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**Addis Ababa University
School of Graduate Studies
College of Development Studies
Tourism Development and Management Program**

**Role of Orthodox Churches in Tourism Development of
Ethiopia: The Case of Addis Alem St. Mary Church**

**A Thesis Submitted to the School of Graduate Studies of Addis
Ababa University in Partial Fulfillment of the Requirements for
the Degree of Master of Arts in Tourism Development and
Management**

**By
Tamene Mamo**

Advisor: Dr.Desalegn Amsalu

**Addis Ababa University
Addis Ababa,Ethiopia
June, 2019**



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This is to certify that the thesis prepared by Tamene Mamo, entitled: **Role of Orthodox Churches in Tourism Development of Ethiopia: The Case of Addis Alem St. Mary Church** and submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Tourism Development and Management, complies with the regulation of the University and meets the accepted standards with respect to originality and quality.

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LIST OF ACRONYMS AND ABBREVIATIONS

AAU	Addis Ababa University
AASMCM	Addis Alem St.Mary Church Museum
ARCCH	Authority for Research and Conservation of Cultural Heritages
CSA	Central Statistics Agency
E.C	Ethiopian Calendar
EOTC	Ethiopian Orthodox Tewahedo Church
ETB	Ethiopian Birr
Fig.	Figure
ICOM	International Councils of Museums
MOE	Minister of Education
SPSS	Statistical Package for Social Sciences
St.	Saint
UNWTO	United Nations World Tourism Organization
UNESCO	United Nations Educational, Scientific and Cultural Organization

GLOSSARY

Abba: Title of ecclesiastics meaning, “Father”.

Debir: A Parish Church next to Geddam in rank, it is served by married Priests.

Fithanegest: book of the laws of kings which deal with secular and ecclesiastical laws.

Gadam: monastery

Ge'ez: An ancient local language used for Church purpose.

Kalawadi: Amharic version of the Parish and Ecclesiastical Administration council's.

Keddasse: liturgy

Kene mahelet: place in a church where the dabtara perform liturgical music.

Kene or Qene: religious poetry

Kes: priest

Kidana Mehrat: a covenant involving the connection between heaven and earth, which includes the Incarnation of Jesus Christ.

Kiddist: holy of holies of an Ethiopian Orthodox Church where the altar resides.

Kiddus: holy or saint

Medhané Elem: “Medicine of the World”, refers to Jesus Christ

Memher: instructor in religious doctrine

Qeba Qidus: Holy Oil

Qene/Mewedes: Poetry regulation document.

Sunday school: a programme made for youths to learn their church education.

Tewahedo: Being made one. This refers to the Oriental Orthodox belief in the one single unique Nature of Christ (a complete Divine and Human Nature).

Wereda: is an area regarded as an administrative division lower than a Zone and it embraces different Kebeles in it.

Zima: religious song

Zone: is an area regarded as an administrative division lower than a region and it embraces different Weredas.

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ABSTRACT

This study investigates tourism at Debre Tsyon St.Mary Church of Addis Alem. The thesis examines three key objectives: exploring tourism attraction of the church, exploring and examining the existing role of the church in tourist attraction, and identifying the major challenges which hinder tourism development in the church. To achieve the objectives of the study, the researcher made a systematic and extensive review of related literature and employed a mix of qualitative and survey methods. The mixed approach was used in the hope that it can improve the validity of the findings and successfully address the central research questions. Data was collected from 363 self-administered questionnaire respondents, made observation, and conducted semi structured interview with 19 key informants. Descriptive methods of qualitative and quantitative data analysis was employed and used SPSS version 24 to describe frequency distribution and percentage. The church administration, local government officials, local communities, visitors of the church and the museum and also the school found in the town participated in giving data to this research. This research found that Addis Alem St.Mary church has great tourism potential. The key tourism attractions are the natural and historical attractions which include the historical value of the church as such, the landscape, the architectural planning of the church, the paintings of the church, the bell tower, the museum and its collections, the timket festival of the church, the religious school of the church, the forest around the church and the holy water. The other finding is that in light of immense tourism resources of the church, tourism in the area is not sufficiently developed apart from some social, economic, educational, and religious contributions. The research showed that there are different factors that hinder tourism development in the area. These are lack of promotion, lack of awareness, lack of integration, lack of standard museum, lack of tourist facility, lack of infrastructure, the problem of administration and absence of community involvement and participation in tourism businesses, and absence of promotional activities and lack of knowledge about tourism and its benefits lack of risk management mechanisms. The thesis concluded that since there are immense tourism resources in the church, and the church is located near Addis Ababa and the surroundings of the church itself have many tourism resources discussed in the thesis, it is important to unleash the tourism potential for the benefit of the local community, the church itself and the country at large.

Key- Words: Addis Alem Church, Tourism attractions, challenges, Ethiopian

CHAPTER ONE

INTRODUCTION

1.1. Background

Ethiopia is an ancient country with a rich heritage and cultural diversity (Levine, 2004). This diversity includes tangible and intangible heritage. It has both traditional and modern cultural expressions, languages, and centuries-old knowhow in handicraft production (Ben David & Good, 2008). Ethiopia's cultural industry is perhaps one of the oldest in the world and is exceptionally diverse (Karbo, 2013). The other intangible heritage of Ethiopia includes ceremonies, festivals, celebrations, rituals, and other living expressions (Tarsitani & Tarsitani, 2010). There are cultural and natural heritage sites listed on UNESCO'S World Heritage Site¹. This certifies the outstanding universal value of Ethiopia's heritage (UNESCO, 2015). Its cultural landscape is further enhanced by the representation of numerous religions including Christianity, Islam, Judaism, and other traditional religions (Jenkins, 2011). The peaceful coexistence of these religious communities for centuries is a testament to Ethiopia's social cohesion (O'Brien and Palmer, 2016). Moreover, Ethiopia is a land endowed with immense biodiversity (Barth, 1998). Safeguarding, harnessing and promoting these assets would enable Ethiopia to get international tourist influx for the socio-economic well-being of its people (Dudley, 2009).²

It is well known that the Ethiopian Orthodox Tewahido Church (EOTC) the oldest in Africa and of the oldest in the world built up through the centuries very much in isolation from the rest of Christianity. It is the oldest and fore runner in Ethiopia, which is Ambassador, preacher and expander of Christianity in the country. It has influenced and shaped what is believed today to be the Ethiopian culture (Abate 2018). It has a great contribution for Ethiopian civilization, history, religion and culture from the time of its establishment, 4th

¹ UNESCO world heritage sites in Ethiopia are the stelae of Aksum, rock-hewn churches of Lalibela, Fasil Ghebi Gondar, Harar Jugol, Konso cultural landscape, lower valley of Awash, lower valley of Omo, Tiya, Semien mountain national park, lake Tana, Kafa, Sheka forest, yayu coffee forest (MOCT, 2017)

² International Tourism and Hospitality Journal (ITHJ) 1(1) 1-2 (2018)

century. It has contributed for religious arts, crafts and literature as well as secular and theological institutions and their curricula. The country owes even its calendar to the church. It is vital importance to realize how very great responsibility the EOTC has and how very wide scope of functional role it ought to play because it makes easier for estimating the EOTC weight of responsibility up on the society (Minychel, 2017).

Tolossa (1992), added that “there would not have been Ethiopian civilization without the Ethiopian Church. According to Archbishop Gorgorios (1986) and Tollosa (1992), the major contributions of the Ethiopian Orthodox Church to Ethiopian civilization include the fields of architecture, art, music, education, poetry, literature, law, theology, liturgy, philosophy, environment and medicine”.

In general, Pankhurst (1992) concludes that the EOTC has had a great part in influencing and shaping what is believed today to be the Ethiopian culture. From these immense contributions, its significant role for the tourism development and conservation of heritages worth of mentioning here (Abate, 2018). According to Authoruity for Research and Conservation of Cultural Heritages (ARCCH), the EOTC has very great role on the history of the country and it's civilization like literature, Arts, Architectures etc. The church is the guardian of the history, culture and museum of the country. The EOTC is the guardian of the country heritages since her foundation in 4th century ³(Abeselom, 2018).

The EOTC has numerous churches and monasteries with their paintings, sacred objects and precious manuscripts. Moreover, liturgy and song is one area of attraction for those people interested in religious art and history. The Timket celebrations are along the fascinating liturgies organized by the church annually (Little, 1969:2).

The EOTC holds many historical and religious treasures that are internationally significant. However, few are recognized and visited by both international and domestic tourists (Little 1968:3). It is true the tourist resources of the EOTC are immense; it is impossible to incorporate all of them in this limited space. Many of them that could be listed under UNESCO world heritage are not well recognized and still not visited (Mulugeta, 2014:2).

Church Paintings, the introduction of ecclesiastical painting in Ethiopia is as old as Christianity. Traditional paintings in Ethiopia have been dominated by biblical theme or

³ Christianity in Ethiopia was anchored following Ezana, the first Christian king, in the first half of the 4th century.

character (Adamu 1970; Ayalew 2002). These religious painting are found in various monasteries, churches and manuscripts (Adamu1970; Mengistu 2008). The traditional painting found on the walls, ceilings as well as on columns is known as mural painting. If it is depicted on wooden panel it is called icons (Dael 20001; Mengistu 2008). The EOTC possess all these types of religious paintings (Zelalem, 2018).

Alongside with their spiritual services, the Monasteries and Churches have been serving as schools of literate education, church music, of the Holy Books, handcrafts and arts, and other several types of cultural heritages. They have been serving as museums for relics and libraries. EOTC is a source of multi-cultural values such as church music, cultural dressing, brana (hide) manuscripts, traditional music instruments, arts, heritage, traditional schools, social groups (Edir, Senbete), cultural medicines and monastic lifestyle, etc. EOTC's contribution to tourism development, civilization, conservation and heritages of Ethiopia (Alemayehu Wassie, 2008; Getachew Deme, 2012; Hingabu Hordofa, 2011; and Mezmur Tsegaye, 2011).

Due to its immense resources, EOTC is the major tourism destination in Ethiopia. With its about 40,000 Parish Churches and 2,000 monasteries distributed all over Ethiopia, the Church has immense contribution to the tourism of Ethiopia which is estimated to be 60%. Ayalew (2002: 43) also noted that "The EOTC attractions account for 50-60% of the international tourist market share in Ethiopia as compared to all the man-made attractions". Addis Alem St.Mary Church is also one of the members of EOTC and has many resources which can attract many visitors and tourists.

1.2. Statement of the Problem

Despite its extraordinary tourism resources, tourism in the EOTC is under developed. Churches and monasteries are only seasonally visited mainly by EOTC Followers. Even only a few resources are recognized and visited by both international and domestic tourists whereas many of them that could be listed under UNESCO world heritage are not well recognized and still not visited (Ermiyas, 2013).

Church informants whom I conducted with while trying to fix a topic for this thesis as well review of extsing literature indicated that let alone those potential tourism destinations in remote parts of the country, those in the vicinity of Addis Ababa are not sufficiently developed. For example, Entoto St.Mariam Church, Paissa St. Georges Church, Holy Trinity

cathedral and Be'atale Mriam in Addis Ababa are not visited despite their historical, cultural and religious values.

Addis Alem St.Mary Church, ancient historic, full of tourism potential site and one of the pilgrimage tourism sites in Ethiopia. It comprises both historical and natural attractions. Even though the church has potential of tourism it does not makes a significant contribution to Ethiopian tourism development. Anyone visting the area with the curiosity in relation to tourism can observe, as I had done several times before I decided to write proposal on this topic, that no tourism related work is undertaken by the local residents.

The Church has a varied and interesting pilgrim that can form a central element in its appeal as a religious tourist destination. Clearly, the monastery has the capacity to provide a rewarding and satisfying experience for a wide range of religious tourists but, at present, this potential is not being realized, largely because of a failure in promotion and other cases.

The range and number of events, the museum, historical sites, holy water sites, the church compound the religious school, the landscape, the forest, church services and other heritage resources of Addis Alem St.Mary Church can be highly marketable products in a sustainable manner but they require some strategic improvement to make them more potential and be fully fledged religious tourism products.

In fact there are also other problems of tourism developed which my research later came up with and are reported in this thesis.

Overall, it suffices here to say that like many other churches and mosnatries in Ethiopia which have not been considred for tourism development, Addis Alem St. Mary church is one of them which are forgotten. There is no previously published works that have focused on systematic study on Addis Alem St. Mary Church. Therefore, there is a research gap in identifying tourism potential, existing role and challenges and opportunities of the church.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of this study was to investigate the Role of Orthodox Churches in Ethiopian Tourism Development with particular reference to Addis Alem St.Mary Church.

1.3.2. Specific Objectives

The study address the following specific objectives

1. To explore tourism attractions of Addis Alem Church.
2. To examine the existing contribution of Addis Alem St. Marry Church and Museum to tourism development of the country.
3. To identify the major challenges that hinder tourism development in Addis Alem St. Marry church.

1.4. Significances of the Study

The study has paramount importance for different stakeholders. It provides information about the heritage tourism potential of the Ethiopian Orthodox Church in general and the Addis Alem St. Mary Church in particular for the responsible governmental and non-governmental organizations. It will serve as base for future research and will have contributions for the development of tourism in Ethiopia.

1.5. Scope of the Study

This study mainly focuses on the role of Orthodox Churches in tourism development of Ethiopia based on Addis Alem St. Mary Church. Hence, the scope of this research will be limited to the Addis Alem St. Mary Church in contribution to the development of the tourism sector of Ethiopia.

1.6 Organization of the Study

This thesis comprises seven chapters. Chapter one deals with the introduction, which includes background of the study, statement of the problem, research objectives, and significances of the study, scope of the study and organization of the thesis. Chapter Two focuses on the review of related literature. Chapter three deals with the description of the study area and methodology. Chapter four presents findings on the exploring tourism attractions of Addis Alem St. Mary Church. Chapter Five presents findings on, exploring and examining the existing role of Addis Alem St. Marry Church and museum to tourism development of the country. Chapter six presents the major challenges which hinder tourism development in Addis Alem St. Marry Church. The last chapter, which is chapter seven, is about conclusion and recommendations.

CHAPTER TWO

LITREATURE REVIEW

2.1. The EOTC and Its Tourism Resource

The advent of Christianity in Ethiopia is according to legend and some documentary evidence, two young brothers by the name Frumentius and Aedasius, whose ship wrecked on the Red Sea, were brought to the court of Ezana, and later the elder Frumentius (known as Freminatos in Ethiopia) became the first bishop of the first Ethiopian church in Askum after he was consecrated by Pope Athanasius in 328 CE. Apparently, Athanasius was the protagonist who argued against Arius at the Council of Nicaea in 325 CE; only three years after Nicaea, thus, the new Ethiopian Christian Tewahedo Church was founded as followers of Athanasius and ever since the Church was headed by an Egyptian bishop until it became autocephalous. The EOTC further consolidated after the Council of Chalcedon in 451 CE and the coming of the nine saints⁴ to Ethiopia around 480 CE. Most of these saints came from Syria and other neighboring countries then ruled by the Byzantine Roman Empire. All nine saints have greatly contributed to the enhancement of the EOTC doctrine and in baptizing and educating the Ethiopian people, but among these saints, it is Abba Aregawi who stands out in terms of expanding evangelism and the scholastic domain of the early Ethiopian Church; it is with his encouragement that the first schools of the EOTC emerged and ultimately produced giant theologians and learned men like Yared (later canonized as St. Yared), who is credited for composing musical notations for the first time ever (Getnet, 1998).

The Ethiopian Orthodox Church is numerically the largest of the six non Chalcedonian Eastern Churches the Coptic, the Ethiopian, the Eritrian, the Syrian, the Indian, and the Armenian which are by the historian Adrian Fortescue called The Lesser Eastern Churches, but which others prefer to call The Oriental Orthodox Churches, to distinguish them from the Byzantine Orthodox Churches. These Churches in their description of Jesus Christ, God-Incarnate, do not use the controversial formula Two natures in one person, but adhere to the older formula One Incarnate nature of God the Word, and have therefore been accused of the

⁴ The nine saints who came to Ethiopia were Abba Pentelewon, Abba Liqanos, Abba Aregawi, Abba Afse, Abba Guba, Abba Gerima, Abba Tsehma, Abba Yam'ata and Abba Alef. All nine saints were followers of St. Pachomius (292-348 CE) who pioneered Christian cenobite monasticism. All nine saints have greatly contributed to the enhancement of the EOTC doctrine and in baptizing and educating the Ethiopian people. (IDEA, 2017)

heresy known as Monophysitism. Like the four other Churches in this group the Ethiopian Church believes in the full Divinity and the true Humanity of Jesus Christ and is, therefore, perfectly Orthodox in its christological teaching as is also confirmed By A. Wondmagegnehu and J. Motovu in their book *The Ethiopian Orthodox Church*.

The cross which had been planted in what is now called Ethiopia by Frumentius was the sign of the Church, since 4th century, which proved the early advent of Christianity to this ancient land. Later on, after the coming of Islam, the Church with her cross became the rallying point for desperate and fiercely independent highland people. Around her grew the Ethiopian empire, a Christian island in a Muslim sea. It resisted wave after wave of Islamic assault, to persist into our times. The Church has, thereafter gradually become fully indigenized and has survived the forces which wiped out Christianity from within and from without, in other neighbouring areas. Hence, Ethiopia preserved its national adherence to Christianity, in a highly distinctive form (Stuttgart, 1996).

The EOTC has played, and is still playing, significant role in the social and cultural lives of Ethiopians. The clergy and laity of the Ethiopian Orthodox Tewahedo Church have both been consistently united to promote, develop, expand spiritual services, establish schools, spread words of the Bible, propagate morality and social services to maintain and enhance the properties of the church, and have sought cautionary steps in all matters related to the church. Measures were adopted and declared at various times in the *kale awadee* (ecclesiastical constitution) laws and directives since 1965 E.C. to enable worshipers serve and lead their churches. This administrative system is not new but has been implemented and used since the apostolic age up to the present (Acts 6: 2-6).

The EOTC has very ancient origin and from its commencement the church combined many roles. At its heart is the spiritual role of bringing the faith to the people and providing care. However, the Church has also remained to be a major teaching institution for over a thousand years. In fact the main focus was for the cultural, artistic and scientific development of Ethiopia for much of its history. EOTC has, for much of Ethiopia's existence, been the main teacher of arithmetic, literature, astronomy, crafts and skills, literacy and all forms of art. This role continues today. Not only do EOTC support schools and higher education institutions, but also its traditional teaching role continues through the monasteries and the courtyards of local Churches. This ancient tradition is confirmed by the Church's ability to embrace, absorb

and transmit secular and scientific knowledge alongside its faith based teaching (Militetsega, 2004).

The communities have always accepted the multi-faceted role of the EOTC no less in the past than today. Not only has the Church been able to combine its spiritual and secular roles, but also it has always stood firmly for social justice and fought against poverty, so it is perceived as a champion of poor communities. In addition to its understanding of community needs and its commitment to its followers, the Church has also proven its competence in delivering the community care and support needed, both spiritual and material. It is up on these foundations that community trust in the church is built (Abbink, 2003).

The Ethiopian Orthodox Tewahedo Orthodox Church is an embodiment of moral and ethical teachings as well as values rooted in solid Ethiopian mores and traditions; the Church has massively and greatly contributed to the material and intellectual facets of the Ethiopian civilization; the Church has consistently and without wavering stood against all enemies of Ethiopia by sending Tabot (replica of the Ark of the Covenant) to war fronts and in some instances by sacrificing its own leaders while vociferously advocating for Ethiopian sovereignty and independence (EOTC,2017).

Tourism is the movement of the tourists from one place to another place (Boniface et al., 2016). It is the temporary short-term movement of people to destinations outside the place where they normally live & work. It includes the activities they indulge in at the destination as well as all facilities and services specially created to meet their needs (UNWTO, 2016). Tourism does not only mean traveling to a particular destination but also includes all activities undertaken during the stay (Vanhove, 2017). It also includes day visit and excursion (Alemneh, 2016). The movement of people can be in home country or to the foreign destinations for the tourism purpose (Arunmozhi et al., 2013).

Ethiopia is a country of diversity, endowed with plenty of outstanding masterpiece work of architectural monuments, Paleolithic cave arts, paintings, scenic-natural landscapes, remains of ruin buildings, artifacts, fossils and social practices (Getahun & Yeshanew, 2016; Parker, 2017). The obelisks of Aksum, the Rock-hewn churches of Lalibella, the Royal enclosure of Gondar, The Great Temple of Yeha, The Walled City of Harare, the natural landscape of Semien Mountain Park, the Rift Valley and Afar Depression, Tiya steles, a number of Rock Hewn churches are some of major attractions (Mercier & Lepage, 2018).

In recent times, EOTC has absorbed all of the major technical, managerial and analytical disciplines that are essential to effective program design and project implementation and EOTC has a staff of highly professional developmental practitioners specialized in every sector of importance to Ethiopians developmental challenges. Being one of the largest and oldest religious denominations in Ethiopia, EOTC has the lion's share of followers. The Church has got more than 40 million followers, which accounts for about 60 % of the total population (Militetsega, 2004).

The Ethiopian Orthodox Tewahedo Church is a highly organized religious institution and it is administered by a complex hierarchy that, in turn, ordains priests, manages the day-to-day routine religious observations and services, and ensures the efficacy of Sunday sermony. The leaders of the Church, as Stuart Munro-Hay puts it, "are persons who have acquired great experience in the church liturgy, songs, hymns, church calendar, and so on (kesis Kefyalew,1999).

According to the EOTC Faith, Order of worship and Ecumenical Relations, the Church as a community of believers and as a building has a central place in the religious tradition and order of worship of the Church. The Ethiopian Orthodox Tewahido Church (EOTC) members touch and caress the outer wall of a Church building when they are not able to enter inside, and remove their shoes when they enter to the Church buildings to show reverence and respect. They bow their head and greet the Church building while they became face to face from any distance. Since majority of the evangelical Christians are those with a background from (EOTC) the meaning of the Church as a building has special place in the minds of many people. The church building centers on the Tabot, pronounced as Tabota replica of the Ark of the Covenant that has been sanctified by a bishop (Appiah, & Gates, 2010:437).

According to EOTC there are at least four attributes which in order to be called a Church, the attributes which make the Church different from all other structures are

- 1) Bishops consecrate it.
- 2) It is anointed with Myron.
- 3) It is the place where the Ark of the Covenant is kept.
- 4) The sacraments of the Church are conducted there (EOTC Faith, order of worship.1996:62).

It is worth mentioning that the EOTC liturgy⁵ has a prominent place in the Church as a living organ praising it in the same manner they praise and pray for saints and martyrs, and the Church teaches and expect all members to adhere for the teachings of Prostration, kneeling and bowing while entering a Church refereeing Psalm 28:2, (EOTC, F& W 1996:91).

The church Building, unlike many other denominations, is highly regarded as integral part of the faith where each part of the building has been given a series of codes and meanings related to the New and Old Testament rituals. For example the Eastern gate and the western gate, where ladies and gentlemen are coming in and out of the Church in different separate doors designated to each gender and the Four corners of the wall, the roof and the pillars are decorated with different pictures with deep expressive icons and pictures with verses of scriptures accompanying each picture. The pillars are considered as the ladder which Jacob saw in his vision in the wilderness (Gen 28:12).

In the EOTC context when we talk about the Church we are not talking about a hall designated to accommodate just a number of people for a meeting purposes but a holy and sacred structure and building carefully designed to reflect the scriptural and cultural expectation of the Ethiopian people which is deeply rooted in them with many centuries'long judo-Christian traditions (Tefera, 2017).

The Ethiopian Church called itself Tewahedo, a term meaning “made one” and “which is the best expression conveying the faith of the Church, since it emphasizes the inseparable unity of the Godhead and manhood in the person of Christ.

2.2. Church Building in EOTC

Ethiopian Orthodox Tewahido Church building is expected to be divided into three areas. Kine Mahilet, Kiddist and Mekides. Kene Mahlet is the place where hymns are sung. To this part the populace at large has ready access. The next chamber is the Kiddist (place of miracles) which is generally reserved for the priests but to which laymen have access for the administration of communion. The inner most part is the makdes or keddeste keddusan where

⁵ The liturgy of the Ethiopian Orthodox Church serves as the central point for the whole service conducted by priests and deacons. The liturgy consists of two main parts, some of which are sung while other portions are read aloud by the priests. The first part of the Mass is known as the Synaxis and includes the reading of the Epistles and Gospel, while the second part is called the Anaphora or Canon.(Pro.Sergew,1970)

the tabot (Ark)⁶ rests and to which only senior priests and the king are admitted (Natnael, 2012).

Although the original basilica or rectangular and cruciform styles have been preserved in a multitude of ancient churches, the Ethiopians have developed their own peculiar octagonal or round churches, inspired by their conception of the Temple of Solomon in Jerusalem. On the other hand, it has been asserted that this may have purely a reproduction of the customary southern Ethiopian habitation, which was circular. Style and church construction: three styles can be observed in the structural pattern of Ethiopian church construction.

The oldest Ethiopian churches (Dbr Damo, Aksum Zion) not only exhibit rectangular structure but a wood-and-stone sandwich style of construction. The latest ones are either circular or octagonal style and are most familiar form of churches in Ethiopia. The countryside is spotted with such churches. These churches are usually built on elevations and with thatched roofs.

The third type of Ethiopian churches is the historic rock hewn group founded by the pious monarch Lalibela (1181-1221) of the Zagwè dynasty. Because of their monolithic character, architectural skill, massive dimensions, carefully carved colonnades, arcades and vaulted ceilings, these churches are considered by archaeologists to rank amongst the finest achievements in ecclesiastical architecture of any age throughout Christendom (Getnet, 1998).

2.3. Church Painting and Icons in EOTC

The EOTC is the repository of ancient religious arts, which are tourist attraction. Indeed it appears in many illuminated religious books (Gospel) in paintings on wood also in church mural. Ethiopia religious paintings, according to the scholars have synchronized both oriental and Byzantine artistic traits with creation of Ethiopia wall painting, which up to the modern time is virtually an ecclesiastic (Adamu and Belaynesh 1997: 79).

Ethiopian church paintings and Icons may divide in to two great periods, which are the medieval and the Gondarian. The medieval period paintings found in church of Gorgora on Lake Tana. The EOTC paintings and icons practice are also continued in Gonderian period. It

⁶ A Tabot is sacred replica of arc of covenant which containing the Ten Commandments.

began with the establishing of the capital in Gondar in the 1st part of the 17th c. (17th- 19th c.) Gonderian styles are found also in mss-illumination, icon and murals. In Gonderian period paintings were almost religious (Abeselom, 2018).

Ethiopian paintings are characterized by Biblical themes and figures. Angels, evangelists, saints, martyrs and other biblical personalities are the subjects of painting in Ethiopia. Of all these biblical personalities the Virgin Mary occupies a very prominent place in Ethiopian painting. The extreme veneration attributed to St. Mary finds its expression in many ways, for instance, some pictures depict St. Mary as a delicate and modest young girl, while others show her as a strong, mature women and protector of the Ethiopian people (Sergew, 1970).

The paintings and pictures found in various manuscripts and on the walls in churches, afford the viewer a moral lesson and religious instruction. As they communicate their message clearly they are a way of acquainting the faithful with the teachings of Christ, the history and teachings of the Church, the lives and Acts of the Apostles. All this of course is in addition to the purely aesthetic role they fulfill as objects of beauty and decoration (Tadesse, 1970).

Wall paintings are an integral part of monuments and sites and should be preserved in situ. Many of the problems affecting wall paintings are linked to the poor condition of the building or structure, its improper use, lack of maintenance, frequent repairs and alterations. Also frequent restorations, unnecessary uncovering, and use of inappropriate methods and materials can result in irreparable damage. Substandard and inadequate practices and professional qualifications have led to unfortunate results (ICOMOS Principles for the Preservation and Conservation-Restoration of Wall Paintings 2003).

2.4. Liturgical Teachings and Services

The Church of Ethiopia is one of the few Churches of Christendom where the worship of the primitive church has been preserved. EOTC, therefore, is identified as a liturgical church, whose rite is one of the oldest rites (Sergew & Tadesse, 1970). Liturgy is a daily practice in most Ethiopian Orthodox parish churches which most influential of the other types of prayers and worship which is used by the Church to shape behavior of the faithful in their relation to Divine Creator and their interaction with other creatures and the environment. It is composed in the way that the clergy to say the first prayer and/or chant and the laity to respond accordingly. Liturgical prayer is attended by the entire congregation, at least, every Sunday

that all the contents read and prayed out or chanted by the celebrant are recognized (Abate, 2018).

Individual church status: there are three types of Church status in Ethiopia. The most common is church of venko (geter). A Farni church (debr) has a somewhat higher status, a debr church is often situated around Imperial or Royal capital and enjoyed the Imperial attention more than other churches and married priests can hold service here.

The third type of church which possesses the highest status is called Gedam. The church service here is carried on by unmarried priests and monks (menekusewoch). Architecture of the Lalibela churches: the churches are sculptured from a single block of tuff. Their exterior imitates the ancient Ethiopian wood and stone sandwich style of construction. The Lalibela churches, eleven in number, possess the general air of ancient Egyptian temples. These churches have often been compared in their grandeur to the rockhewn temples of Abu Simbel in Nubia, of Petra in Jordan, and of Ellora in the Indian state of Hyderabad all monuments of singular exotic beauty, as they were well portrayed by Atiya.

Though carved from the live rock in the mountain side, these monolithic structures were detached from the body of the mountain by excavating deep trenches around each of them. The roof was gabled or carved flat, cruciform or simple, invariably with an attractive cornice. Afterwards, the craftsmen set themselves to hollow the interior and to design extraordinary forms of architecture which could never have been accomplished by normal building processes and techniques. Some churches had three naves, others five, with rows of impressive columns, capitals. Arches, windows, niches, colossal crosses and swastikas in bas-relief and haut-relief, decorative rock moldings and friezes of geometrical shapes, apses and domes all these and other features have truly rendered the Lalibela churches enduring monuments of Christian architecture in the heart of the African continent.

Dbra Damo monastery: Dbra Damo is a monastery Gedam built probably as early as the seventh century by Emperor Gbr Meskl and still standing atop a plateau, or rather mountain peak, accessible only by means of the rope. After building it, the emperor ordered the connecting staircase to be demolished. The centre of the monastery is occupied by a church that is a jewel of Abyssinian ecclesiastical architecture. Its stone and wood carving is exquisite. The panels of animal haut-relief and the geometrical friezes are reminiscent of specimens to be found in early Coptic art. Its mural structure has the obelisk patterns of

Aksum. The use of massive wooden beams and stone in alternating horizontal tiers lends an unusual charm to its outward appearance. The design of alternating layer of wood and dressed masonry with the distinctive protruding beams called monkeyhead, dates from before the dawn of Christianity. Ethiopian architects used the style for more than 1,000 years (African studies, 7, 1998, 1, 87-104).

Round the church, the monastic cells spread out in greater intimacy than in most other monasteries. As a rule, Ethiopian monasticism is marked by severe austerity and a tendency toward eremitism. It is estimated that there are about 850 monasteries in the country. The famous ones are Dbr Libanos, Dbr Damo, Dbr Bizen, Zikwala and the huge Ethiopian monastery in Jerusalem called Debre Genet.

Cave church architecture: another notable type of Ethiopian mediaeval ecclesiastical architecture is the cave church pattern. Of this type, the most famous examples are Imrahanna Kristos and Jammadu Mariam. The first was built inside a tremendous cave in the Lasta Mountains by the Emperor who imparted his name to it after deciding to retire from the throne to monasticism. He died and was buried in that church about the middle of the twelfth century. The second was built by Emperor Yekuno-Amlak about 1268, also in the Lasta Mountains, to commemorate the restoration of the line of Solomon with the support of the great Ethiopian saint, Tkle Haymanot. All these and other similar monuments were probably built by anonymous monastic architects as an act of faith (Getnet, 1998).

Church interior: the church building (bete krstiyān) in Ethiopia invariably consists of three concentric rings: a square sanctuary (mqds) or the Holy of Holies (qdduse qddusan) is situated in the middle of the circle and is screened. The Ark (tabot or tsilat) and its contents with its container or menbre tabot are treasured here. Only priests and the king can enter into this part of the church. Next to the Qdduse Qddusan comes the second part of the church (qddist). This is an area reserved for those receiving Holy Communion. The rest of the congregation stands in the outer ring, always barefooted, on the floor covered with matting. This is the third part reserved for the choir and is called (kinemahlet). Men and women are separated by a partition. Priests circulate in their midst while praying, blessing and swinging their censers until the interior is filled with clouds of incense. The interior is decorated with wall paintings and the usual icons.

The Ark: the Ark and its contents have never been described in official Christian sources and is kept top secret (msttir). The tabot is a model of the Ark of the Covenant of the Old Testament. It is a flat block of wood, which is blessed by the Bishop and carried on the head of the priests in important processions wrapped up in coloured clothes. So the tabot is a sort of portable altar, which might be described as a model of the tables of the Law which Moses placed inside the Ark, and like them it usually has the Ten Commandments written on it. The tabot rests on a cupboard-like container with an open cupola at the top. Many Ethiopians still believe that the Church at Aksum contains the real Ark of the Covenant.

The Cathedral of Aksum: the oldest Ethiopian church is of course the Cathedral of Aksum, dedicated to Our Lady of Zion, in whose sanctuary the Mosaic Ark is enshrined and where the imperial coronation took place. Though the church itself has been burnt to the ground many times and its present structure dates only from 1854, the ancient rectangular form of its building has been preserved. Erected on a raised platform with an impressive facade, three main entrances, some side chapels and a forbidden sanctuary, as scholars confirm, the Cathedral is lavishly decorated with paintings from biblical scenes in the traditional Ethiopian style in which the artist has concentrated on the theme and bright colors rather than on proportion.

The central objects are the coming of the Ark, the Virgin and the Infant Jesus, St George and the Dragon, and a pictorial record of the Nine Saints. As a rule, paintings were made on canvas which was then pasted to the walls, in accordance with Abyssinian artistic techniques. During the succession of invasions, the emperors craftily concealed the treasured Ark, or tabot, and later reinstated it. Although all Ethiopian churches are normally open to both sexes, the Cathedral of Aksum is an exception, since women are not permitted to set foot on its floor. This rule dates from the time when a former empress is said to have desecrated the building (African studies, 7, 1998, 1, 87-104).

Number of churches and ecclesiastics: the country is estimated to have over 45,000 churches. Some villages have more than one church, and each of them must have two ordained priests in addition to numerous debteras and deacons. On this assumption, the number of ecclesiastics throughout Ethiopia has been estimated at approximately twenty-five per cent of the whole male Christian population.

2.5. Church Hierarchy, Priesthood and Administration

The departure from the former obedience to a Coptic abun, the consecration of native Ethiopian bishops since 1959 and the establishment of a local native synod for Ethiopia are modern nationalist trends which the pope of Alexandria and patriarch of the sea of St Mark honored with all the concessions which left no room for doctrinal aberrations or dogmatic cleavage between the two great native churches of Africa. The Ethiopian Church enjoyed immense prestige and its hierarchy, which had great influence, was held in deep respect at both the national and local level. The hierarchy is: Patriarch, Archbishop, Bishop (regional), Episcopos, Archimandrite, Priest, Deacon, sub-Deacon and Debtera (Wondmagegnehu, 1998).

The Holy Synod: the Holy Synod (kiddus sinodos) is the leading body of the Ethiopian Orthodox Church (yeetiyopia ortodox twahdo betekrstiyan). It comprises the highest Church leaders (archbishops and bishops). The synod is responsible for religious matters and is chaired by a Patriarch (patriyark), who pastors the Church. His full title is read: His Holiness... the Head of the Archbishops and Patriarch of the Ethiopian Orthodox Church (bicœ w-kiddus abune... ri-ise likane papasat w-patriyark z etiopia, abun... lit, our father, is a title used before the name of the patriarch, the archbishops and the bishops who represent the Church in the provinces as well (Ibid).

The Abun (bishop): is the highest post in the Ethiopian Orthodox Church hierarchy. He is the one who ordains those people who need to be ordained from all over the country. The Abun can conduct every holy service. He is the only authorized churchman to ordain the priests and deacons. He consecrates new churches, altars (mmbroch), and the tabot to give sanctity to the area where the tabot dwells. He also crowned the Emperor on accession until the coronation of the last Ethiopian Monarch in 1930. The Abuns political authority was extensive. He used to be a member of the State Council and the council of Regency. His jurisdiction is over the faithful, the priests, the deacons and all ministers. In accordance with long-established custom, the Abun, or Metropolitan came from Coptic Church of Egypt.

The Coptic Abun shared power with two principal Ethiopian ecclesiastics: the Aqabe sat, an important churchman attached to the palace, and the age (geez for elder) originally the prior of the great monastery of Dbr Libanons, and latter of the monks in general. The Aqabe sat, or Guardian of the hour a functionary dating back at least to the fifteenth century reign of Bed Maryam acted for the Emperor in many matters of state. In Alvares opinion the second

person in the kingdom, he was to all intents and purposes a great lord, and travelled like the Abun with a great many tents. The Echege: is head of the monastic communities, or council of Churches. He ranks next to the Abun in the hierarchy and is peculiar to the Ethiopian Church. According to Alvares, he was almost equally important, and was the greatest prelate after the Abun (Sergew, 1970).

The tradition of placing a Coptic monk from Egypt at the head of the Ethiopian Church which had started when Frumentius was consecrated for the new diocese, remained in force as a custom until the agreement of July 1948 liberated the Ethiopians from the bond of an Egyptian abun, and Aba Basileus was consecrated at Cairo on 28 June 1959 by Pope Cyril (Kirollos) VI, as the first Abyssinian patriarch, in the presence of Emperor Haile Selassie (Sergew, 1970).

After getting autocephalous status the latter post is also held by an Ethiopian bishop Abun, patriarch. He is the chief Ethiopian ecclesiastic who is appointed from among, and installed by the laying on of the hands of two or three bishops. The Patriarch in turn ordains the bishops and the priests. Ordination is of two levels, highest and lowest. The highest level is that of the Abun, patriarch, while the lowest level of ordination is that of a priest (kes) and deacon (diyakkon). They are consecrated by the patriarch (Sergew, 1970)

The priests: the priest can perform all the holy services but he is not authorized to ordain. The way he dresses is also dissimilar from that of the bishop. The priest is dressed in white in daily life, and only the shma, thrown over his shoulder, has an embroidered edge of subdued colours. His turbans are also white, unlike those of bishops, whose robes are identical with those of their Coptic peers in Egypt, which are entirely black. When officiating, however, the Ethiopian bishop uses a snow-white silk turban decorated with crosses in gold thread, whereas the Copt wears a mitre or a jewelled crown .

Abun kesis is an additional title to a priest who is supposed to evaluate the activities of deacons. Lik kahnat is the head of all ecclesiastics. He claims he is bestowed upon by the Holy Spirit the right of observing and judging disciplinary matters of the group. Archpriest (Gbz) appears between the priest and the bishop in the hierarchy. He is more responsible to protect the tabot, the church, and church properties including land. Nubrid is an important title offered by the bishop through laying hands on the head of recruits who are supposed to lead the temple of Mary in Aksum and the Church of Addis Alem in Shoa. The latter was

founded by Minelik II in 1902 as the southern equivalent to the Temple of Aksum. The deacon or deaconawit (female) whose main task is assisting all church services comes at the bottom of the hierarchy .

2.6. Doctrines of the Ethiopian Orthodox Church

The Ethiopian Monophysite Church, like other Eastern Churches, i.e. the Coptic, Syrian, Armenian and Indian Churches, is strictly dedicated to the Monophysite doctrine. According to the Ethiopian monophysitic doctrine in the personality of Christ reveals one divine nature (bahriy), which arose due to absolute merging (twahido)⁷ of the natures of God and man. The reason for the frequent mention of the word twahido in the title of the Ethiopian Church is to indicate her Monophysite belief. Although, the Christological doctrines accepted at the council of Chalcedon (451), condemn monophysitism as a heresy, the Ethiopian Church piously acknowledges it with deep devotion. In fact the traits of Judaism are predominant in the Ethiopian Orthodox Church. On the other hand parallels with the Churches in the East are also greatly observable. The Church rather uniquely embodies traits of different Christian areas instead of assuming a single place of origin (Hailgebrel ,1971).

2.7. Church Practices

Like her sister Churches of the Orient the Ethiopian Church also recognizes seven sacraments of the Christian Church. The administration of the sacraments include baptism, confirmation, Holy Communion, penance, matrimony, unction of the sick and holy order (Ibd).

Baptism (timkt): is difficult service requiring the presence of several priests and deacons. The process takes place by submerging a person in water three times. The priest says I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit, after which he makes the sign of the cross as a blessing. A male is baptized on the fourth day of his birth and female on the eighth. On this occasion the child is given a Christian name according to the synaxar, he or she will also get a God father or mother respective to their gender and a special cultured thread (mahtb) is tied around the neck to announce that the child is baptized (Ibd).

⁷ Tewahedo: Being made one. This refers to the Oriental Orthodox belief in the one single unique Nature of Christ (a complete Divine and Human Nature).

Confirmation (kibate meron) takes place immediately after baptism. The majority of members often fail to keep their confirmation principles.

Holy Communion (qurban) is received by ritually clean people, such as small children and a few devoted adults who are strongly related to church activities. The bread and wine (siga w dmu, lit. his body and blood) are prepared by the deacon from dried grapes and water before each service in a separate house called betlihm, which is situated near the church. Bells ring and believers, prostrate themselves when the Holy Eucharist is in procession. It is believed that the bread and wine are changed and remain flesh and blood until they are completely consumed. Communion is consecrated and given on the same day. Believers go and communicate in the church. In the case of the very sick, the priest takes communion to those who are near; for those who are far he consecrates communion in a tent (Sergew, 1970).

Penance (nisha) is the Sacrament in which a Christian receives, through the mediation of the priest, forgiveness of sins on repenting and confessing them to the priest. It does not demand the regular attendance of believers. If a member is too weak to see his confessor (y-nfs abbat), the confessor, who is also his priest, will pay him a visit at his residence. The process takes place as persons confessing prostrated themselves at the feet of the priest, who was seated, and accused themselves in general of being great sinners and having merited hell, without descending to particular sins they had committed. After this the priest, holding the Gospels in his left hand, and a cross in his right, touches, with the cross, the eyes, ears, noses and mouths of the penitent, recites prayers over him, and makes several signs of the cross over him, gives him penance and dismisses him (Sergew, 1970).

Matrimony (teklil) is the holy service through which a man and a woman are united and given the divine grace that sanctifies their union, makes it perfect and spiritual like the unity of Christ and his Church, and gives them strength to abide by the contract which mutually binds. This is done by the marriage procession ceremony known as siratklil, held in the presence of both partners, in the church. This church marriage is also called Communion Marriage because the couple are married by communion; they receive Holy Communion during the wedding Mass. The priest takes the man's hand and places it in the hand of the woman, blessing them with the sign of the cross. The bride is reminded that wives are subject to their husbands. The ceremony is completed with a nuptial Mass in which both parties receive the sacrament. According to this principle, which is now-a-days less binding, divorce or remarriage is permitted only if one of the partners departs by death. Otherwise it can be

interpreted as adultery. Unlike the civil laws which recognizes customary and civil marriage, the Church recognizes but one marriage, religious marriage, which is solemnized with a nuptial Mass or wedding Eucharist. This tie is binding and should it be broken by divorce excommunication follows automatically, communion is no longer given to the parties either guilty or not, because they are held to be impure. Church marriage generates strong monogamic relations and is known as the Eighty Bond with a woman (ibid).

Anointing of the Sick (kendil) is a service offered to persons who are on their death bed. It is a process by which sin is cancelled before the person dies. The ceremony takes place either in the church or at the person's home. It is a Sacrament through which the priest anoints the body of the sick asking for divine grace to cure both body and soul. The healing power is not attributed to the oil but to the prayer. The oil with which the sick is anointed is consecrated. Those who consecrate it according to the words of the Gospel and the Apostle James (Epistle 5:14,15), are the ministers. The manner of consecrating this holy oil is contained in the book called The Book of the Lamp (Mshaf Quendil) in which there is written a portion of the Gospel and of the Epistle of the Apostle James (Sergew, 1970).

Holy Orders (qdus kehnt) are a sacrament through which an ordinand receives authority to administer the sacraments and conduct other religious services. The bishop by the imposition of hands confers on the fit chosen persons a portion of grace appropriate for the ecclesiastical office to which they are raised. Not ordained man cannot celebrate the Eucharist or perform any office of a priest. Degrees of the Holy Orders include the major and minor orders. The major ones are that of the episcopate, priesthood and diaconate, whereas the minor ones include those of subdeacons, deaconesses, anagnosts or masters of ceremony, singers, door-keepers and others. A bishop is consecrated by the laying on of the hands of three bishops or two, saying prayers of consecration (Sergew, 1970).

The Ethiopian Orthodox Church, in which Jewish and Christian traditions are blended into one indissoluble whole, is one of the most remarkable features of the syncretic Abyssinian civilization. The Old and New Testaments and a number of apocryphal books unknown to other Christian Churches are used. Besides these, the kbrnegst (the honour of kings) which is of purely Abyssinian origin and was compiled, in 14th century, to lend support to the claims and aspirations of the Solomonic dynasty, is also acknowledged as a repository of Ethiopian national and religious feelings. It is obvious that the Ethiopian Orthodox Church has retained Judaic elements such as the tabot, hospitality to strangers, circumcision of a boy eight days

after birth, priestly dances with drums and the concept of clean and unclean meat (Sergew, 1970).

2.8. The Existing Contribution of EOTC to Tourism Development in Ethiopia

The Ethiopian Orthodox Tewahedo Church is remarkably expanding worldwide. Churches are widely spread in all continents where Ethiopians live. It is necessary and indispensable that churches follow and proliferate the classical doctrine of the Ethiopian Orthodox Tewahedo Church. The strengthening of church rules via the preservation and/or amelioration thereof is required to effectively and intently safeguard and protect inter alia beliefs, clergies, churches, monasteries, schools, in sum all properties of the church. Specifically, the rationale for establishing improved rules is the existence of a qualified aspiration to cope with the expansion of the contemporary church in order to facilitate the discharge of all of its duties by helping the clergy and laity maintain the integrity and safety of their churches while giving full service to the public with observance and respect of laws in the land they reside (EOTC Faith, Order of Worship.1996:62).

2.8.1 Church Education

Education in Ethiopia started in the six century when the Sebean alphabet was introduced along with Christianity. The education system of the church served the nation for centuries, preparing graduates for religious and governmental leaders. The epistemology of the education system was faith. According to Teshome (1990) the role of education was to prepare youngsters for church service. The school system of the church can be classified into four: the Nebab Bet, Qeddase Bet, Zema Bet and the Mestsahift Bet (Haile Gebriel, 1970; Teshome, 1990).

The primary level, the NebabBet, literally means the “House of Reading”, is open to all children where students practice alphabet (Fidel) instruction, read the Psalms of David and get exposed to different religious prayer books. According to Haile Gebriel (1970, P.83) “The prime function of the Nebab Bet is to teach children to read religious books, practically all of which are in Ge’ez⁸ [syllabus], and are drilled in the art of good reading”. Then comes

⁸ Ge’ez: An ancient local language used for Church purpose

Qeddase Bet – the training of the altar priest. Priests get training at this stage of the education system. Their training qualify them “to administer the mass and sacraments, to serve as Yenefis Abat (father-the confessors for the people), to baptize children, and to perform burial rites and ceremonies” (Teshome, 1990, pp.38&39).

The mentor usually teaches only the hymns essential for the liturgy of the Church. Zema Bet (School of Hymns) which can be considered as the first stage of higher education entails four disciplines: Degwa Bet, Zemare and Mewasi’it, Qeddase and Sat’at and Aquaquam. Zema Bet is known as the House of Music where students learn how to sing in the first three schools. In Aquaquam, learners practice how to sing in a choir. The second stage of higher education is Qine Bet. Students get training on how to appreciate and compose religious songs. It is at this stage that students appreciate the meaning of Ge’ez literature in its deep sense. Mentors expose their students to various types of poetry making models. There are many models of Wax and Gold, of which nine of them are famous, ranging from two rhyming verses to eight verses. Learners are expected to compose their own qine. It is only then that they will be considered as mature scholars (Teshome, 1990).

The pinnacle of learning in the church education system is the Mestsahift Bet which contains several branches of study such as the Bluey (the Forty six books of the Old Testament), the Haddis (the thirty five books of the New Testament), the Liqawint (the writings of the church fathers), the Bahre Hasab (the calendar calculation) and the Fetha Negest (canon Laws). Here, students learn the history, tradition, law and theology by interpreting the various individual writings, applying different schools of thought. For Teshome “the Mestsahift Bet was in essence a university where the whole approach of learning, including the qualifications of the professors, methods of teaching and learning, and the popular attitude toward the leadership of the community of scholars, reflected maturity of mind and the ideals of democracy in action” (1990,p.39).

Traditional Teaching in the Ethiopian Orthodox Church includes: Church singing and movement (aqwaqwam); poetry (qene); commentaries on the Bible, on the writings of the Church fathers and of the monks. For many centuries this teaching has been deeply part of the religious education, life and ethos of the Ethiopian Orthodox Church. The teaching is based on oral methods and memorization, with repetition and learning by heart by the students. The teaching is transmitted orally from generation to generation.

The Ethiopian Orthodox-Church has laid the foundation to the cultural development and heritage, civilization, independence and the basic education built in the country. The church has served the Ethiopian people by protecting and passing beliefs and culture, writing and education, art and ancient relics to succeeding generations. Alongside with their spiritual services, the Monasteries and Churches have been serving as schools of literate education, church music, of the Holy Books, handcrafts and arts, and other several types of cultural heritages. They have been serving as museums for relics and libraries. EOC is a source of multi-cultural values such as church music, cultural dressing, brana(hide) manuscripts, traditional music instruments, arts, heritage, traditional schools, social groups (Edir, Senbete), cultural medicines and monastic lifestyle, etc (Hailgebrel, 1971).

One of the most important scholars of Ethiopian cultures, Carlo Conti Rossini (1872-1949), called Ethiopia “a museum of people and cultures” with numerous treasures, which include precious examples of endemic, monolithic architecture, visual art and crafts. The Ethiopian Orthodox Tewahedo Church means the church that follows the teachings, faith and practice of the Ethiopian Orthodox Tewahedo Church (Ibid).

Ethiopians live in a verdant area with abundant vegetation which has supported civilizations for thousands of years. This has left a rich historic heritage that forms the backbone of most visits to Ethiopia, including the stellar at Axum, the rock-cut churches of Lalibela and the castles of Gondar. However, there is more to the country than this. The Simien and Bale mountains provide excellent trekking opportunities for the more adventurous, with superb mountain scenery and the vulnerable Ethiopian wolf. There are also national parks where indigenous wildlife can be spotted, such as the bleeding heart baboon, kudu and a wide variety of bird species (EOTC Faith, order of worship.1996:62).

The study of Ethiopian history has clearly indicated that the history of the Ethiopian Orthodox Church is the history of one of the oldest Christian Churches in Africa and is united with the historical development of the whole country. The Church and empire, though dissimilar institutions, were so united that they were universally respected and feared as true sources of power and authority as well as of the national culture in Ethiopia. Churches and monasteries though distinct from each other were often associated, for every monastery housed at least one church, while many churches had monks attached to them (EOTC Faith, order of worship.1996:62).

The number of churches is immense, and their size varies from the little round village churches, usually perched upon a hill, to large rectangular and octagonal buildings or modern cathedrals built in most of the centres of the country. The fact that number of churches is prolific and their frequent placing on tops of hills or higher points, I think, indicates the significant position the Church occupies. The most emphatic aspect which shows the place that the church holds maybe the Monophysite principles.

The monophysite doctrine, *twahdo*, has been so strongly and passionately defended in Ethiopia over the centuries because it was felt to accord more closely with concepts of Old Testament monotheism and traces of Semitic culture and civilization which has influenced Ethiopian Christianity and the lives of the people. Thus it well attests the key place the Church holds in the Ethiopian state systems and her crucial role in the process of remoulding the history of what is now known as Ethiopian society. (EOTC Faith, order of worship.1996:62).

2.9. Contemporary Image of the Ethiopian Church in Africa

The archaic form of Christianity which the Ethiopian Orthodox Church represents dates back at least to the fourth century AD and is still exerting a powerful influence on the lives of millions. It is a well-known fact that this Church has received the spiritual and theological traditions of the Orthodox Church from its earliest days. In the long course of her history, the Church has been indigenized and has made the heritage which it thus received her own and even developed it in a unique way against the cultural and social background of Ethiopia. The Ethiopian Orthodox Church's uniqueness implies that she is not a copy of either the Coptic (meaning Egyptian) or any other church in the world, but original, i.e. the Orthodox Church of Ethiopia. She not only occupies a remarkable place in the country's history. The long history of indigenization of the Church has enabled her to develop unique features which show that she is more African (EOTC Faith, order of worship.1996:62).

The Ethiopian Orthodox Church which has been thoroughly indigenized in the course of a nearly two-thousand year long history of Christianity, attained the status known as Ethiopianism, which is almost accepted as a contribution to African cultural nationalism and particularism based on a self-conscious cultivation of African indigenous values and attitudes. In fact, the Ethiopian Orthodox Church is unique firstly for its isolation from other Christian centers for quite a good number of centuries (except for loose cooperation with the Church of Alexandria which profoundly shrunk with the advent of Islam to Egypt in the 7th

century). Secondly it preserves many ancient features on one hand and the strong influence of African traditional religion and Judaism on the other. This peculiar trait of religious syncretism which is embodied by the Ethiopian Church offers her remarkable identity (ibid).

The Church further enriched by the teachings and writings of the Holy Apostles and Saints who successively maintained its biblical foundation through ages upholding the love and care towards God's creation. The preservation and maintenance of forests and their biodiversity in the churchyards and monasteries highly related to the teaching and tradition of the Church which creates substantial impression on its followers, in particular, and nationals of the country, in general (Ibid).

The Oriental Orthodox Churches⁹ are known as Non-Chalcedonian Churches for their rejection of the Council of Chalcedon (451); Ante-Chalcedonian Churches for their acceptance of the first three ecumenical councils (Nicaea-325, Constantinople-381, and Ephesus-431) only. The Oriental Orthodox Churches include the autocephal churches of Ethiopian Orthodox Tewahedo Church, Coptic Orthodox Church, Syrian Orthodox Church, Armenian Orthodox Church, Indian Malankara Orthodox Church and Eritrean Orthodox Tewahedo Church (ibid).

The religious and social responsibilities of EOTC to the nation, which is developed through centuries of intertwined relationship between the Church and the nation, the Church, hence, is considered as the custodian of the country's very important heritages including the environmental. Moreover, the Church is aware of this expectation from the community, and the clergy or ecclesiastical officials always consider themselves as responsible not only to the faith but also the social-cultural matters of the society; and act in line with this expectations (Ibid).

2.10. Challenges of the EOTC to Tourism Development in Ethiopia

The EOTC is now faced with formidable challenges. These challenges are very complex and require a carefully designed investigative discourse in order to correctly identify the problems and come up with the right solution the challenges are many and variegated, and although it

⁹ The Oriental Orthodox Churches include the autocephal churches of Ethiopian Orthodox Tewahdo Church, Coptic Orthodox Church, Syrian Orthodox Church, Armenian Orthodox Church, Indian Malankara Orthodox Church and Eritrean Orthodox Tewahedo Church. (EOTC Faith, order of worship..1996:74).

may be difficult to diagnose the challenges within the Church itself from the Holy Synod to the bottom hierarchy of the administration of the EOTC it is easy to analyze and discuss the relatively visible problems the Church faced presently (Ghelawdewos, 2017).

The tourism industry plays a vital role in the economy for all of the countries of the world, providing employment, incomes, taxes revenues and foreign exchange (Suleiman and Mohamed, 2010).

Religious tourism as any other type of tourism is volatile in nature that anything can affect it. Changes like global economic downturns, inflation, currency fluctuations, disease or viruses, and political unrest hamper religious tourism development. Some other factors that affect religious tourism include political instability, other political obstacles, financial problems, environment and health factors, marketing, services and facilities factors and so on.

However, despite negative factors and forces like terrorism, racism, economic recession and possible self-imposed limitations on travel due to concern for climate change, religious tourism is and can be a greater force for peace, solidarity and integrity of the world. Therefore, religious tourism can achieve multiple benefits only through stable economic and political environment. Besides stable political environment, strong financial capacity, frequent marketing activities and availability of facilities and services can enhance the development of tourism in general and religious tourism in particular (UNWTO, 20 II; Page and Connell, 2006).

The EOTC has roles in social support and interaction, but their participation was low on the scene. Their participation is below what someone expects from a religious institution. In most churches social support is delivered in unorganized manner. Many reasons are mentioned behind the low participation of Ethiopian Orthodox Tewahedo Churches in providing social support and interaction. The major reasons are financial problem and corruption. Some argue that the participation of EOTCs on social support is not greater due to financial problem which resulted from lack of religious devotions among laities. In contrast, others argue that there is no financial constraint in the Church. For them, corruption is the major reason that hinders the Church participation on social support. This leads various Churches in the city to be embezzled and this situation affects the Churches participation on social support. With all these challenges, churches are participating not only in the provision of social support and interaction but also in healthcare services (Kumilachew, 2015).

Ethiopian Orthodox Tewahido Church has traditionally attracted the attention of historians, theologians, students of religion, philologists and other scholars because of its long and complex history. The EOTC has very ancient origin and from its commencement the church combined many roles. At its heart is the spiritual role of bringing the faith to the people and providing care. However, the Church has also remained to be a major teaching institution for over a thousand years. In fact the main focus was for the cultural, artistic and scientific development of Ethiopia for much of its history but also it has various contributions in the social aspects (Minychel, 2017).

The tradition of conservation of cultural heritage through the protection of monuments, sites and related elements must be integrated in a larger strategy of sustainable management of developments on cultural heritage. In tourism context WTO has expressed sustainability as Tourism that take full account of its current and future economic, social and environment impacts, addressing the needs of visitors, the industry, the environment and host community (UNEP and WTO 2005:12).

The need to make cultural tourism development on the churches sustainable holds the central position in safeguarding the values attached to the churches. The values can be measured in terms of the need of the host community and tourists.

2.11. A Review of Previous Studies on the Churches Role in Tourism in Ethiopia

There are also some historians who have studied about the tourism potentials of different church destinations in Ethiopia. To mention some of the research works are, a senior essay about the Potentials and challenges of Entoto Saint Mary Church to heritage tourism development written by Zelalem (2015). In this work, he discussed the heritages potential, current tourism activities and the challenges to the development of the church. He has raised many relevant issues of the Entoto St. Mary Church & museum. He discussed about the contribution of Ethiopian Orthodox Church in the development of heritage resources.

He also discussed about, historical background of Entoto St. Mary Church, The inauguration ceremony of Entoto Maryam Church. The Meqagno (The First Church of Entoto St. Mary), the palace compound, the “Palace” of Emperor Menelik, the bedroom of Emperor Menelik and Empress Taitu, Mural paintings of Entoto St. Mary Church, Entoto St. Mary Church Museum and Challenges that hindered heritage tourism development at Entoto St. Mary. In

addition to this, he has critically examined issues, about the Ethiopian Orthodox Church for the preservation of heritages in order to transfer from generation to generation and the immense contribution of Museum. On the other hand, Zelalem has slightly raised the inaccessibility of the Entoto St. Mary Church Museum educational service for all kinds of museum visitors, the improper organizational structure of the Museum, issues related to collection management policy, and the major core issues encompassing within cultural representation.

Another researcher who has conducted his MA thesis with regard to the EOTC is Ermeyas. In 2013, he conducted his MA thesis on the research title ‘‘Challenges and Prospects of Religious Tourism Development in Gishen Dcbre Kerbe Mariam, North Central Ethiopia.by (Ermeyas, 2013)’’.He has raised about Religious Tourism Potential of Gishen .About eleven potential tourism resources were first identified by the research, which are important for religious tourism development in Gishen Mariam.

Gishen has huge tourism potential that could make it one of the top religious tourism sites in the world and benefit many stakeholders, he has risen that Gishen has potential in attracting any tourist who is interested in nature, history, or religion. Ermeyas has identified eleven Religious tourism resources. These are:- Landscape and Scenery, Religious Festival, Church Buildings, Secular and Religious History, Holy water (Tsebel), Movable Tangible Heritages, Small Man-Made Cave, Natural Cave of St. Gabriel, Culture of inhabitants, Monasticism and Museum. He discuss about each of them in detail.

He has raised religious tourist can get church services at any time of the year they go. Presence of such festival could encourage visitors make travel to Gishen at any time of the year. He rose that tourism in Gishen is not well developed due to different challenges and problems. Some of these includes; poor infrastructural development, absence promotion, absence of tourist facilities, less attention given to the study site, seasonality etc. Visitation is mostly done by domestic on annual festival from September 25 until October 5. Economic dependency, overcrowdings, shortage of clean and potable water, price increase, and outbreak of water related disease such as, cholera have been observed by the researcher for the last eight years as permanent participants on annual festivals.

The other research that was conducted by Zelalem in 2018 entitled by ‘‘Assessing potentials and Challenges of Haiq Estifanos Communal Monastery for Cultural Heritage Tourism

Development (Zelalem, 2018)". Zelalem discussed about the Ethiopian Orthodox Tewahido Church (EOTC) in possession of indispensable and priceless treasures, most of them are not empirically studied. He raised, the main tangible and intangible heritages found within Haiq Estifanos Monastery are not yet assessed and disclosed both to domestic and international tourists. He raised that, tangible cultural heritages include buildings, monuments, Manuscripts, historic places, artifacts and other remains of the same kind that are considered worthy of preservation for the future. These include objects significant to the archaeology, architecture, science or technology of a specific culture. He discussed about the construction of the museum and its collection, in the museum there are various collections which have been made from organic and inorganic materials, and almost all are ecclesiastical. The lion shares of the collections are parchment books.

The church was one of the hubs of church education since its establishment, thus, those monks who had come to the monastery to continue their education wrote different religious, philosophical and astronomical books. Nowadays there are more than 140 parchment books within the museum. Some of these are not found elsewhere both in the country and abroad. Some of these parchment manuscripts are collected from 9th to 20th century in different area in fact most of them were written and copied within the monastery by different church scholars as at that time.

The entire book collections in the museum are parchment made of the skin of animals particularly from goat skin and written by hand. To write on the manuscripts they used red and black ink, which was prepared from different plant leaves, flowers, soils and cereals. To accomplish a single book it could have taken half a year or more. The inner sheets of many of those books are adorned with various paintings of saints, prophets, martyrs, angels, Jesus Christ and Holy Virgin Mary. At the end of his paper he has also discussed the Challenges for the development of heritage tourism in Haiq Estifanos Communal Monastery. On the other hand, Zelalem has not risen about the paintings of the church and the how and when the church was constructed the materials that the church was constructed.

Another researcher who has conducted his MA thesis is Henok (2013) in his MA research title "Religious Tourism Product Development in Debre Libanos Monastery" his study focuses on Debre Libanos Monastery, one of the largest and most iconic monastic communities and major pilgrimage centers in Ethiopia, also good for its natural beauty and scenery. The monastery has a special place in the history of Ethiopian Orthodox Tewahedo

Church (EOTC) and it has been reputed as a house of countless celibates, scholars, heritage, promises and miracle. This research is carried out on religious tourism product development in Debre Libanos monastery. Henok has risen that, the monastery has a varied and interesting pilgrim or spiritual culture that can form a central element in its appeal as a religious tourist destination. He critically discussed that, the monastery has the capacity to provide a rewarding and satisfying experience for a wide range of religious tourists but, at present, this potential is not being realized, largely because of a failure in presentation. The range and number of festivals and events, the museum, historical sites, holy water sites, the cemetery area, the traditional schools, the living styles, handicrafts, caves, the landscape, the forest, church services and other heritage resources of the monastery can be highly marketable products in a sustainable manner but they require some strategic improvement to make them more marketable and be fully fledged religious tourism products.

The other research entitled “Potentials and Challenges of Religious Tourism Development in Lalibela, Ethiopia.by Berehanu, (2018)” was discussed about the site of Lalibela, which is the most impressive religious tourism destination in Ethiopia with its ample religious heritages like annual religious festivals which are centuries old and its numerous live rock-hewn churches and culture. In addition, to the religious environment of the town and the people are very welcoming.

He mentioned that, problems like poor infrastructure, hassling, begging, heritage trafficking, limited community participation, cultural degradation, and lack of attention to the sector by the government administrations are adverse factors which confront religious tourism development in Lalibela. He also discussed, about ancient religions in Ethiopia, Christianity, Islam, Judaism, and Animism are represented. The country has also a long historical tradition of inter-religious tolerance in which all religions live in peace and love.

Lalibela, a town in Ethiopia, is one of the country's leading tourism sites. This town is a religious paradise, especially for Orthodox Christian fellows as it is a unique replica of Jerusalem, with its 11th-century monolithic rock-hewn churches with ecclesiastical elements, warm and colorful yearly religious festivals, and an eye catching geographical location. In addition to this he discussed about Religious tourism development in the site, Religious tourism is one of the oldest types of tourism worldwide. Today, religious tourism is one of the most important phenomena which have been spread all over the world. He also raised

that, the people of Lalibela are very interesting, sociable and welcoming, and their warm welcome has a big effect on the tourist's inflow.

The rock-hewn churches of Lalibela are world heritage sites and some of the most famous religious pilgrimage sites for the Christian people of Ethiopia and others from around the world. This huge image of the site could be one potential driver for religious tourism development in the study area. He also discussed about Problems of religious tourism development in Lalibela town include the robbery of heritage items, a lack of infrastructure, illicit trafficking, Lack of religious festival management, Hassling or annoy tourists and Begging.

In fact, different researchers and authors have conducted and wrote articles, papers and books regarding EOTC's contribution to tourism development and role of conservation of cultural heritages researchers like Ayalew (2002: 208), Mengestu (2008), Mezmur2011), Gizachew (2014) and Tewodros (2010) wrote and produced some works on cultural heritage tourism. But neither of them did asses the potential and the role of Addis Alem St. Mary Church and Museum to Tourism Development in Ethiopia to becoming the best tourism destination.

2.12. Conceptual Framwork

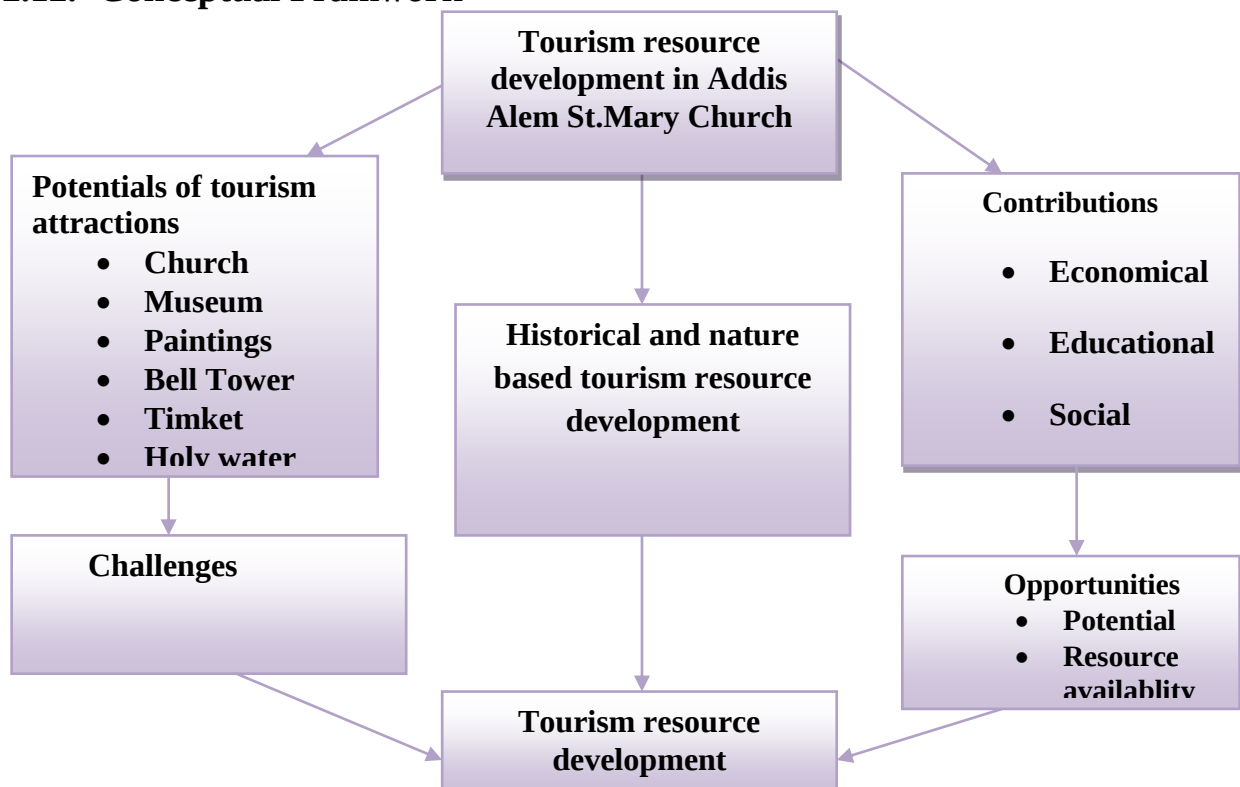


Fig 1: conceptual Frame work (Source: Own construction,2019)

CHAPTER THREE

STUDY AREA

AND RESEARCH METHODS

3.1. Description of the Study Area

This research is conducted in Ejere Woreda (district). Ejere district is located in Oromia Regional State, West Shoa Zone, with the capital located at 42 kms west of Addis Ababa, on the road to Wollega. It has an estimated area of 592.19 square km; it is bordered in the South by the Southwest Shoa Zone, in the West by Dendi district, in the Northwest by Jeldu district, in the North by Meta Robi, in the Northeast by Adda Berga district, and in the East by Walmara district (EWAO, 2015). The district has a total of 30 kebeles of which 27 are rural based kebeles administration areas and 3 are town kebeles.

The Geographical location of the town of Addis Alem, which is the headquarter of the district is 2360 metres above sea level and this town has a latitude and longitude of 9°2'N 38°24'E respectively. Based on figures from the Central Statistical Agency in 2014, total human population of the district is estimated at 89,168 of whom 45,352 are males and 43,816 females. Of the total households 88.36% are rural agricultural (CSA, 2014) and the rest 11.6% (32043 populations) urban (CSA, 2014) and the town administration, are residents of the town of Ejere (Addis Alem).

The district has two agro ecologies which is Dega (45%) and Weina Dega (55%) (Fanos, 2012; Addisu, 2016). Before and after the foundation of the town of Addis Alem until 1928 E.C the surrounding area was covered with forest, according to some eye witnesses. It was deforested during the Italian invasion. Trees such as olive pine oak and cedar have been decimated but still the area is covered with eucalyptus and some other trees. Addis Alem is an attractive town with fresh and pleasant weather. At Addis Alem the Church can be visible on the top of the area about one Km from the main road (Ewostatewos, 1988).

The church and museum on which this study is mainly focusing are located in Oromia Region, Ejere Woreda, and Adisalem Town/Ejere/ in the Western part of Ethiopia as described in figure 3 below. Its geographical location extends from 431.430kms, 999.446kms in the West to 437.173kms, 1000.483kms in the Eastern part. The South and North extremes are located at 433.241kms, 998.294kms and 435.421kms, 1000.755kms respectively. Its

geographical area covers 852 ha (CSA, 2007) and it is located at 42 kms from Addis Ababa in the Western part of the Country.

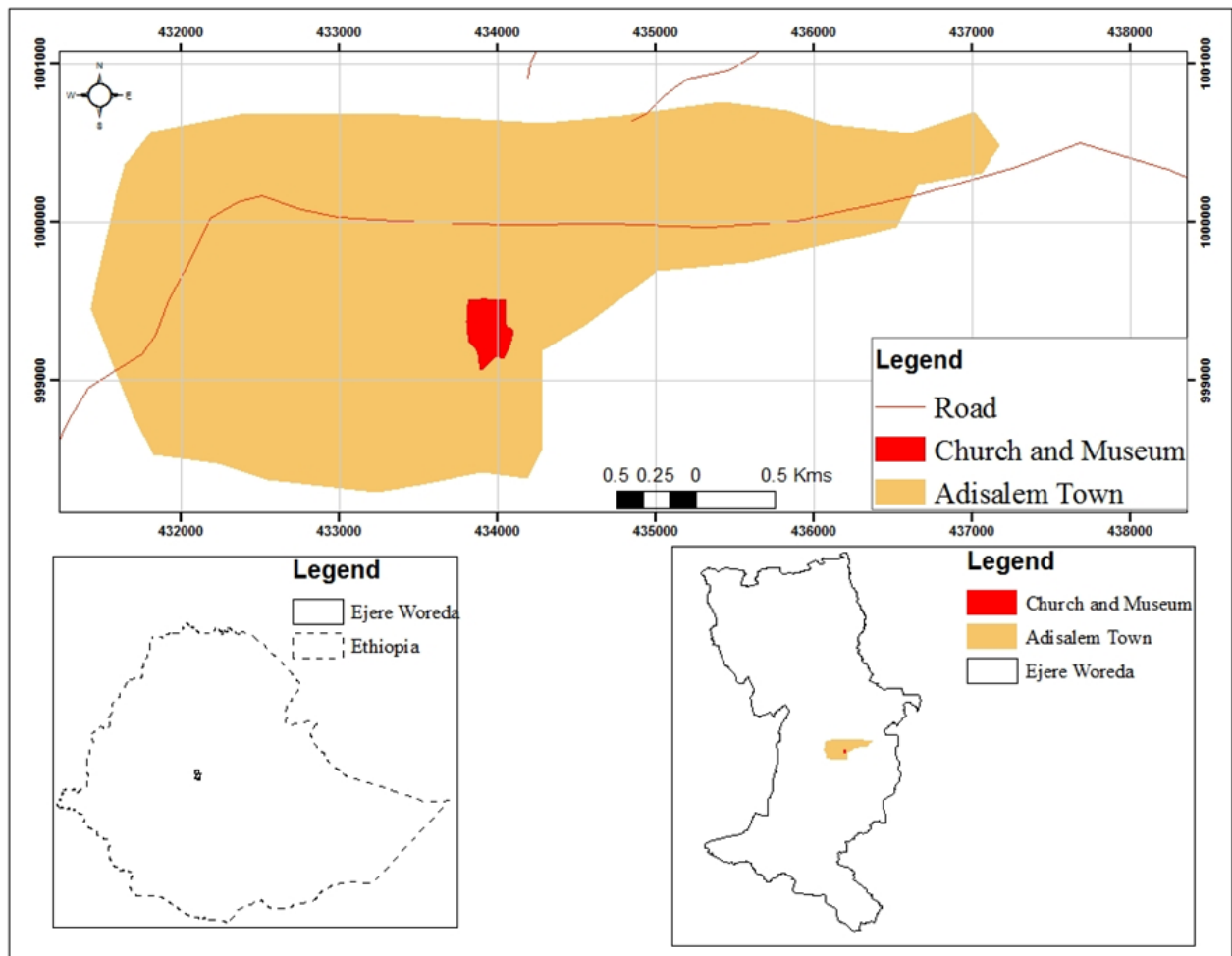


Fig: 2 Location Map of the Study Area (Source: CSA, 2007)

3.2. Research Design

In the opinion of Creswell and Clark (2011:53), research design exemplifies “the procedures for collecting, analyzing, interpreting and reporting data in research studies.” For Bryman (1998) the quantitative research design explores human experience through numerical categories while the qualitative one describes human interaction. More comprehensively, Marvasti (2002) believes the synthesis of the strategies provides a relatively complete image of human experiences and interactional encounters both through numerical and interpretative descriptions. (Tesfaye, 2015)

The study used a mix of qualitative and quantitative design. Questionnaire, Interview observation, and document analysis were the main data gathering tools used in this study. The survey data were analyzed using SPSS version 24 and presented through tables and charts whereas the qualitative information were precisely narrated. Primary and secondary sources, published and unpublished materials, books, websites and archives were used to gather the necessary information.

3.3. Observation

The researcher used observation on the town of Addis Alem the surrounding area of the church, the forest around the church, the church and museum, the land scape of the church compound, the compound of the church, paintings of the church, collections of the museum , the religious school of the church and its compound, the house in which the former Nebure'd live in it, the Minilik II palace, the holy water and the holly water attendant, cultural, natural such as plants and landscapes, historical and religious tourism potentials in order to collect relevant information to tourism potentials and products to see potentials of tourism in and around the study area. Observation on annual festivals which are the festivity of Hidar Tsyon, Timket on Tir 11/2011 E.C and Asteryo on Tir 21/2011 E.C the researcher attended all the annual celebrations and took photos on the festivity and used as an input to this research. In addition to this the researcher attended more than 22 days from October 4/2018 to April 5/2019 and observed the visitors coming from Addis Ababa, Adama and other parts of the country.

The other very good observation was made by the researcher and the advisor together on December 21/2011 E.Cal. This gave me an opportunity to learn from the actual field regarding what and how to observe. This was a practical lesson I learned from my advisor regarding the method of observation. There was also an observation in the museum and the church to learn how the Guides welcome and escort the visitors. This was done by the researcher entering in to the church and the museum with the visitors and attending how the guides brief about the church from its establishment to the present time and the paintings on the wall of the holly of hollies. The other observation was also done attending the museum with visitors and looking the collections.

3.4. Interview

The researcher interviewed key informants such as EOTC head of heritages department ,administrator of Addis Alem Dagmit Debre Tsyon church, the cleargies head of the religious school,the museum curators, the holy water coordinator,the Sunday school coordinator in the church,Addis Alem town administration office, Head of Ejere Werda Culture and Tourism Office, head of Ejere Werda Education Office, Ejere Werda Investment Office,Ejere Werda Communication Office, Ejere Werda Public and Sivil Service Office and from residents of Addis Alem town. They were chosen porposely based on the knowledge they have within the tourism potentials and challenges in the area.

The interview items were prepared in semi structured and unstructured way it provided extra questions while the interview is conducted, because a semi-structured interview guide questions made it easier to obtain qualitative information from the 19 key respondents out of them 13 male and 6 female,their age group 28-75 male and 26-54 female, their educational level 2 of them MA, 6 of them BA, 3 of them diploma and 7 of them were attended church school.

It was conducted by using semi structured interviews.The purpose of this interview was to collect detailed information through measuring attitudes, feeling and approach of the respondents about the church administrators, visitors, museum input, standards and museum professionals. It also, helps to assess the effectiveness of the standards of the museum allow the respondents to use their own words to answer and encourage thought and freedom of expression.

3.5. Questionnaire

The questionnaire consisted of both open and close ended questions. Before the actual data Collection, the questionnaires was pre-tested and necessary modification was made. About 30 questionnaires was pre tested 15 of them was written in English language and the rest 15 written in the local language Affan Oromo. Out of these questioners the respondents were answered in a good way in the local language prepared questionnaires and some of them written their comments and an arrangement were done. After the pre-test, the researcher distributed 395 questionnaires.

All data gathered through visitor questionnaire survey were coded, entered and analyzed in SPSS version 24 to get more clarification and to triangulate the respondent's idea, the

observed data, the document analysis and more to understand the idea of the local residents about the site written data was relevant for the researcher using survey in this study. The questionnaires contained closed and open ended items. The researcher used semi open and closed ended questions of Afan Oromo versions to collect data from respondents. This was done to avoid language barriers in understanding the questions and to alleviate unnecessary complications in responding to the items as well as to make communication easier.

3.6. Document Analysis, Photos and Video Recordings

The researcher also reviewed different documents from the church office such as the record document of the museum collections, the historical letters written by the former administrators, the magazines which were prepared for the anniversary of the 100th year of the establishment of the church, different tickets of the museum entrance, and the document of the former church servants.

The photos were taken in the site of the church, the landscape and the forest, the top view of the church, the church building, the bell tower, the Timket celebration in the town and in the church, the museum, the St. Mikael church, the religious school of the church, the holy water place, the key informants photo and video recordings and others were taken by the researcher in order to support the research to achieve the objectives of the research.

3.7. Sample Size for the Survey

In order to get questionnaire participants, the researcher used purposive sampling to select from residents of the town and workers of government and non government offices which found in the town. The sample size for questionnaire was determined by using the Goom's formula. The number of the residents of the town of Addis Alem which is included in the study was 32043 (CSA, 2014). Sample was drawn on Goom's formula, $n = \frac{N}{1 + N(a)}$ 2; where, n = Expected sample size, N = population size and the level of confidence interval (0.05 or 95%). Based on this calculation, the researcher has found 395 samples. Out of these questionnaires 363 or 91.8% of them filled and returned the questionnaire to the researcher. This questionnaire was distributed and collected within two months and half starting from the first of January 2019 up to April 14, 2019.

3.8. Demographic Characteristics of Survey Participants

The total number of respondents who were engaged in survey was three hundred ninety five (395). The respondents and key informants who were carefully sampled from various

population groups of the study area mainly from the residents of the Addis Alem town, from government offices, from church administration, from visitors of the church and museum, thus, out of 395 questionnaires 363 questionnaire were filled and returned and used for the survey. From the aforementioned research participants 127(34.09%) were female participants and 236 (65.01%) were male participants. In general, the sample participants were comprised 395 research participants. From this, 363 were questionnaire respondents. Respondents represented from various studied population groups who were sampled from different target groups of the study area.

The following table show us the demographic characteristics of the respondents (sex, age, educational level, religion, and marital status) were collected using the participant information sheet. For further information, please see the following table.

Table 1: Demographic profile of sample questionnaire respondents

Demography	Value	Frequency	Percent
Sex	Male	236	65.01%
	Female	127	34.09%
Age	Under 18	73	20.11%
	18-35	169	46.55%
	36-60	118	32.50%
	60 or over	3	0.82%
	Total	363	100%
Education level	1-8 Grades	61	16.80%
	9-12 Grades	109	30.02%
	TEVT(level 1-5)	82	22.58%
	Diploma	16	4.40%
	BA	89	24.5%
	MA	6	1.65%
	Total	363	100%
Religion	Muslim	5	1.3%
	Orthodox Chrstian	248	68.31%
	Other Chrstian	106	29.02%
	Other	4	1.0%
	Total	363	100%
Marital Status	Single	175	48.2%
	Married	185	50.96%
	Divorced	3	0.82%
	Total	363	100.0

3.9. Data Analysis

All data gathered through survey were coded, entered and analyzed in SPSS version 24. Frequency distribution and percentage were computed in order to show respondent characteristics and their opinion to different questions. Qualitative data was analyzed through categorical and explanatory analysis technique. Data obtained through observation was described in text with the support of pictures. Data obtained through interview with different key informants was analyzed through descriptive methods. Some of the results were presented in the forms of tables and charts. A 5 type Likert scale was used to analyze the opinion of the respondents about tourism potentials and the role of the church in tourism development in Ethiopia by giving 5 Strongly agree, 4 agree, 3 neutral, 2 disagree, 1 strongly disagree.

3.10. Ethical Considerations

All research participants who were involved in the study were upon their willingness and consent. Participants either to interview or survey questionnaire were informed about the objectives of the research prior to their actual participation. Research ethics involves a set of norms and principles that researchers in their respective disciplines obey and apply (Tesfaye, 2015). The data have been primarily gathered and accurately processed by using appropriate and relevant research methodology. The informant versus researcher relationship, as well as the reporting information collected has been corrected out according to the accepted ethical standards (Sarantakos; 1993:25)

CHAPTER FOUR

TOURISM ATTRACTIONS IN ADDIS ALEM ST.MARY CHURCH

4.1. History of the Church

Addis Alem St. Mary Church was established in 1892 EC. It was founded by Minilk II. One of the key informants said that about 1891 Ethiopian Calendar (E.C.), Chengere Sokole was a famous chief in Addis Alem. He waged war against another chief whose name was Uki Gulae who lived in the neighborhood of Addis Alem. The cause of their conflict was border dispute. Having heard this, Emperor Menelik II dispatched an authority as his representative to the place called Mettalaya to scrutinize the dispute and bring it under control. Accordingly, the representative did so and returned to the Emperor. The place where the two antagonists were mediated was named Mekkaleya (which means Boarder Line). But today the place is called Mettalaya (which means to be deceived) instead. The original meaning is thus distorted because of the replacement of one letter (Key informant Kesis Desalegn January, 2019).

The informant quoted above also added more about the establishment of the town, Addis Alem. According to him, It was the period when Addis Ababa was about to be vacated due to shortage of firewood. The representative of the Emperor had by way of his mission, thoroughly surveyed Addis Alem and its vicinity. He, then, reported to the Emperor that Addis Alem could be used as the capital city of Ethiopia. Then; Emperor Menelik went to Addis Alem for further observation.

The Emperor left Addis Ababa for Addis Alem and made a stop at a place called Mekkaleya Abbo situated on the North of Addis Alem. Mekkaleya is a highland place north of Addis Alem. It is located 10 Km from Addis Alem. At the top of Mekkaleya, facing southward, Emperor Menelik observed the surrounding area of Addis Alem which was quite picturesque and thickly forested. Not too far from the place where he was standing, he also saw a small hilly place covered with forest and an olive tree at the top of it. It was the place where Debre Seyon Church of Addis Alem was to be erected. According to the above informant (mention other informants too) then the Emperor left Mekkaleya, hilly place by crossing the river Berga¹⁰.

¹⁰ The river is found about eight kms from Addis Alem town to the West. Kesis Desalegn Brehanu (clerck of Addis Alem St.Mary church) in discussion with the researcher January, 2019

On his arrival, he was welcomed by the chiefs and their tenants. The Emperor visited the surrounding area. Delighted with what he observed and in order to meet his goal, the Emperor sat under the shadow of the big olive tree and asked who the owner of that land was. Chengere, one of the chiefs answered that it belonged to him. Then Emperor Menelik humbly requested Chengere if he was willing to give the land to him on an exchange for another place of land. Chengere welcomed the proposal of the Emperor and accordingly received 100 Hectars of land. Soon the construction was began.

One of the other key informants said about the construction of the palace and the Emperor changed the palace in to the church, in Sene (June) Taitu came to Addis Alem and impressed by the site where the palace was under construction, the Empress proposed to the Emperor to transform the palace into a Church. Menelik accepted the proposal of the Empress and immediately gave his order to change the plan of the building of the palace into the Church. Until the completion of the main part of the church building, Emperor Menelik spent inspecting the construction of the church. When the Empress told to the Emperor to change the palace into the church she used the following Gee”z.

**“ትቤሉ ብእሲቱ እቴጌ ጣይቱ ይጌይስኑ ንግበር ዝንተ ህንጻ ለቤተክርስቲያን ከመ
ይኩነኑ መርሐ ለመንግሥተ ሰማያት ወውእቱኒ ተወክፈ ነገራ”**

The quote can be translated as “it is better to change the palace building into the Church so as to inherit heavenly kingdom.” After that Minilik changed the palace building in to the Church then, the Tabot (Ark) of St Mary Church came and started church service from Enewari (North Shewa) to Addis Alem.

After the construction of the Church was completed in two years and seven months the name was given to Addis Alem St. Mary, St. Axum Debre Seyon the Second”. In Sene (June) 23, 1895 E.C., Abuna Mathewos blessed the Church and started service. As the key informant and historian of the church Kesis Desalegn Brehanu said Minilik II Gave the name from three point of views. These are: **1.ስምን ከስም 2.ግብርን ከግብር 3.ታሪክን ከታሪክ** based on these three things Minilik II gave the name that mense from history when Minilik I gave Aksum Tsyon from Jerusalem he gave the name **“ቀዳሚት ጽዮን”** that means the ‘First Tsyon’ by driving the name Minilik II gave to Addis Alem St. Mary Church **‘ዳግሚት ጽዮን’** that means the second Tsyon. Then from First Tsyon of Aksum he drived Second Tsyon of

Addis Alem and he called it **‘አዲስ ዓለም ዳግሚት ደብረ ጽዮን ርእሰ አድባራት ወገዳማት ቤተክርስቲያን’** at present the name is also the same. The head of the church is also in the same position to Aksum Tsyon he called ‘Nebure-Ed’ and when he appointed for the head of the church with great ceremony¹¹ and his position is not limited only for the church but he also the administrator of the whole woreda Ejere.

Starting from the Derge regim the positon of the Nebure Ed was limited only to the Church compound. Emperor Menelik had ample reason for calling Addis Alem Church second Axum. Many centuries ago, Emperor Menelik I had constructed a synagogue in his capital city of Axum and named it Debre Seyon. Menelik II assuming the name of Emperor Menelik I decided to follow the footsteps of his forefather. Therefore, he established second Axum in Addis Alem in memory of his predecessor. Similarly, the administrative head of the Church of Addis Alem was given the title of Nebura-Ed. Her status was raised to the level of St. Mary Church of Axum and was considered as a basilica. Whenever Emperor Menelik II wrote a letter to the Clergy of Addis Alem, he used to address: The Clergy, The basilica of Addis Alem (Ewostatewos, 1981)

After the palace building was changed in to the church where was the palace building constructed for this question one of the key informants said that a palace was constructed next to the church (Addis Alem St. Marry Church) built from juniper and mud with a roof made of grass and two towers on its sides for security. This palace has three divisions. The engineer of this rectangular building was Ras Wale. The first part of the building was the Emperor’s bed room, palace. It has a Darby. It was ground plus one (G+1). The first floor was the Emperor’s bed room while the ground was for the royalty. The Emperor’s palace (bedroom) had a floor made of wood. The other sections of the building were made of stone floor, and cemented wall. The dining room had its wall adorned to the palace and the dining room, had its wall adorned with plastered paper paintings (key informant Wasihun, 2019).

The other key informant added about the sections of the palace and after a period of time the palace was changed into the church museum and the first visitor and the first curator of the

¹¹ In the Cermony the Nebura-Ed was decorated with regalia and insignia. The regalia included: Roles of Rose silk embroidered with gold, Pantaloons of Red silk, Pink golden cloak, Scarlet shoes embroidered with golden thread, Golden coronate embroidered with a star of jewels, Scarf embroidered with golden thread, Umbrella of silk with golden fringe and silver handle. His Insignia Golden hand cross, Golden pastoral staff Golden cestrum and sit on Glass-topped chair with scarlet cloth. (Kesis Desalegn Brehanu in discussion with the researcher January, 2019)

museum was mentioned as follows. The third section, the guest room, connected to the palace and the dining room, was a room where the Emperor meets domestic and expatriate diplomats. The whole roof of the palace building was made of grass, which gradually created water leakage unit first repaired with corrugated iron in 1927 EC. This section was particularly exposed to deterioration while, serving as a banquet hall during the current museum. Emperor Haile selassie I and his close associates visited the palace and upon his order in 1958 EC. The palace started to serve as a public church museum. Then Ato zewde Darebneh was the first curator to be mentioned (key informant Abreham, March 2019)

The first Nebura-Ed of the church of Addis Alem was known as Gebre Sellasie. He was appointed in 1902, In 1902 Iyasu Abeto appointed Tsehafi Tizaz Gebre Sellasie as Nebura-Ed of Addis Alem Church. The Nebura-Ed came to Addis Alem decorated with golden coronate and golden shoes. On his arrival in Addis Alem, the Nebura-Ed was colourfully and joyfully received by the clergy and the crowd according to the tradition of the church. Qene (poetry) was presented in honour of him by one of the church scholars.

The Position of the Nebiura-ED¹² was an important ecclesiastical title. The Nebura-ED was also involved as an advisor in the secular affairs of the state. The word Nebura-Ed is defined as follows:- As he is one of the state advisors, his rank is equivalent to the Ras. The place of the appointment of the Nebura-ED is either Axum or Addis Alem. In his capacity a secular authority, he is empowered to give appointments up to the rank of Fitawrari.(Ibd.)

Similarly, the other key informant who is head of the Ejere Woreda Culture and Tourism office also expressed about the potentials of tourism in and around Addis Alem town is that:- In our Woreda Ejere, there are many tourism potentials such as Addis Alem St. Mary church museum, Qusee Dinagde palace, eco-tourism of Tulu Korma, the water fall of Gosu, the cave of Arertu and the cave of Abba kecha .The other types of attractions are cultural food, cultural drinks, cultural clothes and many other cultural heritages are found in and around the town of Addis Alem or Ejere. From these attractions the Addis Alem St. Mary church and museum which is found in the town of Ejere has great potentials and many visitors came and

¹² Nebura-Ed is an important ecclesiastical title. He was also involved as an advisor in the secular affairs of the state. As he is one of the state advisors, his rank is equivalent to the Ras. The place of the appointment of the Nebura-ED is either Axum or Addis Alem. In his capacity a secular authority, he is empowered to give appointments up to the rank of Fitawrari. (Zekra Neger, page 674)

visit each day. Most of the visitors came from Addis Ababa and from all over Ethiopia but the people living around the town of Ejere or Addis Alem didn't come visit and give attention for this great heritages which is one of the great heritage in the country in Ethiopia and may be also world heritage, the Oromoo proverb which says 'Abdaarii warri qee'e ni qotuu warrii fagoo itti sagaduu' meanse the people living near the heritage didn't give attention but those living far from celebrate it, said the head of the office of Culture and Tourism Office of Ejere Woreda with great regression.

4.2. Natural and Other Attractions

The landscape of Addis Alem St. Mary church is unique and very beautiful that could attract any one who looks at the four directions from the top views of the church. It is visible in any direction from this top view especially the town of Addis Alem, just like looking Addis Ababa From Entoto top views, from near the top to the ground it is very beautiful and attractive for any tourists and visitors.

The landscape plan, the fence building, the newly plantation in the compound, the dust bins placed in different places, the old aged different types of trees such as olive tree, juniprus procera,ect, the church forest which surround the church yard, the church building itself, the mekagno,the bell tower,the musum building the religious school of the church,the giber adarash, the holly water, the Elfegn adarash, and the area as a whole are very attractive and really beautiful they gave good grace to the place and have greater potential attractions, and attract any visitor and tourists.

One of the interviewee who came there from Addis Ababa said the following about the beautiful scenery of the place: I am very impressed in this place, I didn't came before it is my first time to come here I don't think before coming to this place the place is very beautiful and attractive like this and have this all cultural and natural resources and heritages. The area has good attraction for tourism purpose."The compound is well designed and kept clean and attractive for visitors and church attendants. The land scape plan, the fence building, the old aged different types of trees, the newly designed plantation, the dust bines placed in different places, the different buildings in the compound such as the church itself, the Mekong(the first church),the bell tower, the museum,the holy water and the school are potential of tourism attractions.



Fig 3: The Landscape of the Church(Source: own survey, 2019)



Fig 4: The town of Addis Alem (Source: own survey, 2019)

4.3. The Meqagno (The First Church of Addis Alem St. Mary)

In EOTC practice when planning to construct a new church until the main church building would be constructed and started service a small church which is called Meqagno was built and gives church service. In the same way in Addis Alem the first church Meqagno was built and after completion of the main church it is still used as Bethlehem (House of the Sacrament) (personal observation, on 4/4/2011 E.Cal). This idea is also supported by one of

the key informant Gebre Hiot Melse said that the Bethlehem building was so beautiful and spacious that it was used as Makkagno (provisional chapel).

Until the main building of the church was completed and consecrated for devine service, the Tabot (Ark) of St. Mary, which was transferred by Emperor Menelik from Misbale Maryam to Enewari and from there to Addis Alem, was placed in the Makkagno. The Makkagno is still found in good condition.

The other key informant who is the church father of the Addis Alem St. Mary church also said that:- the first and the ancient church (Meqagno) of Addis Alem St. Mary was built by



Fig 5: The Makkagno (Source: own survey, 2019)

king Menelik in 1892 It is located to the Estern side of the Main Church .It was built from stone and plastered with mud. Both the exterior and interior walls are smoothed with mud. Initially it was covered with thatched roof but later on, it substituted with corrugated iron sheet. It comprises one wooden door and single window. The ceiling is made from carved juniper wood, bamboo and fastened with thong that is well decorated, attract the eye of visitors. Currently, it is found in good condition and attract visitors. (Abba Mebatsyon Habte, February 2019)

To conclude, the Meqagno is one of the potentials that attract visitors which still found in good condition and give service to the church so, the church administration give attention to this resource in order to keep the historical resources.

4.4. Building of Addis Alem St. Mary Church

In the practice of the Ethiopian Orthodox Tewahedo Church, Church building is expected to be divided into three areas. Kine Mahilet, Kiddist and Mekides. From my observation, I could witness that the building of the church of Addis Alem St. Mary church is rectangular in shape and is different from most other churches which are oval. It is different from EOTC buildings in that it is rectangular in shape and the paintings are both inside and outside of the church. The practice of EOTC buildings is that round, cross shape and cathedral, the Addis Alem St. Mary is not in the three styles it is different and rectangular in shape the rectangular shape is towards North to South and in most churches the paintings are inside the church in Addis Alem Church the paintings are both inside and outside of the church and different paintings are present still in good conditions.

This makes unique the Debre tsyon St. Mary church of Addis Alem. According to Nebrue Id, Gebire Hiwot Melse, the Church of Addis Alem was erected in 1892 E.C., immediately after the founding of Addis Alem as a town. The construction of the Church was completed in two years and seven months. In Sene (June) 23, 1895 E.C., Abuna Mathewos blessed the Church and the Emperor named it as ‘‘Second Debre Seyon of Axum’’. Since then, the twenty first day of the months of Hidar (November) and Tir (January) have been kept as the commemoration day of the Church. The internal design is unique with greater dimensions than all other churches. The architectural design is different from the churches built during the region of Emperor Menelik.

Debre Seyon St. Mary Church building of Addis Alem is rectangular projecting towards north and south. This shows that the plan of the building was originally for a palace. As Addis Alem is of a high status, apart from the Bethlehem, refectory, sacristy and other additional houses has been constructed.

As Gebrehiot there were no corrugated tin of good qualities like today the roofs were covered with thin tiles or asbestos. The tiles were transported by camels from Dire Dawa. In 1940. E.C. the roof was covered with corrugated iron roofing sheets to avoid leakage. The compound of the church was so large that making the fence and leveling the ground was

tedious and time consuming. According to informant kesis Desalgn, It was a period when modern means of transportation and construction were not available and manual labor only was used for the construction of the building. It is believed that both foreign and Ethiopian engineers and architects participated in the construction of the Church. Indian engineers and Arabian among foreigners can be mentioned and Bulga, Menze, Menjar, Tegulet, Ankober, and Yifat are among the participants in the construction of the Church. The Church has seven doors and thirteen windows totally. In the North three doors and no windows, in the south also three doors and no windows and in the Eastern side one door and six windows in the western side no door and has seven windows.

According to Deacon Gezu, in EOTC the doors serve for different purposes the holy holies door face to the West side, the gate used for men the Northern part of the church, the gate used for women the southern gate of the church and the Clergies used the Eastern gate this is the same in EOTC in every church. Description of the Surface Area of the Addis Alem Debre Seyon Church from East to West external side including the three main Plat forms 36m North and South (same as above) 32m Internal Vestibule length North Internal Vestibule to South 25m Internal Vestibule width East to West 6m External.

Holy of holies including Platforms East to West 9.40m including platforms North to South 8.90m Internal East to West 5.75m North to South 6.35m Thickness of the External wall 1m total surface area occupied by the Church building 1152 Sq.m within the church there are 16 masonry columns and externally 48 timber pillars. Because of the great size of the Church, the columns and pillars together with the holy of holies counter the thrust of the ceiling supporting each other internally and externally.

The columns as indicated above, standing in a row, subdivided the vestibule and external from the northern threshold of the holy of holies to the southern threshold. The timber pillars are installed around the verandah of the Church at regular distances. On the left and right sides of the timber pillars that are installed around the verandah of the Church, Hence, the artistic quality of the decoration of the Church is enhanced by innovation in the art of the Ethiopian Orthodox Church.

The site of the Church, its embellishment, the sculptures, the paintings of trees and flowers, the artistic nature of the pictures, the beauty of the bell tower and the building techniques of the houses in the Church yard are of the greatest interest and has tourism potentials and of

great tourist attractions. Being both functional and historically significant. The patterns on the doors and windows, particularly, are unique. While structurally sound, they resemble palm trees growing along the sea coast, and they have been meticulously maintained and attract visitors.



Fig 6: St.Mary Church of Addis Alem (Source: own survey, 2019)

4.5. Church Paintings

The introduction of ecclesiastical painting in Ethiopia is as old as Christianity. Traditional paintings in Ethiopia have been dominated by biblical theme or character (Adamu 1970; Ayalew 2002). These religious painting are found in various monasteries, churches and manuscripts (Adamu 1970; Mengistu 2008). The traditional painting found on the walls, ceilings as well as on columns is known as mural painting. If it is depicted on wooden panel it is called icons (Dael 2001; Mengistu 2008). The EOTC possess all these types of religious paintings.

According to informant Abreham the internal and external parts of Debre Seyon Church of Addis Alem are colorfully and skillfully decorated with artistic murals and sculptures. Their design is well suited to the structure and dignified in treatment. The paintings of the Holy of holies were made by the Ethiopian artists, Melake Salam Lukas and Aleqa Mehratu. The exterior wall of the holy of holy covered with mural paintings; the Virgin Mary and her son, painting of saints, angels and martyrs are painted on it and it is covered with white long curtains from up to bottom.



Fig 7: Paintings on the wall of the Holy of holies.(Source own survey,2019)

In general, the mural paintings of St. Mary church of Addis Alem have an amazing feature they are color full and serve as one of the best tourist attraction of the churches.

4.6. The Bell Tower

In the EOTC practice all the churches have bell which is used for the church service, in Addis Alem St. Mary there is also a bell which is constructed after the completion of the church buildings. Kesis Desalegn One of the key informant who knows well about the history of the church said that;-The construction of the bell-tower started after the completion of other edifices. However, the construction was discontinued due to various circumstances. It was then completed by Empress Menen and started giving service in 1923 EC.The Bell tower has one door and one window. It is about 33 (thirty three) meters high. The bell weighs about 3.5 tones. It is huge. It can be used for tourist attractions. It has Touristic role for the visitors.



Fig: 8 The Bell Tower (Source: own survey, 2019)

4.7. Addis Alem St.Mary Church Museum (AASMCM)

The museum was not built on purpose, but used to be the palace of Emperor Menelik II and the idea to convert the palace to museum was initiated during the reign of Emperor Haile Selassie I .In 1957 E.C by Haile Selassie I the old Hall and, El-fign; was changed to museum ‘to preserve and promote past historical relics both of religious and political leaders; inculcate the sense of patriotism in the younger generation and encourage government to support similar efforts’ (Ewostatewos, 1988).

According to the key informant Liqa Tababt Yaekob Kidane the Museum’s walls are tight sealed to prevent pests, dust and light. The floor is plastered with cement. While standard

showcases and associate light were made available and technical assistance was extended by the Ministry of culture.

In the museum there are different cultural and spiritual heritages like earlier wearing styles of the monk and royal families, hand crafts, historical instruments, different spiritual books holly crosses of different designs, war instruments and others have been visited by the domestic and foreign tourists. The first visitor of the museum was Haile Selassie I. After that it was opened for the Public. The EOTC has been serving as a storehouse and played an important role in the preservation of heritage. As Mengistu indicated, “Each of its monasteries and churches has not only a place of worship but also a museum” (Mengistu 2010).

The Museum is found at the southern side of the Church after passing the bell tower building and fenced with bloket buildings. It is separated from the church compound and fenced with stonewall and has its own exterior gate. The museum building has an Iron door and there is a ticket Office at the Corner in the right side of the Gate. Before entering in to the museum one has to buy the entrance ticket and by showing the ticket entrance he has to be allowed to enter into the museum and the guide will continue to brief by saying well come to the historical museum of Addis Alem St. Mary church.

4.8. Heritage Collection at Addis Alem Museum

One of the guides of the museum, Wasihun, said that Addis Alem St. Marry museum has several objects collected by Jerusalem Memorial Foundation and individuals that were donated to the museum. Most of them date to the era of Emperor Menelik II and the Battle of Adewa and are religious and secular objects.

The museum has different items collected and acquired as donation from kings, patriots, local officials, and member of the church congregation. Many items were also bought and added to the general collections from various church and monasteries the museum said about the collections of the museum.

The collection are religious robes, emblem of previous kings and brana (parchment written) manuscripts, crosses, pictures, books, letters, coins, firearms and various house hold items of historical value donated by prominent personalities. Most of the heritages found in the museum are cultural, historical, paintings sculpture and ecclesiastical collections. The collections are gift from prominent personalities that include Queen Victoria, Empress Taytu

Emperor Haile Selassie and Emperor Menelik II which was donated to the museum. These include Emperor Menelik crown made of gold and ornament, Emperor Haile Selassie ornaments made of gold and precious metal, Empress Zewditu golden cups, golden cup gift from Emperor Menelik II bed and Menelik II umbrella made of gold and Silver.

The collections have their own significance for the development of tourism. Most of the heritage collection came as gift from different countries like England, German, Italy and Egypt. One of the best collections of the museum is the bed of Menelik which came from Ankober. It is very attractive.

There are many holy books which are used for religious songs. These books are used during the church service by the priest. The other objects are drinking materials and different plates that Emperor Menelik and Taytu used and are that was made of gold and silver. Most of the collections have religious values especially Ethiopian Orthodox church history.

The Emperor and people who worked in the church gave more attention for the material objects like material of Sacrament (Kedus Kurban) that was given by Emperor Menelik. The other is drum which Menelik II used in religious ceremony which is very beautiful and heavy and was made of silver. There is also ceremonial umbrella which is made of gold and silver that Emperor Menelik used at the Battle of Adwa and in time of church ceremony.

The museum has tangible cultural heritage like crown which made of gold and silver. This crown was donated by Menelik II. Also there is Emperor Menelik's cap which is made of gold that was used during church ceremony (Ibid).

Other collections are Hand cross, Crown Cape with pendants, Bed, Veil, Ornament, Golden cup, Golden planet, picture, Crown, Prayer of the and cestrum covenant, Censors, Processional cross and Crown. Diadem, Chalice ,Coronets, Frontage of the Gospel ,Chalice Eucharistic spoon, Processional cross and Candle sticks.



Hand Cross



Crown



Chalice



Processional cross



Coronets



Anklets

Fig 9: Museums collections (Source: own survey, 2019)

The collections are physical, technological architectural and cultural values places. The historical heritage of Addis Alem museum used to study Battle of Adwa is depending on people during the Italian invention. One of the historical collections is drum that people used for spiritual and social purpose, which is made of silver.

The other historical heritages which are found in the museum are war instruments which Emperor Menelik used during the Battle of Adwa like Sewers, Javelin, buckler or shield and other weapons. These are collection of Emperor Menelik and Empress Taytu.

There are also historical books. In addition the museum has manuscript or 'brana' books the other collections are Photographs of church administrators and people who served the church during the region of Emperor Menelik. For example Nebure Ed Bekele Demeke, Aleqa Yemane Birhanu, Laike Mezemiran Tadesse Mekonen, Balcha Abba Nefso, Memher Abreham Mekonen. There are different types of photographs and paintings of religious picture in the museum, for example picture of St.Marry which Emperor Menelik took to the

Battle of Adwa. Others belong to photo of Haile Selassie, Lij Eyasu, Empress Taytu, and AtseTewodros. Some of the Cultural collections are Umbrellas, Sewers, Javelin, Buckler, Books, Chair, Clothes, Bell, Manuscript, Coin, Ostrich egg, Jar, Drinking horn and Flag are present in the Museum.

The museum has in its collection various religious robes, emblems of previous kings and officials, brana (parchment written) manuscripts, crosses, pictures, books, different historical Brenna Books are in the museum, letters, coins , firearms and various household and personal items of historical value donated by prominent personalities. The Museum has one major sections or hall. The Collections are showing the socio-economic, political and cultural history of past Ethiopia. Many displays in the hall are related to the battle of Adwa of 1896 when Emperor Menilik II scored colorful victory over the Italians at the Adwa. Different types of military weapons that were used during the battle of Adwa are present in the museum (Informant : Desalegn).



Crowns



Rigalia

Fig 10: Some of the Collections of the museum (Source: own survey, 2019)

In general, Addis Alem Museum is very interesting museum that can help visitors to enjoy and learn a lot. Having three staffs, the museum has working hours between Monday and Friday from 8:30 to 12:30 o'clock in the morning and from 1:30 to 5:30 o'clock in the afternoon. It is also open to visitors in the weekend from 9:00 to 12:30 o'clock. It is visited both by Ethiopian and foreign visitors most of the visitors are came from Addis Ababa especially on Sunday in group like pilgrimage tourism.

The Collections of the Museum was inventoried by the professionals of Ministry of Culture and Tourism Authority for Research and Conservation of Cultural Heritage starting from January 23/2004 up to March 06/2004 E.Cal. According to this document about 278 different Objects of the museum were inventoried and checked if the Objects are kept in their originality or not. (Information: from document observation & Ref.letter No.10/ቅጥ/-29/003)

In general, the museum has over 1000 different items collected and acquired during different times as donations from kings, patriots, local officials and the members of the church Congregation. Many items were also brought and added to the general collection from various churches and monasteries (informant Wasihun,2019).



Fig 11: Museum (Source: own photo, 2019)

After visiting the museum, many visitors were asked about their opinion and about the potential of the museum to attract visitors. One of the interviewee who came from Adama town on (March 29, 2011 E.C) said that the museum has very pericious heritages that are not present in other places in Ethiopia the government of Ethiopia and the local governors should give great attention in keeping these heritages to preserve and pass it to the next generation.

The other interviewee who was from Addis Ababa, Kolfe Keranyo sub city,woreda 13 said that on (February,17/2011 E.C) *I came here to visit the Addis Alem St. Mary church and the museum with other groups we are about 240 in four TATA public transport cars each of them have 60 passengers we paid 180 ETB with lunch. My visit is for the first time I heard from my father, the place is very attractive and have historical value to our country. I confirm this with my own eyes the site is very attractive the church building and the pictures in the church are really attractive and I also visit the museum it has very interesting heritages the different heritages that are kept in good conditions attract me, I will visit again with my family any other days it is not far from Addis Ababa we can come and visit it.*

In the same way the other interviewee who came from Addis Ababa Kolfe keranyo Sub City woreda 14 on (February 10/2011.said that *I came here to visit the place with my friend I heard about the place from my mother she and her neibours have 'Menfesawi Yeguzo Mahber' and they came here every festival of the year Hidar Syon and Tir 21 to celebrate the festival of the church they have committee those who arrange everything for the pilgrims such as transport, food, accommodation service and they have money contribution every month through the year their 'Mahber' is very interesting because of this I am interested to visit the church, she my mother makes me eager to see the Addis Alem Mariam because every Sunday after church at the coffee ceremony in ower house they discuss about it and laugh what they had sawn on the road and every incidence during their stay within two days. The place is really attractive I visit the museum and the church and also the holly water I drank a glass of it, God may help me in my entire plan.*

The other interviewee who was coming from Addis Ababa on (March 8/2011E.C) said that *I came here to visit more than five times I am happy and delighted when coming and visit this place it is really interesting in every my visit I saw a new things from the church and from the museum, in the museum there are a lot of heritages but we don't know them what they are and what their purpose and when they are used or giving service and in what way do they come to this place and who was giving them this place we simply looking at them but we have to understand what their purpose was and who serve for and in what condition are they kept, is there a professional curators who keep them in a good condition.*

So, we have to understand how to keep the heritages and pass to the next generation. In the same way the other interviewee said that on (February 30/2011) We are from Addis Ababa we are daily laborers our 'Neseha Abbat'¹³ made us to visit the place we are about 125 visitors coming together and coordinators in three public cars each of them have 60 sites for passengers, he told us before three months to contribute 180ETB the money serve for transport fee and lunch. The lunch is also came from Addis Ababa with us they prepared it .As in my understanding Visiting is very good and interesting the great thing is that Financial problem, he said in Amharic “ መገባኝቱ በጣም ጥሩ ነው ትልቁ ነገር ግን የአቅም ጉዳይ ነው “ *when came back to my visit it is interesting and we are lucky in visiting this place*

¹³ A religious father/priest who gives spiritual counseling to laities of the Ethiopian Orthodox Tewahedo Church

many of ower friends didn't have got this chance especially this days the new generation he don't know about heritages it is good if he knows about his country what was in the past using this heritages so I appreciate it and the place has good potential.

The other visitors who came from Addis Ababa on (March 25,2011E.C) said that We are from Addis Ababa, Addis ketema sub city this month is fasting time so, we plan to visit Addis Alem Maryam and with my family I came here we paid 50 ETB for each of us from Merkato bus station to Addis Alem by using Mini Bus transport and we came with lunch carrying from Addis Ababa. I visit this place for the first time we have great history specially in religion and war and I think we had strong social life at that time this made us great in our country, So, we have to understand and keep our heritages, In our country it is not well done in tourism a lot have to done in this area.

I visit the Addis Alem Museum for the first time little knows about it great promotion have to done in this case.In the museum I saw great and very precious heritages that are made from precious elements the administration of the church should give attention even in keeping it the security is not enough it must kept in the new technology using security cameras and also the gurds also must be trained in the modern way. I saw some visitors touch heritages with their hand this is not good practice they must be aware not to touch the heritages because it has many dis advantages, to conclude the new generation must be learned about our culture and the government must give attention to this place because a lot of revenue will got the country from this heritages from visitors and tourists.

The other interviewee who came from Addis Ababa on (March 29/2011E.C) said about the potential of the place. I came from Addis Ababa I am currently working at Mahbere Kidusan and I am A theology teacher in the College of Silase theology School I came this place for many times for church service and for the celebration of the church festival so many times the place is so nice and attractive and have great value for our country the place Addis Alem Was established before Addis Ababa they the rulers of at that time planed and think the Addis Alem will be the capital city of Ethiopia but their plan was not succeeded and the construction of the palace changed in to the church, many scholars of church and government officials at that time were learned here in the church school, such as Tsehafe Tezaz Gebreslase and so on when Minilik II prepared the 'Fthanegest'¹⁴ it was here in the

¹⁴ Fithanegest the book of the laws of kings which deal with secular and ecclesiastical laws.

church school that the first draft was prepared because many known church scholars are here in Addis Alem St. Mary that they thought and give church service and Addis Alem was very Known during that time. The place have many tourist potentials different heritages, the religious school, the church building and the paintings, the bell tower, the Meqagno, the top view of the church, the forest around the church, the museum, even the area itself was called 'Gedam Sefer' at that time.

In general, from the above points we can conclude that, Addis Alem St. Mary church have great tourism potentials and attractions from the point of its establishment it has historical value, the place where the church stands is very attractive from the top view that we can look every direction and the town of Addis Alem is visible each and every activities. The church building, the museum, the bell tower, the top view, the meqagno, the Elfgn adarash, the geber adarash, the church school, the holly water, the forest around the church, the external and internal paintings of the church all are attractive and interesting and have great tourism potentials.

Table 2: The staff members are ready to take comments

Value	Frequency	Percent
Strongly Disagree	82	22.6
Disagree	53	14.6
Neutral	55	15.2
Agree	88	24.2
Strongly Agree	81	22.3
Total	363	100.0

Museum staff are very important for the development of tourism in the study area, their readiness is vital in serving well the visitors and tourists. In this regard the museum staff is ready to take comments from local community and visitors were tested in the survey question the result shows that 22.6%strongly disagree, 14.6% disagree, 15.2% neutral, 24.2% agree, and 22.3% strongly agree. From this result, we can conclude that the museum staff is ready to take comments from the visitors and local communities.

4.9. Timket in the Town of Addis Alem

Unlike to other areas in Ethiopia, the Tabots in Addis Alem town are taken to the river near the town on January 18. The Tabots are the St. Mary, the Medhanialem, St. Mikael and the St. Gebreal. The Four tabots go to the nearby river where fenced with corrugated Iron Sheet and with one door they the four tabots on the first day January 18 spent one night at this place and on January 19 the second day they all go to the St. Mary Church and they spent one night there and on January 20 the St. Michael tabot and the St. Gebre'l Tabot go with great celebrations to go back to their respective churches.



Fig 12: Timket celebrations in Addis Alem (Source: own survey, 2019)

In conclusion, Timket is also one potential and tourist attractions in the area and as the town is near to Addis Ababa international tourists can attende the Festival if the necessary promotion made.

4.10. The Holy Water of Addis Alem St. Mary Church

There is a holy water site about 15 minutes' walk from the St. Mary church to South-Eastern side. The people who seek the holy water treatment at these sites come from Addis Abeba and other parts of Ethiopia. Most of the people are Orthodox Christians, but a few follow

other religions. Many people live around the church in order to use the holy water, but others visit for the day. The holy water of Addis Alem St. Mary is honored as merciful water and many individuals go to the place to drink, wash and take holy water. It is also one of tourism potential in the area. From the qualitative side we can conclude that Addis Alem St. Mary church has potential that attract tourists and visitors this idea also supported by the survey result as follow.

Table 3: The church has good tourist attractions

Value	Frequency	Percent
Strongly disagree	85	23.4
Disagree	42	11.6
Neutral	15	4.1
Agree	59	16.3
Strongly agree	156	43.0
Total	363	100.0

From the above table we can see that 23.4% of respondents strongly disagree, 11.6% disagree, 4.1% of respondents neutral (neither agrees nor dis agrees) 16.3% agree and 43% of the respondents are strongly agreed. As this survey result shows that the church and the museum and all other resources that are found in Addis Alem St. Mary have tourism potentials that can attract both domestic and foreign visitors.

4.11.Opportunities

Addis Alem Debre Tsyon St. Mary church has great opportunity in that the site is historical and it is near Addis Ababa that is good for day tour, transportation is also accessible that anyone can get easily mini buses and Taxis at any time and can go and visit the place. The church didn't use these opportunities by facilitating the different attractions of the area to exploit more visitors to come to the place.

As the objective of this chapter is to identify the major challenges which hinder tourism development in Addis Alem St. Marry Church and Museum from the qualitative and quantitative result we conclude that There are challenges which hinder the development of tourism in the site the major challenges are lack of standard Museum, lack of promotion, lack of tourist facility, lack of Infrastructure, lack of integration, lack of awareness, the problem of administration and Lack of risk management. To solve these problems the church has

opportunities to use and by implementing different corrective measures the challenges can be solved and the site is one of the great attractions to visitors for the international as well as the foreign tourists.

In conclusion, the historical establishment of the site, the landscape, the Mekango or the first church, the building of the church, the architectural planning of the church, the paintings of the church, the bell tower, the museum, the timket festival of the church, the religious school of the church, the forest around the church and the holy water all these are great potential of Addis Alem St. Mary church and have great tourist attraction.

4.11.1 Tourism Attractions in the Surroundings of Addis Alem

(Tourist attractions on the route of Addis Ababa Gefersa -Menagesha – Holeta – Addis Alem)

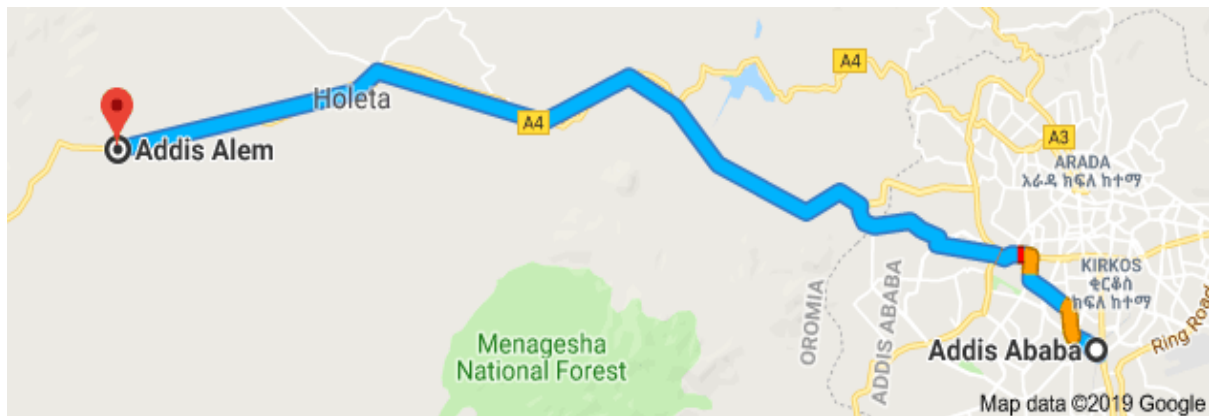


Fig: 13 Map of Addis Ababa to Addis Alem route (Source: own survey, 2019)

4.11.2 Menagesha Mountain as a (Mountain tourism).

From Addis Ababa to Addis Alem at about 18 kilo metres there is Mount Menagesha to the left side, it is a conical shaped hill slightly detached from the top to bottom. On the top of the mountain there are historical and ancient churches of Medanialem and St. Kidanemehret. It is very attractive and can be visited both religious tourism and mountain tourism. Menagesha Amba Maryam church and its museum is also found there and can be visited.

4.11.3. St.Markos Church

This was erected in 1878 by the 109th Egiptian Archbishop who is coming to Ethiopia by Abuna Matewos. The Church is found to the South western side of the Menagesha town. Four kilometers from the main road and it is historical and ancient church it is visited with many paintings inside the church.

4.11.4.Ensessa Kottee Wild Life Rescue Rehabilitation and Education Center

(Holeta) (Wild Life Tourism)

According to Ato Ayalkbet vice director of Born Free Office in Addis Ababa, Ethiopia ensessa kottee wild life rescue rehabilitation and education center is located 30 kms from Addis Ababa to Holeta town, Ensessa Kotteh is situated on an impressive 77 hectares partly-wooded site. The site was allocated to Born Free Ethiopia by the Regional Government of Oromiya. The land agreement signed in 2009 grants the land to Born Free Ethiopia for an indefinite period in order to establish Ensessa Kotteh.

The centre became known as Ensessa Kotteh which means ‘animal footprint’ in Amharic, and is the first of its kind in the country. Ensessa Kotteh only houses wild animals in need - orphaned or confiscated from illegal trade or ownership. Each animal that enters Ensessa Kotteh is carefully assessed to see whether full rehabilitation and release back to the wild is feasible. Those that cannot be released are provided with lifetime care.

Ensessa Kotteh’s beautiful surroundings retain much of the naturally occurring wild fauna and flora. The center educational programme at Ensessa Kotteh offers centre-based learning for schools, nature clubs, colleges and universities. The experience focuses around three key ideas to reinforce our message – Keep Wildlife in the Wild – and these are: Protect the environment: Protect wildlife: Respect wildlife.



Fig 14. Born free gate (Source: own survey, 2019)

4.11.5. The Palace of Minilik II in Holeta Town and St. Kidane Mehret Church.

The town of Holeta, located west of Addis Ababa, was founded about a decade after Addis Ababa. 10 kilometers East of Addis Alem was established immediately after Menelik's decision to abandon that settlement.

The foundation of Holeta Genet was directly related to the development at Addis Alem, for it was while the emperor workers were building the church at Addis Alem in 1902 that the emperor first arrived at Holeta. Not long afterwards, having decided to leave Addis Alem, wishing to improve the supply of wood and other articles at Addis Ababa. Shortly after 1902, Menelik build a summer Palace at Holeta because the general vicinity was thought to have more pleasant summer weather than Addis Ababa.

The base of the support of early Holeta was the Palace. There was a clear division of labor, and reportedly there were 44 occupational groups, some of which were carpenters, fence makers, guards, and blacksmiths. These people were reimburses by being given parcels of land (on which they grew crops), annual salary, and periodic feasts in the Palace. (Rahel, 2017)

4.12. History of the Building

Holeta Genet Palace was built around 1902 by Emperor Menelik II and was used as a kind of retreat country house for the Emperor and the Empress Taytu. The location was selected by the emperor after he had abandoned the plan to relocate the capital from Addis Ababa to Addis Alem. Fascinated by the beautiful landscape and the Holeta River that watered the

locality, Emperor Menelik decided to build his Palace on elevated site. It was around his Palace that the town Holeta named after the river developed (Pankhurst 1968).

The church of Kidanemeherete is historically connected with the construction of the historic Palace, it has a potential to expand the heritage site to be visited to the church compound. After the death of Emperor Menelik, the use of the Palace declined, but it was made as headquarter of the first modern military academy which was established in 1935 and was called Holeta Military Academy. There is also a military museum in the compound which is not far from the palace almost about hundred meters one can visit these military museum which is a component of military tourism. (researcher observation)

In general, the route from Addis Ababa to Addis Alem has great tourism potentials starting from the Gefersa water reservoir which is a dam for the supply of drinking water for some parts of Addis Ababa is also useful for bird watching different birds specially the flamingo birds, the Menagesha mountain can be visited both as a mountain tourism and religious tourism.

The St. Markos Church the historical church can be visited as a religious tourism, Ensessa Kottee Wild life rescue rehabilitation and education center can be visited for wild life tourism, the Holeta palace and the Military Museum can be visited both for historical and Military tourism and around Holeta town there are a number of different types of Farms and Agricultural institutions both crop production and animal productions and many Horticulture and floriculture farms can be used as a farm tourism.



Fig: 15 some parts of the Palace (Source: own survey, 2019)

CHAPTER FIVE

THE EXISTING ROLE OF ADDIS ALEM CHURCH FOR TOURISM

One of the objectives of this study was to investigate the existing role of the church in the country's tourism development in light of the large resources for tourism of the church. Interview, observation, document analysis, and survey were the tools used to collect data to develop this part of the objective of the research.

5.1. The Economic Role of the Church

The six years tourist flow data to Addis Alem shows from 2006 – 2011 E.C, though Addis Alem has tremendous cultural heritages, still it has insignificant tourist flows and not yet benefitted much from the sector. The following table summarizes the five years' revenue of the Addis Alem Church Museum.

Table 4: Income the museum generated from visitors between 2005 and 2011 is as follow.

No.	Year in E.C	Adults			Students			Total No. visitors	
		No. visitors	Payment per head	Total Money paid	No. visitors	Payment per head	Total Money paid		
1	2006	1873	10	18730	728	5	3640	2601	22370
2	2007	1956	10	19560	648	5	3240	2604	22800
3	2008	2116	10	21160	1138	5	5690	3254	26850
4	2009	2853	10	28530	432	5	2160	3285	30690
5	2010	2341	10	23410	976	5	4880	3317	28290
6	2011	12600	15	189000	1784	5	8920	14384	197920
	Total			300390	5706		28530		328,920

Source: from Finance department of the Church (March, 2019)

As can be seen from the above figure, the number of Ethiopian visitors varied from time to time and so do the revenue. There are no foreign visitors as the researcher tried to see from September 2018 to April 2019.

Table 5: International tourists visiting the Church.

Value	Frequency	Percent
Strongly disagree	206	56.7
Disagree	78	21.5
Neutral	19	5.2
Agree	21	5.8
Strongly Agree	33	9.1
Total	363	100.0

Respondents were in a strong disagreement in the statement that tourists are visiting the church and the museum of Addis Alem St.Mary church from the result we can see that 56.7% strongly disagree, 21.5% disagree, 5.2% neutral, 5.8% agree, 9.1% strongly agree. From this point we conclude that at present as one of the curator of the museum said international tourists are not coming to visit the site because of absence of promotion and specially the security problem that was present in the country in 2009 and 2010 E.C. The church and the Ejere culture and tourism office must work hard in order to make the place to be visited by the international visitors.

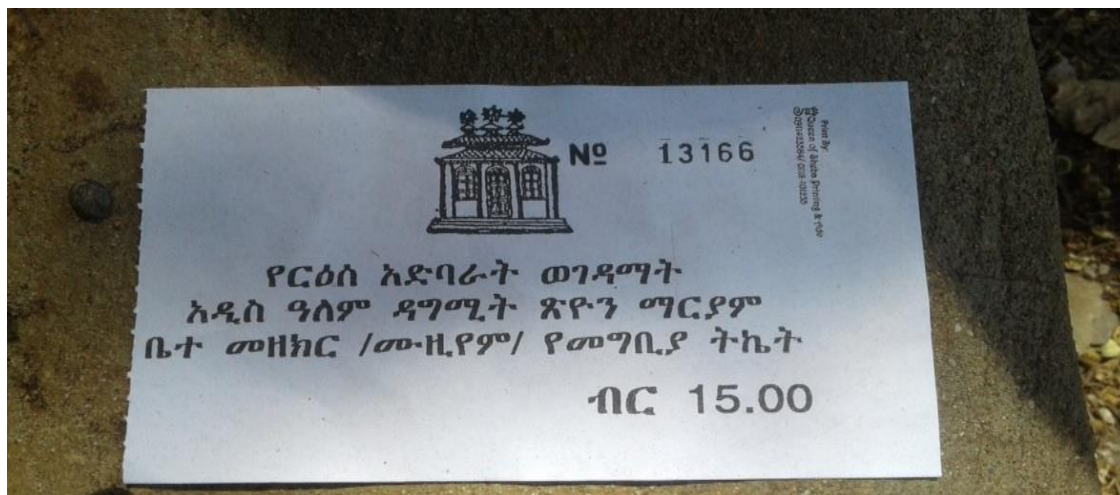
The researcher tried to ask the key informants, the church administrators the residents of the town and the Culture and Tourism Office of the Ejere District at the last the EOTC tourism and Heritage department in Addis Ababa but they all similarly said that the problem of promotion and lack of tourist accommodation centers like cafeteria and standard hotels in the town of Addis Alem and specially the problem of security in the past years. In order to know about the opinion of the people regarding facilities, the following table has been generated from survey.

Table 6: Tourism increased the opportunity of employment.

Value	Frequency	Percent
Strongly Disagree	35	9.6
Disagree	32	8.8
Neutral	24	6.6
Agree	89	24.5
Strongly Agree	180	49.6
Total	363	100.0

The opportunity of employment creation by tourism is also asked to rate the respondents and the result shows that 9.6% strongly disagree, 8.8% disagree, 6.6% neutral, 24.5% agree and 49.6% strongly agree. From these we conclude if different tourism projects are applicable in the town of Ejere/Addis Alem/ the opportunity of employment will increase.

The entrance fee of the museum is varied according to the nationality and status of visitors. For adult Ethiopian visitors 15 ETB per head and for Foreigners 100 ETB for students 5 ETB. (Informant: Ejigayehu Ticket officer of the museum and Researcher observation)

**Fig: 16 The museum entrance ticket (Source: own survey, 2019)**

Ingenaral comparing to the potential that the site has to plays in its economic role and the revenue generated it is low so, all the conserved bodies must work hard to attract tourists and visitors. The general income of the Church collected in six years time from 2005 and 2010 is as follow.

Table; 7 General income (Source: from Finance department of the Church (March, 2019)

No	Year	Amount of money	Remark
1	2005	1,143,617.14	
2	2006	1,716,513.52	
3	2007	2,139,117.24	
4	2008	2,561,720.97	
5	2009	4,302,257.36	
6	2010	5,203,618.13	
	Total	17,066,844.36	

According to Mengeste Shiferaw head of finance office of the church the church collected income from different sources the main sources are income from box collections, in-kind donations, offerings and gifts, books of theological, spiritual, seasonal postcards, art works, income from proceeds of itemized gifts, income generated from sacramental services such as baptism, matrimony, donation received or admission fees collected from visitors and the like. He also added that the administration of the money collected in the church is in accordance with the ecclesiastical constitution (kale awadee) Chapter 7 Article 50 Section 2.

In general, the church has great economic role but it benefited less the church must work hard to collect more income.

5.2. Educational Role

The educational role of the church can be seen from two dimensions. The first one is the traditional church school and the second one is the educational role of the museum. The traditional school of Ethiopian Orthodox Church is the foundation of knowledge, and wisdom. At the time that modern education was not introduced in Ethiopia, especially before 1908, these schools were playing the overall role in spreading literacy to the people.

People were thought the skills of reading and writing, arithmetic, art, architecture, law, governance, medication and other talents and skills in these traditional schools. These schools have been institutes of architectural, governance, leadership, philosophical, law and other developmental skills of the society.

The schools are still playing immense roles in personality development, patriotism, heritage management and transmitting the currently available spiritual wealth of the generation to the

next one. Generally, no part of life is untouched in this traditional education of Ethiopian Orthodox churches (Mezmur,2011).

According to informant Tsege Welde Hana, in the existing time the religious school of Addis Alem St.Mary church school has about 30 student's reading 15, Kiddase (Liturgy) 7, Kine (poetry) 5, Diggwa (Hymn) 3, there are no students for Akwkwam (Music) and zemare. As from its historical background the church school of Addis Alem has special place in the history of Education in Ethiopia, but at the present time the school teaches below its capacity this is because of mainly the students are attracted in new thechnology and modern way of life so, today the religious school face in great problem if solutions are not created this intangible heritage may disappear in the future.

In Addis Alem St.Mary the religious school has great role it was serving to produce many scholars but today it is in great problem attention should be given to it by all the community and the stake holders.

According to Tsege Welde Hana, head of the religious school of Addis Alem St.Mary church school one of Debre Seyon Church of Addis Alem organizations was the school of the Church. After the completion of the Church building, Emperor Menelik II recruited church scholars from Northern Administrative Regions such as Enewari and Ankober. Like Gubae Fekade Selase Tefera, the former Head of the School, one of the key informant said that, these scholars were assigned to teach different kinds of subjects based on the curriculum of the Ethiopian Orthodox Church. According to the Hurricane the following are the main subject teachers of the Ethiopian Orthodox Church Religious Schools. Old Testament (Meggabe Beluy), New Testament (Meggabe Haddis), Patrismi, Book of Monks, Kine (poetry), Abushaker (Astrology), Diggwa (Hymn), Mewasit (prayer for the dead), Mezgebe Kiddase (Liturgist), Akwkwam (Music) and reading were taught in the school.

Students used to come to these schools from various places. Sufficient income was allotted to run the schools. The Liqe Gubae was the director of the church schools, Salaries of the teachers, students' food, clothing and lodging were handled by the Liqe Gubae. He had the authority to appoint an assistant entitled Meggaba Ardit who would record the number of the teachers and students as well as the lesson plans of the instructors. The Liqe Gubae would receive the reports from Meggaba Ardit and pass it to the Nebura-Ed. The Nebura- Ed in return would pass the report to the MOE and copy of it to EOTC. There is no record in the

school how many students were thought and also about the number and profile of the teachers in the school. (Tsege Welde Hana, head of Addis Alem St.Mary Religious School)

5.3 The Structure of Education in Addis Alem St.Mary Religious School

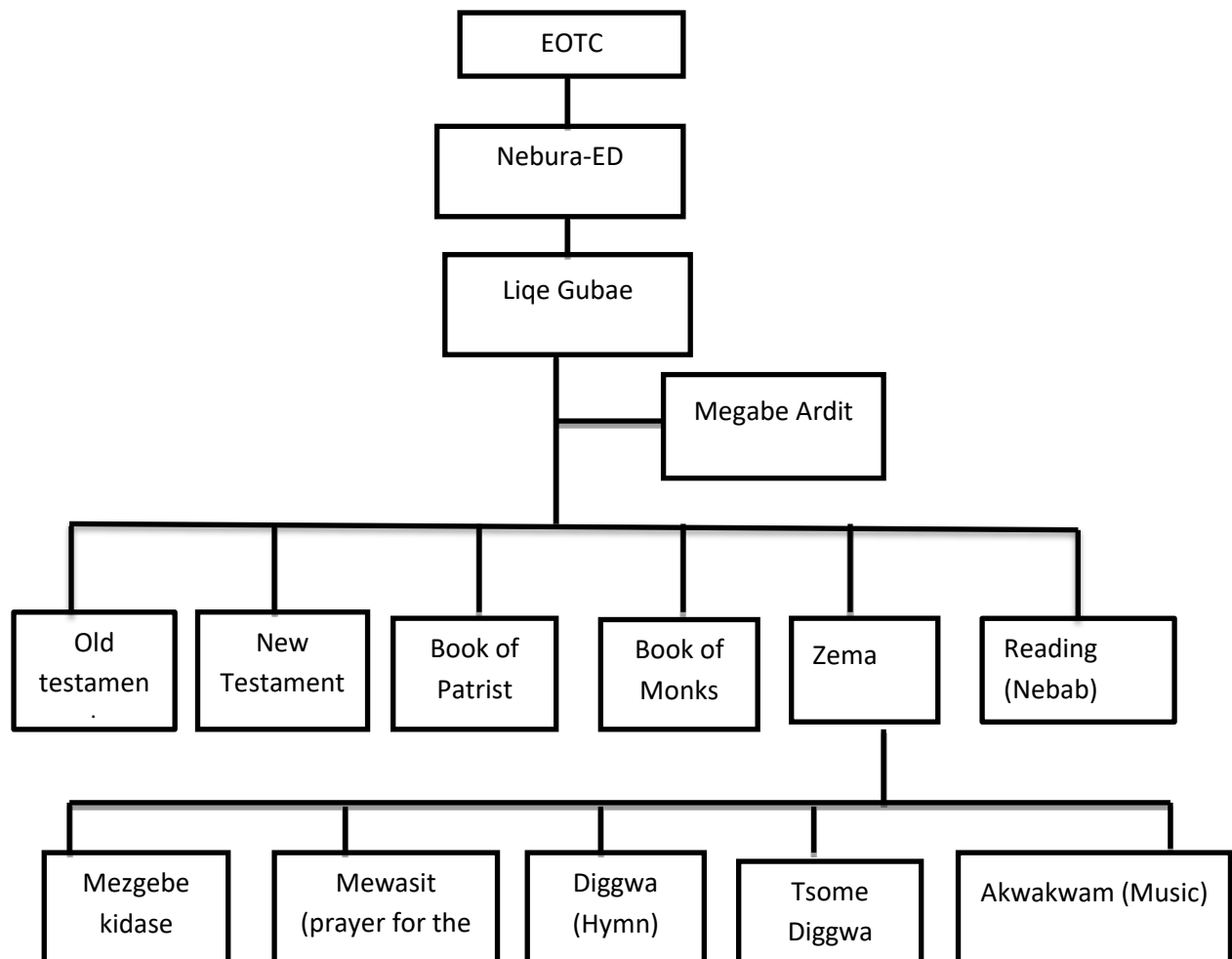


Fig17: The Structure of the School¹⁵ (Source from the Church administration, 2019)

The School was run by Like Gubae (head of the Addis Alem Religious school) and he was reporting about the progress of the school directly to the Ministry of Education (MOE) and copy of the report was sent to EOTC. (Fekade Selase Tefera, April 2019)

Unfortunately, the church did not possess buildings for religious schools. For many years classes were conducted in the purpose-built shelters of the residential houses of each teacher

¹⁵ The structure was serving up to 1967 E.C (in discussion with Fekade Selase Tefera,the Former Likegubae of Addis Alem St.Mary Church, April, 2019)

as well as in and around the church premises. However, in 1957 since the church allotted 24,837.70 sq.m. Of land for the building of a school, the problem of shortage of classrooms was alleviated.



Fig 18: The religious School (Source: own survey, 2019)

5.4 Educational Role of the Museum

According to Sandra and John B. Ford (2003) the strategy should be made by the museum is making and packing charge programs with a balanced education and entertainment as part of their primary mission to provide educational services to the visitors. These educational programs were done outside the museum, and were done in the museum. The museum can cooperate with the school in question or with government agencies. Not only through education that seemed very formal, but with a collection of museums to schools, to be used as teaching materials by teachers in school. This will make the museum more alive, because they are not just waiting for people to come visit, but those who come to the community. If the program enter school museum aims to reach a segment of the children in schools, the program is intended to reach out to museums around the adult segment, the wider community, including those in remote areas of the museum. This mobile museum program can be made by the museum by way of carrying and display of museum collections,

Concerning Addis Alem St.Mary religious school the curators and the Education Office of Ejere Woreda were asked how was the museum is working with the schools in the town.The Ejere Woreda Head of Education Office Ato Misganu Enkosa said that in the town of Addis Alem there are six schools four elementary,one preparatory and one high school but their

relation with the St.Mary church museum is good some of them were visited the museum and the museum was giving free visit for the schools this is very good idea but still there were schools who didn't visit the museum they have to give attention for the sake of their students.

According to Ejigayehu Habtemaryam, Ticket officer of the Museum, six hundred fifty three (653) students from the schools which are found in the town of Addis Alem/Ejere/ were allowed to visit the museum without any charge in 2010 E.C. This is very important method of promotion that could encourage people to develop pleasant attitude towards the museum.

In general, Addis Alem st.Mary church has educational role that serve the community in both the religious education and the museum by its collections and the surrounding areas.

5.5 The Social Role

The EOTC is engaged in a wide variety of spiritual and social activities, in spiritual fields the church focuses mainly on liturgical services, evangelization and missionary activities. In social activities, the church has been engaged in relief, rehabilitation, charity and developmental activities etc. starting from the early time the Ethiopian Orthodox Tewahido Churches has contributed and playing a vital role in mitigating various social problems of the country. Now a day the churches as both social and religious institutions has also been active in addressing elderly people problems by implementing different projects as well as potential activities.(Minychel,2017).

Churches are not only a place for religious practices but they are also social institutions the church is responsible for different social practices of the people Addis Alem St.Mary Church is also responsible for different social participation of the people. According to key informant Fekadeslase Tefera the church is responsible for different social activities in the community the religious practice, the burial ceremony, the eder, maheber, wedding ceremony in the church, baptism and it gives the holy water service for those coming with different health related problems. Churches are not only a place for religious practices but they are also social institutions and engaged in different activities to solve social problems of the community and it is also help the people and fought against poverty in different activities.

The other key informant also added that our church has also the responsibilities of to care for and try to help the elders and has great role in the day to day life of the society this is because the church in its very foundation by Christ Jesus aimed at serving the human beings on the

basis of truth of hence, the church has a great responsibility to address as well as the major societal problems by playing its own roles.

In general as the member of the EOTC the Addis Alem st. Mary church also has social role and worked on some parts by giving service to the community like liturgy, baptism, the burial ceremony, mahber, eder, holy water, wedding ceremony with Teklil and some certification like birth certificate, wedding certificate and death certificate and other certificates for the holy attendants. But when we look at with the potential of the church that has it is very little, the church from its historical back ground can work and contribute a lot of activities that help the local people with tourism related activities.

Table 8: The church has significant role in the development of tourism.

Value	Frequency	Percent	
strongly disagree	40	11.0	
Disagree	16	4.4	
Neutral	21	5.8	
Agree	91	25.1	
Strongly Agree	190	52.3	
Total	363	100.0	

Debre Tsyon St. Mary church of Addis Alem and the heritages that are found in its surrounding area are significant role in the development of tourism in the site the church and other heritages are at the existing time preserved in good condition this makes the potentials to make attractive and used for economic value for the place for the church community for the town of Ejere and for the Addis Ababa to Addis Alem route.

In this regard the respondents of questionnaire were asked their feelings about the significant role in the development of tourism and their response is that strongly disagree 11%, disagree 4.4%, neutral 5.8%, agree 25.1% and strongly agree 52.3% the idea is true that the study area have great significance role for the development of tourism in the site.

Table 9: I am happy about the coming of tourists to Addis Alem town.

Value	Frequency	Percent
Strongly Disagree	181	49.9
Disagree	70	19.3
Neutral	26	7.2
Agree	28	7.7
Strongly Agree	49	13.5
Total	363	100.0

The local people must be ready to accept the tourists and visitors without their acceptance visitors and tourists are not come to visit the site for the development of the area it is necessary to come visit and invest their resources in that destination. For the purpose of understanding the local people were asked if they are happy or not about the coming of tourists to the area and their answer is that 49.9% of them said that strongly dis agree, 19.3% dis agree, 7.2% neutral, 7.7% agree and 13.5% strongly agree. The result shows that the local people are not happy for the coming of tourists in the town of Addis Alem, This needs further study why the locals did not happy about the coming of tourists in the area. Awareness of the local population must be a positive attitude toward tourism, the concerned bodies work to change the attitude of the community in to positive.

Table 10: Tourists are important for the development of tourism in Addis Alem.

Value	Frequency	Percent
Strongly disagree	113	31.1
Disagree	85	23.4
Neutral	61	16.8
Agree	50	13.8
Strongly Agree	38	10.5
Total	363	100.0

For the survey question the importance of tourists for the development of tourism in Addis Alem respondents said that 31.1% of them strongly dis agrees, 23.4% dis agree, 16.8% neutral, 13.8% agree and 10.5 % strongly agree. From this we understood there is lack of awerness by the community if tourists are come they think that other social problems are coming with them but this can be managed in different ways. The importance of tourists are unquestionable for the development of tourism in the area the church have to work hard with the stakeholders to make the locals aware in this case.

In the world and also in our country tourism changes many countries in to develop their economy lack of understanding the benefits of tourism is visible in the community of the town of Ejere/Addis Alem/.So, all the concerned bodies work hard together to bring the necessary understandings by the local community other wise to implement tourism projects in the area will be difficult.

Table 11: Tourism has Benefits by increasing the economy for the residents.

Value	Frequency	Percent
Strongly disagree	45	12.4
Dis agree	32	8.8
Neutral	28	7.7
Agree	76	20.9
Strongly Agree	174	47.9
Total	363	100.0

Respondents rate their agreement and dis agreement for tourism has benefits by increasing the economy of the residents of the town of Ejere/Addis Alem/ their answer is that 12.4%, strongly dis agree, 8.8% dis agree, 7.7% neutral, 20.9% agree and 47.9% strongly dis agree. From this point we understand that the local people have understanding about the benefits of tourism but they didnt participate in tourism activities participation and awareness creation and other workshop programs must be conducted in order to aware the local residents to participate in different tourism related activities.

Table: 12 Tourism has not increased skills for the community of the town.

Value	Frequency	Percent
Strongly disagree	56	15.4
Disagree	38	10.5
Neutral	30	8.3
Agree	83	22.9
Strongly agree	142	39.1
Total	363	100.0

From the above point tourism has not increased skills for the community of the town of Ejere/Addis Alem/ respondents said that 15.4% strongly disagree, 10.5 disagree, 8.3 neutral, 22.9% agree and 39.1% of the respondents said that strongly agree. At the present time it is true that in the town there is no project or local handicrafts that are used or sold to visitors and tourists in this regard to increase the skills of the community there must be some products because of there is no activity of tourism in the town the strongly agree (39.1%) is true as there is no activity.

Table 13: Tourism can attract investment for the town of Addis Alem.

Value	Frequency	Percent
strongly disagree	48	13.2
Disagree	32	8.8
Neutral	32	8.8
Agree	89	24.5
Strongly agree	138	38.0
Total	363	100.0

Tourism can attract investment for the town of Ejere/Addis Alem/ is rated by respondents and the result showed from the above table is that 13.2% strongly disagree, 8.8% disagree, 8.8% neutral, 24.5% agree and 38.0% strongly agree. In this regard tourism can attract investment if it is well understood by the locals and participation by investors and stakeholders are effectively implemented in the town.

Table 14: Tourism can improve the infrastructure facilities of the town.

Value	Frequency	Percent
Strongly disagree	34	9.4
Disagree	17	4.7
Neutral	29	8.0
Agree	98	27.0
Strongly Agree	179	49.3
Total	363	100.0

If the activities of tourism are implemented in the town infrastructures and different facilities are improved because of the revenue and the employment opportunities are increase the lives of the community, in this regard respondents said that 9.4% strongly disagree, 4.7% disagree, 8.0% neutral, 27.0% agree and 49.3% strongly agree. So, tourism can improve the infrastructure of the town if it is implemented well and the administration of the town must work together with the stakeholders in order to attract investment.

The objective of this chapter is to show the existing role of Addis Alem St. Mary Church and Museum to tourism development in Ethiopia in this regard the church and the museum of the Debre tsyon St. Mary church of Addis Alem play its role in the development of tourism in the country in some amount, the landscape, the church building ,the paintings of the church, the church service, the different festivals of the church ,the religious service and the

social service of the church are mentioned and the museum, the forest around the church, the religious school and the holly water all these together have their own contribution in the development of tourism in the country specially the historical and religious heritages that are found in the church.

Table 15: Have you ever visited the Church and the Museum.

Value	Frequency	Percent
yes	203	55.9
no	157	43.3
Total	363	100.0

The other question that the respondents were asked to answer was whether they are visiting the St. Mary church or the Museum of Addis Alem and the result shows that 55.9% of the respondents answer yes and 43.3% of them answer no. From this point of view we can understand that still a lot of people didn't visit the museum and the Church while living in the town of Addis Alem. The church administration and the culture and tourism office and other Stakeholder should work together in promoting these potential of the resources.

CHAPTER SIX

MAJOR CHALLENGES TO TOURISM DEVELOPMENT

The challenges for the development of tourism in Addis Alem St.Mary church are as discussed so far, the church and museum possesses historical and religious tourism potentials which have diversified values for tourism development in the area as well as in the country in Ethiopia. However, these priceless and astonishing resources could not be accessible in all its potentials for domestic and international tourists due to various hindering factors and some of these are discussed as follows.

6.1. Lack of Promotion

As discussed in the previous chapters the Addis Alem St. Mary church has great potential of tourism and has immense immovable and movable resources but, they could not be accessed by the public due to, lack of promotion. The church does not have its own website that can help to promote its resources; however, they did not promote the tourism resources either through printing or electronics media due to lack of giving attentions for this great Ethiopian tourism resources. Due to these factors, all the innumerable and priceless heritages of the church became inaccessible for domestic and international tourists.

Media has the great power in promoting, informing, entertaining as well as educating the community and to promote tourism potential. Media (especially the new media such as face book, twitter,etc.) nowadays has become the main source of information worldwide.

The EOTC and culture and tourism office of Ejere has failed to use media as a tool for promoting this tourism potential to the rest of the country and the world. As respondents from culture and tourism office of Ejere Woreda indicated there is no promotion was done at all in any means of media. The area lacks promotion and marketing efforts, Service providers even admit this. The church and the stakeholders did not make maximum use of the advantage it has owing to its proximity to Addis Ababa and convenient road facility and other opportunities due to weak promotion, said an official from culture and tourism office of Ejere and the idea is also repeated by education office of Ejere. Besides, absence of websit is the other challenge that hinders the development of tourism in the area.

As the table below shows, most of the respondents said that because of lack of promotion the site and its potential is not known by domestic and international visitors. It was underlined by

most of the respondents that the area lacks adequate promotion.No promotion at all about the potential of the church and museum using different Media’s electronic Medias or other printed media the place is not promoted and because of this very limited number of visitors are coming to visit this historical site. The local and regional media didn’t give attention for the development of the area. Because of lack of promotion the heritages are not known in the country by most of the citizens.

Table 16: The Church has been promoted well to attract visitors and tourists.

Value	Frequency	Percent
Strongly Disagree	175	48.2
Dis agree	95	26.1
Neutral	36	9.9
Agree	48	13.2
Strongly agree	11	3.0
Total	363	100.0

From the above table we understand the survey result also shows that there is problem of promotion in the museum the result shows that 48.2% strongly dis agree, 26.1% dis agree,9.9% neutral,13.2% agree, and 3.0% of the respondents said that strongly agree.

6.2. Lack of Awareness

An effective museum service requires the confidence of the public it serves. All responsible for the care and interpretation of any aspect of the world’s tangible and intangible cultural inheritance, whether at local or national level, need to foster this confidence. An important contribution to this is by creating public awareness of the role and purpose of the museum and the manner in which it is being managed. (ICOM, 2004)

The big challenge for the development of tourism in the town of Addis Alem is that as most of the respondents said the museum and the church and the museum collections are of the past rulers and it is all about the Minilik II’s history. It does not tell the history of the then local people like Chengere, the really history was changed so why we visit it and the museum is connected with the religion it must be free or other museums must be constructed in the town that can be visited equally by all the peoples.

They further argued: Lack of awareness by the local residents that tourism has no benefits to solve economic problems of the community. Lack of awareness about tourism by the church clergies the problem of religion and tourism in the area.

Some respondents said that why tourism is connected with religion. Some respondents said that the museum is connected with religion because of this we don't have interest to visit the museum. There must be constructed another museum in the town which express the history of the people not the Minilik II.

Some respondents said that, the church uses the language of Amharic and Gee'z, the local language is Afaan Oromoo, this is a problem for the development of the town. The collections of the museum are the former rulers what is the benefit of it for the present generation to visit it. The museum is visited only by orthodox religion followers it is not visited by other religion follower this hinders the development of tourism in the area, it must not be connected with religion. The collections that are found in the museum are of Miniliks II era and collected in the museum what are the use of this for the local people.

The problem of thinking by the locals the town can't be developed. Low understanding of the benefits of tourism. Negative attitude towards the town. The visitors come from Addis Ababa and other parts of the country but the local people didn't give attention to it. Low participation of the local community.

6.3. Lack of Coordination

In the church, the administration of the church, the culture and tourism office and other stakeholders lack coordination in the development of the church this idea is supported by almost all respondents as the table below shows. Informants argued lack of cooperation among church community and low participation by stakeholders. Lack of working in collaboration with others.

The administration of the church and workers lack coordination to work together and to participate the community in the development of the area. Lack of working with coordination. Low level of agreement between the church administration and the local community. Communication problem, lack of working with the tourism potential of the town. Lack of integration/It is written by almost all of the respondents.

Table 17: The Church staff members are ready to work with local communities.

Value	Frequency	Percent
Strongly Disagree	182	50.1
Disagree	53	14.6
Neutral	35	9.6
Agree	52	14.3
Strongly Agree	41	11.2
Total	363	100.0

There is problem of working together in cooperation with the local people as well as with visitors 50.1% of the respondents said that strongly disagree, 14.6% disagree, 9.6% neutral, 14.3% agree and 11.2% strongly agree they said. So, in order to develop tourism attractions in the area the church community must work together and have to understand the benefits of working together with integrity.

6.4. Lack of Standard Museum

As discussed in chapter four the present museum was built for the purpose of palace later on it was changed to museum by Hilselase I in 1957. In 1957 E.C by Haile Selassie I the old Hall and, El-fign; was Changed to museum to preserve and promote past historical relics both of religious and political leaders' so, as the building is for the purpose of other things it is unsuitable as a museum.

It is also very narrow comparing with the number of visitors specially, on every Sunday a lot of visitors is in the museum for visitation, and has not enough space for tourists and visitors. Due to lack of space, objects are put over each other. According to informants many of the church's heritages are kept in a separate house due to lack of space in the museum.

Visitors are not checked upon arrival and entry and exit from the museum; this might expose the movable material objects to theft. One of the other curator of the museum also said that the museum is very narrow it is not the standard of museum, the collection are put over each other, the different books are put not professionally, a lot of collections are present in the church store house but the museum place is not enough to put all the collections in the museum.

From the above point and observation it is true that the museum is not a standard museum it has problems of lack of sufficient space it is very narrow collections are put over each other and difficult to identify one another the museum is visited by crowd of people especially on Sunday a lot of visitors are coming from Addis Ababa and other parts of the country as the

researchers observation from the month of October to April,2019 each Sunday in average not less than 450 people were coming and visited the church as well as the museum. So, attention should be given by EOTC, the Church and the stakeholders to construct a standardized museum like other churches such as Debrelibanos church museum and Menagesha Amba Mariam church museum. As one of the key informant and museum curators said the museum has a lot of problem like lack of professional curator, language problem specially when foreign visitors are come, problem of documentation how many visitors are coming each day the number is not known clearly, lack of promotion even though the museum has great and precious objects in the country still there is no promotion because of afirred of theft, lack of security camera, lack of awareness by the guards.

In the Museum of Addis Alem St. Mary church there are two curators one guides the church paintings and the other guides about the museum and the first trained how to guide visitors and the other have no training about the area He said I work by experience and I have no training in this area. But training is necessary how to handle the collections and how to guide the visitors. The problem of managing professionally the museum is great problem and inadequate the number of skilled tour guides is one of the challenges to tourism development in the area.

Museums are very important for the information, conservation of heritages, attraction of the resources, collection, and documentation, Preservation of heritages, research, communication and for Exhibition heritages to visitors.

Museums build the intellectual capital of communities through supporting the formal education system, building knowledge partnerships with other educational providers and research agencies, contributing new knowledge through research on collections.

Museums have an economic impact on communities through, creating work, promoting a positive image for the town that attracts tourists and visitors, attracting revenue and sponsors and have the multiplier effect.

Table 18: The Church Museum equipped well with museum facilities

Value	Frequency	Percent
Strongly Disagree	63	17.4
Disagree	84	23.1
Neutral	64	17.6
Agree	70	19.3
Strongly agree	76	20.9
Total	363	100.0

From the above table we can see that the church museum equipped well with museum facilities, respondents said that 17.4% strongly disagree, 23.1% disagree, 17.6% neutral, 19.3% agree and 20% strongly agree, from this point we can conclude that the museum must work hard to construct well organized museum in order to protect all heritages and attract more visitors.

6.5. Lack of Tourist Facilities

There are no standard tourist facilities like restaurants, hotels, lodge, and internet services and so on. In addition, there are no souvenir shops in the site too. Even the shop which is found near the second gate of the museum and the church sells some goods which could not satisfy the demand of visitors and tourists. Most of the respondents said about these are that:-there is no conducive environment for tourists and visitors in the town of Ejere / Addis Alem/ as well as in the yards of the church. There is no clean toilet for both men and women.

Most of the time when visitors come to this place they sit for toilet in the forest around the church this is not a good habit for the surrounding environment it is polluted and great attention should be given by the church administration. Clean toilets for both men and women and adequate number of toilets must be ready near the church. The problem of facilities like rest places, cafeterias, shower rooms and other tourist facilities are not ready and these must be facilitated in order to the place attractive and visited more.

Table 19: The Church has facilities like cafeteria, toilets, shopping centers, wifi, internet and etc.

Value	Frequency	Percent
Strongly disagree	108	29.8
Disagree	58	16.0
Neutral	46	12.7
Agree	80	22.0
Strongly Agree	68	18.7
Total	363	100.0

Tourism is an activity that involves the movement of people from one place to another. In this case when people move from one place to another they need every facilities specially the necessity one the respondents were asked based on this idea about the infrastructure of Addis Alem Church and museum. Their answer was that strongly disagree 29.8%, disagree 16%, neutral 12.7%, agree 22%, and strongly agree 18.7%. This shows that in Addis Alem there is

problem of facilities like cafeteria, toilets, shopping centers, wifi, internet these are problems in the town and in the church yard and around the church.

6.6. Lack of Infrastructure

Waste management, water supply, infrastructure should not only help to attract and satisfy visitors, but also to serve the needs of residents (roads and visitor center) are examples of this potential. In this regard respondents also said about the problem of infrastructure lack of infrastructure like, hotels, cafeteria, souvenir shops. Low status of the town comparing other towns such as Bishoftu and Ambo. The church and the museum have no website. Lack of investment in the town and around the town. Lack of technology supported security system. The museum has no internet, cafeteria, shops and so on... Lack of modernization.

6.7. Lack of Risk Management

Risk must be identified and the museum or the church management should give attention and Planning of risk such as fire, theft and other risks that can happen must be planned in advance and how to minimize if risk occurs be awarded to all staff members in the museum and church staffs.

As one of the curator of the museum explain problems fire and theft was happened in this museum. The former Nebured of the church and know at the old age said that the fire was caused by negligence of candle seller in the museum building in on December 10, 1989 E.C the fire was so intense and people gathered at the time could not stop it. Addis Ababa fire Brigade came rescue and all of the historical belonging of the museum was saved from the incident except some physical damage of building.

The head of the church and the clergy took out the historical artifacts out of the museum to safeguard them from the fire. At the time as soon as possible proper storage and management activities was being conducted in the museum (Nebure Id G/Hiwot Melse, 2019).

As the curator of the museum explained that, the other problem was caused on September 9, 1984 E.C organized and armed burglars looted some properties of the museum. The item that was looted is Emperor Menelik crown made of gold and precious ornaments. Emperor Menelik crown, gift from Queen Victoria. Emperor Zewditu's head ornament made of gold of and precious metals. Emperor Haile Selassie's head or ornament made of gold. Golden cup gift from Empress Zewditu. Cross made with white gold and Diamond, gift from Emperor Menelik. Golden cup, gift from Emperor Menelik. Golden plate with Picture St. Mary. However, the stolen artifact was found without any damage. Other items like Menelik's

crown, the golden cross and cup were also found in one of the goldsmith shop in Addis Ababa and returned safely to the museum.

From the above two problems that were occurred in Addis Alem St. Marry church and especially on the collections of the museum we understand that the collections of the museum are precious and careful attention and preservation should be given to the heritages and risk planning must be prepared in advance and other methods of preservation of the heritages should be implemented not to loss these precious materials that can bring foreign exchange for the country and for the church if exploited well.

6.8. The Problem of Administration

As most of the respondents said that the problem of administration and lack of good governance in the church administration hinder the development of tourism in the area low level of administration. No attention was given by the higher officials of the concerned body. NGO's are not participated in the development of the town and the church. The problem of budget to invest in the area by the local residents. Lack of professional man power in the field of tourism to make the area attractive. Lack of working using the opportunity the town has, from its history, the opportunity the town is near to Addis Ababa.

The office of culture and tourism of Ejere didn't play its role in coordinating and participating the community in the field of tourism to use it for the development of the town and the area. Low attention given to tourism by the town administration. The problem of using one language by the guides. The museum is closed most of the time. It works only in holidays mostly on Sunday from 9am until 2pm. The negative attitude of the local residents and others towards the town of Ejere. Thinking that the town is not developed because of superstition. There are social, political and economic problems in the town.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATIONS

7.1. Conclusion

The objective of this research is to study the role of Addis Alem St. Mary Church and Museum in Ethiopian tourism development. In order to achieve this objective, the research was guided by three specific objectives, the potentials of tourism attractions of the Addis Alem St. Mary Church, the existing role of Addis Alem St. Mary Church to tourism development in the area and the major challenges, which hinder tourism development in Addis Alem St. Mary Church. Based on these specific objectives data presentation, results and discussions were done in chapter four, five and six. From these discussion and findings conclusion were done as follows.

This chapter draws a conclusion from the findings and summarizes the major findings of the research in the context of the research questions and it points out recommendations as well. Addis Alem Debre tsyon St. Mary church has potentials to attract visitors and tourists because it has historical and natural resources and heritages and artifacts used for attractions. The historical establishment of the site, the landscape, the Mekango or the first church, the building of the church, the architectural planning of the church, the paintings of the church, the bell tower, the museum, the timket festival of the church, the religious school of the church, the forest around the church and the holy water all these are great potential of Addis Alem St. Mary church and have great tourist attractions.

In the existing time the church found in good condition that the church and the museum of the Debre tsyon St. Mary church of Addis Alem play its role in the development of tourism in the country in some amount, the landscape, the church building, the paintings of the church, the church service, the different festivals of the church, the religious service and the social service of the church are mentioned and the museum and its collections, the forest around the church, the religious school and the holy water all these gives service to the community according to their objectives and they have their own contribution in the development of tourism in the country.

The historical and religious heritages that are found in the church. Even though, the church has great tourism potentials and have attractions and giving service at the existing time it is

not without hindering factors that hinders the development of tourism in the area, among the hindering factors the problem of awareness by the local community and lack of promotion are the main problems, and the other hindering factors are lack of standard Museum, lack of promotion, lack of tourist facility, lack of Infrastructure, lack of integration, lack of awareness, the problem of administration and Lack of risk management.

According to my informant creating conducive environment for tourist and professional skilled man power is important to attract tourists. The road from Addis Ababa to Addis Alem is comfortable for tourism and transportation. The promotional activities of St. Mary Church and Museum have less contribution. There is no written material about the collection rather than oral.

The museum of Addis Alem St. Marry church collections have significant in the development of tourism around the area. The main use of museum and collection has to promote and develop countries socioeconomic, political, historical, religious identity of the society. Heritages are important to memorize and protect the past societies culture to transfer to the coming generation and period of time.

Heritages have great value to develop our culture identity, believe, it create co-existence between culture and societies event. So, keeping and protecting of the heritages are used for the development of tourism.

The objective of tourism is to develop countries, socio-political, cultural activities for sustainable development. Facilitating the promotion activities for more development through the management, documentation and conservational work of the collected object are important to keep long term relation of society and culture. There are lot of heritage collection in the museum each of them have their own significance in different angel.

7.2. Recommendation

In order to properly utilize Addis Alem St. Marry Curch and museum for tourism and to attract more tourists into the museum proper management system is needed. The following recommendations are forwarded to the church, the local administrators and stakeholders.

- There is no information about the study area in the tourist information handbook of the country, because of its potential it must be included in the book and the concerned body must follow it and effective communication system must be implemented and the potentials of the site must be promoted to the whole community by means of all medias.

- The lack of promotion, souvenir shop, investment, working with collaboration with stakeholders, tourist facility in the town of Addis Alem Such as Standardized Hotel caffteryas, recreation Centers and Lack of collaboration between Church workers must be solved by the church administration and all stakeholders working together and specially the local people and the Ejere town administration.
- First and for most clear discussion with the local community should have to be done before starting to implement any project in the area specially need to be informed about the heritages, the collections in the museum the resources in and around the church must be understand by them in order to participate this new generation to the wider benefits of heritage including spiritual, employeement creation, and other economic benefits. Therefore, attention must be given by the church administration, the administration of the town and the office of culture and tourism office of the town and Ejere wreda to make aware step by step to the community as a whole. Local residents' commitment to conserve the church must be also maintained through enhancing their level of awareness, and protecting them from undesirable tourism influences.
- With regard to the museum varied collections, the church and Ejere Wreda Culture and Tourism Office should work cooperatively to creat awareness through small scale to large activities to understand the past and to draw lesson for the future. The new generations can learn the past success and fail from evidences and by doing different activities such as working together as a tourist guide and other tourism activities the youth can be benefited from the tourism activity in the area. Therefore, the town administration must work hard in order to make aware the youth of the town.
- In order to develop tourism in the town of Addis Alem the residents of the town must work in collaboration from the small scale jobs such as coffee ceremony, different types of hancrafts, local drinkings, fast food, traditional foods and drinkings, souveniour shops, traditional clothes, different types of wood works from the local materials, and so on to larger scale activities.
- Accommodation and recreational places should be constructed for the purpose of tourism in the town and around the church yards and as the church has great potential these potential attractions must be used by the local peoples.
- The church administration, the EOTC, the local community, the stakeholders, private institutions,the Fedral Culture and tourism Ministry, the culture and tourism offices of Oromiya regional state,west showa zonal administration culture

and tourism office and the Ejere culture and tourism Office have to play their role and responsibilities in order to keep these precious heritages to transfer the next generation from any damage and to use these heritages in proper administration and the other concerned bodies be participated and should work together in order to change the potential of the place into attractions to be preferable destination in the country.

- The church administration must revise its organizational structure, in the revised structure the museum must be located clearly and professional curators must be hiered and all activities of the museum must be lead according to the modern technology and style of governance, duties and responsibilities are identified in the structure and the structure shall clearly define the distinct museum governance and curatorial activities in detail and also in the structure other church responsibilities and activities such as the school must be identified and changed in to actions.
- The former Miniliks bed room which is connected to the museum and at the present time which is used for the bed room of the Nebure –ed must be changed to the museum and the museum must organized in a ventilated and convinient room for the collections of the heritages and which can suitable for the visitors and the heritages currently displayed in the museum are not the only heritage of this historical church. A lot is said to be kept in other rooms. This could be the other challenge for tourism development in the area. There could have been an arrangement to ensure well protection and presentation of those heritages to the public for this problem the solution is that to leave the bed room of the Nebure –Id because the house for the Nebure-Id can be easily constructed.
- The main church building is different from other EOTC buildings it has rectangular in shape this makes different from other EOTC buildings, the architectural style that the building of the church made, the doors and the windows ,the emblems, the paintings in the outer wall and in the holy of holies from top to bottom makes different this church from other churches of EOTC, paintings in other churches are inside but in Addis Alem St.Mary paintings are both inside and outside the church wall so, these makes the church unique and conservation and preservation must done before the paintings are fade in order to keep its originality.
- The present guides of the museum must be trained as soon as possible till the new organizational structure should be constructed and change in to actions. Trained man power or professionals in the area of the museum are important and should be

employed and the guides of the museum collection tourism should be trained. Trained manpower in the area of heritage tourism should be employed and the existing tour guides should enhance their skill about tourism and tour guiding through training or education in different capacity building programs.

- Professional documentation is one among the main and the most important components of museum management. It is vital to identify, document, conserve and inventorying tangible and intangible heritages of the church. The administration should protect and preserve the existing heritages, history, and use it as tourist attractions, and take advantage in promoting tourism and investment opportunities; the local community participation should be given prior responsibility to keep heritages; and establish recreation centers around the heritage sites tends to attract tourism.
- The heritage in the museum must be protected with the aid of security cameras and the administration of the church and other stakeholders must give attention for the protection of heritages in the museum and all other heritages that are found in the church and around and the guards must be trained with the new technologies and checking in and out of the visitors must be done.

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Appendixes

Annex 1: Key Informants

No.	Name	Sex	Age	Date of Interview	Place of Interview	Position	Mobil
1	Kesis Desalgn Berehanu	M	38	19/2/2019	Addis Alem St'Mary Church Office	He is The Clerical of the Church and he knows the history of the church well	0911746991
2	Hailu Asseffa	M	37	18/2/2019	Culture and Tourism Office of Ejere District	Head of the Office	0913014888
3	Misganu Enkosa	M	34	18/2/2019	Communication Office of the District	Head of the Office	
4	Alemitu	F	32	19/2/2019	Investment Office Of the District	Head of the Office	
5	Tsehay Asres	F	38	19/2/2019	Addis Alem	Residents of the town	0913105676
6	Megersa Gaddisa	M	33	19/2/2019	Education Office of the District	Head of the Office	0912113636
7	Megersa	M	65	13/1/2019	Addis Alem Town	He is leader of the community	0911776487
8	Terefe Hunde	M	37	22/2/2019	Addis Alem Town	Residents of the town	0913506443
9	Ejegayehu HabteMariya	F	36	7/3/2019	St'Mary Church	Tiket Officer of the Museum	0910871232
10	Tamerat Tadesse	M	46	11/2/2019	Addis Alem Town	Residents of the town	0911353220
11	Tsege W/Hana	M	62	17/3/2019	St'Mary Church	Head of the religious school	0910839012
12	Mengeste Shiferaw	M	41	7/3/2019	St'Mary Church	Finance Head of the Church	0911761641
13	Gelane	F	38	7/3/2019	Tourism & Culture Office	Officer	0919455525
14	Wasihun Degafe	M	42	20/3/2019	St'Mary Church	Museum guide	0923152959
15	Ato Ayalkebet	M	49	20/4/2019	Addis Ababa	Born Free	0916830967

						Head Office	
16	Lemma Beyecha	M	51	9/2/2019	Tourism & Culture Office	Head	0911895693
17	Nibure –ED Gebreheywet Melse	M	75	9/2/2019	St’Mary Church	The Former Head of the Church	
18	Gezu Niguse	M	28	9/2/2019	St’Mary Church	Archive Head	0923240979
19	Like Gubae Fekadeslase Tefera	M	62	29/3/2019	Addis Ababa University	The Former Head of Religious School in Addis Alem St’Mary	0911305188

Annex 2: Questionnaires for local residents (English Language Version)



ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
COLLEGE OF DEVELOPMENT STUDIES
TOURISM DEVELOPMENT AND MANAGEMENT PROGRAM
(Questionnaires for local residents)

Questionnaire ID Code: _____

Date: _____

Dear respondents! This questionnaire is prepared to collect data for an MA thesis research which focuses on “**The Role of Orthodox Churches in Ethiopian Tourism Development: The Case of Addis Alem St. Mary Church**” in partial fulfillment of the requirements for the degree of Master of Arts in Tourism Development and Management. The study will try to explore and examine the existing contribution of Addis Alem Church & Museum to tourism development in Ethiopia. As a local residents & the visitor of the Church and Museum, your views are important to my study. The study is purely for academic purpose. Any information gathered will be confidential and be used for the above mentioned purpose. You are kindly requested to fill this questionnaire.

Thank you for your cooperation and contribution to my study.

Yours faithfully,

Tamene Mamo

Cell phone +251 911894222

Email address tamenegdr@gmail .com

PART I : Personal details

Write your opinion for open-ended questions and circle for those which have alternatives.

1. Gender: 1. Male 2. Female
2. Age group?
 1. Under 18 3. 36-60
 2. 18-35 4. 60 or over
3. Education level
 1. 1-8 grades 5. First degree
 2. 9-12 grades 6. MA
 3. TEVT (level 1-5) 7. PhD
 4. Diploma
4. Religion
 1. Muslim 3. Other Christian _____
 2. Orthodox Christian 4. Other _____
5. Marital status? 1. Single 2. Married 3. Divorced 4. Separated
6. How many family members live in your house? _____
7. Your current occupational status.
 1. Government employed 4. Retired
 2. Self-employed 5. Unemployed
 3. Stay at home Other _____.
8. Your monthly level of income? 1. Below 1000ETB 2. 1000-2000ETB
3. 2001-3000ETB 4. More than 3000ETB
9. Have you ever visited the St. Mary Church and the Museum of Addis Alem?
 1. Yes 2. No
10. How many times do you visit the Museum?
 1. Once 2. Twice 3. more than two. 4. No

PART II: Close ended questions

Please indicate your answer using the following 5-point scale where:-

1 .Strongly disagree 2.Disagree 3. Neutral 4.Agree 5. Strongly Agree

No	Questionnaires	1	2	3	4	5
1	St.Marry church and Museum of Addis Alem have a significant role in the development of tourism in the site.					
2	St.Marry church and Museum of Addis Alem have potential of tourist attractions.					
3	Addis Alem St.Marry Church and Museum has tourism potential that could make it one of the top religious tourism sites in the country.					
4	I have seen international tourists visiting St. Marry church and Museum of Addis Alem.					
5	The church and museum of Addis Alem St.Marry has more tourist facility in the country in Ethiopia.					
6	Tourists are important for the development of tourism in Addis Alem.					
7	I am happy about the coming of tourists to Addis Alem town.					
8	Tourism has no Benefits by increasing the economy for the residents of Addis Alem town.					
9	Tourism has increased the opportunity of employment in the town of Addis Alem.					
10	Tourism has not increased skills for the community of the town.					
11	Tourism can attract investment for the town of Addis Alem.					
12	Tourism can improve the infrastructure facilities of Addis Alem town.					
13	Addis Alem Church Museum equipped well with museum facilities.					
15	Addis Alem Church Museum staff members are ready to take comments from local communities, visitors and working together in coopration.					
16	Addis Alem Church Museum has facilities like cafeteria, toilets, shopping centers, wifi, internet and et					

17. What are the roles of St.Mary Church and Museum to tourism development in the site?

18. What are the potential of tourism attraction of the museum and the Church?

19. What are the major challenges, which hinder tourism development in Addis Alem St. Marry Church and Museum?

20. Do you have any other comments about tourism development in the site?

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Annex 3: Questionnaires for local residents (Afaan Oromoo Version)



**YUUNVARSIITII ADDIS ABABAA
KOOLLEEJII QO'ANNOO MISOMA
GIDDU GALA INVAAYIROMEENTII
SAGANTAA BARNOOTA MISOMA TURIZMII FI MANAJIMEENTII**

Kaayyoon bargaaffii kanaa mata duree “ **The Role of Orthodox churches in Ethiopian Tourism development: the case of Ejere St.Mary Church and Museum** ”qaacceessuuf digrii 2ffaa guuttachuudhaaf qorannoo geggeefamuudha. Bargaaffii kana keessatti deebiin isin gaaffi dhiyaataniif kennitan galma ga'iinsa qorannoo kanaatiif murteessaadha. Odeeffannoon isin gaaffilee kanneeniif kennitan hundi isaanii Kan qorannoo kanaaf qofa oolaniidha. Akkasumas, qorannoo kanaaf deebiin isin kennitan iccitiin isaa Gama qorataatiin eeggamaadha.

Hubachiisa: Maqaa keessan barreessuun hin barbaachisu.

Deeggarsa qorannoo kanaaf taasifan hundaaf dursee isin galateeffadha.

Taammanaa Maammoo

BIL.0911894222

E-Mail tamenegdr@gmail.com

Kutaa I: Odeeffannoo Seenduuba

Qajeelfama I: Bakka barbaachisaa ta'eetti baressun filanno kan qaban immoo maruun deebii keennii.

1. Saala 1.Dhi 2. Dha

2. Umrii 1.18 gadi 2.18-35 3.36-60 4.60 Ol

3. Sadarkaa Barumsaa 1.1-8 2.9-12 3.Leevlia 1-5 4. Diplomaa 5.Digrii

Jalqabaa6.Mastersii7.Phd

4. Amantii 1.Muslima 2.Orthodoksii 3.Kristaana Kan biro

5. Haala Fudhaa fi Heruma 1.Kan hin Funee 2.Kan Fudhee/heerumtee 3.kan addan bahaan

6. Maatii Meeqa walin Jiraattuu? 1.2 2.3 3.4 4.4 ol

7. Haala hojii 1. Kan Mootuummaa 2. Kan Dhunfaa 3.hojii Kan hin qabnee 4.Sorummaa Kan bahe/baate.

8. Galii Ji'a 1.Qar.1000gadi 2.Qar.1001-2000 3.Qar.2001-3000 4. Qar. 3000 Ol

9. Museeyeemii ykn Churchii Mariyaamii Daawwattani beektuu? 1. Eeyyee 2. Lakkii

10. Daawwattani beektu yoota'eyeroo meeqa daawwattani? 1. Tokkoo 2.Lama 3.lamaa ol

Kutaa II. Gaafilee itti aananiif waliigaltee kee mallattoo (✓) iddoo sirrii ta'utti kaa'uu agarsiisi.

1= Baayyee itti waliihingalu 2= Itti waliihingalu 3= Hinmurtoofne 4= Itti waliigala 5= Baayyee itti waliigala

Lakk.	Gaafilee	1	2	3	4	5
11	Bataskaani Maaramii fi Muziyeemiin Guddina Tourizmii Ejereetif bu'a qabu.					
12	Bataskaani Maaramii fi Muziyeemiin Hawwata Tourizmii Ejeree kessaa tokkodha.					
13	Bataskaani Maramii fi Muziyeemiin Hawwata Tourizmii Itophiyaa kessatti gahee qabu.					
14	Guddina Tourizmii Ejeretif dhufatiin Touristotaa Bu'a qaba.					
15	Dhufaatiin Touristoota Magaala Ejeretti nan gammachisu.					
16	Touristonni meshalee keenaaf olan magaala Ejerti yeroo bitan naa arga.					
17	Tourizmiin Guddina dinagdee Magaala Ejeretif bu'a hin qabu.					
18	Tourizmiin Carraa hojii Magaala Ejere kessatti Babalisu kessa bu'a qaba.					
19	Tourizmiin Ogummaa Harkaa ummata gudisuu kessatti gahe qaba.					
20	Tourizmiin Invastimentii Magaala Ejeretti ni harkisa.					
21	Tourizmin guddina Infrastrakcherif ni gargaara.					
22	Museyeemi fi Bataskaani Maramii guddina tourismi Ejeretif gahee qabu.					
23	Muziyeemii fi Bataskaani Maramii Faasilitii hundaan guttameera.					
24	Muziyeemin Bataskaana Maaramii Suqii meeshaalee keennaf ta'u danda'an qaba.					
25	Ogeyyin Muziyeemichaa guddina tourismi naannootif yaada uummata irraa ni fudhatu.					
26	Muziyeemin Maramii tajaajila dawwatootaf kan keennan Suqii,Kafteeryaa,mana Fincaani,internetii kkf... qaba.					

27. Guddina Tourizmii Nannoo Ejeree Keessatti gaheen Bataskaana Maaramii fi Muziyeemiin maalii?

28. Hawwata Tuurizimii Bataskaana Maaramii fi Muziyeemii Keessatti dhimonnii touristoota harkisan maalfa'ii?

29. Gudina Turizmii Naannoo Ejerettii Dhimmota gufuu ta'aan maalfa'i?

30. Gudina Tourizmii nannoo Ejeretif yaada dabalataa yoo Qabaattan?

Galatoomaa!

Annex 4: Interview guiding questions

I. Interview details:

- A. Name_____
- B. position in the Church or Government Office_____.
- C. Place of interview_____
- D. Date of interview_____

II. Questions

1. For Church Administrators

- 1.1 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 1.2 What are the potential attractions of the Church & the Museum?
- 1.3 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 1.4 The Establishment and the History of Addis Alem St.Mary Church?
- 1.5 What makes unique Addis Alem St. Mary Church from Other Churches in Ethiopia?

2. Administration of the town

- 2.2 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 2.3 What are the potential attractions of the Church & the Museum?
- 2.4 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 2.5 Does the community participate in heritage conservation and preservation in the site?
- 2.6 Are there international Hotels in the town of Addis Alem ,if no why?
- 2.7 How tourism has attracted investment in the town?
- 2.8 In what way do tourism has increased the opportunity of employment in the town of Addis Alem?

3. Culture and tourism Office, Education office

- 5.1 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 5.2 What are the potential attractions of the Church & the Museum?
- 5.3 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 5.4 How tourists & domestic visitors get information about Addis Alem Church & Museum?
- 5.5 Does your organization & Museum work together? If yes, in what way?

- 5.6 In what way do tourism has increased the opportunity of employment in the town of Addis Alem?
- 5.7 What are other tourist attractions & historical places around Addis Alem town & in the surrounding area?
- 5.8 Is the Site registered in national level?

4. Community leaders and elders and the investment Office of the Ejere District.

- 4.1 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 4.2 What are the potential attractions of the Church & the Museum?
- 4.3 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 4.4 What benefits the society from the museum?
- 4.5 What makes different from other religious places in terms of natural resources and cultural heritages?
- 4.6 Do you want tourists to visit the area? If no, what is the reason?

5. Investment office of Ejere District

- 5.1 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 5.2 What are the potential attractions of the Church & the Museum?
- 5.3 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 5.4 How tourism has attracted investment in the town?

6. Religious School of the church.

- 6.1 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 6.2 What are the potential attractions of the Church & the Museum?
- 6.3 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 6.4 How many Students are learning?
- 6.5 What is the structure of education of the church?
- 6.6 About teachers?
- 6.7 About the content of education?

7. Workers of the museum

- 7.1 What is the role of Addis Alem St.Mary Church & museum to tourism development in Ethiopia?
- 7.2 What are the potential attractions of the Church & the Museum?
- 7.3 What are the major challenges which hinder the development of tourism in Addis Alem St. Mary Church & the Museum?
- 7.4 How to preserve and conserve museum collections?
- 7.5 What are the primary functions of the museum?
- 7.6 Who are the stakeholders of the museum?
- 7.7 Does the museum have website
- 7.8 Does the museum have board members?
- 7.9 About the organizational structure of the museum?
- 7.10 In what way do you promote the church & the Museum to the public?

Annex 5: Supportive letter from AAU.

የአዲስ አበባ ዩኒቨርሲቲ
አዲስ አበባ ፣ ኢትዮጵያ



ADDIS ABABA UNIVERSITY
Addis Ababa, ETHIOPIA

Centre for Environment and Development Studies
College of Development Studies

ሐዘር 25/2011
ቁጥር: CEDS /049/2011/2018

ስሚመስከተው ሁሉ

ጉዳዩ፡ ትብብር ስስመጠየቅ

ተማሪ ታመነ ማሞ በአዲስ አበባ ዩኒቨርሲቲ የሀገር ልማት ጥናት ኮሌጅ ሥር የሚገኘው ተራዝም ዲቪዥዮን መንግሥት ማኔጅመንት ትምህርት ክፍል የሦስትኛ ዓመት የድህረ ምረቃ ተማሪ ሲሆን በአሁኑ ሰአት የመመረቁያ ዕቃ-4ቸውን “Importance of Addis Alem St many Church and Museum to Tourism Development in Ethiopia” በሚል ዕርስ በመሥራት ላይ ይገኛል፡፡ ስለሆነም ለምርምር ሥራቸው የሚሆን መረጃ በመስጠት በመሥሪያ ቤታችሁ በኩል አስፈላጊው ትብብር ይደረግላቸው ዘንድ በትዕታና እየጠየቅን ለሚደረግላቸው ትብብር በቅድሚያ እናመሰግናለን፡፡



አሳሳምታ/ጋሮ
*
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የትምህርት ማዕከል ጋላፊ

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Annex 6 Supportive Letters from Ejere Culture and Tourism Office to the Church.



ቁጥር WATUAGT 187/35
ቀን 04/04/2011

ለአ/አበባ ዳግማት ፀዩን ማርያም ቤ/ክ ሰበካ አስተዳደር ጽ/ቤት

አጽራ

ጉዳዩ፡- ድጋፍ እንዲደረግላቸው መጠየቅን ይመለከታል፡፡

ከላይ በርዕሱ መጥቀስ እንደተሞከረው ተማሪ ታመነ ማሞ ወ/ዓዲቅ በአ/አበባ ዩኒቨርሲቲ የአገር ልማት ጥናት ኮሌጅ ስር የሚገኘው የቱሪዝም ማህፀን ክፍል 3ኛ ዓመት ድረ ምረቃ ተማሪ በደብዳቤ ቁጥር/CEDS/049/2011 በቀን ህዳር 25/2011 በተፃፈው ለመመረቁ የምሆን እንዲያገኙ የድጋፍ ደብዳቤ እዲሰጣቸው ጠይቀውናል፡፡

ሲለዚህ ሰበካ አስተዳደር ጽ/ቤቱ ይህንን አውቀው ለምርመራ ሰራቸው የሚሆን መረጃ በመስጠት አስፈላጊ ትብብር እንዲደረግላቸው በትህትና እንጠይቃለን፡፡ ለሚደረግላቸው ትብብር በቅድሚያ ምስጋናችን የላቀነው፡፡

ግልባጭ

- ለኤጄሬ ወረዳ ባህልና ቱርዝም ጽ/ቤት
ኤጄሬ
- ለተማሪ ታመነ ማሞ
ባሉበት

ከሠላምታ ጋር



Annex 7: List of Museum Collections



የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ሪፐብሊክ
በባህልና ቱሪዝም ሚኒስቴር
የቅርስ ጥናትና ጥበቃ ባለሥልጣን
Federal Democratic Republic of Ethiopia
Ministry of Culture & Tourism
Authority for Research & Conservation of
Cultural Heritage

ቁጥር Ref. No. 10/ጽግ-ፖ/ፀ/ፀ/ፀ
ቀን Date 06 መጋቢት 2004
ስ.ቁ. 011 5535051
ቴሌ. No. 011 5159114
ፎክ. No. 011-5510705
ኢሜል crech@ethionet.et

ለርዕስ አድባራት ወገዳማት ዳግማዊ ደብረ ጽዮን
አዲስ ዓለም ማርያም ሰባካ
አስተዳደር ጽ/ቤት
አዲስ ዓለም

ጉዳይ፡ ማስረጃ መስጠትን ይመለከታል፤

ከላይ በርዕሱ ለመጠቀስ እንደተሞከረው ሁሉ በመዘየማችሁ ውስጥ በቅርስነት ተመዝግበው የሚገኙት የተለያዩ ታሪካዊ ቅርሶች ማለትም የነገሥታት ዘውዶችና አልባሳት እንዲሁም ንዋያት ቅዱሳት አግባብ ባለው ሁኔታ በመዘየሙ ውስጥ መቀመጣቸውንና መኖራቸውን ለማረጋገጥ በጠየቃችሁን መሠረት የመሥሪያ ቤታችን ባለሙያዎች በቀን 23/06/2004 ዓ.ም. ለቁጥጥር መድበን መላካችን ይታወሳል።

በዚህ መሠረት ለማረጋገጥ እንደቻልነው ከከበሩ ማዕድናት የተሰሩና ጥንት ከነገሥታት የተበረከቱት የወርቅ ዘውዶችና ሌሎችም ጥንታዊ ቅርሶች የነበረ ይዞታቸውን ሳይለቁ በመዘየማችሁ ውስጥ በክብር ተቀምጠው መኖራቸውን ያረጋገጥን ስለሆነ እስከ አሁን ለዚህ ሀገራዊ ቅርስ ሳይረጋችሁት ከፍተኛ ጥበቃና እንክብካቤ ላቅ ያለ ምስጋናችንን እያቀረብን ለወደፊትም እነዚህ ቅርሶች ሌላ መተኪያ የማይገኝላቸው በመሆኑ የተጠናከረ ጥበቃ እና እንክብካቤ እየተደረገላቸው ዘወትር ለጎበኝዎች ከፍተኛ እንዲሆኑ በማሳሰብ ስለቅርሶቹ ደህንነትና ታሪካዊነት ይህንን የማረጋገጫ ማስረጃ በቁጥጥር የመስክ ሥራውን አስመልክቶ በባለሙያዎቹ የተሰጠውን አስተያየትና የቅርሶችን ዝርዝር የያዘ 10 ገጽ ከዚህ ሽኝ ደብዳቤ ጋር አባሪ በማድረግ የላክን መሆኑን እንገልጻለን።

እንዲያውቁት፡

- ለዋና ዳይሬክተር ጽ/ቤት
በቅርስ ጥናትና ጥበቃ ባለስልጣን



ከሰላምታ ጋር

አዲስ ዓለም ማርያም ሰባካ
የቅርስ ጥናትና ጥበቃ ባለስልጣን
ደረጃ ማውጣት ዳይሬክተር

መልስ በሚጽፉልን ጊዜ አባባቢያችንን ደብዳቤ ቁጥር ይጥቀሱ
Please Quote Our ref. No. when replying

ለቅርስ ኢንቨንቶሪ ቁጥጥርና ደረጃ ማጠቃለያ ዳይሬክቶሬት

በቅርስ ጥናትና ጥበቃ ባለሥልጣን

አዲስ አበባ

ጉዳዩ፤ የአዲስ ዓለም ርዕሰ አድባራት ወገዳማት ደብረ ፅዮን ማርያም ቤተክርስቲያን ሙዚየም የተደረገ የቅርስ ቁጥጥር ሥራ ሪፖርትን ይመለከታል፡፡

ከላይ በርእሱ ለመግለጽ እንደተሞከረው 'የብረገጉ በጎች' በሚል ርእሰ ፍስሃዩ ፀጋየ በተባለ ግለሰብ ተዘጋጅቶና ታትሞ ለገበያ በቅርቡ የቀረበውን የአዲስ ዓለም ደብረ ሙዝየም ቅርሶችን በተለይም ከእሄ ሚኒሊክና በሌሎችም ነገስታት ለደብሩ በተበረከቱና በሙዝየሙ የሚገኙ ቅርሶች በአርቲፊሻል ተተክተው የተሰረቁና ለሌላ ተግባር እንደዋሉ በመግለጹ በገዳሙ፣ በአካባቢው ሕብረተሰብና አስተዳደር በተፈጠረ መደናገጥ ምክንያት ከደብሩ የቀረበን የማጣራት ጥያቄ መሰረት በማድረግ እኔ ሰሎሞን መስለና አቶ ወለን ሰገድ ኪዳኔ የክፍሉ ባለሙያዎች በቦታው ተገኝተን የቅርስ ቁጥጥር ሥራ እንድናከናውን በታዘዝነው መሰረት ከየካቲት 23/2004 ዓ.ም ጀምሮ የማጣራት ሥራውን አከናውነናል፡፡

በዚህ ሥራ ላይ የገዳሚ አስተዳዳሪና የሐይማኖት አባቶች፣ የከተማዋ ከንቲባ፣ የሰበካ ጉባኤ አባላትና የአካባቢው ተወላጆችና የፖሊስ ተወካይ ተገኝተዋል፡፡ የቁጥጥር ሥራው ከመጀመሩ በፊት በተደረገው ሥብሰባ ከተሰበሰቡዎቹ ሁለት ሀሳቦች ቀርበው ወይይት ተካሂዶባቸዋል፡፡ እነርሱም 1^ኛ የተወሰኑ ተሰብሳቢዎች ከላይ በተገለጸው መጽሐፍ ላይ ጸሐፊው በአርቲፊሻል እንደተተኩ የገለጸው የነገሥታቱን ዘወዶች ብቻ በመሆኑ በሁሉም ቅርሶች ላይ የሚደረግ የቅርስ ቁጥጥር ግዜ የሚፈጅና አላስፈላጊ ነው የሚል ሲሆን 2^ኛ ዉ.በዘወዶቹ ላይ ብቻ ሳይሆን ሌሎቹም ቅርሶች በአግባቡ በሙዝየሙ ውሥጥ መገኘታቸው ይረጋገጥ የሚል ነው፡፡ የሁሉንም ወገን ልዩነት ከሰማን በኋላ እኛ በቦታው የተገኘነው ከ1979ዓ.ምና ከዛም በኋላ በመ/ቤታችን በቅርስነት የተመዘገቡትን ቅርሶች ለመቆጣጠር እንደሆነ በመግለጽ ሁሉም አካላት በተገኙበት የቁጥጥር ሥራውን በአግባቡ አከናውነናል፡፡ በዚህም መሰረት በሙዝየሙ ውሥጥ የሚገኙትና በመሥሪያ ቤታችን በቅርስነት የተመዘገቡትና በከብሩ ማዕድናት የተሰሩትን የነገሥታት ዘወዶችና ሌሎች ቅርሶች ከዚህ በፊት የተመዘገቡበትን ሰነድና ፎቶግራፎችን መሰረት በማድረግና ቁመትና ወረዳቸውን በመለካትና ቅርሶቹ በትክክል እነርሱ መሆናቸውን በጥንቃቄ በመመርመር ትክክለኛና በአርቲፊሻል ያልተተኩ መሆናቸውን አረጋግጠናል፡፡ በዚህም መሰረት ቁጥጥር የተደረገባቸውን ቅርሶች የሚያመለክት 10-ገጽ ሪፖርትና ቅርሶቹ በአግባቡ እንደሚገኙ ከላይ ከገለጽናቸው የገዳሙና አግባብነት ያላቸው አካላት ጋር የተማመንበትን ቃለ ጉባኤ ሦሥት ገጽ ከዚህ ሸኝ ደባዳቤ ጋር አባሪ በማድረግ አቅርበናል፡፡

ሰሎሞን መስለ  ወለን ሰገድ ኪዳኔ 