Total	87	97.8
If yes, who are the government organs?	Culture and Tourism Office	71	79.8
	Houses Corporation	2	2.2
	other	14	15.7
	Total	89	100
Have you ever maintained the damaged part of the historic building that you live in?	Yes	60	67.4
	No	29	32.6
	Total	89	100
If yes what was your support?	Financial	3	3.4
	Physical capacity	3	3.4
	Both Financial and Physical	36	40.4
	other	17	19.1
	Total	59	66.3
If no why	Because I am not interested	3	3.4
	Because no one has asked me to do so	5	5.6
	I don't have enough financial and physical capacity	17	19.1
	other	8	9
	Total	33	37.1

Source: Own Survey (2018)

The above table result indicated that Addis Ababa Culture and Tourism Bureau regularly checks up the status of the historic buildings was replied by 31% of the respondents. And there was no

any government authority that regularly checks up the status of historic buildings responded by 69% of the respondents.

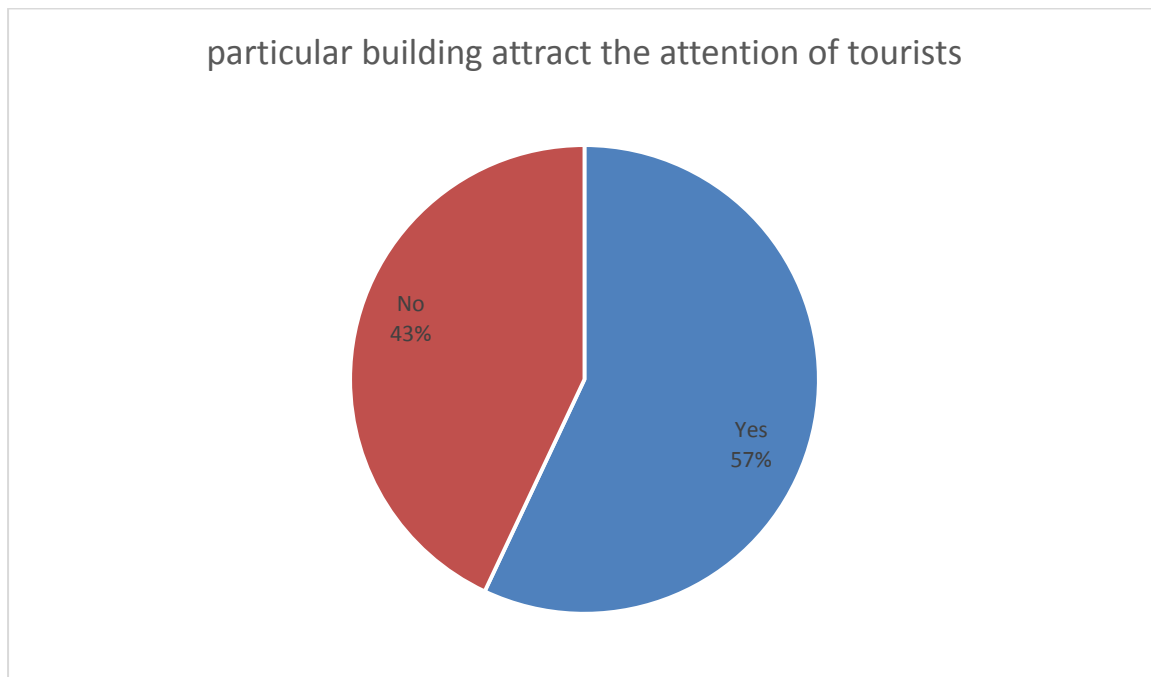
The interview made with the heritage experts of Authority for Research and Conservation of Cultural Heritage indicate that, there is no follow up mechanisms that guides maintenance activities on the historical buildings. On the table above, of the total sample of 89 historic buildings 67.4% of them responded that they attempted to maintain their building while the rest of the respondents replied that, they didn't try to maintain both financially and physically. Those who didn't attempt trying to maintain the historic buildings gave different reasons. First, they are not interested, second, there was no one has asked to do so; third, they don't have enough financial capacity.

The interview result with Addis Ababa Culture and Tourism Bureau indicated that, to maintain the historic buildings much money is needed that is why most of the historic buildings of Arada Sub City did not maintained by the residents in the historic building. Therefore private investors must involve in Heritage Conservation to sustain the well-being of the historical buildings to become a tourist destination.

4.5. Economic Aspects of the Historic Buildings

Heritages visited by the tourists because of their uniqueness. Historic buildings and areas attract tourists and have significant contributions to local, regional and national economies of the country. The interview result with the AACTB indicated that, many of the historical buildings in Arada Sub City were not visited by domestic as well as foreign tourists. The main reason for this is that there is no promotion done by the concerned bodies on historic buildings in order to attract visitors.

Figure 7: Historic Buildings attract Tourists



Source: Own Survey (2018)

As it's shown in the figure above, 57% of the buildings are attracted the attention of tourists while the other 43% replies that the buildings never attracted tourists. According to the observation result the main reason for the buildings never attract tourists is that the area is not a safe place for the tourist like disturbance in addition the areas are not clean to attract the tourists.

Even though the historical houses are visited mostly by foreigners, the tourists do not pay money simply they see the architectural design, and simply took photo.

The interview and the observation results also show that there is no tourist promotion activity done on the historical buildings in Arada Sub City. Because of its architectural and historical significance, these historical buildings have a great tourism potential in general. Heritage tourism activities of the selected historical buildings as a tourist product of the city are insufficient. They are historically significant buildings that would attract tourists that they demand promotional work. Otherwise it is hard to consider them as tourist destination sites.

One of the visited especially by the Italians among the historic buildings is shown below by the following figure. The first owner of the building was a Greek, Christo Magliaries, who had it built between 1910 and 1913 on a tract of land that he obtained from the royal family in exchange for a velvet cloak. The house becomes the residence of Christo and his wife. Between 1936 and 1941, the house became the residence of an Italian general, whereas US officers lived there for three years during the Vietnam War (Milena Balistoni and Gian Palolochiar, 2004) now days, this building used as a restaurant and resident.

Figure 8: Muse Christo Magliaris/Negadiras Residence/



Source: Own Field Survey, 2018

Table 11: Economic Status of the historic building

		frequency	percent
Does this particular building attract the attention of tourists?	Yes	51	57
	No	39	43
	Total	87	97.8
The category of tourists visiting the historic buildings	Local	17	19.1
	Foreign	31	34.8
	Total	48	53.9
The respondents have sense of ownership	Yes	83	93.3
	no	6	6.7
	Total	89	100
If yes to the above question why	because it is historic and I am living in it	87	97.8
	because it is historic and I am working in it	2	2.2
	Total	89	100

Source: Own Survey (2018)

The above table result indicated that 93% of the respondents have the responsibility of ownership for the historic buildings the reason for this the respondents replied that the building is historic and I am living in it. The observation result also supported that most of the respondents are using the historic building as a living place.

Table 12: Awareness about the historic buildings and trainings

		frequency	percent
Do you know this building is among the registered list of historical buildings in Addis Ababa?	Yes	63	70.7
	no	26	29.2
	Total	89	100
If yes who registered it?	Addis Ababa Culture and Tourism Office	38	42.7
	Authority for Research and Conservation of Cultural heritage	23	25.8
	I don't know	14	15.7
	Total	75	84.3
If yes do you have a registration certificate	no	62	100
	Total	62	100
Do you get any awareness creation from the concerned governmental body regarding the conservation and contribution of historical building in Arada Sub City?	Yes	17	19.1
	no	69	77.5
	Total	86	96.6
If your answer is yes explain how the awareness creation program helped for your understanding?	proper training	81	91
	about how to maintain the building	5	5.6
	Total	89	100
Are you aware of the rules and regulations of conservation of historical buildings?	Yes	15	16.9
	no	74	83.1
	Total	89	100

Source: Own Survey (2018)

As it was shown in the above table, 71% of the respondents replied that they know the historic building that they are living among the registered list of historical buildings in Addis Ababa and the rest which accounts about 29% they didn't have any idea about the historic building that they are living among the registered list of historical buildings in Addis Ababa. The above table indicated that (43%) of the respondents replied the building is registered by Addis Ababa Culture

and Tourism Bureau and the other 26% said that the building is registered by Authority for Research and Conservation of Cultural heritage. The observation result indicated even though historic heritage registrations carried out the respondents have not a registration certificate (see Appendix 12).

The interviews made with heritage experts of Addis Ababa Culture and Tourism Bureau indicated that, the Bureau did not get the certificate for those buildings registered in the heritage list but on the proclamation 209/2000 Article17 stated that:

"Certificate of registration shall be issued to the person for the cultural heritage he has got registered". Because of the rule is not applied, a number of government organization and heritage owners destroyed the cultural heritages and they built a new building they want.

According to the above table most of the respondents didn't get awareness creation. (78%) of the respondents replied that they didn't get any awareness creation from the concerned governmental body regarding the conservation and contribution of historical building in Arada Sub City, and the rest (20%) responded that they got awareness creation from the concerned governmental body regarding conservation and contribution of historical building in Arada Sub City

The above table result indicated that Most of the respondents don't even know the rules and regulations of conservation of historical buildings. 83.1% of the respondents replied that they don't have any idea about the rules and regulations of conservation of cultural heritages, and the other 17% know some of the rules and regulations of conservation of cultural heritages.

The interview made with heritage experts of Addis Ababa Culture and Tourism Bureau indicated that, the major cause for the demolition of historic buildings could be lack of awareness among concerned bodies in the city as well as residents in historic buildings. The Addis Ababa Culture and Tourism Bureau has no frequently held awareness raising workshops in order to curb the problem.

Lack of awareness on heritage preservation and commitment by concerned institutions and officials have contributed to the demolition of historic buildings. Protecting and preserving hundreds of historic buildings out of the over half of a million houses in the city should not be perceived as an anti-development activity. It is therefore, historic structures of the city that must be seen as an asset rather than a hinder for development (see Appendix 13).

4.6. Policies and Prospects

Most nations have heritage conservation policies. These policies have paramount importance to the protection and conservation of cultural heritages. Clear government Heritage policy and policy enforcement strategies are the most important in ensuring successful and meaningful cultural heritage preservation. The two governmental institutions that have a direct relation to the historic buildings of the city are Addis Ababa Culture and Tourism Bureau and Authority for Research and Conservation of Cultural Heritage.

The Addis Ababa Culture and Tourism Bureau has been given the following powers and functions by the city government of Addis Ababa proclamation No 15/2009 Article 37/1 (see appendix 11).

"study, protect and cause others to protect, in accordance with the law, historical relics that are found in the city; organize and administer cultural museums for the registration of history and cultures of nations and nationalities in the city; conduct study of languages and enhance literature".

According to the interview with the Addis Ababa Culture and Tourism Bureau, the AACTB prepared a draft law on the heritage conservation and development of the city level based on the proclamation mandate at the city administration level however; the prepared draft law was rejected due to its overlap with the mandate of the federal proclamation No 209/2000.

The Addis Ababa Culture and Tourism Bureau have explained the legal gaps regarding the proclamation 209/2000 (see Appendix 9). According; the Bureau has repeatedly applied for delegation of heritage related works to the ARCCH, but the request has been rejected by the Authority (see Appendix 10).

The interview result with heritage experts of ARRCH indicated that there is lack of a comprehensive conservation policy and directives to deliver a mechanism to protect valuable urban historic buildings. Even though the ARCCH is legally empowered by proclamation 209/2000, such legal power is never supported by a policy and directives to deliver proper conservation. Specific guidelines and implementation strategies are also missed, including

financial capacity, to carry out the anticipated heritage conservation. This idea is supported by the interview result with Head of heritage department in AACTB indicated that the presently functioning proclamation for Research and Conservation of Cultural Heritage is proclamation number 209/2000 guarantees a general frame work on heritage conservation. It has no regulation and directives governing restoration and conservation of historic buildings. Hence by the time many historic houses passed through in appropriate restoration or when they were liable to destruction and became ruined, it was impossible to stop wrong doers as well as punish them. And, apart from this, there are no directives that allow private owners to protect their heritages.

It has also been noted that Authority for Research and Conservation of Cultural Heritage is given legal mandate city administration heritages based on the stated mandate under proclamation 209/2000 (see Appendix 8).

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

5.1. Conclusion

This study has shown that historic buildings are symbols that relate to citizens' cultural identity and continuity. Historic buildings are also significant assets, unique and irreplaceable resources which reflect a rich and diverse expression of past societies and form an integral part of local, regional and nationwide cultural identity. Historic buildings are important in themselves for their intrinsic cultural heritage value they are also significant because of their uses as places where people work, live and enjoy every day activities.

In light of this research the presently functioning proclamation for Research and Conservation of Cultural Heritage is proclamation number 209/2000 guarantees a general frame work on heritage conservation. It has no regulation and directives governing restoration and conservation of historic buildings. Hence by the time many historic houses passed through in appropriate restoration or when they were liable to destruction and became ruined, it was impossible to stop wrong doers as well as punish them.

This research findings it can be deducted that some of the historic buildings are deteriorating due to multifaceted problems which largely stems from gaps in the legal frame work and the failure of concerned governmental bodies. Similarly the findings of the research shows that residents of the city, private investors, NGOs and civil society organizations are not playing an active role in the conservation effort of historical buildings. It also portray that there are legal frame works gaps between the federal and city administrations on how to preserve and manage historic buildings. Accordingly Shared responsibilities between the ARCCH and AACTB towards the preservation of urban cultural heritages are not clearly defined furthermore; concerned governmental bodies are very passive in the conservation of historic buildings of Addis

This study reveals that the AACTB prepared a draft law on the heritage conservation and development of the city level based on the proclamation mandate at the city administration level. However, the prepared draft law was rejected due to its overlap with the mandate of the federal

proclamation of 209/200. The findings of the study shows that AACTB do not allocate enough budget to maintain the historic buildings, even if have the budget there is no clear demarcation between the Authority for research and Conservation of Cultural Heritage and Addis Ababa Culture and Tourism Bureau about for whom the mandate of maintenance is given therefore, the Addis Ababa Culture and Tourism Bureau main activity is concentrated on registering historic buildings. Nonetheless, the AACTB did not come up with a comprehensive list of the historic buildings

Based on the research findings lack of awareness on heritage preservation and commitment by residents in historic buildings, concerned institutions and officials have contributed to the demolition of historic buildings. Protecting and preserving hundreds of historic buildings out of the over half of a million houses in the city should not be perceived as anti-development activity. It is therefore, historic structures of the city that must be seen as an asset rather than a hinder for development.

5.2. Recommendation

As it has been thoroughly discussed above, presently the need for conservation and preservation of the cultural heritage of the city is very crucial because of the current situation of the historical buildings. This can be successful if only the government and other stakeholders concerning on the issue on cultural heritage conservation and work together hand in hand. I recommend the following very important activities to be applied in an efficient manner concerning on the conservation and preservation of cultural heritage of the city as a whole and Arada Sub City in particular.

- Create Awareness among government officials and the public: officials from the top to the woreda level and the public should be aware of the importance of preservation of historic buildings of the city.
- Establishment of Charitable Trust: Trust funds are established under government's initiative and private supports to sponsor historic buildings restoration and rehabilitation works. The Addis Ababa Culture and Tourism Bureau should have more dialogue with stakeholders and NGOs to exchange ideas and work out sustainable plans in developing and utilizing built heritages of the city.
- Giving certificate for residents in historic buildings registered in the master plan of the city. Addis Ababa Culture and Tourism Bureau have the authority to give certificate for the historical buildings registered in the master plan thus this guaranteed the residents in historical buildings to preserve and conserve the cultural heritage.
- Giving Capacity building trainings by Addis Ababa Culture and Tourism Bureau and Authority for research and Conservation of Cultural Heritage for heritage experts, heritage owners, governmental and nongovernmental organizations related to the cultural heritages. This increase knowledge on cultural heritage conservation and to reduce further damages on historical buildings.
- The Role of Authority for research and Conservation of Cultural Heritage and Addis Ababa Culture and Tourism Bureau should be clearly defined: Especially, the ARCCH, in accordance with the provisions of proclamation 209/2000, should have to be endorsed necessary directives and guide lines as quickly as possible.

- Provision of legal framework for conservation principles and rules of Conservation should be considered during the restoration and maintenance processes. The Authority for research and Conservation of Cultural Heritage should have a comprehensive conservation policy and directives to deliver a mechanism to protect valuable historical buildings.
- The need for the Heritage master plan developed by Master Plan Institute (now plan Commission) which needs to be prepared for locating the historical heritages of the whole city with the details of each site. This should be followed by a kind of tour map for showing tourist attraction of the city and this might create revitalizing the historical heritage.
- Finally I recommend a mechanism should be developed by Addis Ababa Culture and Tourism Bureau and Authority for research and Conservation of Cultural Heritage regarding those who deliberately demolish the historical building by violating heritage rules, punishing them and rewarding those who maintain the building following the conservation ethics and the originality of the building.

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